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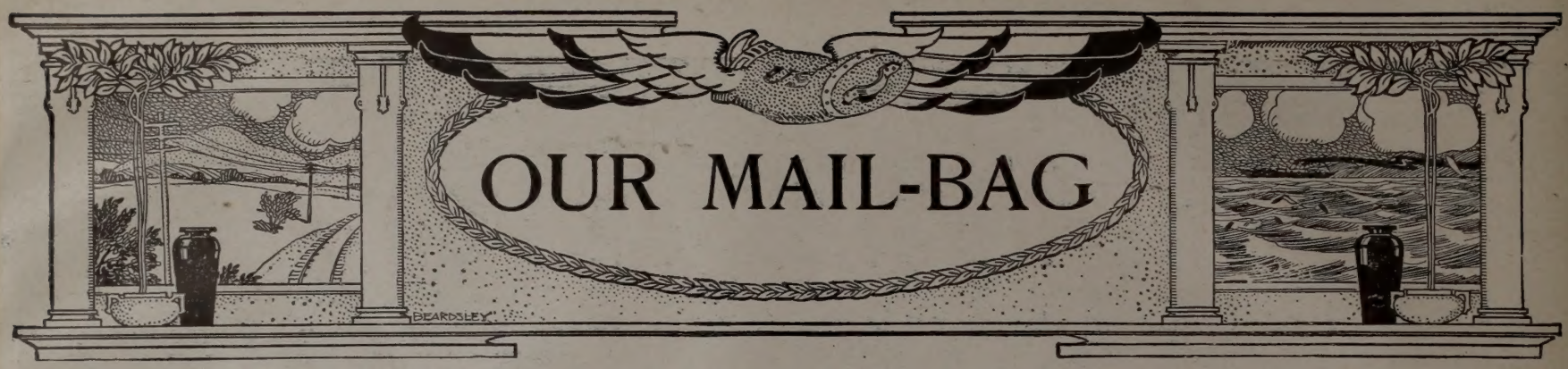
CHRISTIAN HERALD



Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

J. B. W., New Orleans, La. Is there anything in the Bible as to the status of infants in heaven, assuming that they do not remain infants?

The only pertinent thing we remember is that incident of David and his infant child (II. Samuel 12: 23), in which he expressed the belief that he would go to him. Evidently he expected joy in meeting the child and expected recognition. Christ made an enigmatical remark about the angels of children (Matt. 18: 10), as if implying that children had angels as their guardians in heaven. Then, too, he took a child and set him before his disciples with the words: "Of such is the kingdom of heaven" (Matt. 19: 14). In the spiritual state, when the body is left behind, there is no question of growth. It is a matter of development. What condition then is so favorable to a beautiful development as the atmosphere of heaven? That must be a very beautiful nature, that having never sinned, has grown up in heaven in such society as exists there.

T., Rahway, N. J. I appropriate every year, one-tenth of my income to religious and charitable objects. In 1906, I gave away considerably more than a tenth. Would it be legitimate to give less than a tenth in 1907, to make matters even?

That is the principle you would act upon in business. If you regard this consecration as a business transaction, it would be legitimate to do as you say. In dealing with God, however, we would advise a higher rule. As Paul said to Philemon, you should not forget that you owe to Him even yourself. Give as God prospers you during 1907, and forget the balance you are proposing to charge against him on account of 1906.

C. L., Parkville, Mo. Christ told the people (John 7: 24), to "judge righteous judgment," and in Matt. 7:1, he told them not to judge at all. How do you harmonize the two?

The remark in the Gospel of John was addressed to the Jews, who condemned Jesus for violating the traditions of Sabbath observance. He showed them their error, and added that their judgment was unjust. They had taken on themselves to judge, and he tells them that they should judge righteously. If he had been speaking to his disciples he would probably have gone further and told them not to judge at all. He did not prohibit their judging in cases where a decision was required of them, but not to cultivate a censorious spirit, finding fault with other people and overlooking their own faults. His own comments (Matt. 7: 3-5) show that that was his meaning.

F. McF., Concord, Tenn. 1. Can a Senator or Representative make his two appointments to the military or naval academy at any time during his term he wishes? 2. How long a time does it take for a steamer to go to Europe and return? 3. What is the comparative naval strength of the great nations?

1. Only when there are vacancies that his district is entitled to fill. 2. The average time for a passenger steamer from America to England is about a week. They usually remain in dock for several days, so the round trip is two to three weeks. 3. The navies of the great nations rank in the following order: Great Britain, France, United States, Germany, Japan, Italy, Russia, Austria-Hungary.

Mrs. B. L., Indianapolis. Living is now so high, that thousands of families who never knew what it was to pinch, are now compelled to practice economy. But how is a housewife, who has just so many mouths to feed, to know where to begin?

The Chicago School of Domestic Science, which seems to take a practical view of the subject, gives the following as the principal causes of extravagance:

Buying provisions by order and telephone, instead of seeing them; buying prepared foods and stuff that has little or no nutrition; buying articles that are high-priced because out of season; taking goods as offered by dealers, instead of insisting on just what is really wanted; loss on weight, wrappings and covers of glass and tin in which food is put up; lack of knowledge of cuts of meat and of how to cook so as to bring best results for the table.

If these suggestions are heeded, it seems to us that economy and greater satisfaction in the average household would be the result.

E. A. A., Coxsackie, N. Y. If God plans our lives, are we not bound to do as he plans? Was not Judas doing as God had planned when he betrayed Christ? and was not Peter doing so when he denied him?

God foresees what a man will do, but every man is a free agent, otherwise he would not be responsible. God would not punish a man for doing what he was compelled to do. You know yourself that when you are thinking of doing something, that it is open to you to do it or not to do it. Judas knew that he was responsible, and he showed it by committing suicide, and Peter showed it when he wept. They did not try to creep out by charging their sin on God's plans.

E. W., Columbus, Ohio. Can you tell me anything of the history of the "Holy Thorn" that grew in Glastonbury, England?

Its history is that of tradition only. Joseph of Arimathea, is said to have been sent to Great Britain by the apostle Philip about A.D. 63. There he settled, with his brother disciples, at Glastonbury, in Somersetshire, England. The local guides to this day show the miraculous thorn (said to bud and blossom every Christmas) that sprung from the staff which Joseph stuck in the ground, as he stopped to rest himself on the hill-top. For centuries this thorn was visited by pilgrims, but it was destroyed in the Cromwellian era (17th century). Grafts of the same variety still exist in various parts of the country. The whole story is legendary, of course.

Reader, Fitchburg, Mass. Who was the author of the "Glory Song," so much sung by Mr. Alexander?

There are several so-called "Glory Songs," but the best known is that which was composed by Charles H. Gabriel, a well-known writer of sacred music. It has been, and still is a prime favorite at revival meetings both in this country and abroad.

Mrs. H. A. M., Leslie, Mich.. Whence came the necessity of releasing a prisoner at the feast? I refer to the time when they released Barabbas and crucified Christ. Where and when was the custom first adopted?

It is stated that it was a custom in Jerusalem, at the Paschal feast, for the governor to release some prisoner as a boon to the people. The custom does not appear to have been of Jewish origin; but probably originated in the desire of the Romans to conciliate the Jewish populace.

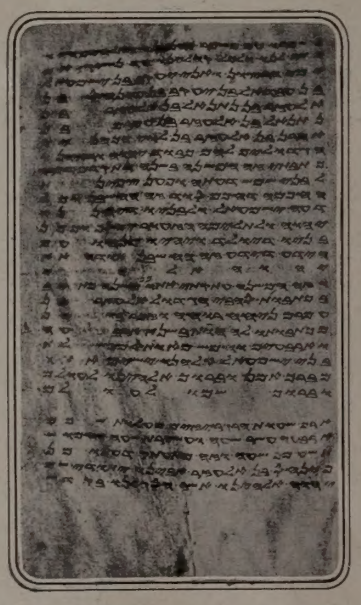
A. S. Y., Comus, Md. Is it an unusual occurrence for the moon to full thrice in a single month, as in the case of October last?

It is a common occurrence for two like phases of the moon to occur in a single month, especially in the longer month, but rarely, if ever, in February. There were two new moons in July, 1805, and there will be two last quarters in July, 1907. The phenomenon must occur every year, and can occur twice only.

Marathon, N. Y. LEWIS SWIFT.

Isaac of Nablous

The Annals of the High Priests



Jacob the High Priest

Valuable Samaritan Manuscripts Brought to England

THERE recently arrived in London two Samaritans, who brought some ancient scrolls, which they wished to sell to the British Museum. One of the men was Isaac, who is next in succession to the high priesthood of the Samaritans. His home is in Nablous, the Shechem of the Bible. The remnant of the Samaritan nation still lives in the shadow of their sacred mountain, Gerizim, and worship as they did in the time of Christ. They number about a hundred souls. A hundred years ago there were several thousand. They are poor, but possess several valuable manuscripts, one of which they say is the Pentateuch, written by the grandson of Aaron. The scroll pictured is the genealogical annals of the High Priests. It shows the lineal descent of Jacob, the present High Priest, from Aaron, brother of Moses. The scroll on another page speaks of the crucifixion of Jesus, in the time of the High Priest Jonathan.

VERY IMPORTANT NOTICE

HERETOFORE, THE CHRISTIAN HERALD has, at great expense to itself, and for the convenience of tardy renewals, continued, for a reasonable time, the service of the paper **after** the expiration of the subscription, in order that the tardiness of the delinquent subscribers might not cause an interruption of the service and loss of several copies.

No More Free Copies After This Date

We would impress upon our subscribers the fact that, owing to the exceptionally strict interpretation of the Postal Laws governing the transmission of second-class mail matter, it will not be possible for THE CHRISTIAN HERALD to continue such lenient attitude, as the postal authorities hold that only three free copies may be sent to any one person in any one year.

Renew at Once: If Possible, To-day!

Therefore, it is absolutely necessary for our subscribers to renew with the **greatest promptness**; and, owing to the fact, that it takes **three weeks to change a date** on our mailing list, we would recommend that all December and January subscribers renew immediately after New Year's Day.

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The picturesque and attractive cover design in last week's issue of THE CHRISTIAN HERALD, entitled, "At Christmas Play and Make Good Cheer," was engraved from a design furnished expressly for this paper by The Church Glass and Decorating Co., of New York City, which has produced some of the most famous memorial windows in this country.

"Worth Alone the Price of The Christian Herald"

Dear Dr. Klopsch:—I think the "Greatest Wonders of the World" is a beauty, and well worth the price of THE CHRISTIAN HERALD alone. I appreciate very much the words of the dear little note accompanying the Calendar.

Brooklyn, N. Y. MRS. E. LYNES.

NEW YORK, JANUARY 2, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Commission's Hospital at Colon

Cathedral at Panama

Floating Equipment of the Canal Commission

A RUN ACROSS THE ISTHMUS

By R. A. STARK

SWIFT and progressive movements mark the Isthmus of Panama to-day. What was until recently a centre of political strife and a veritable hotbed of Yellow Jack and malaria, is now the scene of wonderful transformations and reforms in the health department, and in the intelligent effort to bring the colossal scheme to a triumphant end. Here medical and engineering skill are each contending for conquests. Statesman, scientist, engineer, speculator and missionary, all find on this narrow neck of land, a rich field for enterprise and achievement.

To place the Isthmus in a sanitary condition was a stupendous task, which no Latin-American nation was capable of undertaking. No city in all South America can to-day compare with Panama in either drainage or water systems, and Yellow Jack and malaria are destined to be kept in entire subjection.

There are no institutions on the Isthmus more praiseworthy or noble in their ultimate aim and object than the hospitals. In these frame structures, the science of medicine and the art of nursing are nobly and materially assisting each other in their great end—the extermination of disease and sickness on this deadly strip of land. It is some consolation for those who have to live here to know that where it has been impossible to effect an ultimate cure in the deadly diseases, the alleviation of the suffering is attended to by the loving hands of trained nurses and hospital sisters. The health department has made ample provision for the consolations of the Christian faith. Colonel Gorgas, with his army of sanitary assistants and large staff of trained nurses, merits the gratitude of the civilized world for the splendid achievements accomplished. Nothing could be more Christlike than the life and conduct of Colonel Gorgas, the chief of the health department. He has shown more than a personal interest in the religious work carried on by the various denominations.

Again, the new laws enacted on the Canal Zone are raising the moral standard on the Isthmus and making for righteousness. The lottery ticket seller—a common and demoralizing figure on all the railway trains of the Canal Zone—is now prohibited by the canal authorities, and it is hoped that this detestable lottery business will soon be altogether abolished from Panama itself. Rigorous restrictions along the line of high licenses on the liquor trade are being enforced. Hand in hand with these and other beneficent laws for the moral and social uplifting of the Isthmus, free schools are being established.

A run across the Isthmus reveals an immense amount of activity and costly outlay. Everywhere the old dwellings for employees are being completely overhauled or entirely demolished. New houses, hotels, hospitals, and better machine shops are being extensively and rapidly constructed. The old machinery and dredgers that were lying half buried in the jungle rusting, are, wherever possible, being repaired, or thrown on the scrap heap. A double railway track across the Isthmus is being laid down. Through jungle and bush, the Union Oil Co., of California, has laid an eight-inch kerosene oil pipe from Panama to Colon. Huge trains of earth, excavated from the Culebra and other cuts, are on the way to be dumped by the latest chain plough process. Over the whole busy and beautiful scene floats the Star Spangled Banner, the symbol of progress and power.

Isthmian Children Celebrating Independence Day, November 3

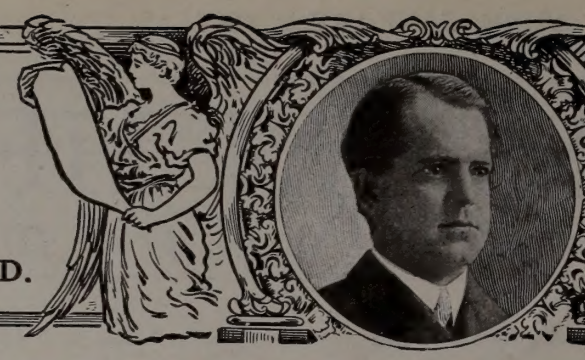
"Colored labor" is a burning question on the Isthmus. There is a continual stream of immigration from the West Indies, particularly from Jamaica; and as an evidence that many of the Jamaicans do not forget their parents, wives and children, it is a remarkable fact that three-quarters of the money letters registered and posted at the post-office of the Canal Zone for transmission from the Isthmus, are from this class. As a general rule, the Bible is a well known Book to nearly every English-speaking son of the West Indies. Next in familiarity to his Bible must rank the English edition of Ira D. Sankey's *Songs and Solos*. On the journey between Colon and Puerto Colombia we were again and again delighted to hear companies of Moravians from Trinidad singing their hymns and songs, and with religious conversation continually on their lips. Consequently, it is very easy to enter into religious conversation with the Jamaican.

A great deal of unskilled, and some skilled, labor is accomplished by the Jamaican on the Isthmus. Through the kindness of Mr. James MacFarlane, superintendent of the floating equipment at La Boca (the Pacific entrance to the Canal), we saw the Jamaican at work as a skilled mechanic. The honor of training these men as blacksmiths, carpenters, riveters, machinists, etc., is wholly due to Mr. MacFarlane, a Christian man. On leaving Jamaica,

Continued on page 5

THE
AMERICAN PULPIT

SERMON BY
Rev. F. DeWitt Talmage, D.D.



Attempted Impossibilities

TEXT:—MATTHEW 7: 16:

"Do men gather grapes of thorns, or figs of thistles?"

AN absurd question! Of course a man cannot gather grapes of thorns or figs from thistles, any more than a setting hen can hatch out a brood of twenty chickens when she has only a half-dozen eggs in her nest. We have learned that nature has its laws and that they are invariable. There are certain things which it is impossible for a man to do. And yet we find men everywhere attempting such things. They try to achieve the impossible. I think that a man can have no more valuable capacity than that of knowing what is impossible—impossible in itself, or impossible for him. I would not discourage any one who is striving to accomplish great things, but when once you see that an achievement cannot be won, I urge you to abandon the effort without delay. There comes a time in life when we should "let go," as well as there come other times in life when we should "hang on," and never loosen our grip until success is ours.

A Disappointed Farmer

Some months ago, the time for my summer vacation drew near. Then my old longing to get away from the city, and back, 'way back, into the country, took possession of me. Hardly had we arrived at my summer cottage, than a party of three of us started out on a hunting trip. The wagon was packed with food. The guns and ammunition were put in, and away we went. "Where are you going to take us?" I asked the driver. "To my old ranch," was the reply. After the first day's hunt was over, and we were gathered about the blazing fire, the driver told me this story. First he pointed out some tall eucalyptus trees. "Look at those clumps of trees dotting the mesa here and there and everywhere," said he. "A few years ago, each one of those groves represented a prosperous farm. We had our church, our school, and as fine harvest-fields and lemon orchards as any one might wish to see. We expected the Southern Pacific Railroad to run through this valley. We expected water to be brought from Poma Reservoirs, twenty-six miles away, to irrigate this land. I refused $5,000 for these bare fields upon which we are camping to-night, now uninhabited, save by the rattlesnakes which we heard to-day and the deadly tarantulas. But I did not know when to stop. The Southern Pacific did not come through as we expected. The water was not brought down from Poma Reservoirs. Then came the four or five years of drought. We farmers were literally burned and starved out. Family after family left this region. I was the last to go. To-day there is not living a family for miles around. Here are only the broken fences, the tumble-down houses, the snakes, the poisonous spiders, the rabbits, the birds and the coyotes. But I still hoped—I struggled on for twelve long years. Then, like the rest, I had to leave and go elsewhere. Twelve long years of work went for naught."

Did you ever hear a story more pathetic? For twelve long years that man had worked among those hills. The camp fire that cooked the game we killed that afternoon, the camp fire about which we were chatting that night, was fed by the shingles, the beams and the boards of his old home. The water holes near which we hunted had been dug as reservoirs by his hands. We were camping that night upon the ruins of a dozen long years of labor. Yet as I lay upon the ground, a short time after this story was told, trying to go to sleep, I could not get this thought out of my mind: "How many men there are hanging on to a certain line of work which is unprofitable and doomed to certain failure."

A Disastrous Financial Enterprise

The lesson of those deserted farm lands bids you to let go that foolish real estate, or mining, or stock investment you made many years ago, and into which you are gradually sinking the savings of a lifetime of work. It says to you, "Man, let go that foolish financial enterprise, even though you have spent five hundred, or a thousand, or five thousand dollars in it." It says, "Let go, even though to do it you have to confess that you are not worth a dollar, and are starting out in the struggle of life just as poor as you were twenty years ago, when you left college and went out into the great, wide world to earn bread for yourself and your loved ones." Because a man has been wrong in the past and has made a losing investment, that is no reason why he should continue to be wrong now, and send more good dollars, or more of his savings to be swallowed up in the same way. But though all men should learn financial lessons by a succession of failures, some will never learn that they have their financial limitations, any more than some men will ever learn that they have their mental and their spiritual limitations.

A Trap for a Doctor

Here, for instance, is a good country or city doctor. In the community in which he lives he is universally respected. He makes a good living. He has money enough to meet all his necessary wants. But he makes up his mind he ought to be rich. He feels he can be rich, if he will only invest his savings in the far West, or in the far East, or in some business in which he is an entire "tenderfoot." A broker, or a mining agent hears of his desire, and says to him, "Doctor, we have a mine out in Montana. It is just filled with gold. Why, you can stumble over the nuggets as you can tread upon the horse-chestnuts during the fall time in the East. Give us five thousand dollars and we will make you a millionaire in two years. All that we need is a little machinery to develop the mine." Did you ever hear such nonsense? In cold blood, could you conceive that all the miners who have made mining their life-time business would walk right past that Montana mine, shining with yellow gold, and let a mining broker travel two thousand miles as a philanthropist to make that country physician a millionaire in two years? Yet that country doctor, as some of you are doing to-day, will pour his money into that hole in the ground. Then, because he made a fool out of himself at first, he will keep on, and on, pouring his money into that hole, in order to get back the lost money.

What is true in reference to "wildcat" mining or land or stock speculation, is true in reference to business. Here, for instance, is a man who was a famous baker. By his ovens he made not only thousands, but hundreds of thousands of dollars. He lived in one of the largest cities in the United States. He simply honeycombed the town with his bakery stores. He cooked bread, and pies, and cakes, for thousands upon thousands of daily customers. But after this man had made a fortune as a baker, he decided he would make another fortune as an editor. He bought one of the great dailies of that city. As a newspaper man he was a dead failure. What he cooked in his oven was eaten up by his printing presses. To-day that once great baker has lost his newspapers and lost his bakeries, because he would persist in investing in a business he knew nothing about. What is the practical deduction? To-day, those deserted farm lands of the California mesa cry out: Let go that foolish investment. Let go. When you have uselessly sacrificed your money, let go; do not continue to sacrifice the remainder. Let go. Let go!"

Misplaced Devotion

But my theme teaches another practical lesson. I would have the young men encamp with us upon those deserted California farm lands, as well as the older men. I would especially have the young man view those deserted fields, who, against his better judgment, is being forced, or is forcing himself into a line of work for which he is not adapted, with a reverence for the wishes of his father and mother that does the boy credit, but is fatal to his prospects in life. Come, young man, tell me the ambition of your life. What do you intend to be? "Oh," you say, "I want to be a railroad man. Or I want to be a doctor. Or I want to be a lawyer, or a civil engineer. Or I want to be a musician, or an artist. But I can not. You know, father has set his heart on my being a business man. We live in a small town in a Western State. He started in business there thirty years ago. By frugality and industry he has the largest store in all that region. I am his only boy, and he wants me to carry the business on after he is dead, and come into the store and help him now that he is growing old. But I hate business. Yes, I hate it! But I suppose I will have to do it to please him. Besides, if I do not go into his store, all the lifetime work of my father will be thrown away."

What, have you no inclination to be a business man? "Absolutely none. My desire is to be a railroad man. My playground as a boy was the railroad yards. My music was a locomotive's whistle. But father wants me to go into his store, and I suppose I will have to go." Don't you do it, my brother, don't you do it. I care not how much of your father's business will have to be sacrificed, don't you do it. You cannot afford to sacrifice your brains and your railroad genius and your life. Be what God wants you to be. Be it at any cost and at any sacrifice. By the lesson of the deserted California farm lands, learn that there is a time to let go.

Life in Peril

But the theme has a powerful application to the semi-invalid, as well as to the young man stout of limb and clear of eye. It has an application for the human tree that has spread its roots and is firmly anchored and is matured, but which is being blasted by the east wind, as well as for the young sapling just planted and able to defy almost any storm. I ride down town in the electric cars of one of our large Eastern cities. I alight at the open door of your store. I find intelligent and courteous clerks at the counters. The store is crowded with customers. But so perfect is the system there is no confusion anywhere. I enter your glass office. You are an old boyhood friend. I say, "Hello, Joe! Business is booming. Your store is growing by leaps and bounds. Why, man, you will be a millionaire within a few years. But, old fellow, what is the matter with you? You are sick. Why, Joe, have you seen the doctor lately?" "Yes," you answer, "I have seen the doctor. He has prescribed enough medicine for me to float a battleship. But medicine does no good. He says I cannot live in this climate. I should go to Texas or Arizona, or California. There I would be a well man. But how can I go? This awful cough is draining my life away, but I cannot pull out and sacrifice my life's work. I cannot sell the business for what it is worth. I cannot sacrifice the labor of twenty years." "Yes, you can, Joe. You must sacrifice it now, or give it up altogether within a couple of years. If you pull out now, you can go to a warm climate and start anew and have a long life with your family. If you do not pull out now, they will take you South winter after next, when your two lungs are nearly gone, and then the sacrifice will be too late." "Let go," is the command. "Let go."

Children Neglected

But we must not stop here. Our sermon's theme has an application in a spiritual way as well as in a financial and a physical. And especially are its teachings pertinent to the spiritual lives of our children. Those broken-down fences and that wrecked home, that hard-baked clay of the deserted farm lands of the California mesa resemble the spiritual situation in some of your homes. You have formed habits that you know are ruining you and undermining your relation to God. Let go! The struggle will be hard, but it is for your life. Let go! Some of you have formed associations which are poisoning your spiritual life. They are becoming dear as a right hand or a right eye. Let go! What did Christ say? Cut them off. It is better to enter into life maimed than to keep them and perish. As you value your soul, let go!

I enter your home and what do I find? A beautiful home. Yes, it is a beautiful home. The lawns are well kept. The walls are delicately tinted and have upon them the copies of some of the best masters. The library shelves are filled with rows upon rows of the best books, both of the past and of the present day. The grand piano is in the corner of the parlor. You have a look of pride, as we settle down to a chat after the well-cooked and well served dinner. Then, in a sort of reminiscent mood, you tell me the struggle of your life. "Yes," you say; "I have had a hard time of it. All that I inherited from my parents was good physical health and a big heritage of prayers. I came to this city thirty years ago, absolutely alone and friendless. Now I have this home. My business is growing every day. My family will never want, and I am living on Easy Street."

"Well, well," I say, "is that so? I certainly congratulate you. I suppose you are now a very happy man. What with a home like this, and your children growing up all right, you have not much more for which to

sh this side of heaven." With that a shadow passes er your face. Then you say, "Ah, I wish that were ie. But my children are not turning out as they ght. The boys seem to have the wrong kind of nions. The girls! oh, they are so different from that st sweetheart of mine, who was my mother, and my n sisters." "Indeed, that is strange. Why, how uld the boys form the wrong kind of companionships ien you are so much with them? Then the girls. Of urse you have brought them up with the same kind of ligious teaching that made your mother and your ters the noble Christian women they were?"

Pursuit of the Dollar

With that another shadow passes over your face. You y: "To tell the truth, I have had very little to do ith my children. My boys hardly know me. For years y body, mind and soul have been concentrated in the ore. I have not had any time to waste in pleasures. t night I bring home my important papers and go to y library immediately after dinner. There I sometimes ork on until after midnight. If I did not do so, I ould lose thousands upon thousands of dollars each ear." What! you cannot afford to make your boys our companions? What! you cannot afford to give up part of each day for the spiritual development of your ildren? Is the dollar question so malforming your life hat, for a gold brick, you are willing to let the spiritual ves of your children absolutely become a deserted alifornia mesa, filled with the serpents of temptation nd the hideous poisonous tarantulas of sin? Let go hat money!

But if the dollar which stands between the spiritual ves of your loved ones and sin should be sacrificed, how uch more should every dollar, or every position of life hich tends to draw us away from Christ, be willingly acrificed? For say what you will, the mightiest agency or good or evil for the lives of our dear ones, is the xample of what we ourselves truly are in reference to ur relationship to Jesus Christ. Now, my friend, as a sensible man, can you afford to sacrifice the higher spiritual purposes of life to the lower and to the material? Are you willing to sacrifice your spiritual hopes of this world and of the next merely to attain some position of worldly honor which may bring to you only suffering and, perhaps, premature death from overwork? Have you set your heart upon winning an earthly throne, as did the little Princess Marie Antoinette, caring not what the occupancy of that throne may cost you in this life or in the next?

When Mozart was a mere child, he visited the Austrian court and became a pet of the great empress, Maria Theresa. At that time, Marie Antoinette was a little girl. Together the princess of Hapsburg blood and the prince of the royal house of Hamies played day after day. When the time drew near for parting young Mozart said to his little friend: "Good-bye, Princess Marie. I go now. But when I am a grown man, I will come back and marry you." With that Maria Theresa's daughter drew herself up as she replied: "Mozart, are you a king? Are you the son of a king? I am a princess, and when I marry, I must marry a king. When I leave mamma's court as a queen, I shall go to the court of a king." Aye, the haughty young princess, haughty even as a child, had set her heart upon a throne. She reached it. Her home was in the Tuileries. But oh, the suffering and the agony of that palace!

She Reached the Throne

But the throne became the stepping-stone by which she mounted the guillotine. Her lady-in-waiting was changed for the executioner, who touched the fatal button which cut off her head and made it the plaything of a mob and the execrated object of cut-throats. Oh, can it be that some of us have set our hearts upon an earthly throne? Like Marie Antoinette, are we ready to mount it at any cost? Can it be that for wealth or power or fame, we are ready to let our spiritual lives become like the deserted farm lands of a California mesa, filled with the serpents of sin and the tarantulas of degradation, which will sting us with the poison of an eternal death?

The Petrified City

In how many departments of life, alas, we see men and women who are sacrificing the higher life, and letting their spiritual hopes go to waste and to decay. Charles Wadsworth, in one of his wonderful sermons, gives a vision of an eastern city which was being besieged. The night before the attack, a mighty magician changed the whole city into stone. "There stood the pawing war-horses with nostrils distended, caparisoned for battle. There stood the mailed champion, ready to spring to his seat and lay lance in rest for the onset. But alas! the strong arm was cold stone on the neck of the petrified charger. There stood the serried infantry, with armor and plumes and upfloating banners, but each man cold, breathless, lifeless. The eye had a stony glare. Hand, brow, lip, were frozen to marble." When we go through life, we too, often find men with spiritual hearts of stone and spiritual lips of stone, and spiritual eyes of stone. Their spiritual lives seem to be like the hard-baked clay of that deserted California mesa, so hard and thick that it was an impossibility to drive a stake into it to hold down the pegs of our camp tents.

But as Charles Wadsworth saw the magician changing a city into stone, may we, to-day, see Christ by the power of the Cross, changing the stony hearts of sin into the warm, loving, spiritual hearts of Christ's disciples who are ready to live for him and to die for him. May we be ready to give up everything that stands between us and Christ. Then for us, indeed, shall our spiritual deserts "rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it. The excellency of Carmel and Sharon they shall see the glory of the Lord and the excellency of our God." Amen. So let it be!

A RUN ACROSS THE ISTHMUS

Continued from Page 3

he Jamaican knows almost nothing about mechanics. In the Boca division of engineering and construction about 250 men are employed.

Take a glance at these Boca workshops at Panama. How different from Pizarro's early experience at shipbuilding, before he sailed down the Pacific in the sixteenth century. A Dipper Dredging-Machine—an American type—is on the "ways," first of its kind built on the Isthmus. An old dredge, built in Glasgow, is on the "ship" under repair. The scaling, the chipping and riveting are all being done by compressed air. Inside are all classes of iron machine tools, rollers, drills, powerful hammers, etc., worked by Jamaicans, under white foremen, by compressed air. As local locomotive drivers, the Jamaicans are men of nerve and muscle.

The police on the Canal Zone are composed mainly

Panama Lottery and Archbishop's Palace in same Building

of Jamaicans. Dressed in khaki, white helmit and leggings, they look remarkably tidy, and are reported by the authorities as orderly and well-behaved. In the Sanitary Department, Jamaicans fall short in no way of the claims and requirements of the situation. No less an authority than the Hon Chas. E. Magoon, late U. S. Governor on the Canal Zone, declared that "the Jamaican was the most naturally qualified to carry on the continuous work of the Isthmian Canal."

When the United States Government purchased the Canal Zone from the infant Republic of Panama, a new era dawned for Protestant Christianity on Latin America. This door, wide and effectual, has been entered by our leading missionary organizations, and their work is now falling into well-defined lines. Anglicans, Methodists, Baptists, Presbyterians, the Salvation Army, the Y. M. C. A., and the two great Bible societies are all laboring together in a fraternal spirit for the extension of the Kingdom of God. Several ministers have been appointed as chaplains in the hospital service of the Health Department. Every facility is kindly granted by the Canal authorities to ministers and missionaries for traveling on the Isthmian railway, thereby enabling preachers to travel the whole distance of the Isthmus for divine service. Christ Church, Colon, is a beautiful church edifice. The Wesleyan Methodists, who have been doing good work on the Isthmus since 1882, worship in a railway shed at their Panama station, purchased some years ago. For a number of years, the Baptists have done excellent work at the famous Culebra Cut. The missionary societies recently arrived, are without church buildings, and are temporarily holding their services in hotels and other public buildings.

At Panama there is a Christian institute carried on by a devoted Christian lady, Miss Rose Johnson, and assisted in its general management by a committee of Christian gentlemen. This institute provides board and lodgings, and all the protection and comforts of a Christian home in Panama, at merely nominal charges. During the week Bible classes are held, and reading rooms with good literature are provided.

I was interested to meet one of my old colporteur boys, Eduardo Palaci, on the Isthmus, selling Bibles. Years ago I found him as a lad, in the slums of Lima, and took him into our own missionary home, where he first learned the rudiments of the Book he now carries.

President Roosevelt's visit to the Isthmus, as far as can be judged, has been a brilliant success. The chief danger undoubtedly lay in the climate. A man less daring than the President, would have hesitated before tramping through miles of swamp, in torrential rains, on his tour of inspection along the Canal Zone. South America has welcomed his visit to the Isthmus, and his last word before leaving it is accepted as a guarantee that the colossal scheme will be executed as speedily as possible, and the motto of the canal—"The Land Divided: The World United"—realized. A. R. Stark.

. . .

Missionary J. H. Sobey writes to The Christian Herald, describing a recent personal visit to the Canal Zone. He says:

"The improvement and progress during the last two years, to some of us seems just wonderful. Some of the streets in the cities of Colon and Panama show what all of them will be like in the near future.

"All along the Zone dwellings have been and are still being erected with marvelous rapidity. We believe the Commission are doing their best to correct false reports, and improve conditions to make all concerned feel comfortable and satisfied. The health question, hitherto so serious, is now satisfactorily solved, thanks to the medical department. That so many wives and families are coming to the Zone with their husbands, we thankfully notice. This will ensure social life and moral purity.

"The drink question will have to be dealt with with a firm hand, and its sale, especially on Sunday, prohibited. Certain parties, who are laboring for drinking and immoral purposes in Colon and Panama, will have to be watched and dealt with by the authorities. In this way sickness and disease will still further decrease. Clean men are concerned about their fellowmen in their entire manhood.

"That a few missionaries are at work here gives us much satisfaction. The erection of buildings for the

Railway Shed Used as a Methodist Church

Y. M. C. A operations afford hope of the future. For the five thousand white people here, provision necessary and adequate for their spiritual needs will he made; but for the 28,000 colored laborers, very little is as yet done.

"A recent interview with Chief Engineer Hon. Jno. F. Stevens, assures us that every encouragement will be afforded us to meet our wishes for the spiritual welfare of the laborer and his family. There are peculiar difficulties connected with Christian work here. The canal workers are so scattered that the missionary will have to do a large amount of itinerary Christian work, going from place to place and camp to camp, to give them the Gospel of Jesus Christ. As a centre for real missionary work, its equal would be difficult to find."

MAKING RELIGION A REALITY

Dr. Donald Sage Mackay's Aim in Bringing "Up-Town" and "Down-Town" Christians Into Closer Touch

IF a number of representative New Yorkers were asked to name the up-town, or Fifth Avenue, church most prominent in the religious life of the well-to-do, the charitable and locally prominent, it is conservative to say, that a large majority would specify the Collegiate Church St. Nicholas, organized in 1628 (in the early days of the Dutch settlement of New York), and now occupying the corner of Fifth Avenue and Forty-eighth Street.

The structure is modestly splendid, its services are conducted with impressive dignity, its membership includes names noted in finance, literature, society, and politics of the better sort. It supports eight missionaries in home and foreign fields, and its beneficence is widely known.

Of this great Church, Rev. Donald Sage Mackay, D.D., LL.D., is minister—minister in every pastoral sense of the word. In early middle life, with traditions, manners and methods of the best, this modern "gentleman unafraid" is as absolutely devoid of the sensationalism that offends, as he is of the fear that cribs, cabins, and confines. He is an intimate of men who mold a nation's destiny, and the friend of the lowliest who work with purpose single to the betterment of mankind. To be with him, to meet his straightforward glance, to feel his firm hand-clasp, to hear his quick voice with its reserve of depths of strength and its faint Scottish burr, is to know oneself a foregatherer with a power in humanity, a realist in religion, a full-orbed, high powered man and leader of men.

Dr. Mackay, on December 10th, 1905, delivered a sermon from the text, "Thou hast a name that thou livest, and art dead. Strengthen the things that remain" (Revelation 3: 1). The Church of Sardis was pictured by the preacher: Sardis the city wherein lived a Crœsus, where Christianity was not persecuted, but was patronized in such fashion as to show how little of real force it meant to the community. Between Sardis and its congeners in the days of Paul, and many churches of to-day, Dr. Mackay drew striking parallels deducing this startling paragraph:

"In Sardis, the people did not have to fight for their religion. It came to them so easily that they took it as a matter of course, and the result was that religion became nominal, not real. Sardis was the birthplace of nominal Christianity. Here in New York the same thing has happened. Religion, instead of being as it ought, the supreme reality in life, is pretty much the most unreal thing about us. . . . Sardis and New York are, alike, secure from the martyr's crown, so long as they are careful to keep religion and life on terms of a mere bowing acquaintance." It was pointed out too, that in Sardis as in New York, wealth was so great among "lime-light Christians" that the struggle for life was not particularly felt. The deeper things appealed but little, so well content were many with superficial pleasures and interests. The preacher pleaded for an awakening that should merge truth in conscience, should enthrone conviction in character, root faith in life, secure the uprising of men everywhere, to whom religion is the supreme reality, and the thought of a living God a controlling impulse.

As was to have been expected, such a sermon produced an impression so vivid that it did not die with a to-morrow. It held the germ of a practical idea which had its first notable fruition in the evening service of December 9, 1906, in the Fifth Avenue Church, where the pastor's plea for reality had been made one year before.

Feeling the need of personal touch with a religion that is real because it is vital, Dr. Mackay went to meetings of missions in New York's Bowery. He listened to the experiences of men from the submerged tenth; of converts who had tried a mission as the alternative to a "hole in the river"; of souls who had looked on the seamy side, until the tapestry of life seemed the epitome of the sordid and the sorrowful.

"I found the warm blood of real, vital, saving religion on the Bowery," said Dr. Mackay, "and I determined that mine own people should have opportunity to duplicate my impressions."

At the evening service in Dr. Mackay's church, referred to above, there was testimony from men who had found in the Gospel Missions the door to a new life, a life worth living. From a rostrum hallowed by recollections of great divines, and philanthropists of world-wide fame, a man who said simply, "I was a convict for eighteen years," bore testimony as to what real religion had done for him. Others who had fallen to the lowest plane a Bowery dive recognizes, told of their uplifting. There was not an unreal note; some of the regular congregation who came to scoff remained to pray. Monday morning's New York leading newspapers gave extended accounts of the meeting. A very real dent was made in metropolitan attention. To one who sneered, there were a score who hoped and applauded.

It was the writer's privilege to meet Dr. Mackay in his study very soon after the meeting.

"We need something that the professional revivalist does not supply," said the Doctor. "The revivalist comes by invitation, exhorts, preaches, tells stories that may or may not be true, and that have not—certainly all of them have not — the ring of convincing, red-blooded and human reality.

"My object in inaugurating this movement was twofold. First, to bring the people of our up-town, so-called, fashionable churches into more direct touch with the great realities of religion. The almost inevitable tendency of an old established church is to become encrusted with conventionalism and formalism. Its services become a certain routine. I can go down to such missions as the Bowery Mission, and feel there the great throbbing realities of religion in vital touch with human souls.

"There are four great realities in religion for which every church should stand. First, the reality of God; second, the reality of sin; third, the reality of redemption through Christ; fourth, the reality of spiritual growth through the power of the Holy Spirit. It seemed to me that these rescue missions, with all their limitations and points of criticism no doubt, were yet more vitally standing for these four things than many of our churches. What we need is to hear the direct story of the power of conversion from the lips of men who cannot help tell it out. Therefore, to let our people see what the Spirit of Christ is actually doing in redeeming the most helpless and degraded waifs of humanity, I conceived this idea, in common with others of my brethren, to bring representatives from these missions to our regular church services from time to time.

"My second purpose was, if possible, to bridge over the line of separation which exists between the rich and the poor, between the up-town and the down-town man, and between the church and these Christian organizations which are working for the salvation of the lost. On the one hand, our up-town people are ignorant, and therefore indifferent. On the other hand, the man in the Bowery is suspicious and antagonistic towards the church. What we want, by mutual fellowship from time to time, is to get rid of these misconceptions, and bring the church into vital touch with the Rescue Missions of our city.

"Results I am going to leave entirely to God. I do not imagine that we are going to turn these up-town churches into places where people will come forward and ask for prayers, and make confession of their sins. The kind of man we are tryi to reach, and woman, too, for th matter, is not of that emotion type. He is the man who is goi home to think over his sins, a face the question of decision alone. Therefore, can only reach results through the impact of a dire testimony coming home to the conscience, and I ha had several testimonies to that effect from Sund night's meeting. Already a young man, a Princet student, said he never felt what conversion was until heard these men testify. Several men came to me a said that they never had been in a place in their liv where they felt such a spirit of God. I may add th people who have not been out to the second service f years were there on Sunday night. It was a Fif Avenue congregation.

"There is another side of it, of course. One woma said, 'This is very interesting, but I do not think would ever care to go again; it was too different fro our evening services. If I want to hear it, I will g down to the mission itself.' She preferred the qui evening service.

"This evening service is very largely made up young men—the men whom I cannot lay my hand o and it may be that these testimonies will bring a me sage to them. I have seen no personal results, so fa of conversion, and have only heard these expression It is early yet, and the very man I have tried to reac is the last man to declare his feelings. He is self-co tained, reticent.

"This movement," Dr. Mackay added, "must l like a stone thrown in a pond—the ripples will spread t other churches. As a matter of fact, the other church are doing this thing, only they have not been meetin with the mission, as I have. One of my elders said t me, 'It made me squirm to see a thief standing in th pulpit; but I think it did me good.' One man said h had spent eighteen years in prison. He made a deepe impression that night than almost any other. What liked about the testimonies was that every man ex pressed sorrow and shame for having sinned.

"This may solve the problem of the down-tow church a good deal, that our up-town church will feel more intense responsibility. Take this church, fo instance. We draw enormous revenue from real estat round the bridge terminal down-town, and the onl work we are doing is at Fulton Street. I said to m elders and deacons, 'We have got to realize our re sponsibility, not only to God, but to the body politi from which we reap a revenue.'"

Dr. Mackay has high hopes of the results of thi movement to make a conscience common to both Fift Avenue and the Bowery. He cherishes no illusion about difficulties, but does not dwell upon the lions i the path. The elders and deacons of the church ar interested. Others, in other churches in New York an elsewhere, are sure to give approval and aid to th movement. As Dr. Mackay said, "We may be able t establish real down-town churches that shall make th unreality of up-town brethren ashamed. Surely th movement will result in more missions, and the mor missions the more men made better."

It is not unwarranted to presage for Dr. Mackay' plan a wide following in the Christian Church outside o New York. Chicago, Boston, Philadelphia, San Fran cisco, and scores of cities of second or third rank, have their Fifth Avenue Churches and their Bowery Missions. It is a fair presumption that the earnestly religious—the men and women who do, or want to do, real things in life—will watch the Mackay experiment with deepest interest, and that pastors will follow the lead opened to them.

There is no question of sect in all this. It is recognized on the Bowery that to save men from physical and moral degradation and death, the hand-to-hand attitude is the only one possible.

E. R. JOHNSTONE.

LITTLE LILIES OF THE SLUMS

How they Grow, and Blossom, and Suffer, and How They May be Helped

BY FREDERICK D. GREENE

POND lilies are pond lilies, even though they may come from a foul swamp, and there is no use denying that this is a group of sweet, gentle little children, though are growing in an alley of a back tenement in York, where human beings are packed nine hun- to an acre, closer than anywhere else in the world. ie oldest was seven, and the youngest nearly two, papa started for his work one morning last June.

Four Fatherless Ones

His failure to return at evening was so unusual that the mother, after a night of anxiety, sought the help of the police to find him. They led her at last to the Morgue where his mangled body lay, killed in an accident. The mother, herself in a delicate condition, had now to be hurried to a hospital. What was to become of the children, whose relatives were over in Germany? The doctor in charge stepped to the telephone and called up New York Association for Improving the Condition the Poor, which promptly took charge of the chil- n, kept them in the country for a few weeks, and re- ed them in fine condition to the grateful widow as n as she was able to mother them again.

his is only one of 3,927 families in suffering or mis- une aided in ir homes last r by the Asso- ion. It believes t the home is most precious g in the world, l should be de- ded to the last. w this is done, spite of hard nditions, is wn by these strations:

Mary Q., is a ght girl of fif- n, but does not m over eleven. e is trying to e the place of r mother, who s just died, and make a home her father, a mmon laborer, d three young- children. She bright and ave, but does not know how to cook. And so Miss bbs, the house-to-house cooking teacher is sent to her l, and Mary soon becomes so efficient that she manages e house nicely, and her proud father brings home all s earnings, instead of letting them go to the saloon.

Mrs. D., a delicate woman with a sick child, is all dis- uraged and overwhelmed with piled up work. At this critical point Elsie, a cheery and competent "visiting cleaner" drops in, does the big washing, scrubs the floor, leaves everything sweet and tidy, and Mrs. D., takes heart again.

Then there is Mrs. W., who, by hard work, can just manage to get along. But a bad felon on her hand has made her lose three weeks, and she was getting desperate till the Association helped her out on her rent.

Poor Miss M., who lately had to spend some months in an insane asylum, is trying to keep house for her father and the other children. It would not take much worry to cause a relapse. But special nourishing food and the frequent calls of the friendly visitor are helping her on the road to firm health, both mental and physical.

The above are simply typical cases and hints of the home and heart needs of a great city, and how they may be met. Are there not some readers of THE CHRISTIAN HERALD who also have heart needs—someone to help and bless by their sympathy, and by the means that God has put into their hands? Does not this Association afford a providential meeting-ground, where you can render real personal service to the poor? Among the 2,316 families that the Association has in charge to-day, it is easy to select just the one you would most like to help, and you can know about the details. There are new-born babes looking out on bare, cold, dingy walls; there is old age, shivering with cold, pain and weakness; there are boys and girls whose whole lives may be made better by a little wise and kindly help; there are working girls struggling to maintain their lives in honor; mothers, oh, so worn and anxious, trying to keep a home for husband and children; there are brave fathers, down, for the time, with sickness, accident or loss of work.

Where are the strong hands and warm hearts who will count it a privilege to be put into touch with some of these? Though you may be far away, you can reach them in a few hours through the experienced and tactful workers of the Association, twenty of whom are climbing tenement stairs every day, and going like angels of mercy into the darkest and saddest corners of America's most crowded city. Their lives are devoted to that pure religion and undefiled, before God and the Father, which is this, to visit the widow and the fatherless in their affliction and to keep themselves unspotted from the world.

The Association learns of distress, not only from the sufferers themselves, for whom the door is always open, but also from doctors, dispensaries and hospitals; from churches and mission workers; from public school teachers, city officials and the police; from newspapers, neighbors, and from its own friendly visitors and supporters.

It is wonderful what a consecrated dollar can do in consecrated hands. It can buy a pair of shoes that may lead a barefoot boy from truancy back to school and a useful career; it can provide a pair of glasses which can turn a so-called "stupid" child into one who can see properly, and so become bright and progressive. A single dollar can provide a basket of groceries that will last a hungry mother and four children three days; or it would buy eight pairs of stockings for eight pairs of little cold feet; or some fine fruit for an invalid; or a warm quilt; or four pairs of mittens; it might provide rubbers for two delicate working women, or a suit of under-flannels for a weak man exposed to the cold and tempted by the saloon; it could pay for a child in a nursery for twenty days while its mother goes to work; or it could pay a week's room-rent for a discouraged working girl; or furnish coal enough to warm three rooms for a week at least.

The Association is the oldest and largest general relief society in New York, is unsectarian and wholly dependent on voluntary contributions. The Treasurer is Mr. R. S. Minturn, Room 219, No. 105 East Twenty-second Street, in the United Charities Building. Gifts large or small, may be sent directly to him, by readers of THE CHRISTIAN HERALD, and will be acknowledged in its columns as well as by the Association. Donors who express a preference will receive a letter telling just how their gift was used, and also the new finely illustrated Annual Report. This is just the time that help is most needed, when winter's suffering, sickness and lack of work increase the hardships of the poor.

The "Cooking Teacher" and Her Pupil

The "Cleaner" Helps the Sick Mother

WHY THE CHRISTIAN'S PRAYERS MAY BE UNANSWERED

WHEN people complain that their prayers are not answered, there is always need for self-examination. does not follow that the self-examina- on will end in conviction. There are any prayers offered in which all the con- tions are fulfilled, but the prayers are nanswered. God sees better than we do, e knows what is best for us, and in mercy oes not grant our requests. The aged hristian looking back over his life must emember many such prayers. There were ings that seemed good to him, and which e pleaded with God to do for him, that ere not done, and he thanks God that ey were not. He sees now that if God ad granted his request, it would have een a curse and not a blessing. When ie chosen people were in the wilderness, eir misfortune was that "God gave them eir own desire." We must not dictate to God, but we may express our desires and leave it to him to grant or refuse them as he judges best. As a very godly minister used to pray: "Not according to our own foolish wishes, but according to thy wisdom, do for us as thou wilt."

Again there are other answers to prayer, that are only delayed. God sees that the answer is not good at that time, but will grant it to us if we patiently wait for it. He tries our faith as he did that of Job, to see if we will continue to trust him in spite of his silence. The Christian, therefore, need not think, if his prayers are unanswered, that they are wrong, or that God is angry with him, or is indifferent to him in his trouble. We must learn to trust the wisdom and the love of God.

There are, however, some reasons for our prayers being unanswered, which apply to ourselves, and it is this fact which demands our self examination. Christ tells us that prayers offered in ostentation, with the object of impressing men with our piety, are disregarded. The Pharisees, standing praying at the corners of the streets, to be seen of men, would receive no answer. Sincerity is demanded of those who approach God. Humility is also demanded. The self-satisfied Pharisee went down to his house without the blessing. All the facts he mentioned were reasons for blessing God, but they appear to have made him vain and proud and contemptuous of other men less favored. Then there is another reason. There is a principle well known in our courts, that "they who ask for equity must do equity." A man must come into court with clean hands. The sinner approaching God must confess his sin and ask for pardon. The man who ignores his sins and thinks that God will ignore them, while he asks for favors, will go away empty handed. The sinner must, first of all, get right with God, before he can expect his blessing. There are also prayers of extremity that are often unanswered. The man who never offers a prayer until some bitter trouble falls upon him, may have to bear it unaided. It is true that when God sees sincere sorrow, he may, in his magnanimity, deliver the petitioner, but it is more than he has any right to expect.

These and other reasons may cause a prayer to be unanswered. We should examine ourselves and see if we have fulfilled the conditions God imposes, and if in our hearts we believe that we have, and still the answer is not given, then let us bow our heads in meekness, and say with full confidence—thy will, not mine, be done.

* Topic of the Epworth League for January 13. Selfishness in Prayer," Matt. 6: 6; Job 27: 8–10; a. 1: 15; Luke 18: 10–14; James 4: 3.

An Ornament to Any Home

Dear Dr. Klopsch:—The pictures representing Night and Morning have been received, and given a conspicuous place within our home. We are proud of their possession. C. B. K.

Deal, N. J.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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Progress in Missions

IT is an interesting synopsis of the progress of foreign missions, that the American Board gives in its Almanac for 1907. It is cause for devout thankfulness that God is so signally blessing the work in all lands, and under the auspices of the various churches. The year's work has been fruitful in the conversion of no less than 133,069 persons, who have been received into church membership. This is no inconsiderable gain, when it is realized that in many cases the convert loses fortune and social station when he receives Christian baptism. We, in Christian lands, do not know how much this means. When the convert realizes that his profession of the Christian faith will alienate his family, will perhaps break his father's heart, and lose him the respect and esteem of brothers and sisters, he must needs have a stout heart and a firm faith in God to take the decisive step. He has need of courage, too, for, as we saw during the recent outbreak in China, he may have to bear the brunt of the storm when persecution breaks out. Thank God that so many have been enabled to come out and take upon themselves the name of Christ! This number added during the twelve months, makes a grand total of 1,349,908 Christians now living in heathen lands.

The roll of God's servants, whose labors have thus been blessed, now numbers 12,789, of whom 5,074 are in the service of American churches. It is very gratifying to notice how high a place this country occupies in the service in comparison with European lands. As we are gaining in population, wealth, and influence among the nations, it is fitting that we should hold a high place in Christ's service. It is an answer to foreign critics, who reproach us with being absorbed in the worship of the dollar, that 2,043 men, and 3,031 women are consecrating their lives to Christ's service in this arduous field. We are proud of them, and thank God that such men and women are found among us. Their number, too, would be vastly increased if other Christians did their duty with the same zeal. If funds were supplied to the missionary societies to send out missionaries, there are more men and women who would volunteer for service.

The Butchery of the Forests

ACCORDING to a report published in the New York papers, over a million and a half of evergreen trees were cut in a New England State, to furnish Christmas trees and wreaths for decoration. Those cut in other States for the festive season would probably bring the total figure to surprising dimensions.

The report brings strongly to mind the way in which our forests are disappearing, the disregard of the American people as to the inevitable result, and the manifold troubles that always come to a treeless land. Thirty years ago, travelers passing through the central part of the State of New York, from Albany to Buffalo, would always remark the abundance of fine timber, and the deep streams that, even in midsummer, furnished magnificent water power. It is so no longer. The traveler of to-day sees here and there patches of woodland, but no great stretches of forest; the streams, the farmers will tell you, have shrunk from one-half to two-thirds their former size. In New Hampshire and Maine the pulp mills are eating up the woods acre after acre, and if they are not restricted by legislative enactment these States will soon be as bare as a desert in Arabia, and the White Mountains as the treeless highlands of Scotland. The pulp is made into paper, wheels, buckets and dozens of household articles. East and West, North and South, there is hardly a State where the butchery of the woods is not going on.

In our older States the cutting of the forests has affected the water supply, and the larger cities and towns have to bring their water from long distances. The patches of woodlot have now become the most valuable portions of many farms. In the States where the million and a half trees were cut within the last few weeks, the owners of the land have fought vigorously against proper forestry legislation, on the ground that a man may do what he likes with his own. It is a short-sighted and selfish view, when it is considered that damage is being done that cannot be repaired in a century. Wherever a district is deforested, climatic changes follow. A cloudburst in a forest country causes little damage. Where the trees have been cut the ground ceases to be porous, and a cloudburst brings death and destruction to property.

A campaign of education should be carried on in the schools, especially those in country districts, showing the results of our present wasteful system. Large portions of the country should be reforested, as the land that has been cleared in many cases was valuable only for its timber and not suitable for farms. In some countries there is a law that wherever a tree is cut a new one should be planted in its place. A similar law will soon be needed in the United States. This is not an alarm over something that may happen; the bad results of indiscriminate "clearing" are already causing much trouble.

Foolish War Talk

THERE are two ways of accounting for the needlessly sensational rumors that have sprung out of the Japanese incident in the California schools. The first is that the foolish war talk is industriously fostered in certain quarters abroad, where a real difference between Japan and this country would be welcomed. The second reason is that there is a very strong movement at home in favor of a large naval increase, and the Japanese incident is eagerly grasped at as a plausible argument in that direction.

Now, we have never shared the apprehensions of the alarmists. Our navy stands third on the list of maritime nations, Great Britain and France being the two leading sea powers. There is positively nothing to justify the supposition that Japan is straining every nerve to shatter the firm and honorable friendship of nearly half a century. While our press and people have permitted themselves to be wrought up to a pitch of feeling, Japan sits calmly waiting the verdict of the official investigation. Doubtless the President is strictly within the facts, when he states in his recent message, that the overwhelming sentiment in California is for law and order, and for the protection of the Japanese in their persons and property. The final outcome will show that the sentiment of the whole nation is for justice.

Our country has already established an honorable record as the friend of peaceful and enlightened methods of adjusting international differences, and we believe the present case will follow the precedents. Perhaps we may not be ahead of other nations in recognizing the truth of the general principle which declares that no human dispute is incapable of pacific adjustment; but we are behind none in the practical application of that principle.

The New Ambassador

IN appointing as its new Ambassador at Washington the Right Honorable James Bryce, lately Chief Secretary for Ireland, the British government has chosen for that important post a man of most distinguished attainments. Scottish by birth and educated at the University of Glasgow and Oxford, Mr. Bryce has had a most brilliant career in law, literature and statesmanship. In Parliament he has always been known as a Liberal, and he was in the Gladstone Cabinet as Under Secretary for Foreign Affairs. He is a warm supporter of Home Rule. In the broader field of world politics, he has a grasp of all the leading problems that have arisen in recent years, while the supporters of social reforms and of efforts to improve the condition of the poor have found him an earnest and able ally.

Americans are probably better acquainted with the new Ambassador through his writings than through his official record. His well-known book, *The American Commonwealth*, in which he records the impressions made upon him by our institutions, during a prolonged visit in 1870, is a work of ripe judgment and sound conclusions, and it has rightly been accorded a high place among standard works of this class. He has paid us four visits in all, and has been a keen and interested observer of industrial, educational and political progress here that he can hardly be regarded as a stranger.

World-traveler, scientist, mountain-climber, orator, successful author, and broad-minded statesman, this "grand old man" is a newcomer in the field of diplomacy. He is now about to fill the most important, and, in some respects, the most difficult post he has ever held. Our people have a hearty admiration for genuine ability and the new Ambassador will be cordially welcomed.

The Secret of Happiness

HAPPINESS eludes definition. As well may one try to define a perfume or describe a winter sunset, all orange and opal and burning flame, in cold words, or put into language the passionate sweetness of a tone in music, as attempt to interpret happiness in common speech.

What makes happiness for one does not make it for another. Temperaments differ. Dispositions are exacting or indifferent, and there are those who are never quite happy unless everything around them touches the note of the superlative. Somebody has said that happiness is adjustment to the environment. This may be partially true, yet the happiness that rests on so insecure and shifting a condition is hardly worth the name. Real happiness must have its spring from something in the soul. Our Lord said to his disciples, "The kingdom of heaven is within you." Unless one has a hold upon heaven, and can grasp its divine realities, earthly happiness will be mere tinsel easily tarnished, and worth nothing when accounts are balanced at the end of life's day.

One to another we say at this time, "A Happy Christmas," "A Happy New Year." The Old Year has had its troubles and disasters, its disillusions, its trials and vexations. The Old Year has broken some promises. Although it has had its sunny days and its hours of satisfaction, still, on the whole, we will not regret bidding it farewell. Here is the New Year already here, its pages clean, its pledges intact, its hopes glowing, its opportunities alluring. We are unfeignedly sincere in our welcome to its novelty, and we fancy that it and we have a good chance for real happiness. We shall be happiest in it on the days when we try hardest to help a struggling brother or lend a hand to a discouraged friend.

The truth is that we carry our happiness with us. And it is in our power to make or mar the coming months.

In the Religious World

—THE BETHESDA LEPER HOME in Surinam, South America, is in urgent need of linen bandages. They may be sent (expressage prepaid) to R. Dan Wolterbeek, Forwarding Agent of the Bethesda Leper Home, 1-3 Ann Street, New York, N. Y.

—THERE ARE NOW over 350,000 children in New York's Sunday-Schools. New methods of teaching prevail in most of the schools, by which Biblical history is "visualized," and brought down to the comprehension of the pupils. A full account of these improved methods is now in preparation for THE CHRISTIAN HERALD.

—CROSSLEY AND HUNTER, the Canadian evangelists, have now worked together for over twenty-two years. Their last campaign in Brockville, Ontario, during November, saw all classes, characters and ages among the converts. 866 made profession of faith. The evangelists are now planned till next July, in Cornwall, Calgary, Port Arthur, Windsor, Toronto, Neepanda, and Crystal City.

—THE FIRST of the meetings in the Collegiate Church of St. Nicholas, New York City, at which the converts of the East Side missions were to testify, took place lately. Five converts of the McAuley Water Street Mission, led by Superintendent John Wyburn, testified before a Fifth Avenue congregation. Rev. Dr. Mackay has received hundreds of letters from converted men and women, who declare their readiness to witness for Christ inpublic.

—REV. E. P. HAMMOND, the veteran evangelist, whose work among the children of two continents has been so successful, has been invited to spend a year in India. Rev. Richard Burgess, Gen. Sec'y of the India Sunday School Union, will organize a series of meetings for Mr. Hammond, whose labors will be to a very large extent among the famine children in the mission orphanages. Dr. Hammond's visit and its results will be of special interest to all who have had a share in the India Orphan Work of THE CHRISTIAN HERALD.

Contents of this Number

Wednesday, Jan. 2, 1907

	PAGE
Comes the Young Year, a Welcome Guest	Cover
Our Mail Bag	2
The Samaritan Manuscripts (Illustrated)	2
A Run Across the Isthmus	3–5
Attempted Impossibilities. Sermon by Rev. Frank De Witt Talmage	4–5
Making Religion a Reality (Illustrated)	6
Little Lilies of the Slums (Illustrated)	7
Why the Christian's Prayers may be Unanswered. Epworth League Topic	7
OUR EDITORIAL FORUM: Progress in Missions—The Butchery of the Forests—Foolish War Talk—The New Ambassador—Secret of Happiness	8
THE BIBLE AND NEWSPAPER (Illustrated): The Divine Hero—Church Struggle in France—Ten Lives Saved, etc.	9
Long Courtships (Illustrated)	10
Woman's Status the World Over (Portraits)	11
Bishop McCabe Passes Away (Portrait)	11
A Great Church's Golden Jubilee (Illustrated)	12
Great Floods in China (Illustrated)	12
A Jewish Rabbi Converted (Portrait)	13
The Family and the Sabbath. Sunday School Lesson	14, 15
Gems from New Books	16
Playing for Keeps. Story	17, 18
The Image of God. C. E. Topic	19
The First and Second Adam. By Mrs. Baxter	19

THE BIBLE AND NEWSPAPER

1. Chinese Gordon. 2. Alexander. 3. Joan of Arc. 4. Akbar. 5. Perseus. 6. St. Louis. 7. Sir Galahad. 8. Charlemagne. 9. Siegfried. 10. The Black Prince. 11. Yostuda Torajiro. 12. Barbarossa.

The Famous Allegorical Picture of the Supremacy of Our Lord Jesus Christ, by Byam Shaw

The Divine Hero

ONE of the most remarkable pictures of this season is that by Mr. Byam Shaw, which portrays in symbol the pre-eminence of Jesus Christ over the eroes of history. On the canvas, the men of all ages hom the world has agreed to hold in highest reverence, re represented as gathered in worship of Christ. His ommanding figure occupies the centre of the picture at ie head of a white stairway. On one side of him is the ythical figure of St. George, and on his right the angel t. Michael. Below and beneath are the valiant Akbar, ho ruled India in the sixteenth century; Alexander, the orld-conquerer; Louis IX., the crusader and king; oan of Arc, the heroic leader of the French forces gainst the English invaders of her country; Charlemagne, ie Christian ruler and consolidator of the ninth century; ie Black Prince victor at Crecy and Poitiers; Barbarossa, mperor of Germany in the twelfth century; Torajiro, the apanese Samurai; Perseus, the legendary rescuer of ndromeda; Sir Galahad, the knight of untarnished urity; Siegfried of the Norwegian legend; Nicholson, ie hero of the Indian Mutiny, and Chinese Gordon, the artyr of Khartoum. All these are represented as doing omage to Christ.

Wherefore God hath highly exalted him and given him a name hich is above every name; that at the name of Jesus every knee hould bow and every tongue confess that Jesus Christ is Lord hil. 2: 9-11)

Church Struggle in France

The spectacular event of the week in the national conlict has been the expulsion of Cardinal Richard, Archishop of Paris, from his official residence. The venerale prelate had made it known that he would yield only o force. There was to be no physical struggle; it would e sufficient for a State officer to put his hand on the Cardinal's shoulder and bid him depart. In some way he idea was conveyed that a scene of violence would be ritnessed, and a crowd of sympathizers, among whom vas the Count Boni de Castellane, the recently divorced usband of Anna Gould, assembled in the yard of the Cardinal's palace to protect him. The Cardinal decended voluntarily and entered his carriage amid the heers of his friends. Some enthusiasts in the crowd letached the horses and dragged the carriage a short nile to the house placed at the Cardinal's disposal by a nember of the French Parliament.

In many churches services have been held in defiance of the law. The Government shows a forbearing dispoition, and merely notes the violation of the law, or inlicts nominal fines on the priests conducting the services. n the country districts, and in some city parishes, the ervices are legalized. To do this it is necessary only for wo citizens to go to the Government offices and notify he authorities that services will be held in a certain hurch for a year to come. One such notice covers the ntire year. It is feared that the Pope may prohibit this being done by laymen, as he has prohibited it being done by priests, but hitherto he has not taken action. Both M. Briand and M. Clemenceau declare that they have no desire to close the churches, and deplore the hostile attitude of the Pope. It appears from a statement published in American journals, by Archbishop Farley, of New York, that the property acquired by the church during the last hundred years amounts to more than a hundred million dollars, of which only a portion not yet ascertained is claimed by the State for charitable purposes. To the outsider it would seem that the Roman Catholic Church is needlessly making itself a martyr. The conditions on which it obtains freedom from State interference and control do not appear onerous, and it is probable that resistance will only render those terms harder.

Rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same (Rom. 13: 3).

Ten Lives Saved by a Woman

The wife of a lighthouse keeper at Cape Beale, near Victoria, B. C., has done a heroic thing that deserves public recognition. During the fierce storm of Dec. 13, she saw from her point of vantage, the water-logged bark *Coloma*, drifting toward the rocks on Vancouver Island. The masts and rigging were gone, and ten men huddled on the poop were waiting the breaking-up of the vessel. The lighthouse keeper's wife knew their danger, and immediately set out to obtain help for them. There was none nearer than the Barnfield Creek cable station, twelve miles away. Breasting the piercing wind and the pitiless rain, she set out at daybreak to thread her way through the forest. She reached the point in safety, and was cheered to see the cutter *Quadra* belonging to the station with steam up. The crew had feared her anchors might drag in the storm, and had the steam up as a precaution. On receiving her report the cutter started for the relief of the imperilled seamen. They found them on the brink of despair. The cargo was washing out through the open seams, and every minute the complete break-up seemed imminent. The ten men were taken off and carried in safety to Esquimault where the United States Consul took care of them. That woman who procured help for the imperilled men had a noble spirit, facing hardship and danger for strangers. She had the spirit of Christ who suffered for a perishing world.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners Christ died for us (Rom. 5: 7-8).

A Mortgaged Body

A poor woman in Virginia advertises that she will sell her brain and body, to be delivered after death, to medical schools in that city, Philadelphia, Chicago or New York. She says she has been driven by poverty to offer her corpse for sale. She says she does not care what is done with her after death, but that she needs money now. She says she will sign papers giving the whole of her body or her brain, or any other portion, to whatever institution offers her the best price. She is forty years of age and broken in health. Her poverty must be very dire and her need urgent, otherwise she would not make such an offer. It is better, however, to sell her corpse than to sell the soul, as some are tempted to do.

What shall a man give in exchange for his soul? (Mark 8: 37.)

His Wealth Unbearable

A strange reason for suicide was given a few days ago by a man who tried to throw himself from the roof of his house. He was a man of only forty years of age, and in good health. He had been an itinerant pedler on the lower East Side of New York, and had saved about five thousand dollars. He invested this in some small houses in Paterson, N. J., where he lived, and finding the speculation profitable, he abandoned business and devoted himself to dealings in real estate. He gradually acquired several city lots which he sold at a large profit, and bought more land. He was regarded as one of the most successful operators in the neighborhood. His property a month ago was estimated to be worth over $150,000. But at that time it was noticed that he was looking anxious and worried. To his friends he explained, that he was embarrassed by the size of his holdings, and that the harass of it was more than it was worth. It was thought that he might recover his spirits if he moved away from the scene of his activities, so he was induced to take a house in Harlem. There, however, he grew worse, and a friend who called on him had some difficulty in preventing him jumping from the roof. His family watched him carefully after that, but he eluded their vigilance and hanged himself.

There is a sore evil which I have seen under the sun, namely riches kept for the owners thereof to their hurt (Eccles. 5: 13).

Wrecked by a Mine

Two hundred lives were lost in the destruction of the Russian steamship *Varyagen*, which was blown up by a floating mine recently, off Cape Manchuria. The mine is thought to have been adrift since the Russo-Japanese war. The steamer was *en route* to Gongouz Bay, and after leaving Vladivostok was driven north by a northwest gale. The course lay four miles north of the mine field. When about four miles off Cape Manchuria the stern struck a submerged mine, which exploded upon contact. The catastrophe was so sudden that no boats could be got out or steps taken to save passengers. From the moment of the explosion until the destruction of the vessel not more than ninety seconds elapsed. Of the entire complement of 250 passengers, 47 were saved and the remainder perished. Of the crew of 23, 14 were saved. The mine was doubtless intended to destroy a Japanese ship, but the old saying has been fulfilled:

In the net which they hid is their own foot taken (Ps. 9: 15).

LONG COURTSHIPS

Do They turn out Happily, or are Short Engagements Better, after all?

BY MARGARET E. SANGSTER

MR. JOSEPH ADDISON, in one of those exquisite essays enjoyed by readers of English classics, tells of the grief of the club on hearing the news that a member much beloved had passed away. Sir Roger De Coverley had been a knight of the olden time. He had been the idol of a country neighborhood, had loved his horse and his hounds, had served his God and his country, and a gallant, simple-hearted gentleman, had bravely fulfilled his duty till life's latest day.

Mr. Addison, quoting a letter purporting to come from Sir Roger's butler, quaintly remarks that as he has made his will on a very cold day, he left a thick frieze coat to every yeoman in the parish, and to their wives a warm cloth riding-hood. Old-fashioned pictures show these riding-hoods, which were finished with quilted capes, warm enough to be an offset to the coats bequeathed to the men. But it was not Sir Roger's thoughtfulness for his rural friends that impressed the reader of an old brown leather-bound volume the other day, so much as an allusion to the lady he had courted during forty years. To her he left an ample fortune, although she had never bestowed upon him her heart and hand.

. . .

Long engagements seldom turn out happily. Yet long courtships have been known to give great delight to the faithful lovers who were contented thus to show their regard for one another. In a certain shire town in the South, for fifty years, once a week, at precisely the same hour, a courteous gentleman drew rein at the door of a beautiful woman. They were in the twenties when his worship of her began, and the frosts of time were thick upon their heads when he paid his last call. She died first, and he followed her to the grave in the character of chief mourner, and survived her less than a year. Every one in the county recognized the relation of these friends as confidential and intimate, every one knew that once a week they passed an hour or two together, and, years before the end, every one ceased to speculate as to why they did not marry, whether they ever would, and what changes would be made should the two faithful lovers become husband and wife. The secret of their determination not to marry was never disclosed, but they appeared to secure a reasonable amount of contentment from their polite and ceremonious courtship.

. . .

A similar instance was known to a wide circle in a Northern State. Near a university town resided a family of beautiful sisters, five in number. Four of the sisters married at an early age, one remained a spinster, and, throughout a long life, received the exclusive homage of a neighbor, who, like herself, appeared to prefer the independence of single blessedness. The gentleman was invariably the lady's escort at social functions, he dined with her once a week, and was always included among the guests when she had formal company or held receptions. His calls upon her were marked by the peculiarity that, summer and winter, they were made at five o'clock in the afternoon, and that it was his custom to take leave at exactly half-past six. The two appeared entirely contented in their friendly intercourse, they read the same books, knew the same people, had heard the same jests and the same anecdotes year after year, and were an agreeable and amicable pair of comrades. A delicate flavor of romance hung about their friendship, and so long as they lived they seemed entirely satisfied to remain outside the pale of united family life. They did not seek to be husband and wife, they were merely ceremonious lovers who hesitated, for some reason, to go beyond the days of courtship.

. . .

One wonders sometimes, in cases like these, what came between the lovers and the final word. In a farming locality in Western New York, there stands a little cottage quite by itself among fields and gardens. Roses clamber over it, and honeysuckle makes its veranda fragrant in the summer, and birds build their nests in the eaves. Here, living by herself, a little old lady, who was once a fair young girl, has spent the years of a tranquil and contented life. She once had a weary heartache, but it ceased to throb, and scarcely robbed her cheek of its bloom many years ago. For five years she had received the constant attentions of a suitor whom her parents liked and of whom she approved. She was twenty-two and he several years older when, without a word of explanation, he left the neighborhood and was not heard from for a long time. Some ten years passed before a report came back to the village of his marriage in California. The girl's parents died; she remained by herself. Fifty years after her lover's departure, she found, by accident, under a sliding panel in a desk, a piece of folded yellow paper that, in sheer perversity, had slipped itself out of sight. It was the letter in which he had asked her to be his wife, and to which, of course, she had not replied. So fate had intervened to prevent the married happiness that might have been hers. The moral is, that five years is much too long for courtship if anything permanent is to come after it.

. . .

Why should not every marriage continue to be in essentials a courtship? Why do lovers allow themselves to grow prosaic and suffer the commonplace to blot out the beautiful and attractive phases of life that belong to courting days? The girl who is expecting her lover, makes a special toilet that she may look her loveliest when she receives his calls, and the man takes pains to be at his best when he enters her presence. Why should husbands ever omit the little attentions that before marriage they were wont to lavish on the ones they adored? A husband has not ceased to be his wife's faithful lover, and he ought to remember that the wife prizes compliments and courtesy just as she did when she was a sweetheart. Naturally, when people have common interests and common anxieties they grow close together and take their loyal affection for granted. Yet affection thrives on demonstration, and a little gift, an unexpected pleasure, a bit of a surprise now and then, make wedlock the happier. If every marriage could continue to be as full of respect and tenderness as if it were courtship still, there would be little heard about domestic infelicity.

. . .

There is one little corner in Russia and one little heart on which no shadow of the troublous times has fallen. The idoliz son of the Czar, long looked for and dently welcomed when he came, is t centre of joy in the royal household, a no cloud thus far has eclipsed his brig career. The baby's mother, who shar with the royal family of England facili in various directions, is an expert woo carver. She has fashioned for the lit heir-apparent a play-house in white woo which is an exact reproduction of a fav rite summer chalet of the Czar's. T baby s play-house repeats line for line t royal cottage. It is in eighty-four piece beautifully carved in soft white wood, a deftly fitted together like t parts of a dissected map, on so firmly adjusted that wh set up, the little house stan on a good foundation.

The child who owns tl novel plaything may pull apart and build it up as oft as he pleases, and he enjo it just as your baby enjo building a house of blocks.

Painted by F. G. Cottman

ONE OF THE FAMILY

This horse's name is good old John,
He often takes the road;
Right merrily he forges on,
Nor grumbles at the load.

And when at meals we take our place,
We like to see his dear old face.
We give him bits of sugar sweet,
For he full well deserves a treat.

Uncle Sam's Mail

However ready we may l to find fault with the Pos Office Department, to cor plain that letters and parce miscarry, and that once in while a letter dropped in corner box never thereaft reaches its destination; if w are honest and fair-minde we must admit that on th whole, the little red postag stamp is faithful to its trus and that Uncle Sam deserv a good deal of credit. Le ters by the million are tran mitted across vast areas country, are conveyed on th fast mail trains or borne ov gulfs and bays in swiftly fl ing steamships; they traver the sea, they make the circu of the globe, and, if proper addressed, they go with saf ty and despatch from send to recipient. In a multitu of cases they are not proper addressed, and for that reas give much trouble to post-office clerks an employees in general of Uncle Sam.

The holiday mail, the burden of which just over, is an example of the fidelity an patience, as well as the terrific strain which postmasters and letter-carriers ar subject. Gifts and messages of friendshi congest the mails for many days before an after Christmas. In addressing a lette should we not be at pains to be sure th we have placed our communication in th right envelope, that we direct it plainl to the person for whom it is intended, giv ing street and number, town, county an State, or post-office box, and that havin done all this, we have closely fastened th adhesive flap, or made it additionally saf with sealing wax. Then, for Uncle Sam convenience, and to save it from the dead letter office, let us write our own name an post-office address somewhere on the en velope, insuring its return to us if our cor respondent cannot be found. A little a tention to these details would keep us fro unduly blaming good Uncle Sam.

WOMAN'S STATUS THE WORLD OVER

IT is an encouraging fact that, all over the world, the tendency is in the direction of enlarged rights and opportunities for women. Broadly intelligent men and women in every land are more and more alert to secure for women the fullest recognition of their equality with men.

Alice Henry
Australia

A great impetus to the movement on the Continent has just been given by the liberal ideas now being agitated regarding the exercise of the franchise by men voters. This reform embodies the republican ideal of the individual vote, "One man, one vote," being its war cry and platform. The woman suffrage idea has been grafted on this movement, and it is anticipated that there will be notable developments in the application and adoption of the plan of woman's enfranchisement to accompany the extension of the ballot among the common people.

Platia Johannesdottir,
Iceland

Hope shines even in dark, troubled Russia, where the reformers are said largely to favor the extension of some form of suffrage to women. In that country, there has been very little suffrage of any kind until recently. What there was related entirely to municipal affairs, with a property qualification. No distinction exists on account of sex, and husband and wife have the same legal rights. The women of the upper classes generally vote by proxy and not in person. Limited suffrage, based on property ownership, is possessed by women in Norway, Sweden, Iceland and Denmark. Through proxies, women may have a vote on questions affecting property interests in Prussia, Westphalia, Schleswig-Holstein, Saxony, Austria, Italy, Luxemburg and Roumania. The same privilege exists in Belgium, which has been investigating, through a special embassy, the operation of woman suffrage in practice in the four suffrage States in the United States. In Finland, where property suffrage already exists for women, the parliament has passed a woman suffrage bill. There is a hope in Holland that some form of recognition may be extended to women by amendment to the Dutch Constitution, each political party having invited the National Suffrage Association (for the extension of man suffrage), to present a statement as to what they desire in the new Constitution.

Sevasti Callisperi
Greece

Political equality makes slow headway in conservative Germany, where political organizations among women are forbidden by law. Yet Berlin gave a royal welcome to representative women in the International Council of Women which met there in June, 1904; and the Empress herself tendered a reception to the leaders. In Berlin at that time was born the International Woman's Suffrage Alliance (conceived through the organization of an International Committee at Washington two years before), embracing twelve National Woman's Suffrage Associations in as many different lands. Despite legal restriction, the Federation of Progressive Women's Societies in Germany, has as its first and foremost object to secure for German women not only an improvement of their legal and social standing, but full political rights as well.

In Australia, where the question of woman's political equality is on a higher plane than in any other part of the world, the labors of the United Council for Woman Suffrage, comprised of representatives from all associations that favor equal franchise, have been directed in so successful a manner that the Australian Federation was won for the full enfranchisement of women, to include even the Parliamentary suffrage.

The privilege recently gained in Norway, by which women of property are entitled to municipal suffrage and to representation in civic government, is largely due to the National organization of Norwegian women. In Sweden, women have voted for municipal offices since 1736. The Frederika Bremer Association, for the promotion of Equal Suffrage, includes both men and women.

Carrie Chapman Catt, U. S.

Rachel Foster Avery, U. S.

The power of women, though latent, is felt in Turkey, and the Turkish woman is said to stand strong in politics and practically to control political appointments. It is interesting to note the optimistic prophecy, that through the influence of the Western world and the many American institutions in Turkey, the women of that land, "will before long take their place among the greatest women of the world." The movement for women's enfranchisement in the Sultan's dominions has been forwarded by Miss Florence Fensham, for twenty years Dean of the well-known American College for Girls at Constantinople.

In New Zealand, Tasmania and the Isle of Man, as well as in Australia, as has been already noted, women exercise full suffrage in national affairs. In all other English colonies, in England, Ireland, Scotland and Wales, women possess municipal suffrage. In 1905 the National Liberal Federation, at its annual meeting, passed a strong woman's suffrage resolution, as did the General Council and the National Reform Union.

Rev. Anna H. Shaw
U. S.

Full woman suffrage established in four of the United States: Colorado, Utah, Wyoming, and Idaho; school suffrage in twenty-two States; and the right accorded women taxpayers in New York State, towns and villages, and in other localities throughout the country to vote on questions of local taxation, is the status of the woman's suffrage movement in the United States after a half-century of persistent agitation. In this country, there exists what is not known in any other land: the opposition of a few conservative women to the enfranchisement of their sex. Twice, in Oregon recently, the anti-suffragists allied with the liquor interests. But the virility of the movement, which is growing stronger each year, brings it up after each succeeding defeat, ready for the next campaign.

Senorita Huidobro
Chile

The National American Woman Suffrage Association, at its last annual convention, found much cause for felicitation in the enlarged personal, legal, political, professional, educational and industrial privileges and opportunities secured for women, and in the steady advance in public sentiment.

Such, at a glance, is the status of woman the world over, at the opening of the New Year. J. A. S.

Aristia Blume
Denmark

BISHOP McCABE PASSES AWAY

LAST week's issue of THE CHRISTIAN HERALD contained an account of the sudden and serious illness of Bishop Charles Cardwell McCabe, of the Methodist Episcopal Church, together with a brief sketch of his life and work. In sad postscript to those paragraphs comes the announcement of his death in the New York Hospital on the morning of the 19th of December, aged seventy years. His wife and niece were with the Bishop at the last. He also leaves a son, John P. McCabe, of Battle Creek, Mich.

The evening before Bishop McCabe received the stroke of apoplexy, which has since proved fatal, he had delivered his well-known lecture, "The Sunny Side of Libby Prison," in a Connecticut town, and he was hurrying to his home in Philadelphia when, without warning, he was taken ill upon the street in New York, and removed immediately to the hospital.

Although he was elected to the Bishopric ten years ago, it is by the name of "Chaplain" McCabe that his friends will longest remember him, for it was under that title that he won his way to the hearts of the Methodist people by his magnetic personality and devotion to the cause of home missions, whose champion he was. Two generations of the children of Methodism will cherish the memory of the genial, great-hearted man, whose rich, melodious voice resounded throughout the churches and camp-meetings of the land, in the tender strains of "The Trundle Bed Song," even though they have no knowledge of him as successful money raiser or astute bishop. Few men of his denomination have been more popular and few will be lamented more.

The Late Bishop C. C. McCabe

His funeral was held from St. Paul's M. E. Church, New York City, with the pastor, Rev. Dr. George P. Eckman, in charge of the services. Rev. Dr. W. V. Kelley, editor of *The Methodist Review*, Rev. Dr. James M. Buckley, editor of *The Christian Advocate*, and the venerable Bishop Edward G. Andrews, paid eloquent tributes to the memory of their dead co-laborer.

Enjoyed by the Whole Family

Dear Dr. Klopsch:—I have for acknowledgment receipt of your "Worth While Library," also for the extension of my subscription to THE CHRISTIAN HERALD. To say the trio of books, as premium, are enjoyed by the whole family, is putting it mildly. We appreciate them very highly, I assure you, and with good wishes to our "old family companion," THE CHRISTIAN HERALD.

Topeka, Kan. CHAS. E. ELDRIDGE.

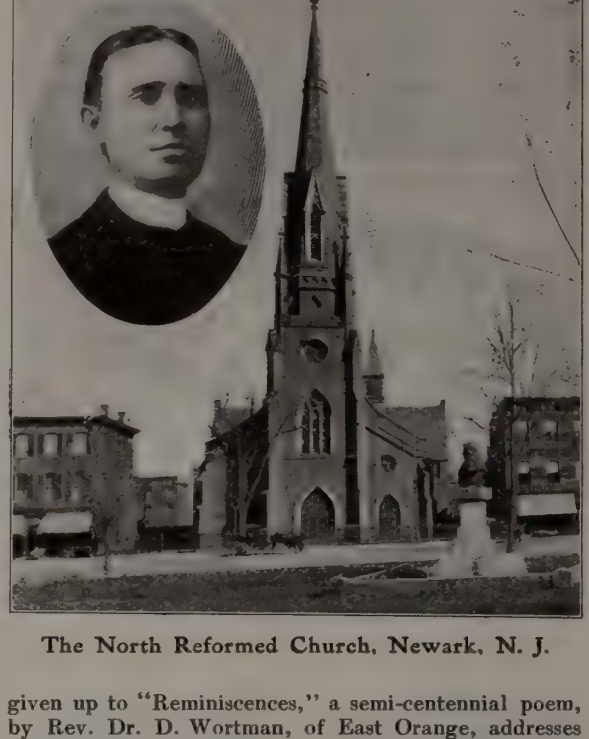
A GREAT CHURCH'S GOLDEN JUBILEE

THE North Reformed Church, Newark, N. J., which is the largest church of that denomination in the United States, and of which the pastor is the Rev. Dr. J. I. Vance, distinguished as preacher and author, recently celebrated its Golden Jubilee. The minister, elders and deacons, issued over 2,000 cards of invitation to the semi-centennial festival, which commenced Monday night, December 10, and continued through Monday evening, December 17, Saturday being the only night without a service. The invitations bore the dates "1856-1906," and at the top was the seal, in gold, of the Dutch Reformed Church in America.

The North Church contributes generously to the New Brunswick Theological Seminary and Rutgers College, at New Brunswick, N. J., both of which institutions are connected with the denomination, and it raises from $15,000 to $20,000 annually for missions. It is larger than any other Reformed Church in the country by over one hundred members, the total membership being over 1,500, while the next highest congregation numbers a few over 1,400. The North Church has between 1,600 and 1,700 pupils in its three Sunday Schools. The morning Sunday School at the church has over 900 members; the afternoon Church-School, 400 enrolled; and the East Newark Chapel, just across the river, about 300 pupils. The membership of the church has exactly doubled during the six years of the pastorate of Dr. Vance. The membership of 1,583, does not include a reserve roll of some 300. The church pays from $40,000 to $50,000 a year for congregational expenses.

During the fifty years, exactly 2,610 persons have confessed Christ publicly at this altar. In that period there have been seven pastors, four of whom are still living. They are (besides Dr. Vance, the present pastor), the Rev. Dr. Donald Sage Mackay, now pastor of the Collegiate Church of St. Nicholas, New York City, Rev. Dr. Charles E. Hart, a professor at Rutgers' College, and Rev. Dr. James E. Demarest, pastor of the Bethany Reformed Church, Brooklyn. A feature of the celebration was the reading of a Golden Jubilee poem, by Mrs. Margaret E. Sangster, who is an active member of the church. Among the features of the Jubilee were the following: A men's dinner in the church parlors, with Elder Peter Campbell presiding, the guest of honor being Rev. Dr. Henry Everson Cobb, pastor West End Collegiate Church, New York, who is the grandson of the late Rev. Dr. Abram Polhemus, first pastor of the local church. One evening was

Rev. J. I. Vance, D.D.



The North Reformed Church, Newark, N. J.

given up to "Reminiscences," a semi-centennial poem, by Rev. Dr. D. Wortman, of East Orange, addresses by Rev. Dr. E. P. Terhune, of New York, Rev. Dr. I. H. Polhemus, pastor Tompkins Avenue Congregational Church, Brooklyn, and Rev. Dr. Joseph R. Duryee, pastor Grace Reformed Church, New York City. The Sunday Schools held their Golden Jubilee service at a public gathering in the church. Mr. Frederick Frelinghuysen read an historical sketch of the school, and Dr. John F. Paterson, of Orange, talked on Sunday School work. Other features of the celebration were a church reception in the parish parlors under the auspices of the reception committee of the Ladies' Benevolent and Missionary Society, a preparatory service conducted by Dr. Vance; Communion Service Sunday, with a sermon by Rev. Dr. Hugh Black, of Union Theological Seminary, New York, and the anniversary sermon by Dr. Vance.

The North Church is the wealthiest congregation in Newark. Its property is valued at $200,000. Dr. Vance has an assistant, Rev. P. K. Hageman, who assists him greatly in the care of the parish, which numbers over 2,000 souls. The women of the church support a foreign missionary, who is the sister of the famous Rev. Dr. Samuel Zwimmer, of Arabia. This church has a special trained nurse, Miss Mabel I. Grant, who devotes all her time to caring for the sick of the parish who cannot afford the services of a nurse in their home.

Rev. Dr. Vance is a Southerner, and is known and loved by thousands all over the South. He has often been designated as one of the greatest living orators the South has produced. Before coming to the Newark church he was pastor of the First Presbyterian Church, Nashville, Tenn., which has more members than any other single congregation in the Southern Presbyterian Church. He is especially fond of boys, and most of his books deal with problems that confront young men. He is forty-four years old, and is the son of Mr. and Mrs. Robertson Vance, of Bristol, Tenn. He went to King's College. Tenn., being graduated with the degrees of A.B. and A.M. in 1883. He was graduated from the Union Theological Seminary, Hampton-Sidney, Va., in 1886. His first charge was at Wytheville, Va., where he was pastor of the First Presbyterian Church. His wife was Miss Mary S. Currell, of Yorkville, South Carolina. Although Dr. Vance lives in the North, he never lets it remain a secret that he is a Southerner, and he makes trips to his former parishes several times a year.

RACHEL K. McDOWELL.

THE GREAT FLOODS IN CHINA

FURTHER details of the phenomenal floods in the Kiangsu and Anhwei provinces of China have been received from the American missionaries there. Rev. B. C. Patterson, of the Famine Relief Committee, writes to Dr. Klopsch from Suchien, Kiangsu, under date of November 18, 1906:

"Our Committee, through Mr. T. F. McCrea, of Chinkiang, has made an appeal through you for famine relief for the sufferers. I enclose some photographs which, in some measure, show the cause of the suffering.

"These photographs mean little till one understands that the whole plain west of the Grand Canal—in places 100 miles wide and more than 200 miles long—has been flooded. The crops stood under water till they rotted. The part of the wheat that was saved is the only resource of the people until next June's harvest.

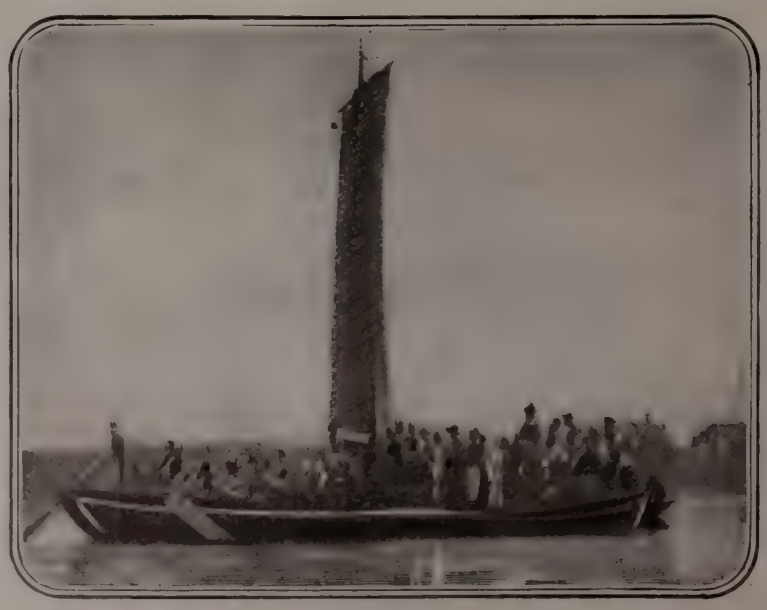
"Many have died and thousands will die from malnutrition. Leaves and coarse mill-feed, ordinarily given only to hogs, now sell for as much as good food usually costs. Trade is paralyzed and employees are dismissed. Furniture and clothes are sacrificed and the poor parents hear the hungry children cry in the night, while they themselves crouch helplessly on the mat in the corner. The need of these, our fellow-beings, should appeal to those of us who have been more favored."

One of the photographs forwarded by Mr. Patterson shows the Grand Canal and lakes run together. At the maximum of the flood they stood fifteen or twenty feet above the level country. Another picture shows a submerged field. The waters did not abate from these fields for more than a month. A third photograph is that of a large junk, sailing southward with famine refugees who have no definite destination but are glad to get away from the region of flood and hunger and suffering, to some section where they may at least be fed and preserved from starvation.

It is reported from Tsinkiangpu, on the Grand Canal, that Haichou sub-prefecture has now become a hotbed of discontent, and that the people there are on the point of rebellion. The disaffected people are sufferers from the recent floods there. They find that the assistance sent by the authorities is utterly inadequate to relieve their wants. Furthermore, finding no food at hand, the unfortunate sufferers attempted to cross the Grand Canal and emigrate southward to the richer and better provided districts, the authorities forced the famine sufferers, numbering some 10,000 families, to return to their flood-devastated sub-prefecture, with a promise that sufficient food would be soon forthcoming. It never came.

The Famine Relief work is progressing vigorously, and the Shanghai Committee (consisting of influential foreigners and native officials), is doing its best to help the sufferers with the means at its disposal. The Missionary Committee at Chinkiang—whose appeal THE CHRISTIAN HERALD published last week—is also doing excellent work. A contribution of $1,000 has been sent by the proprietor of THE CHRISTIAN HERALD to Rev. T. F. McCrea, Treasurer of the Missionary Committee, to be applied to the neediest cases among the afflicted native population.

Canal and Lakes in One



Destitute Refugees Fleeing Southward

Fields Flooded for a Month

A Jewish Rabbi Converted

EARLY two thousand years ago Paul, a Jew, and the greatest missionary the world has ever had, said, "I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth; to the Jew first." A few children of God there are who have this great burden upon their hearts, and for their encouragement we print the following account of how one of the lost

Ex-Rabbi Leopold Cohn

sheep of the house of Israel found his Shepherd, and is now serving him. The story is that of Rev. Leopold Cohn:

"I was born in 1862, at Berezna, a little town in the east of Hungary, where I was brought up in the strict orthodox Jewish religion. In that country the Roman and Greek Catholic Christians openly exhibit their idolatrous habits, such as prostrations in the highways before crosses and saints. At twenty years of age I was proficient in Hebrew literature and the Talmudic law. I received from several rabbis, whose colleges I had studied in, a diploma conferring a certificate of my good character and acquirements, and also authority to become a rabbi. Shortly after, I was called to practice my rabbinical duties.

"At my leisure I had frequent recourse to my Talmud, in which I once read the following: 'The world is to stand six thousand years, viz.: Two thousand, confusion and void; two thousand with the law, and two thousand, the times of the Messiah.' The very first and most authoritative commentary's explanation on the last clause is, 'because after the second two thousand years the Messiah must have come, and the wicked kingdom should have been destroyed.' This struck me very forcibly. I now saw that the time of the Messiah was over a thousand years ago, according to the Jewish reckoning. I continued to study the prophets with greater zeal. Whilst doing so the spirit of God's Word took hold of my mind and heart. I then discovered that much of the Talmudic law is subversive of the plain Word of God. I could find no rest nor peace for my troubled soul. I asked many other rabbis how they reeonciled certain passages of the Talmud with the Word of God, and also about the Messiah, but I received no satisfactory answer. When they heard me finding so much fault with the Holy Talmud, it was quite enough to make them mad. Bitter persecution and excommunication followed. Several rabbis tried to make peace between us, but without success. I was sure that I had not committed any crime, so I simply referred to the plain Word of God, and said, 'Let any rabbi give me a satisfactory answer.'

"About the middle of March, 1892, in obedience to a voice in my heart, I found myself in the great city of New York. On the third Saturday after my arrival, a Hebrew sign arrested my attention. I stopped, and read, 'Here is a meeting for Jews.' Curiosity led me to enter in. At the first step towards the door, I lifted up my eyes and beheld a cross at the top of the building. One of my countrymen passed by and said in a mischievous tone, 'You had better come away from there. There are apostates in that church. They say the Messiah has come already.' I longed to enter that church to hear their ideas about the Messiah. I freed myself from my companion and went into the church, but seeing the preacher on the platform, as well as the audience, bareheaded, I turned quickly and went out. The janitor, noticing this, gave me the address of the preacher. The following Monday I called on him at his home. After a little talk, he gave me a Hebrew New Testament, which I had never seen or heard of before." I went to my room with it in my pocket. I began to read it at eleven o'clock in the morning, and continued after midnight, without dinner or supper, and without sleep.

"Then followed a period of bitter and fierce persecution at the hands of my countrymen. I could not go in the street, for fear of being stoned; I was not even safe in my room. At last the way was opened for me to flee to Scotland, where I stayed, in Edinburgh, for some time, studying in the new College of the Free Church. While this was happening, my wife and children were still in Hungary. When it became known that I had accepted the Lord Jesus Christ, the news was cabled to my home town, and my friends and relatives gave me up as an apostate. But my wife refused to believe the news. She had a great desire to join me and find out for herself. After many perils, and no little opposition, she arrived in Edinburgh. The first question she asked me was: 'Is it true that you have become an apostate?' I replied that I had not forsaken the God of Israel, but found the Messiah, that One whom the Jews know by the name of the Crucified One, whom they are taught to detest. When she heard this confession, she said, 'That is enough. I will rest here a few days, and then I will return to Hungary. I will not be the wife of an apostate.' But she decided she would stay, on the condition that she keep her religion, and I keep mine. A few years later she accepted the Saviour, and has been a most powerful help to me in my Gospel work.

"Then a call came to return to America to labor among my brethren. I came, and I started a mission in that part of Brooklyn known as Brownsville, where there are now about 100,000 Jews. I had no society to back me, no board, nothing save the Lord Jesus Christ. For nearly two years we passed through untold struggles. Sometimes there was not even food in the house. Those were times of severe testings. But then came the dawn, and friends were raised for the work. It is now twelve years since the Lord led me to Brooklyn. We now have two missions, one in Brownsville and one in Williamsburg. These missions reach 200,000. Nearly eighty Jews have confessed Christ openly by baptism, while hundreds have confessed their belief privately, fearing to face open persecution."

Mr. Cohn's work, which is known as the Brownsville and Williamsburg Christian Mission to the Jews, is supported by voluntary contributions. He will gladly answer all inquiries that may be made concerning it by readers of this journal, who may address him at 620a Quincy Street, Brooklyn, N. Y. His son, Mr, Joseph Cohn, is his principal helper, speaking in churches and Christian gatherings concerning the Jewish work.

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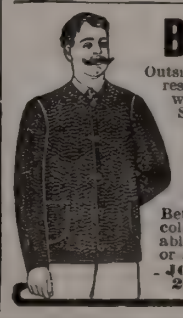

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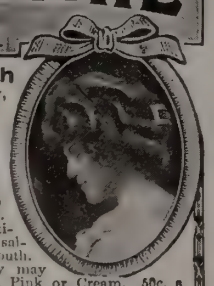
FACE POWDER



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The Family and the Sabbath

International Sunday-School Lesson,
*By Dr. and Mrs. Wilbur F. Crafts**

ADAM'S Soliloquy: I awoke as from a sleep, but could not tell from whence I had come. My existence was all a mystery to me. I looked about me, and saw strange and beautiful forms around me, over head and under my feet. I spoke, and there was none to answer. I laid me down that I might look more directly into the glorious canopy over me. Gradually I felt unconsciousness stealing over me, and then I was lost to myself. I awoke, and was no longer alone, for by me was one like unto myself, who answered when I spoke. We marveled at our being, but felt within ourselves that we had a noble origin.

Dominion Over Lower Races

Then appeared upon the scene a being like ourselves, but great and glorious. He spoke to us, and we understood. He told us that we were his children, that he had created us in his own image; that we were man and wife, and by us the world should be peopled. And he told us that all things, save the fruit of one tree, were ours to enjoy and control. He gave us dominion over every living thing, and bade us give them names. My name was "Adam," meaning earth, because I had been formed of the dust of the ground. The name of my wife was "Eve," meaning life, because she should become the mother of living children.

Our great and glorious Creator came again and again to the beautiful garden which he had given us for our home. And as he thus communed with us we knew that we had been created only a little lower than God himself, because we felt within us that which could respond to him. And thus the mystery of our being was solved. We knew from whence we had come, and that his purpose in our creation was that we should work together with him to establish his Kingdom upon the earth.

Then a great peace came upon all the scene, and we heard the voice of the Creator saying: "I rest from my works, and it shall be a time sanctified unto me, forever to be kept by man and beast." And we knew within ourselves that the Sabbath was given that we might learn how like his kingdom above the earth below might be.

A Famous Clock

There is in Strassburg, Germany, a marvelous clock. It is immense in size, almost like a small house, and yet is within the great cathedral. The movements of the sun and moon are represented upon it. In the first gallery of the clock is an angel with bell in hand, who strikes the hours. There are also figures representing boyhood, youth, manhood, and old age, which, in turn, strike the quarter hours. The days are represented by figures that appear each on his day—Apollo on Sunday, Diana on Monday, and so following. In the highest niche of the clock is a figure of Jesus, and at twelve o'clock the twelve apostles, hidden before, come out and pass in procession around Jesus, bowing as they pass, while Jesus raises his hand as if to bless them. On the highest pinnacle of the clock is a cock, which then flaps its wings and crows so loudly that it resounds all through the cathedral. Such wonderful devices of man show that he is indeed like God, himself a junior Creator, able to do great things as a partner of God in making the world over, in turning the rough material of nature into Christian civilization.

On the other hand, the great works of man remind us that God is like us, though greater, and plans the great world as the clockmaker plans the clock. A certain nobleman dwelling in a castle, had a guest one day, who, in the course of conversation, spoke so profanely of the Father in Heaven as to chill the blood of his host. "Are you not afraid of offending God by such words?" said the nobleman. The guest replied that he knew nothing about God, for he had never seen him. No reply was made, but the next morning the guest asked the nobleman who had painted a beautiful picture which hung on the wall. His host replied, "My son." "He must be a clever man," replied the guest. Later in the day as the two gentlemen were walking in the garden, the guest observed many rare plants and flowers, and on asking who had the management of the garden, the father again said, "My son." "Indeed!" said the guest, "I shall soon have a very exalted opinion of him." The nobleman then took his visitor to the village and showed him a neat building which his son had fitted up for a school, where the poor were instructed free of expense. "What a happy man you must be to have such a son!" exclaimed the guest. "How do you know that I have a son? You have never seen him!" "But I have seen his works," said the guest, beginning to see the point of the illustrations. "Now come to this window," said the host, "and behold a great river, and pastures and orchards and cattle and sheep, feeding in rich fields, and the glorious sunshine over all. You have not seen God but you have seen his works, which proclaim a Creator like us, but greater. Hallowed be his name." This the guest learned to do.

God Creates the Home

And God said, "Be fruitful and multiply." Thus was the first home established, and ever since "God hath set the solitary in families."

> Land of every star and sun,
> Finish then thy work begun.
> Born in home and not in herd,
> Let the children hear thy word;
> Lift the mother with the child,
> Foster manhood undefiled.
>
> JOSEPH COOK.

John Howard Payne's immortal song, "Home, Sweet Home," lives because it finds a God-given echo in human hearts. But all homes are not sweet homes. Few know the real home life better than a pastor, and this is what one of them says: "While I would by no means break up any marriages already made, I believe that every pastor's observation of the causes of backsliding, family troubles and unsaved children, leads him to the most positive conviction of the wisdom of that law of both the Old and the New Testament, whose scope is by no means confined to the past, but applies to all time: 'Be not unequally yoked with unbelievers.' I could tell you of many respectable homes, where Christian women, having wedded godless men, now that the honeymoon is past, are almost dragged into Sabbath-breaking and other sins, and can enjoy church privileges only at the risk of a family quarrel; and of others, where all the Christian mother's teachings to the children are more than checkmated by the scoffing husband; and of others where the differences between a believing wife and an unbelieving husband, or *vice versa*, make a perpetual conflict of opinions and plans; and of others where the indifference to religion of one parent is more than a match for the most devout prayers of the other. Nothing stands out more painfully from my acquaintance in a score of churches that have been under the care of my father and myself than this: That the women and men who marry unsaved persons run an awful risk of losing their own souls and the souls of their children."

Family Worship

A lady said to her husband, when the marriage ceremony was performed: "I want to ask one privilege, that is to always pray in family worship while you are unconverted." It was granted, and the man is to-day a local preacher. In England and Scotland it is commonly estimated that daily household prayer is maintained in at least half the families of professing Christians, and when domestic servants are employed, they share in the service. In the United States the proportion is much smaller—not more than one-tenth in our cities, as has been proved by several tests—

Continued on next page

***International Sunday School Lesson for Jan. 13.** Man made in the image of God (Gen. 1:26-2:3 GOLDEN TEXT: "God created man in his own image, in the image of God created he him" (Gen. 1:27)

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The Family and the Sabbath

Continued from preceding page

nd the consequence is a distinct loss in the ntegrity and the Christian influence of the mily in the community.

The writer has found that a pastor and s church officers can greatly multiply mily altars by sending to all the homes the church a uniform course of well-lected Bible readings, and having them lumined by preceding sermons and rayer-meeting talks. With the grace at ble should go the habit of repeating from emory a Bible motto. A child beginning t five years of age, and learning a new erse each day, would have thirty-four ousand verses in memory at seventy years f age.

Hints for a Christian Home

1. We may be quite sure that our will likely to be crossed during the day, so t us prepare for it.

2. Every person in the house has an evil ature as well as ourselves, and therefore e are not to expect too much.

3. Look upon each member of the family s one for whom Christ died.

4. When inclined to give an angry an-ver let us lift up our heart in prayer.

5. If from sickness, pain or infirmity we el irritable, let us keep a very strict atch over ourselves.

6. Observe when others are suffering and rop a word of kindness.

7. Watch the little opportunities of pleas-ng, and put little annoyances out of the ay.

8. Take a cheerful view of everything, nd encourage hope.

9. Speak kindly to dependents and ser-ants, and praise them when you can.

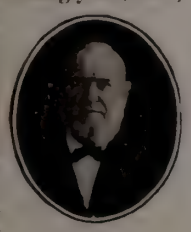
The Sabbath made for man as the climax f creation. "And God blessed the sev-nth day and sanctified it." God sanctified for man and beast, as well as for him-elf. When he afterwards gave the law of he Sabbath, in the Fourth Command-ment, from Mount Sinai, the beasts were pecially mentioned. Sabbath rest is good, not only for our spiritual nature, but also for animal nature in man and beast. The Sabbath brings cleanliness to the body, change and culture to the mind, fellowship to the heart, as well as re-enforcement to the conscience, and joyous light to the soul. It benefits man as an individual, but even more in his social relations of the home and the State.

The Weekly Rest

The question whether one shall do this or that on the Sabbath should not in this age surely be settled by any such petty, narrow test as, "Will it do me any particular harm?" When China is adopting the Sabbath because of its national and world benefits, though not a Christian nation, we may well remember that the quiet use of the Sabbath for the improvement of mind and soul, as well as body, has been one of the mightiest of American institutions, equaled only by the "little red schoolhouse" in making our people intelligent enough for safe self-government. And let us not miss all the lessons of the unstable Spanish republics, where the people spend the Sabbath in childish and brutal occupations, and so are too childish and brutal on election day to cast their votes intelligently and conscientiously. Sunday golf is disloyalty to American institutions. A quiet Sabbath in the home and church is really most restful, most enjoyable, most courteous, most patriotic, most Christian. There is profound truth, for individuals and nations, in Isaiah's profound teaching (58: 14), that it is those who "turn away from pleasure" on the Sabbath who find higher "delight," and those who cease that day from work for gain, who find greater prosperity. The men and the nations that are to-day "riding on the high places of the earth" are mostly those who, more than others, have on one day in the week halted their pursuit of greed and pleasure to hear the voice of God and help their fellow-men.

An Aged Reader's Good Wishes

DEAR Dr. Klopsch: Your very beautiful Calendar for the coming year, 1907, ame safely to hand, and ow hangs in our sitting-oom, the admiration of ll who see it; and it is ccepted in the loving pirit manifested in the ittle printed slip which ccompanied it. The ishes—may I not say he prayer — you there itter for our prosperity nd happiness throughout he coming year, so that at the end there-f we may "look back upon it with gen-ine pleasure and heartfelt gratitude to ur heavenly Father," is appreciated in he spirit which led you to send it. Whether ve shall live through the year is a problem which can only be solved by the passage of he year, and the will of our heavenly ather.



Alpheus Davison

I am almost eighty-two years old, and my good wife is one year and eleven months older than I. We were married before I was of age, and have lived a long and happy life together, and while I am a wonder to myself and to my many friends, that I am so vigorous and active at my age, she is feeble, so that she has not been away from home for over a year, and only gets about the house by being led or holding on to something. We often talk it over together and say that we have no reason for complaint, for very few couples live so long and happily together. We have six children, all married; sixteen grandchildren, and six or seven great-grandchildren.

You will please accept our appreciation of the grand work you are doing for the human race; and with a prayer that your prosperity and usefulness may be continued many years, I am

Yours in Christian love,

ALPHEUS DAVISON.

Anacostia, Washington, D. C.

Answered Prayers

N. E. M., Indiana. "I believe the Lord hears and nswers prayer. He has answered many prayers or me, and I praise and thank him for it."

Mrs. A. L. M., North Carolina. "Truly God is ood and merciful. I wish to add my testimony o this column of Answered Prayers."

An Old Reader, Nebraska. "For seven years I ave prayed for my husband's conversion, and last spring God's answer came. I thank him for what e has done for me."

L. H. F., New York. "The Answered Prayers cknowledged in your paper are the source of reat help and comfort to me. They have won-erfully strengthened my own faith."

Mrs. M. E. M., Ohio. "I can testify that God ears and answers prayer: a cloud of long stand-ng has been lifted, and a ray of sunshine has come hrough. God has entered my soul."

E. M. S., Missouri. "I acknowledge God's good-ess in answering prayer, and I am thankful God s good and will never forsake his own. I pray to serve him more faithfully."

J. L., Minnesota. "I also want to add my tes-mony in praise of God's direct answer to prayer. Just now I am rejoicing in a very direct answer to earnest prayer. Help could come from no other source."

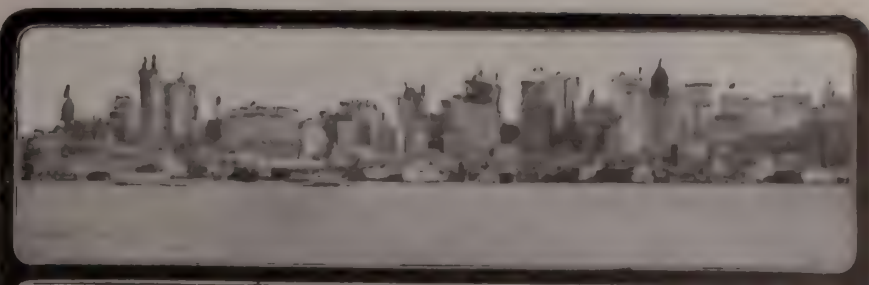
Mrs. M. McK., Wisconsin. "I was raised by praying parents, who taught me in my youth. I know the Lord answers prayers: He has answered mine, and saved me out of many dangers these seventy-eight years. I thank the Lord for it."

H. G. C., Illinois. "I committed a very great sin, and was in overwhelming anxiety lest it was too great for forgiveness. But I prayed earnestly to the Lord for pardon, and the assurance of his mercy came to me without doubt. Praise be to our God!"

A. B., New York. "I feel it my duty to acknowledge that many times my prayers have been answered and I could not be happy to live in any other way than to put all my trust in my dear heavenly Father; for I know that he hears and answers prayers if we are sincere."

Mrs. S. J. Q., Kansas. "I ask God to be with me in all my business affairs, and I trust in him, and I really cannot count the blessings he has given me in many ways. I leave myself with God every morning and evening, by reading the Bible and prayers, and He has been so merciful and kind to me and has answered my prayers many times."

Mrs. F. M. S., California. "I wish to say, that many times the Lord has heard and answered my appeals. Lately, when a daughter was threatened with severe illness, earnest prayer was made that it might be averted, and the answer came in a speedy return to health. Many times answers have seemed as direct."



New York City

has a population of over 4,000,000—as great as that of fifteen States and Territories combined. Its annual revenues are over $125,000,000—twice those of the Dominion of Canada, more than four times those of Mexico and one-fifth those of the United States Government.

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This is just an excerpt on

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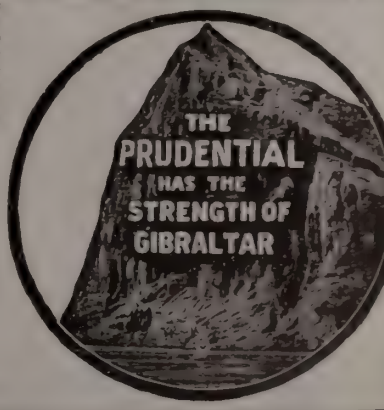
"ANYTHING which will encourage the habit of saving in this extravagant age is a blessing. The temptations on every hand are so alluring that it is very difficult for a young man of ordinary self-control to resist them and to save his money.

"I believe that life-insurance is doing more to induce the habit of saving than almost anything else.

"I know of nothing which will cover up more blemishes, put out of sight more business weaknesses, cover up more surely the lack of foresight and thrift than a good life-insurance policy. It has proven a friend to thousands who have not been friends to themselves. It has shielded thousands of families who would have been homeless without it; it has sent to college multitudes of boys and girls who but for it would not have gone; it has started thousands of young men in business who, but for it, either would not have started at all, or would have been delayed for years. It has lifted the mortgage from thousands of homes."



This article should be read from start to finish by every young man. The Prudential has published it in pamphlet form and will send a copy free to anyone who will write for it.

The Prudential

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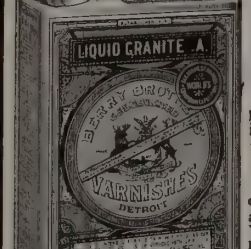

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The stomach, too, rebels at being continually drugged with coffee and tea—they both contain the drug—caffeine. Ask your doctor.

An Ia. woman tells the old story thus:

"I had used coffee for six years and was troubled with headaches, nervousness and dizziness. In the morning upon rising I used to belch up a sour fluid, regularly.

"Often I got so nervous and miserable I would cry without the least reason, and I noticed my eyesight was getting poor.

"After using Postum a while, I observed the headaches left me and soon the belching of sour fluid stopped (water brash from dyspepsia). I feel decidedly different now, and I am convinced that it is because I stopped coffee and began to use Postum. I can see better now, my eyes are stronger.

"A friend of mine did not like Postum, but when I told her to make it like it said on the package, she liked it all right." Name given by Postum Co., Battle Creek, Mich. Always boil Postum well and it will surprise you.

Read the little book, "The Road to Wellville" in pkgs. "There's a reason."

GEMS FROM NEW BOOKS

Choosing Your Calling*

HOW to start in life, whether in trade, business or profession is all important, for although so-called "luck" seems the result of chance, ultimate success must be the product of intention.

That a boy may begin right at the very start, Mr. Nathaniel C. Fowler, has written a very practical book, which should be carefully read by every youth at the outset of his career. Entirely removed from the prejudice of personal opinion, he tells the unbiased truth about the leading trades, professions, and the various forms of mercantile life, pointing out what each of the thirty treated has to offer. Mr. Fowler goes further; he not only shows the boy what each vocation may be worth to him, but he tells him how to prepare himself for his calling, and assists him in determining, by self-examination, in what direction he will best succeed.

The unique feature of the book is that every chapter is concluded by a succinct endorsement of the statements and suggestions it contains, written by more than one hundred men, who have themselves reached the top of the ladder in the particular line discussed. Among those who have thus co-operated with the author are many university, bank and corporation presidents, lawyers and architects, editors, publishers and authors—in fact, at least two of the most eminent representatives of each of the leading vocations. For example, Mr. Fowler, himself a business adviser of acknowledged reputation, writes a chapter covering the requirements of the legal profession, with the attributes necessary for success in that field. To this chapter is appended advice and records of experience from no less important members of the profession than Edward Lauterbach, of New York, and Charles S. Hamlin, A.M., of Boston, late Acting Secretary of the United States Treasury.

Is the evolution of the department-store proprietor under discussion? Mr. Fowler secures the opinions of such successful merchants as John Shepard, of Boston, and Isador Straus, of New York, to endorse and accentuate his assertions. In like manner the agriculturist, the artist, the army and navy, the pulpit and the street railroad, are clearly photographed by the author, whose impersonal facts are clinched by the experiences of the sitters themselves.

**Starting in Life*, by Nathaniel Fowler, Jr. Pp. 411. Price $1.50. Little, Brown & Co., Boston.

Books Received

Elementary Sloyd and Whittling, by Gustav Larsen; a capital text-book for wood-workers, copiously illustrated, 103 pp., 75 cents, Silver, Burdett & Co., New York and Chicago publishers.

The Lord's Prayer, illustrated by fine engravings and illuminated texts; with a poem by Edmund Clarence Stedman. 28 pp. and cover. Price 50 cents. American Tract Society, New York City, publishers.

The World Revival Songs and Hymns, a notable collection of 304 hymns, including many new pieces suitable for congregational, choir and class singing. Cloth covers, price 30 cents. W. Elmer Bailey, editor and publisher, Findlay, Ohio.

Misrepresentative Women, by Harry Graham. On the page preceding the table of contents is the drawing of a sign-board, bearing the words, "No admittance except on pleasure." The seventeen poems that follow are worthy of the introduction. There is a laugh in every line, sometimes two. At the same time the jester whose fertile brain conceived these jingles pricks the bubble of many little cults and "isms." Paper; pp. 120. Price $1. Fox, Duffield & Co., Publishers, New York.

The Land of Gold is a brochure in three parts by M. L. Griffin Menshaw. Under the headings, "Present Industrial Conditions," "Present Social Conditions" and "Present Political Conditions," the author makes a "plea for the toiler," in which he discusses this era of "brawn versus cunning." The W. G. Hewitt Press, New York. Pages 40-42. Price, 25 cents.

The Women of the Confederacy, by Rev. J. L. Underwood, is written by a man who served both as captain and chaplain in the Confederate Army of the Civil War. It is a contribution to our country's history, treated from a Southern point of view, and covers the author's personal experiences, in conjunction with material gathered from Confederate records in the libraries of Richmond, Va. It defines the relation of each State to the Federal Union, and demonstrates the constitutional right of secession. Mr. Underwood pays a well-deserved tribute to the patriotism and valor of the Southern women, and his anecdotes, both humorous and pathetic, are well told and well chosen. Northern readers are likely to best preserve their equanimity by omitting such chapters as refer to Sherman's "March to the Sea." Pp. 333. Price $2. The Neale Publishing Company, New York and Washington.

Miserere, a Musical Story. Mabel Wagnalls, the author, whose book, *Stars of the Opera*, attracted much favorable comment, has produced a thrilling story, the principal characters of which move in the world of art, music and the drama, always fascinating to the general reader. Cloth; pp. 80. Price 40 cents. Funk & Wagnalls Company, Publishers, New York.

Tolstoy on Shakespeare.—A critical essay on Shakespeare, by Leo Tolstoy; followed by an article entitled *Shakespeare's Attitude to the Working Classes*, by Ernest Crosby. This new conception of Shakespeare and his work by the great Russian novelist will interest a wide circle of readers. It is essentially a Philistine view of the great dramatist and his work. Pp. 109; cloth binding. Price 75 cents. Funk & Wagnalls, New York and London, publishers.

Seven of Ralph Waldo Emerson's lectures, under the title of *Representative Men*, are brought out by The Macmillan Company, New York and London, as yet another volume added to their Pocket American and English classic edition. The volume includes essays upon Plato, Shakespeare, Napoleon, Goethe, and Montaigne, and is prefaced by an admirable sketch of Emerson's life by P. M. Buck, Jr., M. A. Pp. 219. Price 25 cents.

The Making of an American School-Teacher, by Forest Cressy, was first published serially in the *Saturday Evening Post*, and is the life-story of Mr. E. G. Cooley, head of the Public School System of Chicago, and one of the foremost educators of America. Mr. Cooley has had a rare career, rich in suggestion, and a quality of helpfulness which speak for themselves. Pp. 75. C. M. Barnes Company, Chicago.

Memoirs, with Special Reference to Secession and the Civil War, by Hon. J.H. Reagan. This volume, which covers a wide range of national events, dating from anti-slavery days, is dedicated to the Daughters of the Confederacy. Judge Reagan's recollections deserve to take a place on library shelves alongside of other distinguished authors dealing with the period of the Civil War and reconstruction. Pp. 351. Cloth covers. Price $3.25. The Neale Publishing Company, New York and Washington.

So many books are written about the regular army by well-intentioned civilians, whose mistakes would be ludicrous if they were not pathetic, that it is refreshing to see a new story announced as written by General Charles King, U. S. A. In *A Soldier's Trial*, General King tells a well constructed story of army post life at the close of the Spanish-American war. It is but fair to say that General King does not approve of the abolition of the canteen, and he undertakes in his latest book "to show cause" for his side of the argument Pp. 333. Price 50 cents. The Hobart Company, New York.

Physical Education, by Dudley A. Sargent, a gymnasium director of Harvard University, is a book written with the clearly avowed purpose of placing the training of the body upon the same educational basis as the training of the intellect. The various chapters chronicle the earlier condition of the American people and point out the existing necessity for physical training, in which the author has evolved a comprehensive system. Publishers, Ginn & Company, 29 Beacon Street, Boston, Mass. Pp. 311, Price $1.50.

Rejoice Always, or Happiness is for You. By Frank S. Van Eps and Marion B. Van Eps, New York, 144 West 123d Street, $1.00. This a book for the times, its object being to teach any one how to keep from anxiety and worry, and to be happy, though not yet in ideal circumstances. It takes up Paul's words to the Philippians, "Be anxious about nothing," and from the teaching of Paul and that of Christ, on which Paul's rest shows how to live in peace. The book is written in such simple and clear language that any one can understand it, and so learn the way of life and peace.

Practical Zoology, by Alvin Davison, A.M., Ph.D., professor of biology in Lafayette College, is an elementary text-book treating of the structure, life history and relations of animals. The information is arranged in a logical order which furnishes effective mental discipline to the student, and much time and thought have been given to the preparation of the many photographs, which present multiplied forms and phases of animal life. Pp. 368. Price $1.00. *The Jingle Primer*, has been compiled by Clara L. Brown and Carolyn S. Bailey, upon the assumption that learning to read should follow as natural a method as that by which a child learns to talk. Certain rhymes and folk-lore stories have appealed by their alliteration to the children of generations, and these are incorporated in the book in a way to stimulate a child's interest and give him a vocabulary upon which to build. Pp. 128. Price 30 cents. The American Book Company, New York and Chicago.

Addition to Your Noble Work

Dear Dr. Klopsch: I wish to thank you very much for the Devotional Library. It is a splendid gift, and is an evidence of the practical Christian work you are accomplishing for the salvation of souls. Allow me also to thank you for the beautiful "Surprise" Calendar. With many grateful thanks. MRS. ARTHUR PATEY.

Dubuque, Iowa.

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A CUP OF Huyler's DELICIOUS COCOA WITH Huyler's Chocolate Dipped TRISCUIT Biscuit

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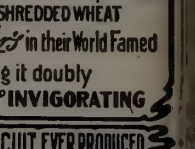

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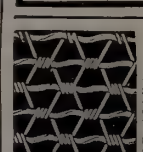

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PLAYING FOR KEEPS

BY WILLIAM J. ROE

"[F he were my boy," said Challoner, when the other man, Craig Ramsay, had finished his story, "I'd — well, ıdidly, I don't know what I'd do. Cer- nly, I can't imagine a boy of mine owing to be twelve years old, and doing hing like that."

"Ah, come off," Craig interrupted, htly. "You're forever croaking, Jack. harm came of it. It's easy enough for u, with only girls—dear little girls they —to manage; but a boy's quite dif- ent. Now I'm bringing up my boy, aig Junior, to be manly. If there's any aracter I hate, it's a milksop."

The story that caused such divergence opinion between the two friends, was efly this: Early that summer, Craig, ving business in Europe, had taken his with him on the two months' trip. If dness and indulgence alone had con- tuted a judicious parent, young Craig's her was all that was proper and pru- nt. After the business had been nsacted in London and Hamburg, two went on an excursion—all of asure — up the Rhine, to Frankfort, idelberg, and then to Baden-Baden. it happened, not an hour after their ival at the famous baths—and at that e even more famous gambling resort, . Ramsay found a telegram awaiting n at the hotel. Something had gone ray in the business at Hamburg, so im- rtant that he found it necessary to re- n immediately, in fact, that very same ght. Having been indulged in almost his caprices, Craig Junior was very ch dissatisfied at this turn in affairs. had learned that the kursaal af- ded an opportunity to gamble, better, believed, than marbles "for keeps," d was in no mood to be dragged away he had at least tasted of the excite- nt. At once he began to remonstrate; father had promised him the whole of nonth's outing. So at last it was ar- ged that way; Mr. Ramsay paid for room at the hotel ten days in advance, ught his son a through ticket to Ham- rg, and gave him a liberal allowance meals.

Craig Junior was in ecstacies, and that y night, before his father had been an ur on the railway speeding north, found way to the kursaal. *Rouge-et-noir* fin- ed what *roulette* began, and towards rning a very forlorn and dejected boy pt into bed, having "blown in" every nc, not only of his own allowance, but what had been given him for meals. aig slept soundly, and awakening at a e hour, found himself ravenously hun- y. He dressed himself, and was about go down stairs to breakfast in the *Ile-a-manger*, when he suddenly rea- ed that all his money was gone. He uld take the next train to Hamburg, ving his ticket; but this—as it would volve an "owning up" to the facts—he s decidedly unwilling to resort to. mething, however, must be done, for was getting more and more hungry ery minute. His next idea was to throw nself on the mercy of the landlord, and k for credit. This he also dismissed.

Finally the idea occurred to him to look rough his wallet; perhaps, after all, ere might be a trifle left over from the ght's disaster. Not a franc, nor thaler, t even a centime. Without any real pe, Craig went to his valise, unlocked and taking out a chamois-skin purse, lled back the fastening and opened it. ere was the railway ticket, but, it ap- ared, nothing more. He was slipping ck the ticket, when he chanced to feel nething hard; he felt, and there, tucked ay in the lower end, was a coin. With erish haste he pulled out a napoleon, a gold napoleon, that had been overlooked.

A gold napoleon, after all, had in it only twenty francs. Prudence in finance and young Craig Ramsay, Jr., had never been very intimate; now, however, the intimacy seemed forced upon him. He sat down at once and, half famished as he was, reckoned up his assets and planned how best to eke them out. It ended by his going out to a little bake-shop that he remembered having seen, and breakfasting on crullers and gingerbread.

This was not especially good fare, and was, moreover, rather humiliating; but what else remained to do? It was better to be frugal in the beginning than starve at the end. By due economy, he calculated, and a steady diet of the same fare, the napoleon would do, at any rate to keep him alive. This sort of thing went on the entire week, even longer. Savagely hungry as Craig was, on the evening of the ninth day, he found that his abstemious living had left him with exactly five francs. In his wanderings about town many times he had passed and repassed the kursaal. That evening he stood for some time on the street, gazing at the brilliantly lighted assembly rooms, wishing he could try again to test fortune. Mechanically he put his hand into a pocket; his grasp tightened upon that one five-franc piece. He started. "Why not?" he said to himself, "why not? If I win, all right; if I lose, well, I'll go hungry."

With that Craig went boldly in, found a seat at the roulette table, played his one coin, and—this time—won. One hour, two, three, he continued to win. When the closing hour came, and the croupier called out in his monotonous voice, "*Le dernier partie, messieurs et mesdames* (the last game, gentlemen and ladies), the game ending found Craig's single five-franc piece expanded into more than a thousand. He was gathering up his winnings—rouleaus of gold and notes—when a voice at his side said: "You young rascal, so this is what you're up to, is it?" There stood Craig's father. Although he had spoken sharply, and tried to put on an air of vexation, if not of virtue, Mr. Ramsay was rather vain than otherwise of his son's adventure.

This was the story in outline that caused John Challoner to speak as he did, really pained that his friend (for the two men had known each other from boyhood) should have taken a matter so very serious, not only lightly, but with evident satisfaction. "As I say," Mr. Ramsay continued, jauntily, "it proves that Craig is no milksop; he's got the sort of courage to take risks, and that's what I admire."

"There are risks enough in life," said Mr. Challoner, soberly, "that force themselves upon us; to deliberately invite them, is not only ill-advised but positively criminal."

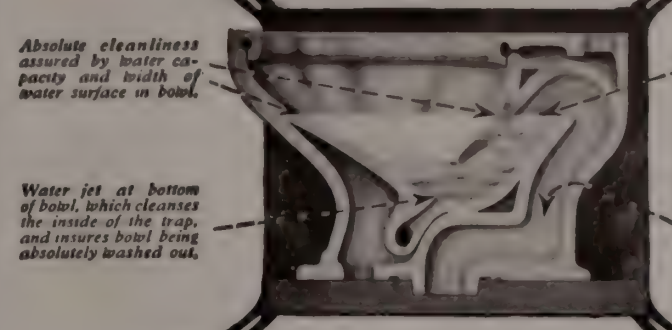
"Criminal, bosh! What was there criminal in it? The boy won out, didn't he?"

"And a great pity it is that he did win; if he had lost, it might have been a lasting lesson. No, Craig, it was not the boy's criminality I meant; it was—yours."

About a month later, Mr. Challoner happened to stroll down near Wall and Broad Streets. It was midday in August, that terrible August of the year 1872—the time of the great panic. For many days storm signals had been flying from the financial journals, and the daily press had been filled with warnings of disaster. It was yet early in the day, not much after twelve; the street was apparently calm. In the neighborhood of the Stock Exchange he met his friend Craig Ramsay. "Aha! you old croaker," cried Ramsay, gleefully, "so you've come

Continued on next page

What to Demand in a Closet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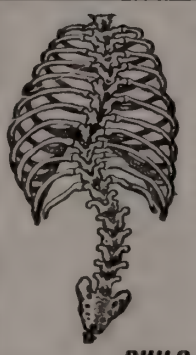

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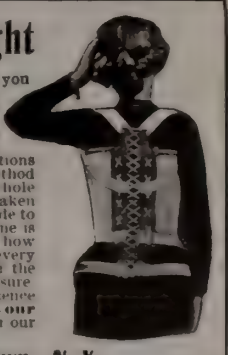

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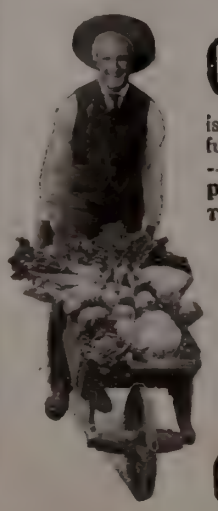

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PLAYING FOR KEEPS

Continued from preceding page

down, have you, to gloat over the misfortunes of your fellow men? Well, you'll not gloat over any of mine—not you; I'm too keen to get nipped. No, seriously," he added, "I've cleared up in the last three days a cool fifty thousand and over."

"Of course," said Mr. Challoner, "I'm glad to hear of your good fortune, although, as you know, I thoroughly disapprove of stock speculating."

"Yes," returned Ramsay, laughing, "I know you're prejudiced; but if I had been, I wouldn't have cleaned up any fifty thousand."

"I'm glad, truly glad," said Challoner, "to know you've made so much. By 'cleaned up,' I suppose you mean cash in hand?"

"No, I can't say it's exactly that way. It was a clean profit in cash yesterday at the close of business; but,—well, there's one stock that is such a good purchase at present prices that I butted in—put all I made on a margin. I'll stand to make a cool $100,000 before the day's over. Oh, I know." Mr. Ramsay tossed his hand airily as he moved away. "You want to warn me; but it's a dead sure thing."

Two hours or so after this meeting, John Challoner's office door was flung open, and Craig Ramsay, flushed and out of breath, came hastily in. "Jack, old friend," he burst out, "I'm in a lot of trouble; that stock, you know, the stock I bought this morning; it's dropped eight points since ten o'clock. Now I'm called upon to put up more margin. Of course, the drop's only temporary; but, in the meantime, I've got to have $50,000 more; and I want you to let me have it."

"My dear Craig," said Mr. Challoner anxiously, "I haven't more than half that; apart, I mean, from my house."

"Then let me have $25,000; that'll do. My broker says it can't possibly fall more than a point or two further. You won't. Is that all your friendship amounts to?"

"Craig," said Mr. Challoner, "you ought to know me better. In any real difficulty—"

"Hang your real difficulty!" exclaimed Ramsay petulantly; "I don't want any preaching. Will you do it or won't you?"

"If you sold out now," said Challoner, "how would you stand?"

"Stand! Why, I'd be out the fifty thousand—that's where I'd stand."

"But that wouldn't leave you really a loser; as I understand, you made that much yesterday."

"What's that got to do with the case?"

"Only," replied Challoner, with much concern, but yet decidedly, "that while, as you must know, I would go very far to help you, the money that I might now lend would go, not to relieve you of your trouble, but to more speculation—to a further gamble."

"Gamble!" Ramsay broke in hotly. "This isn't any gamble, I tell you; the 'Ohio and Georgia' is good as gold. Well, never mind," Ramsay rose scowling; "you won't do it, eh?"

"My advice is," said Challoner, "to sell out at once. It is impossible to say what the intrinsic value of any stock may be in times like these. Sell out. If you gain nothing, at least you will have lost nothing."

But Ramsay would listen to no more. From long experience he knew well that argument, persuasion, reproaches, nothing would swerve John Challoner from what he believed to be right. He got up, and without a word of courtesy or leave taking, stalked away.

Before three that day there was great excitement in the street—men hurrying madly here and there, all along Broadway, where Mr. Challoner's office was, down Wall and Pine Streets, while from a dozen newsboy throats the cries rang out: "Great excitement on Wall Street! Terrible panic! Ohio and Georgia stock falls forty per cent. Thousands ruined!"

It was after four, just as Mr. Challoner was preparing to leave the office, when Craig Ramsay again came in. The change in his face and manner was most marked. It hardly required his quick, frank, impulsive: "Thank God, Jack, you're here; I couldn't have slept soundly to-night, if it hadn't been for you," to tell that at least there had been no calamity.

"Sit down, Craig, and tell me all about it," said Challoner, cordially, taking both the hands held out to him. "I think I can guess," he added smiling, "that you concluded, after all, to sell."

"You can hardly call it a conclusion," Craig replied ruefully; "there's no credit due me. I own up to being mad all through when you wouldn't put up for any more gamble. I hustled around to everyone I could think of; but it was no use—no one had a cent to spare, or claimed they hadn't. So—well, I told my broker to sell. He sold my stock—it was a cash sale—and it just about evened up my account. Not ten minutes after the stock dropped like lead — as the extras said, forty per cent. It was touch and go; but, old man, you saved me, and I couldn't rest without telling you."

"I suppose," said Challoner, "it would have hit you pretty hard if you'd held on."

"Hit me pretty hard," Craig responded grimly; "it would have ruined me; not only taken all I own, but left me in debt worse than I care to consider. I know one thing," Ramsay continued, after a thoughtful pause, "now that I've had this experience, it'll be the very last time I ever venture anything on the street. It was too close a shave to be pleasant."

"Yes," said Challoner. "I should say that such an experience would be likely to be effectual. But how —"

"Don't say another word," said Ramsay, impulsively; "as for my boy, after this if that young scamp gambles, or even so much as plays marbles for keeps — I'll —I'll thrash him well."

"Oh, no," responded John Challoner quickly, "severity will do more harm than good. Your boy is no milksop; just an honest, plucky young fellow, with good grit and energy. You know I told you once he was not so much to blame."

"Well, then, what shall I do to cure him?"

"Tell him what happened to-day," said Challoner; "that will be a thousand times better than any beating."

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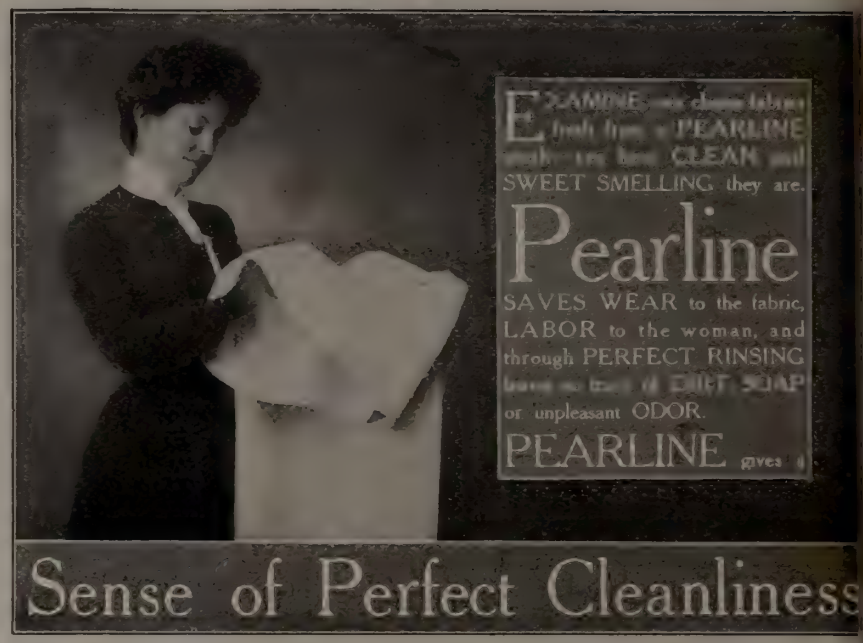

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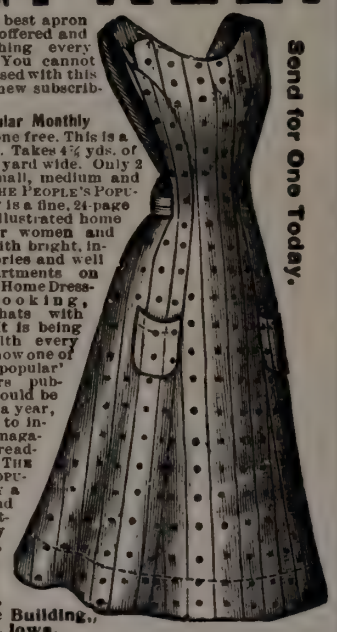

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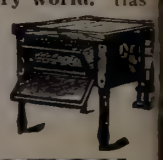

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The Image of God*

EVERY man is conscious that his outward and material form is not himself. He speaks of his hands, his et, his face, and even his brain, as of ings belonging to him. The ego, the an himself, is not those, nor a combination of them. When certain vital organs e injured or destroyed, existence on this rth becomes impossible, but he has an tuition which neither science nor philosphy can shake, that he may live under other nditions. There is a mysterious entity thin, which uses the body as its instrument, but is superior to the instrument d may be yet independent of it. We nnot conceive of spirit without its fleshly vering, but there are plenty of hints in ture, that unclothed spirit is a possibil-. A man's love for his mother, is not e of the face and form. They are dear association; but if they were disfigd, his mother would survive and the ve of her would not change. The aged fe has seen her husband's form, once ect, bend under the burden of years; she s seen the black hair become white, and e sparkling eyes lose all their lustre. No ranger would recognize in the old man e stalwart and alert form of forty years o; but the wife will tell you that he is e same man who stood with her at the rriage altar in his early manhood. It is e man, who has survived, that she loves. ne body is not the man, any more than e clothes that he wears, are the man.

It is in this fact that the kinship to God nsists. In spirit, not in material form, we bear the image of God. God is a irit, and it is in our spiritual characteristics that we are his sons and that we may come like him. But so close is the relation between the body and the spirit, at the one may be injured through the her. The sins of the body, the fleshly sts, dwarf and corrupt the spirit and nder its development. It is true, as olomon said, that he who sins wrongs his vn soul. Not only does sin deprive the irit's instrument of its powers, but the irit itself partakes of the degradation, its ings are clipped and its growth curtailed. he body, for example, that indulges in toxicating drinks to excess, drags the ul that inhabits it into shame and degration.

* Topic of the Christian Endeavor Society for nuary 13, "How God's image is preserved or st." Gen. 1: 26; Col. 3: 1-10.

The First and Second Adam

By Mrs. M. Baxter

THE coming of our Lord is near. It is good to be taken back to our origin, and reminded how and for hat we were created. And it is good to emember how all creation was made out nothing. "Things which were seen ere not made of things which do appear" (Heb. 11: 3). "In the beginning od created" is all we can ever know bout it. And even so in his wondrous ork on those whom he is conforming to he image of his Son, our God must first educe us to nothingness that he may reate us "anew in Christ Jesus unto good orks." "The new man which after God created in righteousness and true holiess" (Eph. 2: 10; 3: 24). Created, ot developed; created, not improved! re we willing to be reduced to nothing hat we may be created anew? Are we illing to be conscious of our impotence, f our uselessness in ourselves, of our tter failure to have dominion by any ower or gift of ours by nature? Are e willing for others to see in us the fall f the first Adam, to be in our own person a witness that all flesh is as grass, and ll the goodliness thereof as the flower of rass (Isa. 40: 6)? Are we willing that shall be seen in us that the grass withreth, the flower fadeth, but the Word of ur God (by which the heavens were ade, Ps. 33: 6), ("by which we are begotten again," "liveth and abideth for ver" (Isa. 40: 6-8; I. Peter. 1: 23-25)? we have learned to love our God, it ill not be hard; love can always trust.

"So God created man in his own image, in the image of God created he him; male and female created he them; and God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion" (Gen. 1: 27, 28). In all God's creation there was to be the power of reproduction, life was to bring forth life, the herb was to yield seed, the fruit tree to bring forth fruit, whose seed was in itself for further fruitfulness. And so with man. To the first Adam, he said, "Be fruitful and multiply;" of the last Adam, "He shall see his seed" (Isa. 53: 10). Life always seeks for room to reproduce itself; it is the instinct of spiritual life to reproduce itself, to seek life for other souls; when this instinct is wanting, the true life is wanting. God willed that the world should be filled with life; he wills, too, that his kingdom shall be filled with living souls, made alive unto God, through faith in Jesus Christ.

And God made all things minister to the life of the first Adam. "Behold," he said, "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1: 20). Fearlessly, before the fall, might Adam and Eve take of the fruit of every tree in the garden; poisonous herbs were unknown then, the only restriction was the one tree which was forbidden. How is it now? To the eye which sees only by sight, it would seem as though almost all things were against the true child of God. This present evil world, the spirit of the age, is like a deadly malaria, which the child of God must needs breathe in because there is no other air to breathe.

It might seem that the influences around him were so deadly that his spiritual life could not survive them; instead of all being given for meat to sustain him, it would seem as though all tended to destroy his life. But to the eye of faith which sees all according to the Word of God, how different everything looks! As fully as God gave every green herb to Adam, just as fully the Lord says through the Apostle Paul, to his people now: "All things are for your sakes."

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STRIKE those words from all recipes for household cleansing, for they call for waste work and useless bother.

Soap, you know, is not a bit of cleansing good until it's in solution (mixed with water), and made into suds. And then it's still of no use without the rub-rub-rub of human muscle.

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57

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My name is on the chimney if it's a MACBETH.

The Index explains how to get a MACBETH chimney to fit every lamp, and how to care for lamps. Sent free to everyone asking for it

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I AM the paint man. I have a *new* way of manufacturing and selling paints. It's unique—*it's better.* It revolutionized the paint business of this country last year.

Before my plan was invented paint was sold in two ways — either ready-mixed or the ingredients were bought and mixed by the painter. Ready-mixed paint settles on the shelves, forming a sediment at the bottom of the can. The chemical action in ready-mixed paint, when standing in oil, eats the life out of the oil. The *oil* is the very life of all paints.

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My paint is *unlike* any other paint in the world. It is ready to use, but not ready-mixed.

My paint is made to order after each order is received, packed in hermetically sealed cans with the very day it is made stamped on each can by my factory inspector.

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I guarantee, under $100 Cash Forfeit, that the paint I am offering you does not contain water, benzine, whiting, or barytes—and that my Oilo is pure, old-fashioned linseed oil and contains absolutely no foreign substance whatever.

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My paint is so good that I make this wonderfully fair test offer:

When you receive your shipment of paint, you can use *two full gallons*—that will cover 600 square feet of wall—two coats.

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No other paint manufacturer ever made such a liberal offer.

It is because I manufacture the finest paint, put up in the best way, that I can make this offer.

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This gives you an opportunity to paint your buildings when they need it, and pay for the paint at your convenience.

Back of my paint stands my Eight-Year officially signed, iron-clad Guarantee.

For further particulars regarding my plan of selling, and complete color card of all colors, send a postal to O. L. Chase, St. Louis, Mo. I will send my paint book—the most complete book of its kind ever published—absolutely free. Also my instruction book entitled "This Little Book Tells How to Paint" and copy of my 8-year guarantee.

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NOTE—My 8 Year Guarantee Backed by $50,000 Bond.

A "FAIR EXAMPLE"

NEW YEAR'S CALLS

A New York Doctor's daughter sets good example

The old-time custom of making New Year's calls was delightful, until some of the boys got more "egg-nog" or "apple-jack" than they could successfully carry.

But the custom of serving refreshments to one's friends at any time is a good one, and it's well to start the New Year with well-made Postum instead of coffee or alcohol.

A New York doctor of experience writes: "I not only recommend Postum to my patients, but my daughter serves it to our Christmas and New Year's callers."

Get the little book, "The Road to Wellville," in packages.

It's easy to "swear off" if you take on Postum at the very beginning.

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CHRISTIAN HERALD

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New York, January 9, 1907

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Photo by Taber, San Francisco, specially for THE CHRISTIAN HERALD

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Keikichi Aoki, the Japanese Schoolboy of San Francisco, now Plaintiff in an International Case

Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

G. L., Arlington, S. D. I have seen the name of Josephus referred to in your answers to questions. Who was he, and can his books be bought in this country?

Flavius Josephus was the celebrated Jewish historian, who is generally regarded as one of the most authoritative writers of his time. He was born A.D. 37. You can procure his works through any good publishing house.

J. M., Plainfield, N. J. How old is Clemenceau, the present French Premier, and what has he accomplished in public affairs?

He is sixty-five years of age. In thirty years he has been a prominent figure in national affairs, and has made and unmade many ministries. He was responsible for the downfall of President Jules Grevy, and for the election of Carnot, and also that of Loubet. He exposed and drove Gen. Boulanger out of power, when he discovered that that ambitious military leader was plotting against the Republic. He has been by turns doctor, lawyer, soldier, politician, author, teacher, duelist, journalist. He is a unique type of the French statesman of the Radical Republican school. He stood on the side of right and justice in the Dreyfus case. Though often violently assailed in the Chamber, his character has always stood the test successfully.

Wm. R. Evans, Lima, O., sent this note:

I saw a question asked as to who composed the little prayer, "Now I lay me down to sleep." I think that there ought to be a little prayer for the children to say in the morning, when they get up, and I have composed these lines:

"At the beginning of this day
Guide and help me, Lord, I pray,
Lead me through from morn 'till night,
And help me always to do right."

Doubtful, Chicago, Ill. I am told by a reliable person that over seventeen million dollars was spent in this country and in Europe by foreign missionary societies. It seems an enormous sum for a mighty poor return. Could not the money have been spent to better purpose?

It depends on the way you estimate the value of souls. Our Lord appeared to think that nothing in all the universe could approach their worth. The foreign missionary societies take the same view, and the records show that the expenditure is leading to results. There are now in the heathen world, as the result of the labors of the societies in this country and in Europe, baptized Christians to the number of 1,339,908, of whom those added last year were 133,069. The money you speak of appears to have been carefully expended. It paid last year not only the expenses of printing and other things unavoidable, the cost of maintaining 12,789 missionaries, of whom 6,039 were women.

J. R. D., Morgan, Mich. 1. What authority have we for keeping December 25 as Christ's birthday? 2. Have we any authority for keeping any other day?

1. "That the observance of Christmas on Dec. 25 is not of divine appointment, nor of New Testament origin," is the opinion of the leading commentators. The exact date of Christ's birth is uncertain. During the first two centuries there was no special observance of the Nativity. When the Roman Empire became Christian, the ancient festivals were transformed into Christian holidays and Christmas superseded the Saturnalia. 2. There is no direct Scriptural authority for that date. Prof. Andrews, one of our ablest chronological authorities, has made a careful study of all the evidence, and expresses the opinion that no date is so probable as that of December 25. It has in its favor a long observance. Chrysostom, who wrote in 386, says that it was the date observed in his day. He adds that the evidence for it was found among the archives in Rome, relating to the taxing. This evidence was so convincing, that some churches which had been observing another day, immediately fell into line. Chrysostom, however, does not tell us what the evidence was. Prof. Andrews has also an elaborate argument based on the birth of John the Baptist, who was six months older than Jesus. John's father belonged to the course of Abia, as Luke tells us. That course was on duty in the Temple in the month of October. Calculating from that date brings us to late in the month of December for the birth of our Lord.

The New Christian Church at Ahmednagar, India

Dr. R. A. Hume, the well-known missionary in Ahmednagar, India, writes as follows:

"I am sending you a photograph of the new church in Ahmednagar. In building this church an aspiration of thirty years has been achieved, which was to secure for the large Christian community, a noble, dignified place of worship, which should inspire the Christian community with a reverential spirit, and a desire and hope for Christian service, and which should, at the same time attract non-Christians. One of my main principles is to do what I can to lead natives of India to accept the Lord Jesus Christ as their spiritual Master and Saviour, and then to trust the Holy Spirit to help India Christians to develop the spirit of Christ in worship and creed and architecture, and in every thing according to Indian ideas. For this reason the architecture of this church has been made as Oriental as possible. A noble dome, and a flat roof for most of the building, are its characteristic external features. Its internal features are as characteristically Indian as are consistent with the requirements of a church for Christian worship. It is beautiful, airy, and excellent in acoustics. On the day of dedication, about 1,400 Christians and 100 non-Christians packed it full. It can comfortably seat 1,200 in its main auditorium, and there are four other rooms of smaller size for various other services. Not one cent of money from the American Board was expended for this noble building. Some gifts for it came from CHRISTIAN HERALD patrons of famine children, who were glad to help to supply a place of worship for their proteges, as well as to help to feed, clothe and train them. If these patrons see this picture in your paper, I trust they will feel glad that they had a part in supplying such a Christian church edifice for India. Part of the money was given by Indian Christians; by two former Governors of the Bombay Presidency; by a prominent Member of Parliament; by non-Christian Hindus, and by a large number of American friends representing the Congregational, Presbyterian, Episcopal, Roman Catholic, Methodist, Baptist, Unitarian, and Hebrew denominations. The Indian Christians and missionaries of Ahmednagar, express to all friends that grateful appreciation of aid in securing this much-needed and noble place of worship."

R. B. G., Abingdon, Va. Did both the thieves on the cross revile Jesus, as Matthew and Mark say, or did one of them plead with Jesus for mercy, as Luke says?

Probably both malefactors reviled him at the beginning, but as the time passed, one of them, moved by the patience of Jesus, the earthquake and the darkness, and impressed as the centurion was by the spectacle, and recollecting the innocence of Jesus, repented as death approached, and besought pardon. Neither Matthew nor Mark says that it was not so, they simply omitted to report the event, if indeed they knew of it. There are many things in each Gospel that the other three pass over in silence. Each reports the events that impressed him. Though Luke was not an Apostle, he was a much better and fuller historian than Matthew or Mark, being better educated, and he tells us many things that they failed to relate.

For the information of those who are interested in the Bethesda Leper Home, we are asked to make this announcement:

In regard to the bandages that are now sent by many friends of the work to the forwarding office, Nos. 1 and 3 Ann Street, New York, a good many people in distant States send small packages of old linen, for which they pay from 25 to 50 cents or more expressage. It sometimes happens that these packages, for practical purposes, are not worth the expressage. For that reason, and in order to derive the most benefit from the generosity of the senders, it is suggested that instead of the linen they send money, by postal order or otherwise. In this way the Bethesda Leper Home will be enabled to buy antiseptics and other medicines necessary for the treatment of the lepers.

S. S., Moline, Ill., 1. Why is Christ spoken of in the Bible as the "Son of Man?" 2. Was that portion of the Jewish Talmud, which contains references to Jesus Christ, written during the first century?

1. The title has special reference to the human side of his nature and his humble condition—"in all things as we are." It was the title under which Jesus, with few exceptions, generally spoke of himself, thus asserting his humanity along with his divinity. 2. It may have been written a contemporary history, but this cannot be stated authoritatively.

J. J., Meriden, Conn., and other readers: For the free illustrated booklet concerning New York City's government and finances and much other interesting information write to the National City Bank, 52 Wall Street, New York.

L. R. E., Archdale, N. C. Do you know what became of Pilate after his condemnation of Jesus?

He was denounced to Vitellius the legate of Syria, for his cruelty in suppressing a harmless religious movement in Samaria, and Vitellius ordered him to go to Rome and answer to the Emperor Tiberius for that and other complaints against him. While he was on his way to Rome, Tiberius died, and history has nothing more to say about Pilate. Tradition, however, has been busy on the subject. Eusebius states, on the authority of some historian whom he does not name, that he committed suicide. Another authority enlarges on the tradition to the effect that his body was thrown into the Tiber, but the effect on the river was so disturbing that it was taken up and cast into the lake near Lucerne, where, legend says, it would rise at certain intervals and go through the motion of washing its hands. Another tradition is that both he and his wife became Christians, and he died a martyr's death.

Rev. S. E. Quimby, Derry, N. H. writes:

In your editorial on page 1036, you say: "Suppers, fairs, concerts, and the like have served their turn and have been discarded, in the majority of instances, as being out of place, and tending to spiritual depletion." The "spiritual depletion" is certainly true, but do you think the majority of churches have discarded them? It is a fact, that in this section of the country there are very few churches that are not in the supper and entertainment business, *e. g.* to-night a local church presents *The Frogs of Windham*. Last night a church near here presented a drama and served a supper, another, a little farther away, serving a chicken pie supper and held a Christmas sale; two others are holding fairs this week; others hold suppers and entertainments regularly each month throughout the season.

Judging from our correspondent's showing, it certainly would seem that the "supper-fair-concert system" has not disappeared from among the New England churches.

J. L., Rochester, N. Y. If you will read the Declaration of Independence, especially the first and last paragraphs, you will see that the founders publicly expressed their reliance upon God in all their undertakings. The declaration of principles was the proper place for such an expression.

As Good as a Tour Abroad

Dear Dr. Klopsch:—I have received your premium, the "Greatest Wonders of the World," and am pleased with it. The authors of the various chapters are writers whose names are familiar to every well-informed reader of books. Their names are a guarantee that the wonders they describe have been well considered. To the intelligent young people it is a volume in which they may see and know of the wonders of the world without long journeyings.

F. M. GREEN.

Akron, O.

NEW YORK, JANUARY 9, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Busy Afternoon on Twenty-third Street

An Inspection of the Show Window

Shoppers on Sixth Avenue, New York

THE CROWDS OF A GREAT CITY

WE have all heard the story of the man on his first visit to New York City, who, when he first stepped from a side street into the world's isiest thoroughfare, Broadway, said to his guide, Let's step up in this doorway until the crowd goes ," under the impression that a great parade had lled so many people together in one part of the etropolis. If his guide had taken his suggestion they ould yet be standing in the doorway, for the crowd ever "gets by" on Broadway. From daylight until ng after the lights have een twinkling like innumerble stars, from the great ffice buildings that rise bove the street on either and, the tide of humanity weeps back and forth from he "Battery," where New ork began, to Columbus ircle at the western enance to Central Park.

Nothing will give a visitor ich a sense of his comparave non-importance as to ep down from the door-way nd join the procession on its ay uptown. He is at once st in the crowd—more conealed from friend or foe han he would be if he were andering about the Sahara n the hump of a camel. No ne pays the least attention o him, unless some one, in n effort to get out of the line f march to enter a store, eftly turns him out of the ay with an elbow. One ecomes so used to the sea f faces after a short resience in the city that no noce is paid to temporary eighbors, and friends and elatives pass without seeing ne another, their thoughts intent only on not walking n the person in front or preventing the one behind rom walking on them.

The financial centre of the country is always referred o as Wall Street, but Broad Street, that runs south rom the Sub-Treasury on Wall Street, has the Stock Exchange for its most important building, and he offices of bankers and brokers are numbered y the hundreds. In the centre of Broad Street is New York's "curb" market, where hundreds of men do a brokerage business in the roadway, and transactions occur involving thousands of dollars. Buyers and sellers are so intermingled that the newcomer among the "bulls" and "bears" cannot distinguish one from the other. For awhile there will be but a stifled hum, but soon a report is circulated affecting the value of certain stocks "listed" on the curb. Instantly all is confusion. Messenger boys are bolting through the crowd. Brokers, a dozen at once, are shouting quotations at the top of their lungs. Those whose offices are within sight of this seething hubbub, hold up slates at arm's length, marked with figures, so that their firms, stories above, can see what prices are prevailing on the curb. The excitement waxes fiercer, and the police make frantic efforts to keep a clear passage for pedestrians who have got "caught in a rise of stocks."

New York Street Venders at Holiday Time

A group of future citizens, just arrived from Russia by way of Ellis Island, who have started up Broad Street on their way to the East Side, get part way into the struggling mass. Suddenly the horrible thought strikes them that they have only escaped from one massacre at Kishineff to be involved in another in the New World. Pale with terror, their great bundles bobbing on their backs, they clatter down a side street, unconscious that the Wall Street bear is of a different variety from his Russian namesake, and not seeking to devour such as they, although their woolly coats give them a more lamblike aspect than some of those who are being shorn financially in their desire to become suddenly rich.

About noon the push-cart men appear, and all hands turn from business to purchase cups of steaming coffee, doughnuts, and the great pieces of pie that seem to be popular with the younger offshoots of the brokers' offices. Surprising as it may seem, it takes these same brokers but a moment to turn their thoughts from the business in hand, to watch a contest between two pugnacious office boys, or a truck stalled in the street. In three minutes the street will be filled with spectators for blocks, while the window sills for six stories will be lined with heads, like flowerpots of an Italian tenement. One out of a hundred cannot see what is going on, but they stare because the rest do.

Going up on the East Side the visitor will see a different kind of a street market. The people are all of foreign birth. The women do not wear hats, the only headgear being shawls or gaudy kerchiefs. He hears every language but his own. The only signs in English are the street signs. The streets are always crowded, and the visitor will have to dodge women who are bearing bundles of firewood on their heads, and at the same time keep from crushing the babies that seem to be growing out of the greasy sidewalk. Long carts are drawn up to the curb. On them are clothing, provisions and cheap

Continued on page 25

THE

American Pulpit

A Sermon by

Dr. Charles F. Aked*

The Anger of the Lord

TEXT: LUKE 13:33

"It cannot be that a prophet perish out of Jesusalem"

HOW ought we to think of our Lord and Saviour Jesus Christ? Ought we to think of him as God—very God of very God, and take care that we neither confound the substance nor divide the essence? Ought we to think of him as a lonely deity, seated upon a solitary throne in the awful splendor far away? Or, had we better think of him, as he loved to think of himself, as the Son of Man? Had we better think of him as brother man, remembering that he wore our human nature; that the incarnation of the Son of God was incarnation in human flesh and in human nature? The cold chilled him and heat warmed him; he knew hunger and thirst, and man's cares and man's responsibilities; led a man's life. Shall we think of him in that way, and then dare to make our own the wonderful words of the writer of the Letter to the Hebrews—blessing God because we have not a high priest who cannot be touched by the feeling of our infirmities, but one who has been in all points tempted like as we are? Shall we think of him as the Son of Man—brother man to us all?

Christ's Indignation

Let us think of him in that way for a little while at least, and, if we err, we shall be forgiven. If we think of him as our Brother Man, as the Son of God who loves us, we shall be forgiven if we err, because we lean too closely our human hearts on his. In this story, from which I have just quoted a few words as a text, you see our Lord in the most human hour of his life. That is my subject to-day—the most human hour of the Son of God. You see him subject to those emotions to which we are subject. You see the great waves of emotion that break upon our soul breaking upon his. You see him subject to the emotions of anger, indignation, scorn, disappointment, bitterness, sorrow and bafflement, and you see them all merged and blending into infinite pathos and an infinite yearning and an infinite love.

I want you to consider this phase of our Lord's mood in this most human hour of his, when he knows anger, when he knows contempt, when he knows bitterness of soul, and think of this merged and blended into an infinite love. We have not always considered that there was a certain awfulness in his love—that love has implications of terror as well as of splendor—that there was something very terrible in our Lord's passion and indignation. The simple truth is, brethren, that I did not dare to read to you the earlier part of the story. You can read it, if you will, in the twenty-third chapter of Matthew. If you choose to turn to the full report of what our Lord said in this terrible hour when his soul was swept upon by the swelling seas of indignation, I challenge you to find in the literature of the world anything more terrible than our Lord's utterance: "A generation of vipers," "The offspring of hell," "Whited sepulchres"—you remember the language, the language of scathing indignation; of tremendous anger, the denunciation piled on denunciation.

Love Involves Hate

Have you forgotten that one of the New Testament writers dares to speak of "the wrath of the Lamb"? Why, you say, as soon as you begin to think about it, "it is altogether a mixture of ideas!" The wrath of the Lamb! Why, of all things on this earth, the most innocent, inoffensive is a lamb; and the wrath of the Lamb, as applied to Jesus, seems to us wild and extreme. When John the Baptist looked upon him, he said: "Behold the Lamb of God, which taketh away the sin of the world." And still the New Testament speaks of "The wrath of the Lamb."

Yes, you say, but it is love we want, not hate. It is more love for which we have to plead and pray, not more hate. And I tell you, brethren, that hating is the other side of loving; that hatred is the other half of loving, and that you cannot love well unless you hate well, and that your love is namby-pamby hypocrisy and emptiness, unless along with your love goes a great and terrible hate. I know why you don't hate well enough. The very atmosphere you breathe is stifling because you hate nothing. You apologize in namby-pamby fashion—you apologize for the very devil. I know why you do not hate well enough. Your mighty hater is always a heroic lover. Whom did Jesus call the Son of Thunder? John, the Apostle of Love. I know why you do not hate as you ought to hate. Because you do not love as you ought to love. If your heart has ever been wrung with the awful agony of pity for the man trodden out of the semblance of humanity, if your soul has ever melted within you with the passion of pity and pathos, when you have seen manhood degraded and womanhood debauched and childhood befouled and bedevilled out of all semblance to humanity—had you ever suffered under such a love you would have hated with a fury of ungovernable hatred the drink that has done this devilish thing, and you would pray to God for an ever-deepening capacity of hatred of that which can so foul and besmirch the Maker's image. And you would count that day badly spent in which you had not shown yourself the relentless hater and relentless foe of the blood-stained traffic in strong drink.

Yes; hatred is the other half of loving, and you cannot love that victim there—that woman un-womaned, that man un-manned, and that child born with the strength of hereditary passions, with a weak will, and, as the old theologians used to say in the dark ages, "Not so much born into the world as damned into the world"—you cannot love man, woman or child, and pity with that awful pity without hating with all the strength of your love the infernal custom and traffic which has wrecked and ruined humanity. Ought we not to hate if we love? Ought we not to hate? Is there no room for this indignation of ours?

The Enemy of the Nations

What is our charge against the evil thing? We declare that drink wastes our wealth and cripples our trade and sullies our reputation; that it degrades our manhood; that it debauches the sex of our mothers; that it has polluted the life-blood of the community. We declare that it meets and thwarts and arrests and fetters the earliest, happiest, holiest efforts of the Christian Church, and in calm deliberateness, not of platform rhetoric, but of sober estimation of facts, we say that the liquor traffic damns ten souls for every one that all the churches save. Ought we not to hate? Is there no reason for this indignation of ours? We are citizens of a mighty empire. Yes, and there is nothing menacing our place amongst the nations of the world to-day as drink is doing. We say of the past century that it was a century of wealth. Wealth in abundance God has given to us. We recognize in riches God's good gift to his people. We are not ashamed of the wealth that God has given to us. There is nothing the matter with riches, it is only the way they are distributed that is the trouble.

The nineteenth century brought us abounding wealth. The prairies of the great Northwest have borne for us their harvests of golden grain. Ancient rivers have run dry that in the river beds men might pick up virgin gold. Mountains have been split by volcanic agency that there we may garner solid silver. From the very bosom of mother earth has gushed out liquid wealth beyond the dreams of avarice. And to-day we have to ask whether all this material wealth is not going to mean for us a moral degeneration; whether with our wealth we are not going to purchase more wickedness; whether the middle class and working class are not going to imitate the characteristic vices of an effete aristocracy; and whether that aristocracy is not imitating the characteristic vices of the Renaissance; whether we are not going to turn our wealth into immorality and into debauchery, our literature into lust and our liberty into license!

A Check Needed

In the old days when the kings were in power, there were still the barons and the lords, and they kept the king in check. Later, when the barons were in power, there were the middle classes to keep them in check; when the middle classes got the power, there was the modifying influence of the democracy, and the workingmen kept them in check. But now power is in the hands of the working classes, power is in the hands of the people, and who is going to keep th check? What power is going to save us fro from destruction, if the people themselves are c and befouled? If they have delivered then with a new power in their hands, to do the bidd the publicans, the brewers, and the distillers? W Christian people, and we know that nothing o earth stands in the way of the progress of the C of God, the triumph of the kingdom of heaven- not all the forces of evil, not all the obstacles com and multiplied together stand in our way as does. It is drink that is the one difficulty.

Great and Good Victims

Oh, you say, if you got drink out of the way would still be difficulties and temptations and There would. And we could deal with them. would be problems to solve, there would be ques to answer, there would be temptations to meet, would be evil conditions to remedy. But there w be nothing we could not do, and do easily, if were out of the way. I am not going to sugge you that you Christian people in the pews are any v than us people in the pulpits. I don't know that are. I would not suppose so. The priest and prophet have erred and staggered from strong d Whiskey and wine have brought the preacher dow well as the steward, the Sunday School teacher deacon, and the elder. Ought we not to hate if t things are true?

Do you suppose your city is free? Do you t there are no pulpits undermined by drink? Do suppose no priest and no prophet of God fails h What about your office-bearers and members of churches? If drink can do these things to a ma God, if drink is doing this—pulling down the strong degrading the intellect, degrading the very soul, destroying the holiest—if drink is doing this, ought not to hate, and to hate with a terrible hatred, which stands in the way of the Church of Christ? yet, think. We have not done with the ethics of nunciation. What is the value of our hatred? Wha the place of it? What good is hatred going to do? say you never saved a man by hating him! You n did. You never save anybody except by loving h But there is the object of it all the same.

Our Lord's Scorn

Now you take another phase of our Lord's m human hour. You see the scorn he can put into wo Scorn! you say? I never knew there was anything contempt in our Saviour's soul. So far as I kn there is only that single illustration of it. It is the o contemptuous word that I can find in the New Tes ment, that Jesus ever spoke. He said: "Go and t that fox!" That is the way he speaks of a man, o human being. He spoke of him in that contemptu way. He said: "Go and tell that fox!" And who w the man? Herod! Poor pinchbeck king, soaked cruelty and blood. In the portrait gallery of the wo it would be difficult to find a figure fouler, more loat some, than this man Herod. And Jesus said: "Go a tell that fox!"

But have we the right to scorn? Have we the rig to feel contempt? Have we the right to despise a human being? Brethren, I am sure that this conten of Jesus was not unmixed with pity. I am sure the was pity in his heart as well as contempt. And if y ask me how I know, I answer with Pascal, that "t heart has its reasons." I know, because I examine i to my own heart, and I know that there is no m whom I despise so much and hate so much but that am sorry for him, too. I am sorry for him, with a re pity; and if that is so of a man of such passions a such weakness and such temptations and sins, is it n so of our blessed Lord, that with contempt there w pity, too? But, mind you, it was not pity that wou have done Herod any good. There are times for th expression of your pity; yes, but there are times f the expression of your scorn. There are times whe it is not pity that will save this man, but you need fir to sting him. You need first to sting and to lacerat him with your condemnation. Not a poor man, thoug

*Preached in St. Andrew's Hall, Glasgow, to the Temperance League. Dr. Aked has been invited to become pastor of the Fifth Avenue Baptist Church, New York.

he was a king—this Herod, in his palace—that our ord scorns.

There is no word like this about the poor people. ut when Jesus saw the multitude he had compassion on them, and the Son of Man never looked upon a owd without having compassion on the people. Keep our scorn for the rich man who triumphs by iniquity; eep your contempt for the great ones of the earth, ho have climbed to their position over the bodies and uls of the men and women whom they have ruined. et these fellows know they cannot buy us, they cannot uy our applause, and they cannot buy our respect.

Vice at its Worst

Vice is a thing everywhere to be fought, crime is a ing everywhere to punish; but I declare to you solnnly, that the encouragement of vice for the sake of ld is the blackest crime in the registry of hell. Let ese men know that they may purchase an island, or a unty, and expatriate thousands of people, and make eir deer forests, and build their castles by the shining a, and then we scorn them. From the little heights our clean manhood we despise them and their kind. is good that they should know that the man who is or, obscure, unknown, lives cleanly, and does justice, ves mercy, and walks reverently before God, looks wn on them and their filthy gold.

But look at this third phase, the bitterness in our ord's words. "Bitterness!" you repeat. Yes, bitterss. Beautiful hopes gone; frustrated purposes; warted ambitions are all there. It must be so, he ys, with such bitterness of soul, it must be so. "It nnot be that a prophet perish out of Jerusalem." f course it is Jerusalem that does this thing—the most voted city on earth—the city of our God, Jerusalem -the sacred and holy and loveliest of all earthly places. f course it is Jerusalem. It's bound to be Jerusalem at does this wicked thing. "It cannot be that a rophet perish out of Jerusalem." Did you hear somedy say of so-and-so, "Well he speaks badly enough f her"? But he would not let anybody else say it. Well, of course not; nobody else has a right to; nobody else loves her so well. It is because he loves her so well he feels this thing. Ah, well, he ays plenty of hard things about his Church, but he ould soon spring at you if you said such things. Certainly; other people have not the right to say them. ther people have not poured out their blood in the service of the Church, and given of their life for the service of the Church.

This bitterness is the measure of love, of ideals, of hopes, of ambitions. We can say these things about our own city. Because you love your city; because you believe in her; because you have taken the measure of her greatness; because you have ideals for her, and desire to see her flourish mightily by the preaching of the Word, by the strength of her men, by the beauty of her womanhood, by the splendor of her industry, and her progressive life and human liberty. You have the right to say these things because you love and are serving the city. That is the measure of it. That is why Jesus says—of course it is Jerusalem, it must be Jerusalem, it must be Jerusalem that does this—"It cannot be that a prophet perish out of Jerusalem." Beautiful hopes; ideals thrown back upon ourselves. That is our position in regard to the liquor business and the drinking customs. We know what our country could be if it were not for the drink. It does not need any one to tell us that the country would be transformed, so that you would not know it if you shut up the drink shops. We know, and yet, do we? Nay, brethren, we do not.

The Church Thwarted

Go to the churches. How is it that the returns for all our efforts in the churches are so poor? With all the ecclesiastical machinery that we have why is there so little good done? There is good done. Of course, we are the salt of the earth still. Why are there so few conversions Sunday by Sunday? There are conversions, God be thanked. Why are there no more? You may answer, "Well, it's because you are such bad preachers." You can't expect me to admit that. Every man for his own trade. I am not going to admit it. I don't believe it. It is not because we are such bad preachers; it is because you are such bad hearers.

It is drink that stands in the way of responding to the pleading of the Gospel. How? Oh, I will tell you how. They have been taking little drops. They have never been drunk. They never will be drunk. It is not simply that they like the drink. That is not it. It is the physical effect—the physical effect of the drug upon them. They are drugged. They are not normal. The Gospel is meant for normal hearts, not for hearts that have been artificially hardened. The Gospel is for the man with a conscience, and if that conscience has been gratuitously made less sensitive by the use of a certain drug, it cannot have the same effect.

But all this melts and blends and merges into infinite pity and awful yearning, "O, Jerusalem, Jerusalem, who killest the prophets and stonest those that are sent unto thee, how often would I have gathered thee like children together as a hen gathereth her brood under her wings, and ye would not." Ye would not. There is the pity of it. There is the yearning love—

The Heart of God

yearning for us, loving us. He made the heavens and the earth. He laid the foundations of the earth when the morning stars sang together, and the sons of God shouted for joy. He spread out the heavens as a curtain, and as a tent for him to dwell in. He called the stars by name and holdeth the oceans in the hollow of his hand, and he makes us of ten thousand times more importance than the stars and all the spheres of light. With a father's heart he is yearning over his children. He is yearning for us like the father in the parable, and he sees us a long way off and runs to meet us, and wants to fold us with a father's arms, to a father's heart, and a father's love. That is the love of God for us, and we turn away from him and turn to sin, and turn to the darkness and seek our own gratification through animalism and vice through drink, and we disappoint One who loves us. We disappoint the mother who went down into the darkness for us, and nursed us through childhood, and brought us to manhood. We disappoint the mother who believes in us. That is tragedy. The father desires us to be his joy, to maintain his name and fame. He believes in us, and we have disappointed him. That is tragedy. But age by age man is disappointing God! That is a tragedy for which there is no equal word.

Brethren, which way are you going—down to the depths to disappoint those who know you; to disappoint those who love you, and bring sorrow to the heart of the infinite God? Is that it? Turn ye, turn ye, why will ye die? Believe in the possibilities of your manhood which God believes in. And God is ready to help and give you of himself, and pour God's own life into your enfeebled soul, that you may stand, the fetters off that you have forged in the fire of your passions and beaten out on the anvil of your own desires. Christ can snap them and set you free. Rise up in your manhood and grow to your full height, for God loves you.

THE CROWDS OF A GREAT CITY

CONTINUED FROM PAGE 23

welry. The incessant jabber of cartmen and buyers ounds, as must the first market day after work was uspended on the Tower of Babel. A Russian girl is ooking doubtful at some scarf pins. The merchant, ith the palms of both hands turned upward to the narow strip of blue that roofs the reet, assures her that never nce gold was brought from the ines of Ophir to gild the Temle of Solomon, has such pure old been used as appears upon ne articles which he sells for wenty-five cents. The clothesan, whose stock is all of one ze, sells a coat to one mother, ho thinks it too large for her oy, with the assurance that it ill shrink, and then he sells ne to the next customer, with he assurance that it will stretch.

Further up town, and over oward the West Side, one omes to New York's great hopping district. The great tores are on Broadway, from Eighth Street to Thirty-sixth Street, on Sixth Ave., on Fourteenth and Twenty-third Streets. Here the woman in search of a argain can be seen in all her lory. Sometimes, if from out f town, she is accompanied by er husband on her shopping our; that time when the weaker ex becomes the stronger, the ead of the house a bearer of undles, and also a walking ank, from whom can be drawn hose little rolls of green paper that the government t Washington, so thoughtful, prints for the benefit of an and womankind. At holiday time the streets in he shopping district are packed from curb to curb, nd hundreds walk in the street. From a second-story indow ten thousand people can be seen at once. The more expensive stores are uptown, quite a number being on Fifth Avenue. Here can be seen the most remarkable procession of carriages in America. All through the afternoon they go up and down, two deep on the right and two deep on the left; while between, at short intervals, a policeman sits on his horse like a centaur. Every few moments he raises his hand. Instantly all the carriages stop. The people who wish to cross hurry between the carriages. A whistle blows, and the long procession starts again. Near City Hall Park, from half past four in the afternoon until seven in the evening may be seen thousands and tens of thousands converging toward the Manhattan entrance of the Brooklyn Bridge. New York itself is far too small to house the hundreds of thousands that work there, and, in consequence, many live across the East River.

A Crowd that Gathered in Ten Minutes to Watch a Fire in Lower New York

There are only two bridges between Manhattan and Brooklyn, and these are strained to their utmost during the "rush hours," when the workers are coming to business or returning. The greatest crowd heads for the Brooklyn Bridge, after the offices close, and they form what is known as the famous "bridge crush." By six o'clock the electric surface cars are going over the bridge with hardly ten feet between them, while above, the long elevated trains follow one another only a few seconds apart. But they cannot accommodate the great crowds that wish to go over. When a bridge train comes along fifty people will try to get on one small platform at once, with the result, sometimes of their becoming so wedged in front that no one can get on until the "guard" pulls in one or two to break the blockade. For the first time the newcomer to Brooklyn understands the real significance of the blue and white sign that hangs at the starter's post, "Passengers Must Not Enter or Leave the Cars By Way of the Windows." New bridges are being built, so that within a few years the question of getting to Brooklyn will not be one of the survival of the strongest. As the visitor goes from one crowd to another, despite discomfort, he finds a fascination in this mass of humanity, in being part of the great city that never stops and never sleeps. R. S. Blair.

THE JAPANESE IN AMERICA---

IN every city of the United States, of first, second or third rank, the observer will find distinctly marked settlements of foreigners. In no city in the Union, however, San Francisco not excepted, can he discover what could possibly be called a Japanese quarter. There are two reasons for this: The Japanese do not flock by themselves, but are racially and intellectually opposed to segregation. The second reason is that there are very few Japanese in this country at present, and little of any prospect for a marked increase within the compass of the next generation.

In view of the great pother concerning a Japanese influx, in which newspapers, foreign and domestic, have indulged of late, this statement as to sparseness may seem debateable. It is provable, however, by official reports from our census and immigration bureaus. All authorities agree that the resident Japanese in this country number less than 20,000. At the time of the war between Japan and Russia, there was a marked exodus from the United States of Japanese eager to fight for their flag. It is probable that, if the coolies who come from Hawaii are excepted, there are fewer Japanese here to-day than there were at the beginning of 1905.

Of the 20,000 Japanese in this country, about 16,000 are on the Pacific Slope, and of these the greater proportion are laborers, or coolies. All fair observers agree that in the mass, the Japanese laboring classes are desirable adjuncts to our productive and progressive prosperity.

The Japanese population of Greater New York does not exceed 2,000 men women and children. On a Saturday, in September last, three steamers from Mediterranean ports landed at Ellis Island 4,230 Latin-Union immigrants—comers from Northern or Southern Italy, Sicily or Sardinia. There are more immigrants from the Mediterranean landed in New York, Boston, Philadelphia, and Baltimore every month in the year than the total Japanese census of this country.

In the Hawaiian Islands, there were, at the beginning of 1906, about 60,000 Japanese, a great majority being of the laboring class. That total has been diminished within the last twelvemonth by reason of removal to California, Washington, and Oregon, or return to Japan. It has become particularly plain within the last six months that the Mikado's government is opposed to trans-Pacific emigration.

The number of Japanese in the Philippines is inconsiderable. One reason for this is given by Japanese medical authorities, who say the climate of the Philippines is distinctly hurtful to the race, and that emigrants prefer Formosa, which is under their own flag, though there, too, the climate is uncongenial. In Porto Rico, save for a few merchants, mariners and servants, there are no Japanese worth totalling, and in the Panama Zone there is one—a young surveyor in the employ of the government.

In the territory, continental and insular, that bears the sovereignty of the United States, there are less than 100,000 Japanese, and this, despite the fact, that ours was the first Western nation with which the insular Empire made a commercial treaty, that such treaty was made more than half a century ago, and that intercourse of the most cordial kind, by a direct sea route, has been constant and of stupendous results in commercial statistics.

It is fair to suggest that if Dai Nippon offered opportunities to Yankees of a sort relatively as great as those the United States offers to "the big—little brown men," the American population of Japan would be 500,000 or more. Ethnologists insist that Anglo-Saxons are far more nomadic than Orientals, unless necessity obviates choice, and the records of colonization go to buttress the contention.

While there are less than 2,000 Japanese in New York, there are more than 500,000 Italians in the five metropolitan boroughs. The figures make their own arguments against a Japanese scare.

In New York—and the same is true of the entire country, save of certain portions of the Pacific Slope—Japanese residents are valued residents. If there is the slightest racial or personal prejudice against them, it is confined to the uneducated, the unthinking, or the unregenerate. There are more than 200 American women who have married Japanese men of consequence, living in Eastern cities, and these take part, with their husbands and children,in the best of our social functions. There is no record of divorce in this branch of international marriage.

An Assemblage of Leading Japanese at the Nippon Club

1. Baron Kaneko. 2. President Takahashi, Bank of Japan. 3. Diplomatist Takamini

In New York City, there are, 25 Japanese firms who do a notable importing business. Tea, silk, manufactured and raw, and plants, and trees for orchards are the principal imports, though the more showy outputs are familiar to all seekers after the odd, the bizarre or the Oriental. There are two Japanese physicians of note in New York and two financial institutions—the Yokohoma Specie Bank (one of twenty grouped institutions with almost unlimited resources), and a branch of the Bank of Japan, which was heard of so much and so favorably when the war loans were over subscribed twentyfold in this country. New York has also two Japanese newspapers and there are several on the Pacific Slope. The New York issues are both weekly, and each has a circulation of 1,000, the price being five cents per copy for a four page folio. Of the Japanese *Weekly Times*, J. Abritani is editor; and of the *Japanese-American Commercial Journal*, K. Nakamura is the head. These papers give current news, social, commercial, political,affecting their people closely, and the editorial comment is always sane, conservative, kindly, appreciative.

The "Nippon Club," New York

Social Gathering-place of the Influential Japanese

Naturally, San Francisco has the greater number of Japanese merchants, but their fellows do business, and big business, in Chicago, Philadelphia, Boston, Atlantic City, Rochester, Cleveland, Minneapolis, and Portland, Ore. Of Japanese servants — deft, smiling, affectionate, and honest—there are several thousands in this country, and in the Navy, as *chefs*, cooks, stewards, ward-room boys, and seamen, there are at least a thousand. The latter will decrease henceforth, under the operation of orders, which seek to make and keep the Navy native American in its *personnel*.

As I said at the outset, the Japanese do not and will not segregate in the same sense that many, if not most, other foreigners prefer to do. One of their number said to me in explanation of this:

"We come to America for betterment, for Westernization (he coined the word himself), for the broadening that travel gives. Those of us who can afford it, go to one or other of your great universities, where there is no isolation or race prejudice encountered or dreamt of. We do not want to herd by ourselves, and thus waste opportunities for the enlargement of views you would get in Japan only by mixing with bright Japanese. More of us soon learn not only to adopt, but to prefer your modes of business, and study your manners in social life, your dress (for the men, that is, somehow our women look better and feel better in the native costume), your cookery, even your small vices, though we rarely go to excess therein, and your athletics, in some branches of which we are glad to know we can be teachers as well as taught. Many of us learn to revere and some faithfully practice your religion. There are more Japanese Christians in proportion to numbers in the country, than in any other class of foreign population, and, so far as I know, there is not a single Japanese temple of worship in the whole United States, though of Chinese joss-houses there are plenty, and of Mohammedan and Buddhist temples, several. To our minds, segregation means isolation, and isolation must mean inferiority or superiority. We will not admit that we are an inferior race, and would be foolish to claim superiority in the United States, where progress has attained such heights as to make your nation at once the wonder and the envy of the world. But except you Yankees of the West, what other nation has shown progress equal to those you sometimes call Yankees of the East? Have we not done in fifty years what England, France, and Germany required fifteen centuries of evolution to attain? Is it fair to say we are mere imitators, when improvements made by our mechanicians in many of your own machines are of record in Tokio? when the greatest and most effective explosive ever used in war is ours, and ours alone? when we have made advancement in medicine and surgery, in transportation and commissariat, in seismography and meteorology, that command unstinted praise from the best scientists and soldiers of Christendom?"

All this and much more was said to me by an officer of the Japanese Navy (this fact precludes publication of his name or rank), who was educated in the United States, lived therein for years, married an American girl and won distinguished honors in torpedo service off Port Arthur. His views are those of scores of his countrymen with whom I have talked, and they struck me as illuminating.

It must not be supposed, however, that the Japanese have no social instincts for their own people. That

HOW THEY VIEW OUR NATION

ould be impossible in a race so determinedly and oroughly patriotic. Japanese sailors, who come and as do the tides, congregate when ashore in New York boarding-houses kept by their countrymen, who now their ways and wishes as to diet and hours. Sev-al of these houses are on Sands Street, Brooklyn, and e locality is sometimes, but erroneously, styled a Jananese quarter." The men pay from $6 to $7 per eek for food and lodging of a character that would nk as luxury in the minds of most foreigners of a gnate class. Of a still better class, and a correspond-gly higher rate are boarding-houses for students, illed workmen and clerks, located on East Eleventh, Vest Twentieth and Twenty-first, East Fifty-seventh, nd East One-hundred-and-thirty-third Streets, Man-attan Borough, New York.

The flower and focus of Japanese socialdom in New ork is the handsome, modern Nippon Club, at 44 West ighty-fifth Street, New York. Of this the reproduced hotographs give but a partial idea. Wherever possi-le, without straining after effect and with due consid-ration of differences in climate and surroundings, Jap-nese home life has been reproduced in this club, and it the scene of many noteworthy events, including din-ers, in which the food is either from Nippon direct or repared by Japanese cooks in manner and form simi-ar to those in a gentleman's home in Tokio, Kioto or Nagasaki. I have eaten rice in many climes and repared by many cooks, but neither the pilau, nor he curry of India, nor the pudding of the Carolina "mammy," can compare with the sparkling, firm, oothsome cubes your Japanese expert will serve you n occasion.

In the Nippon Club there are about 175 members, nd the president is a man of note and affairs—Dr. Takamini, discoverer of a couple of digestive prepara-ions that rank high in learned estimation, possessor of beautiful home and husband of an American woman, he daughter of Henry George, the famous author of *Progress and Poverty*.

In New York and in other Eastern and mid-country cit-es the few Japanese children resident are welcome in the ublic schools when they elect to attend them. There re especial night schools, for older pupils, at Cooper Union and elsewhere, and the eager greed for knowl-edge of the Japanese as a people is recognized by all educators. No need for compulsory education laws among the Mikado's subjects. Japanese minds seem to need the curb more than the spur. In our principal universities, students from Japan are welcome and valued, and this is is true in Berkeley and Stanford, California, as well as in the Eastern institutions. Probably the public, that hears so much of Japanese fondness for American teaching, has an exaggerated idea as to the number of the students now matriculated here. It should be remembered that there are two Imperial universities in Japan, which rank with some of the best of Western fame, one in Tokio and one in Kioto, and each under the direct supervision and patronage of the Mikado and his ministers. The best known universities in the United States report, for 1906, the following Japanese undergraduates:

Columbia - - -	21
New York - - -	13
Union Theological Seminary	6
General Theological Seminary	1
Harvard - - -	12
Yale - - - -	19
Pennsylvania - - -	15
Princeton - - -	8
Ann Arbor - - -	7
Cornell - - - -	11

While this is a small percentage of the great total of young men in the universities in question, it is the largest percentage of foreigners noted, unless we designate Canadians as alien.

That the Japanese know what alma-mater means, is evidenced by the formation in New York of a club of graduates from a Japanese university, known as the Doshisha Alumni Club. The Doshisha is the well-known Christian University in Kioto, and the New York club is a branch of it. There is also a club of resident Columbia graduates, bearing the name of the university. Of Christian missions in New York, the Japanese conduct three, one on Concord Street, Brooklyn; one on East Fifty-seventh Street, and one on East Thirty-third Street, Manhattan.

It has been the habit of certain editors and writers, to refer to the Japanese as a far lower grade in commercial honor than the Chinese. Whatever reason there may have been in former years for this unfavorable distinction, it fails in force nowadays, and has lacked justice for the last two decades, at least. Referring to this idea, Baron Konako (the representative of the Mikado and the friend of President Roosevelt, who, throughout the Portsmouth Conference was known as the "Mystery," so potent was he in accomplishment, yet so deprecatory in claims) once said: "When Japan had a few open ports, wherein foreigners could do business with our people, there were attracted thereto a lot of Japanese scoundrels, whose morals were *nil* and their practices nefarious. It is fair to say that many of the Westerners they met in trade deals, were on their own plane as to honor. But with the opening of all the great ports of Japan to foreign trade, and with the growth of commerce and interdealing, came the better and more representative Japanese merchants, and decency and good faith became the rule that must obtain, if financial transactions of magnitude are to result."

Keikichi Aoki.

Photograph and signature of the Japanese schoolboy, who has been made plaintiff in an international case.

This is the Japanese schoolboy, Keikichi Aoki, who has been selected by the Japanese Consul in San Francisco as the plaintiff, in the suit which has been instituted in the California courts, to test the constitutionality of the act of the San Francisco School Board in excluding Japanese from the public schools. He is a bright little fellow, of the marked Oriental type. As the California school question has assumed national importance, general interest will centre upon the case of young Aoki. The photographs of the young pupil on this page and on the cover of this issue, were taken expressly for THE CHRISTIAN HERALD by I. W. Taber, of San Francisco.

The American Branch of the Doshisha Alumni Club

Recently it was my privilege to meet by appointment in New York, in behalf of THE CHRISTIAN HERALD, one of the most distinguished Japanese now in public life. Mr. Tsunejiro Miyaoka is counsellor of the Imperial Japanese Embassy at Washington, an embassy headed by Viscount Aoki as Ambassador, and ranking with any in Christendom in the Tokian estimate. Mr. Miyaoka comes next to the Ambassador in rank, and has had a legal as well as a diplomatic training that would equip him for almost any diplomatic post in the Mikado's gift. I prepared six questions that could be answered at once, and afford, I hoped, enlightenment upon vexed matters of current moment. I append the questions and the answers as offered and answered, and, according to promise, without alteration, subtraction or addition. Here they are:

"What direction, do you think, will Japanese emigration take, in view of your acknowledged density of population and comparatively small territory?"

"Naturally, geographically and ethnologically toward the Asiatic Continent. You might add astronomically too" (this with a smile), "for emigration with us will follow the sun, from East to West."

"Does Japan object to the exclusion of males over sixteen years of age from primary and grammar grades in the United States schools?"

"What we claim is equal treatment. We do object to racial segregation. Any age limit which affects all nations alike will, naturally, be satisfactory to us."

"Was the traditional friendship between Japan and the United States lessened or strengthened by the part taken by this country in bringing about the Portsmouth Treaty, and is there any truth in the statement that while the government of Japan is friendly to us, the people, particularly the producing classes there, are passively hostile and disposed to doubt our friendliness and good faith?"

"All discussion relating to any diminution of friendship between our two countries is nonsense. I should like to make it clear to you that the Japanese people have such a warm feeling of friendship for Americans and have reposed such full confidence in the people of the United States, that the feeling aroused by the first news of the segregation of the Japanese in San Francisco was one of disappointment, mingled with genuine sorrow. There was nothing of denunciation, no outbursts of anger, as was represented by the continental press. Now the people are advised of what the federal government in Washington is doing, and they say: 'That is exactly what we expected.' Throughout Japan, the situation in the States is clearly understood."

"What rivalry, except as to commence and manufactures, is possible between the two countries?"

"Absolutely none. Japan has no political aspirations which could clash with the United States."

"Have Japanese residents in the United States reason to complain of treatment accorded them elsewhere than on the Pacific Slope?"

"None whatever. There are absolutely no evidences of race hatred outside the Pacific Slope, and none there, save where labor unions have the upper hand. In many places in Washington, Oregon and Nevada, the Japanese are welcomed and well treated."

"Would Japan favor an interchange of professors between its universities and our own, similar to that now in vogue between this country and Great Britain?"

"That is an interesting question. It may be premature; but the time will come when such interchange will not only be desirable but will be welcomed in both both countries. An interchange of distinguished lecturers and professors would bring out the truth that it is not the language in which the book is written, but the ideas it contains that makes it worth while; not the color of the binding, but the thought behind the text gives the value."

E. R. JOHNSTONE.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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Bending, Not Breaking

JUST as the twig is bent, the trees incline. Of a very crooked tree it was said one day, "Somebody stepped on it when it was a sapling." The tree that grows straight, fair and symmetrical is the tree that is started well in its infancy. So with children. If they are guided in the right way when they are little, they will not need harshness and sternness as they advance toward adolescence, nor will they fail to do credit to their parents and to become useful members of the community.

Thousands of criminals between the ages of sixteen and twenty-three were ill-started on the road. They had no early advantages of home training; they had before them bad examples and they were suffered to run the streets after dark with evil companions. They were not hedged about with wholesome restraints, nor helped by good influences in the beginning.

An old-fashioned idea was once prevalent that all children must, sooner or later, be subjected to a process called "breaking the will." It was taken for granted that, either in babyhood or early childhood, issues must be raised between parents and children, a battle must follow, and finally, after the infliction of punishment, the child, worn out and exhausted, would submit to the coercion of father and mother. This breaking the will sometimes had results in later life that were extremely disastrous. A man or woman whose will had been not gently bent, but fiercely broken, would arrive at maturity a moral weakling. In numerous cases, children have emerged from homes of the utmost rigidity, not, as might be expected, able to repeat parental virtues, but, on the contrary, examples of feebleness before temptation and of deficient will power. The will is God's regal gift, and it makes man most like God. Deliberately to impair its strength is futile and almost unpardonable.

Children must be taught obedience to parents, because parents stand to them in the place of God, and because one of God's laws is, "Honor thy father and thy mother." Yet obedience may be taught by gentleness, by continual precept and by the daily pressure of habit.

A wise physician said truly that if the eldest child in a family were started right, the succeeding children would never give their parents much cause for uneasiness. In multiplied cases an issue may be avoided. What patience, what tenderness, what wonderful resource our heavenly Father shows in his management of us, his often wayward children! Whenever we reach a place where we consciously feel that our wills are completely in union with his, heaven has begun for us on earth. Can we each sing with Faber:

> I worship thee, sweet will of God,
> And all thy ways adore,
> And every day I live I seem
> To love thee more and more.

Democracy in Austria

VERY interesting to the American observer is the movement in European politics in the direction of democratic government. Slowly, reluctantly, but under the pressure of grim necessity, the privileged classes are conceding to the people the right to exercise an influence on the national policy. Despotic rulers have seen the wisdom of sharing their power with the aristocracy, and these again are sharing their power with the people. Time was when the workingman would have been deemed impudent if he proposed to have a voice in legislation, but now in more than one country is there concern lest he acquire a preponderating power in the government. With us this trust in the people has passed beyond the stage of experiment, and it is amusing to witness the tremors and shrinking of a European nation, as it is about to make the plunge into the ocean of Democracy.

Austria is the latest example of the peaceful revolution. The Upper House of the Reichsrath has now consented to grant universal suffrage to the whole people of the empire. It has passed without change a bill to that effect, which the Emperor is expected to sign in the course of a few days. The new law sweeps away a system so complicated that Austrians themselves could not understand it and was a hopeless enigma to a foreigner. There were five different forms of suffrage, corresponding to the classes of the people. The landowners elected representatives of their interests; the cities had their members; the Chambers of Commerce theirs; the rural districts sent a farmer, and the general public not otherwise divided up, a few members. By this means the class idea was retained and the aristocrat did not have to rub shoulders at the poll with the plebeian. But the plan was intricate, and was admirably fitted to develop deadlocks rather than useful legislation. Now the classes are merged, one vote is of the same value as another, and the members will not represent any class, but the whole people. We do not know that the country will be better governed, but if it is not, the people will be able to rectify their blunders, and will have no one but themselves to blame for the errors. If they do not become discouraged and if they are not interfered with, they will find that the principle is sound, and that it will work in the direction of justice and contentment at home and peace abroad. The United States, a juvenile in age but a veteran in popular government, will hold out to the nation the sympathetic hand, and will cordially welcome its senior to the grand family of self-governing peoples.

The Chinese Famine

PRESIDENT ROOSEVELT'S appeal in behalf of the sufferers from flood and famine in three provinces of Central China, commends their pitiful case to the sympathy of Americans. If for no other reason than to give the Oriental peoples an example of international good-will, it is to be hoped that the proclamation will produce substantial results. American aid may also be the means of saving many lives.

There are at the present moment an official relief committee in Shanghai and a missionary relief committee in the interior at Chinkiang, both of which are actively engaged in feeding and sheltering the destitute who have been driven from their homes by the unprecedented overflow of the Grand Canal and the lakes, but the means at hand are reported as being altogether inadequate. Shanghai would welcome the arrival of a food-laden American relief ship, should the American Red Cross send a vessel from San Francisco, as now seems probable.

Responding to the President's appeal, the proprietor of this journal in behalf of its readers, forwarded to the State Department at Washington a certified check for $5,000, being the first contribution received from any source. He also sent a remittance of $1,000 to the Treasurer of the Missionary Committee at Chinkiang, to be applied to the immediate relief of the most urgent cases. As in previous famines in other lands, our readers have once more the unique distinction of being first in the field in a good work for humanity.

Let us hope that the Chinese famine may not be of long duration, and that conditions may so speedly improve that serious loss of life will be averted.

A Misunderstood Scientist

DR. WILLIAM OSLER'S statement made nearly two years ago, that "man's best work is done before forty," which he meant in a preparatory sense, created a world-wide sensation at the time, its signification being thoughtlessly and injuriously perverted. It is only lately that it has received its true interpretation.

Taking advantage of Dr. Osler's presence in Canada, recently (whither he came to celebrate the centenary of his beloved mother), Mr. Charles Leonard Stuart, the well-known encyclopedist, wrote to him for accurate information. The reports of the Professor's famous address to the students at Johns Hopkins University were so distorted, that 'oslerized' has become a familiar term.

Dr. Osler's real words on that occasion were:

> The teacher's life should have three periods—study until twenty-five; investigation until forty; profession until sixty, at which time I would have him retired on a double allowance. Whether Anthony Trollope's suggestion of a college and chloroform should be carried out or not, I have become a little dubious, as my own time is getting so short.

This is very different from the generally accepted idea that he asserted that man's creative usefulness ended at forty, and suggested his chloroforming at sixty. In an encyclopedic article on Medicine, Dr. Osler writes thus on age:

> Within the past three centuries, the average working life of English-speaking men has doubled. A few lived as long as now, and some strong or favored ones had efficient working powers as long; but the common life was worn out in what is now middle age. In Shakespeare's time the fifties were venerable: "Old John of Gaunt, time-honored Lancaster," was fifty-eight when supposably so addressed; and Admiral Coligny murdered at fifty-three, is described by his contemporary biographer as a very old man. Now, when we hear of a death in the sixties, we instinctively feel it an untimely cutting-off in what should be still fresh and vigorous age, and even at eighty, it seems but just fair ripeness for the sickle.

Even at this late date, it is a matter of general interest to have the Professor's position accurately defined. It was a singular instance of a man suddenly becoming famous for what he did not say, whereas, what he did say, was very much more to the point than the sentiments popularly, but erroneously, attributed to him.

The Value of Activity

AS bodily activity is the secret of good health, so spiritual activity is essential to growth and progress in grace. We know how, in the natural world, action purifies all things; how the heaving, foaming sea, keeps everything in it alive; how the impure sea clarifies itself as it runs on; how the storm that masses the clouds and drives them with the wind and rends them with the lightning breaks up the germ-filled atmosphere, and charges it with life and sweetness; how the animal that is alert and agile in its movements, escapes the attacks of parasites and other enemies that prey upon the sluggish beast; how the indolent man is apt to be the victim, in mind and body, of diseases and morbid moods, that fasten upon things that are still, just as the fungus fastens on a decaying tree.

So, in the spiritual life; the more active it is, the more bright and beautiful it becomes; the more does it throw off and keep at bay the temptations and evils of a world lying in wickedness. The only way we can preserve our garments unspotted from the world, is not by negations and proscriptions, but by positive acts of goodness; not by being afraid of doing wrong, but by resolutely doing all the right. We purify our own natures most when we help to purify others. Whiter shall our own robes be, not when in Pharisaic pride we hold them back lest they should be defiled by contact with impurity, but when we gird them round us to wash the feet that have trodden deepest the miry ways of the world.

The purity of God's saints is not the purity of the snow crystals, but of the snowdrop, preserving along with the beauty of the snow, all the graces and activities of life.

AMONG THE WORKERS

—REV. T. S. WINEY, of Hutchison, Kan., Young People's Evangelist, is now holding meetings at Attica, Kan.

—EVANGELIST E. R. HERMISTON is conducting a series of meetings in the White Temple, Portland, Oreg. Twenty-one made decision for Christ at one evening service.

—A NOTABLE REVIVAL is reported from Kurnool, India. There were many touching scenes, and large numbers made open profession of faith in Christ. Kurnool's population is half Hindu, half Mohammedan.

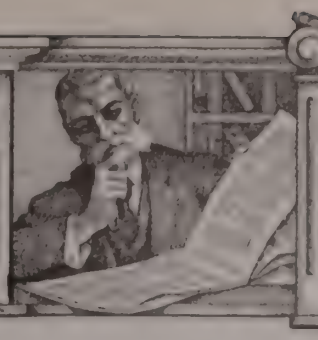
—A UNION EVANGELISTIC CAMPAIGN has just closed in Brookville, Pa. More than 1,200 people attended single services, and many were constrained to begin the Christian life. Rev. Arthur J. Smith, evangelist, and Mr. Chester Harris, singer, conducted the meetings.

Contents of this Number

Wednesday, Jan. 9, 1907

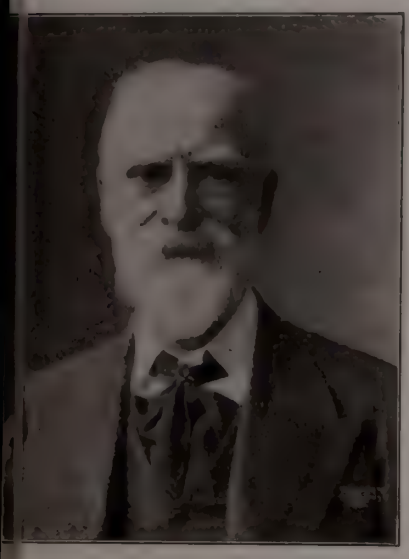
	PAGE
Keikichi Aoki, the Japanese schoolboy, who is now the central figure in a great international question	Cover
Our Mail-Bag	22
The Crowds of a Great City (Illustrated)	23, 25
The Anger of the Lord. Sermon by Rev. Charles F. Aked	24, 25
The Japanese in America (Illustrated)	26, 27
OUR EDITORIAL FORUM: Bending, not Breaking—Democracy in Austria—The Chinese Famine—A Misunderstood Scientist—The Value of Activity, Etc.	28
BIBLE AND NEWSPAPER: The New British Ambassador—Persia's Parliament—Future Communications—The World's Oldest Tree, Etc. (Illustrated)	29
Better Days in the Black Belt (Illustrated)	30
Buried Alive for Fifteen Days (Illustrated)	30
The Rejuvenation of Mother. Story. (Illustrated)	31
Victory Snatched from Defeat. S. S. Lesson (Illus.)	32
Books Received	33
Joy at the Bowery Mission	33
Virginia's Historic Church (Illustrated)	34
Victory Over Temptation. C. E. Topic	34
President Roosevelt and the Chinese Famine	35
The Daisy Fields' Home for Cripples (Illustrated)	36
Mission Coaches in Africa (Illustrated)	37
Was this Jesus' Prison House?	38
Church Union in Canada	38
The First Disobedience—Mrs. Baxter	39
God's Consideration—Epworth League Topic	39

THE BIBLE and the NEWSPAPER



England's Ambassador

THE new Ambassador whom Great Britain is sending to Washington to succeed Sir Mortimer Durand is the Right Hon. James Bryce, at ent head of the Irish Department in Liberal Cabinet. Mr. Bryce is better



The Rt. Hon. James Bryce

wn as the author of the famous work, ely read on both sides the Atlantic, *American Commonwealth*. It is untood that the British Government, be- making the appointment, asked ugh our State Department if it would cceptable to the Washington Governt. They were assured that Bryce would receive a hearty come, and arrangements were nce made for filling his place he British Cabinet. It was osed, too, to confer a peerage n him, in honor of the post he to occupy. This, however, Bryce declined, rightly think- that his reception would be e as cordial as a plain citizen, if he came as a lord. Mr, ce is sixty-eight years of age is a native of Scotland. He lied at Glasgow, Oxford and idelberg. He held office as an ford professor for twenty-three rs and did not resign until his ies as Member of Parliament subsequently a member of the inet took up so much of his e. Mr. Bryce is the author of eral valuable works. His great k on America was published 1889, after paying three exded visits to this country, in 0, 1881, and 1883. It is stated t his preparatory reading and visits occupied him for a quarof a century before the exstive treatise was begun. Mr. ce is a strong peace advocate l is likely to be Great Britain's ef representative at the Hague nference. Though unused to lomacy, he is peculiarly fitted the position of British Ambasor to Washington. British by th and American by admiration l sympathy, he will be able to underd the attitude of statesmen on both es of any question in dispute. This a decided advantage. More quarrels e occurred between nations, as between lividuals through lack of understanding l sympathy than from any other cause. e fact of the international business beeen the two countries being conducted a man who appreciates both, must conce to peace and harmony. It is that prinle, in an infinitely higher sense, which renders our Lord so eminently fitted, by his divine and human nature, to be the Mediator between God and man.

He is our peace who hath made both one and hath broken down the wall of partition . . . that he might create in himself of the two one new man, so making peace (Eph. 2: 14, 15.)

The Oldest Tree in the World

Among the trees whose history can be traced, the oldest is believed to be a famous tree in Ceylon, identified with the history of Buddhism. A writer in the *National Geographical Magazine*, says that the tree is undoubtedly over two thousand years old. It sprang from a branch of the original Bo-tree, the tree of intelligence, under which Gautama rested at Bodhimanda, and whence he rose the Buddha known to history and tradition. The branch from this tree, which is held sacred by a hundred and fifty millions of the human race, was taken to Ceylon by Mahindo, a prince of the royal house, in the year 307 B.C., and was there planted. The tree, which now has the distinction of being the oldest in the world, is the growth of that branch. Greatly revered by the pilgrims, it has a temple erected in its honor. Through centuries it has been respected and spared by all. During its lifetime most of the world's history has been made. It was already old when Christ brought his message to the world. The Buddhist reveres this tree merely because of its historic associations, it can never be to him what the tree that John saw is to the Christian.

The tree of life yielding its fruit every month and the leaves of the tree are for the healing of the nations. (Rev. 22: 2).

Persia's Parliament

Parliamentary government in Persia has already entered a sea of conflict. The Shah's son, who assumed the regency when his father was incapacitated by illness, has taken upon himself to revise the constitution granted by his father. He has decided to add to the Senate forty members, who shall be nominees of the Crown and royal officials. To this body the Assembly must submit all proposals for reforms. The Assembly firmly refuses to accept the change and thus there is a conflict between it and the Crown. It is suggested that the Regent may force the plan without the consent of the Assembly, but the latter threatens that if he does so, they will proclaim a "Bast," which will close the bazaars and the chief mosques. The President of the Assembly has been forced to resign, as he sided with the Regent, and was promptly denounced to his face by Saad ed Dowleh, the leader of the Constitutional party. Saad told the President he was a tool of the Regent and a traitor to the cause of the people. The President thereupon resigned, and the Assembly appointed a committee of ten of its members to wait upon the Regent and protest against his project. The palace in which the meetings are held resounds with eloquent speeches by men who have studied the working of constitutions in other lands and are already adepts in Parliamentary practice. We can but hope, for the sake of the peace and future prosperity of Persia, that the Regent will yield to the wishes of his people and not attempt to nullify the concessions granted by his father. It would be well for him if some one would tell him the ancient story of a young king, whose arrogance lost him the greater part of his kingdom.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying: To your tents O Israel, now see to thine own house (I. Kings 12: 16).

The Palace in Teheran where the New Persian Parliament is Sitting

Future Communication

An extraordinary prediction, that the telegraph and the telephone will be superseded at no distant time by telepathy, is made by Mr. W. T. Stead, the famous English journalist, in an article recently published, detailing a series of experiments. He contends that even now when two minds are closely akin, one of them is conscious of thoughts passing through the mind of the other. In one of the experiments by which he tested his theory, a lady secluded in one part of Mr. Stead's house told correctly the objects of which her husband was thinking, though he was in another part of the house beyond her sight and hearing. The objects of thought were not pre-arranged between husband and wife, but were suggested to the husband by Mr. Stead and his friends. The lady was even able to tell the number of a banknote which was placed in her husband's hands, which she could not have seen and which he had never seen until that moment. Mr. Stead says this phenomenon has no relation to Spiritualism, but is due to the body being an organic electric battery, continually producing electric currents. He believes that scientists will find out a way to direct those currents, and enable persons to communicate with one another, though separated by long distances. The one essential is that the two minds shall be highly receptive, and keyed to the same thought vibration. The chief stress is laid upon this harmony of mind with mind without which, in the initial stages, communication by this method is impossible. It is essential, too, in the higher sense in the spiritual world. Christ's promise of blessing is based on it.

If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you (John 15: 7).

Saved by a Living Chain

A press dispatch from Richfield, N. J., reports the narrow escape from death of a boy who, during the holidays, was skating on Morris Canal. He was rather proud of his skill as a skater and, though warned several times by older companions, persisted in going on ice known to be thin. At last it broke beneath him, and with a loud cry for help he sank in the icy water. Several boys heard him and came skating as near to the hole as they dared. As the ice cracked beneath them, they halted, and one, with great presence of mind, lay down full length on the ice and called on his companions to make a chain. One boy lay back of him, and seizing the other boy by his ankles, pushed him toward the hole where the drowning boy was clinging to the edge of the ice. Another boy lay back of him and pushed the other two forward. Then a fourth lay down, repeating the action, and a fifth followed. The first boy seized his drowning friend by the arms and called on those behind him to pull. The ice cracked with the strain, but the rescuers held on until their companion was brought to safety, almost unconscious from cold and fright. How glad they must all have been that they succeeded. It is much to be wished that similar energy and effort were displayed when a friend is in danger of losing his soul.

I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth (Luke 15: 10).

Forty-three Years in Prison

A prisoner who has been in the State prison at Thomaston, Me., for forty-three years was recently set at liberty by executive clemency. He had been condemned to life imprisonment. He has always insisted that he was innocent of the crime with which he was charged, and has proved a model prisoner. When the Governor's pardon arrived he wept for joy; but when he went around the prison farm to bid good-by to his pets and to take leave of the other prisoners, he wept at the parting. He is now an old man and has little idea of the changes that have taken place in the outside world. He had never ridden in a railroad train, nor ever seen an electric car. As the aged man left the building, a reporter asked him how it felt to be at liberty. "Feels like a dream," he said, "I am dreading a sad waking now, but it seems thoroughly real." Even at this late period of his life the blessing of freedom is evidently very welcome to him. How much more welcome is that freedom which Christ gives which will endure through eternity.

If the Son shall make you free ye shall be free indeed (John 8: 36).

BETTER DAYS IN THE "BLACK BELT"

How an Outpost of Civilization was Established Under Tuskegee Auspices

IN the centre of the cotton-growing region of Alabama, in the heart of the "Black Belt," where the negro population outnumbers the white in the ratio of five to one, there was established, some twenty-five years ago, an industrial school for negroes. This is the Tuskegee Normal and Industrial Institute, and the negro teacher who founded it, is Booker T. Washington.

In the years since it was established, this school has greatly extended the work, and made itself and its founder famous. Tuskegee has been more than a school; it has been a missionary station, a centre of Christian influence that has transformed the life of masses of the people about it.

About eight miles south of Tuskegee, on the old slave road that connects Macon, Ga., with Montgomery, Ala., one comes suddenly in the midst of a region of thriftless fields and unwholesome little cabins, upon a pretty home-like cottage, garlanded with vines and flowers, and surrounded by a neat and well tilled garden. It is a sort of oasis of thrift and comfort in the midst of a desert that is barren of every object that gives dignity or value to life. This is one of Tuskegee's outposts of civilization.

Ten years ago, Mrs. Booker T. Washington started at this place what she has called a Plantation Settlement. It seemed a desperate enterprise at the time. The people were living in a condition very much as they did in slavery. Perhaps, in some respects, it was worse. They were living in an ignorance more dense than can well be understood, because it was an ignorance of many, if not most, of the essentials of civilized life. Mrs. Washington, when she chose to undertake this heroic work, put in charge of it a young woman fresh from the industrial school. It was deemed dangerous at first to leave her alone in this neighborhood. She made her home at first in an abandoned cabin without windows, and a very poor excuse for a roof. The people were at first inclined to look askance and avoid her, deeming that she intended in some way to interfere with their life.

But Anna Davis was patient and persisted in her work. She first gathered the children into the little school that she had started. This served to establish good relations with the older people, for these colored people all want their children to go to school. After that she induced the elders to visit her when they were not busy in the fields. She showed them magazines that had been sent down to them from the school at Tuskegee. They were interested in the pictures. Then she told them what the pictures meant, and gradually interested them in the great world outside, of which they had only the vaguest notions. In this way she was able to stimulate their ambition to know more.

A Class in Kitchen Science at the Plantation Settlement

Very soon a substantial little church was erected in the community, and the men came out from the Tuskegee Institute to preach to the people. An effort was made to introduce better and more wholesome methods of living. The women were invited to attend the "Mothers' Meetings" that Mrs. Washington had established for the women who came into town on Saturdays. They were urged to clean up their cabins; to plant vines over them and make them look comfortable and homelike, and to lead decent and respectable lives. Finally, they were taught that they were not to learn merely from books. Ten acres of land were purchased with money that Mrs. Washington was able to raise, largely from contributions among teachers at Tuskegee, and a model garden was started and the people were taught in this way to raise their own provisions. As time went by and the people become more interested in the work of the school they were encouraged to contribute to its support. The Settlement school has become in recent years well nigh self-supporting.

"To-day," Miss Davis tells her visitors, with a glow of happiness in her intelligent face, "the cabins are partitioned off into separate rooms; windows have been cut in the blind walls; the inside of the cabins are clean and decent; the women have become self-respecting; the Sabbath day is kept holy." In short, a new tradition and a new life has been established in this community. This the work of what is called at Tuskegee "Community Building," in some of its details.

Miss Davis has been ten years in the Settlement work. She has grown to be a part of the life of the community. It will go hard with these simple-minded people if she is taken from them. She has, however, been called to a greater and perhaps a more difficult work. The Negro Women's clubs of Alabama, under the leadership of Mrs. Washington, have decided to establish, near Tuskegee, a home for delinquent children. They have raised $800 to purchase land, upon which they intend to found a home and school for negro children who would otherwise, under the law, be sent to the mines or the stockades. They have selected Miss Davis to take up this new and beneficent work. She will make a beginning in a very small way, but it is believed and hoped the institution will grow until it meets something like the great need that now exists in Alabama and elsewhere throughout the South.

BURIED ALIVE FOR FIFTEEN DAYS

Miner Hicks' Miraculous Escape from a Living Death

OWING to one of the most remarkable rescue feats ever known in the history of mining disasters, there is one man alive to-day, who will be for all time a firm believer in the fact that

Lindsay B. Hicks

"There's a Divinity that shapes our ends."

On December 7, while working on a tunnel for the Edison Power Company, near Bakersfield, California, the vertical walls of a deep shaft fell in, entombing six men beneath hundreds of tons of rock and soil, and more than seventy feet from the surface of the earth. Of those six men, who went to their daily task on that wintry morning, in all the strength of vigorous manhood, but one remains to tell the harrowing story of his living burial. On the evening of the 22d, Lindsay B. Hicks was delivered from his fifteen days' imprisonment in the wrecked tunnel. The story of his miraculous preservation and ultimate rescue, is a marvelous illustration of the protecting power of the Almighty.

It was three days after the catastrophe, before the first intimation was received that a man was still alive among those buried beneath the debris. The survivor, in describing his sensations during the first period of awful suspense, says:

> The first few minutes after I was buried were terrible. In a second after the crash, my mind was in the dark as well as my body. I knew that I was still alive; but I just let go all hold and settled back as if I was to stay there dead for a thousand years.

With his dead companions lying near him, with a shaft-car so wedged above him in the darkness that it prevented the falling rocks from crushing him, the man gathered himself together to await, in the blackness and silence, what seemed certain death. There was a little air; there was a little water, and—there was what proved his ultimate salvation—the broken iron rail of the little tramway through the drift, from his subterranean grave up to the face of the mountain. On the third day the prisoner heard a far-away rapping on that rail, which roused him from the trance-like stupor into which he had fallen. To the buried man, it was like the Voice which bade the dead arise, for, to his rapping, after what seemed years, there came an answering rap on the rail, and direct communication was at once established by means of a code of signals which had previously been used among the men.

The miners above worked with frenzied haste, and a two-inch pipe was driven with all possible speed through the seventy-five feet of stones and earth with which the shaft was choked; as it forced its way to the crevice in which Hicks lay, it brought with it a blessed rush of air, and soon the man, almost frantic with renewed hope, was able to call through the pipe to the big force of rescuers above. Thereafter, milk was poured through the pipe every day to keep him alive. For a long two weeks he remained in his living tomb, with the encouraging shouts of his mates through the pipe to keep him from despair. On the fourteenth day, a rescuer forced a small opening through the remaining crust which surrounded the captive, and from that moment the miners worked with redoubled energy, taking the most desperate chances, until their comrade was free.

The man was shaken and bewildered but remarkably calm and lucid, considering the awful experiences of those fifteen days. Bakersfield made a hero of the rescued miner, who had, in truth, come back from the grave. The following Sabbath was given up to general thanksgiving. Every pastor in the city took occasion to refer in prayer and sermon to the rescue which is one of the most dramatic and remarkable on record.

Certainly the ministers of Bakersfield have never had a more wonderful illustration of the protecting hand of Providence to present to their hearers. The air and water which sustained Hicks until the pipe was driven; the exact calculations of the engineers which resulted in the pipe reaching just that particular spot so far beneath the surface; all these facts caused even sceptics to concede that Lindsay B. Hicks, the miner rescued from the Edison Company's wrecked tunnel, seemed indeed to be singled out for the especial protection of the Most High.

Hicks, himself, is overwhelmed with gratitude for his release, and appreciates to the full the self-sacrifice of the men who toiled day and night to save him from the horrible fate which seemed certainly to await him.

"She came running up the path like a girl"

THE REJUVENATION OF MOTHER

By MARGARET E. SANGSTER

"YOUR mother is looking very tired. Have you noticed it, Cynthia?"

Cynthia Watson glanced up absently from her work. She was finishing a gown that she ...ant to wear at her cousin Mary's wedding a fortnight ...ce. The material was radium silk, of a primrose ...de, and Cynthia was daintily finishing it with knots ... embroidery and trimmings of beautiful lace. The ...e had been her mother's, who had worn it on her own ...wns in the days when she had not forgotten to care ...ut her looks. For several years Mrs. Watson had ...med to lose interest in dress and ornament and to be ...te satisfied with the domestic drudgery in which her ...ddle life was passing away.

Her daughters, Theresa and Cynthia, had a habit of ...king their mother for granted. She was to them one ... the visible facts of the universe like the sun or the ...on that went on forever doing its work and making ... particular impression beyond the familiar feeling of ...at or light. Undoubtedly both girls loved their ...ther and would have been grieved wilfully to pain ...r, but insensibly they had fallen into a habit of omit...g her from their calculations.

She never went anywhere; she seldom had a day of ...t, as even the Sabbath brought her additional labor ... preparing a better dinner than was customary during ...e week, and she infrequently bought herself anything ...w. Several times lately, when Cynthia and Theresa ...d appeared in a new outfit, their mother had taken ...eir old costumes, freshened them up after a fashion, ...d worn them herself. She was forty-eight, but a ...sual observer would have supposed her to be sixty at ...st. As for the girls, they never gave her a thought, ... far as sentiment was concerned. She was mother. ...hat told the whole story.

A certain Aunt Katherine who was really not a kins...oman, but simply an old schoolmate and intimate ...uthful friend of Mrs. Watson, had been spending a ...w months in a neighboring State, and had crossed ...ree counties to make her old chum a visit. There ...d been consternation in Mrs. Watson's mind when she ...ceived Katherine Anderson's letter announcing her ...ming, but it reached her too late for a postponement ... the visit.

In her own room, standing before her looking-glass, ...rs. Watson had observed with a sinking heart, and ...most for the first time, how much she had aged. The ...irror revealed a sharp face, hollow cheeks, thinning ...air, and a general all-pervading appearance of exhaus...on and discouragement. Yet Mrs. Watson recognized ...e truth, that the weariness and discouragement which ...d grown chronic, had not as yet robbed her of vi...lity nor taken away very much from her physical ...sources.

"I am wiry," she said to herself. "I can stand a good ...al. I am stronger than the girls. I have had my ...y. It is only fair that they should have theirs."

The girls had been taught to think of their mother's ...iend as Aunt Katherine, and they had a half-formed ...nception of her as their mother's contemporary. When ...oshua Holder's cab brought her from the station, they ...ere surprised to see a gray-haired lady, straight as a ...ne, with a fine alert bearing, bright eyes, a beautiful complexion, and a dress and bonnet in the latest mode, stepping from it and walking briskly up the little path. She did not seem a day beyond thirty-five. She was fifty, two years their mother's senior.

A week had elapsed since Miss Anderson's arrival, and she had taken many quiet notes, mentally, of the way in which things were going. She saw her friend's husband, a man in his prime, well-to-do and able to give his wife an easier life. She saw the two young daughters, selfish, not because they were heartless, but because they were thoughtless and had been used to standing in the foreground and getting the best they could, irrespective of their mother's rights. She resolved that there should be a change.

On three or four occasions she made tentative remarks about Mrs. Watson's altered looks; but she might as well have said, "the wind is in the north," or, "the clouds are full of snow." The girls were not impressed. So, being a person who did not mince matters, she put into practice another plan. She took her host aside. He, too, was an old friend and schoolfellow. She said, bluntly, "John Watson, when you married Clara Hope, I thought you were in love with her. I see that I was mistaken."

"Why do you talk so foolishly, Kate. I was in love with her, and I am still. She is the only woman in the world for me."

"She used to be very pretty," said Miss Anderson, reflectively. "It's a pity she's gone off so. She's grown frightfully plain."

John Watson flushed. "You have no right to speak so of her," he said. "To me Clara is as pretty as she ever was."

"Clara," answered Miss Anderson, "is walking as straight to her grave or else to the insane asylum, as I ever saw a woman walk. She has lost her ambition and her beauty, and her interest in the world. She is spending her strength for three abominably heartless people. Yourself and her two daughters. You can afford to hire a housekeeper. You cannot well afford to lose your wife."

Mr. Watson was decidedly angry. He left the room and shut the door behind him. But at supper he looked at his wife and he looked at Katherine Anderson, and he made comparisons. Next morning he sought Miss Anderson with a request.

"Will you persuade my wife to go home with you and stay two months? I want to see what a good rest in her old home will do for her."

"I can and will," replied Miss Anderson, "on one condition. You must give me a liberal check, so that I can stop in New York long enough to fit Mrs. John Watson out with suitable clothes before she appears among her old friends and schoolmates."

The girls were almost stunned when they found that mother was really going to leave them for eight weeks. They were privately not a little ashamed at the meagerness of her wardrobe, when it came to packing her trunk. As for Mrs. Watson, she was like a chip in a torrent before the energy of her old friend. She seemed to herself a woman in a dream, and could hardly believe it true when, at the station, she kissed her husband and the girls good-by.

Miss Anderson let her alone on the journey. When they reached New York, they went to a quiet hotel where they spent a week. During that time dressmakers and milliners and tailors and shoemakers, affected a transformation in Mrs. Watson's external woman that no one could have looked for. The woman within her awakened and cast off some of the burdening years. It is marvelous how much can be done in a very short time, when one has a friend at hand who sees that one sleeps and eats and rests, who takes one for drives, and shows one interesting things that one has heard of, but never expected to see, and who takes pains to make one presentable, instead of a dowdy.

When the two old friends set out for Maple Corners, Mrs. Watson no longer looked much over fifty. She had a love letter from her husband every day. Mr. Watson had been piqued at the spinster's tart comments on his conduct, and was, beside, determined to leave no stone unturned to make his wife's journey away from home a great success. Whenever Cynthia and Theresa venturned to complain of any hardship that they found in their lot in their mother's absence, their father promptly changed the subject. One day he said:

"When mother comes home again, you girls are to take the heavier end. You may have all the help you want, but your mother is not to be sacrificed as she has been. She is two years younger than Miss Anderson, and much handsomer; and I mean that folks shall know it."

In her old home, Mrs. Watson entered into the pleasures and gaieties of a very social season with an impulse and vivacity that she had supposed long since impossible to her. She went to church and to sewing society, and met her old schoolmates and their girls, and when invited to a luncheon in her honor, given by the Corner's Club, she actually made a little after-dinner speech.

By and by the time came for her return. It was not the same mother who had gone away, tired, a drudge, careless of her looks and willing to stay at home while others went out and enjoyed themselves, who stepped from Joshua Holder's surrey. She came running up the path like a girl, her husband who had gone thirty miles up the road to meet her, proudly following her with bags and satchels, her cheeks had rounded, her hair was prettily arranged, her eyes were bright and she had been to the dentist. Her mouth, that had been the feature most evidently showing signs of age, was improved, and the girls, looking at each other, said, "Why did we never notice that mother needed a little dentistry?"

"Well, Theresa," exclaimed Cynthia, "we were so busy with ourselves that we never thought of mother."

As the weeks wore on, mother showed an evident intention of staying in the new grooves and avoiding the old ones. Her rejuvenation was complete. She was the same loving mother, a little disposed to be anxious, a little too self-denying, but had learned that she owed duties to herself, and that she could do better for her dear ones by taking care to be at her best than by neglecting her own rights and yielding her own privileges. She took a new place in her home, and instead of being its chief servant, she became its mistress and chief ornament.

VICTORY SNATCHED FROM DEFEAT

International Sunday-School Lesson for January 20

*By Dr. and Mrs. Wilbur F. Crafts**

LET us not waste life-saving moments in curious questions about the fall of Adam, but seize the story as a basis for practical consideration of the temptation and fall of men and women, of boys and girls, that are occurring now every day, and for presenting the bruised Conqueror of present sin. Some speak as if some mystic force in nature and the lapse of time is evoluting mankind upward. If that is so, healthy uplands of central Africa ought to show races of lofty virtue. Nowhere has man as a race or individual moved upwards in character, except where Christianity has helped him to counteract sin's downward gravitation.

The Temptation

1. Temptation. It is not a sin to be tempted, but it is a sin to lead ourselves into temptation, or to dally with it. Elsie was sitting in her mother's bedroom. The mother said: "You like going about with Fanny Smythe? I am afraid Fanny is not a very nice-minded girl; I wish you could find another friend." "Oh! mother, I like her so much. Besides, I am sure she will never do me any harm." Mrs. Youngman leant forward and took the tongs and nipped a dead coal with them. "Hold out your hand, Elsie," said she. Elsie just touched the coal to take it, but she instantly drew back her hand, for her fingers were soiled and dirty, and Elsie was very particular about her person. Mrs. Youngman dropped the coal, and put down the tongs. "It is a little object lesson, darling," said Mrs. Youngman, calmly. "Even when coals do not burn, they blacken. There are some friendships which cannot be called wicked or altogether bad, but which soil. Now that is what I fear about your friendship with Fanny. She is not an altogether bad girl, but I'm afraid lest innocent little Elsie should have her freshness and purity soiled." Elsie sat very still for a moment; then she impulsively threw her arms round her mother's neck and whispered: "I will do just what you say. I will give up Fanny."

Wires Out of Order

"I want a telegram sent to Tokio," said Mr. Moore, an English merchant in Osaka.

"Something has gone wrong with the wires," replied a speaker at the other end; "we can get no message through. We are dispatching a man to find out the cause." On inspection it was found that numbers of large spiders had attached their webs to the telegraph poles, and spun them right away down to the ground. There had been a heavy rain-fall the night before, and when these huge gossamer curtains got wet, they acted as conductors for the electric fluid, directing it to the ground instead of along the regular wires. Numbers of men were at once dispatched to clear the lines, but it took some days to thoroughly deal with the accumulation, and then, so fast did these spiders work, that operatives had to be employed to destroy their work.

What spider-like temptations every-day seek to break our prayer connections with God! Is it sinful pleasures that play the spiders' part in your life? Or is it some ambition, jealousy and spite, that overrun your soul? The only way to escape their power is to daily "watch and pray."

The Fall

2. The Fall. A young man met a boy on the street and tried to induce him to go with him to Sunday School. The boy answered rudely that he would not go. The young man looked at him wistfully, and the boy insolently asked, "What are you looking for? Lost anything? Expect to find it in my face?" The young man replied, "It is you who have lost something, I fear. I was looking for the image of your Creator." The boy stood wonderingly a moment and then blurted out, "Image of the devil!" Alas that the image of the devil should in many lives displace the image of God! One is reminded of the palimpsest, a manuscript which has in it two writings, one over the other, the upper writing sometimes entirely hiding the one which is under. Some of the most valuable documents relating to the Bible have been of this character, that were found by removing the upper writing by means of chemicals.

When the human face divine is written all over with the scrawls of the devil it is a living palimpsest. The only alchemy that can recover the original image is the blood of Jesus Christ. To an architect who had failed, a rich man, to whom he had appealed, brought the plan of a beautiful home and said: "This is to be a thoroughly well-built house, remember. There is to be no shoddy work about it. Don't spare expense. Carry out the plans in the best possible way. I will gladly pay for everything you may require." But as the architect began the house, the tempter said: "Here is an opportunity for you to start yourself in business again. Just keep expenses down in every way you can, and still make a big charge. The balance will be enough to set you up." He yielded to the temptation, and wherever he could he made use of inferior materials and poor workmanship. When the house was finished, its appearance was good enough; paint covers much. The builder came to the gentleman who had employed him, and said, "Your house is built." "It is for you," said the gentleman; "go and live in it." And the builder had to go and take the house as it was—as he himself had built it. He might have had a good substantial house—good and honestly built, with the best materials and fittings right through. Instead of that, he had a "jerry-built" house, with rattling windows and creaking doors, and loose boards and cracking ceilings, and roof not watertight—all his own doing. How angry he must have been with himself! How foolish he must have thought himself! How he must have longed to have such a chance over again! But it was too late. We are all builders of character, "building for eternity." And we shall have to live forever in the houses we are building now. If we do not build well, we shall cheat no one so much as ourselves.

A boy at sea, knowing the ship would cross the equator, and supposing that when they "crossed the line" it could be seen, was greatly disappointed to hear one morning that it had been passed in the night. An old sailor laid his hand kindly on his arm and said: "Listen to me, Master Eric. I promised to show you the Equator when I saw it. We always pass the line in the dark. And, young master," he added, after a pause, "there are other lines we pass in the dark, too, and it needs the grace of God to show us when we ha' passed it. . . . I remember once passing the line, and it was in the dark, too. I was always a steady sort o' man, and tried to be honest and sober, I used, though, to like my glass of whiskey-and-water, and a game of chance with the cards. I grew fonder and fonder of it—and one night I passed the line. I cheated a mate out o' a heap o' money, and got drunk. Ah! Master Eric, the line is soon passed when one is in the dark. But, thank God, his light came to show me how wrong I was—what a sinner I was—and now by his grace, I keep on the right side o' the line."

The Tempter to-day appeals chiefly to appetite, greed and lust. It is the devil's voice that, in our great prosperity, is tempting so many to gambling in mining stocks. It is a devilish voice that is leading so many, when machinery and unprecedented prosperity has removed every excuse for child labor, to sacrifice the children to increase the income of the home and the profits of even rich employers. We speak of "fallen women," but many women of great respectability are fallen women in that they have yielded to the temptation to live selfish and idle lives. Whenever one yields to the temptation to live other than the best life of which he is capable, there the temptation and fall of men are repeated.

3. Deliverance. It was a bruised Conqueror that was promised in that first Gospel at the very hour of the fall. "The seed of the woman shall bruise the serpent's head, and it shall bruise his heel." All through the Bible Christ is thus presented as at once Sovereign and Sufferer, till, in Revelation, we behold enthroned Self-sacrifice in a slain Lamb on a throne. Even among men it is not selfishness, but self-sacrifice that is most honored.

"Therefore the Lord God Sent Him Forth from the Garden of Eden"

A Train Saved

One bright October day of 1900, a squad of some twenty surfacemen were busily at work on a cutting of the North British Railway, a few miles from Montrose. Remembering that the South Express would soon come rushing along, they ran to the opposite green bank to wait there out of danger until it had passed. Presently, however, one of the party observed that a "jack" had been left "in position," right in the middle of the rails. Dreadful! The express would certainly be wrecked! Without the slightest hesitation James Watt bounded back to the spot, but just as he had succeeded in clearing the line, up came the thundering engine, striking him most severely on the shoulder, knocking him down, and inflicting life-long injuries. Yet, by this splendid deed, Watt had the joy of saving many officials and passengers.

"How did you escape?" asked a press interviewer of an interesting young Swede, one of the voyagers of the ill-fated *Norge*, which, in June, 1904, had been so sadly and so suddenly disabled by striking against a treacherous Atlantic rock. Let me give you her touching reply. "My only brother, seventeen, and myself, were going out to our uncle in America. When the ship began to sink, he pulled me upstairs, and led me to where the boats were. Very tightly he kept hold of me, or else I should have been trampled on. Then he spoke some words, which I didn't catch, very earnestly to the sailors who were putting people into one of the nearest boats, and, lifting me in his arms, handed me to them over the ship's side. Somebody in the boat, which was already full, helped me in and got me a seat. Of course I never doubted my brother was following, but the boat immediately rowed off, and when I looked up, there he was, still upon the *Norge*, waving to me from the deck! No one knows my agony: my darling, my only brother, sacrificed his life for me!"

A Courageous Girl

Quite recently a boy, residing not far from Philadelphia, had been bitten by a deadly rattlesnake. What should be done? To send him across the ocean all the way to Paris, to be treated at the Pasteur Institute, was not an easy matter. "Don't be anxious," said a young neighbor, on hearing of the mishap; "let me suck the poison from the bite, and he will suffer no harm at all." This the brave girl did. Moreover, directly she had finished, she set off with her patient to a doctor's house seven miles distant, where, upon arrival, she fainted, her lips being swollen with the most painful fever blisters. The boy has perfectly recovered.

Men come nearest to recovering the lost image of God, nearest to the restored image of God in the Crucified, when they rise above selfishness into self-sacrifice. But all human self-sacrifice is but a faint symbol of Calvary.

A lady, very ill with consumption for three years, being so low that hopes of her recovery had been given up, was benefited by the experiment of transfusing blood into her veins. A quarter of a pound of blood from a healthy young lady was successfully transferred into the arm. Later a pound of blood was successfully transferred, and a marked improvement was the result. Beautiful illustration of how we are saved by the blood of Christ, which means not alone that we escape, because he died for us, but also that his life is imparted to us. "The blood is the life."

This divine Deliverer stands ready to crush our temptation beneath his victorious tread if we will but call him to our aid.

*International Sunday School Lesson for Jan. 20. Man's Sin and God's Promise. Gen. 3: 1-6, 14-15. Golden Text: "As in Adam all die, even so in Christ shall all be made alive." 1. Cor. 15: 22.

Drawn by Harrison Fisher
for Armour's 1907 Art Calendar

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ef Calendar Offer

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lar for 1907 consists of six
ginal drawings—by Harri-
Fisher, in crayon and wash
illustrated above); by
Allan Gilbert, in crayon;
D. Williams, in pastel; F. S.
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MOUR AND COMPANY
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Joy at the Bowery Mission

Fifteen Thousand Children and Thousands of Adult Poor Made Happy

"THE finest we've ever had!" Such was the enthusiastic ultimatum of Mr. Hallimond, Superintendent of the Bowery Mission. "It was, indeed, a beautiful Christmas," he continued; "one which the boys will never forget."

On the Sunday morning before Christmas the exercises at the Mission were appropriate to the sacred season. At the service conducted by Mrs. Bird for "her boys," a novel feature was introduced in the rendition of a series of beautiful Christmas carols, sung by a chorus of fifty men, each one of whom was a trophy to the saving grace of God at the Bowery Mission. The testimonies at the several meetings, the hymns chosen, all tended to bring vividly to the minds and hearts of the great throng of Bowery men present the nature and purpose of the Christmas celebration.

The baskets piled with good things, which were distributed to hundreds of needy families; the gaily decorated boxes, packed to overflowing with all the ingredients of a true holiday dinner for at least 1,500 homeless men—these were but a repetition on a larger scale of the holiday feasts of many years. An incident to remember was that of the Christmas evening service, in the course of which one of the new converts, who had been rescued from the depths, delivered, with all the qualifications of a trained elocutionist, a poem entitled "The Christmas Hymn," by Domett. He was loudly applauded.

Mrs. Bird's memorable Christmas entertainment for the "poor children of the East Side," did not include a Christmas tree, as in previous years. Instead, a great chimney corner was erected on the platform, from which a traditionally fat and jolly Santa Claus emerged, to be greeted with shouts of delight by no less than 15,000 children of all ages, from the infant in the mother's arms to the tall lad of sixteen. This multitude, whose days are empty of all that goes to make up the cheerful, well-ordered life of the normal boy and girl, had gathered by thousands in the gray dawn of the bitter cold morning, and stood for hours awaiting the happy moment when they might pass through the Mission—in at one door and out at another—and view in the passing the glories of the Christmas decorations. In each grimy hand, pinched and blue with cold, was placed the toy and "sweeties" and fruit, which it is the chief pleasure of Mrs. Bird's holiday to award.

Thus has the Christmas season passed at the Bowery Mission. Its generous patrons all over the land might well feel richly rewarded if they could behold the joy and comfort they each aid in bringing to both old and young of the "by-ways and hedges."

BOOKS RECEIVED

The Philippine Islands, by Mr. F. W. Atkinson, the first general superintendent of education in our recently acquired possessions, is an accurate and comprehensive account of just what these possessions comprise. It outlines the real conditions, geographical, economic, social and political. It photographs the people and their characteristics, and points out the possibilities and prospects from the view-point of a man who has lived there. In the administration of his duties, Mr. Atkinson was given abundant opportunity to learn the actual conditions by visits to practically every part of the Archipelago, by personal association with prominent Filipinos and with American officials, both military and civil. The result of this opportunity is a quantity of valuable material, with profuse and timely illustrations, which enable the reader to arrive at a substantial knowledge of the situation. Pp. 426. Price $3. Ginn & Co., Boston, New York and Chicago.

Eugene's Quest; by Annette Lucile Noble. A clever story, that takes the characters from America through the most romantic parts of the Old World. The author is well-known to the younger generation of readers from her popular books, *Under Twelve Flags* and *Tarryport School Girls*. There are many fine illustrations. Cloth. Pp. 308. American Tract Society, Publishers, New York City.

The Shadow of Life, by Anne Douglas Sedgwick: a charming story of the romance of two young lives, the scenes being laid in England and Scotland. Pp. 330; price $1.50. The Century Co., Publishers, New York.

The American Girl, as seen and portrayed by Howard Chandler Christy, the famous artist. Mr. Christy's beautiful delineations of American girlhood and young womanhood are here presented at their best. The book is a most attractive one of 157 pages, full of characteristic drawings and with art covers. Price $2.50. Moffat, Yard & Co., New York, publishers.

Essentials in Mediæval and Modern History, by Samuel Bannister Harding. Covers the period from Charlemagne to the present day. Pp. 612. Illustrated with index and appendices. Also *Outlines of Ancient History*, by Wm. C. Morey. Pp. 550. Illustrated. Price $1.50 each. The American Book Company, New York, Cincinnati and Chicago, publishers.

Baby-Craft, by Alice B. Stockham, M.D., is just what its name indicates—a linked chain of facts, replete with wise suggestions to mother and nurse. How to bathe the baby, how to dress it, how to relieve its little ailments—all such subjects are treated with knowledge and understanding. Pp. 47. Stockham Publishing Company, Chicago.

Golden Echoes, by the Rev. John G. Vance, is a collection of religious talks and "Jewels picked up," upon which the writer may congratulate himself that "that which was written was upright, even words of truth." It is "Salvation's story," told tenderly and simply by one who knows the way. Pp. 110. Price 25 cents. Roscoe Printing House, Essex Junction, Vermont.

There have been many books published on our Constitution, its making, and the elements that have made it a working guide for a great nation: but, as a usual thing, they have been written in such a technical way, that they were not suited for the lay reader who had no legal education. Edward Waterman Townsend, however, has written a book on the Constitution that is not only very interesting reading for the general public, but presents all of the technical and legal facts found in previous works. It is entitled, *Our Constitution: Why and How it was Made, and What it is.* It has been a popular belief that the Constitution was created by its framers with no precedents to guide them. In the first chapter on the "Beginning of States," he shows the workings of the various colonial charters and assemblies that influenced the delegates when formulating their ideas for the National Constitution and Congress. Cloth: 319 pages. Price $1.50. Moffat, Yard & Co., publishers.

Moliere — A Biography: by H. C. Chatfield Taylor. The author is as much at home in the history and literature of France as he is in the discussion of American Topics. The book is more than an account of the life of the great French dramatist, it gives a most accurate idea of the social life of the seventeenth century, and of the French people from the poorest man in the streets, to the courtiers of Louis the Great. The drawings are from the pencil of Onfray de Breville, and are works of art. Cloth; 446 pages. Price, $3.00. Fox, Duffield & Co., Publishers, New York City.

In *The Pacific Islanders*, Delavan L. Pierson, M.A., managing editor of *The Missionary Review of the World*, edits the life stories of famous missionaries and native converts, in a series of thrilling chapters, which bring vividly before the readers those island people and the uncanonized saints who have given their whole lives to the work of carrying the Gospel to them. James Chalmers, the 'Great Heart of New Guinea"; John G. Paton, D.D., whose name will go down in history bracketed with the New Hebrides; tales of Samoa and the "head-hunters of Borneo," all combine to make up a narrative of trials and triumphs second to none in the missionary world. Illustrated. Pp. 354. Price $1.00. Funk & Wagnalls Company, New York and London.

New Thought Pastels, are a collection in booklet form of characteristic rhymes by Ella Wheeler Wilcox, whose theme is as old as Christ himself. "Perfection," "A Dialogue," and "Prayer," are spiritual crutches for the weak. Pp. 45; price 50 cents. Published by Elizabeth Towne, Holyoke, Mass.

In the *Book of Orations*, M. E. E. Crabtree claims for himself the title of "the string that binds them." These orations, compiled from the work of students and professors in Southern universities, are a worthy collection of literary effort, vigorous and stimulating, covering such subjects as "The Hebrew in History," "American Citizenship," etc. Pp. 109; price 50 cents. Published by E. E. Crabtree, 72 Mount Vernon Street, Boston, Mass.

A Delighted Subscriber

Dear Dr. Klopsch:—The Calendar and the two sets of Libraries arrived in good order, and I am delighted with all, and wish to extend to you my heartfelt thanks. I think we readers of THE CHRISTIAN HERALD ought to appreciate the fine premiums you offer us every year. I, for one, certainly do, and think paper, premiums, and Calendar, are better every year.

MRS. H. F. PETERSON.

Peekskill, N. Y.

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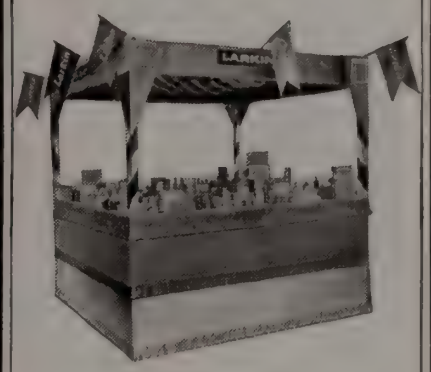

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Virginia's Historic Church

ONE anniversary after another reported of various churches throughout the Eastern States, reminds us that though ours is a young country, it is only so by comparison. Some churches have had a continuous existence of over two centuries. A short time ago the Scotch Church of New York City celebrated a century and a half of its founding, while in the State of Virginia, the historic Timber Ridge Church, of Rockbridge County, has been having a sesquicentennial, and the clergy and laity from far and near, gather to congratulate the pastor and people on its honored past and active and useful present.

Rev. J. A. Trostle
Present Pastor

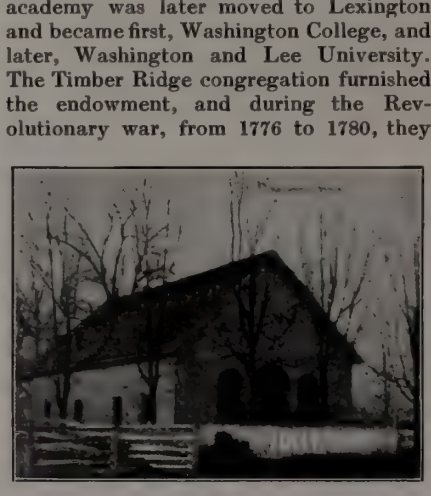
The first inhabitants who settled on the Timber Ridge, were Scotch people from the Lowlands of Scotland, or people of Scotch blood whose forbears settled for a generation or two in the Protestant Province of Ulster, in Ireland, before coming to America. Timber Ridge extends from North River, a short distance below Lexington south into Augusta County. Here the sides of the hills were covered with a great forest, while the valleys in the neighborhood were covered with a thick coarse growth of grass. The first settler was Ephraim McDowell; others soon followed, and, as was the case in most colonial communities, hardly were the first log cabins constructed than a church was built. The first edifice was of logs, as unpretentious as that built by the Pilgrims soon after they landed on Plymouth Rock. "The churches of New Providence and Timber Ridge, were put into church order by Rev. John Blair, of the Presbytery of Donegal, Pa., during a missionary visit, in 1746." Nine years later a new church of stone was started, which has stood through the years to show how well these strong-handed pioneers did their work. A marble tablet high up on the front bears the date 1756.

Mrs. E. P. McDowell Wolff, a descendant of Ephraim McDowell, and several others in the congregation, joined together to place in the vestibule a memorial tablet to the women of the early church. It bears these words: "To the memory of the noble women who, with their own hands, helped to build this church, 1756. Erected by their descendants, 1904." The walls were built of limestone, and the sand used in construction was brought by the women on horseback, a distance of five miles. The district through which they made their ten-mile journey was a neighborhood noted for the sudden appearance of roving bands of Indians and packs of wolves. There were no carts or roads at the time, and the stone and heavy material were dragged over the wood paths on sleds. The seats at first were but split logs, the flat side uppermost. The floor was pounded earth. High up against the wall stood the pulpit, built after the style still found in some old Scotch churches.

Improvements were made from time to time, a portico added, the main building extended to accommodate the increasing numbers of the congregation, and wings built on making the edifice cruciform.

The historical pamphlet that was issued during the anniversary says: "Within its walls worship a free and devout people. It is the old stone church still, the church of the fathers, in renewed youth and increased strength."

The church was a pioneer in the educational field. The Liberty Hall Academy was founded in part by the church. The academy was later moved to Lexington and became first, Washington College, and later, Washington and Lee University. The Timber Ridge congregation furnished the endowment, and during the Revolutionary war, from 1776 to 1780, they supported it. The lands, building, library and apparatus given over to the trustees in 1782 was all given by the people of this church. The church at the present day is carrying on an active work in its neighborhood. It is interesting to note that many of the people who are prominent in its present-day work are direct descendants of those who built the first log meeting house a hundred and sixty years ago.



Timber Ridge Church

VICTORY OVER TEMPTATION*

IT is scarcely fair to assume, as some people are prone to do, that every temptation is an onslaught of Satan. "The devil tempted me," says the thief, "and I took it." There is an evident attempt on the thief's part to evade responsibility. The plea is an old one, as old as the race, but it is not always just. There are some people that Satan would not trouble himself to tempt. Their own propensities will do for them all that he might do. Of course, we may travel backward in the inquiry to ask about the origin of those propensities and inquire about Satan's responsibility on that count. But that is an academic question. The propensities exist, and it is those, in most cases, rather than a direct temptation of Satan that we have to overcome. Every man is tempted, James says, when he is drawn away of his own lusts.

Knowing, as every intelligent man must, that these enemies are in his own nature, how should he deal with them? Should he yield to them, do their behests, satisfy their demands, become their slave? That is the easy course, but it is degrading, and in the end, fatal. Man was intended for a better course. He was intended to gain the mastery over them, to become a man, not a brute. Realizing that fact, he sets out to bring them into subjection, and immediately his life becomes a conflict. He learns the strength of his passions, and at times doubts whether it is possible to overcome them. They are of several kinds, but each is powerful in proportion to his physical nature. We have (Romans 7:15-19) Paul's own description of the internal struggle, showing that he, too, felt as men have felt in all ages.

What, then, is the remedy? Paul spent his life in preaching it. He believed that left to himself man must fail, or in the most favorable circumstances gain but a partial victory. His confidence lay in the aid which God is ready to grant to all who seek it. He sympathizes with us in the struggle, and will help men to gain the victory. He gives us the divine nature by our union with Christ, so that in every conflict we receive supernatural help. The struggle must still be our own, but we are encouraged to make it by the knowledge that his help will always be given.

* Topic of the Christian Endeavor Society for January 20. "More than conquerors." Gen. 3: 4-6; Matt. 26: 41; Rom. 8: 37.

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he President Appeals for China

He Invites American Sympathy for the Famine Sufferers. "The Christian He ald" gives $5,000 for Immediate Relief

SIDENT ROOSEVELT has ex-pressed, by official proclamation, he profound sympathy of this coun- the 15,000,000 famine sufferers in and has invited the American peo- ontribute a fund to be applied to ork. The proclamation is given

re is an appalling famine in China. hout a district covering over 40,- are miles, and supporting a popu- of 15,000,000, the crops have been ed by floods, and millions of peo- on the verge of starvation; thou- of dwellings have been destroyed eir inmates are without homes. An appeal has been made for the as- e of the United States.

Cr people have often, under similar ns of distress in other countries, led generously to such appeals. our abounding prosperity, and in liday season of good will to men, ly we should do our part to aid the inate, and relieve the distressed the people of China, to whom we been allied for so many years in hip and kindness.

I shall ask Congress upon its next session for authority to use our rt vessels to carry flour and other the famine stricken region.

I recommend that contributions for rchase of such food, and for other riate relief be sent to the American al Red Cross, which will take care expenditures. Such contributions made either through the local Red Cross treasury, or through the Department of State, or may be sent directly to Mr. Charles Hallam Keep, Red Cross Treasurer, United States Treasury Department, Washington, D. C.

"THEODORE ROOSEVELT."

On the issuance of the President's official appeal, the proprietor of THE CHRISTIAN HERALD, in behalf of its readers throughout the country, immediately sent to the State Department at Washington, a certified check for $5,000 to be applied to the work of relief.

A contribution of $1,000 was also sent by THE CHRISTIAN HERALD to the Treasurer of the Missionary Committee at Chinkiang.

Latest advices from China show that the extent and character of the famine have not been exaggerated. Heavy loss of life is already reported in Anhui and Kiangsu provinces. The flooded area covers 40,000 square miles, which supported 15,000,000 persons. Tens of thousands are living on roots. The Rev. T. F. McCrea, writes:

Unless immediate relief be given, eight to ten million persons will experience famine and great numbers will perish. Hundreds are dying of famine and fever. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. Officials are forcing the famine sufferers with gunboats and soldiers to remain in the flooded districts, while failing to supply food, and they must starve. Disturbances are taking place and will become serious. The starving people feel they may as well die by the sword as by starvation. There will be no relief until crops ripen next June, and prospects are awful to contemplate.

Her India Orphan Maid

Dr. Klopsch:—I recently received a rom Miss Kate O. Curts, the lady in of the M. E. Orphanage, at Godhra, in the absence of Miss A. Abbott), ls me of the marriage of my little girl, Motee Jiva, to a native pastor Motee had reached the "highest d" of education taught by that

Curts informs me: "has married a od man; she will do the work of a eader, superintend a small school, ist her husband in his pastoral work y ways. She has now started out on and useful life-work for the Master, "

may imagine my joy on receiving ssed report from my dear girlie, but ot describe it. It was so sweet a re- or the labor and sacrifice made for ster. The entire amount of money ed during these six years was only r the dear child's support—on my nd now, at about seventeen years of e has begun her life-work as a soul- ! And, I trust, when I am safe with through his blessed merits, my dear will be gathering gems from the and deserts of India, with which to er Saviour's diadem!

sh to thank you, dear brother, for vilege offered by you to the readers CHRISTIAN HERALD, six years ago, ng this precious work for Jesus. I sent the first year's support, I did ow that it would be in my power to more than that; but the way to ob- e money opened as the years rolled ly dear husband—almost an invalid me fourteen years, before he went o God, over five years ago—was not do more than provide for his own ; but the Father above helped me to e support for my dear "orphan child" ow, for which I heartily praise him. now nearly sixty-six years of age; it be my Father's will, I want to nother orphan child to support for ary work in that dark land, if God ovide the means to do so.

ow I love this blessed work, and wish I had millions of money to give to carry it on—yet, praise Him for any little share in it. MRS. V. G. MCFADDEN.

Spokane, Washington.

War on Bridge Whist

A combined effort is being made in large cities by prominent clergymen against bridge whist, on the ground that the game is, all things considered, the most demoralizing evil now working. The sermons will unquestionably be very strong, but probably the frenzied players of the game will be all taking an extra sleep on Sundays.

NEVER TIRES

Of the Food That Restored Her to Health

"My food was killing me and I didn't know the cause," writes a Colo. young lady: "For two years I was thin and sickly, suffering from indigestion and inflammatory rheumatism.

"I had tried different kinds of diet, plain living, and many of the remedies recommended, but got no better.

"Finally, about five weeks ago, mother suggested that I try Grape-Nuts, and I began at once, eating it with a little cream or milk. A change for the better began at once.

"To-day I am well and am gaining weight and strength all the time. I've gained 10 lbs. in the last five weeks and do not suffer any more from indigestion and the rheumatism is all gone.

"I know it is to Grape-Nuts alone that I owe my restored health. I still eat the food twice a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

The flavor of Grape-Nuts is peculiar to itself. It is neutral, not too sweet and has an agreeable, healthful quality that never grows tiresome.

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The result is a certain and steady return to normal health and mental activity. "There's a reason." Read the little book "The Road to Wellville" in pkgs.

Mother or Sister?

Youthful-looking mothers need not be so rare that they are taken for sisters. It is not necessary that a woman lose her fresh, girlish beauty when she becomes the mother of children.

True, the added cares of matronage and motherhood are taxing, but a little extra attention to herself, a little aiding of nature, will enable the mother to look the sister. Massage, for a few minutes each day, with Pompeian Massage Cream is all that is necessary; it aids nature in nature's own way and gives wholesome, natural beauty —a thousand times better than the artificial "beauty" given by cosmetics.

Pompeian Massage Cream makes the skin clear, fresh, and rosy with the glow that comes from a free-coursing blood supply. It takes out "crow's-feet" and wrinkles, rounds out angles and fulls out hollows, drives away flabbiness and double chins, making the flesh firm and fine-grained, the muscles flexible and plastic.

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Suggest to your brother or husband that he try Pompeian Massage Cream after shaving; by cleansing the pores of soap it allays irritation, does away with soreness. All leading barbers will give a massage with Pompeian Cream—accept no substitutes.

We prefer you to buy of your dealer whenever possible, but do not accept a substitute for Pompeian under any circumstances. If your dealer does not keep it, we will send a 50c. or $1.00 jar of the cream, postpaid, on receipt of price.

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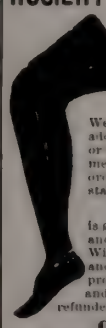

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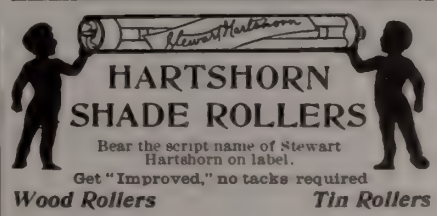

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A Haven for Little Cripples

EFFORTS put forth by individuals or societies to relieve the poverty or the ills of childhood, meets with a quick response from the warm heart of the American people. It is a national characteristic and one for self-congratulation; for the little people of to-day are to be the men and women of to-morrow, shaping the moral, spiritual and political destiny of our country, so that the least done in their behalf is indeed done "for God and country."

Hospitals and homes for crippled and friendless children have been founded in many of our cities, and yet they are far too few to meet the pressing demands. Among them, almost unique in its work, is the Daisy Fields' Home and Hospital for Crippled Children, in Englewood, N. J. It received its name of the children's favorite flower, from the fact that it is placed in fields that in summer are thickly covered with the white petals and yellow eyes. The hospital was opened in 1893. There the children of the poor are treated, cripples, it may seem unnecessary to keep patients "for years," but it is only by careful nursing for three or four years, often longer, with plenty of fresh air and good, nourishing food, that the dread disease can be overcome.

The children at Daisy Fields are provided with the best that can be supplied. The Superintendent is a most capable surgical nurse, who looks after every detail of their lives, caring for their bodies, and taking a personal interest in each child, leading many a neglected little waif out of the depths of degradation into the full light of Christian love and charity. The moral change which takes place in those who come under the influence of Daisy Fields Home, is as marked and important as the physical.

The Home can accommodate only eighteen children, and it is the earnest wish of the association to keep the full number at all times. Its ability to do so rests with others.

The Home is entirely dependent upon voluntary contributions, as nearly all the children are from among the very poor, who pay little or nothing towards their support.

Any one wishing further information, can obtain it by writing to the Secretary, Mrs. William Lemmon, Lafayette Avenue, Englewood, N. J.

The Daisy Fields' Home at Englewood, N. J.

who are afflicted with Pott's disease, hip disease, spinal trouble and kindred ailments. There they remain until they are sufficiently restored to be able to wear the iron braces, when they are sent to their homes or to the poor-house. If the parents want to do the best they can for their children, it is still impossible for them to attend to the cripple night and day, and properly support the others. As most of them have neither means or experience, the crippled child receives little care. He suffers great pain, is frequently maltreated and neglected, and either develops into a miserable, deformed man, or dies a lonely death.

The object of Daisy Fields is to cure and save such children. They are clothed, fed, educated and cared for until they are entirely well or able to be cared for at home. Many of the children come from the Orthopædic Ward of the Post Graduate Hospital of New York. Some are sent by private individuals, but any child who needs care is welcomed, if there is a vacancy. The expenses of the institution are reduced to the lowest figure consistent with success. There are no collectors nor outsiders to be paid commissions, the superintendent, nurse, teacher, and house servants being the only ones paid for their services, so all contributions are expended directly for the benefit of the children. The records show, so far as we have been able to find, that Daisy Fields is unique, in that it was the first home of the kind to be started. It is still, with one or two exceptions, the only one where patients are kept winter and summer until they are cured.

To those unfamiliar with the diseases of

A College Professor's View

THE CHRISTIAN HERALD is a magnificent publication. It has had a remarkable development since I first began to take it in 1881. I have watched its "evolution" with great interest and wonder. I don't see how it can be improved much further.

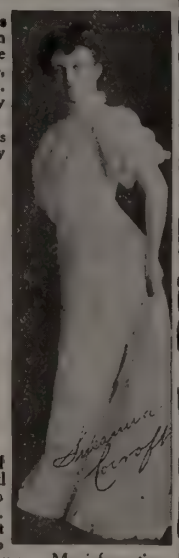
J. L. GAMBLE.

Alfred Theological Seminary, N. Y.

A Gift that was Welcomed

Among the institutions of philanthropic purpose whose buildings were destroyed at the time of the San Francisco disaster, perhaps none were more deserving of public interest and generosity than the Chinese Girls' Rescue Home. An appeal was made last June through this journal for funds to aid in the rebuilding of the Home. A recent letter from the secretary, Mrs. L. A. Kelley, 920 Sacramento Street, San Francisco, Cal., states: "The Woman's Occidental Board of Foreign Missions, of the Presbyterian Church, has received a handsome sum toward its building fund for the Chinese Girls' Rescue Home, in answer to the appeal made in THE CHRISTIAN HERALD. In addition to many smaller amounts, one kind friend sent eleven hundred dollars, but declined to give name or address. We desire to express our gratitude to that friend through you, as we have no other means of doing so. I am still on the wing, but every letter from home brings news of gifts in answer to the appeal of your far-reaching messenger." The Board hopes to be in a position to begin rebuilding with the coming of the New Year.

Are You Too Thin?



For only 15 minutes a day's practice in your own room upon special exercises that I will give you, you can be round, plump, wholesome, rested and attractive. Nature intended you to be—why should you not?

The following are extracts from the weekly reports of my pupils:

"Just think, Miss Cocroft, I have gained 25 pounds."

"Before I took up your work, I could not eat anything without the greatest distress, and now I think I can digest tacks I am so happy."

"Every exercise and movement has accomplished just what we wanted."

"My bust, neck and chest have filled out beautifully and I carry myself like another woman."

"You have done more for me than doctors have done in 20 years. My constipation is entirely relieved and my nerves are so rested."

I have built up thousands of women—why not you? You will be so much more attractive and so much better satisfied with yourself.

I will cheerfully tell you about my work, and if I cannot help your particular case I will tell you so. My information and advice are entirely free.

SUSANNA COCROFT

Dept. 18 57 Washington St., Chicago

Author of "Character as Expressed in the Body," Etc.

Peter Moller's Cod Liver Oil

Should be Purchased for the Following Good Reasons:

It is a pure oil, so pure that it is positively free from disagreeable taste and odor. Children take it without persuasion. It digests readily, does not cling to the palate, and never "repeats."

It is made and bottled by Peter Moller at his own factory at the Norway fisheries—no adulteration possible.

Not sold in bulk. You know you get the genuine when you receive the flat, oval bottle bearing the name of

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WE receive sums of $25 and up from all parts of the country, loan the money in a centralized district on real estate security, have no outside stockholders, but pay regular and full dividends to all patrons. In 14 years' experience we have never paid less than 5 per cent. Please write for full particulars.

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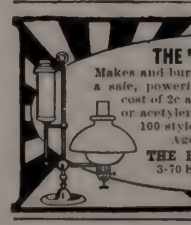

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EXCELSIOR INCUBATOR or WOODEN HEN

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Ninety-six lessons (or a less number if for either Piano, Organ, Violin, Guitar, I net or Mandolin will be given free to home study courses for these instrument your locality. You will get one lesson w your only expense during the time you t sons will be the cost of postage and the use, which is small. Write at once. It much to you to get our free booklet. It you under no obligation whatever to us if write again. You and your friends shou this work. Hundreds of our pupils write had known of your school before." "Ha more in one term in my home with your sons than in three terms with private tea at a great deal less expense." "Everyth thorough and complete." "The lessons a of simplicity, and my 11-year-old boy ha the least trouble to learn." One ministe "As each succeeding lesson comes I am more fully persuaded I made no mistake ing your pupil."

We have been established seven ye hundreds of pupils from eight years seventy. Don't say you cannot learn you send for our free booklet and tuit It will be sent by return mail free. Addr SCHOOL OF MUSIC, Box 7, 19 Unio New York City.

I Can Reduce Your

Would you like to reduce it b means and in a dignified manner?

I have reduced 7,000 women in t years by a series of simple exercises in the privacy of their own rooms and merely a rational diet which will not

I can reduce you and at the same time str **stomach, heart** and relieve you of such chro as **rheumatism, constipation, weak n** such difficulties as depend upon good circula nerves, strong muscles, good blood, correct br

You can be as good a figure as an of your acquaintance—no drugs, no n

Miss Cocroft a

"I have reduced 81 pounds under your instruction. There is not a wrinkle in my face and my husband says I look like the girl he married. You can imagine how happy I am."

"You have simply saved my life, Miss Cocroft. I was a nervous wreck when I began my work with you."

"I have reduced 65 pounds in five lessons. I have only 10 more pounds to reduce to reach your goal."

"My hearing continues to improve."

"My constipation is entirely removed."

"I was weighed yesterday—32 pounds in three I think is pretty good."

"The most noticeable change has been in the disappearance of my double chin."

Send 10 cents for instructive booklet, for your dressing table, showing correct woman's figure in poise.

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As President of the Physical Culture Extens in America, Miss Cocroft needs no further intr

DEAFNESS The Morley Phone

An invisible device which makes low sounds plainly hear

IS TO THE EARS WHAT GLASSES ARE TO THE EYES

NO SHOUTING

Easily adjusted, entirely comfortable. Over fifty thousand sold, giving instant relief from Deafness and Head noises.

Write for booklet and testimonials, also information telling you the various kinds of deafness the Morley Phone overcomes and why.

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tells how we built from a small s largest pure bred poultry business world. You can succeed if you foll plain directions for mating, breedin ing and care of fowls. Cuts and descr of all breeds, plans for poultry houses, lowest fowls, eggs, incubators, brooders and all supplies. start you right. Book free for 10 cents postage.

THE J. W. MILLER CO., Box 170 FREEPOR

Mission Coaches in Africa

) well parceled out is the entire world between the various great missionary bodies, that it would impossible to find a new sphere of ence. Yet a new Missionary Society just been formed in England, with object of carrying the Gospel, not to the black races but also to the y thousands of white men now em-ed in the colossal transcontinental oad, which is fast threading the k Continent from Cape Town up for sands of miles to the Great Lakes, thence down the Nile to Cairo and Pyramids. On the various sections his vast undertaking there are im-

Immediately after the Boer War, the head of this novel Mission, Mr. Ellison, was invited by the Bishops of Pretoria and Mashonaland to extend operations into their respective dioceses. To-day, the South African Coach Mission has refuge-houses for its traveling workers in Johannesburg and Bulawayo, and others in Rhodesia and savage Uganda. The staff now numbers twelve pastors, three deacons, six layman, seven native catechists, and four or five volunteer ladies, some of whom are devoting themselves to the women and girls, and others to nursing. The coaches are hitched on to freight or passenger trains, and then be-

The South African "Mission on Wheels"

se gangs of African laborers super-nded by white men. These workers in some cases, 700 miles from civili-on, church or chapel.

n the Eastern Province of Cape Col-, the Rev. P. B. Simeon worked gle-handed for three years in the Gra-istown region, along 1,500 miles of road, covering the entire distance e every three months by goods-train, road trolley or afoot. Recognizing value of Mr. Simeon's work, the ernment of Cape Colony presented with an old railroad coach, which y fitted up as a kind of combination sion-room and traveling dwelling-se. A kind of station was established the wilds of Rhodesia, in the form of mall hut, to which these Gospel pio-rs—who then numbered six—could re-n occasionally for rest and refresh-t.

gins the tremendous railway journey throughout the whole length of Africa, which is broken only for any length of time at the mighty Zambesi River. The railway camps and villages of white men and blacks engaged in the railway construction are often 150 miles apart. There are other villages in which engine drivers, conductors and other minor officials have their homes, and these, together with the isolated gangers, are periodically visited by the mission coaches.

Literature of various sorts is provided. "When we stopped at a siding on the Uganda Railway," says the Rev. Mr. Ellison, "we held Sunday School (all days of the week) for the white children, and gathered the women and girls."

Sometimes the spot where the coach periodically visits becomes a kind of nucleus for a church, and in due time a temporary edifice is built.

An Indian Chapel Dedicated

N epoch in the Gospel's progress among the Indians of our Southwest has n marked by the dedication of the John ot Memorial Chapel, near Tucson, Ari-a. At three o'clock one Sunday ernoon recently, about two hundred lians and their white friends gathered the impressive services which set apart sacred uses the adobe building which is serve as the centre for Christian work ong the 4,300 Papagoes of Arizona. e missionary pastor, Rev. F. S. Hern-n, presided, and was assisted by Rev. arles H. Cook, D.D., whose thirty-five rs of missionary effort among the neigh-ing tribes of Pimas have resulted in the ngelization and practically the Chris-nization of the whole tribe; by Rev. os. C. Moffett, Presbyterian Missionary Arizona; by Rev. H.C. Fox, D.D., Pas-of the Trinity Presbyterian Church of cson, and by the choir of Trinity Church. mong the Indians themselves, none was re rejoiced than Jessie, who was one of original ten pupils in the Training hool when it was established eighteen years ago. Before Mr. and Mrs. Herndon began their present work, she was a Bible reader among the Papagoes, and expressed her deep desire for some one to do a work in her tribe like that of Dr. Cook among the Pimas.

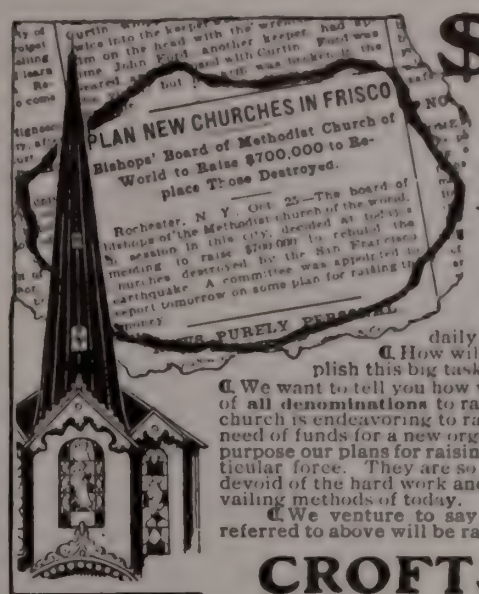
Mr. and Mrs. Herndon's three years of labor have resulted in a charter membership of more than thirty, of whom a number are elderly people, and one a very old man, the grandfather of one of the interpreters. One notable concrete evidence of their work has been the change in manner of living. The old thatched hut has almost everywhere given place to adobe houses, in which we find pictures on the walls, chairs, and other simple furniture. In some are inkstands and sewing machines.

LOUISE F. SHIELDS.

Tucson, Ariz.

For the Nursery—For the Table

For all ages, in all climates, under all conditions, Borden's Eagle Brand Condensed Milk and Peerless Brand Evaporated Milk fill every milk or cream requirement. Superior for ice cream.


PLAN NEW CHURCHES IN FRISCO
Bishops' Board of Methodist Church of World to Raise $700,000 to Replace Those Destroyed.
Rochester, N. Y., Oct. 25.—The board of bishops of the Methodist church of the world, in session in this city, decided at today's meeting to raise $700,000 to rebuild the churches destroyed by the San Francisco earthquake. A committee was appointed to report tomorrow on some plan for raising the money.

$700,000
TO BE GIVEN TO Churches

¶ What a noble sentiment such a gift expresses.

¶ What a grand good work it represents.

¶ Just read the small clipping at the left taken from a Chicago daily paper. Read the last sentence again.

¶ How will they do it? How will they accomplish this big task? We want to offer a suggestion.

¶ We want to tell you how we are helping hundreds of churches of **all denominations** to raise money for church work. If your church is endeavoring to raise its share of this money, or is in need of funds for a new organ, a new carpet or for any church purpose our plans for raising money will appeal to you with particular force. They are so successful financially and above all devoid of the hard work and draw-backs common with the prevailing methods of today.

¶ We venture to say that a goodly sum of this $700,000 referred to above will be raised on

CROFTS & REED
Church Money Raising Plans

for they are in operation all over the land. Our plans are suitable to any church.

¶ They are perpetual money-bringers, requiring but little effort or time and **no expense whatever.** This is particularly advantageous.

¶ How very, very often it happens that after the **expenses** of entertainments, etc., are paid there is nothing left for the church treasury.

¶ We have not space sufficient to explain all about them here. It takes a 32 page book to do that. We want you to have a copy. It will interest you and **help you** solve a perplexing problem. It is sent free postpaid on request and in addition we will tell you how we **give absolutely free** beautiful and useful articles such as these illustrated below to secretaries and members of these money-raising clubs. Over 1000 different articles to select from. Send for book at once.

¶ If not interested in church money raising work ask for our book "How the House-wife Can Furnish Her Home Without Cost." It's free.

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Full size cake of fine Toilet Soap sent free to all who ask for above free book.

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We give this entire Box of Seeds to any person who will hand out a little of our advertising matter in their neighborhood. If you want a box, SEND FOR PARTICULARS AT ONCE. Our new Seed Catalog for 1907, 20th anniversary edition, is the Greatest Catalog we have ever issued, full of Bargains, mailed free. Address,

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Charcoal

is a sweetener and purifier of the stomach. It arrests fermentation, and causes complete digestion. Eat and drink anything you like in moderation, and use charcoal daily.

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MURRAY'S CHARCOAL TABLETS

FOR 10c. in stamps, a full size 25c. box mailed for trial. Once only.

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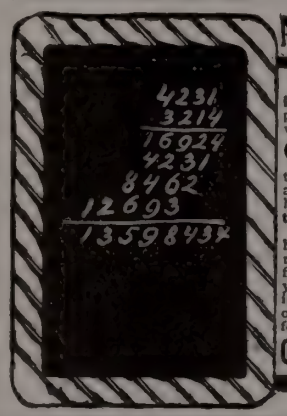

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Wouldn't you like to be able to figure this and hundreds of other similar problems in your head? Wouldn't you like to be able to add, subtract, multiply, and divide any problem almost instantly without writing any partial product—to be able to simply write the answer?

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thoroughly explains a method which will make you a master of figures. It describes a system by which you can figure instantly the most intricate sums in your head; handle groups of figures and fractions as easily as single whole figures; in fact, cut the work of figuring in two.

A better position and a large salary have come to hundreds who have read this book. If you want to better your position, to increase your salary, to make yourself worth more to yourself and your employer, to hold the whip-hand in financial transactions, to make your work easy and interesting instead of tiresome, you should write for this book at once. It will cost you nothing but the trouble of asking for it. A postal will bring it to your very door. It may cost you a good position or a valuable promotion to neglect this opportunity. Write for it today before you forget it. Address

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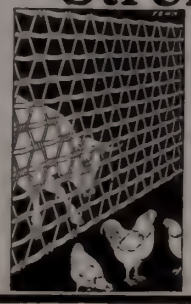

When you buy our **High Carbon Coiled Spring Fence** you buy strength, service and durability combined. Twenty years of experience—hard knocks, taught us that the best fence is made from heavily galvanized **Coiled Spring Steel Wire**

CLOSELY WOVEN FROM TOP TO BOTTOM

Our Fence is so closely woven that small pigs cannot "wriggle" through it. So strong the vicious bull cannot "faze" it. We have no agents and do not sell to dealers but sell direct to the user

AT WHOLESALE PRICES FREIGHT PREPAID

Coiled Wire provides for expansion and contraction and prevents sagging between posts. Every pound of wire used in the construction of our fence is made in our own mill from the best high carbon steel obtainable. We give

30 DAYS FREE TRIAL that our customer may be sure they are satisfied. We make a full line of FARM AND POULTRY FENCE. Our wholesales prices will save you money. Catalog Free.

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We warrant and guarantee that all packages of Postum Cereal, Grape-Nuts, and Elijah's Manna, hereafter sold by any jobber or retailer, comply with the provisions of the National Pure Food Law, and are not and shall not be adulterated or mis-branded within the meaning of said Act of Congress approved June 30, 1906, and entitled, "An act for preventing the manufacture, sale or transportation of adulterated or mis-branded or poisonous or deleterious foods, drugs, medicines, liquors, and for regulating traffic therein for other purposes."

POSTUM CEREAL CO., LTD.
C. W. POST, Chairman,
Battle Creek, Mich.

Dec. 12, 1906.

Subscribed and sworn to before me this 15th day of December, 1906.

BENJAMIN F. REID,
Notary Public.

My commission expires July 1, 1907.

Our goods are pure, they always have been and always will be, they are not mis-branded. We have always since the beginning of our business, printed a truthful statement on the package of the ingredients contained therein and we stand back of every package.

Ask dealer for it.

Trade Mark.

Brightest, cleanest, best—most economical. Every particle can be used. Guaranteed to go twice as far as paste or liquid polishes. DOES NOT BURN OFF.

FREE SAMPLE. *Address Dept. D*
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RHEUMATISM

Relieved Through the Feet

New External Remedy Found Which is Relieving Thousands. A Postal Brings Anyone

A $1 Pair Free to Try

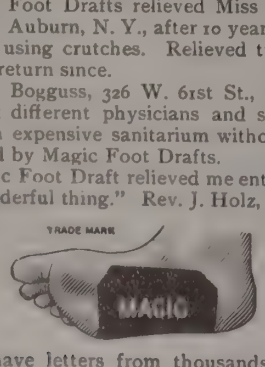
If you have rheumatism, write to-day for a pair of Magic Foot Drafts—to try **Free.** They're relieving many of the toughest old cases on record, and all the earlier stages.

Magic Foot Drafts relieved J. Wesley Bennett, Indianapolis, Ind., after 25 years' suffering. Disease hereditary, his brother having died from Rheumatism. Relieved two years ago, no return of disease.

Magic Foot Drafts relieved Miss C. Tena Segoine, Auburn, N. Y., after 10 years' suffering and using crutches. Relieved two years ago, no return since.

W. F. Bogguss, 326 W. 61rst St., Chicago, tried six different physicians and spent six weeks in expensive sanitarium without avail. Relieved by Magic Foot Drafts.

"Magic Foot Draft relieved me entirely. It is a wonderful thing." Rev. J. Holz, Chicago.



We have letters from thousands besides these who have been benefited by Magic Foot Drafts. Simple and harmless, being worn on the feet as shown above, covering the large foot pores and nerve centers. Try them. If fully satisfied with the benefit received, send us One Dollar. If not, we take your word and don't ask you to pay. We trust **you.** Will you try them? Just send your name and address to the Magic Foot Draft Co., R A 2 Oliver Bldg., Jackson, Mich. Write to-day.

Was this Jesus' Prison House?

WHAT is believed to be a discovery of great value to the whole Christian world has just been made in Jerusalem. Excavators digging near the palace of Pilate, have found what is regarded as the veritable site of the prison house where Jesus was confined and where he was subjected to the ignominy of the stocks.

This new discovery is on the street of the "Ecce Homo" which forms part of the "Via Dolorosa," through which our Lord is supposed to have passed bearing his cross to the hill of Golgotha. The property in which the discovery was made belongs to the Greek Church. Not long ago there stood upon this site a number of old tumble-down tenements, in which the Greek Church allowed free lodgment to its poorer adherents. The time came when that church sought to put up new buildings. As the workmen were excavating for foundations they struck an underground passage hewn out of solid rock. This passage communicates with a doorway, which leads into a rock-hewn chamber or cell some eight feet square. A slab of rock protrudes horizontally along one end of the chamber. In the centre of the slab are two circular apertures, each about eight inches in diameter, leaving enough space between them to form a ledge which might serve as a seat. On the floor is a small iron ring imbedded in the rock, which was probably attached to a chain for shackling the feet. The place, the slab and the ring, at once suggests to the thoughtful investigator what the ancient Romans called the "stocks," in which criminals or political offenders were compelled to stand or sit with their limbs through apertures like those in the slab of rock, and their ankles shackled with chains to the floor.

The newly discovered Jerusalem cell was evidently not intended to hold more than one prisoner at a time, and was apparently reserved for important offenders.

Leaving the cell, one notices to the left a rock stairway, which leads down to a rock-hewn quadrangular chamber, the ceiling of which is studded with rings carved out of the rock, and which probably served to provide an attachment for chains or fetters.

The site of this entire discovery is located on the same side of the street and within a few yards of the spot that has long been identified as "Pilate's Judgment Seat." Across the street is the site of the tower of Antonio, which overlooks the Temple area to the south.

In the opinion of scholars, the conclusion seems warrantable that the find is probably the prison house of Christ, where he may have lain awaiting the final sentence, after his appearance before Pilate. He may have been confined to the "stocks" in that single upper cell.

The excavators have also discovered in the same neighborhood a cave, which seems to have been used as a receptacle for the bodies of dead prisoners or other unfortunate victims. A number of human skeletons, some of huge proportions, have been found promiscuously mixed together and lying scattered on the floor of this cave.

Future excavations in Jerusalem may reveal to us spots replete with interest and importance, from ancient historical and archæological points of view, both Biblical and secular, as yet lying underground hidden and undisclosed.

N. K. JAMAL.

Church Union in Canada

THE proposed union of Congregationalists, United Brethren and Methodist Protestants of the United States, suggested a like movement in Canada between Congregationalists and the United Brethren, the Methodist Protestants not being represented in the Dominion.

In the autumn of 1904, Rev. J. W. Schofield, of the United Brethren, presented the matter to the Western Congregational Association at Forest, and again to the Congregational Union at Toronto in the following June, when he was supported by another representative, Rev. M. T. Comfort. Fraternal delegates were appointed by the two bodies, and committees selected to consider a basis of union. These committees recommended the reception of the United Brethren as the United Brethren Association of Congregational Churches, the retention of their itineracy, superintendency, and the administration of benevolences.

This basis was submitted to the Congregational Union of Canada at its last meeting in June and adopted, a resolution also prevailing that when the United Brethren finally voted on the matter in their autumnal Conference the ministers and churches would be enrolled in the membership of the Union. An almost unanimous plebiscite of the churches indicated the feeling of the Conference in favor of union, even at that early date. The Conference, however, has now met, and an unexpected difficulty was found in the need of legislation to safeguard the property of the body when union is effected. Otherwise the Conference was unanimous for union, and received from the presiding officer, Bishop Mills, a very cordial severance from the parent body in the United States, and a hearty godspeed in the union movement. Legislation will be granted at the coming session of the Ontario Parliament, when a special Conference will be called by the presiding elder, Rev. J. W. Scofield, and the union formally completed.

This union suggests the possibility of a larger union, and may facilitate the movement now in progress between the Presbyterians, Methodists and Congregationalists. It might be possible to form a united church, with the three denominations retaining their identity as sections of their Church. It would hasten the day for a completer organic union.

Producing Life Artificially

A French scientist named Le Duc, claims to have solved the problem of producing plant life by chemical action. In the announcement of the news from Paris, the statement is made that the Le Duc vegetables have nothing of the vegetable in their makeup, but they behave after their production as do the real vegetables they resemble under natural conditions. Into the makeup of these products nothing living enters. Prof. Le Duc makes seeds in pill forms, one part of sulphate of copper and two parts of glucose. These are deposited in bouillon made of gelatine, to which is added three per cent. of ferro cyanide of potassium and a little sea salt. The seeds give birth to plants resembling seaweeds and other marine plants. The plants thus produced are influenced similarly by heat and cold, as are the vegetables they resemble.—*Washington Herald.*

Delighted with Books and Calendar

Dear Dr. Klopsch:—Your premium the "Worth While Library," came to hand all right. Am highly pleased with the same, and also greatly appreciate it. Your Calendar also received. I think it a charming piece of artistic work, for which accept my thanks. ADVIN BRADLEY.

Philadelphia, Pa.

EVERYTHING FOR THE GARDEN

Our **1907 Catalogue** we believe is the most beautiful and complete horticultural catalogue ever published—188 *pages*, 700 *engravings*, 12 *colored and duotone plates of vegetables and flowers.*

Every Empty Envelope Counts as Cash

To every one who states where this advertisement was seen and who encloses **Ten Cents** (in stamps), we will mail the catalogue, and also send, **free of charge**, our famous **50-Cent "Henderson" Collection** of seeds, of one packet each of *Giant Mixed Sweet Peas; Giant Fancy Pansies, mixed; Giant Victoria Asters, mixed; Henderson's Big Boston Lettuce; Early Ruby Tomato; and Half Long Blood Beet;* **in a coupon envelope,** which emptied and returned, will be **accepted as a 25-cent cash payment** on any order of $1.00 and upward.

PETER HENDERSON & CO.
35 & 37 Cortlandt Street, New York.

A MAN SAVED
BY USING A FOLDING SAWING MACHINE.
One man can saw more wood with it than two in any other way and do it easier. 9 CORDS IN 10 HOURS. Saws any wood on any ground. Saws trees down. Catalog free. First order secures agency.
RUNS EASY No Backache
weighs only 41 lbs.
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GARDEN AND FLORAL GUIDE FOR 1907
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JAMES VICK'S SONS
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Don't break your back and kill your horses with a high wheel wagon. For comfort's sake get an
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It will save you time and money. A set of Electric Steel Wheels will make your old wagon new at small cost. Write for catalogue. It is free.
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Quality in Incubators makes the difference between Profit and Loss. Beginners and Experts Use and Recommend
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Many designs. Cheap as wood. 32 page Catalogue free. Special Prices to Cemeteries and Churches. Address
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AGENTS Can Make $15 to $20 a Week by getting orders for our Famous Teas, Coffees, Extracts, Spices, Baking Powder. For particulars address,
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NEWTON'S Heave, Cough, Distemper and Indigestion Remedy
A veterinary specific. 14 years on the market. Strong Recommends. Send for booklet. $1.00 per can. Of dealers or express prepaid.
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5 Little Bee-Books Free
All intensely interesting and helpful in a hundred ways to beginners in Bee-Culture. THE A. I. ROOT CO., MEDINA, O.

WE WANT GOOD AGENTS to sell a wonderful labor and money saving kitchen article. We guarantee $30 to $40 per week and expenses. Write to-day and start business for yourself before your territory is given to another. Ohio Cooker Co., 127 Jefferson Ave., Toledo, O.

IT PAYS to know a SOUND savings institution like the
INDUSTRIAL SAVINGS & LOAN CO. (See their advertisement in This Issue)

Agent's Outfit Free.—Delight, Biscuit, Cake and Doughnut Cutter, Apple Corer, and Strainer, 5 articles in one. Sells on sight. Large Catalog Free.
RICHARDSON MFG CO., Dept. 6, BATH, N. Y.

THE FIRST DISOBEDIENCE

By Mrs. M. Baxter

ERE was no inherent sin in man; ne was pronounced not only "good," but "very good" in the day of his on. But in his very individuality was the principle of self, the laying of which must prepare the oneness God sought to accomplish in his d likeness. If Satan could sow dis- between God and Adam, and be- Adam and Eve, God's purpose be frustrated, and sin would become ble possibility. Man was no mere ne, he must be put to a test; and was on the watch to profit by it. new the glory of an unfallen state; d "walked up and down in the of the stones of fire" (Ezek. 28:14). is malicious heart, in its awful rest- ss, followed its terrible instinct of ing others into his own ruin.

not despise the power of Satan. rchangel Michael, who surely knew about him than we do, "durst not against him a railing accusation, but The Lord rebuke thee" (Jude 9). God, Christ, through death, de- d him that had the power of death, s, the devil (Heb. 2:14), and in Christ ways find him an overcome foe. But beware how we attempt to meet the in any spirit of boasting. If he overcome our first parents when were sinless, he can make an easy of those who were born in sin, if we ot shielded and kept at all points n in Christ. Of those who are saved, said: "They overcame him by the of the Lamb, and by the word of testimony; and they loved not their unto the death" (Rev. 12:11).

tan came to sow doubt: "Yea, hath said, Ye shall not eat of every tree e garden" (Gen. 3: 1)? He came e woman, to the weaker one; it was him; he addressed himself to the sel- nstinct. Eve's vocation was to be a meet for her husband, "one flesh," ssing a unity of interests with him. ithfulness to her vocation, she should not have listened to, and, above all, not have answered, an inferior being, over which God had given man dominion; and, above all, she should have consulted Adam before doing so. God had given to them both one only test of their obedience: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 16, 17). Eve neither waited to consult God, nor yet her husband; created to depend on both, she acted in independence; she listened to the serpent, because she liked to listen; she yielded to self-interest, and so became disloyal to God. Thus her self-life, her human will, conceived the unbelief suggested by the serpent, and "lust" (or human self-will) when it had conceived, "brought forth sin" (James 1: 15). Thus "sin entered into the world, and death by sin" (Rom. 5: 12). Having gone thus far, it was an easy step onward. Eve's answer to the serpent was neither more nor less than the exact truth; the sin was in answering him at all. "Resist the devil, and he will flee from you" (James 4: 7); don't answer him.

Having got her ear, the devil began to show his colors: "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3: 4-5). Poor Eve! she was now in a dilemma. Hitherto only God had spoken to his children; and Eve had believed in and loved him; now she began to mistrust and suspect God. If the serpent was right, another, a shorter and an easier way, of becoming like God lay open to her. Again acting independently of God and of her husband, Eve consulted only her own self-life; she "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat" (ver. 6)

GOD'S CONSIDERATION*

UR conception of God must always go back to Christ's revelation of him. It is not that his attitude to changed through Christ's coming, but ught us to look at him in a new light. had thought of him as a stern Ruler, t but a severe Judge; an omnipotent g far removed from us. Christ did minimize those qualities, but he told hat this Omnipotent Being was our ner, with all the love and tenderness men associate with that relation. By ct teaching, by symbol and by para- ie reiterated this view and seemed con- nt that if only men fully realize it, would love him and obey him. When get a grasp on Christ's teaching on this ect, we see how sound his theory was. fear a powerful monarch and dread ffend him, but that feeling does not nge their character. If they could k his laws without detection they ld do it; if they could throw off his , they would become rebels. Their d conduct is the result of repression, that is not what God wants. He ld have his children delight to obey , strive to please him and heartily love . So in Christ's teaching God is re- led to us as loving us, ready to forgive hen we offend, sympathizing with us ur struggles and yearning to have us with him. That is sound philosophy; attracts love. He has always loved , but they did not know it, and Christ e to bring the good news.

n order to put this truth in its strongest t, Christ went among the sick and afflicted, the poor, the despised and the fallen. Everywhere he imparted blessing. Healing where that was needed, encouragement where that was required, comfort where the heart was broken. People wondered at the young Teacher acting in that way. Great teachers have always sought the cultured and the educated, who could appreciate their teaching; but when they criticized him, his answer was simple and conclusive. Not the whole need a physician, but the sick. "I came not to call the righteous, but sinners to repentance." So he spoke the parable of the Prodigal Son; he visited Zacchæus; talked with the woman of Samaria, and fondled the children. A genial, friendly, kindly, helpful Man among men. People wondered as they saw him and he explained it all when he said: "He that hath seen me, hath seen the Father."

*Topic of the Epworth League for January 20. e 11: 5-13; II. Chron. 16: 9; Psa. 34: 15-17; John 3, 24; Phil. 4: 19.

The lamp is yet to be made for which I haven't made a chimney that fits.

MACBETH on lamp-chimneys means fit and freedom from all chimney troubles.

A MACBETH chimney doesn't break from heat.

My Index gives a fuller explanation of these things, and may be had for the asking.

Address, MACBETH, Pittsburgh.

An Imitation Takes for its Pattern the Real Article.

There was never an imitation made of an imitation. Imitators always counterfeit the genuine article. The genuine is what you ask for, because genuine articles are the advertised ones. Imitations are not advertised, but depend for their business on the ability of the dealer to sell you something claimed to be "just as good" when you ask for the genuine, because he makes more profit on the imitation. Why accept imitations when you can get the genuine by insisting?

Refuse Imitations

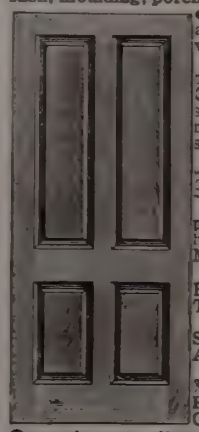
GET WHAT YOU ASK FOR!

This High Grade Door ONLY **80c**

2-0 x 6-0, All White Pine, a Really Wonderful Value, Worth Nearly Three Times Our Price

Regular Price, $2.00

If you have any use for doors, windows, storm or barn sash, moulding, porch brackets, columns, etc., **don't buy elsewhere** at any price or under any circumstances until you have written for our factory prices.



You will then receive by mail, postpaid, FREE, **Our Grand Millwork Catalog**, a book of the latest and best styles of doors, windows, storm sash, moulding, porch brackets, columns, stair rails, ladders, art glass, etc.

We will explain why we can sell at prices so much lower than were ever before known.

Our prices are next to nothing compared with what you have been in the habit of paying.

Modern Front Door, glazed clear glass, "B" quality	$1.99
Four-Panel Door, painted	.71
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Our prices on all other millwork equally low. If you intend to build, or if you need millwork for any purpose, do not think of buying until you get our estimate. Our goods are high grade as well as wonderfully low in price. Our lumber is first air dried and then, as an extra precaution, is put through a scientific drying process. Joints are made with heavy hard wood dowel pins, glued with imported glue, pressed together by heavy steam power press. There is no "come apart" to our work.

Door Panels have a heavy raise on both sides. The panels are sandpapered on a special machine of our own invention before the door is put together, and the entire is then smoothed with fine grained sandpaper. We guarantee our goods to be strictly up to the official grade adopted by the Sash, Door & Blind Manufacturers' Association of the Northwest.

We operate the **largest** mill in the world —163,000 feet of floor space (four acres)— have been in business since 1865—own our timber lands, saw-mills and lumber yards. We carry a large stock and can therefore ship promptly. We have no traveling men —sell only for cash. We are the **only** large manufacturers of sash, doors and blinds selling direct to the consumer. Our prices will astonish you. Don't buy anything in our line until you get our catalog, **the grandest woodwork catalog published. It's** Free—write for it today. Address

GORDON, VAN TINE & CO., Station B-55, DAVENPORT, IOWA

Dinner Set Given Away

YOU CAN EARN this magnificent full size and gold lined dinner set so easily—so very easily—that there is really no work to it at all. **You do not have to canvass** and tire yourself out for this splendid premium as you do for other inferior premiums. All we need is a friendly word, a recommendation from you.

AND the dinner set is *so* beautiful that the picture does not begin to show the beauty of this superior china. Each dish is full size and decorated with the prettiest arbutus blossom flowers in all their natural colors, and every dish is *gold lined*. An ornament for the most refined home. Even if you become very rich and have the *finest* kind of house furnishings you will always be *proud* to entertain your friends with this dinner set. *Just think!* This chinaware won the *gold medal* at the St. Louis World's Fair. Among all the many exhibits of both foreign and American potteries this was the only chinaware that won the gold medal. *We guarantee* that you will find the gold medal trade mark on the bottom of every dish.

I am giving away $75,000 in premiums during the next few months—just to advertise our business. *You can have your share,* for I need your help and we are going to pay you *well.*

YOU can get this splendid dinner set **without paying us one cent.** We want to introduce our new style of art pictures, and we want you to show these pictures to your friends. By a special process we can produce these pictures so they exactly resemble famous paintings costing many thousands of dollars. They are lithographed in many colors and you will be *surprised* when you see them; they are so artistic and pleasing and the whole room looks brighter when one of these pictures is on the wall.

HERE are the pictures. We illustrate herewith one of the fourteen pictures that you are to introduce. The reproduction can give but a faint idea of the *beauty* of these pictures with their *many colors* and artistic designs. They are pictures *fit for the most refined home.*

If, as we suggest, you will hang a few of the pictures in your parlor and show them to your visitors, the full size dinner set and hand decorated motto plate will be yours in a few hours' time. Here are a few letters received recently:

PRINCETON, WIS., Dec. 16, 1906.

Dear Sir: I have received the Dinner Set, and think it's just O. K. I have earned premiums before, but there is nothing like these dishes. Thanking you very much for your trouble,

Truly yours, HULDA REETZ.

MYRA, TEXAS, Nov. 28, 1906.

Dear Sir: Have just received my Dinner Set. To say that I am delighted with it would be putting it mildly. I am more than pleased with it. Do not see how you can afford to give away such fine premiums. Any time I can aid you again will be delighted to do so. Will show it to my neighbors and tell them about it. Gratefully yours, MRS. J. E. DUGGAN.

ARBOR HILL, IA., Nov. 30, 1906.

Dear Sir: I received my Dinner Set yesterday. It arrived safe—not a piece broken. I would not take many times the cost of it. It is just lovely. Allow me to express my thanks. Please send me another dozen of pictures and also a premium list.

Yours respectfully,

MR. FRANK MURPHY.

The pictures cover a wide variety of subjects—to suit every taste, people, animals, fruit, etc. So that one or the other of the pictures will appeal to every kind of taste. We send you only 14 pictures because we know *how easy* it is to find only fourteen of your intimate friends to accept the pictures on this introductory offer. Such a small lot of pictures is distributed *almost before you know it.* There will be less than fourteen people to speak to, for some will take two or three pictures.

Explain to your friends that this is an introductory offer made simply to advertise my business *in your neighborhood,* and *that is why* we want to be *extra liberal.*

For a limited time we are willing to introduce these pictures on a special arrangement, only 25c. being collected with each picture, and we want you as our agent to help us.

You need not send us any money. Send your name and address and we will send you *prepaid* fourteen (14) of the pictures complete. Remember, we send all the pictures *prepaid.*

Hang up a few of the pictures in your parlor and invite your friends to come and see the beautiful colored pictures just as here described. All you need to do is to give the 14 pictures, on our special plan, to your visitors at only 25c each (or 2 for 50c). On our plan it will take **no effort** on your part to quickly dispose of only 14 pictures—everybody will be *so glad* to get them. Only 14 pictures to distribute among 14 friends, or 2 pictures to each of 7 friends! 14 times 25 cents is $3.50. Send us the $3.50 and we will send you *at once* the beautiful *gold medal* dinner set for the favor you have shown us. A full size *gold medal* set of china for a few *minutes* of your time!

Remember, *just as soon* as you have disposed of the 14 pictures, sending us the $3.50 collected, we send you the magnificent gold medal dinner set free, and besides, if you write at once, the *gold medal, gold rimmed motto plate is free ABSOLUTELY FREE* to all our agents. Better get the 14 pictures (prepaid) at once; so sign the coupon now.

An Extra Gift

FREE to All Our Agents

To those agents who write us *at once* —right now —we give the motto plate *entirely free in addition to dinner set.*

This motto plate is *FREE* to our agents. It is *positively* FREE.

FREE means free. **But you should write at once if you want to get the motto plate *free besides* earning the DINNER SET.**

These motto plates were among the famous exhibition at the St. Louis World's Fair and received a *Gold Medal. Each plate has the gold medal stamped on the bottom.* You can use it as a fancy plate for your table. Every plate is 8½ inches in diameter, has a heavy gold rim over ¼ of an inch and another narrower gold rim inside; decorated by hand with beautiful floral designs and the words of the motto worked in a tasty tint.

This Motto Plate is Free to our Agents, besides the Dinner Set, if you sell only fourteen of our pictures

Sign Your Name and Address—that's all

We do not want any of your money—just your help and friendly recommendation in introducing our pictures as per above offer. **You need not bother with a letter.** Write your name and address plainly on coupon and mail in an envelope. We'll then send you all the pictures at once *prepaid.* Remember—*the motto plate free besides* the Dinner Set if you write at once.

BALCH PUBLISHING CO., 52 Wabash Ave., Dept. 1151, CHICAGO, ILL.

BALCH PUBLISHING CO., 52 Wabash Avenue, Dept. 1151, Chicago, Ill.
Send me your pictures prepaid as per above offer and I will earn the dinner set as promised by you. No money enclosed.

NAME .....

ADDRESS .....

CHRISTIAN HERALD

Copyright, 1906, by Louis Klopsch

UBSCRIPTION, $1.50 PER ANNUM
UBLISHED 52 TIMES A YEAR

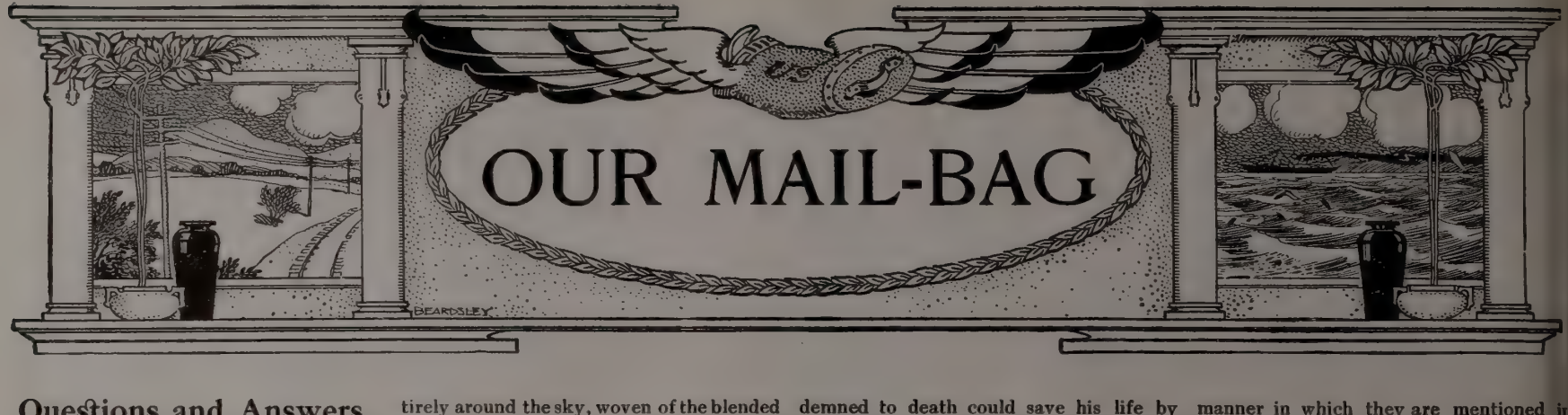
New York, January 16, 1907

VOL. 30 NO. 3. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

ecially photographed for "The Christian Herald"

See Page 52

Preaching the Gospel in the Great Moslem College of El Azhar, Cairo



Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

S. B., Jacksonville, Fla. I have been told that this verse is in the Bible: "If the poor will give to the rich, they will surely come to want." Please tell me where to find it?

See Proverbs 22: 16, which you have slightly misquoted.

Star, Ind. Ter. When one lives in a slack, careless manner, continually annoying others by borrowing, and injuring numerous things for which you have toiled, do you think such a one is included among those who are to be favored by the command—Matt. 5: 42?

There is a point at which forbearance ceases to be a virtue. Real need is one thing, and chronic shiftlessness and bad habits are quite another. We are not expected to waste our substance on those who are able to provide for themselves.

P. M. T., Bowdoin, Me. The ring of sincerity in Longfellow's beautiful sonnet to "Three Friends of Mine," makes me inquire if it was addressed to real characters?

Longfellow's friendships were strong and enduring, as his poems, in many passages, testify. The "three friends" referred to in his sonnet were Cornelius Conway Felton, one time president of Harvard University, and among the first classical scholars of his time; Louis John Rudolph Agassiz, the noted naturalist, and Professor of Zoology and Geology in Harvard; and Charles Sumner, the American statesman, whose life was spent in a continuous warfare in the cause of freedom for the slaves.

B. B. Lacombe, Alberta, Can. What is the distance of the North or "Pole Star" from us? Also the stars in the "Dipper" or Great Bear? Also the number of stars in "Orion," and his distance from us? Explain use or meaning of the "Milky Way?" What is the sun's size?

The severest problem man ever attempted to solve, has been to measure the distance of the stars. It is a problem that never will be solved to any great extent. Up to the present, the distance of but one star is known with any approach to accuracy. It is Alpha Centauri, a first magnitude star, a few degrees below our southern horizon. In more respects than this, it is a remarkable star; it is a double star, and also a binary star; that is, one component star revolving round the other. The sky is covered with thousands of double stars, and many hundred binaries. The longest known telescopic period of revolution is Zeta Aquaria, equal to 1,500 years; the shortest spectroscopic period is Beta Aurigæ, equal to thirty-five hours. The distance of Alpha Centauri is 24,000,000,000,000, or 24 billion miles. I will leave it to my readers to compute how long it would take a man to count them at the rate of five a second and ten hours a day. The time would be 70,000,000 years. I will also leave it to the readers to imagine how many thousand years a passenger would have to wait in the depot for a ticket. It is only by such comparisons that one can form the least idea of the distance of our nearest stellar neighbor.

The Milky Way is a mighty gulf stream of stars that winds its luminous band entirely around the sky, woven of the blended light of at least one hundred million stars, all of them self-shining suns like our star, the sun. In places they are so crowded together that no telescope can separate them. No estimate of the enormous diameter of this ring of stars has ever been made.

The diameter of the sun is 866,000 miles, or 109½ times greater than the earth's diameter. In bulk, therefore, it is 109½ × 109½ × 109½, equal to 1,300,000 times larger than our little world; but it is not that number of times heavier, as the density of the earth is the greater.

Marathon, N. Y. LEWIS SWIFT.

I. M. H., Fort Dodge, Ia. What were the last words of Robert G. Ingersoll and how did he die?

Of Colonel Ingersoll's last moments, Harry Thurston Peck says in the *Bookman* of September, 1899, "Death came with swiftness and without a warning. Whether he was even conscious of his end no man can say." He passed away at his own home.

W. V. Culver, Bucklin, Kan. I live near a railroad, which has plenty of travel, and I have been thinking of erecting a billboard some two hundred yards from the railway track, forty feet long, by six or eight feet wide, and to have printed or painted some Scripture verse or admonition. Will you request your readers to suggest what would be suitable? Why should we not advertise the wares of the Kingdom, as well as men advertise their material goods?

Possibly some of our readers may wish to send Mr. Culver suggestions, which may prove serviceable.

A. R. F., Scranton, Pa. Not long since I heard a pastor refer to the first verse of Psalm 51 as the "Neck verse." I have asked all my friends what he meant, but no one seems to know.

When the second of the Norman kings, William Rufus, reigned in England, he established what was called the "Benefit of clergy," by which anyone condemned to death could save his life by proving that he could read. The first verse of the fifty-first Psalm was chosen as a test of the would-be reader's ability, and was therefore called the "Neck verse," since the successful person's neck was thereby made safe. This law, made in 1087, was not repealed until 1700, although it had long been but a dead letter.

Student, Providence, R. I. What books, or group of books, would be most serviceable to a Bible student, outside of those of the classroom?

Concordance; Bible Dictionary; M'Clintock & Sharp's *Biblical Encyclopedia; Harmony of the Gospels; Works of Josephus;* Jameson, Fausett & Brown's *Bible Commentary;* Fisher's *Manual of Christian Evidences;* Vincent's *Curiosities of the Bible; Teacher's Bible, with Helps; History of the English Bible,* by Ayres, Satterlee & M'Cracken; Smith's *Geography of the Holy Land.* More might be named, but these are the best, and constitute a good practical equipment.

W. E. McD., Martinsville, Ill. Has the river Nile ever run dry in any part since the famine in Joseph's time?

There are years when the annual overflow (caused by the periodical rainy season in the tropics), has been greatly diminished, but the river as a whole has never been dry, although occasionally some of its sources have dried up.

T. M. M., Cascade, Iowa. 1. I see in your last issue J. T., of Mahanoy City, Pa., asks the question, "What was David's mother's name?" and you answer, "her name is not mentioned in the Bible." I was always taught to believe it was. See I. Chronicles, 2:13-16; also II. Samuel 17:25, where it tells David's sister's mother's name, Nahash. 2. What man of Bible history was born before his mother and died before his father?

1. We know the passages to which you refer. Biblical scholars are now of the opinion that Nahash was a man—an Israelite, or possibly an Ammonite—and that this conclusion is borne out by the peculiar manner in which they are mentioned in the genealogy of I. Chroncles—not as Jesse's daughters, but as David's sisters as if their relationship to David alone entitled them to a place in the record. 2. This may refer to Melchisedec.

M. S. G., Vicksburg, Miss. Will some friend tell me about Ben Hur—when and where did he live, and for what was he famous?

Ben Hur was the Israelitish hero of the romance of the same name, written by Gen. Lew Wallace. He was a well-conceived figure in the tale which was woven about the life of Christ. The book was written before Gen. Wallace ever visited the Holy Land, and only by careful study and sympathetic imagination were the characters made to fit their time. Ben Hur was not drawn from any real figure in history, but was a composite photograph of his age.

Reader, Syracuse, N. Y. I see that Mr. Comstock has been deposed as P. O. Inspector what is the reason?

You have been misinformed. Mr. Comstock has not been deposed, though there are doubtless many of the criminal fraternity who wish he might be. He has the fullest confidence of the Postal authorities. His work in behalf of public and private decency goes on as before. In two days recently he seized 87,000 illegal pictures, another day he made a large capture of illegal medicines, and still another day he seized 165,000 vile quack booklets. In Christmas week he secured five convictions of offenders against the purity laws.

M. E. S., Dallas, Oregon. 1. Is the recent trip of President Roosevelt to Panama and Porto Rico, the first time any President ever left the United States during his administration? 2. Did not President McKinley attend the first Peace Conference at the Hague, in person? 3. What book should I take to get all the news of the recent excavations and discoveries in Egypt, Palestine and Babylon?

1. Yes, but it should not be forgotten that the Canal Zone is American soil. 2. No. 3. Get through any good publisher or bookseller the latest books by Heilprin, Hilprecht, and the Palestine Exploration Fund; also the works of Rawlinson, Banks, and Robinson.

J. H. L. G., Decatur, Ga. *Cæsar's Column* was written by Ignatius Donnelly, whose pseudonym was Edmund Baisgilbert. The book is in two editions, one published by Ward, Lock & Co., London; the other by J. Schulte & Co., Chicago, Illinois.

Waiting for Letters From Home Through the Y. M. C. A.

A NOVEL feature in the work of the Young Men's Christian Association of New York City, is the Employment Club of the Twenty-third Street branch. The club consists of more than a hundred initiated members, representing many nations and religions, who have found employment—many of them holding responsible positions—through the Employment Bureau of the Association. At a recent dinner of the club, the employment secretary, Mr. Raney D. Saigeon, gave the members a grand surprise in the shape of a real "letter from home," plans for securing which had been made months previous to this annual gathering. A genuine postman had been pressed into the service, and upon his arrival with a well-filled mail-bag, the guests supposed it to be only a part of the evening's entertainment. But when the first man was called to sign for a "special delivery," he exclaimed: "Why, that's no joke! It's a letter from my wife in Scotland." The distribution continued, until nearly a hundred men, to whom the "surprise" was a wonderful success, had received a letter from home. The episode is but one of many which are constantly occurring, and which may well convince the interested public of the friendly oversight which the secretaries of the Y. M. C. A. give to the young men who come as strangers to their hospitably open doors.

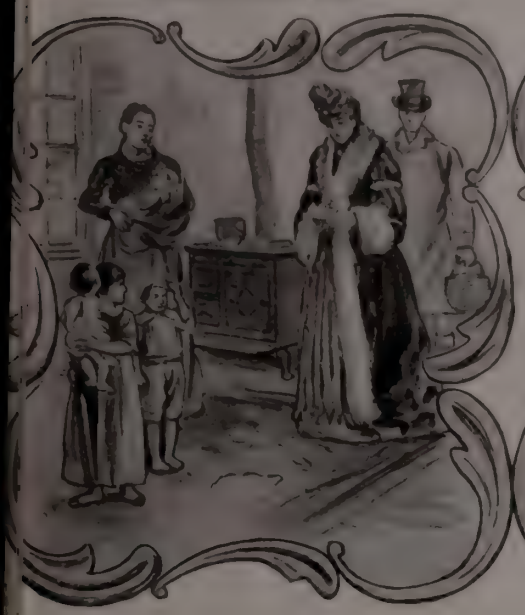
EVERY now and then inquiries reach this office, from generously-inclined friends, for the proper legal designation of THE CHRISTIAN HERALD charities. While the benevolent work of THE CHRISTIAN HERALD extends over the whole world, its special charities are the Bowery Mission and our Children's Home. The corporate name of the Bowery Mission is as follows: "The Bowery Mission and Young Men's Home of New York City." The proper designation of the Children's Home is as follows: "THE CHRISTIAN HERALD Children's Home at Nyack, New York." Both are duly incorporated and entitled to receive legacies.

NEW YORK, JANUARY 16, 1907

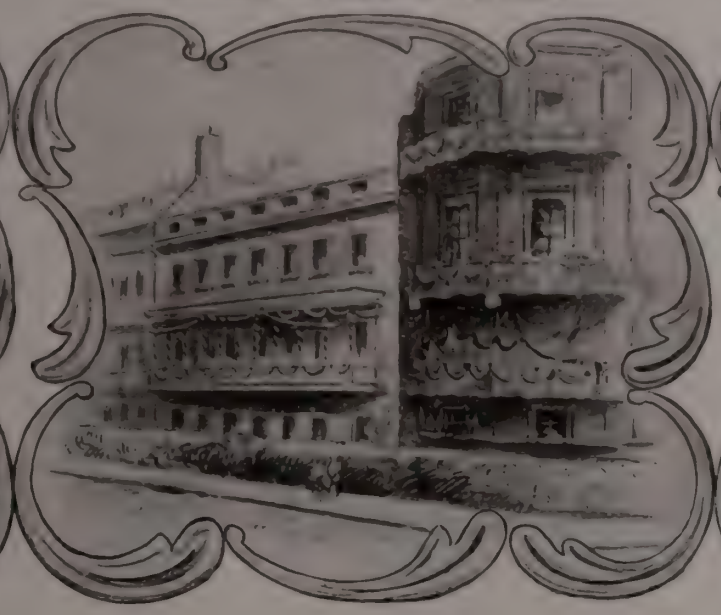
THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Visiting London's Poor



Baroness Coutts' City Residence in London



In the Baroness' Hospital

ENGLAND'S "LADY BOUNTIFUL" DEAD

D accustomed are we to hear the possessors of vast wealth maligned slandered and defamed, that it is a welcome change to read of the deep regret and unqualified sorrow of the English people over the death of one of their multi-onaires, which occurred on December Seldom has there been so unmixed a of panegyric, as that which has been ted from press and people by the death he lady who has for nearly seventy s, controlled a vast capital estimated any millions of dollars. They called their "Lady Bountiful"; the poor d her, struggling artists acknowledged r indebtedness to her, and missionaries clergymen in her own country and in r lands gave grateful thanks for her . Even the King, some years ago, ared that there was no lady in the land his mother, who stood so deservedly in the public esteem; and his wife, beloved Queen Alexandra, by her ndly messages and sisterly sympathy ered the stricken invalid during her last ess. More significant of national honor anything else, is it that the privilege urial in Westminster Abbey, which is rved for the very highest statesmen, osophers and warriors, has been granted er. At the age of ninety-two, after rly seventy years of wise and careful efaction, Lady Burdett-Coutts has sed to her reward, honored and esteemed a whole nation.

Her vast wealth came to her in a most antic fashion. Her father was Sir ncis Burdett, a country gentleman of et, unassuming position. Her mother one of the three daughters of Mr. mas Coutts, the famous banker, whose ncial standing was next to that of the nk of England. Mr. Coutts was so rmously rich that the proudest English les would have willingly accepted him a son-in-law; but he made no overtures any aristocratic dame. Instead, he ced his affections on an uneducated girl o was a domestic servant in his own sehold. She accepted him, and he de arrangements to have her prepared the high position she was to occupy. e girl was placed under the care of chers and professors, and made good of her opportunities. She learned ickly, and though watched by envious eyes, did not disgrace her husband. She re him three daughters, the eldest of whom married Sir Francis Burdett. Mr. utts was eighty years of age when his wife died. His eccentricity in matrimony still survived, and this time, after only seven days of mourning for his deceased wife, he married Miss Harriet Melton, a young actress at Drury Lane Theatre. Naturally, his three daughters objected to the marriage; but the old gentleman would not listen to them, and to punish them for their opposition, practically disinherited them and left his vast fortune to his young wife. After his death she married the Duke of St. Albans. The duchess must have been a lady of some grace and magnanimity, for she kept the Coutts fortune intact, spending only the income from it. She studied the characters of her first husband's children and of their children, with the idea of restoring the fortune to his family. She finally selected Angelina, the youngest of the daughters of Sir Francis Burdett, as her heiress, and at her death, in 1837, left her the whole of the fortune she had received from Mr. Coutts. Thus, at the age of twenty-three, Miss Angelina Burdett inherited the wealth of her grandfather, and became the richest woman in England.

The Late Baroness Burdett-Coutts

The young girl immediately found the circle of her acquaintance largely increased. Offers of assistance in the management of her vast fortune poured in upon her, and many scions of the nobility became suitors for her hand. But she was a conscientious girl, with ideas of her own about the responsibilities of wealth, and with a deep religious sense of her accountability. She added the surname of Coutts to that of Burdett, and settled herself to the problem of putting the huge sum intrusted to her to the best purpose. To relieve the sorrows and burdens of the poor, and to provide the means for the support of churches in needy districts, were her first measures. She is said to have made the acquaintance of Charles Dickens, who knew the slums of London better than any man living, and under his guidance visited some of the poorest quarters. There was one district known as Nova Scotia Gardens, which struck her pure soul with horror. It was a nest of miserable, squalid habitations, in which coiners, thieves, murderers, and vicious persons lived. At the suggestion of Dickens she bought the whole area, and on the site of the buildings, reeking with pollution and the germs of disease, she erected model tenements, with the best sanitary appliances, and among them she set up and endowed a common library and reading room for the benefit of poor residents. No one ever knew what this

(Continued on page 52)

THE AMERICAN PULPIT

SERMON BY

Rev. F. DeWitt Talmage, D.D.

A SPIRITUAL WONDER

TEXT:—JOHN 9:3:

"That the works of God should be made manifest in him"

THERE is something very consolatory to me in the fact that the character sketches of the Old and the New Testaments do not deal entirely with the Enochs and the Joshuas and the Josephs. These men, to be frank, are too good for me to feel fellowship with them. I read and re-read the records of their lives and I do not find one flaw in them. But when I find God offering his mercy and pardon to a Jacob and a David and a Peter and a doubting Thomas, I say to myself, "Ah, if God can cleanse such men of their sins, I know he can and will cleanse me of my sins, if I only throw myself upon his mercy and his love." Now, our Lord's disciples had the same doubts and the same failings in their nature as we have. Though they lived very close to Jesus in a physical sense, they were just as far from him in a spiritual sense as some of us are. The same problems and difficulties which are worrying us were worrying them. The same questions which are being discussed by us were being discussed by them. And here to-day we find one of the greatest of all modern questions being brought by them to Christ for settlement.

The Problem of Suffering

Jesus was one day going out of the Temple accompanied by his friends. There by one of the gates stood a young man, blind from his birth. He was a beggar. He had that mute appeal of sightless eyeballs so pathetic to look at. He stood there as hundreds of blind mendicants now stand in the East, begging for money, with the words: "Bakshish! Bakshish? For the love of God, give me bakshish!" I think that the disciples, as they were walking along, had their heads together talking earnestly upon some great Gospel theme. They wanted Christ to explain for them some of the knotty questions of theology which we all want him to do. Among these problems was probably that of suffering. Was it true, as so many Jews believed, that affliction was sent as punishment for sin? We know from the Book of Job, that such an idea was prevalent, but was it true? There were some facts that contradicted the theory. Some men who were undoubtedly good, yet were great sufferers. This difficulty was so obvious that another theory had sprung up. There were some who said: "Perhaps the sufferer is good, and his suffering may be the result of the sin of his ancestors." As they talked, they noticed the conspicuous beggar at the Temple gate, and they made his case the subject of a question to their Master. Why was this man blind? Was his blindness a punishment for his own sin or for some sin committed by his parents? That is a question which has long been a mystery, and perhaps you and I have discussed it a hundred times. What did Jesus say? Why, he said: "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him."

Have you grasped the full significance of this answer? If you do, you have the key to some of the mysteries of your own life. God has sent to you that lung trouble, or that dullness of hearing, or that dimness of eyesight, or that family trouble, or that financial distress, not on account of your sins, or on account of your parents' sins, but that God's mercy and power might be made manifest to all the world in your life. Do you believe that? Well, if not, I want to plead with you to believe it. Therefore, let us try and find out how the works of God can be made manifest in your present physical, mental and spiritual troubles, as they were made manifest in the miraculous cure of the young man of the East who was born blind, and who had his eyesight given to him when he obeyed the commands of the Lord Jesus Christ.

Healing of the Blind Man

When this blind man's eyes were opened, Christ performed a miracle which no power on earth had ever been able to do. He was not an oculist, who was cutting away a cataract which, as a dark curtain, had been dropped over the eyeball of an old man. He was not a charlatan who was making a salve out of the mud to assuage the inflammation of the opthalmic nerves. But he was a miracle worker, who could give hearing to a deaf and a dumb man who had been born without any ear-drum, without any sounding-board to catch the waves of sound as they came surging into the ivory vestibules of the ear. In other words, Christ was giving to this young man of the East his eyesight, when there was no visual organ there, when the ocular nerves were gone. The work Christ was doing for that young man's eyes, was exactly what he could do if he put a new leg upon your body, after your leg had been crushed in a railroad accident and amputated by the surgeon's knife. Never since the world was created, up to the time of Jesus, had any man ever received his sight after he had been born blind. This miracle was a test case. Christ was practically saying, "If I can give eyesight to this afflicted one, I can do everything and anything, oh ye of little faith."

Power to Save and Heal

The other day, I saw a picture of the new gallery of one of the largest auditoriums of the West. It was filled with hundreds of bags of sand and lime. They were put there to test the strength of the gallery, as every railroad bridge is tested before a passenger train is allowed to go over it. Those sand bags were practically saying, "If this gallery can hold up my weight, it can hold up the bodies of hundreds of people who shall be crowded into it." So Christ, by curing the eyesight of one born blind, was proving to the world that his superhuman power could accomplish anything, since it could cure one born blind.

If we use blindness or any other incurable physical infirmity, as the symbol of sin, we have a right to infer that the power which can give sight or remove the infirmity, is a superhuman power, and that the same power can eradicate sin. An old legend tells us that Martin Luther, when he was torn by remorse, and anguishing over his past sins, had a strange dream. At that time he was very sick. While he lay in his bed, he saw the evil one enter his room with a huge scroll upon his back.

With a demoniac leer, he suddenly began to unroll it. The scroll seemed to grow larger and larger, as it unfolded before Luther's eyes. Then, as the fiend began to unroll this scroll, Luther began to read. And as he read on, he found out that this long scroll was the record of his past evil life. "There are thy sins," the fiend chuckled. "Aha, see the record of them is all there." But as Martin Luther read on, suddenly a passage of scripture flashed into his mind. He raised himself upon his sick bed and said: "Oh, demon, you have forgotten to put something in that record. The record is all true, but you have forgotten the one promise which cancels all that ghastly list. Write it there. Write it there, now: 'The blood of Jesus Christ his son, cleanseth us from all sin.'" No sooner did Luther speak thus, the old legend says: "than the fiend gathered up his long, heavy scroll, and with a wild cry of defeat, fled into the darkness of the night." That may be only a legend, but it is the consolation of many a sin-burdened heart. Like the blind man of the East, we have been staggering along in the darkness of our sins. But Jesus has come and touched our eyes. Jesus has cleansed us. Jesus has made a test case out of our sins. On account of his shed blood, he has spoken to our repentant souls: "Thou art whole. Thou art whole." Oh, the wonderful miracle of the kindled eyesight of the blind man of the East! Oh, the divine grace which can cleanse us from all sin!

The Sufferer's Plight

But it is not sufficient here to make a general statement that this young man, having his eyesight given to him, is the symbol of our own lives being cleansed of sin by a supernatural power. We must go more into detail and tell you how this young man came to have his eyesight given to him. In the first place, we would state he was not a disciple of Jesus Christ at all. Up to the time Peter asked, "Master, who did sin, this man or his parents, that he was born blind?" I do not believe he had ever heard of Jesus, or he had ever spoken to Jesus, or that Jesus had ever spoken to him. He was just one of those miserable beggars of the East who live on charity.

There, these beggars may he met on every street. Like the Jerusalem dogs, they crawl under the very hoofs of your horses. They greet you in the country. They follow you into the city. They are at every street corner. They are cursed at and spat upon. "Get out of the way there, you beggar!" you can hear the cry on almost every hand. They are the vampires, offscourings of the East. Like the poltroons of Ro who used to cut off their thumbs, so they could shoot a bow and arrow, and would therefore be mune from conscription in the Roman army, som these beggars of the East mutilate themselves, in o to escape work and to be able to better ply their t of begging. Ah, yes, this poor blind beggar of East must have been well used to kicks and cuffs upbraidments. But no sooner had Peter finished t ing, than a most wonderful experience was his. blind man could not see, but he could hear. He c feel. And oh, the softest voice began to talk to h Every word was a gentle word of love. The sof touch pressed his eyelids. This strange Being c and put some salve upon his eyes, and then said, "S go to the Pool of Siloam and wash." The blind could not make out who this strange Being was, but felt that he must be either a God, or the representa of a God. Thus the blind man went and came see That is the symbol of true conversion. It is obey Christ as the blind man obeyed him. It is just gi yourself up to his will. It is doing what he wants to do, even though it may seem a foolish way of ting cured. The blind man obeyed Christ, even tho he could not tell who he was.

Knowledge Follows Obedience

"Oh," you answer, "I do want Jesus for my Savio but I cannot understand how he could be co-equal w God, and yet be born of Mary the Virgin. I want believe it, but I cannot. I don't understand how Jesus could be resurrected from the dead. I do understand how he could perform those miracle Don't you, my brother? Perhaps you do not see face as Paul saw it on the Damascus road. But t does not prevent your trusting him like the blind m of the East. Even though you cannot understand about him, cannot you hear his sweet voice? Can you feel the touch of his fingers upon your eyeli Cannot you hear him saying to you, as he spake to blind man of the East: "Go wash in the Pool of Si am." Cannot you hear his dear voice speaking? W you not surrender yourself and obey his will?

Oh, that we could all live in the simple faith in wh Sir David Brewster, the great scientist, lived and di When he was coming near to the end of his life, said to his Christian physician, Sir James Simpson shall see Jesus, and that will be grand. I shall see who made the worlds." Then he went on and explain to Dr. Simpson that one of the greatest desires of life in reaching heaven was to have so many thi explained which he could not understand here. The as the end drew near, he whispered: "Yes, I have the light for many years, and oh, how bright it is. feel so safe, so satisfied." Cannot you be like gentle, Christian David Brewster? Cannot you be the blind man of the East? Cannot you just ob Christ and leave the mysteries to be solved later? O how soft that voice is. How gentle is that touc Canst thou not hear him gently say, "Go wash in t Pool of Siloam." In thy blindness, wilt thou not go

But there is another fact you must bear well in min No sooner did this young man have his eyes opened the Siloam Pool, than he became brave enough a manly enough to speak the truth and tell what Je had done for him. He was not a craven-hearted u grateful coward, as were his timid parents. He w one of those high-principled, true, noble fellows, w never believed in going back upon a friend, or refus to give the credit to the person who has done them favor. But before we show what the true-heartedne of this young man was able to do for Christ, let turn for a little while and study the parents of t blind boy. You cannot praise the boy's manline without condemning the timidity of the father a mother. These two parents, of all people, ought have been most grateful to Jesus.

In the Blind Man's Home

Come, let us imagine for a little while, that we a sitting in the home of these parents. It is about noo The two old folks are taking their dinner. The bli son is not there, for he is up at the Temple begging,

Continued on next page

Mission for Little Dinner Carriers

May Tewksbury

OVER nine years ago, a labor of love in the shape of a mission school for the children of factory operatives was started in Columbus, Ga. It was begun as a memorial to little May, the only child of Mrs. Sallie Patterson Tewksbury, who, during her short life on earth, had been particularly touched by the narrow, dwarfed lives of the factory children, often talking earnestly with her mother about rescuing these little ones from the baneful influences of the street, and sharing the sunshine of her own life with them.

al illness cut short the earthly life of the petted of love; but her mother carried into effect the which the two had happily made together.

m the beginning it was a work of faith. Mrs. sbury established her school, with packing-boxes ats, in an old building loaned for the purpose. thirty children of the Columbus cotton mills—little dinner carriers"—came daily to be taught, nly the "three R's," but lessons in neatness, , truth, and love. The hours were suited convenience of the young workers who daily dinners to the mill operatives for a small sum, , nevertheless, ekes out the scanty living at .

e work grew rapidly, and as the schoolroom could modate at most but seventy-five pupils, many been turned away from its door for want of room. ps no Christian philanthropy was ever undertaken ich prayer was more continually and trustfully ed as the sure avenue from which all needed supplies could be obtained. Prayer, "effectual, fervent," replaced the old packing-boxes with one hundred modern desks. Prayer brought in their order, books, clothing, fuel and stove. If the Mission never accomplished any other good, it has been a wonderful testimony to the power of prayer, to the many children who have spent their allotted two years in its fostering care, and then have gone out to take their places as bread-winners. These two years have inculcated lessons which serve as an "armor of righteousness" in the contaminating associations of the mill to which the little folk are graduated from their school, where the Bible is the main text-book.

So successful were Mrs. Tewksbury's efforts that she added to her day school a Sunday School, childrens' meetings, mothers' meetings, a Christian Endeavor Society, and every line of work possible to include within the scope of such an organization. Thanksgiving and Christmas feasts and pleasant summer outings have formed the only bright spot in many little lives, to whom the Mission school has beeu a glimpse of paradise. One prominent business man of Columbus said recently: "I have watched the Mission children carefully for nine years, and have seen them grow neat, polite and well-behaved, and finally useful citizens, so I know this is no 'fad,' but a means of producing good men and women."

Friends of THE CHRISTIAN HERALD were the means of starting, some years ago, the nucleus for a building fund for the Mission School. The ground is already secured, and also a part of the money needed for the building. Once again the leaders of the enterprise have had recourse to prayer, and their faith is strong that the Lord, seeing what has been wrought in his name, will inspire the hearts of his children to continue and enlarge the work, which has the uplift of the children for its basic idea.

They are confident that it is a work which will commend itself to many of God's people, who are in sympathy with all that tends to benefit the children, morally and physically, and especially the children of the poor.

Any reader who may be interested in the progress of this unique work may learn further details by addressing Mrs. S. P. Tewksbury, 825 Broad Street, Columbus, Ga., who will gladly send personal answers to all such inquiries.

Starting to Carry the Dinners to the Mills

SPIRITUAL WONDER---Cont'd ∽ Sermon by Rev. F. DeWitt Talmage, D.D.

wont. When his guide led him there in the morn-he blind boy took his lunch along. The father ist finished his meal, and he is stretching out his as he walks to the door. Suddenly he turns, and "Mother! Mother! Come here quick! Is not our James running up the road? Look, he has away his staff! Look, he is running as though he see! No, one is guiding him. Look, the people ollowing him in great multitudes! Calling, 'He sees! ees? The blind boy sees!' Yes, it is our boy, is eyes are opened. He sees! He sees!" The nother trembles with excitement. Great tears of re running down the father's cheeks. And when son enters, they stroke his hair again and again, ook into his face with such a deep, heartfelt grati-They keep saying, "My boy! my boy! my boy! nger a blind beggar! He sees! He sees!"

Testimony for Christ

w what happens? No sooner is the first exciting me over, than the parents say to their son, "My who gave you these eyes? How dost thou see?" the son replies, "Why, mother and father, this my experience. I was down near the Temple ing. A man by the name of Jesus came along. ad the sweetest voice. He had the gentlest touch. made a salve. This he rubbed upon my eyelids. he told me to go and wash in the Pool of Siloam. mother! I want you to come with me and thank s for my eyes." "What!" says the mother, "Jesus? the same Jesus whom the leaders of the church are g to kill? No. No. My son, don't mention ame. Why, if you do this, the church leaders will mmunicate us, and we shall never have any of our hbors as our friends. You have your eyes. Of se this man Jesus cannot take them away from Now you had better pretend that he had nothing o with this miracle." Did you ever hear anything ner? Did you ever know of an action more contible than that of the parents of that young man had received his sight? I have given to you the of their actions in my own language. Oh, yes, I w of some other actions just as contemptible. They your actions and mine, when we refuse to give God the credit for all Christ has done for us and ours. We are in exactly the same position as were these parents who refused to give Jesus the credit of opening the blind eyes of their son, when they said, "By what means he now seeth we know not, or who hath opened his eyes we know not. He is of age, ask him; let him speak for himself." Are we so cowardly that we will not give Christ the credit for what he has done for us and ours?

But, though we would blame the craven-hearted parents who would not speak one word for Jesus Christ, how gladly we turn to eulogizing the nobility and the bravery and the true-heartedness of this man of my text, in whom the works of God were here made manifest. No coward was he. Not a tremor did he have. He was not one of those who would go with a man only long enough to get all he could out of him and then drop him. Nay. A friend with him was a friend all through. When the hirelings of the high-priest came to him and said: "If you do not denounce this Jesus, we will excommunicate thee," the young man's eyes flashed and his hand clinched and his cheeks flushed as he proudly lifted his head and scornfully answered, "I will not deny him. You may kill me if you like. I will never go back on the Jesus who has done so much for me. Whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see."

The Growing Light

And what was the result of this young man's testimony? Though he had the smallest conviction of Christ; though he could not tell who Jesus was in the broad Christian conception; though he could only say, "He opened my eyes and I see," yet that young man's testimony was able to win many disciples to the Cross. Have you not read the Chapter of my text? No sooner had this young man told his simple story, than there was a division among the multitudes. Some still scoffed at Christ. Some will always scoff. But some who came to scoff, knelt and prayed. For the Bible says, "Others said how can a man that is a sinner do such miracles?" And, my brother, you may be a spiritual weakling, but if you go forth earnestly and faithfully to testify for the Master with the light you have, you will win many souls to Christ. Yes, you can win them to Christ now.

But I cannot close without drawing attention to the most tremendous fact of this story. Though this young man only had a crude conception of Christ when his eyes were opened, yet as soon as he was brave enough, and true enough to live up to the Gospel light which he had, Christ revealed himself in all the beauty of holiness to him. Just read that chapter—it is a beautiful story. It is only one step from the crude belief to the perfect belief. If you will go forth and serve God by the light you have, Christ will come to you as he came to the young man of the East, whose eyesight he had kindled, and he will say, "Dost thou believe on the Son of God? Thou hast seen Him, and it is he that talketh with thee." "And he said, Lord, I believe. And he worshiped him." Yes, if we will only continue to serve God by the light we have, Jesus Christ will continue more and more to reveal himself to us in a brighter and a holier and a truer light.

A Bishop's Fidelity

Thus to-day, whether we are old or young, rich or poor, church members or non-church members, I feel that we are one and all standing in the light of some Gospel truth. Are we ready to obey that truth as much as we see it? Are we ready to proclaim that truth no matter what earthly power bids us nay? Are we ready to be true to Christ, as was Bishop Latimer when preaching before King Henry VIII. In the midst of his sermon, he suddenly stopped and said: "Latimer! Latimer! Latimer! Remember thou art in the presence of thy king. Heed well what thou sayest to him." Then he paused again and said: "Latimer! Latimer! Latimer! Remember that thou art in the presence of the King of kings. Heed well what thou sayest. It is more important to obey the King of kings than it is to obey any earthly potentate." Oh, my friends, are you saying this? Will you be as true to the King of kings as was Hugh Latimer, or the young man of the East, who was brave enough to be true to Christ when he said, "Whether he be a sinner or no I know not, but one thing I know, that whereas I was blind, now I see."

A Corner of the Library

Mrs. Chapman, Miss Jordan and the Kindergarten Circle

The Chapel

A SETTLEMENT WHERE LOVE RULE

The Remarkable Success of Pastor Sheldon's Work Among the Negroes at Tennesseetown

WERE the reader to stop at Tennesseetown, Topeka, Kan., and visit the Mission Congregational Church, parsonage, library and kindergarten, under the management of Rev. Charles M. Sheldon, he would realize such an uplift among the people that he would not be puzzled again over the race problem. Love is the answer, and Rev. Dr. Sheldon has demonstrated it in this negro Settlement.

The early inhabitants of the Settlement were slaves from Tennessee, whence the name is derived. There are between seven hundred and eight hundred people in the Settlement.

The library is a pleasant, comfortable room in the rear of the church. It contains 1,000 volumes. The long tables are covered with current papers and magazines. Mr. B. E. Crane is librarian and has charge of the room each evening. He is also superintendent of the Sunday School, which is held every Sunday afternoon. Mr. and Mrs. Crane occupy the parsonage, a two-story white residence, in the same yard with the church.

The church room is large and cheerful. The kindergarten meets in this room every morning during the week and is known as the Sheldon Kindergarten. It was awarded the silver medal in St. Louis, at the World's Fair, for excellence in kindergarten work. Mothers' meetings are held in the afternoons and parents' meetings in the evenings. The mothers have formed an organization known as the Sheldon Congress of Mothers. To reach the parents is the key to the success of the kindergarten, and that is not always an easy matter. On the walls in both rooms are hung beautiful pictures presented by friends. Among them are some of the classics. Hofmann's famous head of Christ occupies the most prominent place on the wall back of the pulpit, with Dr. Sheldon's portrait on one side and Friedrich Froebel's on the other. It was Froebel, the "child philospher," who said: "If within one hundred years my system of education will be established for little children, I shall rejoice with the angels." As one colored mother expressed it, "Both these men were inspired of God."

Mrs. June R. Chapman is Director of the Kindergarten. This year's work opened with enthusiasm, especially so, as Dr. Sheldon had made so many improvements in the buildings. They are attractive with white paint, inside and out, neatly papered walls, new floor in the church room, new carpet in office, and gas heat and lighting throughout the buildings.

A Festival Day Among the Settlement Children

The colored people's hearts were so stirred and overflowing with gratitude and joy, that a special meeting was held to give praise and thanks to God for his great goodness, and to petition that they might be led aright through the year's work before them.

To one who has seen Tennesseeto the beginning of this work, the formation is most wonderfully ma The children are bright and suscep to good, and choose it rather tha evil, if they are led rightly. They from white children and are harder to control, unles is accustomed to their peculiarities. The practi the Kindergarten is to "Overcome evil with g The pumpkin pies and pop corn which the Kinderg children enjoyed on Thanksgiving were of thei raising in the garden back of the church. They raise cotton, flowers, etc.

The most essential part of the reform in Te seetown is the spiritual work. The colored p will never "use their educ as a weapon," as some have fe if the head, heart and hanc educated together.

One must gain their love respect before any kind of r is attempted. Then they are influenced and accept the go the guidance comes from one they know really cares for the

Mrs. Chapman is, in som spects, a remarkable kinderg teacher, combining a very talent as teacher, with equally qualities as a missionary. Sh a wonderful hold on these children and their mothers. Sheldon says: "It is simply ishing to know what she has able to do with them and for t I cannot speak too highly o great work. It has materiall sened the crime, pauperism moral degradation of an district. There are almost no for physical help in the winter and it is very seldom now that a crime is report the police from Tennesseetown. The old 'joints gambling places have been removed, and the p themselves help us, where once they hindered us." Sheldon is still obliged to go out and give lectur readings to support this work, and he is very gra for any help which friends anywhere can give or

"GIPSY" SMITH IN PORTLAND

SINCE December, "Gipsy" Smith, the famous English evangelist, has been conducting meetings in the City Hall of Portland, Me., and in the churches close by. The "Mission" has been a great success. It was under the charge of a committee made up of the pastors of nearly all the churches in Portland together with many of the leading Christians in the city. This committee was headed by Rev. Dr. Frank L. Wilkins, of the Free Street Baptist church, as chairman; and Rev. Charles M. Woodman, of the Friend's church, acted as secretary.

A "Children's Meeting" on Saturday night brought 3,000 children to listen to "Gipsy" Smith, and Miss Zillah Smith, his daughter, who both spoke to the little folks. Over 600 confessed Christ at the children's meeting.

There was a chorus choir of 150 voices, under the direction of Charles C. Wyer, which furnished the music for the Mission.

The Mission opened on Saturday evening, December 1, and City Hall was packed to the doors, and it was filled almost every night thereafter. On the second day of the Mission (Sunday), in the afternoon, a men's meeting was held, with fully 2,500 present. In the evening, City Hall had the largest audience it ever held, and overflow meetings in Chestnut Street Methodist church and the Second Parish church were also crowded. On weekday afternoons the meetings had audiences of from 1,800 to 2,000, and in the evenings the crowds could not be accommodated.

On the closing Sunday night, every seat was filled and hundreds were standing, while fully 3,000 were turned away from the doors.

"Gipsy" Smith appeals to the manhood and womanhood of his auditors and preaches in a quiet, subdued way. There was not a sensational feature in the entire three weeks' services, yet there was a deep undercurreut of spiritual power, which resulted in over 1,000 people deciding to take up the Christian life. The actual number of those who made open profession was 1,030, made up as foll

Methodists	2
Baptists	2
Congregationalists	1
Free-Will Baptists	
Presbyterians	
Episcopalians	
Friends	
Scandinavian Mission	
Universalists	
Roman Catholics	
Second Adventists	
Luterans	
Unitarians	
Salvation Army	
Seventh Day Adventists	
Church of Christ	
Disciples	
Christian Science	
No preference	

Besides these, there were converts Westbrook and Cumberland Mills, other places, making a total of 1,030.

A VISIT TO ANCIENT OPHIR

The Mines of Zimbabwi, Where King Solomon Dug His Gold for the Adornment of the Great Temple

UR readers will doubtless remember a recent article by Mrs. Louise M. Wodehouse, which appeared in these pages, and which gave i eresting account of a missionary y across Central South Africa. Mrs. Wodehouse told how the party of ary evangelists—which included two other white ladies, her husband, the Rev. dehouse, the Rev. Mr. Greeley, and several native workers—left Umtali, sia, July 4, and journeyed toward the interior, halting and preaching at the of friendly native chiefs. At almost every place, their reception was a cor- e, and the Word of Truth was welcomed in localities where the Gospel had before been

. Wodehouse's l of travel, which pt with remark- delity, abounds criptions of the tiful country h which the rs passed. The of grand old bao- nd palm trees, ld animals, the , and the richly- ged birds of the al forests; the e manners and customs of tive tribes, and ally the domestic of the people are all picturesquely set forth. No opportunity of telling the of Salvation was allowed to pass unimproved. In some localities where the presumably had never seen a white woman before, the children ran off scream- terror. At another place, when the missionaries spread a table-cloth, with s, forks, cups and saucers for a meal, astonishment sat on every native face at strange proceeding. The playing of the little organ which the missionaries carried, was a wonderful surprise, and seemed to give universal pleasure; but the setting up of a camera to take a photograph, was the occasion for an immediate stampede.

General View of the Zimbabwi Ruins

Fortress Wall and Monolith Within

On July 28, the party reached Morgenstern Mission Station, and spent the next two days with Dr. and Mrs. Lowe and the other missionaries there. Resuming their journey on July 31, they soon reached the famous Zimbabwi ruins, which are believed by some of the most eminent scholars and explorers, to be the ancient Ophir of the time of Solomon, whence he drew much of the gold which was utilized in the decorations of the great temple. Mrs. Wodehouse writes:

"Zimbabwi is only four miles from Morgenster, and we pitched our tents right among the ruins. After a cup of tea we went to the temple. We were amazed at what we saw; as we looked, it seemed to grow more wonderful, and imagination peopled the vast amphitheatre with Baal and Ashtoreth worshipers, while white-robed priests perhaps offered human sacrifices to their gods. No one knows how ancient these ruins are, but they are supposed to be very old, to date back probably to the time of Solomon. One would like to know the history of this 'city of the dead.'

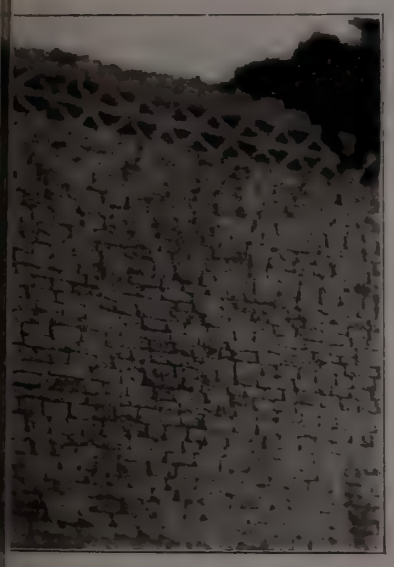
"We held our evening service in the temple. Six of us ascended the platform. Our native boys, who make a considerable crowd at our camp, appeared a mere handful as they stood before the great platform. How wonderful it seemed to be speaking in the name of Jesus in that building, which, many hundreds of years ago, had been dedicated so false gods. At the close of the service we sang 'Abide with me,' in the native language, and then in English. As the native boys wended their way out of the temple singing, we mounted the ladder to the top of the outer wall (which is thirty-five feet high and ten feet thick), that we might see the ruins by moonlight. It was we-inspiring sight, and I have never seen anything more grand; but the brains planned and the hands that built, are long since still in death, yet their work ains to puzzle the intellects of this present twentieth century. We were very l when we reached our tents, and glad to go to bed.

On August 1st, we spent the whole morning at the ruins. They are wonderful! wonder of it all grows on you the longer you look at them. What is called the 'fortress' seems more wonderful even than the temple. How did they bring all these stones up this mountain? It seems as if it were the work of giants. Then one can hardly imagine how long it must have taken to construct—years on years, unless there were thousands of people engaged on it. There are a number of chambers in the fortress, and subterranean passages. One could easily get lost there. What could all these narrow passages have been for? There is also a smaller temple in the heart of the fortress, with a platform, or what might have been an altar, and there are monoliths like those in the temple on the top of the walls. On August 2d, we left Zimbabwi about noon. On our way we met Dr. Hall, who has for so long been making excavations at the ruins, and who is an authority on their age. He has written two books on them, and is now writing a third."

. . .

Zimbabwi (which is shown in the excellent photographs taken by Mr. Wodehouse, and which appear on this page), is called Great Zimbabwi, to distinguish it from other and smaller Zimbabwis that are found in many places throughout Mashonaland. In the Bantu tongue, Zimbabwi means "the stone houses." The discoveries of Mavehe, in 1871, and Bent, in 1891, seem to establish the fact that Zimbabwi and the mines of Ophir are identical. The ruins cover a large extent of ground, and are on a plateau 3,300 feet above the level of the sea. There is a citadel or well fortified acropolis, a great mass of ruins, in a valley below, and on the other side a hill, a large, round enclosure. This latter structure is supposed to have been both a temple and a fort. It is 280 feet in diameter. Around it is a granite wall, the small stone blocks of which are laid dry, no mortar being used in the construction of any of the Zimbabwi buildings. The wall is from five to sixteen feet in thickness, and from fifteen to thirty-five feet high. It has three gateways. The interior of the building is divided into three sections, and the divisions are made by a complicated arrangement of stone walls.

Sacred Round Tower in the Temple



Part of the Outer Wall of the Temple

At the southeastern end, in a stone enclosure, are two conical towers. They are of solid stone. One reaches a height of thirty-two feet. The second is smaller. An illustration of one of these towers appears in this article. The towers resemble the round towers found in Ireland, except that the Irish towers are of much greater height. They also are much like the phallic towers that stood inside the sacred walls of the temples built by the Phœnicians.

The valley between the circular structure and the citadel is filled with heaps of ruins. It is supposed that they mark the site of the city where dwelt the people who were protected by the fortress and who worshiped in the temple. These ruins lie to the north of the temple fort.

The citadel is perched on the crest of a steep hill, a position admirably fitted for a fortification, even in our day. On one side is a precipice with a straight drop of ninety feet; on the other a mass of great boulders. The approach is narrow and fortified at frequent intervals. The entrance side is defended by a wall thirteen feet wide at the top, and spreading out to thirty in the lower part. Once inside the outer wall, the traveler finds himself in a maze of rooms and halls. From one of the rooms a stone staircase leads down to the great caves of Zimbabwi.

The Fortress and the Narrow Door

Eastern Gate of the Temple

There are a large number of these caves and they are supposably the famous mines of King Solomon, whence came the great quantities of gold that covered the walls, floors and doors, the cedar altar and the carved cherubims of the great temple. The first explorers found here many small crucibles that still held particles of gold, and a furnace for smelting the precious metal. The Arabians referred to the stone city and its famous mines all through the Middle Ages, and it is probable that the Portuguese worked them some time in the sixteenth century.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Missionary's Native Helper

OUR suggestion of a definite sphere of usefulness for the new year, which we made in these columns recently, has evoked a cordial and enthusiastic response. We were not too sanguine in our belief that Christians in every part of our land were eager to make this year one of special effort and consecration. There is apparent in the letters we have received, a profound conviction that there is no object in life so satisfying, no achievement so desirable, as that of advancing, by ever so little, the Kingdom of our Lord. There is much that we must do in our daily lives that is necessary, and success in which is gratifying; but it is necessarily ephemeral, and must in any case be left behind when we die; but to have a share in the advancement of our Lord's cause, that is abiding, and will be with us through eternity, and will increase even the joy of heaven. Our correspondents evidently feel this, and rejoice in the possibility of realizing it. There are none of us who want to be among the branches of the vine that bear no fruit; none who would willingly enter heaven without having given some sign that we were grateful for the Gospel that saves us.

The project, therefore, of largely increasing the native missionary force in heathen lands, commends itself to all who have this desire. There is no better service we can render to Christ than that of making him known to people who have never heard of him. It is appalling to think of the great regions which the missionary cannot reach. We are told of vast provinces in China where the missionaries are scarcely one to a million of the population. In Africa, there are whole tribes that have never heard the Gospel, and in Central Asia the number of missionaries is ridiculously inadequate to the work to be done. We rejoice, as we have a right to do, in what has been accomplished by the faithful men and women who have devoted their lives to preaching to the heathen. Their difficulties have been enormous and their success phenomenal; but even that fact has its lesson. If so much has been done, with means relatively so small, how much could be done by a larger force. There is no missionary who does not tell us of fields he would be glad to cultivate if his physical powers permitted, of districts where a harvest might be gathered if only a missionary was there to preach and teach. Truly the field is great, but the laborers are few.

It is this fact that raises the question whether we have sufficiently availed ourselves of native help. The native has many advantages that the white missionary does not possess. He understands the prejudices of his people; the idioms of their language are familiar to him; he knows their traditions and the best means of approaching them, and above all, they are his own kin for whom he feels a natural affection. Besides this he is acclimated, and his native climate has not the terrors for him that it has for the white man. Carefully selected by the missionary who knows his converts, thoroughly trained in the Gospel and sent out under the direction and supervision of the white missionary, he might accomplish great things. He might enter circles from which native prejudice bars the white man, and might find a welcome for his message that is not given to the foreign advocate of the Gospel.

As usual, we are told that the missionary societies have no funds to increase the army of native helpers. Their income is always below the demands upon it. Though the native is willing to work for a pittance, even the small sum he needs is not forthcoming. Why, then, should not the Christians at home apply themselves to the problem? If a few members of a young people's society, or a few Sunday School teachers united, the necessary support of a native worker would easily be raised, and they would have the satisfaction of having a representative of their own in the great missionary field.

Joining the Church in Childhood

THOSE who would shut the door of church membership on childhood are far less numerous than in a former period. The church invites the lambs of the flock to come within her fold, and once there she continues lovingly to lead them in the paths of righteousness.

Many pastors have classes in which they personally instruct children and young people who desire to be enrolled as members of Christ's church. No greater mistake can be made than to discourage a boy or girl who, loving Jesus Christ, wishes to profess his name before men. Equally, there can be no mistake much greater than to omit all Christian guidance and training after converts have been received as communicants. They are still in need of affectionate watchfulness, and as soon as possible they should be led to assume some definite work adapted to their years. The Christian Endeavor society, the Epworth League, the Junior Mission Band, and that nursery of the church, the Sunday School, present opportunities in which the young may find fields of occupation for the Master.

To join the church is only one step. It is the outward and visible way of showing where one stands. Whoever joins the church also joins the company of the Lord Jesus, and statistics show that those who postpone decision and declaration until childhood is over and youth past, seldom come to the Lord's table in later life. Every Sunday School is Christ's recruiting station.

Death, the Portal to Life

SCIENTISTS tell us that the slavish dread of death, which afflicts a large proportion of the human race, is the result of ignorance; that the act of dissolution is as painless as that of being born, and that, in practically all cases, nature has run up the flag of surrender before that event comes, and pain ceases with resistance. Dying, they say, is tranquil and painless.

Such is the general affirmation of science, and it is doubtless true, speaking in a purely physical sense. But the fact remains that to the unpardoned sinner there may be long hours, days and weeks of mental agony and remorse before nature interposes her balm of relief and unconsciousness.

In a recent address in New York before a gathering of scientists, it was stated that some 20,000 persons in this country annually die of violence, either by accidents on the street, in the railroad trains, in factories, mines, or elsewhere. The figure is a startling one. Perhaps it is not often well or effective to appeal to the danger of sudden death as a reason why men should not delay to seek God's forgiveness, because death is not the grand occasion for which the salvation of the Lord is provided. Forgiveness and grace would still be wanted, and would be indispensable, even if we did not have to die, to bring us into harmony with God, into peace with ourselves, and into the rest and joy which are only possible when sin in us has been overcome.

Appeals that are based on alarm make slight impression. Most people are not easily made to realize the nearness of death, nor to think of it in connection with themselves. They even sometimes trifle and mock at it. They seem to defy it and sometimes even to court it. Yet such an attitude is not to be accepted as evidence of real preparation or fitness for the change from time to eternity. There are people who, knowing nothing of spiritual religion, do not fear to die, because they are physically brave, and spiritually blind.

So it is frequently with the ungodly; it often happens that they are in no dread of death while they live, and they even lie down and die stoically. None the less, their fearless leap into eternity involves a terrible waking. But he whose trust is stayed upon God, and whose soul is filled with the divine peace, can meet the great change calmly, knowing that it is only the portal to the more glorious life beyond.

Causes of National Decay

EVER since the world began, it has been the peculiar privilege, apparently, of a certain class of people, brilliant but eccentric, to do things that set other people talking. It is only a little while since a clever Englishwoman startled society on two continents by her bold suggestion of "trial marriages," but her book was promptly vetoed as "wicked," and already it has seemingly passed into the limbo of forgotten literature. Now an American, more clever and far more serious than her English sister, comes forward with a book in which she foreshadows the extinction of the American nation. This, she holds, will be mainly due to the idleness of our women, and their disinclination to assume the cares and responsibilities of rearing large families. This lady gives point to her criticism by calling attention to the fact that many women prefer dogs as pets. Such people are abnormal, of course. New York, she says:

> has a large class of these parasites. Rome had them. Greece had them. They are always a cancer spot in any civilization. They live from the labor of others, and they are the most exacting of all womankind. Our idle women and our declining birth-rate are results of industrial and economic conditions, which, unless rected, will destroy the American race, if not the nation. An cans have become economically conscious. They have awake to the responsibilities of parenthood under present conditi and only the irresponsible have large families. Americans of middle class are too enlightened to take the responsibility of ing large families that they cannot provide for properly. Un present conditions their incomes are not large enough. I speaking now of the honest and not the idle class.
>
> If the conditions are the result of causes so widely tributed, it would seem hardly just to criticize woman the chief offender. We imagine, however, that clever critic had in mind, when she wrote, the startl extravagances and eccentricities in which the idle r occasionally indulge. It is only a few days since newspapers printed the story of a Chicago woman, w while visiting in Colorado, trimmed a Christmas tree her six dogs, and hung upon its branches gifts that ma children would have envied—candies, nuts, tidbits chicken tied up with baby-blue ribbon, silk dog-qu and blankets and gold and silver collars for each of animals. We can readily believe that incidents of t sort would excite varied comment among womanki generally; but fortunately such freaks are few and between. Certainly it would be foolish to regard se ously any prediction that is founded on the vagaries o comparatively small portion of the American peop We prefer the optimistic view, which assures us that o nation, far from having reached its maximum, is st developing toward better things, and that the mothe sisters and daughters of our land—the noblest of the kind!—will exert a potent and beneficent influence that direction.

AMONG THE WORKERS

—ALBERT W. PETER, a young Interdenominational Evangelist, 50 East Thirtieth Street, Chicago, led a series of revival meetin in Chicago churches lately.

—DR. SMILEY, of Denver, has just closed a successful revi meeting at Chester, Pa. Noon meetings at the shipyards a steel works were largely attended.

—REV. T. H. MCCONNELL, of Rushville, Indiana, has just accept a call to the Jefferson Park Presbyterian Church, Adams a Throop Streets, Chicago, and will be installed in February.

—ACTING SUPERINTENDENT Thomas C. Bailey, of the India Lep Mission, writes, that the mission has sent two native workers China to minister to and teach the lepers in the Foochow distric

—REV. D. ROBERTSON, of the Old Calabar Mission, West Afric writes, that at a recent communion service at Itu, 48 out of 80 quirers were admitted to the Lord's table. A great spiritual ha vest is promised in three other towns.

—REV. GEORGE W. SHEETZ, of Shenandoah, Pa., writes us th a series of remarkable revival meetings, lasting four weeks, h just closed there, Evangelist J. H. Weber conducted the mee ings in the M. E. Church. Nearly five hundred confessed Christ

—REV. JOHN PATON, the veteran missionary to the New Hebride South Sea Islands, writes, that many heathen on these islands a being ruined and many lives are sacrificed by intoxicating liqu and firearms, which are supplied to the islanders by Fren traders.

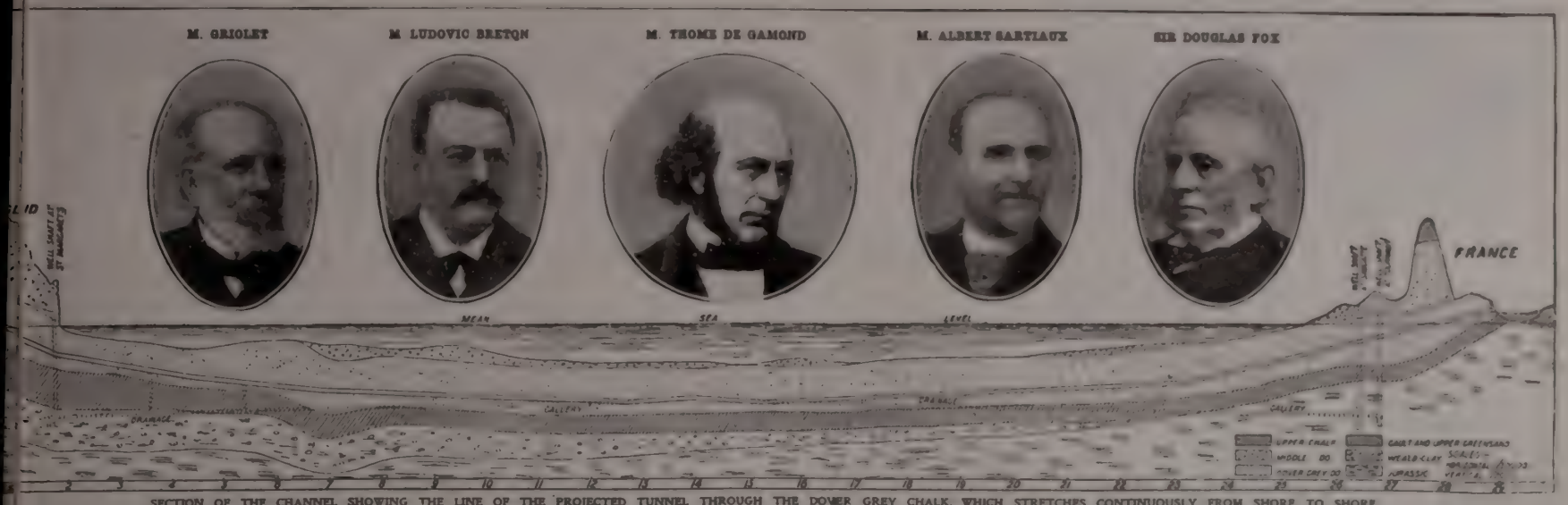
—THE WESLEY EVANGELISTS' Revival Singing Band, Evangeli J. H. Cannon leader, have begun a series of meetings in Jan Street M. E. Church, New York, to last several weeks. Re C. W. McPherson is pastor of the church, which has been th scene of many famous revivals in former years.

Contents of this Number

Wednesday, Jan. 16, 1907

	PAGE
Preaching the Gospel in a Great Moslem College	Cover
Our Mail-Bag	48
Waiting for Letters from Home Through the Y. M. C. A. (Illustrated)	48
A Great Philanthropist Gone (Illustrated)	48–52
A Spiritual Wonder, Sermon by Rev. Frank DeWitt Talmage	44
A Mission to the Dinner Carriers (Illustrated)	45
A Settlement Where Love Rules (Illustrated)	46
"Gipsy" Smith in Portland	46
A Visit to Ancient Ophir (Illustrated)	47–50
OUR EDITORIAL FORUM—The Missionary's Native Helper—Joining the Church in Childhood—Death the Portal to Life—Causes of National Decay	48
THE BIBLE AND NEWSPAPER—International Tunnel (Illustrated) Warning of a Landslide, etc.	49
The American Woman's Burden, by Mrs. Sangster (Illustrated)	50
Murder, the Fruit of Envy. Sunday School Lesson (Illustrated)	51
Greatest of Moslem Colleges (Illustrated)	52
Little Toru of Sendai (Illustrated)	53
The Chinese Famine Spreading	54
The Saviour of All, Epworth League Topic	54
Revival in a Court-room (Illustrated)	55
The American Indian, C. E. Topic	55
A Night at the "Idle Hour," by May Woolever	56, 57
Among Filipino Outlaws (Illustrated)	58
The Two Brothers, by Mrs. Baxter	59
Answered Prayers	59

THE BIBLE AND NEWSPAPER



SECTION OF THE CHANNEL SHOWING THE LINE OF THE PROJECTED TUNNEL THROUGH THE DOVER GREY CHALK, WHICH STRETCHES CONTINUOUSLY FROM SHORE TO SHORE

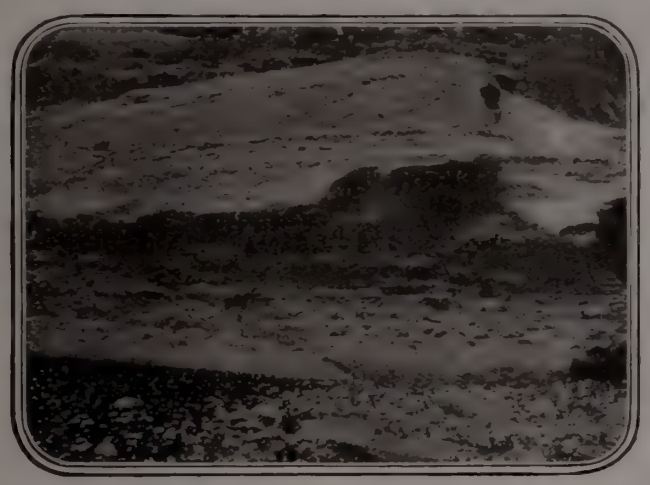
The Projected Tunnel Under the Sea, Between England and France, and the Chief Engineers

An International Tunnel

ES ago, geologists tell us, England was probably joined to France, but that was a prehistoric time. The earliest maps and records show that as far as human history goes, the sea has rolled between two countries, and England has had occasion more nce to congratulate herself on the fact. The voyom one shore to the other, though short, is often rying to the passenger, who, if he is liable to seaess, is sure to discover it in making the trip. ea of saving him the unpleasantness, and facilitaavel between the two countries, suggested to the ot engineer, M. Thome de Gamond, seventy years he project of a tunnel under the sea. He found etween Dover in England, and Calais in France, are about thirty miles apart, the bed of the sea is sed of gray chalk. This stratum is easy to excaand is impervious to water, an ideal material for work. M. de Gamond organized a company to uct a tunnel, and after some financial vicissitudes, ing a change of management, work was commenced. vas entirely successful, justifying the opinions of gineers. The shaft was driven about a mile and a r under the hen public n was aroused e interference English Parent was in-. Such emiien as Huxley, rt Spencer, t Browning, Lord Wolseley ted against onstruction of unnel, on the d that it re- from Eng- a protection had saved her invasion in the and which she need in the e. On the other the project any influential nds, among were the n and Prince t. The Prince ated it strongly and urged Lord Palmerston to supit. Palmerston, however, refused to argue the matand told the Prince, with scant courtesy, that his on would have more weight if he had been born in and. The Parliament could not be convinced that s safe to thwart the provision nature had made for nal safety and refused to endorse the project.

e scheme abandoned at that time has been revived, the new friendship promoted by King Edward has n the two peoples together. A bill was introduced in ament last month to authorize the construction of the el, and as it is favored by the leaders of both politiarties, it will probably pass. The company proposes y two tunnels at a depth of 150 feet below the bed e sea, each eighteen feet in diameter, and forty-five apart, with a drainage gallery beneath to carry off rated water. It is estimated that the cost will be y million dollars, which will be divided equally ben the two countries, and that the whole work may nished in seven years. Strong fortifications are to ected at each end, so that in the event of war, either n may guard the exit or even destroy the tunnel. ay be assumed that if the difficulties arising from nal fear are overcome, the tunnel will be constructed, for the engineers say that the natural difficulties are not formidable, so skilful has man become in dealing with the forces of nature. In this matter of skill in the control of nature, though unhappily not in character, man becomes in every generation more like God.

Who maketh a way in the sea, and a path in the mighty waters (Isa. 43: 16).



The Chalk Stratum to be Cut

The Exit at the English End

Warning of a Landslide

A dangerous landslide occurred a few days ago on the West Shore Railroad, near Newburgh, N.Y. A farmer who lives near the place was sitting in his house in the evening, and in the intense stillness, about eight o'clock, heard a low rumble followed by a crash. He started up with a vague apprehension of danger, and ran with a lantern to the cutting beside the track. Following the edge he came to a huge gap. Holding up the lantern, he could see a wall of debris thirty feet high piled on the rails. He knew that the first train to reach the spot would be one from Weehawken, N. J. He was an aged man, but he ran as fast as he could to meet the train, swinging his lantern as he went. The train was approaching at a speed of fifty miles an hour, but the engineer saw the warning lantern and slowed down. The train was brought to a standstill only a few yards from the heap of rocks and earth that covered the tracks for a distance of a hundred feet. Trainmen were despatched both ways to signal approaching trains and gangs of men summoned to remove the debris. It was not until dawn of the next morning that all was cleared away. It was then realized that a fearful disaster had been averted only by the farmer's exertions. It was a valuable service that he rendered; but all his efforts would have been futile if the engineer had not heeded the warning, which, not being a regular railroad signal, he might have disregarded. The Christian who warns another of moral or spiritual danger is sometimes bidden mind his own business, and disaster follows in spite of warning.

He heard the sound of the trumpet and took not warning; his blood shall be upon him; but he that taketh warning shall deliver his soul (Ezek. 33: 5).

Deifying a Teacher

An Imperial edict issued from the palace in Peking, China, announces the promotion of Confucius to divine rank. It is similar in effect to the decrees which confer the exalted button on ruling mandarins. The sayings of the famous teacher have been held in devout reverence in China for more than two thousand years, but his person, until now, has never been an object of worship. It is declared, on the authority of the Emperor and Empress-Dowager, that Confucius holds the same rank in heaven as on earth. A curious reason is given for this dogma. It is that it is an act of deference to the scruples of Christian students, who have objected to paying divine honors to the tablets erected to Confucius in the colleges, on the ground that he was not entitled to them. He is now declared to be divine, with the expectation that the Christian students will no longer object to ko-to to his memorials. The Christian students will be less disposed than before to worship the great teacher who has this strange honor thrust upon him. Not by the edict of Emperors or Popes can man be raised to the Godhead, and the attempt shows how backward China is in modern culture.

Shall a man make gods unto himself and they are no gods? (Jer. 16:20).

Prevalent Superstitions

A Washington, D. C., journal publishes a long list of superstitions which, it says, survive even in this enlightened time among people who are regarded as intelligent. It appears that there is no country where they are so prevalent as in Austro-Hungary. There it has been necessary "to change the number of box 13 in the Imperial Opera House and the Imperial Court Theatre, because the public objected to sitting in a box bearing this unlucky number. But this superstition reaches its height in medicine. Speaking of the health exhibition, Dr. Heinrich Grun declared that in many instances the existence of superstition was a menace to public health. In the Austrian hospitals one finds no block or pavilion 13, no ward 13 or staircase 13. Very few patients will consent to be operated on on the 13th. And in that respect Friday, too, is considered just as unlucky." The beliefs in superstitious remedies are also prevalent in that and other countries, and have been brought here, where they flourish. "German Canadians believe that the hair of a dog, the pelt of a black cat and the skin of a snake possess curative qualities. For erysipelas, a fire is lighted and a pinch of ashes from it is rubbed on the skin, to the accompaniment of a saying. This remedy for cramps is used to-day in other places than Georgetown. On going to rest, put your slippers under the bed and turn the soles upward. In the wards of Garfield Hospital last fall there was a patient who insisted on keeping several apples under his bed to help the dropsy. The things that people will carry within their pockets, wear around their necks or bodies, or put on their fingers are legion." It is strange that men should be so credulous while the sure remedy for sin, the worst of all diseases, is often offered to them in vain.

Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered (Jer. 8: 22).

THE AMERICAN WOMAN'S BURDEN

BY MARGARET E. SANGSTER

AMERICAN men are keenly interested in public affairs. Notwithstanding an impression to the contrary, American women know little and care less about the affairs of state or nation, than they do about any other subject of general concern. Very few women are able to tell an inquirer the name of their representative in Congress, and three out of six are aware of a certain hesitation, when suddenly confronted with a query as to the personality and even the name of their Governor. State, county and city officials occupy so small an amount of their time and thought, that they do not burden their memories with items relating to them, and to affairs that naturally drift into the keeping of their husbands and brothers. Wherever one finds a woman who takes an enthusiastic interest in public affairs, excepting alone in the culminating periods of a heated national canvass, one is almost sure to discover that she belongs to a family where the men adhere strongly and intelligently to well-defined party lines.

In other words, American women not being voters to a great extent, have on their minds and in their hands matters that seem to them more urgent, more peremptory and more worth while their attention than matters directly or potentially related to politics.

. . .

Even in those newer States of the West, where women have been admitted to suffrage, experience shows that they take a languid and intermittent, if not perfunctory interest in their responsibilities toward the State. There are shining exceptions, but they merely prove the rule.

The women of our country in very large numbers are bearing the burden of duties that they can neither delegate nor shirk. In a few of the larger towns, women of wealth are able to carry on their housekeeping, aided by a staff of well-trained and efficient servants, and they have, therefore, immunity from the drudgery of housekeeping, and have leisure for study, travel and society. The great mass of American women have no such decided advantage, and are compelled to give their attention and their strength as well as their time, to the daily ordering of their homes. With them, the margin left over for acquaintance with politics is very narrow.

. . .

I heard the other day of a college professor and his wife, both of whom are people of brilliant ability and versatile information. The man engaged in moulding the characters of young fellows who are presently to be among the leading citizens of the future, received a salary that would be scorned by the chef of a second or third rate hotel in New York or Chicago. His wife, who some years ago was graduated with distinction from an Eastern college, and who has studied along special lines in Berlin and Vienna, does her own housework, conducts the primary education of her three small boys, mends their trousers and their stockings, and gives lessons in music to the daughters of her neighbors. She, at least, has a life so full already, that public affairs are on its outer edge, and touch her only occasionally when her husband comes in, pleased and excited from a meeting of his townsmen, where he, perhaps, has made a ringing speech.

In suburban life, let it be ever so refined, ever so beautiful in its environment, the trail of the serpent is everywhere visible and the cry of American women is for "help." Not, be it noted, help about the great causes that must one day lock horns in a tremendous political contest, but in those smaller though not less vital interests that have to do with the nursery, the kitchen and the drawing-room. When men return hungry from business, they must be fed. At the moment neither love nor money assures the suburban matron that she may obtain a cook, a nurse a housemaid or a scullion worth her salt. Poles, Russians, Hungarians and negroes, alike untaught and untrained, many of them too ignorant to respond intelligently to training, demand enormous wages in return for which they almost drive their employers to insanity.

The hour has not struck as yet when the suburban housekeeper may devote much time or thought to current politics. Whether or not she be permitted to vote, whether or not she own to a pronounced sentiment for or against equal suffrage for women, has practically nothing to do with the case. She is bearing the white woman's burden, or, strictly speaking, the educated woman's burden, in that she is wrestling with the subject of home-making under difficulties, and trying, as best she may, to uplift the host of immigrants who are hopefully knocking at our doors.

Nevertheless, there are themes that perennially interest women, old and young, cultured and illiterate alike. The woman of fashion and the woman who leaves her baby at the day nursery while she goes out to her day's work, share precisely the same opinion when there is forced upon them any question that assails the integrity of the home or the permanence of the family.

When, a short time ago, Mr. Reed Smoot observed airily that he had no reputation to lose among American women, and, therefore, he should throw his influence in the scale for the army canteen, he announced a real truth. It would be extremely difficult to find a decent woman anywhere beyond the confines ruled by the Mormon hierarchy, who upholds Mormonism. Millions of names affixed to petitions must have convi Mr. Smoot that, politically, he has not a remna friends among the women of the United States. Al as a unit, American women are opposed to the cur drink, and refuse to listen to arguments that direct indirectly favor the saloon.

Women acting individually and through their c have been successful in bringing to pass greatly ne reforms in the administration of justice to juvenil linquents, and in the management of prisons wher male offenders are held under restraint.

. . .

It must be acknowledged, too, that hundreds of towns and villages are clean, well-kept, adorned flowers and parks, and protected from dangers to public health through the active agency of l less and energetic women, who carry into town housekeeping the spirit that pervades housekeeping of the single home.

To sum the matter up, we cannot clain American women either the knowledge o interest in public measures and representa men that is almost universal in Great Brit Cultivated women, either in England or Colonies, are usually keen politicians. An can women are the reverse, yet American wo are never indifferent when the issue is a m one, or when it appears to them that some a of visible and immediate importance is at st

THE CUP OF COLD WATER

A well of water, cold and clear,
That never fails from year to year,
And fills each tired heart with cheer!
Drink, little ones, and thank the Lord,
And ever trust his gracious Word.

Sing to Your Children

In these days when babies are brought u scientific rules; when their food is weighed measured, and their little lives are ordained them in accordance with a carefully appoin schedule, the good old custom of singing to children is passing away with some other hom things. When a mother held her little one in arms and rocked her to sleep, singing, "H a-bye baby upon the tree-top," or

Hush, my babe, lie still and slumber,
Holy angels guard thy bed,
Heavenly blessings without number
Gently falling on thy head,

there came into the infant life a blissful se of protection and brooding that is wanting wl a mother never sings in her nursery. The pass of the mother-song is to be regretted. In twentieth century we have the gramophone the telephone and the pianola and many a m ern improvement, but these do not take the pl of the old sweetness, the familiar intimacy, a the constant hovering that used to be taken granted when a mother sang to her children, a bent over their little faces to kiss them in rosy sleep that followed cradle songs.

Aunt Prudence Payson's Catch-All

—INQUIRER. It is customary for a lady to rise wl other ladies are introduced. If she is crippled or infi she is excused from this.

—HOSTESS. A gentleman is presented to a lady: th Mrs. Blank, may I present Mr. Dash. A gentleman a an introduction to a lady.

—IMOGENE. An invitation to a reception is a comp ment, and should not be ignored. The hostess may have been able to call on you. Acknowledge her invit ion by sending your visiting card.

—AGNES. You say that you have read fifty books the last year. Unless you have chosen them well, t number is rather too large for mental growth. I hc your reading is not limited to fiction.

—ANXIOUS. A gentleman is not obliged to wear f dress suit and patent leather shoes at his wedding if he pref another style of dress. Full dress is suitable only in the evenin

—MADGE. On the street a gentleman walks on the outside p sumably that he may protect the lady from danger. The engag ment finger is the third of the left hand, the finger that later wc the wedding-ring. Valentines are not out of date.

—ROBERTA. Any bed looks pretty if simply dressed with a whi counterpane and square pillows. If you prefer, you may have round bolster covered with cretonne or silk; and use a creton or silk coverlet for your bed. It should be finished with a dain valance.

—SENEX. Is there not a little danger as people grow old th they may forget how they felt when they were young? I shou not be inclined to criticise the behavior of the young people whom you tell me. You probably were as frivolous at their a as they now seem to you.

—STELLA. My advice to you is to let your mother alone. Y tell me that she is old-fashioned, and refuses to set her table in t fashions that are prevalent now. You would like her to ado new-fangled ways, and she clings to her old ideas. Why shou she be compelled to change them? The home is hers, and she still at its head. As a daughter, you should yield to her wish and not force your own upon her.

MURDER, THE FRUIT OF ENVY

International Sunday School Lesson for January 27

By Dr. and Mrs. Wilbur F. Crafts

WE may be sure that Adam and Eve were as distressed over the evil conduct of their son Cain as parents are to-day when their ... o wrong. We may be equally sure ... hey mourned the untimely death of ... better son Abel. We can almost see the sorrowing ... and mother sitting down together to view the situ- ... and, if possible, comfort each other. "How I ... ed at his birth!" said the mother. "Do you not ... nber I said 'I have gotten a man from the Lord.'" ..." replied Adam, "and we called him 'Cain,' which ... s acquisition. We felt that we had received a great ... are." "He was sweet and winsome in his childhood ..." replied Eve. "Yes, but I do recall that he was ... s headstrong, while Abel was gentle and tractable," ... d Adam. "Even before they were born we had ... God's altar, where we offered the daily sacrifice." ... his mercy God gave them another son in place of ... and they called him Seth, which meant "compen- ...n." And Adam and Eve were greatly blessed in ... in that he became the father of a noble line of ... ndants, among whom were Enos and Noah. Let ... faithful fathers and mothers sorrow as without hope ... their erring ones. God has not placed a bar against ... return, but has expressed his willingness to receive ... orgive them.

Illustration and Application

...at truths in this lesson need to be illustrated to ... them clearer and more impressive! God accepts ... r only when the heart is in it. The impenitent ...ot offer acceptable prayer or worship. Hatred, envy ...usy are now, as in ... days, seeds of murder. ...at are these truths like ... ripture? The most per- ... Scripture parallel to ... and Abel is the story ... he Pharisee and the ... can who went up to the ...ple to pray: the Phari- ...with pride where peni- ...e should have been, ...king God for his own ...ness, knowing not he ... "poor and miserable ...blind and naked"; the ...ican penitent, and there- ... accepted and forgiven. ...'s worship not only ...ed sincerity, but also ...tence. His sacrifice of ... fruit of the ground ...nt only thankfulness, ...was not in order until, ... bleeding sacrifice, he ... appealed for pardon. ...Saul eyed David from ... 'day" is another close ...llel to Cain. Because ...id was more popular, ... envied him, and pres- ...y the seed of envy grew ...ttempted murder. So ...e case of Joseph's breth- ... envy and hatred almost ...v to murder. Because ...ph was purer, and for ... reason, and as the ...ngest, more favored by ...ather, his brothers hated ..., threw him in a pit to die, and spared him only to ...e more money by selling him as a slave. Even ...iam, the prophetess, became jealous of the honors ...owed by God and by the people on Moses, and ...l showed, in the curse of leprosy that he put upon ... how that sin looked in the God's eye view. Daniel, ... pure, brave statesman, was also envied by men, who ... rwards sent him to the den of lions. Most of all, the ...y of the Scribes and Pharisees because of the popu- ...ty of Jesus, led them to crucify Christ. So deadly a ...n we may well seek to keep out of our hearts.

Things that Poison the Heart

...hat are these truths like in nature? Artificial trees ... flowers that have correct form, but are dead, and ...e no fragrance or fruit, are pictures of worship that ... no living, loving heart behind it. As to Cain's envy ... murder, "Do men gather grapes of thorns?" If we ...w thorn bushes to grow in our hearts in the form of ...red and envy and jealousy, we may be sure it will ...ld no fruit of the Spirit, but only the fruits of sin and ...ne. A unique "Poison show window," in a New York ...y drug store displays little piles of various deadly ...gs, placed in a semicircle around a human skull. In ... centre of the semicircle are these words: "Every- ...ng in this window is poison." Besides the drugs, the ...er poisons are a cigarette held between the jaws of ... skull, a deck of cards, some dice, a quart of whiskey, ...l a quart of wine. A heart full of poisons such as ...y, jealousy, hatred—that is worse than a window full. ...A little plant had been broken and crushed till it ...med utterly dead, and had been cast out into the street. The gardener found it and took it into his garden and planted and tenderly nurtured it. The sun poured his summer beams upon it, and the clouds poured their genial rains upon it, and it began to live, a graceful and beautiful plant, with tender branches, green leaves and fragrant flowers. So the most sinful heart, if it will penitently ask the divine Gardener for restoration, shall be restored to strength and beauty.

"Cain rose up against Abel, his brother, and slew him"

The Beginnings of Sin

What are these truths like in common life? Cain's murder was the last in a series of acts. He first hated his brother, then quarreled with him, then killed him. Here is a good illustration of the importance of guarding against the small beginnings of wrong doing: "Dear me," said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong"; and she tugged and fretted as if the poor button were at fault for her trouble. "Patience, patience, my dear," said mamma. "The next time look out for the first wrong button, then you'll keep all the rest right. And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow." Janet remembered how one day, not long ago, she struck Baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because the first one was wrong.

A rebel has no right to send bouquets to a king until he lays down the weapons of his rebellion. So Cain had no right to be offering a thankoffering until he had prayed, "God be merciful to me a sinner," by a bleeding sin offering. This means that saying prayers at night is useless, if we refuse to submit our hearts to God, and to put away our sins. Two boys were playing ball. One of them wanted to keep the bat when it was the other's turn. "Stop," said John, "it is my turn now." "I am going to have another turn first," said Frank. "No you shan't." "Yes I will." "There, then, take that," said John, and he struck him in the face. Thus from talking they went to fighting, until at last Frank, who was thrown to the ground, took out his jack-knife, and stabbed John, who was holding him down, near the heart, so that he died a few days afterward. Anger has begun many a murder, as envy began the first one.

Disappointed Parents

What a contrast between what Eve hoped for her first-born, and what he became! She seems to have mistaken him for the promised "seed," for she says at his birth, as some render it: "I have gotten a man, even Jehovah, he who will be." He whom she hoped was Christ proved to be Cain. We shall often see as strange a contrast if we compare the mother's cradle picture, "what he was to be," with the real manhood picture "what he was." Every child has the capacity to be Christlike or Cainlike. There is a legend of a priest who was called Fra Angelo —Brother Angel—who gave up his holy place and became a robber, and they called him Fra Diavolo—Brother Devil. We can make ourselves very near to either angels or devils in character, as we choose. There is a great deal of jealousy among otherwise good men. They see others occupying positions which they would like to fill, but to which they are not called, and this, instead of prompting them to qualify themselves for such positions, only excites unkind feeling toward those who fill them, and whom they regard as more fortunate than themselves. Men who are always seeking responsible positions are generally the least fit to fill them, while men of real worth seldom seek the place, but wait for the place to seek them. Positions of trust are always positions of responsibility, which men of true merit, unless duty requires it, do not care to fill. Ambition would lift a man up, but jealousy would pull others down. It is a mean spirit, which no good man should indulge.

Dr. Guthrie says: "A man may feel assured that he has begun to rise in the world so soon as he hears the buzz of detractors, and feels their poisoned stings." Thus, indeed, is not a bad test of merit, just as we know that to be the finest and the ripest fruit which bears the marks of having been attacked by wasp, or hornet, or other such winged or wingless insects.

> He who ascends the mountain peaks,
> Shall find the loftiest heights
> Most wrapped in clouds and snow.

What are these truths like in history? A boy named William, who often got angry and threw his books about, on reading the story of

William the Conqueror

exclaimed: "I tell you he was grand! I like him." "It is a pity not to have a successor of that king here and now," said his father, significantly. "I know a William not far away who has about as much to conquer, according to his position, as the old king, if he only chooses to 'rule his own spirit.'" "It would be harder for this William," said the boy, coloring. "Hard things are not impossible, if they are right. It is a pity to have all the conquerors belong to past history, when we need them now."

Cain's hatred of Abel because he was a purer man, is a history oft repeated. At the time Aristides was banished, when the people were inscribing the names on the shells, it is reported that an illiterate burgher came up to Aristides, whom he took for some ordinary person, and, giving him his shell, desired him to write Aristides upon it. The good man, surprised at the adventure, asked him whether Aristides had ever injured him. "No," said he, "nor do I even know him; but it vexes me to hear him everywhere called 'the Just.'" Aristides made no answer, but took the shell, and, having written his own name upon it, returned it to the man.

Goldsmith is one of the great men who allowed the small vice of envy to hold a place in his heart. He felt all praise to others was taken from himself. We are told by Boswell, that once when Dr. Johnson, in the presence of Goldsmith, spoke in flattering terms of the performance of a clown in a circus he had seen that day. Goldsmith grew so furiously jealous of the approbation, that he leaped from his seat full of anger, declaring he could do the feats better himself. And then he actually began to turn summersaults there on the carpet.

The Habitation of Envy

This may well picture to us the folly of our petty envyings. Instead of Cain envying Abel, he should emulate him. We are reminded that the poets of classic literature were wont to say that Envy dwelt in a gloomy cavern by the sea; her figure was gaunt and pale, her vision was distorted, her teeth were black, her breath was bitter; she had no joy, save in others' pain; she had no rest while others were happy; she was ever in suffering anguish because she gnawed her own flesh. Socrates used to define envy as "the saw of the soul." It cuts raggedly into the sensitivity of the man who habitually indulges it; it renders him the unhappiest person alive. We have seen an entire evening destroyed in the experience of a young maiden, because of the applause bestowed upon a companion for singing a song.

Abel's spirit of penitence is illustrated by the case of good old Cotton Mather, who used to receive a great many communications from his enemies through the mail, often abusive and violent in misrepresentation. After his death the packet was discovered among his papers, carefully sealed from notice, so that no retaliation of any injury could be made even by impulsive friends: the label was, "Libels! Father, forgive them!"

International Sunday School Lesson for Jan. 27. The Story of ... and Abel, Gen. 4: 3-15. GOLDEN TEXT: "Whosoever hateth ... brother is a murderer," I. John 3: 15.

GREATEST OF MOSLEM COLLEGES

BY D. L. PIERSON

THE "Gamia El Azhar" of Cairo is the intellectual centre of Islam. It is famed the world over as the great Mohammedan University, where eight or ten thousand students study to become *sheikhs*, or teachers, in their native villages. Some years ago when Dr. Lansing, of the American Mission, wished to visit this hotbed of fanaticism he was warned that it would be at the risk of his life, and finally only ventured to do so after securing permission from the city authorities. As he entered the gate, he overheard the students say in Arabic, "He enters, but if Allah wills it, he will never go out," meaning that he would pay the forfeit with his life. Dr. Lansing was, however, under guard, and received no hurt at their hands. For many years after, each visitor needed to secure special permission and the escort of a government *cavass* in order to make a visit to the Azhar in safety.

To-day, so great has been the change that we not only went to the celebrated Mosque University without guard, but we actually preached Christ within the walls. Early in April, with a Cairo friend and a missionary from Arabia, Dr. S. M. Zweimer, I visited the Azhar Mosque. It is an imposing structure, covering several acres, but is in a poor state of repair. At the "Gate of the Barbers," where all students formerly had their heads shaved, we were obliged to don Turkish slippers, a modern substitute for putting off the shoes on holy ground. Under the escort of a guide we passed into the main court, where hundreds of students were seated on the ground in the bright sunlight. They were mostly gathered in little groups around various *sheikhs*, or teachers, who were instructing them in the Koran and its commentaries. The students, of whom there are said to be from 10,000 to 13,000 in this university, ranged in age from ten to thirty and remain here from three to ten years. They study reading and writing arabic, logic, poetry, literature, theology and philosophy peculiar to Islam. Some of the younger students were swaying back and forth from the waist up, as they sat reciting, at the top of their voices, portions of the Koran. Others were practising writing on peculiar wooden boards, or pieces of tin cut from American kerosene cans. Others were discussing points of logic and theology with their professors, and were learning how to baffle Christian missionaries in arguments on the Bible and the Trinity. Here and there were students stretched out on the pavement, sleeping in the warm sun, and again other groups took recess, squatting around a common dish and eating bread and rice.

The court and side rooms of the Azhar are not only study and recitation rooms, but dormitories and dining-rooms as well. The students are not asked to pay tuition, as the Mosque is richly endowed. They live on what they supply for themselves, and what is given them by faithful Moslems.

The various study rooms or *riwaks* around the court are assigned to students of different nationalities—Abyssinians, Turks, Moroccans, Indians, and one is occupied by blind students. These rooms, with their confusion of tongues and disorder of contents, are the opposite of what a Westerner would consider indicative of a collegiate education.

As we entered one of these *riwaks* we saw a cat, which was evidently very much at home, and Dr. Zweimer asked one of the men if the beast did not make the room unclean for prayer. This started a discussion, which ended with the declaration that if Tabby had wet feet, she made the place unclean, but if they were dry she was clean. We stopped before another group and asked one of the students to write for us on a paper. He copied the Moslem creed "There is one God and Mohammed is the prophet of God." In response, Dr. Zweimer took the paper and wrote, "Jesus Christ is the light of the world," in Arabic. This started an explanation and discussion, and in a few moments the students were listening to the Gospel. But as the crowd was increasing, our guide hurried us on.

We stopped at other groups in the various rooms, now eating bread and rice out of the common dish, now watching boys make the Moslem toothbrush (without which they hold that prayers are ineffectual), and

Mohammedan Students in a Cairo Street

entering into discussion with a *sheikh* on some poi Moslem or Christian theology. Now and then was the suspicion of a hiss from some fanatical stu who disliked the invasion of the sacred precincts o Mosque on the part of "Christian dogs"; but on whole, our reception was good-natured and cor Once, when Dr. Zweimer triumphed over our guid an argument, before a group of Moslems, we were ried away, and the guide remonstrated: "You bea that time, you mustn't do that here."

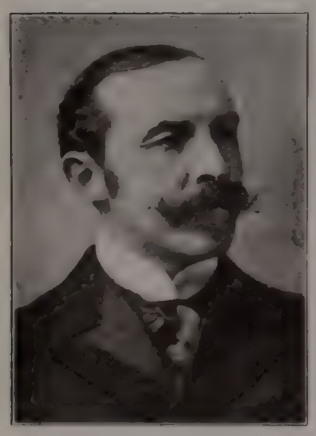
One of the noticeable things was the absence of niture in the Mosque. A carved pulpit, one or reading desks, and some stoves were almost the movable objects, beside the mats which covered floors. Two chairs of state for the Grand *Sh* were chained to the pillars, lest they be carried by the theological students.

Our experience proves, that, with tact, a missio may preach Christ and his Gospel in very centre of Islam. The crowd g ered now and then in large number that it seemed best to move on; but t was no hostile demonstration, such as t would have been in former years.

Leaving the Azhar, we went wit Christian convert from Islam (a grad of the Azhar), to the shop of a very oted follower of the prophet, who written many tracts against the Tri and other Christian doctrines. Here sat down in the Turkish style and ent into conversation, again preaching Gospel to the crowd of Moslems that s gathered. Then, moving on to anot shop, a similar meeting followed. Here leader of the opposition argued, "Christ a Man?" "Yes." "Did he hav body like ours?" "Yes." "Then his b performed all the functions of our bo and he could not be God, for God has flesh and bones?" This was the teach of the Azhar, and it was apparently n convincing to the crowd around the sh Our answer was, "the spiritual and div divine nature of Christ tabernacled o temporarily in human form"; but the Moslem cannot readily understa for the Trinity and Christ as the God-Man are rocks on which Moslem thought goes shipwreck.

In view of the progress made during the past ten fifteen years, it is not impossible to conceive of the Azh from which hundreds now go out to perpetuate the fa theology of Islam, becoming a centre for the disse nation of Christian truth. The thought taxes faith, i with God all things are possible. Perchance, the ti may come, as was boldly suggested by Dr. Zweim when a conference of Christian forces for the convers of Mohammedans, may be held even within the w of the Azhar itself.

ENGLAND'S "LADY BOUNTIFUL" DEAD—Continued



Mr. William Ashmead-Bartlett

undertaking cost, but it was estimated at more than five million dollars. In her mind, philanthropy was ever associated with religion. She had no faith in any scheme for the benefit of the poor that did not include religious help. She sought out churches in the poorest districts of the city, where it was impossible for a clergyman to find support. She would put the church in thorough repair, renovate it, and give a permanent endowment for the continuance of the services. If she found a district without a church, she would build one, find a hard-working clergyman, and place him in charge with an assured income.

The life of Miss Burdett-Coutts soon became one of the busiest. She had advisers, but she exercised personal supervision over all her enterprises, never wasting her money and always taking care that it was placed where if had a fair prospect of doing good. In Spitalfields, one of the poorest districts of London, she opened a sewing school for girls and had them trained by skilled teachers, and when they were competent she used her influence with the government to obtain contracts which provided them with remunerative occupation. In one of the trade disputes, she provided funds for the voyage to Australia of any of the strikers who desired to go, and her offer was eagerly accepted. She had a Shoeblack Mission, which took bright boys from their stands in the streets, educated them and helped them to enter industrial occupations. During an epidemic in the city she established a hospital and dispensary and paid the salaries of physicians and nurses for gratuitous service. Nor did she limit her philanthropy to the deserving poor. She was a pioneer in founding institutions for the rescue of fallen women, and in organizing a system to aid discharged prisoners, who were trying to lead an honest life.

When the Crimean War broke out, Florence Nightingale found in Miss Burdett-Coutts one of her most liberal supporters and a whole corps of her nurses were provided from the same generous source. In Ireland, too, her name is enthusiastically honored. None of the fishermen who bore the brunt of the distress can forget the money she provided to carry them through the dreadful winter, nor the fishing school she established to teach their boys the mysteries of boat building. Appeals reached her in masses from foreign lands. She established the Turkish Compassionate Fund, for the relief of the sufferers by Turkey's many wars, chiefly for the widows and orphans, and was the main contributor. Hearing of the suffering of the people of Jerusalem through the defective water supply, she furnish the means for restoring the ancient aqueducts. T work was never thoroughly carried out, but the Sult who probably profited by the gift, conferred on M Burdett-Coutts the order of Madjidieh, the first time was ever given to a lady.

The home of Miss Burdett Coutts was ever open distinguished men in all departments. David Livin stone, the missionary explorer, was a welcome gue when he was in England, and found in her purse source of help in his urgent need. General (Chine Gordon was an intimate friend, and a host of good a great men were encouraged to visit her and sugge spheres of usefulness. In 1871 Queen Victoria reco nized her munificent service by conferring a peera upon her, and from that time forward she was know as the Baroness Burdett-Coutts.

One of her most efficient aids during her philanthrop career was her American friend, Mr. William As mead-Bartlett, a native of Philadelphia, Pa. He went t Turkey to distribute the charity above mentioned, an to Ireland, and was the general adviser of the Barones Her confidence and respect for him grew until, in 188 she married him, in spite of the opposition of he friends and prospective recipients of her bounty. Re cognizing in him a man of a spirit kindred to her own a man devoted to philanthropy and the cause of th poor; a man, too, of the highest intelligence and energy she overlooked, as he did, the disparity in their ages and found in him a companion in her declining years.

ITTLE TORU OF SENDAI

A Missionary Visits Her, and Also Meets the "Good Angel" of the Children

HRISTIAN HERALD has made the ne of Sendai, Japan, familiar to s in America who have heard of a city of temples and palaces, s and colleges, like Tokio; nor as for lovers of the beautiful, like ut as a city where want has where little children easts of dead moth- in vain for food; irls were sold into shame for a morsel ; where gaunt fam- ked the fields bare and haunted homes w not the meaning of hunger.

i is in the heart of ation of 2,500,000, ority of whom de- on the rice fields for he city sits a queen circling hills, whose ks are crowned with n months out of the could not dream, as endai, that famine r knocked at her . Yet, as I sat at the t table Sunday morn- hostess was called to r to listen to the a famine mother, whose child d in the poorhouse, and she even one sen (a tenth of a cent) the little body.

ome surrounded by ample grounds, e pleasure of visiting 250 of the es left homeless and parentless by the song came prayer, the Creed, Beatitudes, and Ten Commandments. The memories of the children surprised me, as they shouted in unison their recitations, without a halt.

Then the writer was invited to speak. Can you imagine my audience of Kimono-robed little Buddhas, watching me with questioning eyes? I could not speak one word in their tongue; but I had an interpreter in Miss Phelps. I took for a text one of the little ones at my feet—Toru, a mite of a four-year-old, who came to me. I lifted her to the table. I wish you could have heard her sing.

Little Toru

Many of my listeners were less than four years old. Between Toru and my old watch we children had a great time. I never had a more appreciative audience. At the close they all said: "We understand. Toru we can't see, only her outside, like the case of your watch, is visible. The case will be buried some day. Toru will be buried, too; but her spirit will be carried by angels to Jesus, who will give her a more beautiful body."

Sweet little Toru and her nearly 300 associates constitute the best argument in favor of the permanent maintenance of the Home in Sendai, the only shelter for those helpless little ones. I have

Some of our Sendai Orphans—Were they not Worth Saving?

ine. With the teachers and care- they are a happy community. s guests we sat in a place of honor Assembly Room of the Orphanage, helps, the "Good Angel of the " called her little army of children r. It was beautiful to watch them in two by two, make their exquisite ows, so truly Japanese, walk to the the mats that covered the floor, f their sandals and file to their to sit down like little Buddhas in until the room was full, the young- ting nearest the platform. Then e song: "Bringing in the Sheaves." r heard more lusty singing in an an Sunday School. Time and tune orrect, and the volume of sound mense. "Bringing in the Sheaves," le voices rang out, and there were aves before us. Rich and abundant e harvest that the reapers had ed from the famine fields. After heard that as soon as THE CHRISTIAN HERALD fund is exhausted, the flock may be left without provision. Shall they be turned into the streets? Do you know that they have a market value? Men stand ready to buy Toru and her sweet-faced, kimono-draped, doll-like mates—to buy them for the bagnio. Agents of homes of shame swarmed through the famine district last year, buying attractive girls at prices as low as two dollars. Toru, prettier than a cherry blossom, must not be sold!

In the name of the girls of Nippon and of all their friends in that land of children, more beautiful than the flowers, I thank THE CHRISTIAN HERALD readers and the hosts of other friends who have fed the hungry, clothed the naked, sheltered the homeless in the time of famine, and who will, I am sure, continue to care for the dependent little ones.

REV. J. S. STONE.

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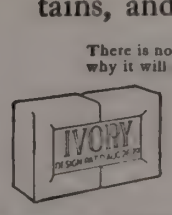

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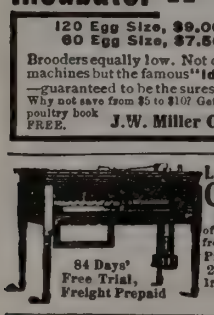

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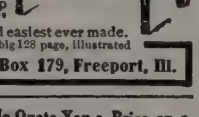

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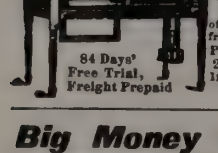

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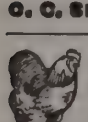

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A Night at the "Idle Hour"

By MAY WOOLEVER

IT had been a profitable evening for the Idle Hour saloon. Pay-day at the factory, and the thirst-producing temperature of a mid-July night had both tended to swell the stream of patrons who poured into the wide open doorway of the most popular saloon in Courtney.

Upon this particular night, as Joe Brandon, the proprietor, watched the last shuffling figure descend the two dangerous steps leading from the saloon door to the street, and then closed, and as he locked the door from within, the expression upon his face was scarcely one of as complete satisfaction as the evening's business might have seemed to warrant. He turned off all except the night light, and going behind the counter, opened the money-drawer and counted its contents.

This latter proceeding was usually a most interesting and gratifying one to Joe. This evening, as he slowly counted the unusually large pile of coins which lay in the drawer before him and transferred them to a bag upon the counter, there was not the usual gleam of gratified avarice in his eye, but rather, a disturbed, half angry expression, which made evident the fact that something of an unpleasant nature had crossed his path.

The secret of the matter lay in a small white envelope now in his coat pocket. Early that evening, there had been an unusual occurrence at the Idle Hour. A woman had entered the saloon, not through the "Ladies' Entrance," but by the front doorway. She was somewhat past middle age, well and becomingly dressed, and possessing a face of refinement and culture, a figure markedly out of place among that boisterous company of rough men and boys. There was a slight flush upon her pale face as she advanced, and passing quietly among the tables where the men sat drinking and playing cards, handed them each a leaflet. She received a quick, surprised stare from most of the men, while to some of the younger faces a blush of shame arose as she said, "I am sorry to see so young a man in such a place as this." She spoke little, but her presence restrained, for the time at least, the noisy hilarity of the crowd. When she had completed the round of the tables, she approached the counter behind which Joe stood.

"A temperance crank!" he muttered to himself. "One of those White Ribbon women who 'tend to every body's business except their own."

As she came toward him, Joe stiffened. He threw back his broad shoulders, set his square jaws in firm defiance.

"You are the proprietor?" asked the woman in a quiet voice.

Joe merely nodded in reply to the woman's question, and as she handed him an envelope addressed to "The Proprietor," with the request that he read it at his leisure, he accepted it from her hand without a word, and the woman passed out of the saloon. When he opened it an hour later, he found it to contain two slips of paper, upon one was printed an extract from an address by Dr. Talmage, entitled: "No Counter Between You and Your Customers." And upon the other, in a neat, feminine hand, was written:

DEAR SIR:—You may say, "The Government grants me a license to sell liquor, and if I do not sell it, others will, and they will receive the benefit." But the question before you is this: What is the effect of my selling? And what will be the result to my own soul?

That last question, "What will be the result to my own soul?" seemed to repeat itself in Joe's mind. In all his life the matter of his soul had never troubled or interested him. He took up the bag of money and deposited it in the safe at the farther end of the saloon, and then passing out of the back door, started for home.

Although the hour was late, the heat was oppressive, and upon arriving home, instead of entering the house, Joe threw himself into a hammock which hung invitingly at one end of the veranda. He had not more than comfortably settled himself, when the disturbing question arose in his mind as to whether he had locked the back door upon leaving the saloon. The more he thought of it, the less certain he was that he had done so, until, finally, realizing that there would be no further rest for him until he had satisfied himself in the matter, he arose and retraced his steps to the Idle Hour.

He was surprised and startled upon coming within sight of the saloon, to see a bright light streaming from the window. What could it mean? He had a distinct recollection of having turned off the lights. Upon near approach, he saw also that the front doors were thrown wide open, and that the figure of a woman stood in the doorway. It did not require a second glance for Joe to recognize in this woman, the one who, a few hours before had visited his saloon with her message of warning and rebuke.

"You have come, as has been decreed," she said, as Joe paused before the doorway. "To-night is the twenty-fifth anniversary of the opening of the Idle Hour saloon. To celebrate this event, a reception is presently to be held. The guests will be those to whom in the last twenty-five years you have passed across your counter the glass that intoxicates. They have been invited to meet you here, and, contrary to the usual custom, the guests will provide the entertainment. Each will have a story to tell, and your part is but to listen."

She then led the bewildered Joe to the rear end of the saloon. Upon a small platform, just in front of a pile of beer and whiskey barrels, stood a chair, to which the woman pointed, saying: "This is the seat appointed for you. The time has now arrived in which you are to meet your customers face to face, with no counter between you."

Joe seemed to have no will but to obey. He was no sooner seated than, looking toward the front doorway, he saw the shambling figure of a man enter. He recognized at once the besotted features of Tom Dexter, who had been a daily visitant at the Idle Hour for many years. The man looked neither to right nor left, but came directly toward Joe; when within a few feet of Joe's chair he paused.

"It seems that the stories we have to tell here to-night," said he, addressing Joe, "are not the kind generally called for in this place. They are not of the jolly sort—at least, mine is not.

"It isn't every one who remembers a time when I was a man, and not, as now, a drunken loafer and—worse. But you remember, Joe. It was the night that you opened the Idle Hour, twenty-five years ago, that I drank my first glass. You called me in to look over the place, and then invited me to sample some liquor you had in stock. I hesitated at first, because, as a boy, I had been taught to let the stuff alone; but you urged, and I yielded. I found it was good to the taste, and I continued the occasional glass. Then came the frequent indulgence, and the thirst for something stronger. This part of my story is, I suppose, just like thousands of others; but there is a blacker page, the blackness of which no one but myself and God has ever seen until to-night.

"You remember when my baby died

Continued on next page

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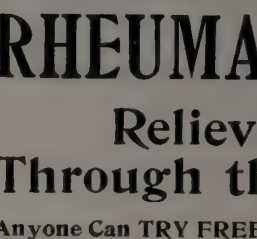

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A Night at the "Idle Hour"

Continued from page 56

ears ago—my little blue-eyed baby
You knew I loved her, and God
I did; but you didn't know that
he paper said that night was false.
that the little one had toddled out
head of the long flight of stairs in
ll, and had accidentally fallen to
ttom. No, that was not the truth;
u shall have it now. I came home
fternoon from the Idle Hour, where
been drinking harder than usual. I
an ugly mood, and when I reached
p of the stairs and found the baby
ng there, it was not as my own
us baby that I saw her, but only as
hing which stood in my way, and I
l the thing—my baby—down those

I was sobered in an instant; but
right seized me, and I fled from the
. It appears that no one had seen
nd when I returned a few hours
it was to be greeted with the tale
e accident. That is what the Idle
saloon has done for me. It has
me the murderer of my child."

n Dexter had no sooner passed from
the platform than an old man,
ng the blue uniform of the United
army, came forward to take his
The shoulder-straps upon his faded
orn coat attested the fact that he
een an officer, and the empty right
and scarred cheek spoke of a time
this now feeble and pathetic figure
raved the batteries of the enemy for
ke of the country he loved.

wish," he said, "that I might tell
ory of the first, rather than the last
years of my life. I think I may
recall those earlier years with some
e of pride and satisfaction. I was
coward then. When my country
I was ready to risk my life to up-
ner honor. But I am not here to
of my patriotism, or of my war
l, but to tell of the years that fol-
, of the time when I lost my honor
y self-respect, and became a coward,
e to this appetite for strong drink.
t has the Idle Hour saloon done for
he asked, "It has transformed a
who was once honored and respected
a laughing-stock, a creature to be
ed and derided by the children of the
er generation, a ditch drunkard."

xt followed a forlorn little figure in
ed garments with a wan, emaciated
from which a pair of dark eyes
d forth with an expression of utter
sness. She came forward with a
air, and dropping her eyes as she
ed Joe's chair, began to speak.

am only ten years old, but I have
here a great many times. I didn't
because I wanted to, but because
r made me bring the pitcher here for
r. It always made mother cry when
r said I should go for the liquor, and so
l him once that I wouldn't go. Then
cked up a dish that lay on the table
hit me here on the forehead, where
ee the scar. Father never brought
any money, or anything to eat if
opped here on his way from work.
used to get hungry, but he never
ed to care. Only mother cared, and
as sick most all the time, so that she
n't do washing and buy things for her-

I heard her say to father once, that
ouldn't have believed years ago that
uld spend all his money in the saloon
let her go hungry. Mother died
week. A neighbor came in just a
while before, and when she looked
d the house and didn't find anything
t, she said some dreadful things about
r; but mother said that father wasn't
ch to blame; that he was good when
s sober, and that it was Joe Brandon
had starved her and her children."

young man with a face that might
been handsome but for the marks of dissipation, was next in the procession.

"I have not been a student in this college of vice for very many years," said he, "but I have been taking the full course in half time, and I think I shall graduate with the highest honors of the class at an earlier age than the average. I came of respectable parents, who had other plans for me than the entering of this institution called the Idle Hour saloon; but when I was only thirteen, on my way home from school one day, you called me and some of my companions in to see a new game that you had placed in your room back here for the amusement of your patrons. It was a game that fascinated us, I remember, and we lingered over it. As we were passing out, you said you had something else that was new, a delicious soft drink that would not intoxicate, and was as harmless as lemonade. You were giving it out free at this time to introduce it, and wanted us to try a glass. We drank it, and liked it. Then you gave us an invitation to come in again, and make use of the game, which a number of us did. The soft drink which I know now to have been 'doctored' by you, became more and more the attraction which drew us here. The 'harder' drinks followed, and you know something at least of my career from that time on. I think I have had a hand at about all the crimes of the category. Sometimes I have been found out and had to pay the penalty; sometimes not. But when the verdict of guilty is pronounced against me for the crime of which I am now justly suspected, although committed while under the influence of liquor, and when the sentence which says a 'life for a life' shall have been executed, then, Joe Brandon, I shall receive the highest honors which your college bestows."

The miserable procession still filed in at the open door. As the young man finished his story, she of the white ribbon, turning to Joe, said:

"Do you wish to hear them all, or will you offer now your defense against the charges made by these whose lives you have ruined?"

Joe started. "Defense!" he stammered, "I have no defense."

"Then you can give no reason why the woe which is pronounced against him who giveth his neighbor drink should not be yours? Why should not your own soul now suffer the punishment which your evil deeds have been gathering as the just reward of a life of sin against your brother man, yourself and your God?"

"I have no defense," Joe repeated, with increasing agitation. "Is there no escape from this punishment? God knows I would undo the work of my life if I could."

"There is no escape," replied the woman, "for him who continues in his evil way; but if the wicked turn from his wickedness, and do that which is lawful and right, there is promised a way of escape. It is for you to choose."

. . .

The room gradually darkened, the figures faded away in the increasing gloom, and Joe Brandon found himself at last alone. Turning slightly, he saw a faint light gleaming through a half-closed shutter. It was from a small lamp which had been placed as usual upon the table beside the window, for his use upon his return home from the saloon at night. He was in the hammock again, upon his own veranda. Everything was as he had left it a few hours before. But was he the same man?

After that night, the people of the town began to say that Joe Brandon was another man. The Idle Hour saloon never again opened its doors for the sale of intoxicating liquors, and its proprietor is building up a new reputation for himself as an honest and upright citizen.

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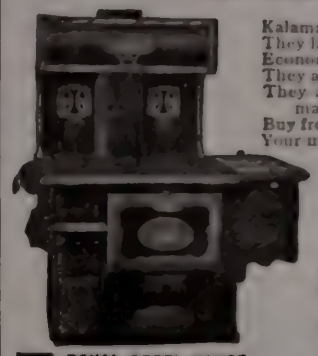

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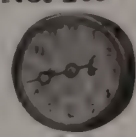

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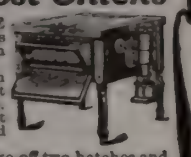

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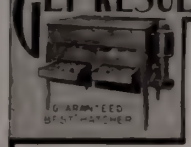

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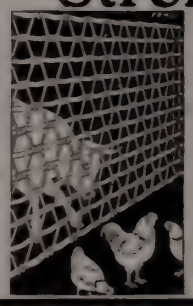

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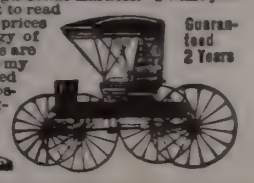

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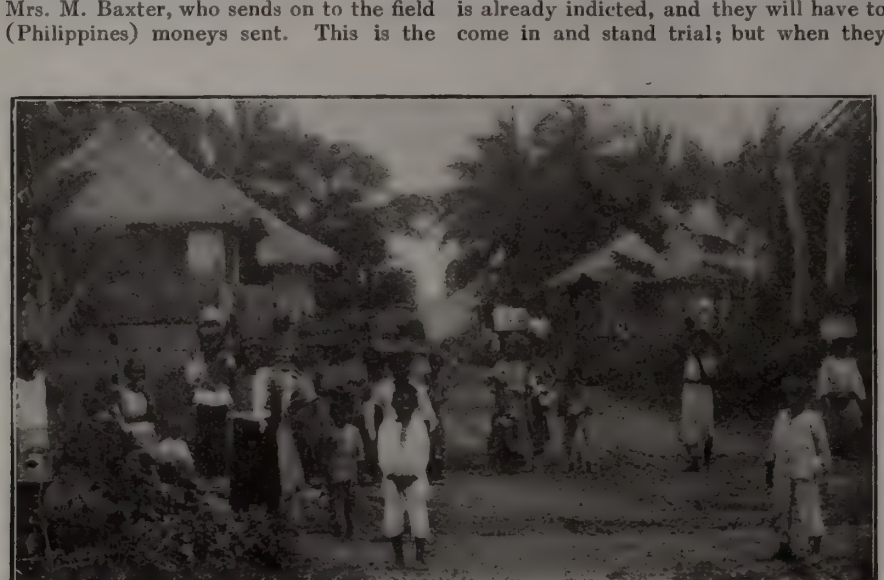
Among Filipino Outlaws

What Two Godly Native Bible-women, Supported by "The Christian Herald," are Doing in a Perilous Field

THE gift of THE CHRISTIAN HERALD readers for the support of a Philippine Bible-woman was greatly appreciated. It was at once forwarded to Mrs. M. Baxter, who sends on to the field (Philippines) moneys sent. This is the second Bible-woman whose support has been fully undertaken through your paper.



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A Scene in Cebu, Philippine Islands

The last news from the Cebu field was very encouraging. Among other things, the native workers are much stirred by God's Spirit, and are showing a great sense of their responsibility in spreading the Gospel. They are working as faithfully as if they were well-fitted American missionaries, and, in several instances, are working to support themselves, while carrying the Gospel to their people. One man quite recently requested Mr. Jansen to return him to his mountain district, because he wished to support himself on his native farm while carrying on the work.

There is nothing in the Cebu climate to stir anyone up to work, but very much the contrary. This young man had laid it on his heart to teach his people. He endured hunger and weariness as he went to get Bible instruction; but he returned to his people full of the Holy Spirit. He was accepted as evangelist and given the necessary support. After giving much cause for praise to God in his mountain villages and district, to which he had been sent back, he was transferred to another spiritually needed place. Now, at his own request, he has returned, and, without salary, as he requested, expecting to live by farming.

One of the villages under his care is largely made up of revolutionists, who have lately come in as "friends of the government," through the influence of the individual converts, and the attraction of God's Gospel of love and peace. Some were known as "pulejanes," and regarded as dangerous outlaws in the mountains, being hunted down by the constabulary, and would have been shot down if found, or kept and tortured by the native constabulary, to compel them to divulge the names or whereabouts of their leaders. The faces of suspects who are supposed to be "pulejanes" (or robber revolutionists), express nothing but the dull hoplessness of misery. The Gospel in its liberating power has been doing a marvelous work among these people in the Cebu mountains. There are now some fine brave workers winning others to the Lord, who formerly were recognized outlaws. Two were once revolutionary leaders, one an ex-governor; they are now active volunteer Gospel workers in Cebu Island.

Recently fifteen of these outlaws sent word through one of the native evangelists, asking if they might come in under Mr. Jansen's protection. The leader, however, is already indicted, and they will have to come in and stand trial; but when they come in this way, the constabulary are likely to be as lenient as possible, in order to encourage others to give themselves up. In one of the mountains, where the farmers have to live, by constabulary order, in camps or villages (to hinder the revolutionist robbers from supporting themselves through robbing the families), the Protesant farmers have by their own earnest request gathered in one camp, called the "Protestant's village." It is here that many of the *ex*-puleganes come to be brought into the city of Cebu before the authorities, for if they were to travel over the mountains to the city without some recognized friend of the government accompanying them, in all likelihood, if seen, they would be shot down. It is to this village and mountain district that the voluntary or self-supporting evangelist hopes to return. It is no easy field. Many of the Lord's earnest and devoted servants are among the people, but the roughest element, too, has congregated in the mountains. So this young man and his wife need your prayers.

* * *

One of the two Bible-women supported through THE CHRISTIAN HERALD, wrote to her evangelist son lately. She is over sixty years of age, and went at her own desire as a missionary Bible-woman to open up one of the most difficult and fanatical parts of Cebu Island. Were you to see the form of pagan Romanism which binds the intellect and conscience of the Cebuans in superstition and image and wafer worship, you would marvel at the courage of this woman. Her fellow-worker is a Christian who formerly worked in the pay of Rome. She was called "the abbess," though not one really. The Bible-woman writes: "Although we are only two feeble women here, we have been able to build a little chapel, and we have some real spirit-filled people who have surrendered all to the Christ, and are full of joy in the Holy Ghost."

* * *

Should your readers desire to do more toward the support of Bible-women in Cebu and other islands, opened up through the native workers and missionaries, the moneys will be acknowledged through the coming year; some further account will be sent of the work of the Bible-women of the Cebu Mission.

ELIZABETH WHITE JANSEN.

Called Higher

Mrs. A. B. Rea departed this life on Dec. 3, from her home, at Notch Road, Paterson, N. J., aged seventy-five years. She trusted her Saviour for all things in life, and is now at home with Him.

Mrs. John Aitken, of Montreal, Canada, recently passed away at the age of eighty-six years. Her loved ones are comforted in the knowledge that she is now "safe in the arms of Jesus," as she was a thorough Christian, and never refused help to the needy.

Mrs. Frances Williams died in Oconomowoc, Wis., on the 21st of June, aged nearly ninety-six years. She was a faithful Christian, and the example of love and kindness which she left will never be forgotten by those who knew her. Her home had welcomed THE CHRISTIAN HERALD every week since its first issue.

Mrs. John W. Powell entered into rest at her home in Dayton, Ohio, on July 18, in her eighty-third year. Mrs. Powell had been the mother of nine children, and her declining years were soothed by their ministrations. For twenty years she had called THE CHRISTIAN HERALD her "dear paper," and her sons will always keep it in their home in memory of their mother.

Sarah A., wife of Henry H. Hoffman, passed from this life at Haworth, Kan., on the 23d of September, aged sixty-one years. She had been a member of the church from her girlhood, and has since lived a true Christian life, dying in the triumph of a living faith. Her eight living children have lost a loving mother, her husband a devoted wife, but she left to her loved ones the assurance of being ready whenever the Master called.

Thomas Henry Messer passed away at Yonkers, N. Y., on October 24, aged seventy years. Mr. Messer was a Deacon in the Baptist church on Warburton Avenue, and an active worker in the Sunday School, where he had taught one class in the infant department for thirty-five years. He leaves a widow and three children. At a memorial service held in his honor, the keynote of the character of the departed Christian was struck by his friends, as they testified, one by one, to his "wonderful love for the children."

Mr. Joseph Clarke and Claramond B., his wife, passed away in November, within sixty hours of each other, from their home in Jeffersonville, Ind. Mrs. Clarke was seventy-one years of age, and her husband was nine years her senior. So united were the couple in purpose, aim and habits, that a description of the life of one is fitly applied to the other. They exemplified the Christian spirit in their daily lives, which were marked by a thoughful charitableness and an abiding affection for each other and for their family, which enable their stricken children to recognize the merciful dispensation which united them in death.

"They were lovely and beautiful in their lives,
And in their death they were not divided."

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THE TWO BROTHERS

By Mrs. M. Baxter

RE is little doubt that Eve anti- ated in the birth of her first son promised "Seed" who should e head of the serpent; but the to which she had yielded when l was the dominant principle still. any wonder that Cain grew up in and that, in his person, human ot farther off still from God? A cannot, by precept, teach that er life does not bear witness to. rebuke her children for selfish- if she is herself selfish, their self- r more nurtured by her example rained by her precepts. We know truth of God is clear to us until it a part of our own life; just so we teach becomes a power to ut as it is evidenced in our life. ve see another bearing meekly e have never borne meekly, we med, and long to be as we have at other. We might forget any of exhortations, but an example self indelibly upon our memory. robably had not in his mother the which might have been a power fe. He was by occupation "a tiller round," while his brother Abel was er of sheep"; and, from the very ype of the Good Shepherd. Cain's tion of improving and cultivating th was just a type of the earthly- who develop human nature; and orms, always occupied with the who mind earthly things" (Phil. whose heart and treasure is here

e is every difference between those se this world without abusing it" 7:31)—as our Lord himself did rning his bread in the carpenter's Moses did when keeping sheep, el did in the court of Babylon— se who, like the rich man in the (Luke 16:19-23), live for earthly The first mentioned are "pilgrims and strangers" upon earth, and "they seek a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city" (Heb. 11: 16). The others have their hopes and their aspirations, their joys and their sorrows, entirely in earthly things. Their position and reputation, their possessions and appearance, their physical and mental enjoyments, these things are the sum total of their lives, and that which is spiritual is so strange to them that, for want of personal experience they look upon it as entirely visionary, and regard those who have real, face to face intercourse with God, as fanatics.

Each of the sons of Adam brought, after their own order, an offering to the Lord: "Cain brought of the fruit of the ground" (ver. 3); he saw himself in his offering; there was no faith in it; it savored of self-recommendation. It said, "I have bestowed labor on these fruits; I have arranged them upon the altar; I have brought them; they speak of my care, my industry, my devotion; God ought to respond to my goodness, he ought to feel himself under an obligation to me."

Abel's offering was in complete contrast: "By faith Abel offered unto God a more excellent offering than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts, and through it, he being dead, yet speaketh" (Heb. 11: 4, R.V.). "By faith": faith sees God—recognizes God. With Abel the question was: "What will please God?" He brought of the firstlings of his flock and of the fat thereof. May there not have been included in Abel's offering the deep humiliation which befits a sinner before God, and then the acknowledgment also of conscious trespasses, as well as the peace-offering testimony to communion between him and God?

Answered Prayers

requests for prayer, which come from the d hearts of members of The Christian family, reach this office from week to It is impossible for space to be given them olumns, but every request is laid before one of Grace at the Converts' Meeting, s held at the Bowery Mission, on every morning, at 10:30 o'clock.

Illinois. "I thank Jesus that he has heard wered my prayers. The prayer column is help to me."

on, Washington. "I can testify to God's s in answer to prayer. If the unconverted st realize the goodness of God to his trust- eving children, they surely would become f his fold."

s Co., Missouri. "I read so many encourag- gs in your column that I want to add a line. through my Lord's great mercy, received irect answers to prayer of late, for which od the praise."

R., Texas. "I pray the good Lord to re- y sight and hearing, and that he will lay ling hand upon my sick soul and body. rnest impulse to prayer is an unquestion- nifestation of God."

J., Kentucky. "I have united with the 'in faith believing,' but am still seeking perfect peace.' I rely upon the promise rst the kingdom of God, and all these things added unto you.' "

S. M. P., Oklahoma. "I have prayed for ar ones for years and yet they are not But God has helped many times in answer er, when no earthly friend could. 'The ast dawn, and darksome night be passed.' "

nstant Reader, Arkansas. "I wish to add timony to your columns. I am a reader of ar paper, and I am a believer in prayers be- swered. I have had them so plainly an- . I can not doubt again. Try it, and see od the Lord is."

N., Pennsylvania. "I wish to acknowledge vered prayer; in fact, I might acknowledge f them. If there are any who are well opeless, let them 'take it to the Lord in .' for his ear is not heavy that it cannot either is his hand shortened that it cannot

ler, Wisconsin. "I would like to have my ny added to the list of 'Answered Prayers.' in a great trouble and He has most won- y helped me. I think if we always re- r this promise is for us and claim it, 'Where three are gathered together in my name, will I be in the midst of them,' we will lp and strength for many of the difficult of our lives."

C. B. P., Kansas. "I must tell aloud of a wonderful answer to continued prayer. The neighborhood in which I live was filled with people opposed to religious services: I prayed that it might change so that Sunday School and church would be possible. Many of the opposition moved away and Christians have taken their places, so that we now have a good school every Sabbath, and church once a fortnight. O, I can trust the Lord."

Prayers are also acknowledged by Mrs. J., Michigan; Mrs. R. S., West Virginia; J. H., Iowa; Mrs. J. H., Ohio; Mrs. E. W., Minnesota; B. S. I., Illinois; M. E. S., New York; H. H., Pennsylvania; Reader, Illinois; Mrs. C. A. B., Montana; Mrs. B. H., New York; A. M. C., New York; Mrs. M. A. H., Kentucky; Mr. and Mrs. H. C. W., New Jersey; E. M. H., Connecticut; a Reader, Missouri; S. S., New Jersey; a Reader, Ohio; a Reader, Michigan; J. W. S., Canada; D. M. McC., Iowa; M. E. P., New York; Subscriber, North Dakota; M. S. G., Virginia; Old Subscriber, Virginia; A. S., Iowa; Hrs. L. H., New Hampshire; L. G. P., Kansas; B. H., Illinois; Mrs. M. A. M., Iowa.

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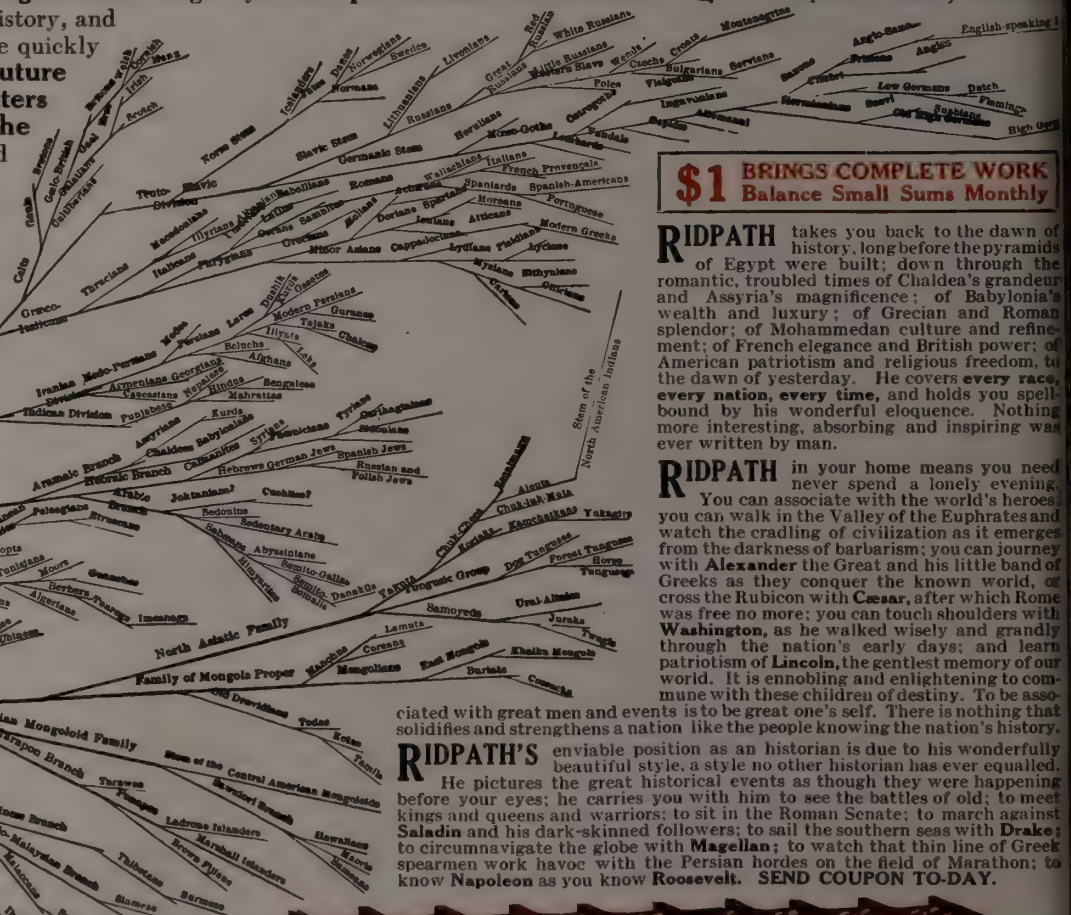
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OFFICES: BIBLE HOUSE, NEW YORK

See page 65

Transforming the Savage—Louis, Son of Sitting Bull, Now a Zealous Christian Worker

Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

M. E. H., Calton, Can. 1. Was Christ born on Christmas day? 2. Was Paul married?

1. There is no positive knowledge of the date. Prof. Andrews who has made an exhaustive study of all the sources of information, believes that the probabilities are strongly in favor of some day in the latter part of December, and there is no reason to doubt that the day we observe is the correct one. There are many reasons for rejecting the theory that he was born in the spring. 2. There is no evidence that he was married. Some conclude that he must have been, in order to be a member of the Sanhedrin. But it is not absolutely certain that he was a member of that body. Acts 9:2, seems to indicate that he had not power of his own. If he had been a member he would probably have mentioned it in Phil. 3:5. On the other hand, I Cor. 7:8, is a direct statement that he was unmarried at that time, and if he ever had a wife, she must have been dead.

Mrs. L., Dansville, N. Y. We were much interested in your presentation of the case of the little Japanese schoolboy. Are there many of his race in the San Francisco public schools?

There are 93, of whom 68 were born in Japan and 25 in this country; 28 are girls and 65 boys. They are in 23 different schools, and their ages run from 5 years up to 20, only 12 being over 17. They are below the average age of the other school children in the various grades. Almost all are very bright pupils, well-mannered, and popular with their teachers.

George McC., Eleanor, Pa. If a man is spiritually dead, as you say in one of your editorials, is he responsible for not accepting Christ? If it is God who does all, then man cannot have a part in accepting or rejecting Christ.

A man is responsible if he rejects the offer of Christ, because he is physically alive and knows what he is doing. The offer of Christ is, "Arise from the dead and Christ shall give thee life" (Eph. 5: 14). The Holy Spirit is a quickener and it will be given to those who ask for it. Suppose a man is dead to art. The most beautiful picture or statue does not appeal to him. Some artist makes his acquaintance and shows him the beauty of color, teaches him how to recognize the perfection of form. That side of his nature becomes alive and he learns to appreciate the beauty of art. The influence of Christ is infinitely greater. The man who desires to be saved mourns over the deadness of his nature and prays to be quickened, and Christ speedily quickens him. It is true that salvation is God's work, but he does not force it upon an unwilling man. Christ came that men, though they were dead, might have life (John 11: 25).

C. G. F., Aurora, Ill. Who was Josephus? Did he live when Jesus Christ lived?

He was the greatest of Jewish historians and was born A. D. 37, in Jerusalem; died about A. D. 100. The crucifixion of Christ took place A. D. 30.

G. K. D., Philadelphia, Pa. 1. Do you think Abraham, Isaac, Jacob, Moses and David were converted in the sense in which the Protestant churches to-day understand the term? 2. How old was David when he wrote the Fifty first Psalm? 3. Does the New Testament forbid a man having more than one wife?

1. Conversion indicates a changed life. Such a change occurred in Jacob, at Penuel (see Gen. 32: 24-30). We have not the record in the other cases, but we can imagine there having been turning points with them, too. Abraham may have had some such struggle before obeying the voice that called him in Ur. Few men grow up godly; there is a time when they voluntarily turn from evil and seek God. 2. Probably about sixty-five. It was after the scandal over Bathsheba. 3. There is no specific prohibition, but it seems to have been taken for granted. Christ evidently had the idea of one wife in his mind (Matt. 19: 3-9), and Paul made it a condition of office in the church (Titus 1: 6).

J. J., Milwaukee, Wis. 1. How does the national wealth of the United States compare with that of other leading nations? 2. What is the value of our annual production of food and kindred products?

1. Roundly stated, our total national wealth is $100,000,000,000, or larger than that of Great Britain and Russia combined, or of France and Germany combined. Moreover, it is increasing at the rate of $10,000,000 per day. 2. In 1906 it was $1,600,000.

J. A. T., Markle, Ind. Why did Jesus forbid Mary to touch him after his resurrection (John 20: 17)?

He probably wished her to understand the change that death and resurrection had made in their relations. The old familiar intercourse must now give way to worship. As Paul said (II Cor. 6: 16), "Though we have known Christ after the flesh, yet now henceforth know we him no more." There would come a time when he would be present in the spirit with every disciple, but that time would not come until he had ascended to the Father.

E. H., Canton, Ohio. How old was David, King of Israel, when he died? I can't see that he was more than 70 or a little older, and it says in I Kings that he was old.

Josephus, the Jewish historian, also says he was 70 years old. There would seem to be no reasonable doubt about it.

W. S., Carlock, Ill. Were there idols among the Jews in Christ's time?

No, we should say not. They had long persisted in the sin of worshiping images, but apparently it had been abandoned, otherwise Christ would have denounced it. Doubtless they made money an idol, as we are apt to do to this day, but the old idolatry in the coarse form of worshiping a carved image had probably ceased with the advanced civilization.

D. O. W., Whiting, Kans. 1. Do Christ's words (Luke 22: 32) imply that Peter was not converted? 2. What is the unpardonable sin?

1. No, they imply that Christ foresaw that Peter would fall, and that he would be restored. Conversion in the sense Christ used the word meant a turning again. Peter would turn to evil, and would turn again to Christ. When that occurred, he was to strengthen his brethren. 2. You will see what the unpardonable sin was if you read the chapter in which it is described (Matt. 12: 24-34), Christ had wrought many miracles by the power of the Holy Spirit; the Pharisees charged him with working them by Satanic power, and he tells them that such a charge indicated a spirit so vile that it was unpardonable. It is a matter of dispute whether the sin can be committed in these days, but those who ridicule conversions and revivals come perilously near to it.

Reader, Saffordville, Kans. Can a person drop a letter out of their name, like "h" out of Chilman?

Yes. There is nothing to prevent you from spelling your name as you wish, but any radical change might work to your disadvantage.

P. J. N., Toledo, Ohio. Your reference in a recent editorial to the promise in Ezekiel that the sins of the penitent would not be mentioned to him, is all right; but you seem to have overlooked the next verse (Ezek. 33:13) which says that righteousness too shall be forgotten in certain circumstances. There is a similar warning in Prov. 1:24-31.

No, we are familiar with both passages. They are not contradictory, as you appear to think. The people for whom Ezekiel wrote thought they were (See Ezek. 33-17). God's ways are just and equal, as t prophet says. When a man changes course God deals with him on his new wa If the sinner repents and becomes righteo God receives him and forgives him; wh the righteous turns to sin, God punish him. He cannot expect God to reward h for righteousness that he has abandone Such men do infinite harm by bringi reproach on godliness. God is consistent both cases. The passage in Proverbs is mere reiteration of the same lesson. enjoins watchfulness, and warns men th if they persist in sin God will not listen them when they cry to him in troubl They must renounce their sin before will deliver them

Mrs. S. A. N., Greenville, Pa. Who answers qu tions in THE MAIL-BAG?

They are answered by a considerabl sized staff, including specialists in la science, astronomy, meteorology, mecha ics, medicine, etc., and also by the edito personally.

A. B. C., Bradgate, Ia. How is it that the sun the summer, although it never gets north of t Tropic of Cancer, yet is north of us when rises and sets?

The inclination of the earth's orbit rout the sun is inclined to its rotation on axis, is in our age nearly 23½ degrees, a never varies much from this. Therefor about the 21st of June, the sun can go nor of the equator 23 degrees, 27 minutes, a never varies much from that, in our ag The correspondent, therefore, is mistake as many are, when he says he has seen th sun rise and set farther north than that.

Marathon, N. Y. LEWIS SWIFT.

M., Germantown, Pa. The lines you have mind are probably those of Henshaw, Bishop Peterborough.

Our life is like a winter's day;
Some only breakfast and away;
Others to dinner stay, and are full fed,
The oldest man but sups and goes to bed.
Large is his debt who lingers out the day—
He that goes soonest has the least to pay.

Baptism of a Zulu Convert at the Lansdowne Mission, Sonkele, Africa

A YOUNG, but growing, Christian work is that of the Lansdowne Mission Station at Sonkele, in the heart of Zululand, Africa. The station is an offshoot of the Natal Baptist Association (composed of four churches), and is located in the centre of a large native reserve, far removed from civilization. The Rev. J. Hawkins, resident missionary at the Station, sends us the accompanying photograph of a group of earnest converts engaged in the rite of baptism. He writes that the doors are wide open, nothing but financial aid being needed to enable the workers to enter and take possession of that pagan land for Christ.

Miscellaneous

W. M. B., Brazil, Tenn. The passage is not i the Bible.

Reader, Fergus, Ont. Joseph Smith was sho down by a mob.

J. E. B., Highland Park, Canada. We certainl regard Josephus as authority.

G. E. M., Vermont. We cannot give space t the song you wish. Any music publisher wi supply you.

L. A. H., Landisville, Pa. *Laddie* is by Evely Whittaker. Order from John Wanamaker. cents, postpaid.

M. A. A., Montreal, Quebec. *The Stories of Ol Daniel* are out of print. Routledge publishe them prior to 1876, for $1.

I. S. S., Mystic, Ia. Every part of the bod hath honor in its own proper relation. There nothing in Scripture on the subject you mentio

F. M., Atlanta, Ga. Mr. James Bryce is the fir untitled native of Great Britain to represent th country at Washington. He declined a peerag recently.

O. C., Cainsville, Mo. Sickness and disease ar the result of a violation of nature's laws, or accident. We suffer from the sins of our ance tors, too.

Several Readers. Six members of the Armenia exile family named Donigian, have now secure employment. They are very thankful for all th kind offers of work extended to them by ou readers.

M. W. C., Petersburg, Ill. The custom of re leasing a prisoner at Passover was recently ex plained in The Mail-Bag. It was not an ancien Jewish custom, but a Roman concession to th Jewish populace.

F. S. C., Canajoharie, N. Y. Nothing is impos sible to Omnipotence, hence the conversion of person even against his will may and sometime does take place. The conversion of Saul, the per secutor of the Christians, is a case in point.

H. M. T., Kinbrae, Minn. The conviction o the Mormon Church President, was a victory fo the women of America, in the sense that it place on official record the fact that the so-called "Heac Apostle and Revelator" was himself a confessed lawbreaker, leading an immoral life.

Mrs. C., New England. It is a difficult matte to advise in such a case. A lawsuit might result in an estrangement. Pray hard, do your best, stick to your principles, be as cheerful as possible, and hope for better things. Such burdens do not last forever.

NEW YORK, JANUARY 23, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Babylonian Desert, Once the Site of Ancient Babylon, but now Submerged by the River Euphrates' Overflow

HOW BABYLONIA WAS BURIED

BY PROF. EDGAR J. BANKS

down and sit in the dust, O virgin daughter of Babylon." MAGINE a country which in its day was the most prosperous and civilized in the world; a country abounding in populous cities and adorned with huge, apparently indestructible temples, which stood for 2,000 years or more; with a system of vital canals, like mighty rivers, which carried water to every part of the empire, making it one vast garden; armies which had marched victoriously where the invincible Roman legions feared to go, and conquered the world; with a teeming population, with great wealth, and with a history which for fully 4,000 years showed a steady growth to the leadership of the nations.

Then imagine a man, a traveler, standing alone in the midst of the city of that great empire, at just the time when its power and prosperity were at the highest, and crying that it should sink into the earth and be the haunt for the wild beasts of the desert.

Then again imagine, or better still, travel to that great valley between the Tigris and Euphrates, and see the once fertile valley which has become a desert, cities which have turned to mounds, and palaces and gardens to beds of reeds. Travel from the northern border above Nineveh, southward a thousand miles to the Persian Gulf, and count, if you can, the mounds which rise above the level plain; no man has ever yet counted them. Some are so low that they scarcely rise above the surface; others tower like mountains high into the sky. There you have found a nation's cemetery, and every mound is a tomb-hill which marks the grave of a city, or town, or hamlet. Look about for the palaces of that great empire, and you will not find them. The country is dead; its cities are buried; only the wild beasts, and the wilder roaming Arabs, linger about their graves. Dig into the tombs, and there you will find merely the skeletons of that ancient civilization, with here and there a treasure which was buried with the dead.

It is difficult with us, in this country without ruins, to understand how the great Babylonian cities were buried, and for several thousand years remained quietly resting beneath the ground. We naturally ask: "How can one city be buried beneath another? How was Babylon buried?"

It may be the general impression of many that the shifting desert sand, blowing into the streets and houses, gradually filling them, have hidden them from view. Babylonia is not a sandy country; there is perhaps less sand upon the surface than in our own New England States. The soil is the clay-like deposit of the rivers, as level as a floor, and so hard that the foot of a horse leaves but a faint impression upon it. Sand never buried a Babylonian city.

In Babylonian architecture, stone, excepting in a few of the larger buildings, was seldom employed, and then only thin slabs adorned the wall. Bricks from the clay of the soil, were practically the only building material. Some were burned in the kiln until they became as hard and as durable as any which we now use, but by far the greater part were sun-dried. These unbaked bricks were easier to make, and cheaper, and unless exposed to the rains, they were as endurable as if they had been burned. In the larger buildings, the roof beams were of cedar or cypress, but in the smaller houses they were the soft, fibrous trunks of the date palm. When the poorer Babylonian built a little one-roomed house, it was entirely of unbaked bricks, or even unmoulded mud. He dug into the soil a few inches for the foundation, and then laid the walls to about ten feet in height. For the roof, he placed across the walls date-tree trunks split into halves; above them reed mats; on the mats a layer of reeds several inches in thickness, above the reeds other mats, and above all, a thick layer of mud. When the mud had been smoothed and dried, the roof was waterproof, yet during the heat of summer it cracked, and when the winter rains came, the water would trickle.

Excavations at Bismya, Showing the Different Strata of Long-Buried Cities

In time the house grew old, or the owner abandoned it. Soon the leaky roof caved in; the tops of the walls of mud bricks, now exposed to every rain, softened, and the mud ran down the sides. In a few years the walls entirely disappeared; there remained merely the foundations and a little heap of clay, which had once been moulded into bricks. This is the reason why in the Babylonian cities so few of the houses of the common people have ever been discovered.

The great temples and palaces differed somewhat in construction, because in them burned bricks, almost as imperishable as stone, were employed. A structure of solid burned brick masonry would continue to stand in spite of the weather. The great tower of Birs, near Babylon, which has been called the "Tower of Babel," still rises 153 feet above the plain. The lightning has hurled down fragments of its masonry, and split its summit in twain, yet it still stands. Birs and the temple tower at "Ur of the Chaldees" are the only two Babylonian structures whose masonry is still exposed to the air.

Temple and palace walls were faced with burned bricks, while the interior was of unbaked bricks of clay, yet the appearance was that of solid masonry. The city walls, too, were merely faced with burned bricks, while the interior was sun-dried clay, which softened whenever it came in contact with the rain.

Thus the walls of a Babylonian city, though but brick shells, were impregnable to the weapons of that age. Within the walls were rows of myriads of small flat-roofed, mud-brick houses, a single story high, separated from each other by narrow, winding streets. The modern Babylonian village is practically the same; then there were the palaces of kings and nobles, the walls of which were thicker and higher, but likewise of mud, though incased with burned bricks; and, finally, there was the temple with its mighty tower reaching far into the sky, with shrines for the statues of the gods, and

Continued on page 66

THE
American Pulpit

SERMON BY

Rev. Wallace McMullen, D.D.*

God's Gift

TEXT—JOHN 4: 10

"If thou knewest the gift of God," etc.

THIS incident suggests first of all the nearness of God's blessing, its unexpected nearness. The woman unconscious is the type of many a soul. "If thou knewest She did not know. Blessing, revelation, transformation at her side, in her reach, and she knew it not. Like a sailor dying of thirst out on the salt sea, with the fresh waters of the Amazon beneath him and about him.

When Jesus walked among men, touching them in their ordinary experiences, the blessings of God were breaking upon them and they knew it not. It was because of the familiarity of his presence, his mechanic's training, his likeness to them that men did not recognize God; they were offended with him. His claims seemed out of keeping with his condition. When he traveled with the two disciples on the Emmaus road they did not know him, though one would think their own heart experiences would have suggested him. And at last he was revealed in the breaking of the bread. In a common meal came their enlightenment, which is an illustration of the chosen methods of God. We have our sacred edifices and sacred days and sacred activities with which we associate God. But these are temporary accommodations to our weakness. In the perfected life above there is no church. "I saw no temple therein." And we may be sure there is no Sabbath, which does not mean that sacredness goes out of life, but that life is sacred in all its spaces and all its times. And the danger about our sacred bits of time and space is that we shall confine God to them and say that all the rest of the days and the rest of space are secular.

The Omnipresent God

When science says that God is not to be sought merely in the gaps of the natural processes, she is not necessarily irreverent. Science is bidding us learn the deeper lesson, and the deeper reverence that comes from it, that God is present in all the texture of nature and all her movements. The simple fundamental lesson of the incarnation is that God is with us, always available. His revelations are not distant, inaccessible, waiting to rush upon us unawares. Such sudden, unexpected revelations may come sometimes, because our chronic blindness shuts God up to the necessity of so declaring himself. But the revelations are awaiting the seeing soul all the time.

"If thou knewest." Many a revelation of God is unrecorded, unperceived, because there is no eye to see it. The scientific vision has been trained for generations, and the revelations of God in nature are not yet thoroughly known. His truth is inexhaustible, and every search may be joyously expectant. "More light is to break from his Word," which is as true to-day as when good John Robinson first said it. The light is only awaiting clear lenses in devout and studious souls. All about us blessings are waiting unclaimed. Every day has its quota. In Bunyan's allegory, the radiant angel is poised over the head of the man with the muck rake. God awaits our upward glance. The forces which can move and change us are within reach. They bored the Simplon Tunnel through the Alps, with the powers of the rivers on either side of the mountains. And the rivers have been flowing through the centuries.

The great forces we have at work for us, steam, dynamite, electricity, are the products of common materials. The greatest physical blessings are close at hand. The air we breathe, the light which showers its unhampered splendors upon us, these are not imprisoned, not mortgaged, and they are symbols of God. "He is closer to us than breathing, nearer than hands or feet." "If thou knewest." She did not know. Oh, the pity and the tragedy of ignorance of the presence divine.

Nature's Symbols of God

And the verse teaches us the importance of the trivial. A journey to a well-side. A daily task with no significance in it. Yet in that trivial duty a transformation came. How many instances of this there are in history? Galileo, observing the swinging bronze lamp still to be seen in the Cathedral of Pisa, and noting the regularity of its movement, found the principle of the pendulum, and was led into his astronomical work. When Napoleon at Waterloo, ordered a charge, he carefully scrutinized the ground and saw no wrinkle to break the flatness of the plain, but noticed a little chapel which seemed to indicate the intersection of roads. He asked a peasant if there was any road in the course of his charging squadrons, and the peasant answered No. So the cavalry swept on, and as they were close to the English, rushing on with a speed impossible to check, suddenly a hollow road twelve feet deep yawned before them. One third of the brigade was engulfed, the gully filled with writhing horses and men. It was the beginning of the loss of the battle, and it was caused by the shake of a peasant's head.

Importance of the Trivial

When F. D. Gamewell was at Dickinson College, he took the engineering course because of inherited tastes. He became a missionary, and when the Boxer rebellion broke out in China and the European missionary and diplomatic population of Pekin took refuge in the English Legation, it was Gamewell who conducted the engineering work which made the defense successful, work which called forth the admiration of military experts and won for its brave leader a medal from the British Government. It was that college course, bearing no apparent relation to the life work of him who took it, which prevented the slaughter of those gathered representatives of Europe and America by the infuriated Boxer fanatics. History is full of illustrations of this principle—the importance of the trivial.

And how true it is in nature. One of the most important books Darwin ever wrote, perhaps his best as a record of keen observation, is called "The Formation of Vegetable Mold," in which he shows how much we are indebted to the ministry of the earthworm. We have been shown by careful experiment that fungus growths, those forms of vegetable life which seem lowest in the scale, have vital relation to the soil and vegetable life in general. Disease is traced back to organisms which are visible only through a microscope. We have a thoroughly organized commercial recognition of this principle of the importance of the trivial. There isn't any waste now in manufacturing processes, at least waste is reduced to the minimum. The utilization of waste means often the margin of profit. The by-products of great manufacturing plants are often the most important financially.

Life's Sanctified Moments

The most recent literary critic who has made an estimate of Browning, calls attention to what he conceives to be the real significance of Browning's great masterpiece, "The Ring and the Book." Browning found on an old book-stall in Florence, a paltry police record of an obscure Italian crime of the seventeenth century, yellow with age, covered with dust, costing eighteen cents, and used its vulgar, revolting details to make his poem. And the usual criticism has been that the theme was too mean for the glorious monument reared to it. But the new critic Chesterton says that in the meanness of the theme is the significance of the poem. "It is an epic of the nineteenth century because it is an epic of the enormous importance of small things, it is the apotheosis of the little; characteristic of an age which fights not with dragons, but with microbes."

This is the truth which we need to apply to our religious experience. We are not to dream of crises, revolutions, spiritual marvels. Intercourse with God is not confined to dramatic, startling moments like those of Elijah at Horeb, or Paul near Damascus. Life itself is the significant thing, and any one of its moments may be big with importance. Religion is not a kind of moral reserve to be drawn on in case of emergency. It proves its value when it sanctifies the moments of life. Our habit and attitude in little experiences will determine our fate in the crises. Habit is the tendency created by repeated action. Be careful of little things. Revelation may leap upon the soul from some common duty, as with the woman at the well, as with the man in the parable who found unexpected treasure when he plowed his field.

And finally, the incident emphasizes to us the supreme gift of God. "If thou knewest the gift of God." There are many gifts of God. The water which the woma from the well which Jacob dug. God gave it. It dr from cloud reservoirs and washed the atmospher percolated the earth, and gathered itself in subterr streams, and bubbled graciously into the pit tha dug to receive it. But God gave it. The light fell upon ripening crops and threw beauty upo green fields, and offered visions to tired eyes—God it. The soil which is the physical basis of the l nations and men. The atmosphere which re wasted vigor, the food which builds body tissues. are God's gifts—all of them. Or, in higher re the beauty which lays its compelling touch upo stilled soul, the truth which means light, food, in tion for the mind, the freedom which gives free r thought—God's gifts all of them.

God's gifts are many—"Every good and perfec cometh from above"—He is the supreme giver. openeth his hand," not reluctantly, not occasion but jubilantly, perpetually, forever. Giving is habit, his passion, his business. When a spark disturb our cloud, it produces likeness in this partic we become givers, The Russian peasant describe *The Outlook*, who objected to the priest because he always praying to God "give," and who admired trusted a broad, helpful, kind man, whose useful life always saying, "take, take," was true in his insti That life is most divine which says with humili both God and man, "take my life."

The Supreme Gift

But the gift of God which Jesus knew and whic bestows is not material and not intellectual. "The of God." Something which by all pre-eminence dese that name. Jesus himself is that gift. Paul could no better summary of God's gift than Jesus, whon called the "unspeakable gift." In the chapters prece that from which the text is taken, Christ had refe to himself as God's uttermost gift: "God so loved world that he gave his only begotten son." But the Master speaks of the gift as distinct from him He is its agent, God-appointed, to bring the gift. like living water, and he longs to give it to this par soul at the well. He had asked the woman for dr but his real craving was for a chance to save her. salvation of souls was as a consuming thirst to Now this living water—which is no stagnant cistern, a spring bubbling with soft music and unfailing refr ment forever in the soul's depths—what is it? W but God's love? Love to save from sin even this si woman, worn, jaded, apathetic. Love to welcome soothe and reassure and forgive her. Love which me escape from her weariness, the death of her despair, end of the tyranny of her sin.

An Unfailing Spring

Oh, the deep satisfaction of the grace of God! Vic Hugo said, describing the last sad hours of Jean Valje "Every heart needs a bone to gnaw." Amiel, anot Frenchman, said: "The heart is an insatiable glutto Well, whether our hunger be of the despairing kind t asks for only a bone; or ravenous, grasping anyth with a promise of nourishment, the love of God can f it. His grace is our banquet. Grace is love, seek the level of need. It is constant and pervasive. came to this woman unsought. It showed her her s made her hungry for holiness, gave her a vision of dear Christ which never faded from her eyes, made an evangelist, brought salvation to her town.

The offer of this love is in Christ. This whole Bi is to help us know God's gift of life-giving love and Christ who carries it. The Book is not an arsenal texts, or a collection of doctrines, or a system of morali but a record of the redemption of love, with Jesus as t climax and purpose of the whole. And Jesus is not problem, a phenomenon, a teacher, a model; he is t giver of the love of God, flooding our hearts with through the Spirit. If we really know what the gift God is, and who it is that tells of it, we may indeed a him to solve our ethical problems and settle our soci disputes, and he will answer our prayers; but we w not fail to ask him for the living water. For this p eminently is his function to bring the water of life a its eternal satisfaction to thirsty souls.

*Preached in Madison Avenue Methodist Episcopal Church, New York.

the Mission School Laundry

Yellow Hawk's Cabin, with Indian School-Children in Front

Some of the Older Indian Girls

HE WILDERNESS MADE TO BLOSSOM

An Eye-witness Tells of the Start and Development of Mission Work Among the Teton Sioux

By GENERAL CHARLES H. HOWARD

HE barking and sharp cries of the coyotes are heard, these moonlight nights, from out of the gray bluffs n the other (west) bank of the r. Then, almost as if an echo, come a shrill calls from the high plateau ni side the river, and from the ravines leading o Peoria Bottom; and some of the more ven- e of these prowlers are often heard very near e Oahe Mission. These wild sounds and scenes say there is something of the wilderness still ing here, though this mission for the Dakota Indians was started on this spot thirty-four go. Let it be admitted, also, that there is wild- the nature of these Indians, and manifested in habits that cling to them, though the period of eneration has passed, dur- ch the principles of civil- and Christianity have aught by actual living them, as well as by the nd Gospel preaching in vn tongue.

me reader of this para- s ready to exclaim, as I eard a doctor of divinity es, there is wildness in e of the Indian which be eradicated," I will h a doubter to read a ketch of this mission, to show its methods and its results in outline, at king glimpses of its ef- on one or two or more dians.

veteran General Harney shed a military post at ierre, opposite the pres- y of Pierre, the capital th Dakota, 1855. That , as with his troops he ched this region, he met a party of Brules, a f the Dakotas, and killed eighty-six, wounded l captured seventy women and children, together ll their provisions and camp equipage. That his season and, with his own headquarters at ierre, he sent a part of his command, both cav- nd infantry, to build a winter cantonment on Bottom. Some years later, Harney selected this a place for the issue of supplies to the Indians, nstructed some cabins of evenly-hewed logs, and ingle roofs. Later he over these cabins to dians. One of these is still standing, and is t as I sit in a room of sion home and look out he fringe of trees that rder the Missouri. But y selected the spot be- there was plenty of nd water, and grass for and forage. Later, in fter the principal Da- ribes had made treaties ace with the United three bands remained ria Bottom, and some of iefs occupied the neat bins.

872, the writer of this letter first saw Peoria Bottom. Then on an inspecting tour for the Commissioner of Indian Affairs, he visited Fort Sully, fifteen miles above here, near which, but on the opposite side of the Missouri, Thomas Lawrence Riggs had established a mission for the Dakotas and made his home. This first missionary station in this part of Dakota was named "Hope Mission." The

The Present Mission House, at Oahe, South Dakota

treaty of 1868-69, made by Generals Sherman, Harney and others with the leading Sioux chiefs, had officially gone into effect; but many of the Indians, whose relatives had been killed by the soldiers, were "sore-hearted." They were particularly opposed to having any white man settle on the west side of the Missouri.

The young missionary and his bride, who had joined him later at Hope Mission, were soon made to feel that there were some of the Dakotas who were cherishing a hostile spirit. A shot was fired at the mission cottage, went through the roof and lodged in the wall of the bedroom, just above the head-board of the bedstead. Prudence seemed plainly to require that Mr. Riggs change the location of the mission, especially when little Theodore came, and the responsibility of two precious lives, besides his own, rested upon his decision. But Mr. Riggs, born among the Dakotas and familiar from childhood with their temper and habits, and with their language, kept on at Hope Mission two years longer and established another station on the west side of the Missouri lower down. He had too much of the dauntless spirit of the frontier, not to say Christian courage, to leave any vantage ground on account of personal danger to himself. His influence with the Indians would be greatly impaired by such a course.

There were at this date upwards of 20,000 Dakotas not yet reached by missionary effort. Mr. Riggs felt that he was upon the threshold of a vast field, and he brought to the work not only an instinctive knowledge of the Indian character, but a large conception of the undertaking. His father, Dr. Stephen R. Riggs, had then been among the Dakota-speaking tribes of Minnesota thirty-six years, and with the aid of Dr. Thomas S. Williamson, had reduced the language to writing, translated into it the Bible, and made a dictionary which was published by the Smithsonian Institute, with funds appropriated by Congress. Dr. S. R. Riggs and wife had brought up their family not only in contact with the Indians, with a knowledge of their heathen customs, superstitions and degradation, but had imparted to sons and daughters something of their own unquenchable missionary zeal. It was after a full course at Beloit College, and also at Chicago Theological Seminary, that Rev. Thomas L. Riggs came up the river by boat to look over this out-of-the-way field among the Teton Sioux.

Early in July, 1872, Mr. Riggs, meeting the writer at Fort Sully, invited him to take a drive to Peoria Bottom. His purpose was to lay out a larger work, and he had already had in mind this locality, near to three bands of the Dakotas who had established their villages here. As we came over the hills from the north, this broad valley, bounded by the winding Missouri, distinctly outlined by the large cottonwood trees, and stretching some ten or twelve miles along the river, with the tepees and groups of Indians imparting life and color to the scene, made an impression that has remained vivid during all the years since.

A bird's-eye view of the same spot to-day, such as meets you as you approach from the high plateau to the

Continued on page 76

Thos. Lawrence Riggs, LL.D.

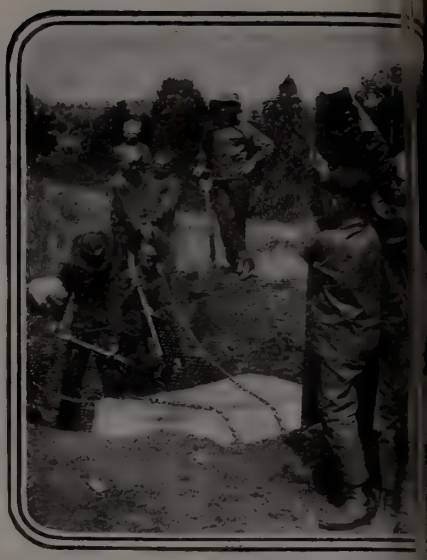
School and Dormitory, at Oahe

"Yellow Hawk," as a Pastor

The Boys Building the Home

The Home Completed—all the Work Done by Boys

Clearing the Ground for Foun



WHAT A BAND OF PLUCKY BOYS DI

Counselled by a Wise Pastor They Built Their Own "College" . . . The Value of Youthful Grit

IN the aristocratic little suburban town of Devon, near Philadelphia, a queer structure attracts the attention of visitors. A little frame house, two stories high, with a certain indescribable "home-made" look about it, stands in the grounds of one of the estates. Such a house in a setting that matched its own lack of quality, would not be out of place, but in comparison with the fine residences in its immediate vicinity, the little structure looks like a tin dish in a jeweler's window. Yet the wealthy residents are rather proud of their unpretentious neighbor, for the house is a monument to the remarkable results that can be attained by the efforts of a band of youngsters, directed in the right channel, and backed by unlimited juvenile enthusiasm and industry.

The house is the summer home of the boys of an institution known as "St. Martin's College," and the building was erected, every plank and stick of it, by the unaided efforts of the boys themselves. St. Martin's College is not one of the high-class scholastic institutions of the land. It was founded a short time ago by the Rev. C. W. Robinson, of the Church of the Evangelists, a little Episcopal establishment in the heart of the Italian quarter, Philadelphia. The "college" was intended for the education and maintenance of as many destitute boys as the funds gathered by the rector of the church could support. From a small beginning in one of the church rooms, the "college" has grown to good proportions, and a new building is now being constructed. Hundreds of boys are applying for admission, and as fast as means allow, they are added to the number in training.

Mr. Robinson called the place a "college," because he did not want any one to be able to reproach his boys later in life with having been brought up in a charitable home. The boys are housed, clothed, fed and taught useful trades. He wished to take his band of boys into the country last summer, and cast about for some way to provide for them. At first it was thought that tents in a suitable camp-ground would be the right thing; but this was dropped as expensive, and not particularly desirable. He soon found a wealthy philanthropist, who was willing to g the use of as much land as was n for the erection of a summer home the energetic pastor and his band ling boys the rest was comparative

He selected a spot on the gro Devon and set the boys to work to build their o mer home. They went at it with a vim, hau lumber, cut and hammered and planed from su bedtime, and speedily the house took shape. W roof had been finished and a little porch put on, t had a painting "bee," which was an unalloyed They almost quarreled in their eagerness to secu hold on to the brushes and paint-pots, and t walls of the house were soon made attractive.

Then they cheered themselves hoarse with de they looked at the trim little two-story structu their own hands had raised. But something was l They trooped off to the woods, selected a tall, s tree, chopped it down, dragged it to their hou planted it. A flag was speedily forthcoming, a was raised with appropriate ceremonies. The frame house will be opened again in the sprin will stand as a visible sign of what boys can do, latent industry and energy are rightly directed.

HOW BABYLONIA WAS BURIED ✳

Continued from page 63

chambers for the priests at its base. The city stood by the canal which brought the water supply and irrigated the surrounding gardens; without the life-giving canal it could not have existed.

The Tigris and Euphrates rivers are exceedingly treacherous; they are ever changing their courses, breaking out into new channels, converting desert into marsh land, and leaving dry and barren the country they once watered. Imagine a city upon a canal which suddenly became dry, and which was thus left without means of obtaining water. The gardens and fields wither, and the thirsty people dig into the soil to find only the bitter water of the desert. Sending their flocks to other pastures, they patiently wait in vain for the return of the water. Then the inevitable happens: There is an exodus from the city. The peasant seeks new land to till, the merchant follows, and last of all the nobles, the priests, and finally the king abandons the deserted city to find new homes. Scores of deserted Arab villages which have met such a fate, now exist in Babylonia.

War in ancient times was accompanied by horrors unknown to modern warfare. The Assyrian king, Sennacherib, boasted that when he destroyed Babylon he scraped the foundations of the city into the river. It was a custom in those days to massacre the conquered people, or to sell them into slavery. Thus many a Babylonian city has been depopulated in a single day, and its homes and public buildings left to the ravages of time. The supporting roof poles rapidly decay and fall into the chambers beneath; the tops of the walls are exposed to the rains of winter; the burned bricks of the outer casing fall away one by one; the inner sun-dried bricks, softened by the rain, become mud and trickle down. Before many years pass the walls have disappeared; they have been converted into a thick mass of the hard clay of disintegrated bricks. Such is the history of every Babylonian city. Each mound is a tomb, protecting from the rain and even from the air, with its hard clay covering, all that remained in the city when it was deserted. The delicate clay tablets left in the rooms, the images of the household gods, and many things that was necessary to the life of the people has been carefully preserved by Providence.

Perhaps, after centuries, the water returned to the old canal, and again life in the long abandoned city was possible. The people slowly returning, could not repair

Ruin of a Temple Tower at Akkerkuf, Near Bagdad

the old houses; they had turned to mounds. For the sake of cooler air they preferred to build on high ground. House after house arose upon the summits of the mounds; the temple tower was encased with new bricks and made more lofty than ever, and a new city greater and more beautiful appeared upon the ruins of the old. But the fate of the former city in time came also to it, and in its turn it became a heap of clay. The same process, though upon a smaller scale, is still on in the villages of the modern Mesopotamian

Thus we may understand how the Hebrew p in a country already filled with the graves of dared to call to the great Babylon to come dow sit in the dust, and how he prophesied that should be like Sodom and Gomorrah—a desert s by the shepherd, and a lurking place for the wild

It is a Wonder

My Dear Dr. Klopsch:—The Devotional Libra ceived three days since. It is wonderful how y get up such interesting books so cheaply—and the dar is a work of art. SAMUEL M. HUTCH

Lowell, Mass.

The Handsomest of Calendars

Dear Dr. Klopsch:—I have the pleasure to infor "The Calendar" for "1907" is duly received i order, and myself and family are very much pleas it, and think it the handsomest we ever saw, and you much prosperity and success. JOHN MA

Norristown, Pa.

"Always More Than I Expect"

Dear Dr. Klopsch:—Our Devotional Library re this morning, and I was not surprised when I open package, as I always get more from THE CHRISTIAN ALD than from any one else. I am certainly proud CHRISTIAN HERALD Library. I have "Capital Sto "Forty Thousand Sublime and Beautiful Thoughts vols.), "Family Worship," "Speaking Oak," "Red L Edition of the Holy Bible," "Bible Dictionary" (8 Peloubet), "Masterpieces of the World's Best Litera (8 vols.), "Choice Selections and Recitations," "G Treasury for the Children of God," "Red Letter T ment," and now "Our Devotional Library."

Fort Jesup, La. GEORGE R. PATTIS

CHINA MAY HAVE A NORTHFIELD

Mrs. Woodberry Writes About It, and About Dr. Lee, the Moody of China, and Missionary Progress Generally

A Group of Young "Jackies" on the U. S. S. "Galveston"

my return to China from e home-land, in the spring, e rented a large new house ghai, on the corner of g and North Szechuen Beulah Chapel, three and tories and basement, is now oted to the work and the . The basement is used apel, which Dr. Wong fills flowing; the first floor for nt chapel where students veral provinces gather, of many are now Christians; ond floor we use for a Beu- ool, where bright young d boys are preparing to store China to the Lord Christ; the third floor is a home. Beulah is a busy f happy service from early g until well into the night, ght schools follow day , and meetings are the of all.

Chinese Kindergarten has dded this year and the chil- e gathered from some of t families in the Church in ai. It is a pretty sight to se little ones on Sunday and to hear them singing lish hymn.

ddition to this chapel and school work, we have d decks on the *Galveston*, our U. S. Guard ship nghai, which carries between three and four d sailors who were commissioned for China two go, and represent many homes in our Western principally country homes. They are fine young nd most of them are present at all our Sunday ectures with the magic lantern. We have *Para- st*, *In His Steps*, *Ben Hur*, *Pilgrim's Progress*, her series, which we give each Sunday night, any Gospel songs and Scripture portions also on les. The ship will be here several months longer. udents are greatly pleased with lantern lectures, owd the chapel regularly.

e of our oldest and best students have come to nt this year for God. Some of these young men paring for Northfield and other training schools erica, and will become Christian teachers when eturn to China. A Chinese Northfield is desired ny in Shanghai, and may be among the successes near future. This has been much on the heart of S. Lee, a prominent Chinese evangelist, whose taken up in traveling among the many Missions invite him to hold union services for the deepen- the spiritual life of the native pastors and es. Dr. Lee is eloquent and earnest, and has a ful influence over audiences of students and native ians. He is frequently called the "Moody of ." An interesting Chinese worker, Miss Dora also holding evangelistic meetings for women, are signally blessed.

Wong is our capable and faithful assistant, and as work as a physician and preacher in the city . Dr. Y. J. Chang is physician and professor at w Foo Tong College, at Woosung, which the sons l-to-do gentlemen attend. We recently accepted vitation to give them a lantern lecture, and were ally pleased, as foreigners are not permitted on aching staff. A royal welcome was given us by the largest student audiences we ever addressed. of the dark clouds with a silver lining has been eath, this month, of one of hristian students, who begged ptism on his deathbed. His are wealthy, and were bitter against the Christian n; but they yielded to his ties. Five minutes after ptism, he breathed his last, e closing five minutes of his ere spent in urging them to Jesus. The happy sequel t the entire family have ted Christ as the Saviour re entering the Church of .

other student-convert, a few old in the faith, is planning turn to his own province in all his relatives for Jesus! re in a strait betwixt two— e hand, student work; on the sailor work. Both are full omise, and we take fresh courage and speed on to new toils and triumphs in the New Year.

Sunday is a whirl of services on ship and shore; Monday ushers in a whirl of school duties and privileges. Friday night and Sunday afternoon, beholds the climax every week of our happy toil.

The Moody of China
Dr. Y. S. Lee and his Family

We have a glad report from our student workers in other provinces, and from Jerusalem, where our work is represented in the person of Muallin Melchil, our substitute evangelist and his family. Do you wonder that the joys and ambitions of earth fade into nothingness, as we behold these heathen people won for the Master?

Beulah School and its Founders. (1) Mr. Woodberry, (2) Mrs. Woodberry

We prize the weekly visit of THE CHRISTIAN HERALD, and a few of our students belong to its family. All send thanks and loving remembrances.
REV. AND MRS. J. WOODBERRY.
Shanghai, China.

* * *

It is announced from Washington, that the American National Red Cross has ordered the purchase, through the Commissary-General of the army, of 1,300 tons of flour, which will be shipped on Jan. 15 to Shanghai, for the relief of the Chinese famine sufferers. This will be the first shipment of supplies from America. It is expected that plans will be made soon for regular shipment of supplies.

* * *

The American Consul General at Shanghai cables that the famine committee recommends flour and corn meal in fifty-pound sacks. Fifty thousand bushels of wheat for planting in the spring are earnestly desired.

* * *

Mrs. Anna Kristensen, a member of the Norwegian Lutheran Mission, at Kuin-cheo, Hankow, Central China, writes: "My husband and I are the only missionaries in this large heathen city. Our nearest missionary neighbors are fifty-six miles from here. Owing to the phenomenal downfall of rain this summer, the harvest is nearly all destroyed and a terrible famine is standing at our doors. All kinds of food is three times as dear as it was last year at this time, and the prices are getting higher every day.

"One poor woman who lost her husband last year, and who is left sick and penniless with five children, the eldest not twelve years of age, came to me yesterday and said she intended to cast her two youngest children in the river, while she, with the three eldest boys, would take opium and die." Mrs. Kristensen took hold of her hands and tried to comfort her with prospects of help and food.

This is an example of many cases to be found in the same district.

Rev. T. B. Grafton, Southern Presbyterian Mission, Hsuchoufu, Ku, writes:

Famine will be universal everywhere within reach of us. Counting all crops, it is estimated that there is only about twenty per cent. of a normal year's yield on hand. Out to the west and south I found hardly as much as a garden patch. Potatoes are only a few strings and roots. There will soon be practically nothing in the line of eatables left. There will be starvation for tens of thousands. Grain can be had in Shantung, and the officials have given permission for its shipment out. But the money to buy is lacking, as the price is so high.

Grateful India Missionaries

Dear Dr. Klopsch:—At this Christmas season I cannot refrain from sending you an expression of my heartfelt appreciation of the remarkable services your journal has rendered to India; to missionaries in this country; to a little army of famine children whom THE CHRISTIAN HERALD has not only saved, but educated and trained; to the cause of Christian Missions everywhere; to a new realization by many non-Christians, of what Christian love has enabled strangers in distant America to do for those in trouble on the other side of the globe; and also to promoting international good feeling between the United States and the British Empire.

I wish also to express my growing appreciation of the remarkable wisdom with which you have carried on this immense undertaking. It has been done with absolute promptness and fidelity, and without any trumpeting, and without dictating or lecturing to those whom you have honored by making them the almoners of the bounty of CHRISTIAN HERALD readers. I do not know of any undertaking more successful or praiseworthy.

We are all very grateful for the message which has come, that you are undertaking the support of 2,000 famine children for another year. That is just right. The oldest of our boys and girls are getting married, and able to support themselves. What is most needed is aid for the younger ones for a while longer. God bless you and the patrons of these children.
Ahmednagar, India. R. A. HUME.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor

LOUIS KLOPSCH, Editor and Proprietor

G. H. SANDISON, Associate E

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The New Idea in Missions

WE have received a number of letters from readers of this journal in relation to the proposed plan for the direct support of individual native missionary workers in the foreign field. This proposition appeals to a very large number of practical Christian people, who may never have an opportunity of going to the field in person, and who would feel it a privilege to be represented by trained substitutes at the front.

Individual support of a native evangelist, Bible-woman, teacher, preacher or Gospel worker would bring the principal into direct and sympathetic communication with his or her substitute at the front. It would keep alive the home interest in the warfare against heathenism as nothing else could. It would be an invaluable stimulus to the Gospel soldier on the "firing line," who will be inspired to greater zeal by the knowledge that kind, loving hearts in this far-off land, are watching him, and that earnest prayers are ascending in his behalf from those who are consecrating a portion of their substance to his support in the field.

Our plans are maturing rapidly, and we expect soon to be able to submit the scheme in detail to our readers, who will then have the opportunity of supporting native workers, men or women, of their own denomination and in fields of their own selection. Meanwhile, we shall be glad to hear from all who are interested, and who desire to unite in this unique movement for the extension of the Gospel in remote heathen lands.

The Hebrew Crusade

THOUGHTFUL people will view with regret the extraordinary crusade of a certain portion of the Hebrew population of New York, against the observance of Christmas in the public schools. That the opposition is formidable and determined may be gathered from the fact that some 25,000 Hebrew pupils absented themselves from these exercises in the lower East Side schools, being nearly one-third of the school population of that section. In a Williamsburg school, the Jewish pupils stayed away *en masse*, with the result that many may lose their chances of graduation.

It is the broad contention of the Jews who are making this singular fight, that the holding of Christmas exercises of any kind in the public schools is offensive sectarianism, and should be abolished permanently. They specifically object to all hymns and compositions in these exercises, which deal with the Christian religion, or tell of the birth of Jesus. They object to the use of Christmas trees, holly, mistletoe, and all forms of decorations, pictures of the "Virgin and Child" being specially distasteful. They would abolish Christmas altogether, as far as the public schools of America are concerned—efface it officially, as completely as the Assembly at Jaroslav blotted out the name of Jesus from the Mishnah and Gamarah, in the year 1631.

It is not surprising that there should have arisen among the Hebrews themselves a great diversity of opinion as to the wisdom of this unusual crusade. Among their own co-religionists, there are many men of influence who regard it as extremely unwise and ill-advised, although so distinguished an authority as Israel Zangwill has lately declared that the race thrives only under persecution, and that "social anti-Semitism is its only hope in America to prevent absorption." Yet in no other country in the world have the Jews been so cordially welcomed as here, and nowhere else have they found such religious and social tolerance. They are a comparatively small people—less than 2,000,000 among nearly 77,000,000. They have come to a land that is everywhere recognized as Christian. If the Jews in England, France, Germany, Italy or Austria were to make the same demand that is now made by their brethren here, would they expect to succeed? Would such a demand be seriously entertained in any civilized land on the globe?

These are some of the arguments which the more conservative Hebrews are now deliberating. But there is still another aspect of this strange crusade which they do not overlook. In many lands the Hebrews have been shamefully abused and persecuted. Here, anti-Semitism is—thank God!—unknown. Here, the Jew is the equal of all before the law, socially, in business and in freedom of worship. Nobody interferes with his holy days or his observances. Everywhere he sees the broadest toleration; it is a characteristic of our American life. It is not surprising, then, that some of the leaders of Jewish thought and influence should now be found asking whether the Jew in America should not be at least as tolerant as the American Gentile; whether this public school crusade, which has been spurred on by a few sensation-mongers and thoughtless leaders, may not have in it some of the qualities of a boomerang; whether it be not calculated to evoke that anti-Semitic spirit which till now has happily been unheard of here. For it must naturally occur to those critics in their own ranks, that if the conviction ever becomes rooted in American minds that the Jew is totally averse to having any relations, even in the remotest sense, with the despised Christmas and its belongings, then, with their accustomed respect for the opinions and preferences of others, the 75,000,000 of non-Jews might decide hereafter that they would not lacerate the feelings of the Jewish objectors by urging them to recognize Christmas in any way. Those thoughtful Jewish critics go even farther than this, and think it quite within the range of possibilities that the non-Jews might even decide that hereafter all the multitudinous paraphernalia and product of the joyous Christmas season—the gifts, keepsakes, decorations, trinkets, jewelry, dresses, books, plays, and all amusements—should be the product of Gentile manufacture and contrivance, and be handled by Gentiles exclusively. It was estimated that $20,000,000 were spent in Chicago during the Christmas season, and no doubt a much larger sum was disbursed in New York.

Perhaps the most sensible view of the whole matter is that the crusade is a tempest in a teapot, which must speedily exhaust itself. Our school boards will doubtless concede to our Hebrew population all the consideration to which they are justly entitled. Sectarian teaching is admittedly out of place in the public schools; but we hope the day may never come when the mention of the name of Jesus, and the reading of the Bible, will be prohibited, no matter who makes the demand—Jew, Gentile, or unbeliever.

Preaching by Wire to Wall Street

MANY Wall Street brokers must have been astonished at an innovation in business customs which occurred a few days ago. One of the dealers in bonds in the Mills Building opened the day's transactions with a religious service, conducted by telephone. A well-known clergyman in an uptown district called up the office, receivers were distributed among the clerks, and the service commenced. There was a scripture reading, a brief sermon, a responsive reading, and a prayer by the clergyman for those exposed to temptation in modern commercial life. The telephone company kept the connection and the clergyman's remarks were heard by all in the office. It is proposed to continue these wire-services, and possibly to extend them.

If all is true that is charged against the Wall Street speculators, or even if only a fraction is true, the need for divine service among them is urgent. In their intense passionate scramble for wealth, in which trickery and misrepresentation and lying are called into exercise, there is need that they hear the voice of Jesus bidding them set their affection on things above, and telling them that he is a loser who gains the whole world and loses his own soul. There are times when even they must feel that the mad race is exhausting, and that the goals they strive to reach are unsatisfying. In crises, personal or domestic, the ancient preacher's cry, "Vanity of vanities, all is vanity," must have found an echo in their hearts. If, at such times, there came to them a direction to true riches, that abide and that are gotten without self-reproach, their efforts might be turned to new objects. We should therefore rejoice, if in this or any other way, the eternal truths can reach the hearts of the brokers and speculators.

It would be unfortunate, however, if they should regard such a service as a kind of benediction on corrupt practices. There is no reason why their business should not be conducted honestly, but current report has it that their exchanges are little better than a den of thieves. The cleansing of such Augean stables is not to be accomplished by a few words over the wire, which might even come to be regarded as a gambler's charm, to bring luck in the speculations of the day. God is not mocked. He who approaches Him with any degree of acceptance must put away sin from his heart and life. It would be little short of blasphemy for a man to join in such a service, even over a telephone wire, and then turn to transactions involving schemes that rob the credulous public and devour widows' houses. We are shocked as we read of the Greek or Italian bandit who prays that God will send rich travelers over the lonely roa he lies in ambush. The Wall Street speculator vain invoke God's blessing on dishonest trans But if he will put away evil from his life and love and serve God, holding his approval bett great riches, then the prayer he joins in over will be a blessing to his soul.

"God Protect France"

IT is matter for regret that the French Gove should have decided to take the motto, "G tect France" from its coins, and to substitute th of the Red Republic, "Liberty, Equality, Frate The clerical enemies of the Republic will point decision, as a proof of the contention they ha tinually made during the long fight over the d lishment of the Church of Rome, that the Gove was hostile to all religion. It is very probab some of the French leaders have indeed identifie ion with the Church of Rome, owing to the fa Protestantism in France has but a small and in erable following. It is a sad fact that despite has been done by Dr. McAll, and by such men as Wagner and other devoted Protestant leade French public associates religion with the Church, and has but slight conception of religio from that. That fact is an inevitable conseque established religion and obtains to some degree land, and would obtain to a much greater degr were not for the ability and activity of ministers free churches.

It would be a most deplorable thing if the Frenc ernment in its desire to secularize itself attemp eliminate all thought of God from itself. The a was made in the great Revolution, and it failed. ence for God, obedience to his commands, and the for his guidance and protection, should be instille the minds of the young and fostered in the minds adult population. Apart from all question of p salvation, godliness is beneficial to the state. A fearing population will be a loyal and law observi ulation, and the principles of religion will do m secure order and good behavior than all the la can be enacted. Men so astute as the leaders French nation must be aware of that fact, and we whether the change of the inscription on the co the meaning that the priests are trying to put u An attempt to make France a godless nation, wo a wicked thing, and would recoil on the heads statesmen who made it. We sincerely hope that Protestants will so preach and so live, that the will learn what religion really is, and will glad knowledge God as the Fountain and Source of n safety and prosperity.

FIT FOR KING OR PRESIDENT

Dear Dr. Klopsch:—Your premiums and calend ceived. No need for any apologies; they are enough for the king or queen, or even for our dent. With my kindest thanks and best wishes.

Boston, Mass. B. F. STEPHEN

Contents of this Number

Wednesday, Jan. 23, 1907

Sitting Bull's Son Now a Christian Teacher . . C
Our Mail-Bag . . . . . .
Baptism in Zululand (Illustrated) . . . . . .
How Babylon was Buried (Illustrated). By Prof. E. J. Banks 6
God's Gift. Sermon by Rev. W. McMullen, D.D. .
A Home Built by Boys (Illustrated) . . . . .
China May Have a Northfield (Illustrated). The Famine, etc . . . . . .
EDITORIAL FORUM: The New Idea in Missions—The Hebrew Crusade—Preaching to Wall Street—"God Protect France" . . . . . .
BIBLE AND NEWSPAPER: Death of the Shah (Illustrated)—A Dog's Five Hundred Mile Journey—A Bride's Buried Dowry, etc. . . . . .
A Soul-Saving Church (Illustrated) . . . . .
The Gospel Among Coal Miners (Illustrated) . .
The Old Pastor Problem, by Margaret Sangster .
A Shipwrecked World. Sunday School Lesson (Illus.)
"The Stammer of the Prodigal," by Owen Kildare .
The Nobel Peace Medal (Illustrated) . . . . .
Christian Endeavor's Message . . . . . -
A Band of Real Heroes . . . . . -
Foolish Builders. Epworth League Topic . . . .
Among the Workers . . . . . .
New Books . . . . . .
Early Degeneracy, by Mrs. Baxter . . . . .
Good Causes Helped . . . . . .

THE BIBLE AND NEWSPAPER

Death of the Shah

ER a reign of little more than ten years, Muzaffer-d-din, Shah of Persia, has passed away, and his eldest son, Mohammed Ali Mirza, reigns in his stead. The late Shah had been a great sufferer. For nearly three years he made a stubborn fight against disease, and has been for two months on the verge of death. So hopeless was his malady and so severe his suffering, that the unusual course was taken of summoning his son to take charge of the government while his father was still alive. On his arrival, his father, relieved of responsibility, rallied and regained strength, but the gain was brief, and on January 9, he died. His life was a rare contrast of European

The Late Shah of Persia

ation with Oriental traditions. His father stationed t Tabriz, which city he was not permitted to leave thut the imperial permission. He lived there for thirty a until 1896, when the death of his father, at the n of an assassin, opened his way to the throne. Dur- hat long period of retirement he acquired a knowl- g of French, Kurdish, Turkish and Arabic, and had extensively the literature of ancient and modern Besides the studies of which a Mohammedan must be master, he had read Plato and Aristotle, had studied the modern philosophers, including itz and Kant.

s father had been something of a miser, so that when me to the throne he found himself the possessor of two hundred million dollars and jewels of inestima- alue. The throne, called the Peacock throne, stud- with gems, is said to be alone worth twenty millions, e had diamonds in profusion of extraordinary value. les these Muzaffer-ed-din possessed the famous ter- al globe which his father had con- ted of pure gold, with 51,000 pre- stones used to indicate the confor- ons of land and sea. The oceans and are of emeralds, Persia is marked turquoises, India with amethysts, a with rubies, England and France diamonds. He began his reign oluntarily abolishing the most ous of the taxes and instituting sive reforms. He was necessarily ed to intrust the execution of reforms to Grand Viziers, who not in sympathy with him and thwarted his designs. One was issed after another, and each ed to be worse than his prede- r. The Shah was skilfully de- d, and supposed that things were well, when one morning the y, who exercise paramount power Persia, ordered a general strike. diately every bank closed its doors the bazars were deserted. The y left Teheran and went into seclu- . It was hopeless to attempt further ption, and the Shah was made ac- nted with public discontent. He ptly dismissed his Grand Vizier and inted another, whom he ordered to rtain the causes of dissatisfaction, what the clergy and people desired. was informed that the government in a chaotic condition; that there no public safety; burglary and highway robbery were mon, and the national treasury was almost empty. e kind of popular representation was necessary. The h yielded at once and promised a constitution. There- n the clergy returned and business was resumed. Re- ted conferences led to a constitution being formu- d, and the elections were held.

ince that time the new Shah has attempted to curtail liberties granted under the constitution. He de- es the concessions Muzaffer-ed-din made, but has n compelled to accept them. He is thirty-four years ge and is said to be a well-educated, capable man. right to the throne is challenged by one of his nger brothers, whose mother belonged to the royal , a consideration which has weight in Persia. It is ieved, however, that Ali Mirza will be able to main- his position. The people will be less likely to rally he support of a rival if they retain the constitution, which will make the character of the Shah a matter of smaller concern than if he ruled arbitrarily. If he fulfils the ideal of the great lawgiver, his people are little likely to desire his deposition.

That which is altogether just shalt thou follow that thou mayest live, and inherit the land which the Lord thy God giveth thee (Deut. 16: 20).

A Dog's 500 Mile Journey

A well authenticated story of a dog's sagacity and endurance comes from Des Moines, Ia. Some two months ago, a citizen of Valentine, Neb., staying at Des Moines, admired a Scotch collie dog that he saw there. As the owner was willing to sell him, a bargain was struck, and when the Valentine man went home, he took the collie with him. Soon after his arrival he missed the animal, and though he searched for him could not find him. Five weeks later, the dog's former owner heard a scratching at his door. Opening it, he saw a dog, thin and gaunt, and covered with mud, that he failed to recognize. The dog's glad bark and his evident delight, soon convinced him that he was the animal he had sold. How he had found his way over the five hundred miles of hill and prairie, swimming rivers and penetrating woods, will never be known; but the fact of his performing the journey cannot be doubted. The only trace of him that has been found was at Fremont, Neb., where some boys saw him stealing a meal from the back door of a house, and threw stones at him. It would seem as if he had levied upon the country through which he traveled, for his support on his journey. It must have been a precarious subsistence that would make him appreciate the supper that celebrated his home-coming. The owner was quite willing to refund the money he had received for the faithful creature, and vows that no price now would tempt him to part with the dog. Would that men who have been carried away by the adversary, sold under sin, were as anxious to return to God as this faithful animal was to return to his former owner. That they are not, justifies the prophet in his reproach:

The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider (Isa. 1: 3).

A Bride's Buried Dowry

There was an interested company of friends in the orchard of an old farm a few miles from Frankfort, Ind., recently, who had come together to witness an excavation. Among them was a young man, the only son of the owner of the farm. With him was a blooming girl, who was evidently dear to the youth. Near relatives of both the young people were there, and all were cheerful and expectant. Two men were set to work with spades

A Reception to the Shah by his Subjects in Tabriz

about the root of an old apple tree. They soon came upon the object of their search. It was a large jar, which seemed to be of considerable weight as they lifted it and passed it to the group on the bank. The farmer, directing them, they carried the trench a little farther, and another jar was lifted out. The digging was continued in other directions, and at points the farmer remembered, more jars were revealed, until finally all had been found. Several sacks were produced, and the jars were emptied into them. Their contents consisted of United States coins of various denominations. They had never been counted, but the sacks weighed seventy-five pounds. That was the provision the farmer had made for his son's marriage. He had begun it more than twenty years ago while his son was a mere infant, and had continued it during that period. All he could spare was poured into a jar in pennies, quarters and dollars, with an occasional gold piece, and each jar, as it was filled, was buried. "They are for the girl who marries my boy," he said, "and if I prosper, it will be a big pile." He has prospered, and the pile grew from year to year. The son's bride must be proud of the gift,

The Courtyard of the Shah's Palace

representing so much self-denial and labor. It reminds us of the bounty with which the Church, the bride of Christ, is endowed.

I gave Egypt for thy ransom, Ethiopia and Seba for thee: since thou wast precious in my sight and I have loved thee (Isa. 43:3).

To Prevent Suicide

A novel scheme to check the rapidly increasing tendency to suicide has been inaugurated in connection with the Salvation Army, by General Booth. He announces that from this time, two of his officers, of wide experience and proved discretion, will be set apart to give advice to persons contemplating suicide. They are pledged to absolute secrecy and will not inquire into the identity or antecedents of persons consulting them, but will listen sympathetically to the tale of woe and give counsel, but not financial help. General Booth says that he has noticed how frequently persons who are saved from suicide, after attempting it, express their gratitude to the rescuer, which shows that the act is generally the result of passion, or impulse, or despair. He believes that if they knew a stranger to whom they could unburden their minds, one who would pity and sympathize and give them sound and disinterested advice, numbers of them would abandon their purpose. The General is not sure that the plan will succeed, but he thinks it is worth trying. It is possible that if his officers cannot alleviate the trouble, they may be able to point the applicants to Christ, who has given a general invitation to the worried and the burdened.

Come unto me, all ye that labor and are heavy laden, and I will give you rest (Matt. 11: 28).

A Benefactor Assailed

A despatch from Meriden, Conn., describes a fierce attack by a blind deer on a veterinary surgeon. It appears that some hunters in the woods near East Hampton had seen the deer and followed it. After a long trail they had succeeded in getting near enough to the animal to shoot it. The shot had struck it full in the face, destroying its eyesight. It was still active, but in its darkness it was easily caught. Being a fine animal, it was considered that its life was worth preserving, and it was driven to a stable. There the veterinary surgeon saw it, and after examining its eyes declared that the sight of one of them might be restored by an operation. The buck's head was secured and the surgeon began his work. The animal was docile at first, but, as the operation proceeded, became violent, and by a sudden wrench burst its bonds. Instantly it turned on the man who had been treating it, threw him down and savagely kicked and trampled on him. Happily, assistance was at hand and the surgeon was rescued, but not until he was badly bruised. The poor animal could not know that it was in kindness that the surgeon was hurting it, and that it might recover sight through his efforts. There was no way of telling the deer of his good motive. There is not the same excuse for men who murmur when affliction falls upon them from the hand of God.

All chastening seemeth for the present to be not joyous, but grievous: Yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness (Heb. 12: 11).

A SOUL-SAVING CHURCH

Some of the Aggressive Up-to-date Methods Effectively Employed in a Great Metropolitan Parish

"I HAVE seen whole blocks in Japan filled with temples; but I had to come to Christian America to see a block filled with playhouses." So said a missionary from Sendai, Japan, not long since when speaking in the Central Baptist Church, Forty-second Street, west of Broadway, New York. The remark was excited by the character of the block in which the church stands. It probably has not its duplicate in the world. In it are seven theatres already, and another announced as coming. Several of them are open on Sunday evenings with the same bill as on week nights, and one of them has a regular Sunday matinee. Every evening of the week, and several afternoons, the block is thronged with pleasure-seekers from all parts of the city, and for that matter from all parts of the world. Within five minutes walk of the church are a score more theatres, and as many great hotels. One of these hotels on the same street with the church, and a stone's throw distant, is a resort of the gambling fraternity, and another, less than two hundred feet from the church, is a rendezvous of the "fast set" of both sexes, whose proprietress boasts of never being disturbed by the police. The dwellings in the neighborhood that once were the homes of the well-to-do, are now many of them boarding-houses, frequented for the most part by the players of the various theatres, and some of them are furnished room-houses, sheltering the unspeakable sins that are usually found in such a community. The tides of moneyed dissipation surge about this church incessantly, winter and summer, year in and year out. One of our leading religious papers recently said, "one could hardly find a more impossible location for gathering a religious congregation."

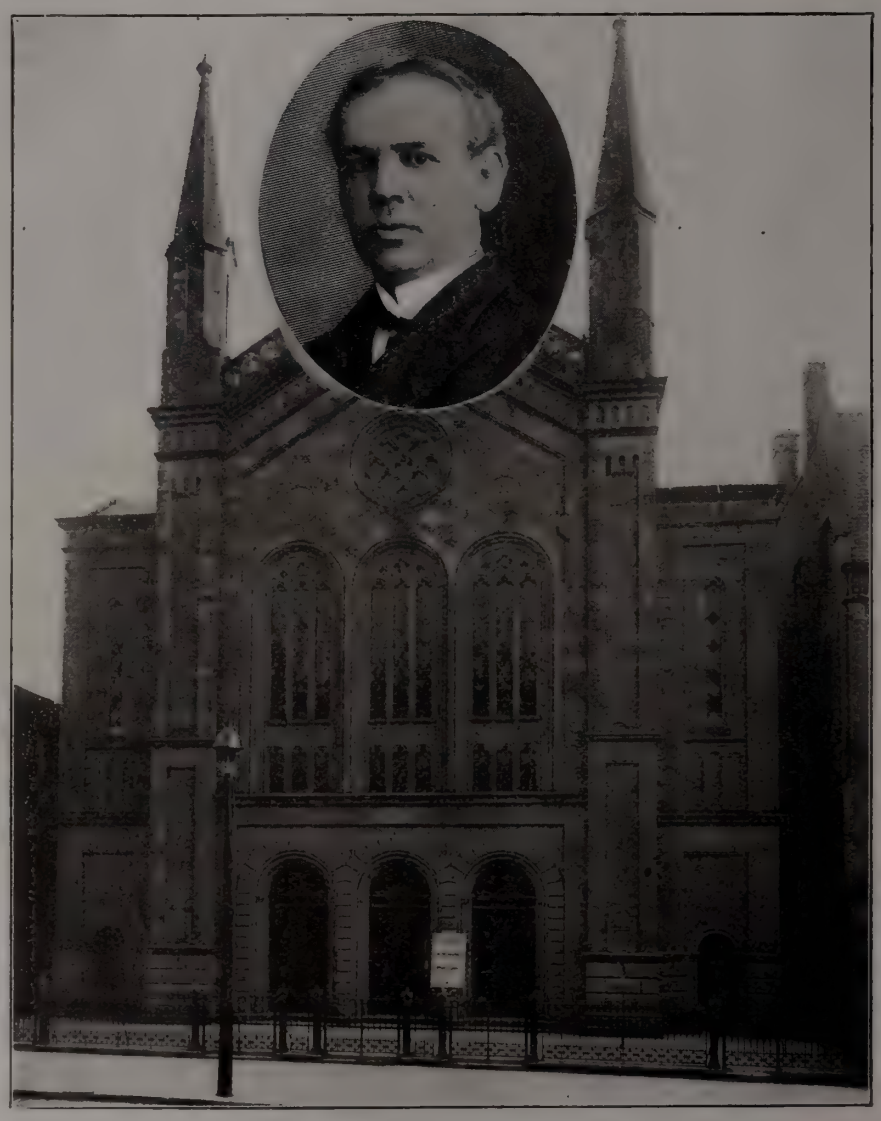
The work of Christ is made the more difficult, by the fact that the dissipation of this neighborhood is of the moneyed class. In the slum districts of the city are multitudes who are tasting the dregs of sin, and are ready to hear of salvation. The people who resort to this neighborhood are as yet in the heyday of sin, and feel no need of deliverance, and the difficulty is increased by the fact that the membership of the church is scattered far and wide. A colony of nearly forty live over in New Jersey; nearly as many more have their homes in Brooklyn; three hundred live above Ninetieth Street. Of the families of the church, hardly half a dozen live within a mile of the meeting-house. About $125 a week, or over $6,000 a year, are spent in car-fare by the people who attend the services of the Central Church. The congregation at the morning service is often half strangers, and in the evening fully two-thirds of those present are not members.

The pastor, Frank M. Goodchild, D. D., has been on this field nearly twelve years. At the time of his coming, the church was regarded by many as a forlorn hope. But he has welcomed about 600 members into the church's fellowship, and many times that number have confessed Christ. The pastor has frequent occasion to write to pastors in distant towns and villages, stating that some person from their community was in the Central Church on a certain evening, and professed conversion, and asking, that on his return, the convert be looked after. The church is unique in this, that for every person received into its fellowship by letter from country churches, five are dismissed to country or suburban churches. City churches are supposed to absorb the life of the country churches. This church constantly feeds the churches in smaller towns and villages.

The methods used to attract the congregations that assemble, are vigorous and striking. The keynote of the pastor's efforts is evangelism. He declares that at Forty-second Street and Broadway, a church must be evangelistic to live. The subjects for the Sunday evening services are such as will strike the passer-by. These subjects are announced on the church front in letters large enough to be seen across the street. People in the passing street cars turn and read the announcements. The car conductors and motormen have, some of them, said that they look ... larly to see what the subjects are. ... are practical, and are so stated as ... cite thought. Some of them have ... "Dare to do Right," "Has Every ... His Price?" "The Bondage of Habit," "The ... of Wickedness," "Repent or Perish," "Is it S... do Right?" "Have you a Conscience?" "A good ... in Trouble," "Slaves of Sin." Courses of sermons ... proved popular. One called "Forgotten Com... ments," included among its topics "Thou Shalt ... Worry," "Thou Shalt Not Borrow," "Thou ... Not Cheat," "Thou Shalt Not Dissipate," an... like. In another, "The Best Saloon in New Y... and "The Poorest Church in New York," were ... trasted. In another, on "Home Life," some o... subjects were "A Good Mother," "The Way ... Child," "Family Quarrels," "... mies of the Home." Anothe... "Everyday Sins" included "Bad ... per," "Lying," "Conceit," ... volity," "Thoughtlessness." ... under the general title, "... Things," included "The Greatest ... in the World," "The Greatest ... take in the World," "The Gre... Curse in the World," "The Gre... Book in the World." Anothe... the Beatitudes included such t... as "Happy, Though Poor," "Ha... Though Hungry," "Happy, Th... Abused."

Another of the methods use... draw in the unchurched is the i... duction of extra music. The first ... day evening of the month is a mu... service, in which some work of o... the great masters is given by ... choir, and the pastor makes an ... dress interpretive of the music, ... impressing the lessons of the ... poser's life. These addresses a... least a half-hour in length, and ... proved themselves one of the mos... tractive features of the month's n... ings. On other Sunday even... some little musical extra has bee... troduced. One evening, Mr. Ch... Wold played the "Holy City," "... Palms," and "Nearer, My God ... Thee," on his musical glasses. An... evening, Miss Ethel Palmer whi... some appropriate selections. At ... other time, Mr. Walter Voigtla... of the Philharmonic Orchestra, pl... on his *viola d'amore*. These mu... numbers have been heralded by ... daily press as "Church Vaudevil... but there has been nothing of ... nature of vaudeville in them. One ... is not a member of the church, ... is a constant attendant, said in a n... ing paper that "While nothing th... not elevating and refining in its ... ever used to draw the crowd, n... ing is left undone to make the ... vices attractive in the best s... of that much abused word." ... heart of every service is the upli... Christ as the only yet sufficient cure for men's ... And the story of Christ's saving power is being h... and felt by many who would not hear it except ... the vigorous and versatile efforts of this church ... its pastor. Their motto for this year is: "I am ... all things to all men, that I might by all means ... some."

Rev. Frank M. Goodchild



The Central Baptist Church, New York City

THE GOSPEL AMONG COAL MINERS

"THERE is no greater need of Christian workers anywhere in civilized lands than in coal mining regions, especially where foreign miners are employed."

So declared a speaker at a recent conference of missionaries held in Chicago, who knew whereof he spoke.

The writer visited, a short time ago, a mining town in Illinois with an actual population of sixteen hundred and twelve persons, that has thirty-four saloons. Exactly one saloon for every forty-eight inhabitants. The saloon-keepers thrive, and grow rich, while their patrons are the poorest and most miserable of creatures. Upon the saloon bar they sacrifice home, wife, children, all to rum. Sad-faced, wretched women peered at the visitor through dirty, broken windows; ragged, hungry little children thronged the streets and alleys, and an air of hopelessness seemed to hang over the place.

The miners are all Poles and Slavs, and are most devout members of the Greek-Orthodox Church, whose priests exercise absolute authority over them, even to designating ... shall marry and fixing the time for the ceremony to take pl...

Mr. and Mrs. W. A. Davis

As many as four murders have been committed in ... as many years in a small mining town in the same State, ... little if any effort has been made to discover the murder ... Such an alarming state of wickedness prevails in many ... the mining towns, that law-abiding citizens dispose of their ... perty at the earliest opportunity and move away. One tow... two thousand people has one little Protestant church—a C... gregationalist—and immorality prevails to such an extent ... respectable women dare not go upon the street after nightfa...

Two well-known Christian workers, Mr. and Mrs. W. A. D... of Fort Wayne, Ind., have volunteered to take up their r... dence in one of the mining towns of Illinois, where the spiri... need is great, and to follow the methods of Jane Addams of ... House fame. Funds have been provided, and as soon as s... able quarters can be secured they will begin their work.

THE "OLD PASTOR" PROBLEM

BY MARGARET E. SANGSTER

IE pastor, a man in the prime of his life, erect, stalwart, enthusiastic, announced his text. In accordance with an excellent custom, he paused after its first reading, and repeated it phasis. The congregation having settled down little confusion incidental to rearrangement singing of the second hymn, looked at one and then at the preacher, with an air of inter- expectation. This was the text: "Doth God ught for oxen?"

in the world would Dr. Blank make of that The people were not long in doubt. He made deal of it, for it was a masterly plea in behalf ss of the worthiest men in any community—the o devote their lives to the preaching of the No profession is pecuniarily so poorly paid as the ministry. There are, it is true, distinguished eity pulpits, some of whom are in receipt of salaries during the meridian of their years. re the exceptions, and could the truth be known, ld be found that their style of living, made neces- the social position which they were in a man- ed to take, made great drains eir income, while their chari- eeded in proportion those of y. It may also be added that whose genius and exceptional able him to command a very s stipend, could easily have l or trebled the amount had en law, medicine, or finance, of the Gospel ministry as his k. Teaching and preaching are bly poorly paid professions.

sands of able ministers, ear- eloquent, and conscientious, l pastors, beloved leaders of s flock, never get beyond sala- nging from five hundred to usand dollars annually. One of God in a mountain parish England has brought up a on one hundred dollars a nd has served the same parish lly for that pittance during a rm. He is the owner of a lit- m, and supplements his minis- labors, eking out a living for e and children, by his labors on rm.

ther minister of whom I have , never received, during a long ate, more than one hundred a year in money, though the gation frequently sent supplies d or fuel to the little home. m the ministers and their de- wives come neither murmurings mplaints. They are willing to hardships. They say prac-

the way the Master went, uld not the servant tread it, too?

ere arrives a period when even reat strength and the patient ance of oxen are exhausted. ng-tried vitality gives out. The has not had opportunities for ectual friction, for reading, for , for keeping up with the times. a brilliant student, he has be- slow and dull. The children he baptized or whom he has t from their infancy, shoot up oung manhood and young wo- ood, and they are tired of him. is often ungrateful. They a new pastor. The old pastor, y be with a wounded heart, the current of dissatisfaction ing around his home and min- yields to it and resigns, some- times alas not until a very strong hint has been given that his resignation will be accepted. He has never been able to save money, and in his old age there is nothing he can do but preach. "Doth God take thought for oxen?" Shall He not take thought for these, his servants, who have toiled in the field through the noon-tide heat, as oxen toil in the furrow? Surely God must put it into the hearts of his people to do something toward the fund that pathetically describes itself for the relief of aged and indigent pastors. When one finds these good men resident in homes supported by charity, or in institutions of any kind that are devoted to derelicts, one's heart aches. Never should things come to such a pass that one of God's ministers should have to spend his declining years in want and poverty, or should finally have to be buried in the grave of a pauper.

. . .

Singularly, there is often irritation when this cause is presented from the pulpit. The appeal is not popular, and does not fire the imagination. It has about it nothing romantic, poetic or picturesque. Nevertheless, Christian people cannot ignore the fact that no worthy minister, having spent years in the service of the Master, should be a mendicant in his declining years. What ever care is taken to distribute relief to ministers and minister's widows, should be delicate and thoughtful, and the administration should be in the hands of those who remember that these men represent Him who said: "The poor ye have always with you, but Me ye have not always."

"who had six children small"

The Troubled Mother

THERE was a woman in our town
Who had six children small;
She needs must plan from morn till night,
And ne'er could rest at all.

So when a pair of twins were sent,
The family to complete,
She thought, "they'll give a lot of work,
Although they are so sweet."

So more and more she planned and schemed,
And did the best she could
To keep the children all in health,
And teach them to be good.

The time went by, the mother's cares
Were lessened day by day,
Until at last she felt no more
Like fainting by the way.

"Kind people tell me that my toil
Will not have been in vain,
And e'en affirm that I to heaven
Shall easy access gain.

"But after all," I ask myself,
"What does the Bible say?
Will all my work and all my care
Wash e'en one sin away?

"No! No! God's Book tells me to trust
In Jesus crucified.
His work is perfect, mine is not;
I'll live, because He died."

Walla Walla, Wash. ANNA L. BERNEY.

"a pair of twins were sent"

Concerning Neglected Laws

We believe that there is existent in most States of this Union a law prohibiting the sale of liquors to children and young people under age. If this law is on the statute books it should be enforced, yet it is constantly violated with impunity. Children are sent to saloons with pitchers and cans, young boys saunter into these places and carry intoxicants home to their people, or themselves drink at the bar. Intemperance causes so much deadly evil and sorrow in this country at this time, that it behooves good citizens everywhere to be on the alert for its arrest.

Not long ago a saloon keeper in Brooklyn was arrested, charged with the sale of liquor on the Lord's Day, to a lad of fifteen who was the messenger of his family at home. Two members of the family it was alleged, owed their speedy deaths to the poison sent to them from this saloon. There was no reason why, had the police done their duty, it should have been open at all on Sunday. Certainly, there was no excuse for the sale of liquor to a boy on any day of the week. We wait until our attention is arrested by some dreadful tragedy before we take any steps toward the suppression of rampant evils. Poverty, theft, murder and misfortunes, and crimes of all sorts, stalk gruesomely in the wake of intemperance. Is there no way of mitigating its terrific evils?

A Golden Wedding

A unique invitation to a golden wedding came to this office lately. On the first page were engraved the names of Major and Mrs. Joseph Hardie of Los Angeles, Calif., who were married December 17, 1856. They received their friends at their home, December 17, 1906, and congratulations poured in on every side, a golden wedding being always the most dignified and unusual of occasions. Comparatively few husbands and wives are spared to live together fifty years. Each year full of mutual trust and increasing love.

A feature of novel interest in this invitation, was the reproduction on the second leaf of the invitation to the wedding in 1856. This read, Major and Mrs. Isbell request the pleasure of your presence at the marriage of their daughter, Margaret Discretion, to Mr. Joseph Hardie, on Thursday evening, December seventeenth, eighteen-hundred and fifty-six, at eight o'clock, Talladega, Ala.

The bride's name, Margaret Discretion, is singularly attractive, a very pearl of a name. It has a quaint and musical melody, and one is sure that throughout the swiftly rolling years, the matron has been distinguished for the rare and lovely quality conferred upon her name, when it was given her in infancy.

Aunt Prudence Payson's Catch-All

—BELLE. You should take a course in calisthenics, or in physical culture.

—L. D. Husbands and wives should observe the rules that govern polite society, and should not open each other's letters without permission.

A SHIPWRECKED WORLD

International Sunday School Lesson for February 3

*By Dr. and Mrs. Wilbur F. Crafts**

ALL flesh had corrupted their way upon earth. This was a very wicked world then, and it is a wicked world to-day. There is little if any profit in the endless debate whether the world is better or worse than in some former time. It is more profitable to admit there is wickedness enough to-day within and around us, to call for our utmost efforts to remove it. It will be helpful to note that the causes of wickedness in the days of Noah, were much the same as to-day. The fall of one, as usual, led on to the fall of many others. Disobedience to God in any form leads others into sin, and these lead yet others, until one sinner multiplies to many. Disobedience in Eve and Adam was soon followed by Cain's envy and murder, and these sins spread until "the land was full of violence," just as it is to-day, when we have ten thousand murders a year in the United States, besides those of automobiles, and reckless trolleys, and unsanitary mills, and lynching mobs.

A Day of Unwise Unions

Unwise marriages seem to have played their part, as to-day, in the increasing wickedness (Gen. 6: 2). When it is said that "the sons of God" married "the daughters of men," it probably means that the religious descendants of Seth intermarried, to their own corruption, with the wicked descendants of Cain. At any rate, such marriages to-day lead not only to unhappiness, but also to sin. "How shall two walk together, except they be agreed?" Only one half as many children become Christians when a Christian wife has a prayerless husband than when both parents are professing Christians. And drink had its usual part in bringing men to sin and judgment (Matt. 24: 27,28). Let us uproot, so far as we may, all these roots of evil.

My spirit shall not strive with man forever (Gen. 6: 3). That verse gives us a glimpse of what Peter describes as "the long suffering of God in the days of Noah" (II. Peter 2: 5). Noah's preaching was not the only preaching the flood victims spurned. God's Spirit pleaded with men daily, as it does to-day, to turn from sin, and escape the judgment to which it leads. But God's justice is as real as his mercy. He had spoken his warning: "I will destroy," and men disregard such a warning at their peril. How faithfully Noah repeated this unpopular message all those years, in which he won no convert outside his own household. It is rarer than any courage of soldier or fireman, the courage that dares to stand alone for what one believes to be right when it will make him unpopular with those among whom he must live in familiar intercourse from day to day.

A Boy That Dared

In an English school, one set was leaving the Sixth Grade, and another set was coming in. The old "Sixths" had a final meeting in a room they called the "Sentry Box," over the "Quad Gate," with Eric Kinlock alone of the new "Sixths" invited. "It is my duty," said the eldest of the old Sixths to Eric, "before I leave this honorable establishment, to confer upon you the Ancient Order of Grand Master of the Sentry Box. It has been the custom in this college from time immemorial to conduct little meetings among the members of the Sixth Form." He then proceeded to describe a system of gambling.

To some people, such a simple form of gambling as that carried on in the Sentry Box would be merely a piece of fun. Nobody could possibly lose more than a few shillings. Somebody was bound to win a few pounds. But to this boy with a clear past it was no joke. A stain. A tampering with evil. A question of principle. Now, an opportunity for speaking out. "Do you promise to continue this Society in accordance with its ancient laws?" Dead silence. "I cannot." "You mean, you will not," pleasantly but firmly replied the other. "I mean," continued Eric, "it is an utter impossibility morally. You know," he went on, "I hate cant, but I am bound to say that, as a Christian, I dare not break rules—not so much of College as of Conscience." They pleaded, then threatened him, but he was firm, and the thing had to be postponed. Of course another boy was found only too willing to play the part, but right conquered. Eric's brave stand told for good. He was ostracised by a set. The boys of lower forms were naturally puzzled. He had always been so much liked. The masters determined to sift the business. To-day the Sentry Box is used for a prayer meeting.

That boy would have been a Noah or a Daniel if their opportunity had come to him, for he had successfully borne the supreme test of a boy's courage, daring to stand alone for a principle.

A Life Instead of a Fortune

Noah, at least, saved his own household. Let us do that, and let love for our own children prompt us to save other children of God. Far better than to save money is it to save a soul! I have heard that when a steamer was on fire on one of the American lakes, an emigrant was coming home with his hard-won gold. He fastened it to his waist and prepared to jump overboard to swim to shore, when a piteous little voice cried—"Please, sir, will you save me?" He looked for a moment at the tearful eyes. He must lose the gold, or he must leave the child; he could not save both. In a moment he loosened the belt, and let it drop; and then clasping the little one in his arms he sprang over, and bore her safely to the shore. Shall we not be as ready to save the souls of the children as their bodies? Do you not see that boy next door is sinking into sins that kill both soul and body? Will you save him?

Make thee an ark. Almost every year some new fact develops to prove the historicity of the story of the ark. The dimensions of the ark are almost the dimensions of our ocean steamers to-day. Naval Architect Vogt, of Denmark, made a model of the ark a few years since, just one-tenth its size, which, on being tested outside the harbor, developed remarkable sea-going qualities, drifting sideways with the tide. Professor Howard Osgood has shown (*Sunday School Times*, Feb. 6, 1892) that there was more than room enough in the ark for all the animals declared to have been saved, Professor G. Frederick Wright, of Oberlin College, has visited Mount Ararat and found nothing to discredit, and much to confirm the Bible story of a flood, extensive enough to have destroyed the race at some early time (*Literary Digest*, March 23, 1895).

Come thou and all thy house into the ark . . . and the Lord shut him in (7: 1-16). Wild winds and waves outside, but Noah's household, amid many faithless, were saved in th No wonder this beautiful scene has l to speak of Christ as "The Ark of Sa He is indeed a Refuge from the stor a Covert from the tempest. This re familiar story, so pertinent that it is worth repeatin

A child who had a mother asked one who had "What do you do without a mother to tell all troubles to?" "Mother told me to whom to go b she died," answered the little orphan. "I go to the Jesus; he was my mother's friend, and he is n "Jesus Christ is in the sky. He is a long way of he has a great many things to attend to in heaven. not likely that he can stop to attend to you." "I know anything about that," replied the orphan. know is he says he will, and that's enough for me.'

A Missionary Story

Saved and safe. Let not the judgments of God the rejectors of God's warning prevent us from seei Noah's shut-in household a picture of salvation. A sionary writes: "For three years I was practi alone in Central Africa, at work with a tribe that never seen a missionary before, and whose langua was trying to learn, so that I could tell the Gospel to them. During all that I had been listening, liste praying to hear some which would express the ide Saviour, but I never hear and I was almost in despair. last Christmas Eve I was sit around a camp-fire in the h of Africa. I was thinkin home, of the old days, of blessed Christmas time. I loo upward to where the stars sh above us. I thought of the of Bethlehem. I seemed to the light that shone round a the shepherds, and the multit of the heavenly host that the Christmas song. Would light ever shine for these people? 'A Saviour, a Savio should I ever hear the word?

"Suddenly into my rev came the guttural talk of natives. One of them was ing how he escaped from jaws of a crocodile, and he a word that conveyed the of one who saves. I leaped my feet and shouted for joy. would gladly go through all labors and privations again, could have the joy of ag bringing that word Saviour, flashing the Christmas story the darkness that envelops other tribe of Central Africa.'

Saved From Cannibals

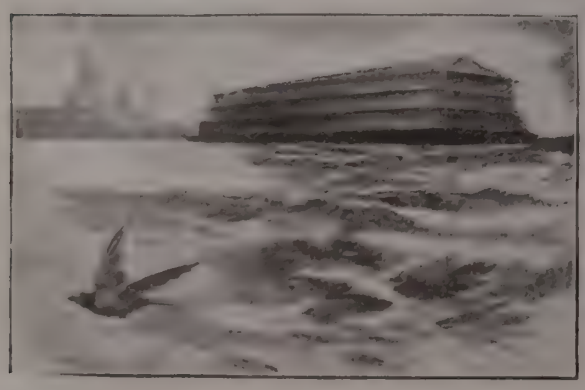
Yet another missionary st will illustrate this great sal tion. A missionary in Afri heard that a cannibal tribe nearby had captured a m and that the whole tribe would meet on a near date kill and cook and eat him. He sent two native Chr tians with money to ransom the captive. But the ch refused this, knowing the whole tribe were eagerly e pecting the feast. Then these envoys asked that th might at least visit the unfortunate man. This was p mitted. They quickly tied their belts together, a fastened themselves and the prisoner in one "bundle life," saying: "If you kill him you must kill us also This the tribe dared not do, and after many threats th were allowed to take the captive away—saved by tho who had shared his sentence of death only to make h sharer of their life.

And all flesh died (7: 21). God keeps his promises judgment as well as mercy. In the rainbow God pr claimed he would no more use a flood for this-wor judgment on the whole race. There are judgments t day in this world for individuals, and especially for citi and nations. It was to a nation, now scattered amon all peoples, that the prophet cried: "Prepare to me thy God, O Israel!"

They Did Eat, They Drank, Until the Flood Came and Destroyed Them All

*International Sunday School Lesson for February 3. Noah saved in the ark, Gen. 8: 1-16. GOLDEN TEXT: "The salvation of the righteous is of the Lord," Psalm 37: 39.

A Modern Conception of the Ark



Mount Ararat, Where the Ark Rested

OUTRAGES ON THE CONGO

The Federated Churches Appeal to our Government to Take Action

. B. SANFORD, under instruc-
s from the Executive Committee
ter-Church Conference on Feder-
which he is the secretary, spent
ays in Washington last month, in
he attention of the President,
partment, and the Senate Com-
Foreign Relations, to the action
the Inter-Church Conference in
since then by leading denomina-
dies, regarding the deplorable situ-
he Congo country. The statement
nal Gibbons, that this agitation was
religious prejudice," and his fur-
ement that Leopold II. "was both
d humane ruler," gave Dr. San-
opportunity to make a clear and
tatement of the reasons and testi-
on which Protestant Christianity
ountry and abroad based its con-
on of King Leopold, in an address
ministers' meetings in Baltimore.
ress has been widely published.
ng Washington, a few days after
Lodge brought resolutions regard-
rs in the Congo Free State, Dr.
sent the following letter to the
y of State. We agree with him
sponsibility is now placed in this
as far as the United States is con-cerned, upon Congress and the State Department.

HON. ELIHU ROOT,
SECRETARY OF STATE, WASHINGTON, D. C.

Dear Sir:—With profound gratitude I recognize that the swift movement of events in connection with matters relating to conditions in the Congo State, to which I was permitted to call your attention, has made it altogether unnecessary for me to trouble you further. The responsibility that has rested upon the hearts and thoughts of those who have asked the government, if possible, to promote efforts looking to international action with a view to the disclosure of conditions in the Congo State and an adjudication of the issues involved, is now placed upon those whom the nation has entrusted with the present guidance of its affairs. The prayers of a great multitude will plead that for all upon whom this responsibility rests there may be granted the spirit of wisdom.

I am sure I voice a very widespread hope that certain incidents that have recently occurred, may call the attention of those who hold positions of authority that, in a country like ours, where religious freedom is so fully granted and where ecclesiastical affairs are so widely differentiated, the separation of Church and State should ever be carefully recognized by all who hold places of leadership and honor in State and ecclesiastical affairs. The churches and every other organization standing for high and holy ideals, has the right to appeal for the enforcement of justice and law, but when this appeal becomes in any sense personal or partisan, it will be condemned and rebuked in no uncertain way, not only by Protestant sentiment but the common sentiment of the country. Pardon these words, I know they are platitudes, but sometimes occasion makes platitudes take on new force.

Permit me, in my own behalf, and on behalf of the committee I represent, to express my thanks for the courtesies you have shown me and our high appreciation of the great services you have already rendered. Respectfully yours, E. B. SANFORD.

Answered Prayers

New Hampshire. "I have prayed most
for a dear friend, and God's goodness is
he answer. To him I give all the glory."

M. G., Wisconsin. "The Lord has an-
y prayer for my dear son. I am privileged
of his favor through THE CHRISTIAN

. Connecticut. "The Lord has often an-
y earnest prayer several times in a day.
ords me much comfort to know that he
s and cares for me."

t Reader, Missouri. "I can say that I
certainty that God does hear and an-
yer. I receive much benefit from the
d Prayer' column."

Illinois. "In answer to heartfelt prayer,
has averted an evil from me that seemed
e, so far as human power to hinder it was
l. I am very thankful."

n County, Maine. "I want to say that
great trouble, and I cried unto the Lord.
delivered me; not as I willed that he
ut in his own way, for which I give him
."

. Nebraska. "I wish to publicly thank
ll his past mercies and blessings. I have
ing earnestly for four years that it may
will to grant a request that affects my
e."

. Rhode Island. "My heart goes out in
r all mankind for a mighty revival for
tion of souls. Through prayer, God has
me and mine together at the foot of the
Whosoever seeketh Him shall find Him.'"

B. D., Kansas. "God has wonderfully
ne in answer to prayer. A dear friend for
have prayed long and earnestly has re-
ited with the church, also in answer to
od has relieved an affliction of many
nding."

scriber, Manitoba. "'Delight thyself
e Lord and he shall give thee the desires
heart.' Many times have I trusted in the
answer my prayers and he has always
d them. We must not forget, though, to
l wait patiently."

L., Pennsylvania. "I have had many di-
swers to prayer. The Lord is faithful;
is just to trust him fully. Matthew 21:
passage that helps me wonderfully. The
rs and answers even when it is not our
we leave all with him, he will do what
r us."

hen we may touch electric wires,
ith but a single word:
at thrilling word a world inspires—
d nations' hearts are stirred.

s true, dear Lord, I've felt the thrill
brating o'er the line:
sponsive to my faint 'Thy will';
om Thy great heart to mine."

A. B., New York. "I love the prayer
I know the good Lord hears and answers
I have been afflicted, and I have trusted
d, and he has helped me. I have been
ss and he has helped me. I will trust him
live, and then, after death, I expect to
ny of you that trust in him."

.., New York. "I would like to acknowl-
help and strength given me through this
ent, and to testify to the goodness of my
ly Father in answering prayer. With the
'that whatsoever ye ask in my name, that
o' ever before me, I prayed earnestly and
l a direct answer."

S., Illinois. "I want to add my testimony
fficacy of prayer. I have been a praying
for nearly sixty-five years and have had many direct answers to prayer, but recently have had a new experience that I want to acknowledge in this column for the benefit of others. I know God does answer the prayers of his children."

Constant Reader, Massachusetts. "I want to acknowledge God's goodness to me and mine. He is ever willing to hear us when we call, and answers in his own good time and way. O, that we may be more trustful, is my earnest prayer. I have received many direct answers in regard to my dear son."

V. E. M., Ohio. "The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore, my heart greatly rejoiceth; and with my song will I praise him because he answered the prayers of his people in behalf of an only son, who, for months was nigh unto death, but God in his mercy spared his life."

S. B. M., Oklahoma. "My brain had been affected and my friends found it necessary to place me in confinement. After my recovery, although kindly treated, it was misery to find myself in the companionship of those without the light of reason. I prayed earnestly and with all my heart and was released almost immediately. God is a tender, loving Father."

R. O. L., Maine. "I have long desired my name associated with those who can personally acknowledge the blessing of answered prayer. It is not in an isolated case, but many times, that He has verified his promises, sometimes when no earthly friend knew, nor could have brought about the gracious results of divine recognition. 'Therefore I will call upon Him as long as I live.'"

A. V. B., Pennsylvania. "I have long wanted to add my testimony to the 'Answered Prayer' column, but words so poorly express the height and depth, the length and breadth of God's love, and all that he can and will do for us if we will only trust and believe him. He has answered my prayers in such a way there could be no room for doubt. Oh, that all who read these lines might believe."

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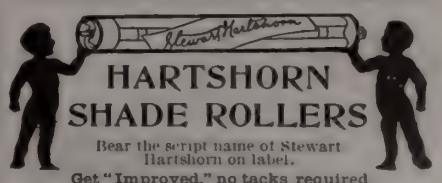

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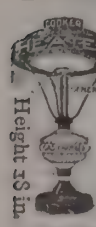

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The Stammer of the Prodigal

By OWEN KILDARE

FROM the moment that Andrew Sibley came down our way, it could be seen that he would never really become one of us, one of "the gang." He was not a bit better dressed than any of us; he was just as hard up; but—well, he always looked as if you could still see the place where his mother had patted his hair.

When a man is down on his luck, he must be prepared for the worst and the best, and be able to take either with cool philosophy. But Sibley could never get used to our free-and-easy ways. So, when a night came that he could not even raise the price of a bed, which was only a dime, and he had to fall into the ranks of the army of "has-beens," which travels up and down the highway of the foolish and wicked, while those who work sleep in their beds, he thought the end of the world had come.

He did a pile of thinking that night, during those long, dark hours, and sized up his case pretty correctly. There were no brothers and sisters; he was the only one, and it needed no one to tell him that father and mother still wanted him—and, perhaps, even still loved him. Yet he had been foolish and wicked. The fresh fellows in the village had laughed at him for being such a "mamma's baby," and he had set out to show them that he was as good a sport as any of them—and had wound up in a ten-cent lodging house on the Bowery.

He knew that they had looked for him high and low, and he also knew that a welcome was still awaiting him; but—he was ashamed. How to overcome this shame and what to do to get away from his present life kept him brooding all night; and not until the calls of the milkmen were ushering in the morning and the dreary army of the homeless were flocking to shelter, did he come to a resolution.

That night he crept into a mission, which he had passed several times and which, perhaps, had given direction to his thoughts. He found his way to the seats, which, by some unwritten law, seem to be reserved for those who come seeking. He felt self-conscious, but no one seemed to pay any attention to him, and the service proceeded in the regular way. The testimonies interested him, and he almost felt envious of every man who rose to bear witness.

Then came the invitation. Sibley had waited for it. He had come there for the purpose of accepting it, and was the first to come forward to the bench of the repentant. Kneeling, he stated his case to the leader and stated it without reserve. He was still on his knees, when the leader stepped quietly to his side.

"Brother, let us pray together."

Prayers, frenzied and beseeching, had risen from those benches, and the leader had heard a great variety of them; but this boy's supplication, as if uttered at his mother's knee, was its own password of sincerity.

To get Sibley's story was no difficult matter, and as the leader, who had listened to some terrible and heartrending confessions in his time, heard this tale of a boy's folly, he — well, he sat down and wrote a letter to a little village up the State that very night.

Sibley left the mission feeling that a crisis had arrived in his life. The power of Divine grace was at work in the lad's heart. All that night and the following day he planned for the evening. He had decided to stay in the city another day, to testify where he had been reclaimed, before taking the return route of the prodigal to his country-home. New-found friends had assured him that he would have no trouble in finding the moderate fare to the village, and he was quite satisfied to return. But he was determined to testify, and he spent many hours in rehearsing his speech for the evening. He would hold nothing back; he would tell them of all his foolishness and wickedness; how he had sinned, then suffered, then repented. He was not an orator, his phrases were simple and short, yet, to him, they were the story of his degradation and salvation. He repeated his plain statements many times that day, in order that no hitch would be possible that night when he intended to tell his brothers, saved and unsaved, how the Lord had opened the eyes of his understanding.

As soon as the doors of the mission opened, Andrew Sibley entered, and this time took a seat way up in front.

In due time the service began, and continued in the usual way. After the lesson had been followed by a hymn, the leader stepped to the edge of the platform and threw open the meeting for testimonies. Andrew Sibley cleared his throat—and let some one else give the first testimony. You see, it would not have been fair to the older converts were he to jump up immediately. For the same reason, he permitted two, three, four, yes, as many as a dozen to testify, before thinking his time had come. It seemed to him as if his testimony would sound much more convincing if given at the very last.

The leader's eye swept the audience, and at last sent the question to Sibley. To make doubly sure that no one would miss the chance, the leader asked:

"Is there anybody else who wants to say a word for the Master?"

In answer, Sibley rose to tell his story.

"I," he began bravely, then somehow lost his thread. "I - I - I - "

Every syllable had gone from him, and, to his everlasting shame, he stood there stammering.

"I - I - ," he made another start, but got no further.

Men, faces, everything before him merged into one big black mass, into which he stared forlornly. He felt himself sinking, drowning. A dizzy faintness stole over him. Yet his purpose was still uppermost in his mind, and, just as he felt all physical strength leaving him, he saw the misty haze before him brighten. At that instant, it almost seemed to him that he could trace a cross and thorn-crowned figure upon it.

Now he would speak. Alas, even yet he stammered, and all his lips would utter was: "Jesus, I love you—yes—Jesus, I am thine."

Crestfallen, he sank into his seat, and buried his head in his hands. Sitting thus, he did not see the little gray-haired lady, who had sat in a secluded corner of the platform throughout the meeting who now fairly flew down the aisle to him. She knelt beside him and drew him close to her breast.

"My Andy! My dear, dear son!"

The leader rose with uplifted hands. "Now let us pray, and thank God that the lost has been found."

Helping the Slum Children

The following contributions have been received by the New York Association for Improving the Condition of the Poor, in response to the appeal recently published in THE CHRISTIAN HERALD:

A Friend, Lansford, Pa., $1; Elser, F. E., $1; Hildreth, S. K., $1; Burroughs, C. E., $1; Hall, Charles, $100; West, H. C., $2; J. H. B., $2; Jinkins, B. T., $2; Wilmot, George H., $1; Richmond, Va., $1; S. C., $1.50; Stuart, Iowa, $5; Philadelphia, shoes for some poor child, $1; Freeland, Mrs. Alice O., $1; Freeland, Miss May, $1; Dekker, D., $5; Ford, Mrs. O. A., $5; Austin, Henry, $1; Ryan, Mrs., $1; Hurtt, Mrs. Lou, $1; Clark, Elizabeth K., $2; Cash $2.

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ne Nobel Peace Prize

Nobel medal, which was recently resented to President Roosevelt, is plate of gold about four inches in er, and contains $250 worth of the s metal. It bears the profile head ed Nobel, the founder of the prize, e dates of his birth and death on le, and, on the other, two figures ing in combat, and a third acting cemaker. Surrounding the figures words, *Pro pace et frateritate gen-* 'For the peace and brotherhood of .") The President's name is cut e rim of the medal. The diploma,

The Nobel Peace Medal

Obverse Reverse

was in a large, beautifully decorated vered box, is written in the Norse ge, and states the facts and date of and the name of the winner of the

prize, which accompanies the medal ploma, is about $37,000, and will be d by the President to a commission k for the arbitration of differences en labor and capital. The commis- onsists of Chief-Justice Fuller of the me Court of the United States, Sec- Straus of the Department of Com- and Labor, Secretary Wilson of the ultural Department, John Mitchell, ent of the United Mine Workers of ica, and Marvin Hughitt of Chicago.

Band of Real Heroes

remarkable article, in the London *Daily Mail*, Mr. F. A. McKenzie gives a vivid picture of missionary life ina as it really is, and not as many of lverse critics of missions would make ear to be. Mr. McKenzie writes:

here are to-day over three thousand stant missionaries at work in China, all of them English or American. of these are young people, in the of life. They have knowingly d themselves in positions where any of national passion inevitably means death in cruel and horrible form. of their colleagues have been killed g the past six years, some of them under torments so heartless and pun- nts so degrading that we dare not of them. Every missionary in the or of China to-day, lives, knowingly, e edge of the crater of a rumbling no. We may, if we will, deny these nd women wisdom; at least we can- eny them courage.

ome time ago I hurried to a district e north, where an immediate uprising expected. A warship had been sent e coast to take the missionaries away, I reached the interior town where had come together to settle what would do. First a letter was read the American Minister, leaving the ion in the hands of the people on the but strongly urging that even if the remained the ladies should be sent to oast and to safety.

hen one little woman arose. 'If le comes,' she said, 'my women will great difficulties. I mean to stay by .' Then arose a second. 'I remain my husband,' she said, and she shot a , half laughter and half tears, at the opposite. One after another said the . As I listened to the serene and rful declarations, my heart went out em. They well knew what might be ore for them, for some of them had i for the tortured whites who escaped the Boxer uprising.

The most remarkable missionary move- t to-day is to the northeast of China, orthern Korea. There, communities eing turned almost wholesale to Chris- ity. Four or five young Americans ed at Sun-chon five years ago. To-day have in their district eighty churches twelve thousand adherents. Their converts build and pay for their own churches, and pay for their own ministers. Towns in the historic 'no man's land'—the bandit region between Korea and Manchuria—are being outwardly transformed, schools are arising, and the women are coming from subservience to a life of comradeship with their husbands. The men are learning courage and honesty.

"One of the most striking things in the missionary position now is the way in which the confidence of the officials has been won. In Liaoyang, after the great battle between the Russians and the Japanese, I found that the chief Chinese magistrate had handed over the work of relieving distress to the well-known missionary, Dr. Westwater. The magistrate gave the buildings and gave money, and the doctor did the work. 'Why do not you Chinese do this yourselves?' I asked. 'The magistrate knows that if he gave the money to his own assistants they would keep most of it themselves,' came the reply. 'He knows the doctor will spend it on the people.'

"For many years the missionaries did hard pioneer work with very little to show. Less than seventy years ago they had only six converts. To-day they have about a hundred and forty thousand communicants, which means about six hundred thousand adherents. But their work is not to be measured by their enrolled converts. They have been the pioneers battering down prejudices and misunderstandings. They have shown the people what the West is and what Western civilization means. They brought modern medical knowledge to China, and China is now adopting it; they brought Western learning; they started and pushed the campaign which is abolishing foot-binding, and they are responsible for the fight against opium. They have been not only the teachers of religion, but the advance agents of civilization."

Christian Endeavor's Message*

LIFE completely under the influence of Christ, is what Christian Endeavor should mean to its members. There is a tendency to make Christianity a matter of doctrine and theory. When the question is raised whether a man is a Christian, the answer comes in a statement of what he believes. Sometimes a man who is earnestly striving to live a Christian life, to do as Christ would have him do and to grow more and more like Christ in spirit and in conduct, is bluntly told that he is not a Christian, because he does not accept some doctrine that forms part of the creed. A harsh, bullying, intolerant Christian, of whom there are unhappily too many, examines him, and learning that he has doubts about certain doctrines which are labelled orthodox, sternly shuts the door in his face and bids him rank himself with unbelievers. That has been the common practice in former ages when the unbeliever was sent to the stake for his unbelief, and it still continues now that the inquisitor can do no more than excommunicate and deprive the unbeliever of his income if he be a preacher. What wonder then that the world has come to regard Christianity as a system of doctrine, and to pardon laxity in life if it is balanced by orthodoxy of belief.

Christian Endeavor is a protest against this aspect of religion, and in that attitude does its most useful service. It opens its doors to men of diverse creeds if they are only sincere and are living the Christ life. It sought to present a united front to the world, and it was not its fault that it failed. It proved for a time that there was essential union at the base of all Christian creeds, and even now, it has not narrowed its road. That was an important testimony to give to the world, and great is the responsibility of those who thwarted it. The one thing that the world and the church need to understand is that the spirit of Christ in a man constitutes him a Christian, and that nothing else does. He is our pattern and our model. It is not what we believe about him, but whether in our disposition, in our character, and in our lives we are under his guidance and influence that is the great concern. To this, of course, belief contributes. We could not be Christ's followers if we did not believe in him; but it is not the technicalities of dogma but the belief that is the channel of grace that is essential.

*Topic of the Christian Endeavor Society for February 3. "What Christian Endeavor means." Phil. 2: 1-18.

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The Wilderness Made to Blossom

Continued from page 65

north, is certainly beyond any dream that was then suggested to the inspector. One sees a spacious mission home of stone, a large two-story school building and dormitory, a chapel with belfry and bell, a windmill supplying water for family, school and live stock, a substantial barn and other outbuildings, indicating that agriculture and the care of cattle and horses, are among the object-lessons that go to make up the varied methods by which a Christian civilization is exemplified. We drove to Yellow Hawk's village and found the tall young chief standing by his log cabin. He was idle and listless in aspect—industry and education being the farthest from his thought. He had on blanket and leggings, and his face and the parting of his hair were painted yellow; otherwise his features and expression were of the better Indian type.

Five years later, in the autumn of 1877, I landed from a steamboat at Peoria Bottom together with Dr. Stephen R. Riggs, Dr. Alfred L. Riggs and a number of others, who had come to attend the "Annual Mission Meeting" of the Dakota Indian churches, held for the first time in this Teton country. Delegates had come overland from the Sisseton tribe, on the Minnesota border some 230 miles, and others had come up from the Flandreau settlements and from the Yankton and the Santee agencies 300 miles away.

It is not within the purpose of this sketch to describe this meeting, though it was in its encampment and Indian customs picturesque and interesting. One of the discussions, conducted wholly in the Dakota tongue, related to marriage, and was suggested by the fact that some of the candidates for church membership had more than one wife. Yellow Hawk had three wives, though Spotted Bear, another chief, had but one. It was decided, after sympathetically considering all the difficulties, that the candidate must be married in Christian fashion to one of the wives, and that he was to put away the others, but see to their support.

I again saw Yellow Hawk. Five years older, he had greatly changed in looks. He was now wearing citizen's clothes, could read, having learned with some seventeen others of the adult Indians in a night school, the first winter after the mission was established. He attended some of the meetings and was reading his Bible. He had a fairly good field of corn, and had begun to show a disposition to work.

Mr. Riggs had secured the survey of the bottom lands for the purpose of settling the Indians upon farms. In 1880, as soon as the survey was filed, Mr. Riggs went with two of the chiefs, Yellow Hawk and Spotted Bear, to the land office at Springfield, near Yankton, and assisted them in making homestead entries. The U. S. Register thought he had no right to accept the filing of an Indian, and so the party went to the U. S. Judge of the District, and the two Indians were regularly naturalized. This was a novel thing for one who was American-born and whose ancestors had all been natives of this country. Since then it has been decided officially to be unnecessary. Twenty-one other homestead entries were subsequently made by these Indians on Peoria Bottom.

In 1882 my duties as Indian Inspector brought me again to this vicinity, and I saw Yellow Hawk and Spotted Bear. They both had become members of the church which had been organized here in 1879. Two of Yellow Hawk's wives had died—one some years before—and he was formally married to the one remaining, at the time he united with the church. Any other candidates who had more than one wife followed the rule mentioned, and were married to the one who had been the first wife, and kindly cared for the other or others. As a matter of fact, it should be stated that there was not generally a plurality of wives among these Indians. The greater number had but one wife.

At the time of this visit, ten years after my first meeting Yellow Hawk, I heard him lead in prayer in the chapel, and also saw him in his field riding a mower which he had bought. He had also acquired some cattle.

My next opportunity for observing in this personal way the effect of missionary teaching, was in the winter of 1885, when Yellow Hawk accompanied Mr. Riggs in a tour through New England, visiting the churches and public meetings, and presenting the course of Indian Missions. Yellow Hawk made his own talk, and Mr. Riggs interpreted. Great was the contrast between the appearance of the blanket Indian I had seen leaning against his cabin in 1872, and Yellow Hawk, as he now stood on the platform, erect, manly, addressing cultured audiences, and telling what he and his people had been, and what the Gospel had done for him.

At the present writing, over twenty-one years later, Yellow Hawk and Spotted Bear each holds the position of pastor to a native church and missionary station, elected by the members. Among these Indians, pertaining to the Cheyenne River Agency, Dr. Thomas L. Riggs has now under his charge eight organized churches. His work has also been extended northward about 125 miles to Grand River, where Miss M.C. Collins, who was formerly with him here at Oahe, has been laboring efficiently for many years, and has now under her care five stations among the Indians of the Sitting Bull followers. On this same reservation (Standing Rock) further north, are also five stations under the care of Rev. G. W. Reed.

Some years ago Mr. Riggs began a similar Gospel work among the large tribes of the Rosebud Reservation, located 150 miles to the southwest. He now has the supervision of five stations there, and the responsibility of finding native helpers for them, Rev. J. F. Cross, formerly in charge, having been transferred to Alaska.

When Rev. Thomas L. Riggs began in 1871, he was commissioned (as was his father before him) by the American Board of Commissioners for Foreign Missions. Afterwards this Indian work was transferred to the care of the American Missionary Association. Two years ago the Association, owing to the increased call for enlargement in other fields, withdrew its support from the Oahe school. One year the school was suspended. But the teaching in the school seemed to Dr. and Mrs. Riggs so essential that they determined to carry it on without the aid of the Association. Mrs. Louisa Irvine Riggs, the faithful helpmeet for twenty-two years, is now on a tour in the East to raise the necessary funds.

The Northwestern, and the Milwaukee and St. Paul railroads are being rapidly extended across this very country to the Black Hills. They now find peaceable and industrious Indians, where a military escort was formerly needed for engineering parties. But much more significant is the sense of security of the farmer and the ranchman, and the peaceful conditions that have brought in the business, the industries, and the home-life of thriving villages and cities.

No adequate recognition or definite estimate can be made of the moral and spiritual results of such a lifework as that of Dr. and Mrs. Riggs. They are happy in the sense of duty done, and in the affection of these children of nature, who find in them their model of Christian living.

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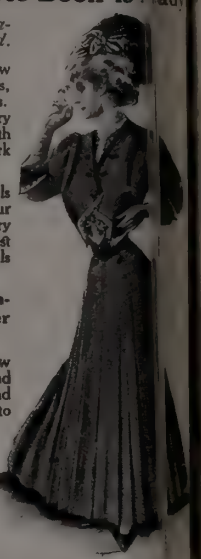

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And the long day's work is done,
n we reach that unknown country,
t beyond the setting sun:
r all the weary waiting,
their peaceful rest to share,
nore need of anguished parting—
e shall know each other there.

rished forms who walked beside us
own the long eventful years,
we watched them as they vanished,
rough a mist of falling tears;
ng voices hushed in silence,
ming with the angel band,
ng their triumphant anthems,
er in the Beulah land.

some day if we may enter
rough the pearly portals wide,
y will be the first to meet us,
er on the other side:
within our Father's mansion,
d in robes all white and fair,
nting sweet a joyous welcome,
e shall know each other there.

the way they've walked beside us,
er near, although unseen,
den from our blinded vision
the veil that fell between;
the while familiar voices
hispered words of hope and cheer,
life's battle raged so fiercely,
at our ears were dull to hear.

h, then, each rebellious murmur,
r we too are going home;
ng to find our household treasures,
hen these tired feet cease to roam:
the resurrection morning,
ree from pain and free from care,
h our tear-dimmed eyes made perfect,
e shall know each other there.

C. E. B.

Foolish Builders*

RE should be taken in dealing with this topic to realize in what the wisdom or foolishness, symbolized in s words, consists. The contrast between the builders does not appear to have n the character of the building. The use may have been of as good materias the other. It may have been put together. The ruin in the one id not come of any defect in the g itself, but in the character of the which it was built. That man built sand, perhaps because it was easy ld on that, or because there was other advantage in the site. The man built on the rock, though it ave involved more labor. He foretime of storm and flood, while the cted as if the weather would always

st leaves us in no doubt about the y of the two men. The one was a ho heard his teaching, but did not t his own by living it, and the other man who heard and did. The distn between the two classes of hear- an old one. Ezekiel heard that vere some of his hearers of the class our Lord calls the foolish builders. went to the prophet's house and lisd to him as to "a very lovely song of hat hath a pleasant voice and can ell on an instrument, for they hear rds, but they do them not." That recisely Christ's complaint and it is mplaint of many preachers in our day. It is fashionable to go to and it is a pleasure that they think equal to the theatre to sit under an nt preacher; but as for doing the he urges, they never dream of doing They build on the sand.

very easy to foresee the result. The familiarity with Gospel truth, the ntance with Gospel doctrine has a hing effect. The undoing hearer is ed to his destruction. He thinks f a Christian when he is not, and o on to his death self-blinded. The ustration of the factory bell will bear tion. A factory is built in a neighd in which there was no factory be- On the first morning the bell rings akes every one. A few who are yed in the factory rise and go to The others turn over and go to again. After some weeks, the bell the employees only; the others do ar it. It is so with Gospel preaching. only who heed it are moved; to the it is a familiar sound that has no In the time of trouble, and in the f death their religion is of no help or t to them.

ic of the Epworth League for February 3. 7: 21-29; Rom. 2: 13; I. Cor, 3: 11; II. Tim. 2: 19.

A New Peace Society

ON Sunday, January 6, a new Peace Society began its active work among the churches of Greater New York. The organization is called The Peace Society of the City of New York. Its president is Mr. Andrew Carnegie.

Among its vice-presidents are Dr. Lyman Abbott, Hon. H. O. Strauss, Dr. H. M. McCracken, Messrs. R. C. Ogden, G. H. Putnam, and W. J. Schieffelin. Many other prominent men are identified with this movement. The plan is to conduct a campaign of education, and to form public sentiment in favor of universal peace and arbitration. The strongest speakers and writers will be engaged in this work.

F. S. V. E.

Among the Workers

—Rev. P. Schramm, of the Moravian Mission at Sharon, Nicaragua, writes of a terrific hurricane which visited that place, causing great destruction to property. A number of natives took shelter in the mission house during the storm.

—Miss Suban E. Haswell, missionary at Moulmein, Burma, writes, that for several months the missionary workers there have been compelled, through lack of funds and provisions, to live very sparingly. She was compelled to scatter her native poor and most of the children, months ago, being unable to feed them.

—The first experiment in Bible teaching by the late D. L. Moody, was when he took twenty-five young people into his own home and gave them instruction in the Scriptures. By a singular coincidence, it is just twenty-five years ago since that first class was formed. To-day the Moody schools at Northfield, Mass., the outgrowth of that crude experiment, are the largest and most successful of their kind in the world.

—A Remarkable Series of Union Evangelistic Gospel Meetings is now in progress in Troy, N. Y. The churches co-operating are the First M. E., Grace M. E., Ninth Presbyterian, State Street M. E., First Baptist, Woodside Presbyterian, South Baptist and Second Baptist. The meetings are under the direction of Rev. James B. Ely, evangelist, assisted by evangelists George G. Maby, W. E. Biederwolf, Geo. Gable, Bradford Williams and Thos. Needham. Music is a prominent feature of the meetings, the musical soloists being Miss Grace Hildebrand, the "Gospel Nightingale," Miss Isabel Ten Eyck, and Messrs. Homer Rodeheaver and Albert McCrae.

—Dr. Wilfred Grenfell, of the Labrador Mission, writes us: "Many thanks for $50 from the readers of The Christian Herald. Our mission steamer, the *Strathcona*, has gone into winter quarters, and as we struck very heavy winds in an uncharted reef in the gulf, we are expecting to have to go to some expense, especially now that she has got to have repairs done to her boilers for the first time. In the heavy gale of wind in September, we saw six schooners go down, so you may be quite sure we feel the importance of going to some expense to avoid the danger of a similar experience next year, and I propose to devote the $50 towards refitting her. As she brings the only message of love to many of the scattered people of the coast (notwithstanding the good work done at the hospitals), we always consider the mission ship as the main feature of our work."

Called Higher

Josiah Neely entered into life everlasting on November 28, 1906, from his home in Philadelphia, Pa., after faithfully following his Lord and Master for seventy years.

Mrs. A. M. Hemphill passed away at her home, at West Bridgewater, Pa., June 18th, 1906, in her 80th year. She was for many years a shut-in, and denied church privileges, but her Christian character won her many friends, and made her a comfort to all about her.

Mrs. S. R. Johnston passed away at the home of her daughter, Mrs. Alexander Parker, in Salisbury, N. C., on May 13, 1906. Mrs. Johnston was a devoted Christian, and her children, in their sorrow, feel themselves drawn closer to God because she is in his presence. For many years she has belonged to The Christian Herald family, and its weekly arrival in her home was like that of a dear friend.

Mrs. Elizabeth Thomas passed away at her home, at Johnsville, Ky., on the 15th of December, in her 87th year. Her Christian life lives after her, in the influence which she diffused in her association with her large family of children, and an affectionate circle of friends. The Christian Herald was a great inspiration to her in her declining years, keeping her in touch with the theme she loved so well.

Mrs. Mary Rush Frey died at her home in Montavilla, Oregon, in December, 1906, aged 97 years. She was a Baptist, having been a charter member of the first Baptist Church organized west of the Alleghany Mountains. She was a woman of strong purpose and unflagging industry, and her home was the centre of ever-widening Christian thought. At the time of her death, Mrs. Frey had four children, 23 grandchildren, 36 great-grandchildren, and 19 great great-grandchildren.

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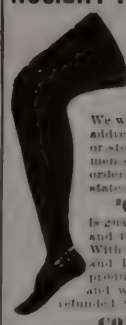

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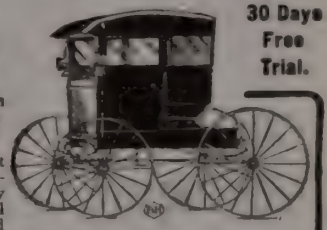

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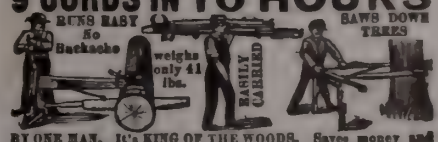

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GEMS FROM NEW BOOKS

Southerners in the Literary World*

MANY unprejudiced and conscientious students of American letters are ignorant of that body of literature—much of it worthy of permanency—which has arisen in the South. A study of the various literary movements and their results, show that the writings of this section are not merely disconnected efforts of isolated thinkers, but are the logical and continuous productions of a people who differ materially in views and sentiments from their neighbors of the North, and whose literature has been the result of an attitude differing exceedingly from that of other divisions of the Union.

Mr. Holliday has given himself without stint to the congenial task of the pioneer, and his hope of arousing a more zealous spirit of research into the literary resources of the South, is quite warranted by the volume under discussion. His is no superficial outline of recent contributions to Southern literature, but an exhaustive treatise upon its origin, the conditions under which it was fostered and the combination of circumstances which shaped the currents of thought of the various writers, both living and dead, whom he depicts with graphic pen.

Thomas Jefferson, "the Sage of Monticello," belongs to the old Southland; so do Edgar Allen Poe and Sidney Lanier, while the new South, rising Phœnix-like from the ashes which gave it birth, may well be proud of such names as those of Thomas Nelson Page, James Lane Allen, and Francis Hopkinson Smith: the last named of whom, however diversified the field of his literary labors may be, never writes with such true and tender touch as when portraying the scenes of his native South.

In lighter vein, but widely beloved, is the work of Mrs. Terhune, or Marion Harland, as she is known to her many American readers. Virginia claims her as her birth-child, and another generation yet must pass before we forget the thrills which accompanied the reading of *St. Elmo*, by Augusta Evans Wilson, a Georgian by birth and a life-long resident of Alabama. These are but a few links in the long chain of essentially Southern writers, and the volume which includes them all is a chronicle of distinctive literary fame.

*A *History of Southern Literature*, by Carl Holliday, M.A. Pp. 406. Price $2.50. The Neale Publishing Company, New York.

Books Received

A *Sentiment in Verse for Every Day in the Year* constitutes the "Ethical Year Book No. II," and is brought out by Walter L. Sheldon, lecturer of the Ethical Society, of St. Louis. The compiler turns the pages of his own inner life in giving this collection of thirty years to the public, and it is replete with lofty and elevating verse. Pp. 116. S. Burns Weston, 1115 Locust St., Philadelphia, Pa., publisher.

The scene of *The Amulet* is laid in the Tennessee mountains, which seem to be the literary property of Charles Egbert Craddock. Most of Miss Murfree's stories show us the mountaineer as he is to-day, but this latest production from her pen, though still portraying the mountains, is a story of a century and a half ago. In a stockade fort in the wilderness, a little band of English soldiers resist the attacks of the Cherokee Indians, while "the winged god," Cupid, transfixes with his arrows the hearts of the officers, in behalf of their colonel's fair daughter. Pp. 356. Price $1.50. The Macmillan Co., New York and London.

First Year English for High Schools, by Emogene Sanford Simons, A. B., is a clearly organized plan of work in English. Pp. 207. Price 60 cents. A very cleverly prepared *First Book in English for Foreigners*, is that of Isabel R. Wallachs. It gives a practical working vocabulary of the simpler English words and idioms required for colloquial use, and should prove most helpful in teaching the crowded foreign classes in the evening schools of Greater New York and elsewhere. Pp. 152. Price 42 cents. Both published by Silver, Burdett & Co., New York, Boston and Chicago.

The ever popular *Eclectic Readings*, issued by the American Book Company, have added the following to their list of recently published volumes: *The Golden Fleece*, by James Baldwin, which covers a number of fine old Greek stories reduced to youthful comprehension. Pp. 286. Price 50 cents. *Little Stories of France*, by Maude Barrows Dutton, who pleasantly introduces Napoleon, Charlemagne and other French leaders to the children. Pp. 176. Price 40 cents. *Histoire de La Mere Michel*, by Emile de la Bedolliere, which is a pretty story written around a well-known song of French children, and is so simple as to form excellent practice for the aspiring student of French. All illustrated.

The Boy's Life of Abraham Lincoln, by Helen Nicolay. This is one of the best biographies of Lincoln, of its size, that has been published. Although written in a style suited to young readers, its accuracy and the amount of information given concerning Lincoln and his associates during the most trying period of American history, make it a book worthy the perusal of the mature reader. The writer is the daughter of John G. Nicolay, one of President Lincoln's secretaries, and who, with the late Secretary Hay, wrote the standard life of Lincoln. It is copiously illustrated with photographs and drawings from the pencil of Jay Hambridge. Cloth; pp. 307. Price $1.50. The Century Co., Publishers, New York.

Brier-Patch Philosophy, by "Peter Rabbit," as interpreted by Mr. William J. Long, is dedicated to "those who have found their own world to be something of a brier-patch," and is not an animal story or a book for children. It treats with cheery optimism the problems of life from an impersonal standpoint, and its finest lesson is that which advocates the theory—and practice as well—of being in harmony with the brier-patch as it is, rather than being perpetually fretted because we cannot understand why it should not be otherwise. "Peter Rabbit's" elucidation of the unknown ways are an admirable antidote for Schopenhauer's poison, and prescribes the rule of "smiling in the brier-patch," when tears are the only possible alternative. The volume is in unusually attractive form, with marginal illustrations. Pp. 296. Price $1.50. Ginn & Co., Boston and New York.

An evening spent with *The Story Book Girls*, by Christina Gowans Whyte, leaves one on thoroughly friendly terms with the entire Leighton family. To be admitted to their visiting list is to have a thoroughly good time, and not only girls, but mothers of girls, may enjoy meeting them, even if only on paper. Pp. 339. Price, $1.50. Will Payne has produced in *When Love Speaks*, a book which is all that even his admirers can expect from him. It is a vigorous novel of the America of to-day. It deals with the questions of civic virtue and corruption, but the author's main purpose is to tell a story, and both plot and action sustain the reader's interest to the end. Pp. 370. Price $1.50. The Macmillan Company, New York and London.

Musical Notes

The following are the questions and answers in the latest Review Lesson issued to the Sight-Singing Classes. As they are of general interest to all music-lovers, we give them below:

1. What is a bar? An upright line drawn across the staff to divide the music into equal parts. 2. What is a measure? The space between two bars. 3. What does the upper figure in a time signature tell you? It tells the number of beats in a measure. 4. what does the lower figure tell? The kind of a note to a beat. 5. Which note do you accent in a two-part measure? The note on the first beat. 6. What does the time signature ¾ indicate? Three beats to the measure; quarter note to each beat. 7. What is a four-part measure? One which has two strong and two weak beats. 8. What other measure contains two strong beats? A six-part measure. 9. Where is the time signature placed? At the commencement of a piece. 10. Where is the key-signature placed? Next to the clef on every line. 11. How does a dot affect a note? It increases its value one-half. 12. What is the value of a dotted half-note? It equals one-half and one-quarter?

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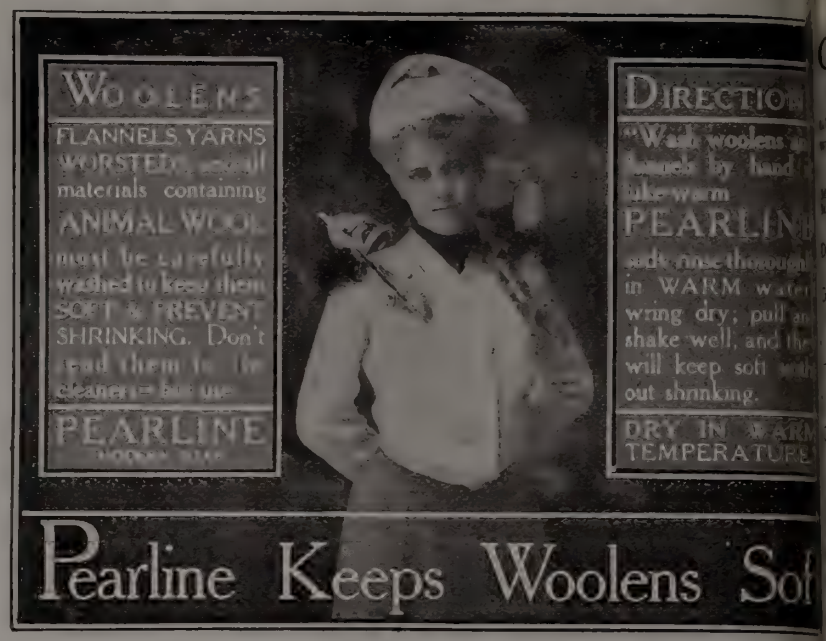

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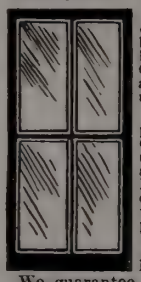

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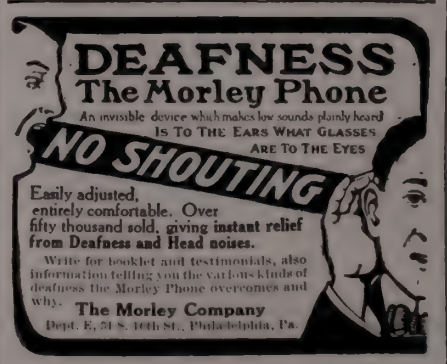
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R C Bahler. 2 72
a C Benham. 5 00
ames 50 00

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d. Summers-
Str, Canada. 1 00
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McAuley Mission
Brown 2 00
1 00
Laotto, Ind. 1 50

Prison-Gate Mission
Viola F Black 5 00
A Friend from Kansas 1 00
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D I Easton (for helper for Mr Price) 60 00

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A M Sanders 6 00
Margaret Marshall 2 00

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—, Puntenney, Ariz 10 00

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L. Puntenney, Ariz 5 00
W S Wilkinson 5 00
L Enrich and family 5 00
Miss C L Dikeman 25 00
—, Puntenney, Ariz 10 00

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(Miss Mary Reed)
John J Hughes 5 00

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—, Polo, Ill 18 00
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Macedonia
(De House)
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Horace Martin 5 00
Wm Cusac 10 00
Mrs Thomas S Strong 10 00
Unnamed, Monroe, La 10 00
Mr & Mrs A Bagley 5 00
Nelson Peterson 5 00
Mrs K Nelson 2 00
W. Gossville, N H 1 00
John Fortnum. 1 00
I R Vandewater. 2 00
Mary E Lentz 1 00
—, Buena Vista, Va 5 00
—, Findlay, O 50
F Emrich and family 5 00
Lelia Brokaw 1 00
I H N, Newark, N J 20 00
Mrs E J Eaton 1 00
Jacob A Truly 5 00
D J Fumerton 5 00
Mrs S E Hughes 1 00
Mrs R W Williams 1 00
J Cornelius and wife 1 00
A H Rellim 2 00
I H N, L S, Corowengo, Md 1 00
A Friend 1 00
Mrs M Nairn 2 00
—, Chicago, Ill 3 00

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Baldwin Coolidge 5 00
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(Rev B. F. Saxon)
Miss C L Dikeman. 25 00

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—, Chillicothe, Mo 6 00
Miss Annie Hilton 10 00
Friend, Wyalusing, Pa 10
Friend, Norwich, Conn 5 00
Mrs L E Balcomb 1 00
W M Cumming 5 00
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Early Degeneracy

By Mrs. M. Baxter

) never abandoned his purpose in the creation of man. Adam and ad failed him, Abel's life had been ort, Cain had become hardened and obate; but even in the seed of Seth, as born in Adam's likeness, and not l's, our heavenly Father had a peoa remnant according to the election ice" (Rom. 11: 5). There was an , who "walked with God" (Gen. 5:) whom God could, even in those times, confide his first communication regarding the future coming of our Lord (Jude 14, 15); a man who, by faith, was "translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God" (Heb. 11: 5).

This was a foretaste of the accomplishment of God's purpose, to defeat the work of Satan in the Fall. Enoch bore witness to God, and God bore witness to him, as a living man, keeping step with God, continually pleasing him in a life of faith. He so fully responded to his God as to justify him in making him an exception to all the race of men who had preceded him, by taking him away without dying to be with him. When the light of Enoch's life shone no more on earth, God raised up another witness, Noah, who, like Enoch, "walked with God" (Gen. 6: 9) in a current exactly contrary to the spirit of the age in which he lived. It was an age of materialism; "Let us eat and drink, for to-morrow we die" (I. Cor. 15: 3) was the order of Noah's day; these earthly things, "eating and drinking, marrying and giving in marriage" (Matt. 24: 38) absorbed men; they lived for nothing else; self-will reigned supreme; they ignored all accountability to God, and "took them wives of all which they chose" (Gen. 6: 2). Self-pleasing opens the door of our being for the entrance of the enemy and his evil spirits, who are the fallen sons of God.

Things got to such a pass that God repented that he had made man; for instead of becoming united to him in whose image he was created, he became united in a horrible way with fallen spirits. And God determined to destroy man from the face of the earth.

God had his witnesses, but men in Noah's time shut their eyes to the light as men do now, and God was reduced to the necessity of bringing matters to a crisis. It was an awful moment for that generation when it was determined in the counsels of the Most High: "My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be a hundred and twenty years" (Gen. 6: 3). Up to that time, God's spirit had striven; Enoch and Noah were the fruit of his striving; now God would be no longer mocked; man would not have God, and God would cease to force himself upon man. Yet, God was in no hurry to destroy; and one hundred and twenty years he waited, in the awful dignity of his patient love, while the only man in that generation who understood him, gave time and strength to the preparation of the ark; a solid indisputable witness to the faith of Noah, in his constant declaration that God's judgments were coming upon the earth.

It was only to a man whose real acquaintance with God was such that he could have the courage to hold on his separate walk with God; willing to be misunderstood, despised, scorned—that God could confide his purpose or make known his covenant.

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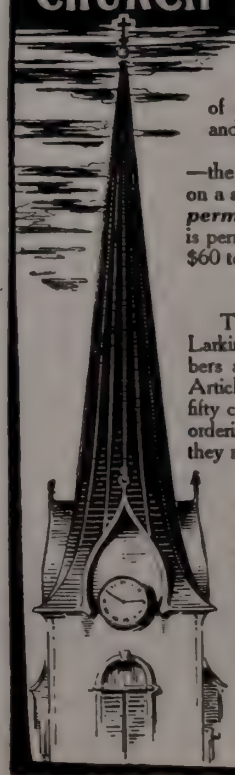

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Crofts & Reed Chicago

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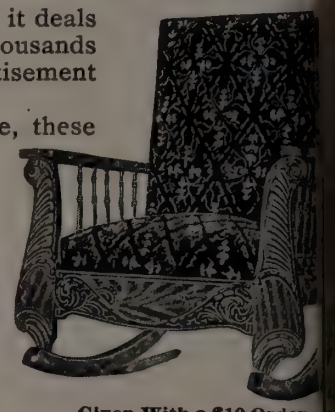
You know from experience that living expenses have been increasing every day. Prices on home needs are growing higher and higher. The trouble is you are buying them the wrong way—you are paying too many middlemen's profits. If you bought them from ***first hands—direct from the maker***—you would get them at ***first cost,*** wouldn't you? Well that's just what our "Factory to Family" plan is—***buying at first cost.*** If you will



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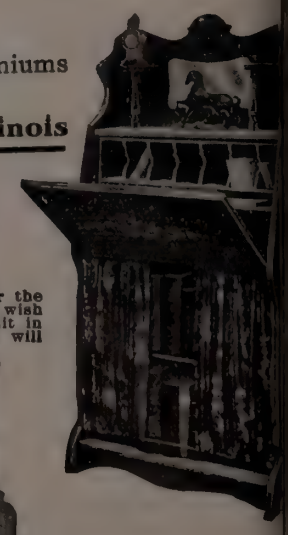

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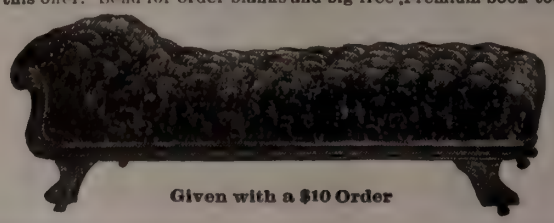
to your address provided it is east of the Rocky Mountains. **Do not send us any money.** Simply order the goods and we will ship them subject to your approval. If they are satisfactory send us the dollar, or if you wish this order to apply on a larger one to get the benefit of a premium, send in the balance of your order; remit in full and goods and premiums will be sent. Is not that the **best guarantee** that our goods are good? We will even allow you to use them for 30 days and if they fail to please, you send them back and get your money. You can't afford to overlook this offer. Send for order blanks and big free Premium book today



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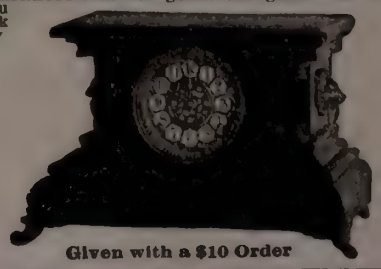

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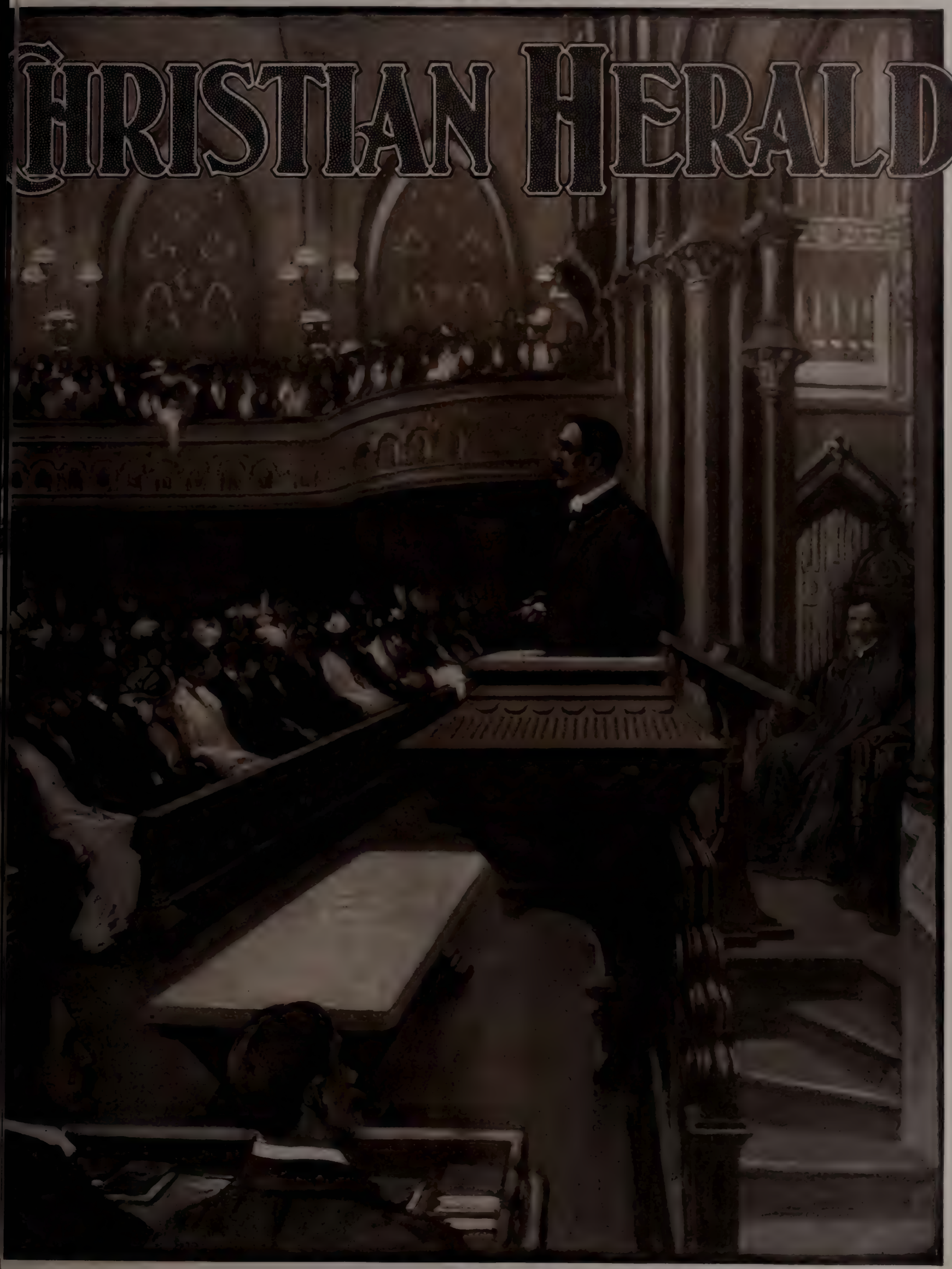
Offices: Bible House, N. Y.

CHRISTIAN HERALD



Bowery Mission Converts Testifying Before a Fashionable New York Audience

See Page 93

Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

Henry S., Roca, Neb. A friend of mine made the remark, that the Bible teaches that it is wrong for a person to become jealous. I can find no reference, but would like to know. Can you give them? Is it wrong and improper for a young lady to scuffle with each and every young man of the neighborhood?

The spirit of sinful jealousy is rebuked in several passages in the Bible. (See Numbers ch. 5; also Prov. 6:34; Song of Sol. 8:6, etc). It is certainly wrong for one to encourage jealously, which is generally so blinded by passion and prejudice that it sees evil in things which, in themselves, may be wholly innocent. As to your other question, we would reply that no lady would seek to engage in a "scuffle." You probably mean "wrangle" and dispute.

J. W. F., Connersville, Ind. In the *Bible Dictionary* it speaks of a false Christ called Coziba. Who was he, and where did he flourish?

The name is probably derived from the Hebrew word *kozbi*, meaning false, and might, therefore, be applied to any one of the many spiritual impostors who have appeared from time to time. It was more specifically applied to Simeon, the first of the "false Christs," who, in the time of Hadrian, in the first half of the second century, proclaimed himself the Messiah, and assumed the name of Barcocheba, "son of the star," which was changed by his opponents into Bar-Cozeba, "son of a lie." He chose a forerunner, raised an army, was anointed king, coined money with his own name inscribed, and proclaimed himself Messiah and prince of the Jewish nation. He was killed in the siege of Bither or Bittir, by the Roman troops. This impostor was the means of sacrificing half a million Jewish lives.

S. E. D., Wellsville, N. Y. What do the "mountains of Bether" mean in Solomon's Song 2: 17?

"Bether" is an ancient poetic form of the mountainous district of Bithron in Gad, east of the Jordan, not far from Bethabara, where John baptized. It is now known by the modern name of "Bittir."

Zela C., Grand Rapids, Mich. Why was Great Britain so named?

The word "Britain" is supposed to be derived from the Phœnician word *baratanic* (country of tin), which was applied to the islands long before the Christian era. When the countries were under separate rule, England was *Britannia prima*; Wales, *Britannia secunda*, and Scotland, "North Britain." Under one sway, they were for the first time called "Great Britain."

Inquirer, N. Y. What is the condition of the South as to Prohibition?

Alabama, under local option, both as to the saloon and dispensary, has a majority of counties wholly dry, and a majority of the precincts and towns in the wet counties are also dry. Arkansas, 52 counties dry, and large areas of the 23 remaining counties are dry, fully four-fifths of her territory being now under prohibition. Florida, 27 counties dry. Georgia, 27 counties in which license can be granted, and under a three-mile law, most of her 27 wet counties are also dry. Kentucky, 69 dry, and 35 other counties mostly dry. Louisiana, seven-eighths of her territory is under prohibition. Mississippi has 66 counties dry. Missouri, 37 counties dry. North Carolina prohibits the sale except in incorporated towns, and many towns have voted dry. South Carolina runs her own saloons under the dispensary law. Tennessee now has only 8 towns in the State wherein liquor sales can be licensed. Texas has over half her counties wholly dry and half the remaining partially so. Virginia has banished the barroom entirely from 70 counties. West Virginia has banished it entirely from 30 counties and many towns. Oklahoma is under a constitutional prohibition covering more than half her entire territory for the first twenty-one years.

W. H. H., Atlanta, Kans. 1. What was the sin of Adam and Eve in Eden? Was it eating literal fruit? 2. Are we the children of the devil? 3. What did our Lord mean (John 8: 44), by saying to the Jews that they were of their father the devil?

1. The sin was disobedience of God's command. Genesis tells us it was eating of a tree they were forbidden to touch. We do not know anything about it except what you have in that book. Is it important? The sin was disobedience, and that is sufficient. 2. No, we are children of men, and through Christ may become children of God (see John 1: 12). 3. They were doing the works of the devil, deriving their spirit from him, and thus were the devil's spiritual children, as every man is who deliberately chooses to do the devil's work.

Mrs. O. D. C., Lowell, Mass. Why did they not act on Mr. Burrows' movement to adopt the resolution declaring that Reed Smoot is not entitled to his seat in the United States Senate?

The matter can be called up at any time, and probably will be up again during the present session.

M. G. M., Maxton, S. C. What is the eternal building to which Paul refers (II. Cor. 5: 1)?

The spiritual body which he mentions again (1. Cor. 15: 38–44). He looks upon his natural body as a tent-body, temporary and decaying, as you will see in the next verse. He hoped that when Christ came again it would be changed for a spiritual body, but if he died before his coming, there was a body prepared for him in heaven, not like this body proceeding from his parents, but a building of God not made with hands.

C. M. S., Edinburg, N. Y. On October 17, Prof. Lewis Swift replied to W. D. H., Ohio, saying that the nearest star was 24,000,000,000,000 miles away, etc., that it would take fifty-five years to send a telegram there. Would Prof. Swift kindly explain how it could take that amount of time to telegraph that distance?

The velocity of light is pretty accurately known, amounting to 186,317 miles a second, equal to seven-and-a-half times around the earth in the incredibly short space of one second, or four years to reach us from Alpha Centauri, the nearest star, and thousands of years from the faintest stars depicted in the photographic plate, with an exposure of twenty hours. The velocity of electricity on wires depends on the conductivity of the wire and force of the battery. Silver is the best conductor, then copper. Iron is not as good, but is used because of its strength and cheapness. I assumed that its velocity on an iron wire would reach one-half around the earth in one second, or fifteen times slower than light, and therefore would take a telegram fifteen times longer to go to the nearest star than for light to come from there, or fifteen times four years, equal to sixty years. It will therefore take one hour and fifty minutes to send a telegram to the sun, and but twenty seconds to the moon, and one-half a second to Japan.

Marathon, N. Y. LEWIS SWIFT.

Constant Reader, Brazil, Ind. What are the salaries of clergymen and Bishops in the Church of England? Have the Bishops the right to sit in Parliament?

The salaries of the clergy vary in different districts, and they have no connection with the extent of the parishes. There are instances in which a clergyman receives $5,000 a year as vicar of a parish persons, while his neighbor, who is v a parish of 30,000 population, re only $1,000. In the former case, pious layman one, two or three cen ago left a farm or a few houses, th of which was to be given to the clerg for the time being as an income. T sult is that some parishes are well en and some poorly endowed. The in of the Bishops also vary. The Bish Bristol receives $15,000; the Bish London $50,000. Twenty-four Bisho two Archbishops have seats in the Ho Lords.

J. V. H., Grand Haven, Mich. Do the n Turks descend from Arab tribes, or som people of the Orient?

The national Turkish traditions, served by Persian historians, point t region watered by the river Seleng Mongolia) and its affluents, as the tive seat of the Turkish people. pretty certain that Turks and Mo were originally different stems of a people. The evidence for this rests o indubitable affinity of the Mongolia Turkish languages, and the similari the ethnological characters of the races.

C. C. C., Pine Bluff, Ark. Do you know how heathen were converted through the mi ary societies last year, and how much was spent by the missionary societies? how many missionaries are employed?

The total number of missionaries ployed belonging to America and Eu was 12,789. The number of heathen made profession of faith last year 133,069, making a total of living con of 1,349,908. The total income of societies which was spent in sending missionaries, in cost of buildings, prin and other expenses, was $18,605,746.

Read This To-Day—Last Call

All About the CONCERT ROLLER ORGAN and About Our Special Offer, which EXPIRES THURSDAY JAN. 31, 1907

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Miscellaneous

W. B., Centre Road Station, Pa. Sunday ing and social pleasuring are not in accord with God's Word. Remember the Sabbath to keep it holy. We believe that no blessing come to one who wilfully misspends the L Day, and neglects the religious privilege should make use of.

Missionary A. R. Stark, Colon 107, Casill Callao, Peru, writes: "Would Sunday Sch after using their large pictorial Sunday Schoo son charts or scrolls, kindly remember tha would welcome them for our work in S America. We can make splendid use of charts, making the grand old stories of the Go more real to primitive minds."

G. R. P., Grand Blanc, Mich. There is a spe clause in the U. S. Constitution which seem cover the case of Japan, and the Administrati Washington is acting in accordance with clause. It is useless to speculate on the outco We are confident that justice will be done, that there will be no serious quarrel with Ja You will find the naturalization laws in any p lar almanac.

A Subscriber writes: I read in your last num a morning prayer for little ones. Over sixty y ago my sainted mother taught me the follow which others may like to learn:

> Now I awake and see the light,
> God has kept me through the night;
> To Him I lift my voice and pray
> That He will keep me through the day.

J. N., Malden, Mass. 1. The estimate of w constitutes a fortune, changes as time pas Thirty years ago, from $50,000 to $100,000 wo have been esteemed a competency and $250,00 considerable fortune. Now there are thousa of millionaires. 2. Among the greatest phi thropists in recent years are: Peabody, Montefi Baron Hirsch, Dr. Barnardo, Baroness Burd Coutts, Peter Cooper, Andrew Carnegie. The might be extended indefinitely. 3. Not know all the circumstances we cannot answer about no-license meeting.

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Dear Dr. Klopsch:—Please accept m sincerest thanks for the beautiful Calenda It is a work of art, and I do not see ho you can afford to give such a lovely Cale dar, besides your very generous premium Wishing you and yours all blessings no and forever. C. E. CLOUD.

Pleasantrun, Ohio.

NEW YORK, JANUARY 30, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

e Beautiful Falls of Botokan | A Spanish Type of Home at Pagsanhan | The "Royal Gorge" of the Philippines

UP AND DOWN IN THE PHILIPPINES

Unrivalled Natural Beauties Described—The Joys of Gospel Work Among the Native Children

DST all the work and travel incident to missionary life in the Philippines, we rest some, or think we do. p the beautiful Pagsanhan River, is more than 300 feet wide, and is just lined and overhung with cocoanut trees and bamboo—the "Royal Gorge Philippines" is entered. The river narrows to 100 feet and often less. Several are encountered in the three or four miles of the gorge. The walls, rocky and ndicular on both sides for 500 feet, are covered with tropical foliage, and here here are little waterfalls, tumbling down two, three and four hundred feet. argest, and only one which continues the whole year, is known as the "Bridal Falls." Up another part of Pagsanhan River is the beautiful "Botokan Falls," tumbles straight down 300 feet into another most beautiful gorge. How true ur Father distributed the beauties of nature and gave to each nation a share! ently we invited the thirty children of our Pagsanhan Primary Sunday School for a twenty minute ride on ospel launch, the *Mabuting* ("Good News"). Each was asked to invite a young , thinking the outing might nterest them in the Sunday ol; and thus we sailed one day afternoon up beautiful nhan River with sixty chiland ten grown people, and could have carried more. y all the little girls came d in holiday attire. The dresses were nearly all er Hubbard; some belted blue or pink satin ribbon , others hanging loose. With panish flutter of their gayed fans, we made a fine spec-

Just imagine yourself beitroduced to these fine young Rosalia, Carmen, Pia, Pilar, anza, Martina, Gregoria, a, Elpidia, etc., also the Isidro, Dionisio, Pablo, , Eugenio, Florencio, Leon-Guillermo, Primo and Ga-

e boys were all dressed as are in America in summer- with blouse suits or coats shirts with collars. Recently ttended a Sunday morning service in a distant town, and on the front seat sat y of six, clothed, as Dr. Brown would say, "In the atmosphere." The text of vangelist was: "Be Clothed with Humility," and the little boy got the idea was seen to go out of the meeting. In about ten minutes he came back ed with a shirt, and took his place on the front seat listening attentively to the of the sermon. One reason why these children love to come to Sunday School e singing of the Gospel hymns; the giving of little bright lesson picture cards clean picture papers, which they appreciate and read over again, for the boys and girls are learning rapidly to speak and read English. We can just use great quantities of lesson picture cards for we have 100,000 children to work among. Any kind of lesson papers for the little ones, and all kinds of Sunday School papers are helpful to the boys and girls and young people here. Can you not send your second-hand ones?

Recently we went down the river in the launch two miles to the town of Lumbang, and met 150 children, who eagerly gathered around the little baby organ, and sang and listened for an hour to the Gospel stories. Several mothers came, and pulled their children out and whipped them, because they came to the Protestant meeting. This has happened several times during the past year, and yet they come, and at the close of the meeting say, "You must come again, we want picture paper."

In one city where Protestant work is starting, a man gave a corner lot 30 x 30 feet, Plenty of heavy squared timbers from an old fallen-down building were lying about on adjacent premises, together with a large quantity of tiles for roofing. These were offered for a chapel, if men could be found to do the work. Sixteen miles away, at Pagsanhan and Santa Cruz, twenty members of our church, mostly carpenters, were found, who were willing to give two days free.

The Launch "Mabuting Balita" (Good News), with an Outing Party on Pagsanhan River

With these our launch, *Mabuting Balita*, sailed one morning last October, at 5 o'clock, carrying 600 pounds of lime for roofing, three barrels of pure spring water (the capacity of the tanks), a bag of rice and other food, three women to do the cooking, carpenters' tools and plenty of rope and tackle—a load of three tons—and landed across the lake at the place of chapel building, sixteen miles distant, in one hour and fifty minutes. In two days the heavy work of building the chapel was finished, and a meeting held, attended by 700 people.

Next morning early, our band of willing workers returned home, landing at seven A. M., after an absence of fifty hours. The total cost of transportation was less than one dollar, American money! Recently, on a trip with Rev. J. L. McLaughlin, of the American Bible Society, during six days we traveled more than seventy miles with the boat, and with stereopticon and moving pictures on the "Life of Christ," preached the Gospel to 12,000 people—2,000 each night in six different cities. Many Bibles were sold, and everywhere we were urged to remain. We wish we could tell those who are helping to send Sunday School papers to the 2,000 students receiving them, just how much these papers are read and appreciated.

J. E. Skook, *Pagsanhan, Laguna, P. I.*

THE AMERICAN PULPIT

SERMON BY

Rev. F. DeWitt Talmage, D.D.

FOOLISH QUESTIONS

TEXT:—Titus 3:9: "But avoid foolish questions"

HAVE you a fathom line? Then drop it into the seas. Have you a telescope? Then cleanse its lens and focus it upon the stars. Have you a crowbar? Then with it pry open the hermetically sealed doors of the geological libraries and finger the leaves of rock, and read the geneological histories of the species. Have you a microscope? Then with the bacteriologists roam through the corridors of the infinitesimal and find an aquarium in a drop of water and exquisite beauty in the end of a fly's wing. God would not have placed the wonders of the heavens above us and the wonders of the deep beneath us and the wonders of the land about us, if he had not meant us to explore them and to try to make the works of his fingers part of our lives.

The Inquisitive Mind

You never yet met an intelligent man or woman who was not continually asking questions and striving to understand the unknown. The indisposition to investigate and the unwillingness to attempt the solution of the problems of life about us, are always the signs of an intellectual weakling. In the spiritual life, as well as in the political and the mechanical and the philosophical world, the one word which should be most often spoken by the human lips is "why?" We should be continually asking, "Why this?" and, "Why that?" and, "Why the other thing?" The human mind and soul cannot mark time. The mind must either broaden out or shrivel up. The interrogation point is a golden key with which we should try to unlock the manifold mysteries of the universe.

But there is an intelligent way of pushing that word, "why" and a very foolish way. There is a way of asking "why," which proves to the world that you are sincerely desirous to obtain knowledge. Then there is a way of asking "why" which proves to the world that you do not wish to learn, but are moved by curiosity only or by a desire to unsettle fundamental questions. There never was a foreigner who came to America who asked more questions than Li Hung Chang. But the questions which he asked were generally frivolous, and to our ideas, impertinent. He would ask aged maiden ladies why they never married and how old they were. He would ask people why they wore false teeth. He would ask this question and that, and the other question, until he made every one around him uncomfortable. Thus some people push that word "why" in a most ridiculous way. By the Socratic method, they try to argue God and Christ and the Bible out of the minds and hearts of their friends. With the interrogation point, they would advertise to the world their transcendental reasoning powers, when they are only advertising their transcendental curiosity.

The Spirit not the Letter

Paul, in his Epistle to young Titus, advises him to beware of such frivolous curiosity. When he tells him to avoid foolish questions, he is not circumscribing the intellect of this young man by telling him not to think and not to investigate. He is laying down the broad principle which you and I would do well to heed, when he said, "Avoid foolish questions and genealogies and contentions and strivings about the law, for they are unprofitable and vain." In other words, avoid those foolish questions and contentions which have nothing to do with pressing home the great purposes of the Gospel. Live only for those divine truths and self-evident facts which will draw us nearer and nearer to the Cross of Jesus Christ. The poet expressed my interpretation of Paul's meaning, when he wrote:

Some read the blessed Book they don't know why,
It somehow happens in their way to lie:
Whilst others read it with uncommon care,
But all to find some contradictions there.
Some read to bring themselves into repute,
By showing others how they can dispute.
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.
Some read to prove a pre-adopted creed,
Thus understand but little what they read,
And every passage of the Book they bend,
To make it suit that all-important end:
Some people read, as I have often thought,
To teach the Book instead of being taught.

Paul is saying, "Titus, my son, study the spirit of the Scripture instead of the letter of the law." We should not be among those Bible students who are spiritually nearsighted, and hold their eyes so close to the sacred pages that they can only see a sentence or a word at a time, and they do not realize that some of the passages of Scripture had special and exclusive reference to the times in which they were written, and to the geographical conditions of the writers. That would be a very inadequate description of the beauties of Shadyside, which was limited to an architect's specification of the details of the home of the father of American letters. It might be absolutely correct, and its measurements unimpeachable; but we should miss the spirit and the tender associations of the place, that would make us feel that we saw it as Irving saw it. And yet some men seem to school themselves against studying the spirit of the Bible. They read merely the letter of the Book. By reading the letter only, they lose the true purposes for which the Bible was given as a guide to us through this world to the other.

Galileo's Recantation

This fact was conspicuously illustrated in the persecution of the physicist and astronomer, Galileo. You are familiar with the story of his life. He was not the first inventor of the telescope, but he was, without doubt, the first intelligent user of it. He focused his eye upon the heavens and began to follow the movements of the heavenly bodies. He went on in his investigations, until at last he found out that the earth moved around the sun. "Absurd, absurd," cried the Church of Rome. "The earth does not move about the sun. The sun moves around the earth. Does not the Bible tell us that Joshua halted the sun above Gibeon, and the moon in the valley of Ajalon? Away with the heretic! Away, away!" Then the so-called literalist priests placed the heavy hand of the law upon Galileo, and would have tortured him to death had he not signed this humiliating recantation: "With a sincere heart and unfeigned faith I abjure, curse and detest the said errors and heresies (viz: that the earth moves, etc.) I swear that I will never in the future say, or assert anything verbally, or in writing, which may give rise to a similar suspicion against me. I, Galileo, have abjured as above with my own hand."

The Purpose of the Bible

Now was there ever such unmitigated nonsense as that act of the Church? It was the setting up of a claim that a book written to teach morality and religion, should be an authority on science also. It was as if one should insist on taking an incidental reference of a physician on a question of music, as an authority superior to the dictum of a musician. The Bible writers, intent on teaching men how to live in this world so as to be happy in the next, learned in the things of God, but unlearned in the crude science of their times, accepted the ideas current at the period, and passed on to their appointed topic. But Galileo was declared a heretic on such testimony, and saved his life only by recantation. Let us be careful, lest we demand of the Bible more than it was ever intended to teach.

The same bigoted stupidity of the mediæval church we can find in the church of the eighteenth and nineteenth centuries. The scientists went on in their investigations, and they proved that this old planet was not created five or six thousand years ago. It has been developing during thousands upon thousands and hundreds of thousands of years. The Bible, by the way, does not fix a date for the Creation. It merely says: "In the beginning." (The dates on the margin are those of Archbishop Ussher, who lived in the sixteenth century A.D.). The geologists went on in their investigations, and found eras and epochs and ages, perhaps a million years apart. Not only did science prove the immense age of the earth, but that the development was a slow process of ages. They brought these facts to the Church, and said: "Come and see and study." The Church threw up its hands in horror. "What will become of our Bibles if you prove those statements true?" they exclaimed. "Does not the Bible declare that God made the earth and the heavens in six days? No more and no less." "But," said the scientific theologians, "perhaps the 'day' of God's creation meant an era—not a day of twenty-four hours." "Absurd!" cried the Church. "Absurd! A day means a day of twenty-four hours, and nothing else." So the Church fought the investigations of science. They fought them on and fought them on. The theologians s the church members: "If you believe this heres are not a Christian." The result was the Churc tinued to read the first chapter of Genesis as liter tory, until it made itself absolutely ridiculous. overlooked the essential fact that the "day" o creation is not a day of twenty-four hours. "On is with the Lord as a thousand years and a tho years as one day" (II. Peter 3: 8).

Unsolvable Mysteries

Now there is the same disposition to-day as there in the mediæval church, and in the church of the teenth century. Some church members to-day are ing to stir up internal strife by reading the letter o Bible instead of the spirit of the Bible. They trying to take certain Bible passages and twist out of all semblance of their true meaning. The this with the assumed air of great spiritual erud and Gospel sanctity. When they quote these pass they look at us in a very condescending way, as as to say: "Have you not forgotten such and su passage? Do you not wish you knew as much a the Bible as I do?"

We should read the spirit of the Bible. More that, we should never try to solve the unsolvable teries of God and his work, which can never be so this side of the grave. Now, it is a wise man wi willing to recognize the fact that there are certain itations to his mental and spiritual faculties. It wise man who is willing to confess that there are tain things he does not know, and never will be abl know, this side of heaven. When you and I com that glorious condition of mind and soul, we shall our minds and hearts to the enjoyment of the Gospe

We come to our pastors and friends, and ask just same kind of foolish questions that the disciples as Christ of old. We come to Christ, for instance, ask, "Jesus, here is a man who has been married or three times on earth. When he gets to heaven that man going to be a Mormon and have two or th wives?"' You know this is the question which Sadducees propounded to Jesus himself. Or we be to try to solve the resurrection of the physical bo Or we go into a long and elaborate study of wh Christ spent his time between the crucifixion and resurrection. Or we try to solve

The Mystery of the Trinity

And instead of quietly going ahead, in a brave, h ble, Christian way, doing the work which God gives to do, and accepting the atonement of the Cross, fritter away our Gospel peace and usefulness by ask impossible questions and in trying to solve impossi mysteries. Now, my friend, why cannot you follow advice of Paul? Why do you not concentrate all y faith on Jesus Christ? Why not accept him at word, and go forth and work in God's vineyard?

But if the great mysteries of the Bible should separate us from the love of God, why should the gr divine mysteries keep one Christian church from wo ing in Gospel fellowship with other Christian church Because one Christian church puts special emphasis up one of God's attributes in its creed or practice, is th any reason why other Christian churches, which l stress on another of God's attributes, should not affilia with that body of Christians, or co-operate with i Because one Gospel church loves to sing the old psalm and another loves to use a liturgy, and another chur loves to put emphasis upon immersion, and anoth church makes the sermon the chief part of its service, it any reason why all these Christian churches shou not be united in working for the same Master, and f salvation by the same Divine blood?

When you look over the ecclesiastical history of t world, you will notice one striking fact: The church apt to degenerate when it becomes prosperous. Aft the crucifixion came the dark days of persecution. Th fires of persecution only purified it. The Christia church began to grow. Its foundations became stronge As the early church grew, it was not only able to resi and drive back its persecutors, but it became stronge and stronger, until at last it was able to lay claim upo the temporal as well as the spiritual life of the nations

Continued on next page

A Lesson in Gardening

Miss Burd and Some of Her Boys

A Young Student of Darwin

"BAD BOYS MADE OVER"

Miss Burd's Novel Experiment With So-called Incorrigibles, and How It Succeeded

HE proverbial "old woman who lived in a shoe" and was so greatly worried about her children, ought to have nd out her leather habitation, and gone it her big family to live on a farm. The ool of the old nursery rhyme is, that boys must be ro ht up in proper environment if they are to turn ut seful men, and capable, honest citizens. A gradual w ening to the fact that the boy who goes wrong is no sinned against than sinning, is seen in the reluc- an of wise magistrates to-day to send boys brought ef e them for wrong-doing, to the questionable com- an of the reformatory inmate. But where then shall ve end such boys, or what can we do with them? One es rceful woman (she deserves to be called one in a ho and), answers cheerfully and confidently, "Send he to me."

his woman is Miss Burd, who has mapped out a life- ro as the rescuer of the waifs and strays of the boy ro d. Miss Burd has prevailed upon one of the large an owners near Doylestown, Pa., to give her the na agement of a large farm. Here she has established f m school, where boys brought to court for minor ff ces may be sent and educated, and taught that he is a place in the better world of achievement for he vayward youngster of the slums.

Incorrigible!" said Miss Burd, when discussing her ro ; "there is no such word, or there ought not to be. ve ruled it out of my dictionary. The boys who o e here, are, for the most part, brought straight from o t. They are, in reality, sentenced to live on this an . If they are dissatisfied and run away, they are a ht and brought back. But ask any of them if h are dissatisfied."

o one could be found in the little school who seemed o ave the remotest desire to return to the city home, ri the single exception of one Hebrew boy, who has be called "Shoestrings," by the bright little fellows ne r Miss Burd's care.

lenty of good, wholesome food is provided for the o ; milk in abundance, and all the fruit they care o ick and eat. They are up with the sun in the n ning, and they do all the work of a good-sized farm. Wh the quickness of city boys, these "incorrigibles" learn to milk, hoe, weed, attend to the needs of the live stock, and do the chores of the farm almost as soon as they are put to work. For the heavier work, such as harvesting, plowing, and reaping, men from neighboring farms are brought to the school farm; but the boys lend a hand, and but for the lack of an adult's strength, they do as well as a hired man, making up in numbers and in enthusiasm what they lack in physical ability.

The Old-fashioned Home

It is astonishing how easily the boys seem to cast behind them the evil influence of unholy associations, as soon as they find themselves in a really wholesome atmosphere. The language of the little fellows is never disrespectful or blasphemous. The charm of the new life is a constant source of delight. There is a keen competition to secure the most honorable employment. One boy has come to regard the cows as his especial charge. Another has taken a queer fancy to wood-chopping. To another the horses appeal, and no other boy must come near his precious charges. Miss Burd, with a wise insight into boy nature, and with a diplomatic regard for each one's preferences, gives to the boys such work as they fancy, and so the little family lives in contentment, and the work goes smoothly on day by day.

So wisely has Miss Burd made use of the little colony of waifs entrusted to her care that the farm, handed over to her as an experiment by a good-hearted individual, is actually paying a fair profit on the boys' work. Besides providing all the food required for their keep by their own efforts, the boys manage, under Miss Burd's guidance, to raise sufficient produce to drive a brisk trade with the neighboring townfolk, and so the farm is actually becoming self-supporting. Farmers living nearby are applying to Miss Burd for assistance, and are offering good homes to the rescued waifs, in return for their services. Not many of the boys are permitted to avail themselves of these offers, for Miss Burd counts it as of great importance to train the minds of the boys. For this purpose she has regular school sessions daily, and the attentive little scholars that gather at these classes are a pattern and a model for boys anywhere.

One little fellow at this farm is a diligent student of Darwin. Miss Burd tells how this boy, upon hearing of the death of the judge before whom he was brought several times in the unhappy old days of city life, came to Miss Burd and propounded to her this strange question: "Miss Burd, now he's dead, who is going to be my judge?" Darwin apparently hadn't opened his eyes to the fact that the farm school meant to him evolution from the life of the slums.

* * *

Environment or heredity, which has the most influence on a boy's life? It is a favorite yet an unsettled question. A study of the boys at the Doylestown farm school, would tend to show that environment has a great deal more to do with the shaping of a boy's life for good or evil than the character of his grandparents.

HENRY DILLON JONES.

OOLISH QUESTIONS=Continued

Sermon by Rev. F. DeWitt Talmage

he Roman Catholic Church financially prospered, it spiritually prosper? Nay. The Vatican became sspool of sin. The Bible was a closed book. The ture Chamber was the Holy of Holies. Flagrant was everywhere in the church. Then came the ne mission of a new church.

he Reformation came to its birth. Martin Luther the fight in Germany, John Knox in Scotland, and n Wycliffe in England. The grasp of the Pope was ken off, but soon in the English church came laxity indifference. Another Reformation was needed, and n Wesley and George Whitefield began to preach, Methodism and Congregationalism began their hty work. Still later, William Booth has stirred stagnant waters with his Salvation Army. So, as need has arisen, God has unfailingly raised up men lo his work.

Wherever the churches, growing in numbers and in ncial strength and power have drifted from God and ned their Master's temples into places of merchan- e; wherever their preachers have become unlike the nble Nazarene; then there has come a spiritual rebirth and a new church. And to this new church, this humble church, has fallen the task of spiritually leavening the old churches of the world. And, my friends, if you do not believe that what I say is true, I would like you to answer me one question: If Jesus Christ were to come upon earth to-day, where do you believe the lowly Nazarene would prefer to preach? In the gorgeous Vatican of a Pope, with his spotless robes? In the chancel of a great cathedral, and be paid the $75,000 a year as its archbishop? Or, in some fashionable Protestant church, whose wealthy members sometimes sit stolidly indifferent to the great sufferings of mankind? Or, do you believe Jesus would feel most at home as a street preacher, working with the humblest workers in the slums? There can be but one answer.

Thus I have tried to show you that you have only one spiritual duty in life. We can all be one in unity for the Cross. I remember many years ago, when in our seminary we were discussing the sacraments, I said to our professor: "Doctor, you say that we must use wine and bread at the Lord's Supper. Supposing I were on an Arctic expedition? Supposing we were caught amid the icebergs, and, in all probability, were about to die? Supposing I wanted to have the communion of the Lord's Supper with the men of the ship, and supposing the only food we had left was some hard-tack and some soup. Could I use the soup for the wine and the hard-tack for the bread?" The professor looked at me a moment in surprise. Then he said: "Under such a condition the soup would be as acceptable to God as the wine, and the hard-tack as the bread. It is not the wine and the bread that we lift to the lips which makes us consecrated to the Saviour, but the spirit of the yielding of our own hearts to his will."

The old professor was right. It is not by ecclesiastical formulas that you and I are going to come to the Cross, but only by consecrating our lives to Christ's will. Friends, you may have been quibbling in the past. You may have been switching yourself off from the main spiritual issue. Pledge yourselves to him. Having given yourselves to him and his cause, join with brethren of any name in work for him, and following the Apostle's advice, preach Christ crucified and avoid "foolish questions."

Persians Selling Brush for Fuel

A Persian Bread Shop

Mother and Child and Grandmoth

AMONG RICH AND POOR IN PERSIA

By a "Christian Herald" Special Correspondent

I HAVE been wishing to write to you for a long time, but as my practice increases the number of my patients become like a growing family, and I find little time for other duties. Since I wrote to you last a great many changes have taken place in this country, about which you have probably been reading in your daily papers.

We ourselves do not know just how much progress is going to be made, or how far forward we are going, but we are sure of one great and wonderful, and a most unexpected change that has taken place, which is that the most conservative party—the priests and sayids (descendants of Mohammed) have actually fomented and led a revolution. We do not know just how long this change will last. Formerly all the blame for not progressing and adopting European civilization was thrown upon the priests and sayids—it was right to a certain extent.

Another social change which has taken place of late, is the favor and friendly attitude of the Mohammedans toward the Christians. The enmity, the inborn and undying bitterness of centuries, against each other, was swallowed up in the common suffering of humanity. Once more Moslem forgot his prejudices and feelings against the infidel and the unbeliever. God's ways are wonderfully wise and different from ours. It would have taken centuries to forget the bloody sea which separates these two religious bodies —Christians and Mohammedans.

The latter change has been very sudden and very recent, I hope its roots will be deep and strong. The Christians feel so secure and at ease. Note, just a few days ago the Moslems everywhere were talking of massacreing the Christians, and were saying, "Let us wipe off the Christians; they have killed our brothers in Russia. Why does not our *sharyat* (law) make lawful to us their wives, daughters, possessions, and everything that belongs to them?" In Tabriz during all this change "not a nose bled," as the Persians say. How long this quietude is going to last we do not know. People do look so happy, and hopeful of still better days, looking forward to the new Parliament, although one person in a hundred thousand does not usually understand what a parliament or a constitution means. The latter is called *mashoota* in the Arabic.

We are again in the month of fast, and against all the natural laws, day has been turned into night. It is also, a month of feasting and entertaining of the most extravagant order, especially among the rich classes. During the month, seldom a family sits at their meals without guests. Everybody, rich or poor, tries to provide the best food that they can afford.

You will see the poor work the whole day in order to earn a few shahs to buy a pound of sugar, or meat, tea, butter, or some rice. During the long summer days a hungry man digs thorns, and if too poor to own a donkey, he straps the load upon his own back and walks six or seven miles or more to bazaar, and sells it for one or two kirans (nine cents equal one kiran). It will take him the rest of the day to come back to his home with the coveted food for the night. The well-to-do, many days before the fast begins, prepare many kinds of sweets and cakes, most of them quite palatable; some of them are made just for the sake of appearance.

Last night a lady friend of high rank, with eight other ladies (Moslems), had invited us to *Oraj Achmagh* (opening of fast) at 5 P.M. This is their breakfast, and of course they were very hungry and thirsty, as they had not drank nor eaten anything since 4 A.M. this morning. A *supra* (tablecloth) two yards long, and one and a-half yards wide, was spread in the centre of the room right upon the floor. The samovar (the Russian teapot) was steaming on one side of the room; a maid sitting near it was pouring tea in small glasses. Another maid was taking it to the guests, putting it in front of them, who were waiting to hear the sound of cannon to announce the time of eating. After sipping our tea, we all got up and arranged ourselves around the *supra*, according to the rank of the guests. As I had no rank I sat by the hostess.

The oblong, pliable, and soft pieces of bread were folded lengthwise, and arranged in a row around the *supra* on the outer part of it, and the central portion was filled with different varieties of food.

Persian Ladies Making Calls on a Fast Day

We all sat on the floor real Persian style, bending forwards double, and putting the left arm and hand upon the knees, and only eating with the right hand, filling it with rice and pressing it with the thumb to make it stick together, so that in carrying it to the mouth it would not spill. Before eating they all said, *Bismillah* (in the name of God), then began to eat.

During the meals, no conversation is generally carried on; it is considered disrespectful to the bread, which is venerated almost as supernatural. No Moslem would put his feet upon a piece of bread, and if seen in the mud in the streets or anywhere else out of place, people stop and pick up and eat it, or put it in a place where birds or beasts would eat it.

It is customary during meals, to make little morsels of food and bread, and pass them to each other as a sign of friendship and good feeling. Of course I was offered, a few times, a morsel of bread stuffed w chicken; of course prepared with their fingers. Ou respect I had to accept it and eat it, but could not g back, because I was a Christian.

This evening, as it was the month of fast, a wom priest was brought. She began in a mournful tone wail and to lament the martyrs' black fate and suf ings under their enemies, Omar and his companions. sobbed and cried, slapping her face, and most of ladies and the maids did the same. I noticed a few the younger ones were laughing under their ha kerchiefs, which is considered very impious. At int vals, they were drinking tea, and were freely smoki

Their very ignorant zeal and earnestness made very sad, and filled me with compassion, and I think dropped a tear or two against my wish. Then one the ladies said to me, "Are not these stories hea rending narratives—are you crying for our martyrs a for their sufferings?" "No," I said, "I am filled w sadness for you ladies in particular. In my heart was pleading with my God to open yo hearts and eyes to seek the truth and fi it in the Lord Jesus Christ, the Savio of the world and the hope of the nations Then the conversation became gener and the priestess said, "We, Mohamm dans, believe in *Hassati Isa* (Jesus *Roh-Allah* (soul or spirit of God), we not believe that he ever died upon t cross, but he was miraculously taken heaven, and some one else put on t cross and died as his substitute." "No. I said, "we learn from the Bible that H that is Christ himself, was nailed upo the cross, suffered and died like oth people, only suffered more, because he w guiltless."

Mohammedan women hold prayer mee ings during summer as well as winte Sometimes they gather in mosques, b most of the time the well-to-do women i vite the women of their neighborhood come to their houses, where a woma priest is called, when she repeats the stor of the martyrs, and all together sob, cry and slap their faces. Crying is considere most meretorious. Many a time I hav asked my patients not to cry. They say "Oh, it makes our eyes feel bette and brighter when we cry for the martyrs."

Fasting for the rich is a pleasure, and a change whic they need and crave for. There are so few, and s much excitement during it. But for the poor, especiall during the long summer days, when they will have t work for from ten to forty shahs a day (one shah i equal to half-a-cent). I have seen them groaning fron thirst, and expecting for their supper a piece of brea full of sand, and a few blades of green vegetables, or piece of onion, and plenty of God's delicious water, an when they drink with relish they look up to heaven an say: *shokoalsin adiyan Allah billa naamata* (thanks b to thy name, God, for such a blessing). During the fas all the mosques are open all night, and people flock t them to hear what the molla has to say.

Let us pray for the Lord of the vineyard to send forth fearless and brave workers, who will proclaim the good tidings of salvation in spite of thick darkness and cruel superstition.

HANNAH Y. JACOB.

Tabriz, Persia.

A Panoramic View of the Ruined City and Harbor of Kingston, Jamaica

KINGSTON WRECKED BY EARTHQUAKE

OVER A THOUSAND DEAD, THOUSANDS INJURED, AND TEN THOUSAND HOMELESS — THE RUINS SWEPT BY FIRE — AN APPALLING CALAMITY

At half-past three o'clock on Monday afternoon, January 14, a terrific shock of earthquake was felt over a large section of the island of Jamaica, W. I. It was especially severe in the city of Kingston, and in the neighborhood of Holland Bay and Bull Bay, and wrought havoc along a large section of the Jamaican coast. At this season of the year, the beautiful West Indian island is usually crowded with tourists, and the hotels at Kingston and all of the nearby resorts had the full quota of visitors—a happy, gay, thoughtless population, devoting the days to recreation and pleasure and untroubled by care. With the first tremor of the earth came terror and panic. There was an indescribable, sickening sensation of the earth swaying and grinding; then came the crash of falling buildings, cries of pain, and scenes of general confusion. The entire business section of Kingston seemed to oscillate and crumble into ruin in a few moments. Hotels, warehouses and shipping offices, banks, public buildings, schools, churches and the principal theatre, were all involved in the general disaster.

Clouds of dust arose from the ruins of masonry and woodwork, and a few minutes later, flames burst forth in many different quarters. To add to the general terror and helplessness, it was discovered that the water mains had been broken by the earthquake shock, and there was nothing with which to fight the conflagration. The Myrtle Bank Hotel, the largest of its kind in the city, was practically destroyed; the British military hospital was a blazing pile of wreckage; the Constant Springs Hotel was destroyed; the Colonial Bank was burned down; and many of the wharves were included in the general destruction.

For nearly twenty-four hours, all cable communication with Jamaica was interrupted by the breaking of the land lines, and it was not until Tuesday, January 15, that the first news of the calamity reached other lands. The loss of life, through fire and falling buildings, is estimated at between 1,000 and 1,500, and the number of injured runs up into the thousands. There is a great army of homeless and destitute, who will have to be cared for during the next few months. Supplies and tents are urgently needed. Besides the very large number of dwellings wrecked in the city proper, hundreds of others within a radius of 30 miles were demolished by the convulsion, which seems to have been of the nature of a gigantic rock-slide. The geological formation of the soil in and around Kingston is marked by great fissures (known as "faults" to the geologists), and the shock displaced the upper layers of these rocks, with the disastrous effect already stated.

Among the missing who are supposed to have perished are Sir James Fergusson, Chairman of the Port Royal Steam Packet Company; J. W. Middleton Bradley, Bertie Varley, Charles Sherlock and brother, Captain Constantine, of the Royal Mail Steamship Line; Captain Young, Commander of the steamship *Arno*, of the same line, Captain Lamont, J. R. Mudon, J. W. Middleton, J. A. Payne, E. Morris, Dr. Gibbs, Dr. Manier, four children of the Livingston family, Miss Locket, Miss A. H. Nathan, Major Hardiman, Lieutenant Louder, Miss Sullivan, Lieutenant Dalrymple-Hay, Capt. Motley, Lieutenant Dixon, Quartermaster Price and Mrs. Price, Mr. Brannel, Dr. Robertson and wife, and G. McN. Livingston, Senior Treasury Clerk. There is also a considerable list of missing, which includes two brothers De Cordova, leading provision merchants, and a relative of Charles Sherlock, who was killed. It will be impossible, owing to the condition of the ruins, to give any accurate list of dead or injured for some time to come, as the digging will occupy many days.

A correspondent of the London *Evening Standard* cabled from Holland Bay, thirty miles from Kingston, as follows: "There were three shocks in succession within three minutes, their direction being from east to west. The first shock was the most severe, and did the greatest damage. The whole city seemed to shrivel up. Buildings crashed together and fell into a crushed mass, like egg shells. The business streets in the lower parts of the city were well filled at the time with tourists, who were shopping in the curio depots, in Harbor and King Streets, or preparing to start on excursions into the country.

"Many of these were caught by the falling brickwork and buried in the debris. Immediately after the crash, fires broke out in three separate spots where the wharves and warehouses were situated. The fire brigade station in Sutton Street had been wrecked and the fire apparatus destroyed. This made resistance to the fire impossible, and it continued unchecked until Tuesday morning. By that time the whole business quarter of the city had been wiped out of existence, an area of about one square mile, extending from the Parade and Harbor Street, and including King, Harbor, Tower, Orange and West Streets.

"Many of the big public buildings were wrecked, but the Treasury building in Harbor Street was intact. The post-office and court-house, which were combined in one large structure, and the Headquarters House, containing the government offices, the Colonial Bank and the Nova Scotia Bank, were all destroyed. Government House was badly destroyed. The churches disappeared, including the parish church, the Roman Catholic Cathedral (recently built), the Scotch Kirk, the Wesleyan and Baptist chapels, and the theatre.

"The ships in the harbor, including the *Premier*, *Arno* and *Porkington*, were transformed into hospitals. The deck of the *Porkington* resembled a shambles, and her cabins were full of dying and dead.

"One unofficial estimate places the loss at $25,000,000. A large number of fissures in the earth appeared. The rails of the electric tramway tracks are twisted, and the water pipes damaged, and there are no lights at night time, owing to the damage to the electric and gas plants.

"One of the strangest freaks of the earthquake was played with the statue of Queen Victoria, in the centre of the town. The shock turned the statue completely around, but otherwise it is intact."

Shortly before the earthquake, a great windstorm swept the city, and darkness fell suddenly, alarming the native population. These preliminary warnings created a feeling of impending disaster, and put everyone on the alert, which was fortunate, as it undoubtedly was the means of saving many lives. All were ready to rush to refuge at the first tremor.

There were many remarkable escapes. Sir Alfred Jones, Chairman of the Chamber of Commerce had come with a party of British business men to attend a conference of cotton spinners and planters, had a startling experience. With a group of the English visitors, he was standing on the hotel pier tossing pennies into the water for negro divers to recover, and he was about to return to the hotel when the tremor occurred. So violent was the oscillation that the party with difficulty kept their feet. As they were escaping from the pier, which was sinking, they beheld the hotel crumbling under the shock. After a scramble, they managed to reach a place of safety.

At the Constant Spring Hotel, five miles from Kingston, the guests were at dinner when the shock came. They felt the building swaying, but coolly kept their seats and continued their meal. When informed that the structure had been seriously damaged and the

Continued on page 92

Port Antonio, near Kingston, where the Town Hall Was Destroyed

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate E

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Classes in the Church

ONE of the most significant illustrations of the vagaries of church life, in New York, has recently come to light. A pastor, who was moved to go outside his own congregation and work among the poor people of the neighborhood, succeeded in interesting a poor hard-working woman of perfectly clean life in the things of Christ. He urged her to attend his church, as she had never been in the habit of going to church on Sunday. Finally, as she gave evidence of conversion he proposed her name for membership. Some months passed, and as she did not appear at the Communion table the pastor asked his officers how it was. He was told that no card of membership had been sent to her. As a matter of fact, he went on to explain, that class of persons was not a desirable addition to the church. The present members belonged to the higher classes and did not wish to associate with the lower classes. "But this particular woman is a woman of good character," said the pastor. "Yes, but she works for a living, and so belongs to the lower class," said the officer.

This is not a new development in the church. James describes in his epistle a similar characteristic in his day (James 2: 1-4), and closes his account with the solemn warning: "If ye have respect to persons, ye commit sin." We can imagine how Jesus himself must regard such conduct. He worked for his living, and certainly did not belong to the upper classes. If any class is more entitled than another to claim brotherhood with him, it is the poor, for he had not where to lay his head. It was his glory that under his dispensation, "To the poor the Gospel is preached." Of what use is it to preach the Gospel to the poor, if, when they have accepted it, they are excluded from the society of people whom they are entitled to regard as their brethren in Christ? True, missions are provided for such people, but can we blame them if they shrink from bearing the stigma thus placed upon them? The people who thus exclude the poor from their society are false to the Gospel of Christ, and will surely incur his condemnation.

Perhaps this incident may give us a clue to the problem with which the churches are so much exercised, "Why do not men come to church?" If the churches themselves are reluctant to welcome the poor and wish to restrict their society to the well-to-do, they necessarily curtail their sources of supply. If a man must not only give evidence of conversion, but evidence of substantial wealth, before he is received, the sources for an increase of membership are greatly limited. For it is notorious that the wealthy are not usually inclined to religion. There are some brilliant and conspicuous exceptions, but as a class they are noted rather for pleasure than religion. Perhaps this may account, too, for the movement of the churches from poor neighborhoods, where they are badly needed, to the residential districts. There needs to be a revolution in this matter. There are no classes in Christ. He never asks how much a man has, but what is his spirit, and if he has Christ's spirit, whether he be rich or poor, he will prove his love for God by loving his brother also.

An American Kipling

PRESIDENT ROOSEVELT has come to the conclusion that the American Navy is able to furnish as good material to immortalize in a literary sense, as the Army of Great Britain has supplied to Rudyard Kipling. To this end, Mr. James B. Connolly, already well known through his sea tales, was persuaded to enlist as a yeoman, and was drafted for duty on board the battleship *Alabama*, which is now on a cruise to Guantanamo and the Caribbean Sea.

Mr. Connolly's mission will, of course, be known to the naval officers in general, and it is intended that, during his two years of service, he shall visit many parts of the globe, and be attached to various squadrons. Naturally, he will be given as much freedom as is compatible with the carrying out of his purpose—that of winning the confidence of the sailormen, among whom he expects to obtain the working material for his literary task.

There can be no question that the only method of getting at the heart of America's "bluejackets"—of thoroughly assimilating their point of view, their attitude toward the problems and pleasures, the hazards and contrasts which make up their lives—is to get next to them, and, in the spirit of true comradeship, to enjoy and endure with them. Bayard Taylor, one of the most prolific among American journalists and authors, recognized the advantage to be gained by intimate contact with the subjects of his pen, when he sought and obtaned permission to join the renowned Perry expedition to Japan, a half century ago. His *Visit to Japan*, which appeared soon after, was instinct with the spirit of a man who had lived what he wrote about, rather than figured in the character of an on-looker.

Mr. Connolly has for years been marked by an originality and vigor of style, and the work which he is contemplating, is well calculated to call forth all of his peculiarly forceful phraseology. The reading public will await with interest the result of the idea which President Roosevelt's desire has carried into effect, and Mr. Connolly's adventures during his career "upon the deep," will be followed by many who will doubtless profit by the recital.

The Father's Eye

IN certain portraits, some of us have seen an eye which, wherever you stand in the room, looks directly at you. It turns all ways, and seems to remind you that all your movements are within its immediate attention.

So all our actions in daily life are under the all-seeing eye of the eternal and almighty God. The fact that God does see us constantly, is often thought of as a warning or a threat; but it ought not to be interpreted solely on the adverse side. It is a Father's eye. We are told in the Book of Job: "His eye seeth every precious thing."

The despairing effort at goodness that the better nature sometimes makes, only to fall back defeated and overcome by the pressure of some weight or the power of some besetting sin; the wistful look towards active usefulness that comes from a crippled and broken life; the timid, unconfessed desire to know the Saviour and be at peace with God that fills some life, but which is held back by some blindness from open identification with the Kingdom of Christ; the groping steps of one who walks in the twilight, but is beginning to feel that life must have a deeper and holier meaning—all these things would not pass muster as Christian experience, as proof of conversion and regeneration; they might not be named before the church committee as grounds for admission to church membership, but to the eye of the Father they are "precious things."

The Kingston Calamity

THE history of the last twelve months has been marked by its record of widespread disaster by earthquakes and the conflagrations which were a natural consequence of the serious seismic disturbances. This unrest of the old earth's crust has exhibited itself through the preceding months by well-nigh completing the circle of the globe. From Japan to South America, from Vesuvius to San Francisco, the tide of human distress caused by terrestrial convulsion has risen high. Some well-defined upheavals which have occurred in the same period at the bottom of the sea, would have been attended by the most frightful consequences had they taken place upon dry land.

Scarcely have we recovered from the shock of the Pacific coast catastrophe, when we are again filled with dismay at the reports of the sweeping destruction which has overtaken the city of Kingston, Jamaica. That the extent of the devastation cannot be over-estimated is more definitely decided by each day's advices from the stricken city. With thousands of women and little children wandering homeless and hungry about the scene of the calamity, with the fabric of many years of toil and industry lying in ruins, it is a singular fact that comparatively few Europeans or Americans are among the victims.

More than a thousand human beings lie dead in the midst of the wreck of their own homes, the greater proportion being negroes. Yet "God hath made of one blood all the nations of the earth," and whatever of sorrow and sympathy we feel for the bereaved survivors, as well as for the thousands who are injured and suffering, is expressed in our prompt response to the call of humanity to succor the victims of this awful catastrophe. No less than 10,000 persons are homeless and destitute.

It is a significant fact that almost simultaneously with the Kingston tragedy, Austria, Switzerland, Hawaii, and the Philippines sustained slight shocks from earthquake. Where the next convulsion of the earth's surface may find its line of least resistance may well afford a theme for the scientists. Meanwhile, the West Indian calamity, being almost at our doors, is fortunately easy of access, and being upon the world's commercial highway, reli... both English and American sources is already r... the sufferers through naval and merchant vessel... us hope that it will pour in in such volume t... pangs of hunger at least will soon be a thing of t...

Among the Workers

—THE KERR BROTHERS, evangelists, of Toronto, Cana... lately been conducting successful Gospel meetings in vari... of the Dominion.

—S. G. ABRIEL, evangelist, of Coffeyville, Kan., an... Schneider, Gospel singer, began a three-months' Gospel ... Colorado, January 15.

—REV. MINTON M. LORD, of Sanford, Fla., has been appo... pastor of the Everglade section, Florida, with five chur... seven or eight preaching stations, covering a radius of som... miles.

—EVANGELIST JOHN DAVIS, with his Gospel singer, F. ... have been conducting a remarkably successful series of n... in northeast Baltimore, Md., fifteen churches, represent... denominations, uniting in the work.

—REV. WM. J. COZZENS, evangelist, Newton Highlands ... has just closed a three weeks' union evangelistic camp... Whitefield, N. H., in which there were a large numbe... versions.

—REV. DR. HENRY A. BUCHTEL, Chancellor of Denver Uni... elected Governor of Colorado at the last election, was inau... on Jan. 8, the ceremonies taking place in Trinity M. E. ... Denver, which Prof. Buchtel helped to build when he wa... there.

—A NOTABLE REVIVAL broke out in Meridian Female ... Meridian, Miss., lately. Over four hundred pupils, most ... students, confessed Christ. The teachers turned the re... hall into an inquiry room. Many were converted at their ... tions. Some have already decided to prepare for missionary ...

—THE FIVE BAPTIST CHURCHES of Springfield, Mo., have u... a general revival movement, the pastors participating bei... W. O. Anderson, Rev. Alpha Ingle, Rev. A. B. Elsey, R... Thomas, and Rev. W. S. Braswell. The evangelists who ar... ing the churches are Rev. H. A. Hunt and wife, Prof. J. A. ... Rev. J. H. Dew and wife, and Rev. W. A. Pipkin.

—REV. W. S. MCGREGOR, a Michigan pastor, on the invit... Editor John A. Ross, of the Kalamazoo *Gazette*, held ... prayer service in the editorial offices of that paper, on Jan... Editor Ross was recently converted, and it is said publicly ... ised that he would open the next day's business with pray...

—MISSIONARY M. B. FULLER, of Bombay, India, writes tha... a score of young men (formerly India famine orphans), a... engaged in practical Christian work in connection wi... C. and M. A. workers at that station. More than fifty b... beginning the special Bible classes.

—MRS. MEHITABLE C. MOSHER has been a volunteer ... worker for over twenty years, first among the lumber... New York and Pennsylvania, and now among the tar a... pentine makers of the North Carolina mountains. She wi... municate with any one who will address her at Roseland, ... Co., N. C.

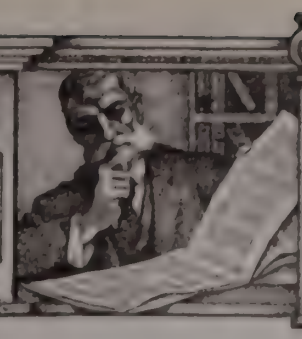
—SUPT. H. C. EVA, of the New York Convalescent Ho... Homeless Boys, 111 East One Hundred and Sixteenth Stree... York, writes: "Some years ago, in Boston, I was a homel... friendless boy, having lost my position, and not having a fr... the great city. Too proud to beg and too honest to steal ... compelled to sleep on the Common by night for some few ... One loaf of bread in a newspaper lasted me for a week. ... end of the third week I found a position. It was at this tim... the thought of a home for boys unfortunate as I had been ... into my mind, and this Home is the result. The work is ... faith, supported by voluntary contributions. Boys are re... from the hospitals, Children's Aid Society, and prisons, a... kept until able to find employment."

Contents of this Number

Wednesday, Jan. 30, 1907

Bowery Mission Converts Testifying . . . . . C...
Our Mail-Bag . . . . .
Up and Down in the Philippines (Illustrated) . . . 9
Foolish Questions. Sermon by Rev. F. DeWitt Talmage, D.D. . . . . 8...
Bad Boys Made Over (Illustrated) . . . . .
Rich and Poor in Persia (Illustrated) . . . . .
The Kingston Earthquake (Illustrated) 87
EDITORIAL FORUM: Classes in the Church—An American Kipling — The Kingston Calamity — The Father's Eye—Among the Workers . . . . .
BIBLE AND NEWSPAPER: Chinese Reforms (Illustrated) —Golden Streets—Electrical Music—A Night on the Mountains—A $200,000,000 Estimate of Life .
The Great Historical Exposition at Jamestown (Illustrated) 90, 91
War on the Wedding Ring. By Margaret Sangster .
A California Flower Festival (Illustrated) . . . .
The Bowery Mission Converts' Story (Illustrated) .
Blessedness Through Faithfulness, Sunday School Lesson (Illustrated) 94
Progress of China's Famine . . . . .
Lessons from Noah's Life. Christian Endeavor Topic
Father of the Faithful. By Mrs. Baxter . . . .
Elevating the Negro. Epworth League Topic . . .

THE BIBLE and the NEWSPAPER



Chinese Reforms

QUAINT customs are observed in China on New Year, which begins there on January 25. The streets are crowded with hilarious people, like an Italian city in carnival time. Grotesque processions pass through the principal quarters, and a regular Fourth of July discharge of fireworks makes the ears of listeners tingle. A visitor in Canton, who has recently returned, reports that among other strange customs in connection with these processions was that of carrying long poles, on the summit of which were seated girls dressed in European dress, or in dresses like those put on the idols in the temples. No procession is complete without one of these girls, who sits quite at her ease ten feet above the heads of the people. The lower end of the pole rested, like the pole of a banner, in a socket on the back of a strong Chinaman, while another, the tallest available, holds up the pole and keeps it steady. Sometimes there are several of these poles in a procession. With them go men and women, some on horseback, and some on foot, clad in grotesque garments, and rendering the discordant music. Such customs seem as ridiculous to us as the antics of a crowd, blowing horns on the streets of New York on New Year's eve, seems to a Chinaman. There seems now a probability of this and similar Chinese customs being changed.

For more than a month past three commissions have been sitting with the purpose of modernizing China. Eventually it is intended to have a Chinese Parliament, and these commissions are to prepare the people for it. "Their being summoned," says Mr. Williams, of the Chinese legation, "constitutes one of the most important epochs in the history of China, and while the outcome will undoubtedly be disappointed in the results, there seems to be no reason to doubt that the desire of the throne, and of many patriotic officials for reform is most sincere, and that some measure of improvement will follow. We may hope at least that the changes now being inaugurated will prove to be but the beginning of a movement that will bring China into line with the most progressive nations of the world." The real hope of China, which would be of greater benefit to the country even than a constitution, would be the acceptance of the Gospel of Christ.

If the Son make you free, ye shall be free indeed (John 8:36)

Golden Streets

A recent report in a Western mining review says that there is a city in Mexico the streets of which are almost paved with gold. "Gold and silver to the value of six thousand dollars have already been discovered in the asphalt pavements laid there in the last two years by the Mexican Asphalt Paving Company. In the preparation of the asphalt mixture the company used tailings from old Spanish and Mexican reduction works in the Etzatian district. A few days ago a big shipment of tailings was received for additional work, and wholly through curiosity the company's local manager had a number of assays made. These revealed that the tailings average fifteen dollars a ton in gold and silver. Already about four hundred tons of tailings have been used in pavement construction." We do not know what kind of pavement the precious metals make, but probably the people who use it are no happier on account of its value. It is not with that city as with the heavenly Jerusalem, a mere adjunct to the glory and beauty of a beatified condition.

The street of the city was pure gold, as it were transparent glass; and the nations of the saved shall walk in the light of it (Rev. 21:21-24)

Obstinate Lepers

The sudden increase in sufferers from leprosy in the Russian province of Esthenia has caused general alarm. In that province alone there are now over five thousand registered cases, while in the Baltic provinces there are an enormous number. A society for the cure of leprosy has recently been formed at Dorpat, Livonia, a university city, and sanitaria have been built. Doctors have been sent out to travel through the country to search out persons suffering from the disease, but they report that they have met with great difficulties, as the people refuse to submit to examination or to avail themselves of the facilities offered for treatment. The sufferers perhaps do not believe that cure is possible, and are reluctant to leave their friends to undergo treatment. The proposal made to them is necessarily experimental, as no certain means of cure has as yet been discovered, though many that have seemed promising have been reported. There is not, however, that excuse for those who are suffering from the malady of sin, which is as deadly to the soul as leprosy is to the body. None of those sufferers who have gone humbly and contritely and with faith to Jesus for relief have ever failed of cure.

Wherefore he is able also to save them to the uttermost that come unto God by him (Heb. 7 : 25).

Girls Carried on Poles in Procession on New Year's Day in China

A $200,000,000 Estimate

Persons who have a fair prospect of living ten years longer, will be astonished to hear that the famous millionaire philanthropist, Andrew Carnegie, places the value of ten years of life at two hundred million dollars. His friend, Colonel A. K. McClure gives this report of a conversation with Mr. Carnegie: "'Two hundred millions, Alec,' he said to me, 'that's what I'd give for a lease on this life. I'm not hoggish, either, I'd give it for ten years only.' I said: 'Andy, you would be buncoed at that price.'" Probably, from a money point of view, ten years would not be worth such a sum even to Mr. Carnegie, but it might be all too short to do what he wants to do. Yet how many there are who will squander in idle pleasure the period that is estimated at so high a price!

So teach us to number our days, that we may apply our hearts unto wisdom (Psalm 90 : 12).

Electrical Music

An audience of musicians and scientists assembled recently in a hall in New York to listen to a new kind of music. It seemed like a magical exhibition. From a chandelier came the notes of a French horn, rendering Chopin's Second Nocturne; and then from a hanging basket of ferns a clarionet in Mendelssohn's Spring Song. The principle was shown by a row of lights, which responded to the music. When the high notes of a song were sounded, the lights faded and almost disappeared, but they glowed and illumined the big room when the theme ran into the lower register. That the music seemed to come from the chandelier and other parts of the room, was explained by the fact that there was concealed in each of those articles a diaphragm similar to that of the telephone, and the operator in the basement could shift the connection from one article to another as easily as a telephone operator moves its switches. The whole was controlled and directed from the telharmonium, a machine resembling a combination of the switchboard and the keyboard of a pipe organ with a double bank of keys. There seems to be no end to the services electricity can render us. It carries our messages, gives us light, draws our cars, runs our machines, and now, it appears, can give us music surpassing that of the most delicate instruments. The world has been stumbling along all these centuries, searching for power, while this agency was all the time close at hand. This is becoming a new world through human discoveries. If its spiritual progress kept pace with its material progress, it would be a far better world. But men have not been so successful in becoming like God in character, as they have been in gaining the power that was formerly supposed to belong to him alone.

Canst thou send forth lightnings, that they may go, and say unto thee, Here we are? (Job 38 : 35).

A Night on the Mountains

The inmates of a farmhouse, near Paterson, N. J., were aroused at daybreak one morning last week by a knocking at their door. The wife of the farmer, on opening it, found a lady in doleful plight. She seemed to be utterly exhausted, her clothing was torn and her shoes worn down. She said she had been all night on the Preakness Mountains. She was taken in and fed, and put in a comfortable bed. She was so weak that, later in the day, a physician was summoned, and a telegram was sent to her family in New York. It appears she had gone to Paterson to visit some friends, but found they had removed to Midland Park. She went there, but was unable to locate them. It is supposed that she missed her way, and in trying to get back to Paterson she wandered on to the mountain side. She continued to walk all night, afraid to sit down to rest, and yet almost overcome with weariness. She had fallen over bowlders, struggled through heavy brush, and plodded through ravines. She looked in vain for the friendly light of a farmhouse, and not until the gray light of morning did she see the shelter where she was received. It is thought that she must have tramped fifteen miles. It was a distressing experience, but one is glad to think she found a friendly shelter at last. How many there are who pass through a spiritual experience akin to this, who do not end so happily. The mountains of sin and unbelief are full of danger to those who wander on them in the dark. Happy are they whose faith keeps them from such a way.

Before your feet stumble on the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness (Jer. 13: 16).

OUR HISTORICAL EXPOSITION

The Jamestown Tercentennial to be Thrown Open to the Public on April 26, 1907

Mines and Metallurgy Building

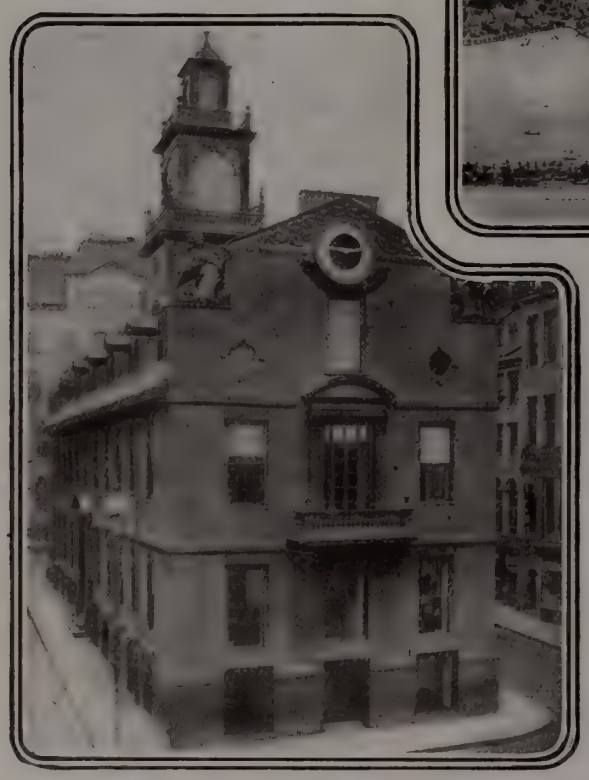
Machinery and Transportation Palace

THE prime object of the Jamestown Exposition is to celebrate the three hundredth anniversary of the first English settlement in America, which, as history records, occurred on the 13th day of May, 1607, on a peninsula jutting out into the James River, about forty miles from its mouth. This colony, after many privations, succeeded in establishing a permanent settlement, and this in turn grew till the seeds sown there developed into the original thirteen States, and they in turn eventually became the United States of America.

But the waters of the James River have long since transformed the peninsula into an island, and the island has almost been carried down into Hampton Roads into which the river empties.

Bird's-Eye View of the Jamestown Exposition

The Massachusetts State Building
It is a Reproduction of the Old State House



The Pennsylvania Buildin
A Reproduction of Independence Hal

There is now little left of the original Jamestown but an island marsh, and the old church tower fast falling to decay. The few hardy Englishmen who came over in the *Godspeed*, the *Susan Constant* and the *Discoverer*, first landed at what is now Old Point Comfort, to rest and recuperate, having been driven off Cape Henry by hostile savages. It was decided that this point, or some point near it, should be chosen for the Jamestown Exposition. Sewell's Point, directly opposite Old Point Comfort, with the broad and deep waters of Hampton Roads lying between them, was considered the most available and was happily chosen. Jamestown, where Liberty was virtually born, and Yorktown, where it virtually reached its majority, are close together; Washington at the head of tidewater on the Potomac, and Richmond at the head of tidewater on the James, are not far from here, and not far from here or from either of them, is Appomattox, where the strife that centered in these two capitals, reached its climax and its close. Out of all this conflict and chaos has come one of the most prosperous nations on earth, and it is to commemorate its history and its growth and material prosperity, that the Jamestown Exposition will be held on Hampton Roads, near Norfolk, this year, commencing at noon on the 26th day of April, and closing at midnight of the 30th day of November.

The fact that the government has appropriated over a million and a half dollars for the various government buildings, naval and military manœuvres and drills, for the entertainment of foreign nations who will participate, and most of them have accepted the invitation of the President of the United States to do so, is a guarantee that th ture alone will attract world-wide attention. A duction of the famous battle between the *Monito Merrimac*, as it was fought in Hampton Roads in directly in front of what is now the Exposition gr will be one of the leading fea The government has approp $10,000 for this purpose alone.

The historic interest that att to the site of the Jamestown E tion, and to the immediately surr ing country, covering a period of hundred years from the landing first English settlers to the p time, is well known. Here at J town, the first English settlemen made in 1607; here the first E marriage in America was solemn

The "States Exhibit" Building

here the first trial by jury held; here the first legisl body convened, in 1819; here first English child was bor America, and within a few h ride from Jamestown were fo many of the important battl the Revolution, the War of 1 and of the Rebellion.

Among those foreign coun that have accepted the invita of the President to participa the naval and military manœu at the Tercentennial, are G Britain, Germany, Russia, Fra Japan, Switzerland, Italy, B um, Spain, Sweden, Greece, Br Argentina, Venezuela, Me

(Continued on next page)

AMESTOWN'S MEMORIAL YEAR

Missouri's State Building

The Auditorium, Jamestown Exposition

Daniel Boone's Fort, Kentucky's Exhibit

hi, San Domingo, Puerto Rico, Salvador, Peru, Guate-
a, Nicaragua, Ecuador, Costa Rica, and Panama.
estimated that at least forty foreign warships will
rticipate, and as Uncle
a will have about ten
f s own best and most
br dable sea fighters in
la pton Roads during the
xposition, there will be
b t fifty of the greatest
rships in the world for
nspection of the Expo-
th visitors during the
mer.

The participation by
tes is highly gratifying,
n is evidence that the
terest is general, and that
the great historical and in-
rial importance of the
xposition is universally
cognized. The following
r among the States that
ve already made appro-
rtions for buildings and
xhibits, and others will
o follow: Connecticut,
vi an appropriation of
2,000; District of Colum-
bi $25,000; Delaware,
$1,000; Florida, $50,000; Georgia, $50,000; Illinois,
$2,000; Kentucky, $15,000; Louisiana, $15,000; Maine,
$75,000; North Dakota, $15,000; New York, $150,000;
North Carolina, $30,000; Ohio, $75,000; Oklahoma,
$10,000; Pennsylvania, $100,000; Rhode Island, $50,000;
South Carolina, $20,000; Tennessee, $10,000; Virginia,
$300,000; Virginia counties (additional), $150,000; Ver-
mont, $10,000; Wisconsin,
$60,000; West Virginia, at
least $15,000; Oregon,
Montana, Idaho and Wash-
ington jointly, $250,000.

Almost every State will
be represented by State
Buildings, as well as by ex-
hibits at the Exposition.
The State Buildings will
be an interesting feature.
The prevailing style of
architecture is Colonial,
but some of the States will
reproduce famous buildings
of different types—homes
and halls, where great per-
sonages dwelt, or where
great events occurred.
These buildings will be of a
permanent character, and
after the Exposition will
be converted into homes, club houses, hotels, and the
like. Most of the States' Buildings are located along
Willoughby Boulevard, facing Hampton Roads, and
from them visitors will be able to see naval and other
vessels entering and leaving the harbor, and also see
the great naval manœuvres
and the great battle between
the *Monitor* and *Merrimac*.

Georgia will have as its
building a replica of Bulloch
Hall, the birthplace and
home of President Roose-
velt's mother at Rosewell.
Pennsylvania will reproduce
old Independence Hall. It
is also hoped to have the old
Liberty Bell at the Exposi-
tion. Maryland will have
as her building a replica of
the historic home of Charles
Carroll of Carrollton, one of
the signers of the Declara-
tion of Independence. One
of the rooms will be fash-
ioned after the chamber in
the old State House in An-
napolis, where Washington
resigned his commission as
Commander-in-Chief of the
Continental Army.

Connecticut will have a re-
plica of the Talmadge home,
the first colonial mansion erected in that State. Colonel
Benjamin Talmadge, who erected the mansion, was a
staunch patriot, and one of the most valued members of
Washington's staff. "Adena," the first stone house

Continued on page 97

The Quaint, Old-Fashioned Pocahontas Hospital

The Georgia State Building

The Ohio State Building

Hon. C. W. Kohlsaat, Director
T. S. Southgate, Gov. of Exhibits
C. B. Johnson, Chairman Board of Governors
Hon. H. St. G. Tucker, President
A. L. Sutton, Chief of Exploitation
Hon. W. E. Cottrell, Governor
Hon. Barton Myers, Auditor
J. L. Farmer, Dept. of Agriculture

WAR ON The Wedding Ring

BY MARGARET E. SANGSTER

FROM the earliest ages the symbol of a circle—a thing without visible beginningor end—has been significant of eternity. Marriage, the most intimate and sacred of human relations, has been, through centuries, completed in its ceremonial by the placing a ring on the finger of the bride. The wedding ring is a band of pure gold, and thousands of women never take it off during their entire lives. To those who have the right feeling about marriage, the wedding ring is the seal of a solemn covenant. Whatever may follow the union of two hearts, whether the road traveled by the partners in marriage be rough or smooth, it is in the very essence and spirit of the bond that they remain together.

In a recently published book, Dolores Bacon flings a wanton and undeserved slur at the Puritans, by the statement that they regarded marriage less as a religious rite than as a civil contract, and adds the gratuitous remark, "as we do now." It will be a bad day for America when marriage generally comes to be regarded merely in the light of a civil contract—a sort of limited partnership, that may be dissolved at discretion when the parties to it grow dissatisfied with one another, or with their conditions. The family is the oldest institution on earth, antedating the tribe, the clan and the community, and whenever a blow is struck at the permanence of family life and the integrity of the home, the stab goes deep into the State itself.

Recently, we have been told that there is among fashionable women in some of our larger cities, a fad that decrees against wearing a wedding ring. The married woman in the sets referred to, takes her wedding ring off and puts it on at her pleasure, as if it were only a bit of tinsel, or a piece of decorative ornament. She does not wish to wear a badge of slavery, and she shows her independence by throwing aside as useless rubbish, the thing that her mother and grandmother, and the women of her race for ages, regarded as their highest honor. Let us hope that the slighting a symbol that should be held in reverence is confined to a very few.

The vast majority of women must continue to wear the wedding ring at its full value. Notwithstanding the increasing frequency of divorce, and the ease with which new marriages are made, the immense majority of our people manage to live fealty from the beginning to the end of their blended lives.

One lovely feature of the wedding ring is that it belongs alike on the finger of the queen, and on that of the poorest peasant. The lofty and the lowly, the rich and the humble, the rich and the poor, are equally entitled to this distinction of pure womanhood and wifehood, the wedding ring. The slender threat of gold is as much at home on the callous and worn finger of the drudge who has scrubbed floors to earn a livelihood for her fatherless children, as on the soft white hand of the woman who has been clothed in purple and fine linen, and whose diamonds and pearls are valued at the cost of many a fortune.

When the ring ceremony is followed precisely, the best man gives the ring to the bridegroom, who passes it to the bride, and she hands it to the clergyman who gives it to the bridegroom who then places it on the third finger of the bride's left hand.

Photo by Underwood & Underwood

A MIDWINTER FLOWER FESTIVAL

In Pasadena, Calif., the annual floral festival was most enjoyable this year. Although the season was midwinter, the display was as varied and luxuriant as if it had been June instead of January. Our photograph shows one of the prettiest cars in the "Tournament of Roses."

KINGSTON WRECKED BY EARTHQUAKE ✳ Continued from page 87

central tower cracked from top to bottom, they decided to wait no longer, but left the hotel with all their baggage, and took refuge on one of the vessels in the harbor. Equally fortunate were a party of business men in Collegiate Hall. They were startled by the first rumblings of the quake, and a moment later, when the building began to rock perceptibly, they decided to leave. Eye-witnesses describe the scenes of Monday in the streets of Kingston as painful in the extreme. The first great shock, which lasted about thirty seconds, was followed at short intervals by two slighter shocks, which completed the work of destruction. These shocks made themselves felt within a radius of fifty miles. When the fires broke out and began to spread in various directions, the negro population became greatly excited. They gathered in groups, shouting and screaming, and praying to heaven for mercy. They told each other that "the end of the world had come." Negro exhorters addressed them in fervid language, increasing the excitement, and calling upon the people to repent. These scenes were continued long into the night.

Notwithstanding all the excitement, however, there was little difficulty in preserving order. Two Zouave regiments of native troops, with white officers, rendered efficient service, checking every attempt at disturbance. There was some petty thieving, but no looting, except in the case of a few rum shops, which negroes invaded. One of the saddest features of the calamity, is the uncertainty regarding the fate of a number of the tourists who were in Kingston and vicinity at the time. Unquestionably, when all the debris is removed, it will be found that more white men have perished than was supposed, not only tourists, but business men, many of whom met death in their offices and warehouses, being overwhelmed before they had an opportunity to escape. In one tourist bureau, it is reported thirty-five out of fifty-five employes perished. In the collapse of the Myrtle Bank Hotel, from thirty to forty lives were lost.

As is usually the case in time of disasters, there were many sensational and exaggerated reports. One rumor was that a great tidal wave had swept Annetta Bay, on the northern coast of Jamaica, two days after the Kingston earthquake, and that long stretches of the coast had sunk into the sea. Still another story was that the lower part of Kingston itself was sinking, and the city might at any moment share the fate of Port Royal, part of which was submerged in 1692. Port Royal is now reported as sinking for the second time. Sir Alexander Swettenham, Governor of Jamaica, in a report to the British Government, states the situation conservatively. He says that up to Thursday, January 17th, there had been 343 burials of earthquake victims; that many more bodies were still under the wreck and that 440 were in the town hospitals, in addition those treated on steamships or on the improvised hospitals on the docks. He adds that 10,000 are homeless. One-thirtieth of the city was burned. The property loss he places at $25,000,000. Port Antonio practically unharmed, with the exception of the Tom Hall, which was destroyed. On the other hand, he says "hardly a building is left standing in the entire city of Kingston, and every one not demolished is unsafe and uninhabited." So far as known, no Americans have been killed or injured, although one report places eight American tourists among the missing.

The population generally, the Governor adds, is encamped on the parade grounds, the race-course and other open spaces. He is arranging for the supplying of food temporarily, and for the transfer of the homeless and destitute to other parishes. All relief measures are being carried out under the authority and direction of Governor Swettenham, who is thoroughly familiar with the needs of the sufferers and of the character and extent of the relief necessary. Lady Swettenham is aiding him nobly. Several United States warships have already reached the scene, and are affording every aid in their power to the authorities, and the American Red Cross is also forwarding food and medical supplies.

John Long Rev. John Hallimond Grant Hopkins

Brought Up from the Depths

Bowery Converts Tell the Story of their Conversion at the Fifth Avenue Reformed Church, New York

meeting of the Bowery Mission nverts in Rev. Donald Sage lackay's church in New York, ary 13, was largely attended, notthding inclement weather. Mr. nd, the superintendent of the occupied a seat on the rostrum e two pastors, Rev. Dr. Mackay v. Mr. Hageman, whilst six earied representatives of the Bowery sat on the side seats close to tform. In the talented quartette church, the Bowery men were recognize two of their musical who had helped them so magnifiin the weekly concerts—Dr. Ion , tenor, and Julian Walker, basso. the usual preliminary exercises, ackay announced that Mr. Hallicould introduce the men who were k. Mr. Hallimond then introduced hn Long, as one of the oldest of kers and assistant superintendent Mission. Mr. Long began by sayt he was brought up in a Christian became, when quite young, a memhe Episcopal Church, and an office- He, however, gave way to a ed life, and in the course of years one of the most deplorable wrecks Bowery. Shunned by all his respectable friends, his old mother barring the door against him, he d the very lowest depths of degraand disgrace. Then, when at the ttermost extremity, Divine grace l him. He was saved through the entality of testimony—the testi- of men who had been uplifted similar condition to his own. The was wonderful. The appetite for drink, which had been his curse, was ed; the confidence of his friends gained; he became a daily visitor old mother, who died at the age of -three, with his hand held in hers. arried a devoted Christian woman. ng also described the Bowery Mis- Bread Line," where one thousand re given a breakfast every morn- one o'clock, and his hearers were tly deeply moved.

Charles Balevre, the organist of the n, was introduced as the successor late Victor Benke, the "Volunteer ist." Mr. Balevre's testimony provrofoundly interesting one. Again the story of a respectable, well- ed man ruined by drink, and sink- wn into the depths of a hopeless, led life. He left his wife and three en, the youngest only a babe of six s, and for fifteen years never looked their faces again. The settlement tain property matters necessitated esence, and he was advertised for in ily newspapers, but no trace of him be found. Then his wife was obligsecure a divorce, and the courts of Jersey declared him to be dead in es of the law. So, for many years, ed the most hopeless and miserable of life in the Bowery, until, finally, reat Shepherd found the wandering . He gave himself up unreservedly e hands of God. He sought "first the Kingdom of God and his righteousness," and "all things" had been "added." Following the great spiritual change, there came in time reconciliation with his friends, remarriage with his wife; the rebuilding of his home; and, touching indeed, was the picture he sketched of his surroundings at the recent Christmas season.

John J. Leary was introduced as a representative of the younger converts. He told how, fifteen months ago, he was led to the Bowery Mission and there savingly converted to God. He declared himself to be a stenographer, having to work hard for his living, but that he had been in New York City long enough to acquire the habits of a gambler. He was fast making a shipwreck of his life when he came in contact with the real Christ through the instrumentality of "Mother" Bird. His one great overpowering ambition in life now was to be a soul-winner.

William P. Tobin said he had spent most of his life on the dramatic stage. Recently he came to New York, after fulfilling an engagement in Pennsylvania. Finding himself without money, he was wandering disconsolately through the streets, when he came in contact with a young man who directed him to the Bowery Mission. There he surrendered himself to Christ, and he could not find words to express the overwhelming joy that he felt at the change that had come over his life. He had now obtained a position in one of the great city factories, and spends all his leisure time in the Bowery Mission, bringing sinners to the Christ that had saved him. He had been brought up a Roman Catholic, but for many years had never entered a church.

Mr. Grant Hopkins was an ex-soldier in the U. S. Army, and had served an honorable term in the Philippines. He told of the utter degradation in which he had fallen when he came into the Bowery Mission, seven years ago. An outcast in his native town, having driven an old father into the streets, a scornful and blasphemous railer against religion, he had ultimately come to be a hopeless tramp, and when he entered the Bowery Mission, seven years ago, he decided to give himself up to God, and God saved him, and from that time to this he has kept the promise he made when he cried to God for mercy on the night of his first visit to the Mission—that he would on every possible occasion be glad to tell of the Saviour who had saved him from his sins.

Mr. Edward Chambers (whose story has already been told in the columns of THE CHRISTIAN HERALD), spoke of his salvation as being the result of his mother's prayers. For some years he lived the life of a homeless tramp. Seven years ago, he surrendered himself to God in the Bowery Mission. He is now a foreman in a city factory. He believed his employer was present at that service listening to his testimony. The whole service was of a most impressive character, and will long be remembered by those who were present.

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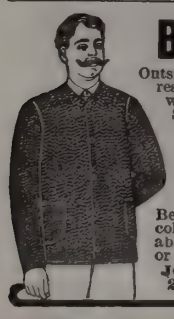

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Blessedness Through Faithfulness

International Sunday School Lesson for February 10,

*By Dr. and Mrs. Wilbur F. Crafts**

WHEN Abram was a dweller in Ur of the Chaldees, he must have been a different man from those about him, or the Lord would not have said to him: "Get thee out of thy country . . . I will make of thee a great nation." Ur was a city of great wealth and grandeur, but there was no hesitation on Abram's part to quit it for a land of uncultivated plains when the summons to do so came from God.

Abram went 600 miles on his journey, toward the north, to Haran, and there halted for five years. Probably because his father, Terah, who was a hundred years old, was either not inclined, or too feeble to go to Canaan. Terah died in Haran. Then the word of the Lord came to Abram a second time to enter the land of Canaan, and God's promise was again repeated to him: "I will bless thee, and make thy name great; and thou shalt be a blessing." We do not think that God made any promise of blessing to Lot. Abram had no immediate family, save Sarai, his wife. She had a direct promise of blessing from God, who had promised that she would be "a mother of nations" (Gen. 17:16), as Abram was to be a father of nations. Abram's name itself, meaning "exalted father," showed that he was a great and wise master over a multitude.

Abram took Sarai and Lot, and all their Substance, to go to Canaan

Welcome to Canaan

They journeyed many days, and when at last they reached the Promised Land, the Lord himself met them to give them welcome, saying: "Unto thy seed will I give this land." And Abram showed his loyalty to God by erecting there an altar unto the Lord. His first act in the new home was to establish family worship, while as yet he had no dwelling-place but a tent. It was not long after this God changed his name to "Abraham," meaning the father of the faithful. A venerable oak tree, say the credulous people, marks the spot of his early home. Its trunk measures 32 feet around, and its branches shade a circle of more than 275 feet in circumference.

Illustration and Application

God's Call: God called Abram to be a good emigrant; to get out of his own country: to be a "pilgrim father," seeking a land where purer worship could be established; in other words, to get out of the "evil communications" that "corrupt good manners." It was Greatheart called to leave the "City of Destruction." What is God's call to you? He calls everybody, but not all to the same thing. Perhaps he calls you to stay right where you are, and be one of ten to save Sodom. You may be somewhat uncertain what God wants you to do for life, but you know what he wants you to do to-day, and if you do your appointed work each day, you will at last have done your life work.

God's Calls

How varied are God's ways of calling us? Sometimes he speaks through the open door of Opportunity. If you hesitate, it may close in a moment—forever. Sometimes he whispers in conscience. Sometimes he thunders in judgment. By a friend's death, perhaps, "the Master is come and calleth for thee." What a difference it would have made to the world if Noah, Abraham, Moses, Paul or Luther had been "disobedient to the heavenly vision!" What a difference, also, if the "Pilgrim fathers" had not obeyed God's call to America!

What sought they thus afar?
Bright jewels of the mine,
The wealth of seas, the spoils of war?
They sought a faith's pure shrine.

"Freedom to worship God" was also the prompting of Abram's migration. His country was given to idolatry (Josh. 24:2; Gen. 31:19-20). If he could have purified

Continued on next page

*International Sunday School Lesson for February 10. Abram called to be a Blessing. Gen. 12:1-8. GOLDEN TEXT: "I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2

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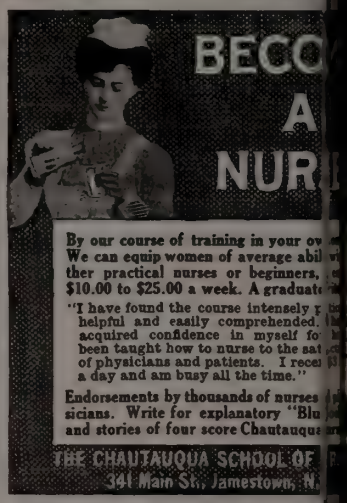

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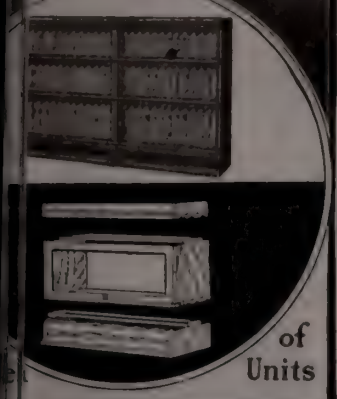

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Blessedness Through Faithfulness

Continued from preceding page

his own country he might have been called to continue there his battle against false gods. He had already proved himself one of those great ones who rise above that devil's watchword, "My country right or wrong." He had dared to be better than his neighbors, which is one of the supreme tests of courage. But God saw that the most effective way to fight idolatry was for him to go to a new country and develop a new nation, separated from idols, and let that nation go forth into all the world to proclaim a pure faith. Only now and then is one thus called to be the founder and "Father of his country," but to all comes the call to separation from complicity with the wicked: "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you" (II. Cor. 6:17-18). And we are all called to fight idolatry in some form and in some way.

Germany's Idol Tree

More than 1,100 years ago, when Germany was peopled with wild, fierce tribes, there grew in one part of the country a gigantic oak, which was dedicated to Thor, the god of thunder. The pagans worshiped this tree, and at certain seasons held feasts beneath its branches in honor of the god. Boniface, a brave and zealous missionary, who had long been trying to turn the people to the true God, determined to destroy the tree. His intention becoming known, an angry multitude rushed to defend it, and Boniface found himself confronted by hundreds of fierce men and women, brandishing their weapons, and threatening him with a terrible death, if he persisted in his purpose to destroy their sacred tree. Alone and fearless, trusting in his God, the missionary walked into their midst, and, axe in hand, leveled the first blow at the mighty trunk. The heathen, struck with amazement at his courage, looked on in silence. Tradition says that when the tree was partly severed, a mighty wind completed its fall, and the fall of the superstitious worship also. In that case Boniface had come from afar for the conversion of an idolatrous land, which, through his brave and persistent efforts, became a Christian land, whence other missionaries go forth to turn yet other lands from idols to the living, loving Christ of God.

Guthrie's Bells

The hardest test of faith is when God calls a man to stay in an unfavorable environment, and yet separate himself from all its sins, and bear witness by life and lips against them. A story from Scotland tells how one of the "heathen at home" was called of God. A Christian visitor in Edinburgh, seeing some of the tall tenement houses, felt moved to call on some of the people who were housed so high up, that she thought everybody else might have missed them. There was no elevator, and she slowly toiled up to the top story. With a prayer for guidance, she knocked. The door was opened just a very little by an old Seotchwoman. "What do you want?" "I want to see you," was the smiling response. "Nobody ever comes here, or wants me," said the old woman. "But that is just the reason why I came up all these stairs to see you," said her visitor. "Awell, ye can just come in!" After a few kindly words, Mrs. Lawson said: "I am not going to ask you, my friend, if you know the Lord, but can you tell me anything to show me that he knows you, and has found you out in your lonely little room?" A bright look passed over the old face at once as she said: "Oh, yes, that I can; I'll just tell you all about it. You see, if He had not sought me, I should never have known Him, for I lived just like a heathen here. I have had many troubles. I lost my all, and having no one to love me, and no friends, I shut myself up in this room, away even from my neighbors, week-days and Sundays, and never went anywhere! I just lived as if I had no soul." "But how did you get wakened out of this state?" "Well, it was just Dr. Guthrie's bells! Ye ken, that's Dr. Guthrie's old church over there, and when the bells rung o'Sabbath, didn't I wish they would leave off, they troubled me so. At last, one Sabbath, I couldn't bear it any longer, they seemed to call me; so I put on my shawl and went to church, just to get away from the bells!" "And how did you like what you heard?" "Eh! Not at all. Wasn't I angry, just. Dr. Guthrie preached all about me, though there was a fine crowd there! I made up my mind I'd never go to hear him again. But when next Sabbath came—those bells! I was tormented more than ever, and I went again and again, and heard the guid man; his words told me of Jesus Christ and his precious blood, and now I know it has taken all my sins away."

Stages of Separation

Separation begun. Abram's first start was only half obedience, ending at Haran instead of Canaan. That's why he needed, as most beginners do, a "second blessing." Why he halted five years we do not know; but it is safe to assume that the why was an excuse, not a reason. He had encountered obstacles, but he should have remembered that "all God's biddings are enablings." The practical thing for us all to ask, is whether each of us has made progress in five years past, or have we too been halting. Has our separation from sin been only a half separation? Many times it is some little thing that interferes with our giving to God a faithful and efficient service.

Only a Grain of Sand

"I can't make out what is the matter with my watch!" said Willie Stevens in a vexed tone to his friend and schoolmate, as they walked home after lessons. "Well, see here is old Scratehley the watchmaker's; come in and let him overhaul it. He'll soon tell you what ails the watch."

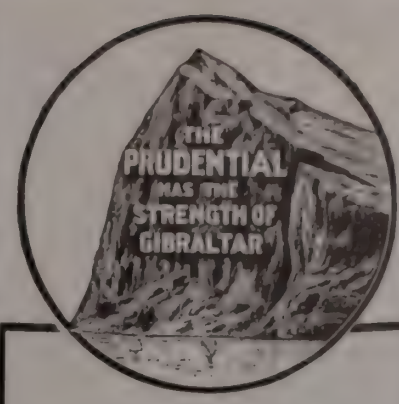
Together the lads entered the shop, and handed in the watch to be examined by old Scratchley. Old he certainly was; wizened in face, and very white-haired. He had only one eye, too; the other being covered with a broad green patch. But as everyone said, "Old Scratchley saw more with his one eye than most people saw with two." Taking up a very powerful glass, he put it between that wonderful one eye and the works of the watch, and uttered an exclamation: "A grain of sand has got into one of these delicate bits of machinery, and is causing the watch to lose time continually." "Only that!" exclaimed Willie, "what a trifle to be sure." Old Scratchley looked at him. It was wonderful how far into, and through a person that eye could see, as well as what it could find out in a watch! Then the old man spoke slowly but emphatically: "Aye, Master Will, 'tis only that. You think because a grain of sand is a small thing, and takes up but little room, that it cannot injure the watch. But just because it is small, it does the greatest harm, for few would suspect it lay hidden there. So it is with most of us, young gentlemen. There's many a little grain of sin that sets the machinery of heart and life a-running wrong. Boys; you and me's got to look to the Lord to keep us running right, and never say 'only that!' to a sin, however small we may think it."

Separation completed. They went forth to go into the land of Canaan, and into the land of Canaan they came. Purpose this time was incarnated in complete fulfilment. No more halting, no more compromises — complete separation realized! Abram was at last out and out for God. "We can serve God without condemnation, only when we serve him without reservation."

A Message From Utah

Dear Dr. Klopsch: — It is with great pleasure that I acknowledge receipt of the Bible. It was for my boy, and I tell you he is more than pleased. Also thank you very much for the beautiful Calendar; it is such a lovely face in our home. Bear with me while I say a few words for my precious paper; it is the only means of grace and blessing to me in this dark spot; I pass it on to others when I have well read every word. E. GORE.

Unita, Utah.



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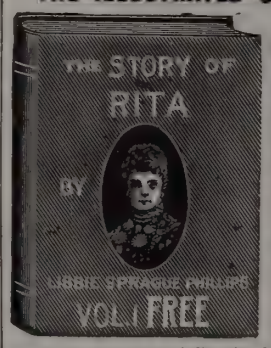

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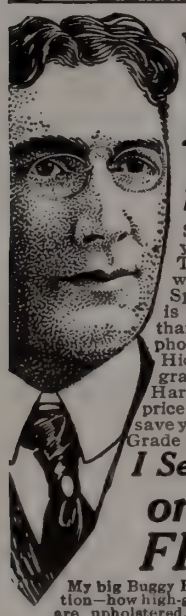

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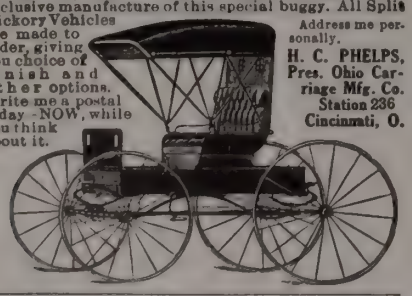

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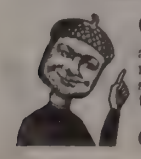

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Dying of Hunger in China

LATE cablegrams from Shanghai indicate that the famine in the flooded districts along the Grand Canal is steadily increasing in severity. Viceroy Tuanfong estimates that over four million persons are destitute. Winter has fairly set in, and the misery that prevails in many localities (which sustained the double calamity of flood and crop failure) is appalling. There have been many deaths, and unless relief comes in a substantial form, and quickly, the next four months will be marked by a startling mortality.

Relief work under the Missionary Committee at Chinkiang and the official Committee at Shanghai is being pushed vigorously, but the funds at disposal for the aid of the suffering are quite inadequate, and the life-sustaining food is supplied in pitifully meagre quantities. Up to January 11 (according to a cablegram from United States Consul Rodger at Shanghai to the State Department at Washington) the Shanghai Relief Committee had received about $150,000 Mexican. The system adopted in distributing relief is excellent, but the work is making only a slight impression owing to the inability to supply more than a part of the afflicted territory.

Captain Kirton, who is acting as foreign relief commissioner in the famine camp at Tsing-Kiang-Fu, describes the refuge camps as consisting of matsheds arranged in rectangular groups in street formation, two miles long and a mile wide. In the other camps in the vicinity of Tsing-Kiang-Fu, of nearly half a million refugees, thirty per cent. show signs of distress, and among ten per cent. the suffering is acute. The roads are thronged with rice pedlers. Women tear up the roots of grass for food and are cooking leaves and twigs.

"The efforts of the officials," he adds, "are largely confined to attempts to persuade the people to return to their homes. Some of them comply, but more arrive than depart. One hundred thousand men are absolutely idle. Though it would not be difficult to organize relief works, none has yet been started. If the inaction continues there will be a gigantic problem to face. The end cannot be foreseen. The worst pinch has not yet been felt."

He estimates that 250,000 persons are doomed to starvation at Singkiang alone and 400,000 at Antung. Smallpox now adds to the general distress.

The American Red Cross, acting under the authority of the State Department, is arranging to send a food cargo to Shanghai for distribution in the suffering provinces. As the situation will continue to become more acute from now until May next, it is believed that a relief ship reaching the Chinese port some time next month, would be most gratefully welcomed.

Mr. Ellis, a correspondent of this journal, now traveling in China, has visited the famine districts, and sends this cablegram as the result of his personal observation and inquiries:

"SHANGHAI, Jan. 15.

"KLOPSCH, New York.

"Find famine worse than reported. Three million must be fed five months. $50,000 cabled now will prevent deaths for a month. CHRISTIAN HERALD is our main reliance. Send to Shanghai Committee, with which Missionary Committee is now merged. ELLIS."

THE CHRISTIAN HERALD has already cabled through our State Department $5,000 for immediate relief work, and has also sent $1,000 direct to the Missionary Committee. Any contributions which our readers may desire to make in aid of the famine sufferers may be sent to this journal, which will acknowledge them, and forward the gifts through the State Department to the relief workers in the field.

LESSONS FROM NOAH'S LIFE*

AMONG the notable men of faith mentioned by the author of the Epistle to the Hebrews, Noah rightly occupies a conspicuous place. His conduct, as described in Genesis, must have entailed upon him a great deal of ridicule and no little expense. Timber for the ark, we may suppose, was easily procurable, but men must have been required to cut and prepare it, and as they evidently were not believers, they would naturally demand compensation. But of such matters the Bible tells us nothing. We have, as usual in the Bible, the facts that concern us and the lessons we need to learn. They are the indignation of God over a world wholly corrupt; the fruitlessness of Noah's preaching; his obedience to a command which must have appeared to him unreasonable; his faith justified by the event of God's care of a righteous man among an unrighteous people.

The superiority of the Bible to other books was never more clearly proved than in this incident. The Accadian tablets, found a few years ago, and believed to have been written 3000 B. C., tell a similar story, but it is mixed with stories of gods and goddesses, which show it conclusively to be a myth. In that story, Ea, the god of wisdom, reveals to Sit-napisti the intention of Bel to bring a flood on the earth, and advises him to build a ship and save what he can of the precious things. It is built and covered with bitumen and filled with provisions and jewels and slaves and animals and birds. Then the door is shut and there is a wild storm continuing seven days, which makes even the gods afraid. When the storm abates, Sit-napisti sends forth a dove, which returns, and a raven, which does not return. Finally, the ship rests on a mountain peak and Sit-napisti comes forth and offers a sacrifice. The aroma rises and the gods, smelling the savor, rush down like flies. One of them makes a rainbow and afterwards they get into a wrangle over Ea having given away the secret to Sit-napisti. The story is like, yet in striking contrast to the simple, quaint story as we have it in Genesis.

The value of the Bible story to us has been realized by many a Christian living among wicked people, keeping himself from contamination, and trusting God to deliver him from the judgment, which, though long deferred, must inevitably overtake all who defy God and abandon themselves to their own evil propensities.

*Topic of the Christian Endeavor Society for Feb. 10. Heb. 11:7; II. Peter 2:49; I. Peter 3:17-22.

Persecuted for Christs' Sake

EX-RABBI LEOPOLD COHN'S mission among the 200,000 Jews of Brooklyn, N. Y., is making substantial progress. Jews, drawn by the story of the Messiah, flock to the unattractive and poorly ventilated store where the meetings are held. One Jew used to come to the Wednesday evening "Question Meeting" in order to show his learning and his wisdom by putting forth strong arguments against Christianity. He did so for a long time in such a way that it required a great deal of patience on the part of the conductors. But the truth took root, and now that young man is preaching the Gospel to other Jews. Wherever he meets them, he tells them that Jesus of Nazareth is their true Messiah, and that the Jews can never prosper until they accept him as their Saviour. He has already begun to triffle persecution and personal violence.

A young Jew, lately married, came to the meetings and after a time of careful and earnest study, he publicly confessed Christ as his Saviour. Persecution began from prominent relatives, and even his wife left him, but he continues to preach Christ. He secured a permit to preach on the streets where he spoke to audiences of from four and five hundred Jews. Influential Hebrews protested and persecuted the officials to revoke his permit.

Ex-Rabbi Cohn publishes monthly a record of his Mission work which will be sent free to any interested person who may address him at 620a Quincy Street, Brooklyn, N. Y.

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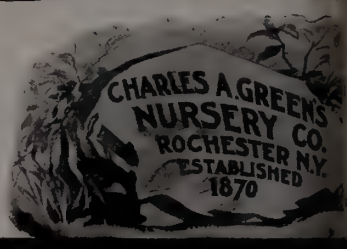

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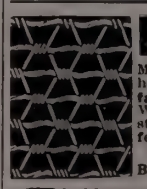

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ur Historical Exposition

Continued from page 91

west of the Alleghanies, has been l as the model for the Ohio State g. "Adena" stands on an emi- wo and a half miles out of Chilli- Ohio, and is at present the summer of George Hunter Smith. The husetts building is a replica of the ate House, in which the original ution of the State was adopted in nd the Constitution of the United was ratified in 1788. Rhode Island present her first State Building. ri will have a stately building of l architecture in close proximity Grand Piers. Washington, Oregon, and Montana, the four great and g States of the Northwest, are ng to build a magnificent structure ve timber, in the form of a Maltese each to occupy a section of the Each State will share alike in the this building, for which they have appropriated $250,000. Oklahoma ous to show the older States just Western youngster can do, and the own Exposition is recognized as the opportunity.

his Exposition Virginia has taken itiative with the largest appropria- he most extensive industrial exhibits, e largest building in the group of The appropriation of Virginia is 00, while her various counties have an additional appropriation of $150,- Her building, like most of the other buildings, is to be used for the re- n and entertainment of her "com- " and will not be used for exhibits. of colonial architecture, two stories with broad verandas along the side the waters of Hampton Roads, and every way conspicuous and appro- as the home of the "Mother of t." In addition to the $300,000 priated by the State, and the $150,- y the counties, Southwestern Vir- has subscribed $100,000, to be used exploitation of the timber and min- esources of that section alone, and ve an immense building of native for these special exhibits. Vir- will do herself proud in the role of s to her children who have wandered and are coming back again during xposition. In Oregon alone, ten nd Virginians are already preparing e journey back to their native State the summer. A number of other have selected sites for their build- all of which bid fair to be in readi- for the reception of their people the gates of the Jamestown Expo- swing open on the 26th day of

transportation facilities for reach- e Exposition are abundant. Radiat- from Norfolk and the immediate y, and reaching every part of the ed world, are eight great trunk nd five short lines of railway; there our Transatlantic and three coast of steamers; there are four Chesa- Bay and four river lines, and three and canal lines. All these are g preparations to handle the traffic rtably and expeditiously, and there ry assurance that the rates will be v as they have been to any previous sition.

long the many attractions of the Ex- on, those of an aquatic character e by no means of the least import- In this respect it will be far ahead other Expositions. There will be a eries of yachting, rowing and motor races, swimming matches, and, in almost every known aquatic sport. are about 500 acres of land, and ully all of the water front of Hampton s, comprising the Exposition area, or at least that part of Hampton Roads that lies directly in front of the Exposition grounds. There all the naval manœuvres will take place, and that can easily be seen from the various State buildings, and from almost every point along the two-and-a-half miles of water front. This magnificent water area is conservatively estimated at 25,000 acres, and, with 500 acres of land, make an area of 30,000 acres that can justly be claimed as the Exposition area. Hampton Roads is broad and deep enough to safely harbor all the naval fleets in the world, and still have plenty of room for the merchantmen of every nation, while the grounds, under the skilful hand of landscape gardeners, have been transformed into a scene of beauty that must be visited to be appreciated. Here stands a magic city of rare splendor and beauty, with magnificent palaces and cozy cottages, its broad avenues flanked on either side by stately trees, shrubs and flowers, the whole re splendent at night with millions of incandescent and arc lights. The thirty-acre military parade ground, level as a floor, is surrounded by a row of full-grown apple trees that will scatter their blossoms like a benediction over the scene, and drop their ripened fruit at the feet of the visiting throngs. If the visitor tires of the blare of bands and the glare of the sun on the dazzling structures, he may turn his back upon the gorgeous array of man's handiwork, and, within the grounds, seek the solitude of the forest primeval along the picturesque "canoe trail," that winds its way for about two miles through the sylvan section of the Exposition grounds; or he may stroll along "Lovers' Lane," through sequestered nooks, over rustic bridges, where the sound of band and fife and drum will only reach him as a faint echo from some far enchanted land.

Such is an outline of the plan and scope of the Jamestown Exposition. History, education, art, science, manufacture and commerce will all be represented, illustrated and demonstrated in such a manner that the whole will constitute one great school in which the nations of the earth may learn a lasting and invaluable lesson. In the Arts and Crafts Village will be shown the manner of manufacture three hundred years ago, while in the great buildings close by will be practically demonstrated the modern methods of doing the same work. Certainly there never has been an Exposition where the beautiful, the useful and the good were shown more clearly and advantageously. Every American who can do so, owes it to himself, his country and his progeny, to visit the Jamestown Tercentennial Exposition, and, if possible, take with him his family to this labyrinth of twentieth century wonders. It is expected that millions of visitors from all parts of the Union will take advantage of this ideal outing, and will draw inspiration from the marvelous showing of patriotism and progress at the Jamestown Exposition.

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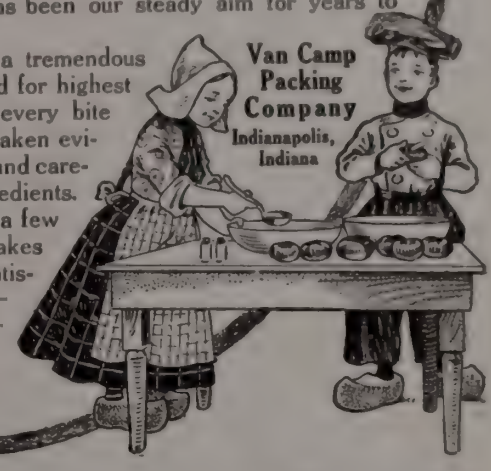

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Father of the Faithful

By Mrs. M. Baxter

WHATSOEVER God doeth it shall be forever (Eccles. 3:14), and in each generation he has found one man, or one little company of men, who could understand him, and enter into and carry out his purposes. In some way, not detailed in Scripture, God manifested himself to Abram. It may be that in Abram's heart had been awakened that intense hunger after God, that unsatisfied something which is impatient with all would-be religions, which must have the real thing; a craving which is God-begotten, a something which says: "God never called me into being that I might be only like the beasts which perish; if there is a God, where can I find him?" It may be that the cry of his heart moved upon by the Holy Spirit may have gone up to God, and that consciousness of God speaking for the first time, which some of us will never forget during eternity, may have become a fact to this once idolater.

What did God say? That which put to the utmost proof this awakened soul. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will show thee: and I will make thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed" (Gen. 12:1-3, R.V.) It was again a new beginning, but on another line. God would not now destroy all the population of the world, but he would make another, a nearer and a holier covenant with one family, taken out of the population of the world. But for this purpose he must find a man loyally willing to leave all for him—one who would choose God before all else, and continue faithful. Abram's call included the loss of all which could afford him personal satisfaction; it put him to the proof how far he valued his God. Like Noah, he must become a man separated from, and misunderstood by his generation, in his responding to this call of God.

We are not told that Abram even weighed the matter; God had spoken—this was enough for him. "Abram went as the Lord had spoken to him." Instant, unquestioning obedience, as soon as the will of God is known to them, characterises the true children of Abraham—the generation of the faithful, the true elect of God. God was about to call out one family from among men which should never, in any age, lose its character, its name, its individuality; and the real, as well as typical head of the family must be a man apart from other men. Nearly four thousand years have elapsed; nations have arisen and fallen, races of men have arisen and perished, or been absorbed; but Abram's seed remains the same. In America, Englishmen, Germans, Frenchmen, Swedes, Russians, after one or two generations, become Americans; but the Israelite in America is still a Jew. The nations of Europe absorb those of other lands who settle amongst them. You do not hear of a German Englishman, but a German Jew, a Polish Jew, a Russian Jew, an Austrian Jew, a Spanish Jew; such are household words. From this point in the sacred history, the whole book treats of the family of Abraham. The other four books of Moses tell exclusively their history, with God's marvelous interventions, and the laws given to this one chosen race of men.

Elevating the Negro*

VERY clear is the negro's claim on the help of the white man. We are well aware of the prejudice against him. Again and again have we heard the full list of his faults, his propensities and his crimes. Nothing remains to be said to his disparagement. Eloquent speakers have declared that he is brutal, coarse, vicious, dishonest, lazy and corrupt. Even if we were to admit all this, the problem would still exist, crying for solution. He is here, and there are nearly nine millions of him, and the number increasing more rapidly than are the whites. What shall be done? What does Christianity require us to do?

For our own sakes, for the benefit of the white race, almost as much as for his own, he ought to be helped to better conditions. We are not altogether free from responsibility for his state. He comes of many generations of slaves. Whatever doubt we may have of the influence of heredity, there can be no doubt that a man whose ancestors were slaves, will have the characteristics of a slave. Even though born in freedom, he is made everywhere to feel his inferiority, and is snubbed and despised. What wonder, then, if he is the being his enemies claim. We have helped to degrade him, have encouraged him to live like an animal; should we then complain if, when he is emancipated, he acts as an animal and sets no restraint on his propensities?

But things are not so bad as they are made to appear. The negro presents good material for development. He is grandly faithful to his friends, he is grateful for help, is ambitious, and, so far as he understands religion, is religious. There are noble specimens of his race which prove that he does pay for culture. He responds to Christian influence, and has proved that he is capable of thinking and working intelligently. Singularly, too, he helps himself. Such colleges as Tuskegee and the little Institute at Mayesville, S. C., where the teachers are themselves colored, have done an extraordinary work. Boys and girls go there eager to be taught, and when they leave, show by their conduct how honest and skilful and good the negro can become. The results at Maysville have astonished all who have watched them, and they would have been greater yet if larger funds had been available. It is by supplying those funds and helping the negro to solve his own problem that we can best aid in that tremendous task.

*Topic of the Epworth League for February 10. "Southern Educational Work. The Blessings of Helpfulness." Isa. 58: 6-12; Ps. 102: 18-22 Luke 10: 25-37.

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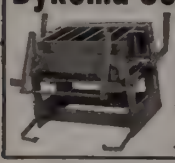

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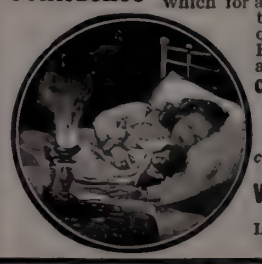

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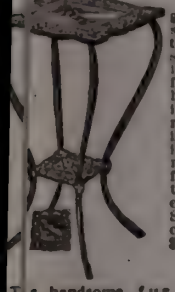

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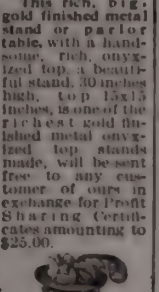
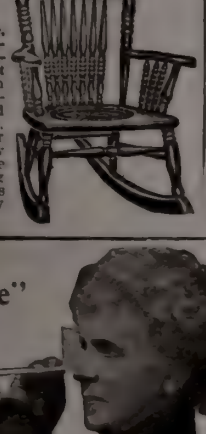
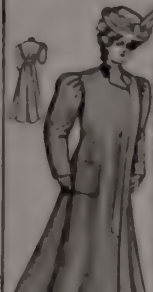


This handsome fur is a fine brown Belgian coney fur, is made in a very latest style, has two tabs one hanging the other, trimmed with silk ornaments in front and side trimmings at bottom of tabs, lined throughout with sateen stitch, an up to date, stylish neckpiece and is given free in exchange for Profit Sharing Certificates amounting to only $25.00.

This big, rich, beautiful banquet lamp will be furnished free in exchange for Profit Sharing Certificates amounting to $25.00. The latest style for this season, beautifully decorated in floral decoration; has a very large base and globe, rich, heavy metal stand, extra high grade burner. Lamp stands 20 inches high, handsome, large, showy and durable coat, and if you will send us Profit Sharing Certificates amounting to only $25.00, state your size, height and weight, number of inches around body at breast, we will be pleased to send you the coat free.



This is handsome, beautifully embossed and decorated cobbler seat rocking chair, an extra large, handsome, strong and well finished chair, rich and suitable for any home, is now given in exchange for Profit Sharing Certificates amounting to only $25.00.



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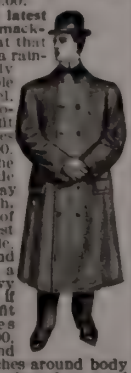
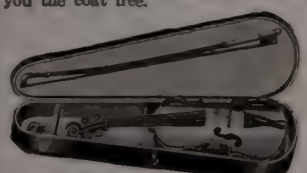


This big, handsome, latest style men's waterproof mackintosh or raincoat, a coat that can be worn either as a raincoat or overcoat, a really high grade and valuable article of wearing apparel, will be sent to any customer in exchange for Profit Sharing Certificates amounting to only $25.00. This coat is made in the very latest style, made from a good quality gray covert waterproof cloth, fancy plaid waterproof lining, made in the latest double breasted style with velvet collar and three outside pockets, a handsome, large, showy and durable coat, and if you will send us Profit Sharing Certificates amounting to only $25.00, state your size, height and weight, number of inches around body at breast, we will be pleased to send you the coat free.



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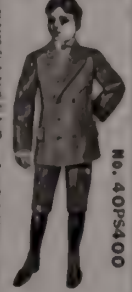

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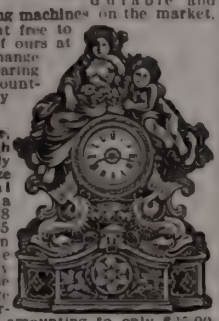
This big, handsome, practical, substantial, full sized washing machine given free in exchange for Profit Sharing Certificates amounting to $25.00. Wonderfully more liberal than ever before. This washing machine is made of carefully selected lumber, has heavy rustless galvanized iron bottom, removable corrugated rubbers, is neatly finished outside and in, all iron parts are japanned; inside dimensions are 19x28x13 inches; the machine weighs complete 45 pounds, is one of the strongest, simplest, most durable and practical washing machines on the market, and will be sent free to any customer of ours at any time in exchange for Profit Sharing Certificates amounting to only $25.00.



This handsome, extra large, high grade, beautifully decorated bronze finish metal mantel clock, a clock standing 18 inches high, 15 inches wide, an excellent time keeper, a really valuable article given in exchange for Profit Sharing Certificates amounting to only $25.00.

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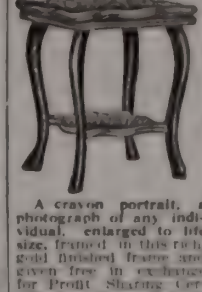
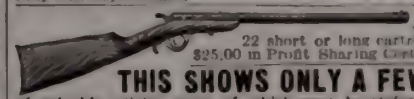


This beautiful golden oak parlor table, latest style, 30 inches high, top is 24x18 inches, a very attractive piece of furniture, is given free by us for only $25.00 in Profit Sharing Certificates, a wonderful offer.

A crayon portrait, a photograph of any individual, enlarged to life size, framed in this rich, gold finished frame and given free in exchange for Profit Sharing Certificates amounting to only $25.00.



This fine rifle with steel barrel and seasoned walnut stock, will shoot either 22 short or long cartridges, is now given by us free for only $25.00 in Profit Sharing Certificates.

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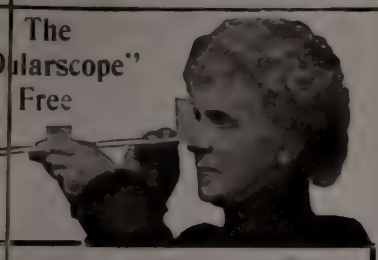

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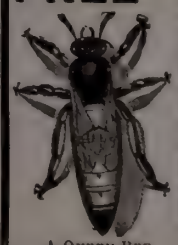

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Rogerson, Mrs R B 1 00
Romenstein, R.... 6 00
Roop, Mr & Mrs
J H 25 00
Isaiah, R & Wife.. 3 00
Rose, Jane C..... 1 00
Ruch, Annie..... 2 00
Rule, C W..... 1 00
Rulon, Jr, S A ... 2 50
Russell, A V..... 2 00
St John, Mrs M A. 1 00
Sallans, Mrs A.... 1 00
Sanders, H M &
Friends 21 00
Sands, Mrs C..... 5 00
Sanford, Mrs S.... 50
Saunders, E 3 00
Saunders, E 10 00
Sawyer, Mr & Mrs
W C 2 50
Sayers, Mrs E J.. 2 50
Sayre, Mrs A K... 2 00
Scattergood, G J..15 00
Scheel, Miss C..... 5 00
Schimmel, Mrs D.. 5 00
Schodde, Wm 25 00
Scott, Dr Ida..... 3 00
Scott, Dr Ida..... 2 00
Scott, James 5 00
Scott, L W..... 1 00
Seeley, J O 2 00
Seiple, Mrs M..... 3 60
Seymour, B E..... 5 00
Sharp, Edw G..... 1 00
Shasted, J 10 00
Shawley, M D, A A 2 00
Shepard, F H..... 5 00
Shepard, W H.....50 00
Sherman, Mrs E L. 50
Shoemaker, Mrs M 3 00
Shultz, Rev G M..35 57
Shupe, Walter 1 00
Siegrist, J G & C..10 00
Sill, Mrs M Z.... 1 00
Simmons, M E.... 1 00
Simpson, J A..... 2 00
Simpson, K N 45
Sinclair, F W..... 1 00
Singleston, Miss M. 10 00
Skilton, M E..... 2 00
Slater, P B..... 5 00
Smiley, Miss G S.. 3 00
Smith, A W..... 2 00
Smith, C E..... 2 00
Smith, C H..... 2 00
Smith, E L..... 2 00
Smith, F A & Son.12 00
Smith, G W B.... 1 00
Smith, Mrs H S... 2 00
Smith, J C.....10 00
Smith, J R..... 5 00
Smith, James 2 00
Smith, Jas W..... 3 50
Smith, Mrs L, Bar-
den, Mrs W H... 1 00
Smoyer, S 3 00
Smyser, Mrs S....15 00
Southworth, W D.. 1 00
Spars, Mrs R B... 2 00
Speer, Mrs C B... 1 00
Spring, Mrs M E.. 3 50
Stafford, R 8 00
Standing, Geo 4 00
Starr, G E 1 00
Starr, M L 3 00
Starr, W D 1 00
Stauffer, E E 3 10
Stebbins, T B.....1 00
Stenerwald, Mrs J
& Miss C M..... 75
Stengel, Rev & Mrs 75
Stevens, Mary A.. 1 00
Stewart, A M 2 00
Stine, Mrs M..... 1 00
Stolz, Mrs D S.... 2 00
Stone, H E..... 2 00
Storm, David..... 9 14
Strine, A 2 00
Strong, A L 5 00
Strong, C S 31 00
Strong, J O..... 2 00
Suber, Elmore..... 50
Suber, J M.....1 00
Suber, Mrs J M... 50
Suber, Myrtle 25
Suber, Orville..... 40
Surfac, N 1 00
Swanson, Peter.... 2 00
Swift, Mrs M..... 3 00
Tanly, Jane H.... 1 00
Tarner, Mrs H B..10 00
Tate, Mr & Mrs D 5 00
Taylor, A L 5 00
Taylor, Mrs J C.... 50
Teeford, Mr & Mrs
Frank 5 00
Thacher, Orrilla... 2 00
Thies, C J..... 1 00
Thieson, Wm..... 1 00
Thomas, Miss G... 1 00
Thomas, Mrs M... 2 00
Thornhill, Mrs E V 5 00
Thornton, Miss M. 5 00
Throop, Mrs R C.. 5 00
Tiedtke, Harry .. 5 00
Torbert, Mrs K V. 5 00
Towle, E C..... 1 00
Traverse, H C..... 5 00
Trevor, H 2 00
Trevor, H 1 00
Trevor, H 1 00
Trittips, Mrs S J.. 5 00
Turner, J T.....10 00
Turner, Josie M... 1 00
Turner, Wesley ... 3 00
Twin Brothers Co
Waco 1 00
Tyner, A J 5 00
Ulmer, J F 1 00
Varney, A B O.... 2 00
Vedder, A G.....10 02
Voorhees, Miss M.15 00
Wagner, Lydia.... 5 00
Wakeman, J A.... 3 00
Wakelin, Mrs Jas. 50
Wald, Arthur 5 00
Walden, J C..... 1 00
Warren, J W..... 1 00
Weaver, Geo H.. 5 00
Webster, Mrs D... 1 00
Webster, J N..... 1 00
Wehr, O B..... 1 00
Welfley, Mrs S J.. 2 00
Welles, Mrs M H 1 00
Wells, James M...10 00
Wells, Lydia S.... 1 00
Wells, S Dick ... 30
Wenzel, Paul O... 2 00
Wertz, A C & Bro..25 00
West, Emma 2 00
Wheeler, A S..... 2 00
Wheeler, M H..... 5 00
Wherry, Mrs M L. 50
White, Mrs A K.. 50
Whitman, C A.... 1 00
Wienand, Mrs J H. 5 00
Wilber, Mrs S A.. 5 00
Williams, Mrs J J. 4 00
Wilde, B H.....10 00
Willard, Mr & Mrs 5 00
Williams, Mrs E D 1 00
Williams, Mrs J J. 5 00
Williams, Thos.... 2 00
Wilson, A E..... 1 00
Wilson, Mr & Mrs
John W 2 00
Wilson, W H..... 5 00
Wolfe, J E..... 50
Wolfe, J S..... 5 02
Wonneck, E 1 00
Wood, Sarah J.... 4 95
Woodruff, A H.... 5 00
Woolman, H 1 00
Wooten, Annie L. 2 75
Wright, A C..... 1 00
Wright, David A.. 1 00
Wright, Mrs L..... 25
Wright, N W.....10 00
Wycoff, Dr L J... 5 00
Wynkoop, Gillett.. 5 00
Yost, Wm 26 50
Young, Mrs J T... 3 00
Young, J T & L R 1 00
Zentmyr, A E..... 5 00
Wm B, Cedar Hill 2 00
Jennie J & Friend
Crystal City ... 2 00
Dorothea, N Y City 2 50
C A J, Columbiana 1 00
W, Concord 1 00
S J, Gallipolis.... 1 00
E A S, Hyde Park 1 00
L E S, Indianapo-
lis 1 00
J E P, Knoxville.. 1 00
H M H, Knoxville 1 00
E, Muskegon..... 2 00
J L M, Newtown.. 1 00
E S, No Bay..... 1 00
E P, Oakland..... 5 00
J S A, Passaic..... 5 00
M, Utica 1 00
L V K, Worcester. 2 00
S R P, Worcester. 5 00
——, Alta 1 00
——, Balto 1 00
——, Bryan 1 00
——, Chambersburg 1 00
——, Constance.... 2 00
——, Denmark..... 1 00
——, Drapersville.. 1 00
——, East Liverpool 1 00
——, Galveston.... 1 00
——, Humboldt.... 50
——, Liberty 2 50
——, Lisbon 1 00
——, Marion 1 00
——, New Brighton 25
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——, New Hope... 1 00
——, N Y City ...15 00
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——, Orange 2 00
——, Perham 1 00
——, Richmond.... 2 00
——, Ripon 5 00
——, Rochester ... 5 00
——, Rockville..... 1 00
——, Sea Cliffe.... 1 00
——, Washington.. 2 00
——, West Terre
Haute 25
——, Winnsboro.... 1 00
Anony 1 00
Friend, Chateaugay 1 00
Friend, Chillicothe,
R F D 4, Box 20.24 00
Friend, N Y City.. 2 00
Friend, Nyack ...50 00
A Friend, Chicago. 2 00
A Friend, Elverson 1 00
A Friend, Fall City 5 00
A Friend, Green-
ville 1 00
A Friend, Jersey
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A Friend, Leomin-
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A Friend, Otsego.. 1 00
A Friend, Paterson 1 00
A Friend, Pawnee
City 5 00
A Friend, Pleasant-
ville 1 00
A Friend, Saint
Paris 1 00
A Friend, So West-
port 5 00
A Friend, Troy.... 1 00
A Friend, Upper
Dam 3 00
A Friend, West
Chester 1 00
A Friend, Winsted 1 00
A Friend, Winter-
set 1 50
A Friend to the
Needy, Brink Ha-
ven 1 00
Friend in Christ
Jesus, Port Ar-
thur 5 00
A Sympathizing
Friend, Pleasant
Grove 2 00
Little Friend..... 16
Friends, Arundel..10 75
Friends, Renfrew.. 3 00
Two Friends, San
Diego 2 00
Yours in Christ
Cross Plains..... 1 00
I H N M J W... 2 00
I H N, Baldwin...10 00
I H N, Beverly.. 5 00
I H N, East Peters-
burg 2 00
I H N, Evanston.. 3 00
I H N, Freedom.. 3 00
I H N, Martins-
burg 1 00
I H N, Springport 1 00
Reader, Brownwood 1 00
In Memory of
H H Gordon..
In the name
Mother, Libert
Reader, Gorham
A Reader, Je
ville .....
A Reader, Phila
Three Rea
Brownsville
A Subr, East
ledo .....
A Subr, Fairfax
A Subr, La
ette .....
Subr, Atlantic..
Subr, Balto....
Subr, Morrison
Subr, New Sale
Subr, Villa Nav
Grandma .....
From one who s
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Dougherty ...
Randolph Ma
Academy, Fi
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geles .....
Unnamed, Monro
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A Friend of Chi
Mount Holly...
Mites .....
A Shut-In, Nor
ampton .....
A Pilgrim &
Stranger, Paris
A Life Subscrib
Pendleton ...
Unknown Frie
Piqua .....
Swedish Evangeli
Mission, Sta
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Coll'n, Waterfor
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Fund, Chicago.
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Danish Christi
Apostalic Bapt
Ch, Hutchinson
Presby Ch, Lyon
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Northfield Ch, (
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Providence Ch, R
House .....
S School, Arlingto
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Sch, Brooklyn...
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Central Cong'l C
Brooklyn .....
Union Sunday Sch
Union S Schoo
Canton .....
Sunday Sch, Ced
Hill .....
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Grace S S, Lyne
burg .....
McAlister's Union
School .....
Oak Grove S Schoo
Oneta .....
S S Bible Clas
Windy Cove ...
Wash Ave Bapt C
Chinese Y M C
Brooklyn .....
Chico Bapt Miss
Society, Chico..
Clarksville Chapte
Epworth Leagu
Clarksville ....
Junior League
M E Ch, Ewing
St Pauls Luth C
Soc, Lionville...
W C T U, Millvill
Juvenile C E So
Stowe .....
Ladies Missy & Al
Y M C A of For
Sic, Waterford
Union Academy.
——, ...
——, ...

THE CHRISTIAN HERALD has Made the Following Remittances by Cable for Chinese Famine Relief:

December 20, 1906.	To Rev. T. F. McCrea, Treas. Missionary Committee	$1,000
December 24, 1906.	To Department of State, Washington, D. C. . .	5,000
January 28, 1907.	To Treas. Missionary Committee, per State Department	5,000

Many Send Help to Suffering China

Kind Deeds the Most Effective Preaching

I feel so sorry that there is so much suffering in this beautiful world, and that another famine, with all its attendant horrors, is raging. But perhaps our Heavenly Father wants to test our love for him by our deeds rather than our words. But it seems to me, the most effective preaching to win souls for Christ is to minister to their souls and ease their suffering, so I send them $10.00. God bless you for your prompt work, and may they receive help from every side. God save us all from a fate like this. Yours in Christian faith, Mrs. F. B.

Blue Hill, Kansas.

"Urgent Business for the Lord"

I enclose $5.00 to help the famine sufferers in China. This is *very urgent business for the Lord.* E. A. F.

Enterprise, Ore.

Sent "In His Name"

Enclosed you will find express order for $1.00 for the suffering Chinese. Am sorry my gift is so small, but I have so many calls that I have but little to give. Hoping the mite which I send may be blessed by Him, in whose name I send it,

Frankfort, Ky. Mrs. J. L. C.

A Gift from Illinois

Enclosed please find check for $5.00 for famine sufferers in China. Please send it in whatever way you think best; though if you are in communication with the Missionary Committee in China which charge of the distribution of relief fun should prefer to have it sent in that w

Springfield, Ill. Miss Jane E.

Three Sisters Send a Gift

We send you a contribution from t sisters to the Chinese famine relief. gift is the result of careful saving and denial. Can't you entrust it to some f ful party for thrifty disbursement ?

Louise M., Emma A. C., Dora R. M.

NEW YORK, FEBRUARY 6, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

All that is Left Standing of One of Kingston's Foremost Churches

How the Post-Office was Gutted by the Earthquake

1907, N. Y. Herald

AMID THE RUINS OF KINGSTON

SLOWLY and grudgingly the Island of Jamaica has given up the attempt to make down its towns and cities, and return to the state of nature in which the iscoverers found it three centuries or more ago. For a number of days fter the first great tremor, the ground at intervals would slide and tremble, to the ground many buildings that had been serously damaged, and had enace to the passer-by. A number of rescuing parties were buried in fall- ish while trying to help the injured caught beneath fallen timbers and piles The people, especially the natives, became imbued with the idea that, as f the repeated shocks, the island itself would disappear. One report, that ke wildfire, was to the effect that the island was turning into mud, and e washed t by bit, ry incom- l

e tremors y died e people calmer o work to emporary assist the ed, and e dead. of dead ounded ith every nd it was at quite a of Ameri- l perished saster. At as thought ractically om the States had , the first ts giving British There reat fears ere might stilence in , on ac- f the num- odies lying debris of tels and Realizing nger, the listlessness of the people, especially the laboring class, who had seemed stunned by the catastrophe, disappeared, and they set to work with a will to clear up the wreckage and bury all the bodies that could be found.

Fortunately, the famine that threatened the city for the first few days, was averted by the food supplies brought in on relief ships, and sent in from the surrounding country. Little damage, contrary to the first wild rumors, was done in the interior of the island, and the people of the country districts have been forwarding supplies daily. Supply stations, on the same pattern as those at San Francisco, were opened throughout Kingston by the Saturday following the disaster, and rations distributed to the destitute. These numbered several thousand. Standing in line could be seen people who, one short week before, had held prominent places in the commercial and social life of the island, and who had never been about the streets except in carriages. Many of these were wounded; they were emaciated with hunger, and their faces wore a look of dull despair. Most of the people are now living in outhouses, or camping in the open country beyond the Kingston suburbs. Some who are fortunate enough to have an undamaged room in their ruined houses, sleep there. This, however, involves danger, as a violent tremor might come at any moment and send the rafters about their ears.

Over three thousand people are absolutely homeless,

Continued on page 110

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The Scene of Desolation and Ruin, Looking Up Harbor Street, Kingston

THE American Pulpit

SERMON BY

Rev. Cyrus T. Brady, D.D.*

False Pilot

TEXT:—JOSHUA 24: 15

"Choose you this day whom will serve"

THE higher life depends upon the possession of an aspiration, and the achievement of success therein upon the development of an ambition in accordance with that aspiration. Aspiration is the noble thing we look for; ambition, the zeal with which we strive for it. Aspiration and ambition, coupled with ability and opportunity, form an irresistible combination. Disassociated from aspiration, ambition becomes the meanest of passions, a selfishness which encourages the development of all that is ignoble or base, if so be the end may be gained.

Men are frequently ambitious of power, wealth, fame, position, without an aspiration for anything higher or nobler. The Christian subjects of the Cæsars aspired to a higher life, and were ambitious that all the world should share their aspirations, and they, too, were slain. Ambition and aspiration are not always immediately successful from a worldly point of view, but the dreamed-of empire of the one is forgotten, while the aspiration of the other for a higher life has become interwoven into the very fibres of our existence. The difference between aspiration and ambition is therefore moral. Aspiration is the balance-wheel or governor of ambition; and ambition is, or should be, the subject of aspiration.

Now, men are happily so constituted that their aspirations, to be of value, must be to the real; we must aspire to the definite and concrete, rather than to the vague and abstract. But the source of an aspiration—its inspiration—lies in the possession of an ideal. Ideals, therefore, are rather objective than subjective; real, not imaginary. The mind has no inherent power to go beyond experience. No knowledge of the transcendental can come to us save through revelation. Therefore, the mental image we call our ideal is something we know.

Life a Matter of Choice

Life is a matter of choice; what you will be, depends upon what you are, not what you wish. The power of choice, even though a delegated power, expresses the sum of the magnitude and majesty of man. There has always been a keen appreciation of this fact in humanity, and the passing years have but deepened and intensified it, until no wise man thinks of drifting, or permitting his destiny to be the sport of chance. We eliminate the clogging word "fatality" from our twentieth century vocabulary.

The most unimaginative cherish ideals. The most abject possess ambitions. Even the basest and most ignoble may couple that ambition with an aspiration to something higher. Insensibly the word "excelsior" is written upon most hearts, and its content is back of most purposes. The whole race in the course of its agonizing evolution, nay, all of nature, is thereto committed. But as there are degrees in ambitions, so there are also in aspirations and ideals. The ambition of the Esquimaux, for instance, is for a land where the supply of seal blubber is inexhaustible; the prize-fighter longs for the indefinite possession of the champion's belt, with full liberty to talk about it; the Mohammedan dreams of a heaven abounding with beautiful women without souls; the politician works for a higher and more lucrative office, which he may hold in perpetuity; the poor strive to get rich, and the rich to get richer; while the Christian aspiration is for a nearer walk with God.

The Noblest Aspiration

All things save the Supreme are comparable and comparatively judged. The highest reach of ignorance may be beneath the lowest descent of culture. To aspire is noble, yet the true man must not be satisfied until his aspiration is not only noble, but the noblest; his ideal not only high, but the highest of which man is capable. In that individual choice we must each of us make, what shall be our ideal, our aspiration, our ambition? To-day the summons comes to all, as Joshua stated it in the past: "Choose you this day whom ye will serve; whether the gods which your forefathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell, but as for me and my house we will serve the Lord."

*Preached at Toledo, Ohio.

Two questions, then, may, indeed must, rise before the mind at the beginning, nay, at every moment of life, since each may be a new point of departure: "What shall my ideal be? How shall I serve it?" You must choose something, and that you choose you must serve in some way. What shall it be, that choice and service? One of the best similes likens life to the voyage of a ship. We have youth at the prow, pleasure at the helm, and a freightage of joy for a cargo. The anchor is a-weigh, many staunch vessels swing to the tide in the harbor; the channel to the sea is tortuous, dangerous; each signals for a pilot, who shall convey it to the open water and give it the course. Who and what shall these pilots be?

Vessels in the Harbor

Here is one great ship, powerful and strong, meant for mastery and manful work. She is bound for El Dorado. The young captain looks abroad in the world, and to his dazzled vision riches seem that world's desire, the greatest good. With money one may command ease, comfort, health, consideration, independence. It heightens virtues, and condones sins. Men are bought by it, and women fall through it. Having that, shall I lack anything else? Let us load the ship with qualities we may barter for this shining treasure. Let me have resolution, courage, unscrupulousness, cunning, and no drop of mercy nor love nor pity in the hold. Give me, ye gods, the Midas touch; let Plutus take the wheel, and under his unsparing pilotage we will away!

And lo! here a gallant bark is straining at her anchor, like a hound in the leash? What, ho, the shore! This ship voyages to the Elysian fields, Pleasure is the pilot. Come all ye who would be happy here and take passage with us. The perfume of roses floats over the deck. The lotus leaf of forgetfulness waves as an ensign. Soft strains of music woo the eager spectators, and bright eyes and ringing laughter and gay color repeat the invitation—a happy picture, she glides away. But what sinister ship is that slinking along, stealthily moving to the mouth of the harbor? Why, that is lust's vessel. The wine cask is broached upon the deck, and bold-eyed women and sensuous men look hardily upon the shore. "A short life and a merry one" is blazoned on her flag. The sounds of shameless, sensuous revel rise from hidden cabins, and the gloomy bark presents not even the semblance of a virtue in the bold and naked infamy of her evil purpose. There are no self-delusions aboard of her.

And here is a brilliant little craft, with but a single tenant, disdaining wealth, despising pleasure and abhorring lust. A dazzling figure points a golden trumpet over the waste of water, and says, "Lo! I am fame. Who follows me must come alone, with no thought except for me, and I will make of him one of those who are remembered."

The Mastery of the Sword

And there rise the tall sides of a mighty frigate, the clash of arms rings along its deck; the flash of steel and wave of plume proclaim the soldier. War is the trade. Money, pleasure, fame, all bow down before the sword, for that spells mastery. Come ye who love it. And the black sides of this grim ship shall be wet with the red blood of the slain. Who is for the life of the soldier, the free lance? Glory is our pilot; forward, the watchword; booty, the reward. And what dishevelled crew of fiery menads shrieks above the red decks of this swift corsair? The red flag flaunting aloft proclaims the apotheosis of selfishness, and says that anarchy is the pilot, and there sails the pirate of the seas.

Hither and thither among the fleet smaller boats are plying, in the confusion of departure attaching themselves to the larger vessels. These carry care and trouble and disappointment, but no one notices them in the grand rush to get out of the harbor. The tide begins to ebb. The time is at hand. The last parting is over. The batteries on shore roar out in salute. The departures are taken and the fleet is away; eagerly pressing to the wide sea that lies beyond, the open ocean where they are to try their fortune, while the crowds on the shore cry "Good voyage and farewell."

But what ship is that which goes last out of the harbor, a vessel no whit inferior to the bravest and squadron? It lingers, as if it would fain supervision over the ships ahead. The reflected from white sails, and falls upon a sp "Ho, Captain, whither bound?" "Through to the promised land!" "Thy cargo?" "Lo service?" "God's!" "Thy pilot?" "Chri purpose?" "The good of men!" Amid mocki she sails away, and men note that ever aft one of the little boats of trouble.

The years have fled. Look we to the The ships are drawing near to the harbor. weather-worn and sea-shattered. Youth ha to age, and carking care has displaced pleas helm. The sunshine of morning has gone evening skies front the weary voyagers. hills and bluff headlands of the undiscover loom ominously before them; between, with the billows breaking over them, form barrier which must be passed.

The End of the Voyage

And the first vessel that draws near is t ship of lust: the lustful have ever a quick the other side. The eyes of her crew are ha despair. The forms on her deck are loath abhorrent, swollen with disease. Their pilot a hideous thing. In their dull, besotted e and strange voice whispers, "Drive on!" A this clinging desperately to a drifting spar, the wind and tossed, a shattered figure, wi trumpet? Why, this is fame! It has been for, won, perhaps; I would barter it all for of assurance. "All this would I give for o of time." And what ship is that rolling sluggish and inert, not rising to the seas, bu swiftly near? Surely she carries a weighty gold is heavy. The pride of success is vanis the faces of her crew, in the imminence of the they are breaking under the terrific strain. before; each precious ingot is an added in there no anchor which may be cast astern to s O pilot, hast nothing for us? Cannot this w us a moment of respite? Take the riches, ta one minute of repentance, for one second i pray for another chance.

There is a glare of lurid light upon the horiz boat is that? And why drives on that ship so fa out wind or motion?" She is afire! A little s group of tamed menads at the bow, under flaming flag, look in blasted terror towards t and, like a grim spectre, anarchy at the wheel through the flame and smoke, and laughs crazy bark lurches through the tumbling seas.

And here tosses pitifully a frail ship, with to keep her upon an even keel. No musi through her spars, no laughter rises from her d roses are faded, the passengers have found ash bottom of the cup, and the attendant shallops, sat disappointment and disillusionment, are their crews walk with others on the deck. An pleasure. 'Tis become a hateful thing. Se dead, and with it desire, and so is hope. cling to life; they know nothing else. They h and drunk, but they cannot die.

A Fleet of Despair

Ay, here's a gallant frigate still undaunted. traced its red autograph upon the decks wit fingers; the swords are dulled, the plumes sho crew is smaller now, and older, saddened, They look grimly upon the danger; they ha many and conquered, but here is one they can come. Great is the sword, all things may bow last it fails and the vessel, in obedience to a la "with what measure you mete, it shall be mea you again," follows the command, inexorable that says, "Forward, drive on!"

Despair is in that fleet. The cries of the pe above the noise of the storm. "I trusted to and I, to fame; and I, to glory; and I, to p and I, to love; and I, to self; and I, to polic gave all we had for these things—honor, and and youth, and manhood, and purity, and time;

...us we laid at your feet. We followed you, ...d travelers, the *ignes fatui* of deception, and ... brought us here? Take back the temporary ...nd successes and enjoyments you have given us, ...us one gleam of confident hope. Show us the ...ugh these reefs; still this raging sea; bring us ...pilots into the harbor." Oh, wild appeal! Oh, ...lenty! Alas, the answer is mocking laughter, or ...oin, or bubbling wine; and the night falls, they ...rer the reefs, the waves rise higher, as ship ...p strikes upon the rocks. Above the grinding ...els, the roar of the wind, the thunder of the ...nd the despairing cry of the doomed, echoes ...hoes that terrible voice in mighty diapason, ...s if from God, "Drive on! Drive on!"

The Christian Ship Safe

...shorning again. A white-sailed ship is nearing ...e; weather-worn, too, and battle-scarred and ...tossed; no pleasure voyage, no yachting cruise ...been, but stern warfare, many times near ship- ...ld threatened with disaster, but saved at last, and ...ining the harbor. The sea is strewn with wrecks, ...breaks in fierce implacability over the reefs; ...stands upon the prow and says to the roaring ..."Peace, be still." A cross of light shines out ...headland and says, "Come this way." The ...ous reefs are passed. The men are shouting ...praise, and the ship is in haven. The blessed ...lies before. "Ho! Captain! drop the anchor, ...the voyage is over and here will we rest."

...at do you now, my lad?" asked the philosopher. ...o school sir." "After that, what?" "I shall ...llege." "And then?" "I shall graduate and ...a lawyer." "And then?" "Why, then, I shall ...at cases, and become rich and famous, I hope." ...hen?" "I shall marry, perhaps, and children ...ter about my knee." "And then?" "I shall ...ld and be respected, I trust." "And then?" ...y—why—then I shall die, I suppose." "Ay—and ...en?"

...the close of the war of the Revolution, a ship, ...of marque, or small privateer, was returning ...successful cruise, loaded with a rich cargo of ...ns of war for the struggling American army. ...le ship was pursued by a large English frigate, ...gradually drew nearer until the capture was ...tly inevitable. On a sudden the captain of the ...an recalls a long, rocky sand-bank in the sea, ...erous a shoal as are the ill-famed Goodwin Sands, called "George's Shoal," and bearing south-southwest from Cape Cod light. It is high tide; there is a narrow winding passage, through which he may possibly be able to carry his own ship, if Providence be kind, but through which it will be impossible for the great, pursuing frigate to follow him.

Our captain's face grew dark and stern,
Deadly white his closed lips were.
The men looked in each other's eyes
Not a look that spoke of fear.
"Hard up!"

Hard up the helm was rammed
The wary steersman spake no word.
In the roar of the breakers on either side
Murmurs of wonder died unheard.
"Heave the lead!"

The lead was hove;
Sharp and short the quick reply.
Steady rose the captain's voice,
Dark fire glowed his swarthy eye.

On and on the good bark drove,
Leaping like mad from wave to wave,
Hissing and roaring round her bow,
Hounding her on to a yawning grave.

On and on the frigate drove,
Right in our track close bearing down.
Our captain's face was still and stern,
Every muscle too rigid to frown.

On and on the frigate drove,
Swooping down in her glorious pride
Lord of heaven! What a shriek was that
Ringing over the waters wide.

Striking swift on the sunken rocks,
Down went the frigate beneath the wave
All her crew in an instant sunk;
Gulfed in the closing grave!

We were alone on the rolling sea,
Man looked to man with a silent pain;
Sternly our captain turned away
Our helmsman bore on our course again.

That pursuing frigate followed a false pilot, and he led it to destruction. In the pursuit of their purpose, they recked little of its unrighteousness, and took no account of God until he called them—and they were lost.

Oh, man or woman, are you, too, cherishing an ideal, are you following a purpose? Is it false, or is it true? Honor, fame, riches, power, take these if they come in the way, and make good use of them; but set before you as an ideal, something greater and grander, and truer than any of these. Crave the highest light for your guiding star. God has not left us comfortless; we do not have to follow Abraham, nor Isaac, nor Jacob. Not even a Moses towering in solitary grandeur; nor a Paul, with his matchless logic and noble heart, need be our ideal. We have One set before us beside whom these are as shadows, and that is Jesus, the God-made Man. One of us in every sense of the word. Sharing our troubles, our toils, our temptations; knowing our sorrows, our griefs, our fears and our cares. One who was hungry, and thirsty, and weary; One who experienced ingratitude, endured adversity, surmounted shame; who was betrayed by false friend, opposed by tyrannous power; and yet a Being who is everything which aspiration loves to picture in the vision of the soul. A Man in whose presence all earthly similes fail. He was all courage, all knowledge, all eloquence, all humility, and all love. Christ is forever and forever a comfort and a help. The man who draws nearer to him, ever grows stronger.

The Supreme Ideal

When you have lived long enough, you will see the futility of all earthly hopes, how unsatisfying and bitter they are, their fruition gives little pleasure and accomplishes little good, unless they have been cherished at the same time with Jesus. I do not decry the desire to excel; if it be an infirmity, 'tis one of noble minds, but the doing must be Christlike. We must have him, if we would have courage in the struggle of the present, fortitude in the day of transition, hope in the time of the future, and salvation in the end. In him alone are these things found, not in the code of ethics, not in the schemes of philosophy. But to enjoy them individually you must find him.

Why do you not do it? What keeps you back? What lets or hinders you? Why is it that men must plead, when reason, experience, your heart, tell you this is the proper course, the right—the only—way. Have you the courage to answer that why? Have you not learned this lesson, ye old? Has it not been told you, ye young? Let it have some practical meaning for you. Go not after the old gods before the flood, nor those of the Amorites in whose land ye dwell; with Joshua of old say, "As for me and my house we will serve the Lord!"

He has appointed ways and means of service and acknowledgment. Come forward publicly before all, and show your faith and your devotion. Say as of old, "Sirs, what must I do to be saved?" Prove to men your resolve to try to establish for yourself and your brethren this Christ ideal, which it will be your aspiration to approximate and your ambition to realize in yourself. Say not to me again, "The voice of one crying in the wilderness," which we do not heed. But say to God, all that I have is thine, and we are thine. We, too, will serve thee, and thou shalt pilot us to the haven where we would be—with thee, with thee.

GOSPEL TRIUMPHS IN SAN SALVADOR

These Were Converted Through a Loaned New Testament

...HROUGH the columns of your most valuable and helpful paper, allow me to acknowledge the receipt of $15, contributed by the readers of The Christian Herald for the purchasing of *...ay to God*, in Spanish. We extend our sincere ... to them, as well as others, who have sent us ...l packages. All of this has been in response to ...peal published in your issue of October 10, 1906. ...nly knows how much we appreciate this ready and ...ant provision. We praise him, and also thank ... readers for their help and interest.

...haps your readers would be interested to know ...hing more of the progress of the Gospel in this ...lic. During the month of November it was my ...ge to visit five of our stations in the interior. Two ... stations visited were the result of two Testaments ...ere loaned, and after three or four years of trial ...probation, nineteen converts were received by ...m.

... the past eight years we have done all in our ... to scatter printed religious literature, and during the last two years we have had three colporteurs engaged in the distribution of religious literature, with Bibles and Testaments. After such a length of time in seed-sowing, naturally there must be a time of reaping. The colporteurs, during the past year, have told me that the people are really hungering and thirsting for some one to come and teach them the true Way of Life, having been deceived so long by priestcraft. The people in these lands are truly sitting in darkness, but, praise God, the light is shining among them now, and in many hearts the light of the glorious Gospel has already found a place! A few weeks ago, a call came to me from the coast to come and teach the people the Way of Life. Last May I visited a handful of believers along the coast, and sowed the seed by voice and tract. To-day, the number of those who believe has more than doubled.

As it was impossible for me to leave headquarters, I sent a colporteur with another native believer to visit them and give them instruction. After remaining with them twelve days, they came back rejoicing at the wonderful work of the Lord. Many are believing, not only along the coast, but there seems to be a general spiritual awakening all about us in this republic. The fields, indeed, are white unto the harvest, but it is the same story over again, the "laborers are few." We are the only two missionaries among more than a million souls. Many are crying out for the bread of life. Who is going to bring it? The Lord says: "Give ye them to eat." Who will obey the divine injunction and do it?

We have now some twenty stations to look after, with only one native helper. We have several native believers, who would gladly give their time to the service, but the support is lacking. Here is a good opportunity for some one to have a substitute, who could help greatly in overseeing these twenty congregations. Who will be among the first to help?

We are also in need of a mission house for headquarters. Rents are high, and we have to pay $100 a month (equal to $45 American). Living grows more expensive every day. Perhaps some steward of the Lord would be glad to help us to get a house.

We simply suggest this, and leave it to the readers of The Christian Herald to do as their hearts may dictate.

I am sending you pictures of some of our believers living on the coast.

Again thanking your readers for their gift and interest, I am, etc.,

San Salvador, C. A. Robert H. Bender.

A Single Tract Brought this Group into the Fold

THE CRIPPLED CHILDREN'S GUILD

A Novel Humane Work in New York City

SIX years ago the sympathetic friends of the multitudes of "maimed and halt" children of New York City, who are heavily handicapped in the race of life by their physical infirmities, formed a society known as the Guild for Crippled Children. On Manhattan Island alone there are no less than 7,000 of these helpless children of school age, and the two schools which have been founded under the patronage of the Guild, have ministered to both the physical and mental needs of a large proportion of these children of misfortune since the inception of the organization. Thousands have been benefited, and scores restored to the control of their bodies.

The cost of supplying teachers and books is relatively a small item in this benefaction for little unfortunates, although the Guild is full of gratitude to the city's Board of Education for furnishing teachers since last September for the oldest and largest of its schools, hitherto situated at 29 Montgomery Street. The uptown school at 2111 Madison Avenue will also, in the near future, be supplied with teachers by the city. The children, however, must be conveyed to and from school; they must have medical attendance, surgical appliances, baths, proper food, and often the oversight of trained nurses.

All these things, in addition to the teachers, the Board of Managers of the Guild have provided for six years, bringing their work to the attention of the Board of Education only when the improved condition of some of the little cripples permitted of their being transferred to the public schools. Not only has the elementary education of the children been borne in mind, as well as their physical welfare, but the fundamental object of the Guild has been to ultimately these children self-supporting by in manual training.

Little Cripples in Manual Training Class

A class in sewing for girls who have long pas age of school days is an interesting feature, an the way for the acquisition in needlework, where physical ity prevents the girls from employment in shop or facto far, lack of room has limi possibilities for the boys to wage-earning trades, to cla basket weaving, chair canin leather work; but the new buil Water Street, in which the town school will soon be has a fully equipped printing in process of preparation, whi afford much greater facilities fo ing at useful trades.

For the three summer mo each year, the Guild devotes tire energies to the winning of s and vigor for the disorted, en frames of the little cripples, by of the sea baths and fresh which their two homes at Branch and Bartow-on-the- make possible.

The entire movement is adm not only in its immediate pur relieving and assisting the c youth of the city, but in its far- motive of preventing future pau by providing weapons that eve weak hands may wield in life's w The Guild proposes to impro plant for manual training, which is especially us those who will never be able to attend the public s

A GIFT OF LOOMS FOR THE BOER GIRLS

I AM enclosing a few photos, representing our Boer girls at their looms and spinning wheels, and also some of their work, which created such a sensation at the Johannesburg Exhibition. Of course, this reproduction on a picture gives but a poor idea of the goods, which are in reality beautiful in design, in coloring, and in softness. Often have I wished that some of these first specimens of Miss Hobhouse's home industries could be sent to America, for I feel assured that the generous friends we have found in your country would marvel, as we have done here in Switzerland, to think that in so short a time young girls have been able to achieve so much.

When we think that about eighteen months ago our weavers begun work in a wretchedly poor stable at Langlaagte, we feel joyfully relieved to read this charming description Miss Hobhouse gives in her last letter of November 11th:

"The new schoolroom at Johannesburg is built of brick, and, in consequence, is far cooler; it can accommodate the forty-two yard looms, as well as several small looms, and the warping mill and all the rug looms. I was obliged to put up a tin cottage for a dyehouse, and a storeroom for the finished goods; this has a brick floor, cemented. Some twenty-five wheels, which could not be housed, I have stored in my boxroom in the tiny cottage. They were carried across here, two at a time, by Zimha, a Natal Zulu, a first-class boy, who works like a steam-engine.

"A cheering piece of news is that this week I had a gift from America of £101, 10s. 8d., besides $10 from a farmer's wife in Michigan. This money is given by the generous readers of THE CHRISTIAN HERALD. I have determined that it shall be spent upon looms, our greatest present need; for if we have no more than at present, of what use will the yarn of all our increased spinners be? So, as Switzerland and Germany have provided the bulk of the wheels, our American friends will have given the looms. I think it will pu about twenty and pay the freightage. Our e country schools hang fire for want of these, so I order them at once.

Boer Girls at Their New Swiss Spinning Wheels

"We have invited some thirty or forty Joh burg and Germiston people to a private of the work, before it goes to the P Exhibition.

"Nov. 11th. This show was quite cess. There is a large court behin premises, surrounded by a high fence, determined to hang the goods all roun have tea in the middle. The effect wa gay and Oriental. The gentlemen Thomases; they would and could not b we had really made all these beautiful from the sheep of this country. We greatly pleased."

. . .

Whilst reading these pleasant deta thought to myself that the readers of CHRISTIAN HERALD and all my frien America have reason to be pleased als is no easy matter to say in a few words welcome their donations have been. not merely the gift in itself that chee but the knowledge that in far distant tries hearts beat with ours and loving grasp our own. This great love, disp by so many unknown sympathisers, like a benediction on this beautiful taking.

Thanking you once more heartily for great help in making our work know America, and wishing you a peaceful, h New Year, I am, etc.,

Geneva, Switzerland. COUNTESS EVELYN DEGLI ASINE

HOW OUR READERS APPRECIATE THE PREMIUMS

One Article Worth the Price of the Book

Dear Dr. Klopsch: The premiums of THE CHRISTIAN HERALD, "The Greatest Natural Wonders of the World," The "Worth While" Library and the "Surprise" Calendar have all arrived and have been duly examined. The first article in "Greatest Wonders" is alone worth more than twice the cost of the book. I do not think the language used in describing The Blue Grotto of Capri can be exceled by any human being. As to The "Worth While" Library, it is composed of three little gems, that should be in every family in this land for the perusal of both adults and children, as they are brimful of useful, interesting and entertaining reading. You told us (the readers of THE CHRISTIAN HERALD) that the Calendar for 1907 would be a surprise, but the term was entirely inadequate to give an idea of the beautiful premium that we were to receive.

Washington, D.C. JACOB PERSINGER.

Likes the "Devotional Library"

Dear Dr. Klopsch:—Pardon my delay in the acknowledgment of the receipt o "Devotional Library." I feel very grateful for the same, for I find muc enlighten and interest me. Being a new subscriber for THE CHRISTIAN HER I must add that I find it worthy of praise.

Tarrytown, N. Y. MRS. IDA CRISP

A Spiritual Uplift

Dear Dr. Klopsch:—The 1907 Calendar received. I think it exceeds all—all ot Thank you for the kind wishes for the family for the New Year. Let me wish Godspeed. I want to tell you that THE CHRISTIAN HERALD has been and is t an uplift of soul. It has broadened my conception of God.

Mansfield, Ark. H. M. GRAV

Scenes in the Flooded Districts in China, now Depopulated by Famine

CHINA'S FAMINE IS SPREADING

Countless Multitudes Starving and Cases of Cannibalism Reported—Relief Urgently Needed

TE dispatches from China by cable, supplemented by mail advices, indicate that the great famine in the three provinces adjacent to the Grand is slowly but surely extending. Enormous masses t population are in danger of perishing from rvtion and exposure.

Sne of the accounts that reach us from Shanghai, ll awful misery and suffering. The Viceroy of one th afflicted provinces, states that the famine is "ten neworse than any known in the last forty years."

e lls of a family consisting of husband, wife, and o hildren, in which the mother went foraging for od and during her absence the father threw the ilden into the river and drowned them. On her tu the mother asked for her children, and was told at he father could not bear to see them gradually ar ng to death, and there was no chance of feeding er so he made away with them. The mother, greatly stssed, flung herself into the river, following her ildren. The head of the family, in utter despair at e ss of his all, took his life also. The whole family us erished.

My suicides are taking place, and parents are vo ing their children because of their inability to vo le them with food. Children are also being sold f m one to three dollars each, and household goods, rm ng implements and cattle are also being disposed t provide food for their immediate needs. Actual sa are known in which girls have been sold for $3, ad oys for $2. Worst of all, there are stories current t tual cannibalism, but these reports do not come on the officials, who are trying to cover up the facts v gue statements and denials, although the general mpssion is that they are only too true.

Driven to Cannibalism

A correspondent of the *Echo de Chine* says that in w districts, Sinchow and Paichow, starving and des- er e people are eating their children, all the plants, ra es and roots having been exhausted. This corres- pnent adds that there have been many cases of canni- al n. He personally investigated several, and found ne only too true. Human flesh, in some few localities was actually being sold for food, although the hdlish traffic was conducted secretly.

At Woosung a great number of famine refugees have rrved lately. They were actually naked, with the exception of a few rags round their loins, and the women ud led their equally naked children to their breasts a gular Chinese fashion. They had the awful wolfish ca of starving people, which, when once seen, is not ay forgotten. Some of them ventured to snatch a ev grains of burnt rice, which had been placed on a m in the sunshine to dry. These refugees had tramped ll he way from the province of Honan. The North Ha *Daily News* says: "They were the first contin- e of a large number who had broken through the p on instituted by the local officials. The impression ems to be gaining ground, that the extent and magni- d of this calamity has not yet been realized by most eple. It threatens to equal the appalling famines 1h, nearly thirty years ago, devastated the northern r inces, and destroyed hundreds of thousands of eple."

In Honan, to which the famine has spread in the last e weeks, there are thousands starving, and refugees r pouring southward over the border. More than a lion are reported starving in three prefectures, viz.: Huaianfu, Haichou, and Hauchoufu. Cases of cannibalism are reported from Suchien. There are 10,000 refugees at Chinkiang (where the Missionary Relief Association is located), and 30,000 at Yangchou, and more are constantly coming. Relief stations have been established at a number of places, where messes of gruel are distributed to the sufferers. The refugees absolutely refuse to return to their homes, believing that certain death by starvation awaits them if they go back.

In response to a cablegram of inquiry from the proprietor of this journal, Hon. W. W. Rockhill, the United States Minister in China, cables from Shanghai as follows:

"DR. KLOPSCH, CHRISTIAN HERALD, New York:—Central government and provinces already aiding relief. Foreigners organizing at Shanghai, but American assistance would certainly be most welcome, especially if prompt. Extent of famine not accurately known here, but will probably cover large and populous region.

(Signed) ROCKHILL."

The Executive Committee of the Central China Famine Relief Fund issues another appeal, which says:

Reports from Europeans and Americans in Northern Kiangsu, as well as official dispatches, give news of existing and ever-increasing sufferings of several millions of starving Chinese. One shrinks from picturing the real condition of the people. Hsuchoufu, Huaianfu, and Haichou in Northern Kiangsu (spoken of as Kiangpeh) are in greatest destitution. Other districts in the provinces of Honan and Anhui are also affected. Several millions are not only destitute, but on the verge of starvation, and this will continue for several months. The larger portion are also without sufficient clothing for the winter.

Appealing to Europe and America

The following telegrams were dispatched by the Executive Relief Committee at Shanghai:

Lord Mayor, London:—Central China Famine Fund Committee, composed Consuls, Customs, leading foreign merchants, Chinese gentry appeal you open Mansion House Fund. Millions on verge starvation. Large sums urgently required. Also appealing New York, Paris, Berlin. Please wire remittance Honkong-Shanghai Bank. Consul-General telegraphs Foreign Office. COMMITTEE.

President Roosevelt, Washington:—Central China Famine Fund Committee, composed Consuls, Customs, leading foreign merchants, Chinese gentry, appealing through American Asiatic Association for relief funds. Millions on verge starvation. Large sums urgently required. Appeal to you for your support.

COMMITTEE.

Letters from Missionaries

Rev. T. F. McCrea, Treasurer of the Missionary Society, writes:

I have visited the refugee camps in Chinkiang and Yangchow. Their condition is truly pitiable. Thousands of men, women and children are huddled together in little mat and mud huts. Even if we are able to feed them, I fear that many must perish through cold and disease. I can't express the feeling that came over me at Yangchow, as I looked out over the great camps, and saw nearly 20,000 people huddled in among their little huts, which are ranged in narrow streets something like a millitary camp. I thought of that day when Christ fed the hungry five thousand. I wonder if Christ's people are going to have compassion on these hungry thousands in China, who must perish with cold and hunger unless we help them this winter.

Your telegram was received last night. We are greatly rejoiced that THE CHRISTIAN HERALD is at work for us in the homeland. You may rest assured that our Committee will be most careful in distributing the funds they receive. It will be done under our own personal supervision.

Rev. Henry M. Woods, Southern Presbyterian Mission, Huaianfu, writes:

In Northern Kiangsu, and parts of Honan and Northern Anhui provinces, there are at least ten million people seriously affected by the famine, and no less than four millions absolutely destitute and starving. The heavy floods were occasioned by the great rains. Not only was there a great local rise of the streams in this province, but an immense volume of water was sent down from Shantung, just north of the famine districts. The lakes by which the Grand Canal is fed, having risen alarmingly, a frightened official, to save his own neighborhood, opened the sluice gates and sent a vast stream down south to augment the already large flood. The result was great districts were submerged; houses made of reeds and mud crumbled away; the wheat, just gathered, was ruined, and in the fields, where the farmers, according to custom, expected to put in the second crop of the year, there was a sheet of water varying from one to four feet in depth extending for miles.

Just west of the city of Huaianfu, there is a large plain fifteen or more miles wide, by thirty or more miles long, this under ordinary circumstances is dry, and is covered with crops, of which two are reaped every year. This year the wheat was for the most part destroyed before it could be garnered. The second crop of beans, sweet potatoes and ground nuts could not be put in, and, what is worse, the high water prevented in large measure the autumn sowing for next year's harvest. As a result, robery and murder are rife among the villages. The cattle, on which the farmers rely for plowing and hauling, have all been sold "for a song," and now the children are offered for sale by parents, and are often sold for from $2 to $5 Mexican. For weeks past thousands of poor, respectable farmers have been living on one meal a day, and that consists of the boiled leaves of the sweet potatoe vine, the potatoes having all rotted. In some places the people have already been stripping the bark from the elm and other trees to use for food. Unless liberal aid is given by friendly nations, there will be a great catastrophe among the famine refugees. Already over 500,000 are huddled together at Tsing Kiangpu, in low mat huts, being fed on a most meagre allowance by the officials, thirty cash (about one and a half cents gold) being allowed for each adult; fifteen cash (three-quarters of a cent gold) for each child. The contributions being made by the Government and local officials, are wholly inadequate to meet the crisis. We are hoping great things from the benevolent efforts of THE CHRISTIAN HERALD, and from its readers.

Rev. A. D. Rice, Presbyterian Mission, Tsing Kiangpu, writes:

The famine-stricken district of North Kiangsu Province is estimated at forty thousand square miles. I have just returned from a two weeks' trip over a great part of this district. Half the destitution and suffering has not yet been told. . . . . Not one fifth of a year's crop was gathered. Everything was drowned out, the houses, being made of mud, have fallen down. The people are homeless and starving.

My trip extended north from Tsing Kiangpu, one hundred miles to Haichou. Over all this district, flour, rice, fuel and every necessity of life is more than double its usual price, and little to be had at any price. Haichou is a great salt depot, all the salt used in this part of the Empire comes from there. The salt is made from water taken from salt wells and evaporated on mud pans in the sun. The wells and salt pans were all submerged in fresh water for days. The result is a great salt famine. On the streets of Haichou salt usually sells for two cash for three pounds, now it is twenty-eight cash per pound.

All this section of country is now being rapidly deserted. The lame, the blind and the weak, are being left at home, while the stronger are coming south as refugees for the winter. A conservative estimate of the number camped at Tsing Kiangpu at present is five hundred thousand, and still they come. Other cities also have these refugee camps, though the numbers are not so large. These refugees are being very systematically helped by the officials. They are getting now thirty cash (one and a-half cent), or the equivalent of a teacup of rice per day for one person. The officials cannot undertake to give them more.

I am sure that Christian hearts cannot but be moved by the sufferings of their fellow beings. Come to the help of these people that are in such distress, and prove your faith by your works.

Many letters have come to us from our readers expressing a desire to assist China in her present time of distress and suffering. It is especially important that relief of some substantial sort should be sent quickly to the three districts of Suchien, Sinchow and Paichow, where the starving people have been driven to cannibalism, and an effort is now being made with that object in view.

All contributions in aid of Chinese Relief should be addressed China Famine Fund, THE CHRISTIAN HERALD, 92 Bible House, New York. Every gift will be acknowledged in these pages. On another page of this issue will be found the list of contributions to date.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate E

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Substitutes in the Field

FROM almost every part of the Union, letters have come to this journal cordially endorsing the plan of individual support for native missionary workers in the foreign field. It is evident that the proposed method of bringing the patron at home into the closest possible contact with his or her substitute at the front, is destined to be the means of awakening a new and wholesome interest in missionary work generally.

Many write to us inquiring as to the expense, and desiring full particulars concerning the proposed system of furnishing support for native catechists, evangelists and Christian workers in foreign lands. As can readily be understood, there is a wide difference in the cost of support in the various mission fields. Thus, in Africa and certain parts of Asia it is possible to support a native worker in connection with an established mission at $50 a year. In some sections of China, India and the Philippines, the cost may be very little if anything above that figure; but in other parts of these countries, especially near the populous sections along the seaboard, it is necessarily higher.

It is, therefore, clearly impossible to establish a uniform rate for all foreign lands. In the table given below, we have shown the various available fields, and the estimated annual cost of maintaining a native Christian worker in each of these fields, serving in connection with some established mission.

FIELD OF LABOR	COST OF SUPPORT	
	Man	*Woman*
Africa	$50	$40 to $50
China	$50 to $100	$30 to $80
Colombia, South America	$120	$120
Guatemala, South America	$120	$120
India	$50 to $100	$35 to $100
Japan	$100 to $130	$50 to $60
Korea	$45	$20 to $45
Philippines	$75 to $100	

In addition to the foregoing, which is compiled from reports received from the varions denominational boards within the last two weeks, there are other fields yet to be heard from. These include Turkey in Asia, Persia, Tibet, many parts of South America, the Arctic lands and the South Pacific islands, in all of which we believe there is a golden opportunity for missionary work on the "personal substitute" plan. We hope to be able soon to add them to the tabulated list, at figures well within the two extremes.

We invite our readers to study the table carefully and prayerfully. We would suggest that those who wish to undertake the support of a native substitute at the front should write to us fully, stating their preferences as to *sex*, *location* and *denomination*. We will reply to all such letters, giving the fullest information available. When the decision is made, it will require comparatively little time to complete the arrangement satisfactorily, although some delay may be occasioned in cases where communication is necessarily slow owing to geographical difficulties.

A Prophet of an "Age of Gold"

THAT a college dignitary is not always a practical or logical thinker, is very aptly illustrated in the case of Chancellor Day of Syracuse University. Twice within a month the doughty Chancellor has rushed more or less rampantly into the public arena as the self-appointed champion of the trusts and corporations. On both of these occasions, his deliverances have been such as to challenge anything but admiration or approval, either for fairness or accuracy. The average intelligence revolts at the statement that the workers, as a class, are overpaid; that they are improvident and vicious, and that their love of drink is the chief support of the multitude of saloons in our great cities; that the united interests of labor constitute a despotism which threatens the permanency of democratic institutions, "clutching by the throat our fundamental liberties, and making the absurd boast of having produced the wealth of the world by the hand." This, and much more to the same effect.

In these stirring days, he is a wise man who tries not to inflame class against class by the use of vituperation, but rather endeavors to find a common basis for harmonizing the interests of all. It is the ill-advised championship of precisely such men as Chancellor Day that is making far more acute than reason and fact would justify the situation as between labor and capital. No sensible person, legislator or private citizen, wants to "destroy the present forms of corporate business." All that is proposed is to regulate them by suitable legislation. This the Chancellor knows as well as anybody else. Even the most strenuous defense of the corporations cannot justify his foolish philippic against the industrial classes, which is calculated to intensify rather than allay that "class feeling" which all sensible Americans condemn.

There is the suggestion of a mild form of megalomania in the assumption by Chancellor Day of the role of a prophet of the coming billionairism. Peering into the future, he discerns on every side the approaching triumph of wealth. The coming American will be essentially a money-getter. The growth of the faculty of acquisitiveness will develop the master-mathematician—the billionaire. "We have only begun," says Mr. Day, "to swell the fortunes of the world. Millions have taken the place of hundreds of thousands as a measure of wealth. Billions will displace millions before the century closes."

We will not go more deeply into this golden dream of a Midas age, which seems to have so fascinated the Syracuse Chancellor that all other considerations are forgotten. Most Americans will differ with him. Prosperity with honor we welcome; but there are a thousand things that have to do with the well-being of our beloved land that are far more to be desired than the dawn of an age of colossal fortunes, which would mean the decline of the Republic.

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.

An Egotist's Ingratitude

THERE could be no better proof of the firm and enduring friendship subsisting between this country and Great Britain, than the spirit in which the unfortunate dispute with Governor Swettenham of Jamaica, has been taken. In former times, and in other circumstances, an act so ungracious as that of the stupid official, would have entailed long correspondence and disagreeable interchange of angry dispatches. Our Government and people have shown that they understand the situation, and cordially accept the apologies of the English Government for their surly and ungrateful representative.

The incident is fully explained on another page of this number. Briefly, it is that, hearing of the disaster in the island, Rear Admiral Davis hurried there to render any assistance in his power, as it would be a long time before any ship from the British navy could reach the scene. The bluff sailor thought more of relieving the suffering than of attending to matters of etiquette, and with the energy of a generous-hearted man, began to distribute surgical supplies and stores of food. While so engaged, he heard that there was an outbreak in the prison, and there was fear that dangerous criminals would overpower their guards and gain their liberty, to prey on the people of the city. At the request of the Colonial Secretary and other officials, Admiral Davis landed fifty American sailors to aid in preserving order. In the confusion and general disorganization, he omitted to ask permission of Governor Swettenham, probably thinking that the urgency of the need fully justified him in acting promptly. But the Governor, with more concern for his own dignity than for the welfare of the people under his charge, curtly reproved Admiral Davis for this breach of etiquette, and intimated that he was able to deal with the situation without American help. The Admiral therefore retired, bearing the snub with the self-respect of a gentleman.

It is difficult to make any excuse for the ungracious act, but it is probable that it was due to the previous nervous strain acting on a nature too weak to meet a great emergency. Such men as Swettenham ought never to be put in positions of responsibility; but, as with ourselves, unfit men sometimes succeed by the influence of their families in getting appointments for which they have no capacity. The British Government have practically repudiated his acts, and will doubtless punish him by consigning him to the obscurity from which he ought never to have emerged. He has earned the contempt of the whole civilized world, and now may rightly be forgotten. Our sympathies are with the sufferers, who, through his egotism and rudeness, have been deprived of the relief which this country was ready to furnish.

A Missionary's View of the "New Id

Dear Editor:—Your editorial in THE CHRISTIAN H of January 23, on "The New Idea in Missions," to my notice this morning, and I was indeed ple see you take up this work. Though I have ne fore corresponded with you, I have known of you work for many years and have been specially int in the great work you have done for India. I you are now going to enter upon a work that will you to do for evangelistic work what you have d thoroughly for orphans, famine sufferers, and before. What relief you will be able to bring to burdened missionaries, by giving them the little that will enable them to send a catechist or Bible-v to some new village!

How often, while in India, did I wish that son would give me a dollar or two a month more tha I got from the board, so that I might respond to appeal for a teacher or catechist. I dare say that missionary uses his appropriation to the last cen then when a special opportunity arises, he hasn't a to fall back on. And he cannot do otherwise. His r work calls for more money than he receives, and then, must become of the special work? God gran your efforts may be crowned with the greatest succ

New York. JOHN J. BANNING
Acting Secretary A.B.C.

Among the Workers

TEN CHICAGO CHURCHES, representing five denominations begun a series of union revival services.

—EVANGELIST WEBER is conducting revival services for ch at Tamaqua, Pa., with considerable success.

—REV. J. W. ATWOOD has just concluded a series of eff meetings in the Presbyterian Church, Valdosta, Ga.

—IN HIS PITTSBURG meetings, Dr. J. Wilbur Chapman is as by five other evangelists and Prof. Butler, a Gospel singer.

—EVANGELIST TILMAN HOBSON, assisted by Mr. Tullar, has conducting a successful series of meetings at Camden, N. J.

—EVANGELIST OTIS G. DALE is doing Gospel missionary w Minneapolis, having resigned his pastorate for that purpose.

—A SERIES OF UNION GOSPEL meetings at Oswego, N. Y aroused the community greatly. Dr. Elliott is leading the ment.

—EVANGELIST W. A. SUNDAY lately concluded a five weeks itual work in Kewanee, Ill., during which it is claimed 3,00 fessed Christ.

—SEVENTY-FOUR NEW MEMBERS were admitted to the Second byterian Church, Pittsburg, Sunday morning, Jan. 13th, sixty on profession of faith.

—EVANGELIST D. W. POTTER and Gospel Singer Bilhorn are ing large audiences at Ottumwa, Ia., where a very prom spiritual work is in progress.

—MISSIONARY AGNES MCALLISTER, of the Garraway Mi Liberia, West Africa, writes that she now has a young fam sixty native children at the Mission under training.

—EVANGELIST J. F. STIVERS, who has been very successful rec in Gospel work in Denver, Colo., will probably locate permane in that city, and make it the centre of his evangelistic work.

Contents of this Number

Wednesday, Feb. 6, 1907

PAG
The Boer Spinning Girl . . . . . Cov
Chinese Relief Contributions 1
After the Jamaica Earthquake (Illustrated) . . 103, 1
False Pilots. Sermon by Rev. Cyrus T. Brady . . 104, 1
Gospel Triumphs in San Salvador (Illustrated) . . 1
The Crippled Children's Guild (Illustrated). . . 1
Looms for the Boer Girls (Illustrated) 1
Chinese Famine Spreading (Illustrated) . . . 1
OUR EDITORIAL FORUM: Substitutes in the Field—A Prophet of an "Age of Gold,"—An Egotist's Ingratitude. 1
Among the Workers 1
BIBLE AND NEWSPAPER: A Relic of Napoleon—Bread as a Weapon—A Heroic Rescue, etc. (Illustrated) . 1
Two Homes in Contrast. By Mrs. Sangster (Illus.) . 1
Half-Hearted or Whole-Hearted. Sunday School Lesson 1
The New Cry of the Orient. By Saint N. Sing (Illus.) 1
A Western Gospel Tour (Portrait) 1
God's Word in Korea. 1
Why I Left the Pastorate. By Rev. Madison C. Peters (Portrait) 1
Book Reviews 1
Aunt Jerushy Marier's Little Loaf 1
Answered Prayers 1
Our Mail-Bag 118, 1
Never Give Up (Music) 1
Talents a Responsibility. Epworth League Topic . 1
Lives Easy and Hard. Christian Endeavor Topic . 1
Good Causes Helped 1
Distrust of God. Mrs. M. Baxter 1

THE BIBLE and the NEWSPAPER

Afghanistan's Ruler

TING India at the present time is a potentate hose good-will to that country and its Govern- ent is of great importance. He is Habib Ullah , he Ameer of Afghanistan. The sovereign of a stan has long been called the keeper of the gate d. The much talked-of, long-dreaded invasion of y Russia, would be made in all probability g that country, if it were ever made at all. Eng- herefore, anxious to keep on good terms with the and is now entertaining him in India. This is visit since his accession to the throne about five o. There were some doubts originally whether d be able to maintain his position, and he wisely to stay at home until his seat on the throne was Owing to the practice of the Ameers of marry- erous wives, there is generally a struggle be- he sons of the various queens for supremacy. nstance, one of his father's widows, who was not mother, exerted her influence against him in f her own son, Mohammed Omar. It is now t that he has settled a pension upon her, and has ht off her opposition. Habib's principal rival, llah, has been made commander of the forces sent him on an extended tour of inspection.

b is thirty-five years of age, stout and sallow, with marked Asiatic features. He is intensely inter- Western progress, and has already developed a for automobiling. His private life is the subject asant gossip. He is said to be dissipated, and to disgusting orgies in his palace. He has four who receive allowances from the royal treasury from $50,000 to $10,000 a year. He is reputed rongly opposed to British interests, and to resent ence in the concerns of his kingdom. His step- on the other hand, whose concern is naturally for Mohammed Omar, takes the other side, and has promised her favor to the British in case of a ul revolution. His position is evidently precari- ecially if the reports of his character are true.

at is in honor, and understandeth not, is like the beasts sh (Psa. 49 : 20).

c of Napoleon

nificant relic of the famous French Emperor was red last month at Marseilles. It appears that Napoleon was at Marseilles, on his way back to fter his campaign in Egypt, he left irty small volumes, which had been panions of his travels. He never ed them, and nineteen of them lay o shelf in the public library, behind sty quartos, completely forgotten, hey were found and recognized a eks ago. Their interest consists oleon's marks, which, as was usual m, he made in every book he read. re passages annotated and others ned, showing the opinion he formed ooks. In some instances the pages w the stains of the coffee the ge- neral was accustomed to drink e was reading. The most inter- f all is a book entitled *Philosophic* , which is underlined in several But apparently the Emperor was ated by one of the passages, and he e leaf containing it from the book. erence to perfect copies still in the s, it was found that the leaf he tore ntained the fancy sketch of an warrior, who conquered many and had many fetes given in his At last a jealous king overcame d exiled him, and he died in igno- tterly forgotten. Napoleon seems read in this sketch a foreshadow- his own end, and he tore the leaf the book. It was a childish way of to escape his fate. Yet it is the ken by men who try to get rid of le because it pronounces their doom. cient king did exactly the same when the book of Jeremiah was him, with its warning of his impending doom.

Jehudi had read three or four leaves, he cut it with a pen- nd cast it into the fire (Jer. 36: 23).

lant Rescue

shipwrecked seamen arrived in New York last whose rescue was effected at a desperate risk. were on the schooner *Fireman*, which sailed from Stonington, Me., laden with granite. They encountered head winds from the start, and two days later ran into a fierce gale. A great gust of wind tore the mainsail to ribbons, and the schooner listed so badly that the cargo shifted, and forced her lower seams open. It was necessary to keep the pumps continually going in order to keep afloat. After three hours the pumps broke down, and then the men cut holes in the deck and bailed out the water with buckets. It was fearfully cold, and the men were growing weak. As the sun set the poor sailors looked sadly at it, fearing they would never see it rise again. One man was detailed to keep a torch waving, and to give with it the three waves, which is the signal of distress. It was seen from the bridge of the steamer *Manhattan*, from Portland, Me., to New York. It was then near Cape Elizabeth, a rugged promontory on the Maine coast. The captain of the *Manhattan* realized the danger of the struggling crew, and called for volunteers to go to the rescue. The first officer and four sailors responded. A boat was lowered, and the five men went on the perilous expedition. It appeared to be almost certain death, but the first officer said "We thought of those poor fellows on the schooner, and we risked it." The boat was run under the lee of the sinking vessel, and the call was given to the men to jump. One after another was caught, until all were in the boat, and in half an hour they were safe on board the steamer. It is strange how the peril of utter strangers develops the heroic in men. It shows in this how they are partakers of the divine nature.

God commendeth his love toward us, in that while we were yet sinners, Christ died for us (Rom. 5 : 8).

Habib Ullah Khan, the Ameer of Afghanistan

Main Entrance to New Zealand's International Exposition

Recently Opened by the Premier, the Hon. Sir Joseph G. Ward, K.C.M.G.

A Loaf as a Weapon

A curious case was on trial before a magistrate in the Butler Street Police Court, in Brooklyn, a few days ago. A young man was charged with attempting to rob a tall, young girl on the street. He was said to have had two companions, and to have been loafing on the corner of the street, ready to prey on any person who appeared to be incapable of making a defense. Since the union of Brooklyn with New York, the most efficient of the police of the two cities are sent to New York, and the corner loafers are generally unmolested. In this case however, the young highwaymen seem to have made a mistake. They were right in suspecting that no policemen would be at hand, but their intended victim was not so inoffensive as they had imagined. She had been sent by her mother to the grocery to make certain purchases, and she had them with her. When the three ruffians assaulted her, she threw all the goods down except a long loaf of Italian bread, and with this as a weapon she defended herself. So vigorously did she use it that two of her assailants fled ignominiously, and she reduced the third to powerlessness, and held him until a policeman was found and brought to the scene of conflict. It was a strange weapon to use, but it served the purpose. We often speak of bread as the staff of life, but in this case it was near being made the staff of death. The most beneficial things of life may become the most deadly, according to the way they are used, and it is so in the spiritual world.

The commandment, which was ordained to life, I found to be unto death (Rom. 7 : 10).

A Strange Delusion

A physician, who has had a wide experience among the insane, writes a learned description in the *Lancet* of a disease, which he names agoraphobia, which he has found present in many of his demented patients. "The craving of the subject of this malady," says the doctor, "is to be near some tall vertical structure. Away from such a structure, he has just the feeling of dread, of impending danger, of imminent disaster, of something dreadful about to happen that a man would have who was walking through a jungle infested by tigers, or that a child has when alone in the dark. I have seen a woman affected with agoraphobia get from one side of a court to the other, by not only going around by the wall and touching it all the way, but squeezing herself up against it and clutching at the bare surface. Sufferers from this malady cannot cross an open space. They cannot venture more than a step or two from some vertical surface. They feel no uneasiness in a colonnade, open all around them though it be. Their reason tells them that their dread is groundless, but reason is powerless against instinct, and an imperious instinct shouts 'danger' in their ears." The doctor thinks that the state of mind is a survival of traits in their ancestors in ages long past. He believes they are descendants of a race which stood in great fear of huge carnivorous foes, from whom there was no escape but by climbing trees. The feeling that there was no safety for them except in being near trees, or something high, that they could quickly climb, was ingrained in them, and appears in their descendants when their faculties become disordered. To the lay mind the doctor's reasoning does not seem conclusive, inasmuch as that particular form of insanity is rare, while the descendants of the extinct race must have been numerous. It is not so, however, with the tendency to sin, which was manifested in the earliest times, and still affects the whole human race.

Wherefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all have sinned (Rom. 5 : 12).

A Main Thoroughfare Before the Quake

The Same Thoroughfare To-day

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AMID THE RUINS OF KINGSTON

Continued from Page

and sleep by the roadside or wherever night overtakes them. The second week many ships made their way into the harbor. Among them were the British cruiser *Brilliant*, the French cruiser *Kleber*, the Haytian presidential yacht *Nord Alexis*, with supplies; and the *Advance*, from Colon, with supplies. All ships offered assistance. The *Advance* belongs to the Panama Canal Company, and had on board one hundred tons of food, part of it from the Panama Canal Commission. Over one hundred and fifty tents were given out to the homeless.

On the first Sunday, memorial services for the dead were held in the open air in all parts of the city. They were attended by great throngs of mourning people. Hardly one was present who had not lost relatives or friends. Some indeed could not tell whether the members of their own families were living or dead. The negroes are discussing the religious side of the earthquake. They seem to think the catastrophe a punishment for bad blacks and whites. They have been holding daily services, at which they earnestly promise repentance and asked to be saved.

Governor Swettenham

The people are now beginning to be hopeful that the check to the prosperity of the island will be only temporary. Kingston, however, will have to be rebuilt from the ground up. The buildings that still hold together are not really safe, as the foundations are strained and cracked. Some rebuilding has already begun. The structures are, for the most part, small shops. Archbishop Nuttall, who was one of the heroes of the recent disaster, working almost night and day for the relief of the suffering, is hopeful for the future, as the earthquake did not hurt the producing power of the country. "The opinion is," reads one dispatch, "that some official plan should be outlined regarding the class and location of new buildings, individuals doing the rest. However, the officials are unapproachable."

Something in the nature of an "international incident" was created by the extraordinary course pursued by Governor Swettenham, in relation to the relief work which was so promptly and efficiently done by the officers and crews of the American warships under Admiral Davis. On the arrival of the American warships in Kingston harbor, they fired the customary salute. Governor Swettenham's deputy made a formal request of Admiral Davis, asking that he land troops to preserve order, and this was promptly complied with. The Governor objected to the salute, as his people, he said, were liable to imagine that another earthquake was taking place. He added that there was no need of American aid; that his own troops could preserve order and do all the relief work. Admiral Davis replied by note regretting the salute, and stating that the service his men were performing ashore was in the interest of humanity, and that, as robberies had actually occurred, he judged that the local protection afforded to property was inadequate.

In his reply to this courteous communication, Governor Swettenham wholly repudiated the action of his deputy, who had requested the presence of the Americans. He wrote:

> . . . I feel it my duty to ask you to re-embark the working party and all parties which your kindness prompted you to land.
>
> If, in consideration of the American Vice-Consul's assiduous attentions to his family at his country house, the American Consulate needs guarding, in your opinion (although he was present and it was not guarded an hour ago), I have no objection to you detailing a force for the sole purpose of guarding; but the party must have no firearms and nothing more offensive than clubs or staves for this function. . . . . .
>
> It is no longer a question of humanity; all the dead died days ago, and the work of giving them burial is merely one of convenience. . . . . .
>
> I believe the police surveillance of the city is adequate for the protection of private property. I may remind Your Excellency that not long ago it was discovered that thieves had lodged in and pillaged the residence of a New York millionaire during his absence in the summer; but this would not have justified a British admiral landing an armed party and assisting the New York police.

When this most discourteous effusion reached the hands of Admiral Davis, it naturally excited his surprise. The charitable conclusion was that Governor Swettenham had given way under the nervous tension of the situation, and "lost his head." No reply was sent to the note, and the American vessels left shortly afterward.

When the contents and nature of Governor Swettenham's communication became known in England a storm of disapprobation quickly sprang up, and his conduct was censured on all sides. The leading British journals denounced him unsparingly. A few explained his act by affirming that the calamity must have temporarily affected his reason. Others recalled th that while holding former Government appointme the Colonies he had shown himself so undipl and irritable, as to make himself decidedly sive and unpopular. His indignity to the Am Admiral, it was urged, should in no sense be reg as an official expression, but rather as the irration of a man whose eccentricities had frequently trouble in the past.

Hon. Mr. Haldane, British Secretary of Stat War, cabled to our Government at Washington, r ting the undiplomatic course of Governor Swette and assuring us of the cordial appreciation o humane service rendered at Kingston. To this a was cabled by President Roosevelt, entirely ign the Swettenham incident, and expressing the conv that England would have been equally prompt and ing to render friendly aid had the circumstances reversed.

But if the incident was closed, as far as our Go ment was concerned—the act of the discredited Gov being regarded as beneath its official notice—the was viewed in a different light in England and i British colonies. There were loud and insisten mands for Swettenham's recall. The Governor's si aggravated the offense. The Mayor of Kingston wr Admiral Davis, begging him to ignore Swettenh act—which, indeed, he had done throughout. Archbishop of Jamaica, in a letter to Pres Roosevelt, condemned the act of the Gove and expressed the thanks of the Christian p of Jamaica for the good help rendered them. other charges against the irascible Governor came he was accused of brutality toward the sufferers were injured in the earthquake, and especially of blooded indifference to the fate of the unfort foreigners who happened to be in Kingston when calamity occurred. Americans seemed to be his aversion, and evidence was brought forward to show he had been guilty of the grossest inhumanity to them. These statements were confirmed by citize Kingston, white and black. The London *Times* clared: "Governor Swettenham's action is depri thousands of women and children of adequate food shelter. Prominent English officials, clergymen judges join in condemning the Governor's cour Public opinion in England was united in regarding career as at an end.

GOSPEL WORK AMONG THE RICH AND AMONG THE LOWLY

The Two Extremes of Society

PROF. M. H. CHAMBERLIN, President of McKendree College, Lebanon, Ill., gives this interesting account of his experience with extremes of religious worship in New York:

As a stranger in your city, a recent Sabbath furnished me a remarkable, long-to-be-remembered experience. In the forenoon, it was my privilege to attend the Bowery Mission. The 400—not those of the late Ward McAllister's designation—which crowded the audience room, constituted a motley assemblage indeed, having come in from the Bowery representatives from every State in the Union, and, I would think, almost every nation.

The reverential respect with which this incongruous gathering listened to every word, and responded to every request of "Mother Bird" (as she called them her "boys"), show the marvelous power this godly woman exercises over case-hardened souls.

The Scripture readings, prayers, testimonies of men redeemed from the lowest plane of degradation, the stirring Gospel hymns, in which all seemed to join, and last, but not least, the effective sermon of Superintendent Hallimond.

In the evening, I attended the church of the Rev. Donald Sage Mackay, he having given the hour over to converts from the Hadley Mission, on the Bowery, that they might testify before his congregation of the power of Christ Jesus to save to the uttermost from all sin. The testimonies were remarkable.

In a single day, I had worshiped with the people of the two extremes of society, seeing them brought together, whereby a most significant object-lesson was furnished of the fact that we are all one in Christ Jesus.

I could but think that this timely innovation of Dr. Mackay might ultimate in such an understanding between these two widely divorced elements of society, as to lead the more fortunate of the two to generously lay its hand of power under these Christian workers among the lowly, and to furnish the means whereby your wonderful city might be made as great in moral grandeur as it is in commercial splendor.

Sang the Mont-Lawn Songs

MR. C. D. DEVARE, Superintendent of the Abigail Free School and Kindergarten, 170 Sullivan Street, New York, in a letter to the editor of this journal, relates an incident which will be read with genuine pleasure by our friends, and more especially by those who are personally interested in our work among the children of the poor at Mont-Lawn. Mr. Devare writes:

Last summer you entertained many of our children at your ideal children's resort, THE CHRISTIAN HERALD Children's Home at Mont-Lawn. Since then, Sullivan and Thompson Streets and surrounding sections have been alive with children's songs. The Scripture verses which the little ones learned to sing with you during their sojourn at Mont-Lawn, now sung in their homes.

Just think of it! Talk about Gospel preac Just try to realize the effect which this verse-singing must inevitably produce upon parents and guardians of these children.

A little before Christmas, Mrs. Devare g party to her sewing-school children and parents. About sixty children, with as grown persons, attended. After they had taken of refreshments, the children, with mothers and friends, enjoyed themselves in social games. Being tired of these, the started, all *impromptu*, to sing the Mont-L Bible verse-songs. They sang tune after without interruption, for about thirty min the mothers, in broken English, joining in.

The pathos of it all struck the innermost c of my soul, and affected my wife and othe the same manner. When the children at las ished, there was not a dry eye among the g people in that assembled throng. The lines, the homes that we may brighten," etc., c forcibly home to me.

God bless you, dear Brother Klopsch, helpers, and THE CHRISTIAN HERALD. You ar doing great things to uplift the lowly.

TWO HOMES IN CONTRAST

One that of the Richest Woman in the World, and the Other that of a Poor Missionary

BY MARGARET E. SANGSTER

..LUED correspondent has sent to ..e editor of this page a letter re..ntly received by her from the wife ..o.. missionary. Not long ago, we ..ttention to the bravery and the ..t incidental in the lives of our ..ome missionaries. The friend who shares with ..impse of a woman's cheery courage under diffi..s, erself wrote in behalf of the church to inquire ..e the ladies might pack a box to send to this par..rld, which is a mining town in the Far West. ..t give name or place, but the letter is a won..icture, and reveals, as by flashlight, some of ..n that a home missionary accepts ..a er of course. When next some ..a engaged in packing a box or a ..l. e may get some useful hints ..t womanly letter. It reads:

..own has been a mining, or rather ..n e town. Furnaces have been ..l his summer; many are leaving; ..e ure of hard times this winter, ..- lissionary Box' that you suggest ..o nost acceptable. You say you ..n promise to supply all our needs. ..our dear hearts, if you should ..t e that, you would find that you ..a Government Contract' on your ..s. I understand there are three ..h in your town; one with a mem..ip of more than four hundred, one ..an five hundred, the other about ..ot knowing but the latter may ..e ne from which we are to get our ..,' really do not know just what is ..t uggest. I do not think it pos..f you to send many things we do ..e , but of course there are things ..e more than others, among which ..g d black suit for the better 'two..s f this establishment. He de..a ntirely on the boxes for his ..e has to do so—and not having ..v a pulpit suit last year, he is ..n quite seedy.

..oes not matter so much if the ..ne-third' gets in that condition, ..h pastor must or should be in trim ..p r with others in the association ..is, if not at home. So let your ..c e be to look after his interests. ..o should send any dress goods for ..l se do not send me brown; I am ..c of brown. I have to depend up..u boxes for dresses, and brown ..s o be the clerical color. Very ..r ay or black would please me ..m ch indeed. Gloves, number six, ..nd. I am a little fat, or rather ..jump, so plain goods set me off ..t r advantage. I presume it is a ..mistake for a minister's wife to ..es and dislikes. Her heart and ..ould be so set on heavenly things ..s should have no thought of cover..- I find we can serve the Lord ..etter if we are comfortable, and ..r conspicuous in any way.

..t reminds me to say, if you send ..ton cloth, please send it not made ..e are both off size, so I always make made-up garments over. Having no chil..do all the sewing for us both, except his heavy over..hem I cannot manage. If any one has a half-worn carpet they are tired of, we would be glad to get ..m trying to make a rag carpet, but with my ..d outside duties it would be spring before I got , and we need two carpets very much. If some some odds and ends left from fancy work, that make up into something to ornament a little. ou will say, does not come under the head of ries, but are you quite sure it does not?

..l another necessary I should like is a white bed- and some white towels, and some silver-plated and a comb and brush, and a tablespread—if the ladies has one she is tired of looking at. ..f the things given me when married are worn ..d have never been replaced. And tablespoons; I ..ly four, and the plating nearly worn off. I really, ', want an extra pair of pillows and some pillow- We have a good supply of sheets. Are you not ..ere is something with which we are supplied? finishing, I would say that the number for hose is ..r eight and one-half, socks eleven. I have such a better supply of religion, so that she would be satisfied to wear 'sackcloth and ashes.' Just tell them that I have lots of religion, and have worn a great many ill-looking and uncomfortable things without a murmur, and would wear sackcloth and a whole barrelful of ashes if it were for the good of the cause, but when I can help the cause better in something comfortable and pretty and can just as well have it as not that way, why I think the Lord will endorse it. So here goes for something else pretty—some light ginghams or light calico, to wear to get tea when I want to be awfully wicked and wear my very best dress all the afternoon and evening. (Another instance of total depravity.) I am much in need of a pair of scissors; toilet and sewing basket articles are a little short in this house. I have a pair of shears, but they are too large to cut the missionary's hair. I do this little job myself to save twenty-five cents. I do not get it, but I guess I get my one-third out of it.

"Our old clock, too, is about worn out, and our jeweler says that it is of no use fussing with it. It does not keep good time, and things are always expected to move like clockwork in a minister's family. They sometimes go as our clock works, and get us mixed up, as they did last Sunday. We have no bell, and the other church had no service, and our clock failed to properly notify us of the time. Consequently we were late, which made some of the 'sisters' look at us with such a shocked and abused air.

"I want to ask you a question. When we receive a box, there has always been five dollars or more in Mr. ———'s vest pocket. Why is it always in the preacher's pocket? Wish you would send me a pound of candy. The first box we received had some candy in it. Have looked for candy in one ever since, and none ever came. I do not spend money for candy. My conscience will not let me, and I have not only the noted sugar tooth, but a full doule set all around.

"Cordially yours, —— ——."

Fete-Day in a Neapolitan Vegetable Market

THE artist here depicts a pleasing feature of the fete-day in Naples, when the "fruits of the earth" are on display. It is a picturesque occasion, with its evergreen booths and their great variety of garden produce. Musicians are there, too, in plenty: their hearts are as cloudless as the blue skies of their sunny Italy, and their quaint instruments merrily pipe forth the Neapolitan airs which befit the occasion. The neighboring country districts have contributed their quota to the holiday throng, which sways to and fro under the glowing sunshine, adding color and life to the charm of the scene.

The Richest Woman in the World

The little home missionary wife has happiness and love amid poverty. Away across the ocean at Essen, in Prussia, young, charming, and happy in her newly married life, lives Frau von Bohlen, the richest woman in the world. Before she was married, a few weeks ago, in the little chapel on her estate, with the kaiser present and a throng of noble people to grace the function, she was Bertha Krupp, sole heiress of Frederick Krupp, who died suddenly in 1902. His father and grandfather had been renowned as workers in metal, and his father was known as having discovered how to cast steel in immense forms.

Alfred Krupp, Bertha's grandfather, was the inventor of the terrible siege guns, which have made the German army famous. The proprietress of the Krupp works at Essen is this young woman of twenty, who married Herr von Bohlen. A visitor recently was entertained at dinner in the castle at Essen, and found the young couple as simple-hearted and as happy as if the man had been a clerk on a small salary and the wife a young matron doing her own housework. There were plenty of servants, there were gold and silver-plate and costly china, and the castle, within and without, was like a palace. Yet the young people took their wealth as a matter of course, and Frau von Bohlen personally conducted her visitor over the grounds, and showed him with pride her twenty-eight horses and her dogs. The horses and dogs manifested the greatest pleasure in seeing their mistress, who knows every one of them by name.

The men who founded the magnificent fortune were shrewd and sagacious, and endowed with brains of no common order. It is apparent that they have bequeathed to the daughter of the house common sense, straightforwardness, and an ability to secure what she wants. She will make a model German wife, which is saying much. One of these days the Von Bohlens are coming to America, where they will receive a warm welcome. At present Frau von Bohlen is known and loved by the workmen on the estate and at the factories, and by their families. She is a sort of Lady Bountiful, and when her carriage passes every head is bared, the little lads bow and the girls courtsey.

. . .

If these two pictures have any lesson, it is this: A heart of gold is worth more than gold and silver. Happy are the rich or the poor with whom love abides.

A Genuine "Surprise"

Dear Dr. Klopsch:—I am in receipt of the "Surprise" Calendar and it is indeed a surprise. If that is a specimen of your production, in the face of the lithographers' strike, I wonder what you could have done without the strike. It is certainly a splendid specimen of the artist's ability.

Toledo, O. P. N. MACKINDER.

HALF-HEARTED OR WHOLE-HEARTE

International Sunday School Lesson for February 17

*By Dr. and Mrs. Wilbur F. Crafts**

THERE is nothing more dreaded among Orientals than "the evil eye." It is to them a malignant force that is always seeking to bring ill-fortune and disaster upon them. They try to guard themselves against "the evil eye," by wearing turquoise. They have it set in finger-rings, toe-rings, earrings and nose-rings. Shepherds have it embedded in their flutes and other musical instruments, and it is even set in weapons. In the case of Lot, however, it was no imaginary "evil eye" of another, but his own "lust of the eye" that caused him to choose the grassy, well-watered plain, even though he must take Sodom with it.

Two men, one old, and the other younger, may be seen standing together, engaged in solemn converse. Near them are encampments, where children are at play, and women move about in their daily duties. Beyond the tents, as far as the eye can see, are flocks and herds, with herders scattered among them. Some herders are in groups, and they actually appear to be fighting. The landscape is almost barren of verdure, and the dry beds of streams look like serpents stretched about. Let us draw near enough to hear what the two men are talking about, for evidently they have a grave matter to settle. The face of the older man is earnest but kind, while the face of the younger man has a sinister glitter about it. Abram, the older man, says to Lot, the younger: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

The difficulty is insufficient grass and water to sustain the herds, particularly in a time of partial drought. In consequence, the herders have been quarreling with each other about the possession of the limited supply. Abram is ready to yield his rights and precedence, and so he gives Lot first choice, saying to him: "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot turns toward the east, for there is the rich plain watered by the Jordan River. Without any consideration whatever of Abram, he decides upon that region as his abode. And then the two men separate, not in anger, but as brethren. Lot soon finds himself among evil companions, the worst the world has ever known; while Abram fixed his dwelling just where the Lord had intended he should be when he gave him the land of Canaan for his possession. His first act is to set up an altar to the Lord and offer sacrifices, that he may establish his household in godliness. How wide the contrast between the two men! It had probably shown itself in their characters before this. We cannot better express it than in the alternative this lesson bears as its banner: "Half-hearted or whole-hearted?"

Abram said: Let there be no strife. Is not the whole land before thee?

Illustration and Application

What is it like in the Bible? "History repeats itself," and few chapters oftener than the sad story of Lot, the half-hearted professor of religion, from whose heart the "covetousness which is idolatry" was never fully cast out. What warnings the Bible gives all through its pages that one may be predominantly wicked though a formal worshiper! Cain was a worshiper, but his worship was really sacrilege, because envy and hatred filled his soul. Nadab and Abihu, profaning even the priesthood with drink, were smitten of God even while they sacrificed. Achan was on the roll of "God's people," when his covetousness brought defeat to his nation and death to himself and family. Gehazi, though a preacher's assistant, became a leper in soul from covetousness and then a leper in body, for men to see how hideous it looked to God. Jehu, too, was half-hearted—done on one side and dough on the other. Simon, the new convert at Jerusalem, speedily revealed that he, too, was a shallow-ground Christian, when he planned to make money by the laying on of hands. And Demas, even when he had started on a missionary tour, fell out and left the sad record by Paul, "Demas hath forsaken me, having loved this present world." When we add to these who went through the forms of worship without real faith, one of Christianity's highest twelve, in whom covetousness wrought shipwreck of faith, we may all well say: "Lord, is it I?"

Enrollment on church books, coming to God's altar in formal service—surely no intelligent man in the light of history will count these as guarantees of salvation. It is to unfaithful church members, young and old, that God cries: "Repent, or I will come unto thee quickly." But it is also to backslidden Israel that God gives the alluring promise: "Though your sins be as scarlet, they shall be as white as snow." That such as Lot should be counted "righteous" and saved from burning Sodom, illustrates the promise of Jesus for weak and wayward Christians: "The bruised reed he will not break, and the smoking flax he will not quench." But let us not be content that our light should be only a smoke.

Covetousness in the Heart

Let us recall Lot's instructive story to see just why his light did not shine, but only smoked. He left the land of visible idols with Abram, keeping the idol of covetousness all the while in his heart, like the idols Rachel hid in her saddle when she made the same journey at a later time. Probably Lot left the land of idols less because of any deep revolt against them in his own heart, than because he wished to please and accompany his strong-hearted uncle. The revealing hour came when it became necessary for the two caravans to separate. If he had been whole-hearted, he would have waived first choice to which his uncle was every way entitled, and he would, in any case, have selected any place for himself and his family but the neighborhood of corrupt Sodom. Twice he lost the Sodom property that he bought at the cost of family peace and purity (chaps. 14 and 19), and he lost his wife and the character of his daughters and most of his own—all illustrating Christ's proclamation of the failure of selfishness, "He that saveth his life shall lose it."

Survivals of Lot's Family

What is it like in common life? We all despise Lot's commercialism, but the important thing is that we should despise and conquer it in ourselves and those about us. Let us, therefore, look for members of the Lot family in our own town, who have other names, but the same nature. Here is one Mr. Lot in the real estate business. He has from boyhood regarded the liquor traffic as one of the great curses of the world, but when the brewer came to ask him to take charge of all his rents at a handsome fee, he took the agency because he could not bear to lose so much money. Here is another Mr. Lot, who is a grocer. He knows that some of the goods he is expected to keep are harmful, and others are not what they claim to be; but he reasons that if people cannot get them at his place they will take all their trade elsewhere, and so he goes on selling the stuff. And here is another Mr. Lot, who runs a paper, in which people seek to advertise quack medicines that will both rob and injure those who answer the advertisements; but he cannot bring himself to refuse all the quackeries in spite of their big bribes. Another Mr. Lot is in the law business, who takes any client, however mean, and helps him to defraud others and at the same time escape the law. Another Mr. Lot is a doctor, who will not tell his rich patient that it is his wine that makes him sick, lest he drive him to some other doctor. And here is Mrs. Lot, advising her daughter to choose the suitor who has the most money, though he has the worst morals. And here is Miss Lot, who has inherited such commercial spirit she cannot eve evening with a suitor without ga money at cards. She cannot even without making money. And he young Mr. Lot, cannot even take what he sport of kings" without dragging in the "s American demon of commercialism, by bettin races. And here is little Master Lot, who taught that work and traffic on the Sabbath a but when a newsdealer offers to pay him to deli ing papers, he takes the job, though he must d Sunday papers in violation of the laws of God All the Lots have one mark—they will not risk dollar, even if they have to risk losing their so will all move from a safe home to Sodom if chance to "make something," even though lose something in character that is really precious. That is always a foolish choice wh God out of the account.

Tapestry Spoiled by One Thread

Many years ago, in the days when hand-l weaving silk were in use, a weaver sat at his t was busy over a splendid piece, which was go pattern and gay in color, and it was whispere his fellow-workmen that it was destined to king's palace. The weaver sat at his task one when he ended one reel he took up another table, and began to prepare the silk to be us work. "Stay, friend," cried an elderly man, come in to praise the weaver's work and watch gress, "there seems to be something wrong w reel." "No," replied the weaver, "I think not drop yester even among some stuff that my wi for cleaning her ribl ere this it is dry, stain will never sh the silk is worked i the rest." But old man shook his and made answer: my advice, and d it—it is a mistake- evil thread will s the rest." The w thought not, and the reel, and when thread was finishe the shining red, g royal blue of the b work was displaye friend by the neither he nor th could discern, wit best spectacles on, t aged threads of silk

The Work Rej

The weaver laid t aside till the end week, when he sho ry it up to the m Saturday came, p by two wet days, a last day dawned damp, and foggy. influence of that evil was drawn out by th weather; it change and began to affe threads nearest to this the weaver kne ing. He untied the and, with triumph, proceeded to display his work his master's eyes. The master looked and admir suddenly his expression changed, and he bent f rubbed his glasses again and again, and at last exc "Why, how is this? Look at that bad thread through the whole; why, it spoils your beautifu poor man! What an oversight! How sorry I such a mistake. I dare not send it to the palace ing but what is perfect is accepted there." So t weaver went slowly home, and without the cons of thinking that it was a mistake or an oversig he knew he had, with his eyes open, inserted t thread that had spoilt the whole.

Building for Eternity

So Lot's life, which might have been as beaut that of Abraham's, was forever soiled by the th selfishness running through it all. In some lives, t bad thread that disfigures all is an uncontrolable t in others, it is a passion for gossip and slander; in it is envy and hatred. No human life is perfect, b stained thread will be cleansed by the divine Pur we bring it to him in prayer.

It has been discovered that the bricks in the Campanile of St. Mark's, Venice, contain sulphat will, within a century, cause them to disintegrate, the work is being pulled down. Some one has sug that many American builders would have said: matters it? We shall be dead in less than a cen But the characters we are building will last for man turies, and we cannot afford to put into them w weak or wicked.

Building, building every day,
Building for eternity.

*International Sunday School Lesson for February 17. Lot's Choice. Genesis 13: 1-13. Golden Text: "Take heed and beware of covetousness." Luke 12: 15.

THE NEW CRY OF THE ORIENT

"ASIA FOR THE ASIATICS," THE UNIVERSAL SLOGAN---AN ORIENTAL'S IMPRESSIONS

The East bowed low before the blast
In patient, deep disdain;
She heard the legions thunder past
And plunged in thought again.
—Matthew Arnold

By SAINT N. SING

(An Educated East Indian now Visiting America)

That the old, unprogressive Orient has changed during the last few years, and that it is now in a stage of rapid transition is no longer a debatable issue, even with the most conservative mind.

Amongst the manifold potent factors which have been instrumental in piercing the proverbially tough skin of Oriental conservatism, and changing its course towards progress and prosperity, is the silent and unostentatious fraternity of the Occidental missionaries, who, under adverse circumstances and trying conditions, have carried on evangelistic and humanitarian work in various countries of the Orient.

Mr. Saint N. Sing

The standard commonly employed in the Western countries to measure the work of the missionaries in India is faulty. To test the services rendered by the pioneers of a "foreign" religion, by the number of "actual" converts, is unjust. The appreciation of the far-reaching work, has yet to be done by the level-headed and large-hearted missionaries, especially of those who, along with the direct evangelistic work, have done valuable educational, industrial and philanthropic work, has yet to be appreciated.

Since the Orient has been awakened. A great many of the Oriental institutions have already been revolutionized. Others are in the throes of a quick and complete metamorphosis.

The writer has had unique opportunities for observing the work and methods of the Occidental missionaries in the Orient. From infancy he went to a missionary school. In his college life he attended a missionary college. In his professional career he came into intimate contact with many European and American missionaries in India. Through almost every country this side of India he has lovingly looked into the character of the missions. The suggestions he offers here are not actuated by any unfriendly or hostile spirit.

Those who have endeavored to read the signs of the times, and who keep in touch with recent events in the Orient, know the "India for the Indians," "China for the Chinese," "Japan for the Japanese," and "Asia for the Asiatics" propagandists. These movements have assumed gigantic proportions. He is a visionary indeed who dreads the yellow, or, to be more accurate, the color, peril; but that such strong sub-currents of unrest and spirit as are embodied in the statement "Asia for the Asiatics" do exist in nearly every country in the Orient, can not be gainsaid. This sentiment does find in more or less active form in nearly all the Asiatic countries, and is gaining additional ground daily. The writer laments that, unfortunately, it has not been recognized by the Occident in its fullest significance.

Occidentals generally admit that the necessity of the Western missionary to direct, control, organize and superintend the missionary fields and activities in these countries, does exist, and will continue to exist for years to come. In the course of time, the Oriental will reach a stage of evolution where this necessity may be done away with. In the estimation of the writer, the time is not very distant when the Oriental, possessed of the capability of taking care of himself and his effects, will frown upon outside help as undesirable patronage. There are, however, ultra-radical advocates of complete independence, who plead that if the Orientals are ever to assume charge and be responsible for the direction, supervision, and initiation of their affairs, they must begin some day, and plod on through foolish mistakes and misadventures. But time alone can solve the problem whether or not complete independence is desirable and practical.

Two things are indisputably certain.

First. That the Oriental has shown, during recent years, that he desires to equip himself and manage his own affairs. He is somewhat chary of foreign yoke. It is also plain that, unless he is given a freer hand in the activities, unless the Occidental be willing to make some concessions, there is a danger of the present amicable understanding being snapped asunder. The writer was very much impressed with the grim determination of the native Christians in North China, who, about this time last year, were making plans and passing resolutions to acquire greater privileges in the management of their church affairs.

Second. It is becoming evident that if the Oriental does not become too impatient and allow himself to be led away by the new sentiment, the spirit of self-help and self-dependence will work for the good of the Orient, and should be encouraged by all the well-wishers of Asia.

While it is admitted that for many years to come it will be essential that the general formuation, direction, supervision and extension of the missionary plans, fields and activities should be left in the hands of the Occidental missionaries in the Orient, in the light of the above facts it is equally essential that the native workers should, as soon as possible, be trained to carry the brunt of the burden.

A Native Teacher of India

Chapel Built by Chinese Christians

Native Chinese Evangelist

In Far Eastern countries, the European and Occidental missionaries are called "foreign" missionaries. The writer is reminded of scenes which he saw often in the Oriental lands. He has observed many a missionary, clothed in the orthodox European clerical garb, talking religion to a knot of country rustics—half-clad and half-famished people. Let the reader judge how much "at home" that missionary must be in that multitude. The truth is, that the average Occidental missionary in the Orient is an out-and-out "foreigner." His sympathies are with the people; but the popular impression of him is crystalized in the epithet, "foreigner." Every inch of him looks "foreign" to the people amongst whom he has made his home, and vowed to spend his life for Christ's sake. The masses, ignorant, superstitious and prejudiced, cannot help remarking to themselves the foreign dress, mode of cooking, manner of living, etiquette, accent, and figures of speech of the average European missionaries. These stamp the Occidental preacher as a foreigner.

Of late years many Occidental missionaries have given up their Western ways, to make themselves at home with the people amongst whom they live. This only strengthens the writer's point, that the Occidental missionaries should divest themselves of their "foreign oddities"; but the percentage of the Occidental missionaries in the Orient who have followed this wise course is very small.

There is another serious drawback—the inadequacy of their vocabulary, and lack of freedom and grace in its use. It is almost an axiomatic truth that the Oriental beats the members of the English-speaking race in acquiring foreign languages. While there are hundreds of thousands of Orientals who speak and write different European languages, it is a rare exception to meet English-speaking people who employ the Asian languages with freedom or grace. It is rarer still to meet those who, in addition to having a large and ready command of the Oriental languages, have a good accent. The writer has met hundreds of Occidental missionaries in the Orient, but he can count on the tips of his fingers the number of those who had attained any high proficiency in the acquisition of an Asiatic language. The inadequacy of vocabulary and bad accent are very serious drawbacks.

The Western missionary in the Oriental field is, at best, an exotic, a hothouse plant, one who is looked upon as a "foreigner," and who labors under the stress of almost insuperable drawbacks of inadequacy of language and lack of understanding of the Oriental people.

Those who wish to get an adequate return for the sacrifice and money expended on the Oriental missions, who wish to get full value for every dollar subscribed for the missionary work in Asia, would find that the best way to meet the Oriental demand expressed in the "Orient-for-the-Orientals" sentiment, is to foster and encourage the spirit of self-knowledge, self-help, and self-reliance, and to freely employ native workers, native evangelists, Bible women, teachers and preachers. The acceptance of Christianity may estrange them from their folks; but still they will be more at home with and less "foreign" to the people at large. Native workers, coming as they do from the ranks of their own people, know the ideals, sentiments, customs, habits and manners of the persons amongst whom their work lies. Besides, they are not hampered with language difficulties in their work.

Let it be freely and frankly conceded, however, that the missions in the Orient have not yet reached that stage where natives can manage their own affairs without external aid. But the time has arrived when the bulk of the missionary workers should be the natives of the land. Let these sons of the soil steer the missionary vessel in the Orient, the Occidental missionaries only directing and supervising the workings of the craft. Let the keynote of the missionary work in the Orient be the native evangelists, Bible-women, teachers, preachers and Gospel workers. It may be asked, are these men forthcoming? The writer is strongly of opinion that such workers are available in the Orient. But, if difficulty be experienced, special effort should be made to train up men and women who can creditably and conscientiously discharge these duties.

There are hosts of native Christians in the Orient, whose patriotism is the pride of their country; but the general tendency of native Christians has hitherto been to adopt the Western clothes, ways and manners of life, and this has been the reason of their being accused of denationalization. Under the inspiration of the new idea the tide should be changed henceforward.

A Methodist Pastor's Commendation

Dear Dr. Klopsch: Your Red Letter Bible arrived safely, and I am much pleased with the book. The binding is good, type good, plain and clear. The synopsis of books of the Old and New Testaments is a special feature, which I think a great deal of, and the helps and maps I consider very complete. I am showing it to many people, who without dissent claim to admire it. The Calendar is a thing of beauty, and will be a joy as long as it lasts.

J. H. Stonehouse,
Methodist Minister.

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A Western Gospel Tour

By Mrs. Whittemore, Founder of the "Door of Hope"

DURING our recent Western trip, the Holy Spirit was manifested in a marvelous way. This was specially the case at Toledo. Several meetings were also held at the Moody Bible Institute of Chicago. At Hinsdale, at the sanitarium, many of the patients manifested a desire to be all that God would require them to be. In several small towns in Illinois, as Shelbyville, Cowdan, etc., although the meetings were not so largely attended, the results were something wonderful. At Kansas City, were several meetings were held in connection with the Door of Hope, much interest was manifested and the work was strengthened.

Mrs. E. M. Whittemore

During a brief trip of two months in California, a large number of services were held at Pasadena, Los Angeles, Redlands, Riverside, Glendora, etc., some in halls, some in churches, some in hotels, etc., with some marked results of decisions for Christ.

The Door of Hope in Los Angeles, founded three years ago, is now in a very flourishing condition. A large number of girls have been rescued. Some are happily married, and others are living truly Christian lives. The home is located at 3000 South Main Street, and occupies quite a large space of ground. The rooms are commodious, and furnished in an attractive manner, so as to have a refining influence, while sheltering the girls sufficiently long to help them to become acquainted with the Christian life.

On the return trip, a large number of meetings were also held, and in almost every place the results exceeded our expectations. On Sunday, January 13, a large mass-meeting was held in the Bijou Theatre, in Philadelphia, where many hundreds were gathered, and listened for nearly two hours most attentively to all that was said. At the close, a very large number raised their hands for prayer, and some took a decided stand for Christ.

One of our most wonderful meetings was at Cambridge, Ohio.

This closed a tour of three months' service. We had some very interesting cases of drug victims, who came out most decidedly for the Lord. There were also some addicted to the drink habit. A large number of young people in every service signified their desire to become Christians.

The Word of God in Korea

THE following testimony of the wonderful way in which reading the Word of God is bringing people to know Christ as their Saviour, is taken from the report of the Bible Committee of the Presbyterian Mission.

The Rev. J. L. Gerdine of the Methodist Episcopal Mission, South, Wonsan, who often accompanies his colporteurs on their trips, writes: "A method I have used with success has been to load a donkey, and, accompanied by one or two colporteurs, go from village to village off the main road, where, after preaching at some central place, the Scriptures were offered for sale. At such times there would be an eager demand for them, the difficulty being to provide books to meet the demand.

"On one trip in new territory, we offered Gospels for sale in a large magistracy, where the story of life had never been heard. Our remnant of about one hundred copies were sold in about an hour. I have since visited that place and found a congregation of about sixty, with their own church building, and as earnest and enthusiastic a group as I have seen in Korea. The eagerness with which they bought the Word on our visit, seemed an index to the way in which they received the truth when they understood its meaning."

The Rev. W. R. Foote, of the Canadian Presbyterian Mission, writes: "One instance of the opinion the heathen hold of Christianity. A man of good family and some wealth had been for a long time given to drink, and with the years the habit grew, until his family were alarmed lest he should waste all he had. Finally some men of the village met and told him that it would be well for him to become a Christian—that nothing else could reform him. They had seen bad men become good and he could be saved too—but only by becoming a Christian. It was decided that he should go to church the following Wednesday evening. His friends went with him, and he decided to believe, and continues to live a life consistent with his profession. I visited his home recently, and am much pleased with the progress he and his family are making in the Christian life.

"In the South, in Kyeng Sang Province, the same good work is being done by our colporteur. Mr. Chang, our colporteur, was at the market in Chogei City. A man came forward and bought two Gospels, and entered into conversation. It appeared that ten months before he had bought two Gospels, and after reading them became convinced that they contained a good message to him. He believed in secret. Twice, as the colporteur had come to Chogei, he had bought more books, but this time he wanted to get the whole story more correctly. So he said, 'Please come to my house to-night and bring your friend along,' for Mr. Yi was helping Mr. Chang proclaim the Gospel, although Mr. Yi was not drawing any salary. On going to the house that night, they were surprised to find the man knew quite a good deal of the Scripture story. On the wall were some funny papers. 'What are these?' they asked. 'Those are prayers. The Gospel said I must pray, and I supposed that was the way to pray. Do not the people who do this doctrine pray by these papers on the wall?' And they taught him the real inwardness of prayer from the heart. They urged him to let his light shine, for as yet he was only a secret believer. After some persuasion, he went out and brought in some friends. They, too, heard gladly. For ten days Mr. Chang and Mr. Yi preached in that house when they were not out in the villages near by, and they left five men definitely promised for Christ."

One can hardly close a report of Christian work in Korea for the year 1905, without making mention of the movement during the year towards the uniting of mission work. At mass meetings held in September, committees representing the various mission bodies and phases of the work were appointed to consider plans for the practical working out of the proposed union. Already newspapers and Sunday School literature have been united, a committee has been appointed to prepare a Union hymnal, and some of the schools and hospital work have been united. These tidings of awakening in Korea should encourage Christians in America to greater effort to give more of these people the Word of God.

Lois L. Howe, Archit

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Why I Left the Pastorate

Preach to the Unchurched Multitudes in a New York Theatre

By REV. MADISON C. PETERS, D. D.

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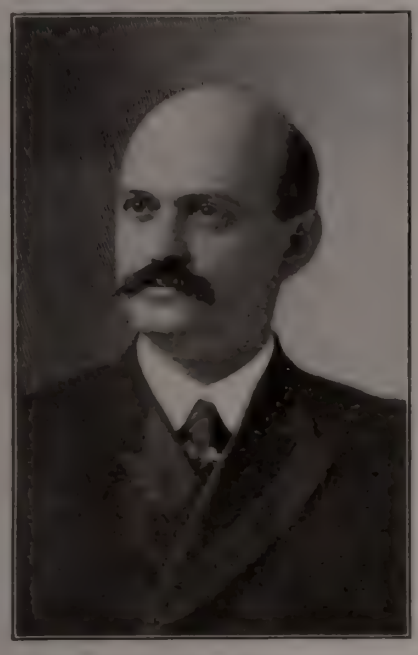
to know what Jesus taught. I have left the level of debate and come down to that of conduct. I am seeking to lead the people to become practical followers of him who "went about doing good," and we have already begun to do good in all ways possible to all the people, regardless of race, creed or previous condition of servitude.

The attitude of the church on social questions has brought much disgrace on Christianity. I want the church to occupy a large space in the world; but she will never do it if she persists in her silence on the great pressing problems vexing us for solution, and divorces herself from philanthropy, reform, and the progress of the world.



Rev. Madison C. Peters

I have inaugurated this movement in order that I may freely speak what I honestly think. I protest against being hired by the privileged few to preach what *they* like. Many a preacher to-day, to hold his job, must sell his manhood to the favor of the men who pay his salary. He is expected to fawn upon them and flatter them, and, for bread and cake, pander to prejudices in public which in private he despises. There is not a church in New York that has grown at all in proportion to the growth of the population. There are fewer Protestants in New York to-day than twenty-five years ago. There are never more than 15,000 men in the Protestant churches of New York on the fairest day.

Broad-minded and aggressive men, like Robert Stuart MacArthur, of Calvary Baptist Church, have, with both pen and voice, commended my movement, Dr. MacArthur declaring that instead of one man preaching in a theatre, there should be ten in New York, the greatest foreign and domestic missionary field in all the world; and the large audiences which have already attended these services prove conclusively that the movement fills a long-felt want.

It may be just to say here that the people who are attending my meetings are persons of influence, choice spirits, who are open to spiritual persuasion. Fully eighty per cent. of the attendants are men—warm hearts and fine minds. I am reaching people of various minds, and I doubt whether in all America there is to-day a congregation like that which assembles Sunday mornings in the Majestic Theatre. On a common meeting-ground assemble the Jew and the Gentile, the Catholic and the Protestant, the believer and the unbeliever, the infidel and the Christian, the pagan and the worshiper; and I have brought them all together to clasp hands in the bonds of brotherhood and love and helpfulness, in the unity of Christianity, before Christianity's God, the Father of all.

The question I put last, I am always asked first: "How can you sustain these meetings financially?" My own church, which I lately served, has started off the movement with a liberal subscription; but aside from this, as a beginning, I must depend upon the voluntary offerings of the people and of friends who believe in this kind of work. I think I can not only prove the necessity for such a work, but command the confidence of the people in such a way that friends will be raised up in all parts of the country, who will help to continue the work so auspiciously begun.

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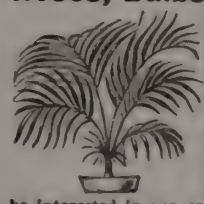

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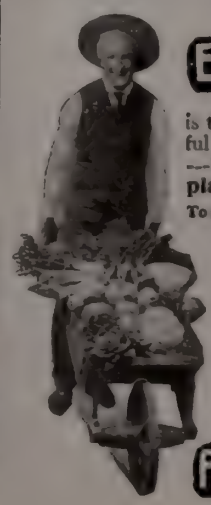

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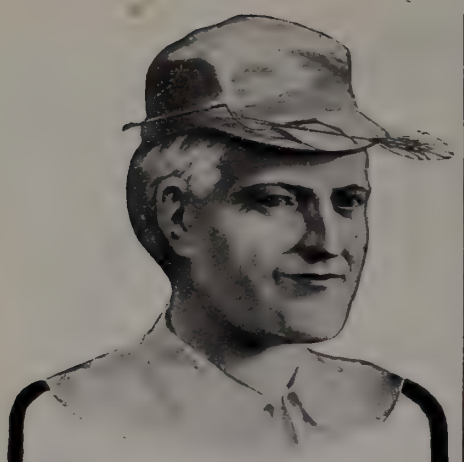

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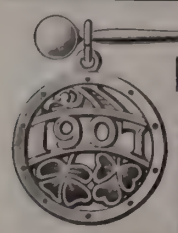

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GEMS FROM NEW BOOKS

PEACE AN ACTUAL PROCESS OF HISTORY*

IN a series of masterly studies upon the ideals whereon modern government and citizenship are builded, Miss Jane Addams, of Hull House, Chicago, presents to the thoughtful reader a logical history of the evolution of national and international peace as a normal state, through the reciprocal restraint which has been found to be necessary for the common good of nations, as of individuals.

Miss Addams could have made no more thorough preparation for her work, than by the reading and mental absorption of such writers as Hobhouse and Lecky. Through the warfare and bloodshed of centuries the ever onward march of progress has wrought the spectacle—not indeed of permanent and universal peace, but certainly "that ancient kindliness which sat beside the cradle of the race," is manifesting itself as never before in the codes and institutions of the present-day civilization. The author calls to the witness-stand many eminent speculative writers of Germany and England, to prove that every stage of human progress is marked by a curtailment of brute force; and she demonstrates that with the rule of law and order, society is controlled, not by warfare, but by recognized ideals of social justice. It is not the heroism connected with battle and destruction which appeals to our constant admiration and emulation, as does the truer heroism which pertains to labor and the nourishing or succor of human life. The hero who wages war against the dread enemies, Poverty and Disease, is he who compels our respect and enthusiasm.

Miss Addams devotes a chapter to immigration, using it as a powerful argument for the attainment of peaceful cosmopolitan relations; she advocates the extension of the functions of municipal administration, voicing her belief in the "average man," and pleading for the modern realization of Aristotle's ideal of a city, "where men live a common life for noble ends."

Chapters upon the protection of children by legislation and the carefully elucidated theory that all industrial questions are germane to righteous government, are followed by a ringing challenge to women to take advantage of the franchise, and to work toward the definite object of acquiring it. Miss Addams says:

> Because women consider the government men's affair, and something which concerns itself with elections and alarms, they have become so confused in regard to their traditional business in life, the rearing of children, that they hear with complacency a statement made by the Nestor of sanitary reformers, that one-half of the tiny lives which make up the city's death rate each year might be saved by a more thorough application of sanitary science. Because it implies the use of the suffrage, they do not consider it women's business to save these lives. Are we going to lose ourselves in the old circle of convention and add to that sum of wrong-doing which is continually committed in the world, because we do not look at things as they really are? Old-fashioned ways which no longer apply to changed conditions, are a snare in which the feet of women have always become readily entangled. It is so easy to believe that things that used to exist, still go on long after they are passed; it is so easy to commit irreparable blunders, because we fail to correct our theories by our changing experience. So many of the stumbling-blocks against which we fall, are the opportunities to which we have not adjusted ourselves. Because it shocks an obsolete ideal, we keep hold of a convention which no longer squares with our genuine insight, and we are slow to follow a cue which might enable us to solace and improve the life about us.

The book closes with a summary of existing conditions and a comparison of war, with its gruesome harvest of desolation upon the one hand—and labor upon the other, representing productive, not destructive, effort; and bringing with its reign a moral reaction in the shape of a great sense of joy that "all voluntary destruction of human life, all the deliberate wasting of the fruits of labor, have become a thing of the past."

*Newer Ideals of Peace. By Jane Addams. The Macmillan Company, New York. Pp. 238. Price $1.25.

Books Received

Elementary Latin Writing, by Clara B. Jordan. Cloth Covers. Pp. 270. Price $1. American Book Co., New York, Cincinnati and Chicago.

Selections for Memorizing. By Avery Warner Skinner. Cloth covers. Pp. 115. Price 60 cents. Silver, Burdett & Co., New York, Boston and Chicago.

Parrots and Other Talking Birds, their Food, Care and Training, by Charles N. Page. A handy little manual of information for all lovers of feathered pets. Illustrated. Pp. 128. Price 75 cents. Published by the author, Des Moines, Iowa.

Where the Rainbow Touches the Ground, by John Henderson Miller. A capital story, "dedicated to all who seek to reach the foot of the rainbow." Pp. 253. Price $1. Cloth covers. Fleming H. Revell Compaay, New York and London, publishers.

Through Silence to Realization, or *The Human Awakening*, by Floyd B. Wilson. A series of essays on practical metaphysics, which have already appeared in periodical form. Pp. 190. Cloth covers. Price $1.00. Elizabeth Towne, Holyoke. Mass., publisher.

The Warrior's Spirit in the Republic of God, by Anna Robertson Brown Lindsay. Philosophical, inspirational and ethical. Deals with the spiritual awakening of the world and its progress throughout the centurics. Pp. 218. Price $1.50. The Macmillan Co., publishers, London and New York.

The Spirit World, by Rev. Joseph Hamilton. As explained in the preface, Mr. Hamilton's book has a "direct connection with religious beliefs," and cannot fail to be of great value in strengthening the faith of God's people, comforting the bereaved and admonishing the careless." A book full of suggestions that should be helpful to the thoughtful reader. Cloth covers. Pp. 274. Price $1.50. Fleming H. Revell Co., publishers, Chicago and Toronto.

America's Awakening: The Triumph of Righteousness in High Places. By Philip Loring Allen. It describes the "spirit and accomplishment of our national revival," and deals with the "moral upheaval," which has been so marked throughout the country of late: its contents include character sketches of Roosevelt, Lafayette, Jerome, Folk, and other leading spirits of the new era of political activity. Pp. 288; illustrated with portraits; cloth covers. Price $1.25. Fleming H. Revell Company, New York, Chicago and Toronto, publishers.

The Life of Sir George Williams is a biographical labor of love, which is assured of a wide circulation, both in England and America. It is the story of a man whose work will never die—the founder of the Young Men's Christian Association. The book begins with that crisis in a boy's life, the day when he leaves the home of his childhood and goes out into the great, unknown world. The boy of fourteen, youngest of a family of eight children, bids farewell to the little farmstead, and goes to make a place for himself in the life of cities. How he does it, how he makes his own world, and the entire world a better place because he has lived, how he and his work grew in years and in honors, is told with simple and telling earnestness by Mr. J. E. Hodder Williams, who lived the story as he wrote it. The work is as truly a history of the Young Men's Christian Association in England and America, as it is the record of one life. Illustrated. Pp. 358. Price $1.25. A. C. Armstrong & Son, publishers, New York.

Hymns of Worship and Service, Chapel Edition, is an excellent compilation offered by the Century Company, New York, comprising 385 hymns, especially appropriate for mid-week services, young people's meetings, and of the chapel exercises in educational institutions. It also contains fifty-two responsive services. Pp. 340. Price 35 cents.

The Immediate Care of the Injured, by Albert S. Morrow, M.D., is a work containing much practical instruction for physicians, nurses, and more especially laymen, who find themselves confronted with the immediate need for "first aid," and beyond the reach of a physician. The book tells exactly what to do in all cases of accidents, injuries and sickness. The subjects considered have been presented in clear and simple language. The author, recognizing that illustrations are often of more value than descriptive text, has introduced a large number in explanation of points which might otherwise be misunderstood. Pp. 323. Price $2.50. W. B. Saunders Company, Philadelphia and London.

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Dear Dr. Klopsch: Your premium Bible and Calendar are both far above the promises made and advertised respecting them. I have been a constant reader of THE CHRISTIAN HERALD for a long series of years—don't recollect just how long. I was the superintendent of this Sunday School for twenty-one consecutive years and used several of your valuable premium gifts to good advantage. I am showing the beautiful Bible and Calendar to all my friends.

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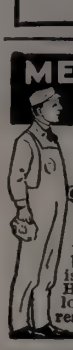

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Jerushy Marier's Little Loaf

eadin' in THE CHRISTIAN last evenin', some of the din' accounts of the suffer- n' people in China, and in furin' the night, I paid 'em

w how I got there, but the ed I was a settin' down f a great multitude of fam- creatures, old men and ger men and women, boys ll ages and sizes; but the ght of all was the poor little n' babies.

in this Christian land of ou could have seen those ed, hungry, sufferin', dyin' earts and your hands must t to them—hearts filled with ith food.

self there were a number of men from this land of ours, an armful of great, beauti- bread, while I had only one f, which was to last me till ne way get back to America. of the famishing creatures y first impulse was to reach loaf to one of them. Then ught: What use, it will only d I will have nothing left, know how much need I may before I get away from this en land. Let those others, h an abundance, feed them. see what they were doing, prise I saw them marching on ngry throng, hugging tight ed loaves, intent only upon y out of the crowd without that which they valued so

rom them to the thousands of hands and imploring eyes, d even the smallness of my gotten, and, almost before I knew it, I began to break up my little loaf and distribute it, thinking, "I will give to as many as I possibly can, one mouthful anyway, and I give it in the name of Christ."

But the more I broke off the more there seemed to be, while those to whom I had given the pieces also began breakin' and distributin' to those near them, while from the throngin' thousands arose a glad cry of thanksgiving and blessing, and how my heart thrilled as I heard these words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Well, this went on until all that hungry multitude was fed — yes, feasted, and I still had an abundance for my own need.

And now I bethought me again of the men and women who had been so loaded down with the loaves they would not part with even to save the lives of their fellow creatures. They were still hugging their treasures to their breasts, but the beautiful loaves had become shrunken, dried, wasted, until scarcely anything remained, while they themselves were but living skeletons.

And, as I looked, they marched on in a line toward a steep precipice, yet seemed blind to their danger, intent only upon getting away with their still treasured loaves. On, on they went, till off that terrible height they stepped right out into eternity! And I awoke.

"What does this dream mean?" was my first thought "Is it because I have been thinkin' that as I could do so little, when the need is so great, it wasn't worth while to do even that little?"

"Well," sez I to myself, "I haven't much 'tis true, but what I can do I will, and that right away. And the Lord have mercy upon those who are marchin' towards eternity with their arms full of big loaves." AUNT JERUSHY MARIER.

Answered Prayers

. Maine. "Does God answer prayer? it without a doubt, and give him s promises are sure.

New York. "I am a believer in has answered my prayers many h I am thankful."

ork. "I know that God does an- He has wonderfully removed a y heart."

ork. "I want to thank God in the n' for his goodness to me in restor- lth after a long sickness; I know ayer."

gan. "It has been a great encourage- o read the 'Answered Prayer' list. st heard the desire of the humble.' voice out of his Temple.'"

nsas. "I, too, feel that God does er prayer. Twice recently an an- t I had long looked for, making my joyful."

ennsylvania. "I wish to add my hose Whom the Lord has helped by yer. He has been so good and kind heard and answered my prayer, for ry thankful."

a. "I wish to acknowledge God's love to me in answering a prayer. are sure, and where two or three to ask for a certain thing, he does ver. I can not praise him enough."

"I am glad to acknowledge God's swering prayer. In times of sickness has answered many prayers for me. h grows steep, I always lean on him."

ario. "For over four years I have for my son, who was a backslider; eks ago, he renewed his covenant d is intending to prepare for the hers were praying for him too. Pray hear and answer prayer."

owa. "I wish to tell through 'An- rs,' how much help and strength I from this column of THE CHRISTIAN I has heard and answered many r, and I am now asking that my son rted and have grace to overcome."

"Our Father has wonderfully an- prayer of distress, by restoring har- n me and a dear friend who had nged from me. I always go to Jesus and sorrows."

der, Pennsylvania. "I wish to ac- THE CHRISTIAN HERALD, God's good- We were at man's extremity, and no was nigh, when God heard and an- has many times."

Mother, Pennsylvania. "My faith in een much strengthened by reading rayers' column, and I ask the readers of THE CHRISTIAN HERALD to join with me in prayer, that a burden may be removed from a dear child, who is in great anxiety and distress."

Reader, Ohio. "I have great faith in prayer. I was afflicted and asked my Saviour to help me. I had faith that he would, and he answered my prayer. He always does when we ask in faith, believing."

A Subscriber, West Virginia. "I, too, want to acknowledge God's goodness to me in answering prayers. I am in great trouble now, and pray daily that he will lift the burden from me, and that I may fully trust him."

Mrs. E. C., New York. "The 'Prayer' column is such a help to all who read it. I, too, can truly say that prayer is a great help to all that put their trust in God. I was afflicted and I prayed to God for help, and he helped me."

Countess Asinelli writes from Geneva, Switzerland: "For over three years I prayed that interest might awaken in America for our relieving work in South Africa. Some friends answered little by little, but the great help for which I have prayed constantly—I mean that help for the Boer women, coming from many loving unknown friends—has come at last through you."

A Criminal Redeemed

With the death of Mr. George M. Callahan, Assistant Superintendent of the Union City Mission, Minneapolis, Minn., has been removed an effective worker from the Western mission field, and an interesting figure in the ranks of reclaimed men who become notable agents for good in their Christian lives.

Born in the slums of New York, Mr. Callahan began life as a newsboy, but gradually drifted from petty offenses to serious crimes. After eleven years spent in prison, the man went to Minneapolis, where, in a mission into which he aimlessly wandered, he was converted under the preaching of John Callahan, now the Superintendent of the Hadley Rescue Hall, New York City. The new convert was sincere in his reformation. His street preaching, though crude, possessed a quality of power which made business men and church workers to stop on the curb to listen. His immediate associate and chief at the Minneapolis Mission says: "Mr. Callahan was one of the most remarkable Christian workers I have ever known or met. He lived only to help others."

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T.C.F.

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I ***develop*** or ***reduce your figure*** to correct proportions. I teach you to stand and to walk with an ease and dignity which at once bespeak culture and refinement.

Clear Skin and a Good Figure

Every figure ***can be rounded*** out ***symmetrically*** unless bones are missing or tissues entirely wasted away, and the woman who carries from 20 to 100 pounds of ***superfluous flesh*** every time she moves has my sympathy—but she does not need to do so—and surely it is every woman's privilege and duty to keep herself attractive and pleasing.

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SUSANNA COCROFT

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Too short
Thin bust
Thin chest
Thin arms
Thin neck
Round shouldered
Superfluous flesh
Prominent hips
Protruding abdomen
Height
Weight
Do you stand correctly
Complexion
Do you walk gracefully
Weakness
Lame back
Dullness
Irritable
Nerves
Headaches
Catarrh
Dizziness
Indigestion
Constipation
Liver
Kidneys
Lungs
Heart
Throat
Colds
Rheumatism
Circulation
Blood
Is your health or figure imperfect in any way not mentioned here?
Occupation?
What is your age?
Married or Single?

Give me your full name and address, writing very clearly, please.

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Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could digest tacks. I am so happy.

Personal Instructions

Write me fully, also letting me know your faults of figure etc. I will make a personal study of your case and will let you know whether I can help you or not. Your letter will be held in strict confidence. I never publish letters without special permission, though I can send you hundreds of testimonials from women I have helped, who have given me permission to show their letters.

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Author of "Growth in Silence," "Character as Expressed in the Body," Etc.

NOTE: Miss Cocroft, as President of Physical Culture Extension Work in America, needs no further introduction.

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Questions and Answers

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N. M., Bluffton, O. Was the darkness at the crucifixion due to an eclipse of the sun?

There is no record of such eclipse that is reliable. It was more probably a miraculous darkening. If it could have been accounted for in a natural way, the centurion would not have been so much impressed by it and the accompanying phenomena.

L. E. B., Mound Ridge, Kan. 1. What is implied by the phrase, "Sowing wild oats"? 2. Does the Bible refer to the actual literal heart in such phrases as "My son, give me thy heart"?

H. C., Purdum, Neb. Has the prophecy in Ezekiel 4:3, of a city besieged from a wall of iron, ever been fulfilled?

It was not a prophecy at all, but a picture sermon. The situation was this: A number of Jewish exiles in Babylon were naturally concerned about what was happening at home in Jerusalem. There were no newspapers, and they went to Ezekiel's house to learn what he thought. He was a man of eminence and piety. Some of the exiles did not believe that Jehovah would allow the city and temple to be hurt; others thought that nothing could resist the Assyrian armies. Ezekiel believed that the city would be destroyed. To impress the conviction upon them, he made a clay model of the city and set up an iron wall before it. Perhaps he talked to them, too, but the symbol would tell the story whether he did so or not. As you know, Jerusalem was taken and the temple ourned.

1. It implies that a young man is leading a vicious life. The theory is that immorality in a young man may be excused on the ground of his youth, and that when he gets older he may clean up. It is a most mischievous theory, not justified by facts. The harvest of the wild oats sown in youth is generally sorrow, sickness and remorse. 2. No; the heart in such phrases signifies the centre of life and being. If a man gives his heart to God, he consecrates to him all his being.

V. T., Kennewick, Wash. 1. Please give me some particulars of the Tay Bridge disaster in Scotland. 2. Also tell me who publishes *Hundred Choice Selections?*

1. The bridge across the Tay River at Dundee, on Sunday, December 28, 1879, was partly destroyed by a gale while a train was passing over it. A gap of about 3,000 feet was made, and between seventy-five and ninety persons perished. 2. There are many such selections indicated by number, as, *One Hundred Choice Selections*, No 1, etc. Published by Schoonmaker.

H. F. R., Winona, Mo. 1. A preacher here declares that if, after hearing him preach four times, we do not leave our churches and join his, we are doomed to perdition. Has he any authority to say so? 2. Did David ever repent of the murder of Uriah? 3. Is it true that a real Christian cannot fall away? 4. Has there ever been a time when there was no witness for Christ? 5. Is there in the New Testament a command to keep the Sabbath?

1. Pay no heed to any preacher of that kind. It is a impotent threat that he makes. He has no authority for the statement. If he says he has, tell him to pray for deliverance from the sin of lying. 2. Yes. Read Psalm 51, which he wrote at the time, and see how deeply he grieved and repented. 3. Unhappily there are many instances of a Christian falling away. It is doubtful, however, whether one dies in his sins. God deals with him generally, and by discipline brings him to repentance. 4. Men have thought so, but probably it was not true. As in the time of Elijah, men do not see as God sees (see I. Kings 19: 14, 18). 5. No; but there are intimations that the Christian should keep holy the Lord's Day. Heb. 10: 25 is a direction to join in the religious assemblies which were held on Sunday (Acts 20: 7; I. Cor. 16: 2). The Lord's Day is not the Sabbath, which was simply a day of rest. The Lord's Day is a day of religious activity.

H. S. G., Cambridge Springs, Pa. 1. Is the moral condition of the world better to-day than it was in the century before Christ's birth? 2. Is it probable that Paul's statement: "So in Christ shall all be made alive" (I. Cor. 15: 22), will ever be verified?

1. It is incomparably better. If you read the Roman historians Tacitus, Horace, etc., and the modern historians of that period,

Continued on next page

Courtesy of "National Geographic Magazine"

The Mysterious "Death Valley," where Many Have Perished

ALTHOUGH the greater part of the West has been thoroughly explored, and the tourist, in Pullman or automobile, now crosses mountains and canyons once known only to prospector or pioneer, there are still spots that remain as forsaken as they were centuries before the white men came. Among these is the Death Valley that lies near the dividing line between Nevada and California. It got its grewsome name from the number of immigrants who were lost in its arid wastes while trying to make their way to California at the time of the "gold fever," in 1849. Every year since that time some hapless traveler has perished on the trail from thirst, heat or starvation. The bottom of the valley is a sandy plain, 115 feet below sea-level. There are but two or three springs in the region, and travelers must carry water for both themselves and horses. The heat is so intense in summer, reaching 130 degrees in the shade, that few can enter the region. Even in November, the temperature is between 80 and 90 degrees. There is but one way to become famous in Death Valley, according to Robert H. Chapman, of the United States Geological Survey, and that is to die near to a trail, so that one's remains may be found and a post put up recording the fact.

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OUR MAIL-BAG

Continued from preceding page

in what loathsome vices Rome
d Rome was the pattern of the
Paul was comparing the bless-
d from Christ with the curse
id came through Adam. He said
universal as the other, and so it
sense that Christ's death was a
tonement for the sins of the
d. Like the other Jewish theo-
laid more stress on Adam's sin
sequences than modern theo-
k the facts warrant.

.. Brevard, N. C. What is the pres-
ious condition of the Typees, a race
living on the Marquesas Islands?
ople were formerly cannibals,
eir acknowledgment, in 1842,
vereignty of France over the
hat fearful practice has been
d. The Typees are finely de-
ysically, but cruelty and feroc-
eir prevailing characteristics.
of missionaries have met with
success among them. A book
1846, by Herman Melville, the
of all South Sea romances, is a
of the author's enforced sojourn
cannibal Typees.

anchester, Okla. 1. Will you give a
ils of Madame Guyon's life? 2. What
ues I. of England really have to do
translation of the Bible into English?
me Jeanne Marie Bouvier de la
on was born in France, in 1648.
she married Jacques Guyon,
e death, in 1676, she began the
propagandism of her extreme
self-abnegation, indifference to
death, etc. Her doctrines were
d by a committee of ecclesiastics,
as imprisoned for some years in
e, but was liberated in 1702.
n 1717. 2. James I. of England
versed in religious knowledge,
the Hampton Court Conference,
palace, of which he was moder-
ch authorized the preparation
called King James' Version.

exton, N. Dak. How was Dwight L.
baptized? Was he, always after his
ion, a member of the Presbyterian
?
obable that he was baptized in
y sprinkling, as he applied for
ip to a Congregational Church,
the custom of infant baptism
The record of his application
he words, "Has been baptized."
that time about nineteen years
was a Congregationalist, and was
member of the Presbyterian

Sellersville, Pa. When and at what
was the English language adopted for
ited States?
rly settlers of the country, with
ew exceptions, were English peo-
y, of course, used their own lan-
ws and customs. The more re-
migrants, of whatever race, took
nguage they found in use here.

nada. Are such expressions as "Watch,
re, for ye know not what hour your
oth come" (Matt. 24: 42), fulfilled at
ay be used in that connection, but
they were not. Death, in the
Christian, is a going to the Lord—
t's coming to him. Christ's second
will be sudden and unexpected.
did not know when it would be
:36). His knowledge was limited.
he did know was that whenever
ed it would take the world by

West Grove, Pa. When did the first
hip cross the Atlantic? And what
e size and style of the vessel?
avannah, built in New York, a
t of 350 tons, crossed the Atlan-
9, from Savannah to Liverpool, in
x days, during eighteen of which
her paddles.

., Brooklyn, N. Y. Do the departed
now what is taking place on this
Does it speak about it in the Bible?
uestion is often asked, but all an-
e conjectural. Yet the Bible tells
he reappearance of Moses, and
. Jesus, in the parable of Dives
arus, clearly implies that in the
tate the recollection of the past
remains with us. Paul tells us that we are encompassed by "a cloud of witnesses" (Heb. 12: 1). The reasonable conclusion is that our departed friends still bear us in remembrance at least, if indeed they do not watch and sympathize with us in our trials and struggles here.

Dr. R. V. G., Pensacola, Fla. 1. What is meant by the thirteen stars on our half dollars and the red, white and blue stripes in our flag? 2. What is the meaning of *e pluribus unum* on our dollars?

1. The thirteen stars and the red, white and blue stripes, thirteen in number, stand for the thirteen colonies that declared themselves independent of the mother country in 1776. 2. "One from among many," or, literally, "one from many."

J. E. Rose, Kans. Was Solomon a negro or not? If not, what does "The Song of Solomon," chapter I., 5th and 6th verses, mean?

In the opinion of many of the best commentators, the passage has no reference to Solomon himself. Gregory Nozianzus calls the Song of Solomon a "bridal dramatic song"; Patrick calls it a "dramatic poem"; and Lowth describes it as a drama—an "epithalamium or nuptial song of a pastoral kind." Others have applied a spiritual meaning to it. A few give it a literal interpretation, as relating to the marriage of Solomon with Pharaoh's daughter or with an Israelitish woman (the Shulamite).

Miscellaneous

An Honest Inquirer, Springfield, Mass. We think you need feel no hesitation in availing yourself of the invitation of any Christian household, regardless of sex.

H. S., Moddersville, Mich. It is to be regretted that any one should impose on charity. We can hardly conceive of well-to-do people coveting what is meant for the really poor.

Inquirer, Dayton, O. The book, entitled, *Prayers for Public Worship, Private Devotion and Personal Ministry*, is published by Miss Munson, 77 Bible House, New York. Price $1.

Subscriber, Philadelphia, Pa. S. D. Gordon is the pastor of the new Old South Church, Boston, Mass. His work is very popular, and in addition to the books you mention, his latest, *Through Man to God*, commands wide notice.

Reader, Atlantic Highlands, N. J. The purchase of shares outright, as an investment, is not to be confounded with the buying of shares on margin, to sell or hold, according to which way the market jumps. The latter is simple gambling.

E. F. G., Orient, Ia. 1. If the omission was the fault of the Clerk, it should be remedied by the session without compelling you to join anew. 2. Draw the line at rude, discourteous sports, and at gambling and all immoral games. Others are all right, generally speaking. Young people must have amusement.

Reader, Missouri. The use of cigarettes stunts growth, dulls the brain, ruins the stomach, injures the heart, impoverishes the blood, and enfeebles the general system. School-children and older students who are addicted to the habit, rarely equal in intelligence those who are free from it.

MAY BE COFFEE

That Causes all the Trouble.

When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet I was so fond of it I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the old kind of coffee and began to use Postum Food Coffee, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum Food Coffee, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." Name given by Postum Co., Battle Creek, Mich. "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. All grocers.

The Greatest of Musical Inventions---the Two-Horn

DUPLEX
Phonograph On Trial

IT is the one phonograph that gives you all the sound vibrations correctly and accurately reproduced.

The Duplex gets **all** the volume of music; other phonographs get but half. Not only do you get more volume, but you get a better tone---clearer, sweeter, more like the original.

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will explain fully the superiority of **The Duplex.** Don't allow anyone to persuade you to buy any other make of phonograph without first sending for our catalogue.

The Duplex is not sold by dealers nor in stores. We are **Actual Manufacturers,** not jobbers, and sell **only direct** from **our factory** to the user, eliminating all middlemen's profits. That is why we are able to **manufacture** and **deliver** the best phonograph made for only $29.85.

Each horn is 30 in. long with 17 in. bell. Cabinet 15 in. x 14 in. x 19 in.

$29.85 Freight Prepaid

Sold through dealers for Duplex would cost $45

7 Days' FREE Trial

We allow you seven days free trial in your own home in which to decide whether you want to keep it or not. If the instrument does not make good our every claim—volume, quality, saving, satisfaction—just send it back. We'll pay freight charges both ways.

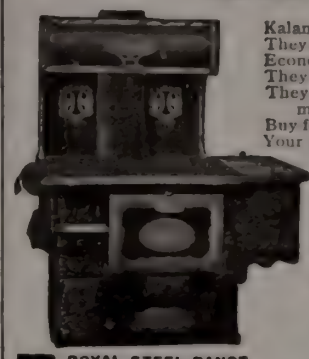
NO MONEY IN ADVANCE

If you object to sending cash, you may deposit it in trust with your banker, merchant or postmaster to be returned to you if the machine is not **satisfactory to you. You** are the only judge. As we pay the freight **both ways,** it costs you nothing to try.

Our **Free Catalogue** will interest you.

Duplex Phonograph Co., 199 Patterson St., Kalamazoo, Mich.

"A Kalamazoo Direct to You"



ROYAL STEEL RANGE
For All Kinds of fuel.

OAK STOVE HEATER,
For All Kinds of Fuel.

Kalamazoos are fuel savers,—
They last a lifetime—
Economical in all respects—
They are low in price and high in quality,—
They are easily operated and quickly set up and made ready for business,—
Buy from the actual manufacturer,—
Your money returned if everything is not exactly as represented—

You keep in your own pocket the dealers' and jobbers' profits when you buy a Kalamazoo.

WE PAY THE FREIGHT.

We want to prove to you that you cannot buy a better stove or range than the Kalamazoo, at any price.

We want to show you *how* and *why* you save from 20% to 40% in buying direct from our factory at factory prices.

If you think $5, or $10, or $40, worth saving

Send Postal for Catalogue No. 103

Examine our complete line of stoves and ranges for all kinds of fuel. Note the high quality; compare our prices with others, and then decide to buy from actual manufacturers and save all middlemen's profits. Catalog shows 267 styles and sizes for all kinds of fuel. Write now. Sold on 360 Days Approval Test.

Kalamazoo Stove Co., Manufacturers, Kalamazoo, Mich.

All Kalamazoo Cook Stoves and Ranges are fitted with patent oven thermometer which makes baking and roasting easy. All stoves blacked, polished and ready for immediate use when you receive them.

Oven Thermometer

THE LARKIN BOOTH

FOR CHURCH FAIRS **FREE**

WE will give your Church-Aid or Booth Committee complete decorations for the Larkin Booth consisting of flags, signs, streamers, crepe paper, garlands and festoons, directions, etc., also four dollars and fifty cents' worth of saleable samples—all free in connection with the Larkin Church-Aid Plan.

As much as $200.00 has been raised by a church with a Larkin Booth in a single night. Other churches are equally successful with this practical, efficient, and enjoyable way to raise church funds without extra expense to anyone. No donations or contributions to be solicited.

Churches write as follows:

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"The booth was the attraction and admiration of the day. We are pleased with your Church-Aid Plan. Every church in our vicinity is working on the Church-Aid Plan. We thank you very much for samples and booth decorations."

SEND COUPON **TODAY** AND WE WILL MAIL YOU COMPLETE INFORMATION

Larkin Co.

Church Aid Dept. BUFFALO, N. Y.

FILL IN—CUT HERE—MAIL TODAY

Larkin Co.: Please send me Application-blank No. 104 and complete information about the Larkin Booth offer.

Name _____

Street _____

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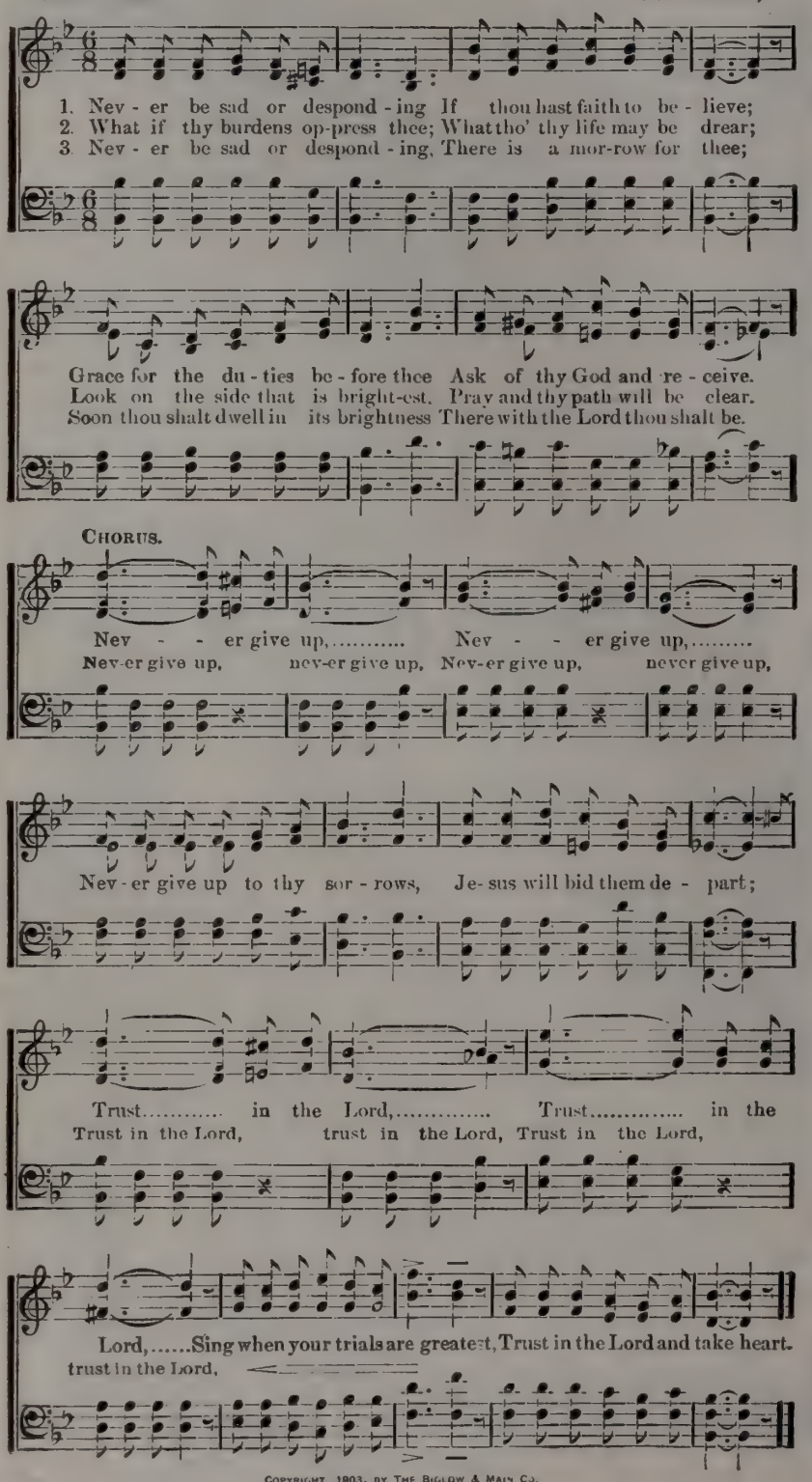
Booth _____

Never Give Up

FANNY J. CROSBY. I. ALLAN SANKEY.


1. Nev - er be sad or despond - ing If thou hast faith to be - lieve;
2. What if thy burdens op-press thee; What tho' thy life may be drear;
3. Nev - er be sad or despond - ing, There is a mor-row for thee;
Grace for the du - ties be - fore thee Ask of thy God and re - ceive.
Look on the side that is bright-est, Pray and thy path will be clear.
Soon thou shalt dwell in its brightness There with the Lord thou shalt be.
CHORUS.
Nev - - er give up,..... Nev - - er give up,.....
Nev-er give up, nev-er give up, Nev-er give up, never give up,
Nev - er give up to thy sor - rows, Je-sus will bid them de - part;
Trust..... in the Lord,..... Trust..... in the
Trust in the Lord, trust in the Lord, Trust in the Lord,
Lord,.....Sing when your trials are greatest, Trust in the Lord and take heart.
trust in the Lord,

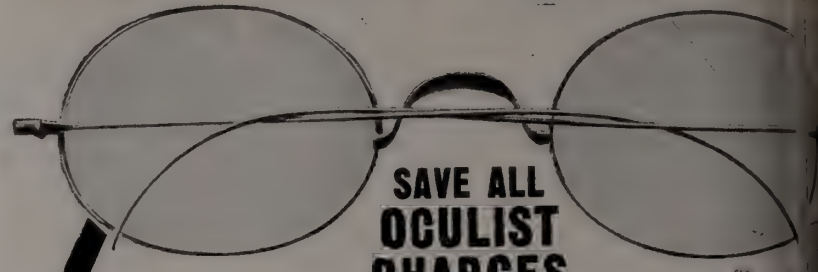
COPYRIGHT, 1903, BY THE BIGLOW & MAIN CO.

A Famous Gospel Hymn

"Never Give Up" has been called the keynote of the Gipsy Smith revival meetings. It has been an inspiration to hundreds, and has caught the ears and the hearts of the people as few tunes in recent years have done.

GET YOUR GLASSES AT WHOLESALE PRICES

SATISFACTION GUARANTEED



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With the Ocularscope, my latest invention, you can determine for yourself the exact lenses needed to correct your defective eyesight, giving you a clear and satisfactory definition in every case. We know so well what it will do for you that we want every CHRISTIAN HERALD reader to write us to-day for the

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AN INVALUABLE INSTRUMENT FOR EVERY HOUSEHOLD

The Ocularscope is the only scientific instrument that will enable you to t your eyes correctly in your own home and save you the oculist expense.

In connection with this great offer we will send you our latest illustra catalog of every kind of spectacles and eye glasses made to select from.

Glasses direct from our factory to you at factory prices.

Saves You All Dealers Profits

Our house is fully established and endorsed by thousands of business and pr fessional men and women throughout the United States and i Europe, who have worn our glasses with absolute satisfaction.

Write to-day for the Ocularscope, mailed free with test instructions and complete catalog.

A. J. SHELLMAN, Inventor of the Ocularscope and Originator of the System of Fitting Glasses by Mail.

Grand Rapids Wholesale Opticians

600 HOUSEMAN BUILDING

GRAND RAPIDS, MICH.

An Odd Wager on Potatoes

MRS. ADELINE B. HOUSE, of the Industrial Home Farm, Salonica, Turkey, sends us this quaint anecdote.

It is only right to say that potatoes are a comparatively new vegetable in some parts of the country. Many Bulgarians are good farmers and gardeners.

My friend came upon a villager one day planting potatoes. Into each hole he dug he would put about as many potatoes as would fill a Turkish fez.

"That is not the way, let me show you how," said the Austrian, taking a knife from his pocket, and cutting a potato into pieces.

"Oh, go away!" cried the villager. "Do you suppose you can get potatoes if you cut up the seed? Go away from here I tell you!" But this would-be helper was not so easily discouraged.

"Now, brother," he said, "let me tell you something. You plant a few rows of potatoes as you know how, and I will plant as many rows my way. Then when they are ripe we will each of us dig up three hills and weigh them. If your hills weigh most, I will give you fifty okes, but if my hills weigh most, you are to give me fifty okes."

The villager thought that a safe bargain, so he agreed, and each man moistened his thumb with his lips and they pressed them together to seal the compact, and make sure that neither should go back on his bargain.

At last the day came for the trial. The priest and most of the village gathered around the potato patch to see the result. The Austrian was the first to dig up one of his hills and out came some fine, big potatoes. His companion laughed.

"Ah, you have put them into the hill! Now that is not fair."

"No," his friend said, "but I will tell you what we will do. You shall dig up three of my hills where you like, and I will dig up three of yours." So that was decided upon, with the result that the Austrian's hills were much the heavier.

"You were right," the villager acknowledged, "but," he added, whispering in the other man's ear, "I will give you 100 okes, but don't tell the secret to any one else."

THE "COWBOY PREACHER"

MANY readers of this journal will remember the Rev. Frederic Baylis, better known as the "Cowboy Preacher," whose work has been occasionally referred to in these columns. Mr. Baylis writes that he is building a new church at Holder, Ill., a neat little structure, but lacking a bell, and also pulpit furniture. He will be glad to communicate with any one who feels interested in the subject, and who may be disposed to help this struggling church.

Don't Be a Soap-Slave!

DO you know that it's *soap* that piles up your household labors doubles your duties?

Not because of what it *does*, but because of what it *doesn't d*

For, with soap alone, home-purity depends on *your* efforts, a not upon its meager help.

Mere soap is so powerless—so totally unnecessary—for household use, that it is a wonder any thinking woman will continue to pestered by it.

GOLD DUST

is soap "with its working clothes on"—good, honest, vegetable-oil soa ground fine and blended with other purifying materials—a smoo golden powder that vigorously and thoroughly cleanses, without taxi your strength, and with no injury to garments or fine woodwork.

No soap, borax, soda, ammonia, naphtha, kerosene or other foreign ingredient needed with GOLD DUST

Gold Dust dissolves quickly in hot or cold, hard or soft water—becomes "liquid muscle," rich, cleansing, purifying suds, almost in an instant.

For washing clothes and dishes, scrubbing floors, cleaning woodwork, oil cloth, silverware and tinware, polishing brasswork, cleaning bath room pipes, refrigerators, etc., softening hard water and making the finest soft soap.

Made by
The N. K. Fairbank Company—Chicago
Makers of Fairy Soap

"Let the GOLD DUST Twins do your work"

nts a Responsibility*

R position in the Church should never be a matter of ambition, or envy, or jealousy, but each should or to the utmost of his power to do at lies within his power and opportunity.

So much Paul implies in the passage associated with the topic. His ion is one of solidarity. He regards the Church as Christ's body, and is readers to be concerned about its ment and perfection, rather than heir own part in it. The evangelist to lament that he is not a prophet, stor that he is not an apostle, but to rejoice that he has a work to do at his work is part of the great Each work is needed and each be honored in the Church, as it fulpurpose of God. If all Christ's servere of one kind, and all had the pecial talent, there would be many of the Church's need unattended to. have various talents in order that Church may be completely served. If man was a preacher, where would dience be? If the whole Church ingers, who would do the preaching aching? One must not be envious ther's gifts, but each see that his ft is developed and applied to the ling of the Church.

important consideration and the one requently overlooked, is that every s some gift which God has intrusted for his service. How many there ose powers are devoted to the serv- the world and of self instead of to It is nothing short of a robbery to e him of the service. One sometimes rs that the talents that he has given t withdrawn, when they are wrongly yed. God has the first claim upon it must displease him exceedingly the powers that would fit us to serve ple, and were given for that purpose, d to the service of his enemies. The will certainly come when an account- required, and when a strict demand le as to the use we have made of our l.

ives Easy and Hard†

SY and hard are terms which, when applied to life, are liable to mislead. A man that goes to the rtory, penitentiary and the scaffold, intervals of liberty, in which the of a policeman spoils all enjoyment, easy life. Again, a noble soul sured by uncongenial people, harassed nptation, agonized by the cravings of and imperious appetites, yet resolute ist them, a soul ridiculed, abused and derstood, has no easy life. Both lives ard, but with what a difference! The nary toiling in a heathen land, far from friends and country, suspected metimes hated by the people he has to save, has no easy life. A man of deeds, a man called to great service, has promise of ease, and if he looks over history, he will see that such as he have never had peace or rest. , David, Isaiah, Jeremiah, Daniel ves of harass, with continual risk of a t death. Read the long list of Paul's hips and perils in II. Corinthians 11:

Modern heroes of the faith have rly suffered. Luther, Savonarola, iffe, Knox, Cromwell and a host of s took their pay in this way, and d in it. Their lives are hard, but not rd as the transgressor endures. They their faith to support them; he is ious that he is flinging his life away, leasures end in satiety, and his mis- bring vengeance upon him, either by le or by the hand of an enemy.

e choice a young man has to make is between the easy and the hard, but en the good and the bad. He canscape hardship. Even the lazy, in- t life is not free from pain and ness, and the active sinner is sure to . The choice lies between hardship red in work that ennobles, in work God approves, and hardship incurred e service of sin, which has no hope or lation in it. Let no one dream that by sing a self-indulgent life of pleasure ill find ease and peace; he will come at the last to hate his life, and to loathe the joys that no longer gratify him. The case that comes from a conscience at peace is the only ease worth having. At the last he will be able to say with satisfaction, I have fought a good fight; I have kept the faith.

*Topic of the Epworth League for February 17 "divine purpose for man." Eph. 4: 11-16; 12: 1, 2; Eph. 5: 26, 27.

†Topic of the Christian Endeavor Society for 17. II. Timothy 2: 1-13.

The Satisfied Soul

LONG have I sought substantial joy,
Among the scenes of earth,
In youthful pleasures, light and gay,
Hilarity and mirth.
I quaffed the streams that earth sent forth,
To cheer the sons of men,
But found them bitter to my taste,
And yielding only pain.

I plucked and ate the blushing fruit,
That in earth's garden grew,
But neither did they satisfy
Though pleasant to my view.
I sought some flower of earthly growth,
That would not fade away,
But found, alas! that all alike,
Were subject to decay.

In friendship then I thought to find
True pleasure unalloyed;
But disappointment, with his wand
Touched, and my bliss destroyed.
For death stole noiseless on their track,
And broke each tender tie,
Thus calling me to seek that bliss,
Which comes from God on high.

I humbly knelt before his throne
And asked him to reveal,
Where I might find unfading joy,
For He alone could tell.
He pointed to a lowly vine,
That grew hard by his throne,
A branch of which reached down to earth,
Though by the world unknown.

He bade me taste its luscious fruit,
I ate; was satisfied,
And found it gave more real joy
Than aught else I had tried.
He led me to a little well;
I drank; it quenched my thirst,
And wondering much from whence it flowed,
Saw from his throne it burst.

REV. A. D. LAUGHLIN.

Called Higher

Miss Kate Drinnin died in Wyoming, Ill., on the 14th of December, 1906, aged 25 years. She was a bright and cheerful exponent of the Christian life, and has gone where pain and sorrow are no more.

Mr. Ambrose L. Thomas died at Chicago, Ill., on November 10, aged 55 years. His associates testify appreciatively to the "loyalty, integrity and unswerving devotion to honorable policy in business" which their dead leader manifested, and, with his family, testify to the great respect and love in which Mr. Thomas was held.

Mrs. Maria A. Bell, passed peacefully from this life at her home in Waynesville, Ill., on July 22, 1906, in her 81st year. She was all her life an earnest worker in the cause of her Master, and her home was a Bethel where praise and prayer were a daily custom and delight. It was her joy that she lived to see her four children converted and united with the church of God.

Mrs. Mary Adams Sharick died at Seattle, Wash., March 12, 1906, aged 83 years. A "shut-in" for three years—a crippled invalid for sixteen years, she spent every moment of her waking hours when freedom from suffering would permit, in active work for somebody, piecing with her own tired hands nearly twenty quilts for a nearby orphan asylum. Her last words were, "I have just been called—ask that I may be found worthy to enter into the glorious kingdom."

Mrs. Eunice W. Lewis entered into rest on July 8, in Woodville, Miss., in her 94th year. A native of New England, she had, during her married life of 70 years, impressed herself for good upon the history of Woodville. Identified with the Methodist Church, she was a leader in its many interests, and the halo of Christian love surrounded her daily life. "Grandma Lewis," as she was known far and wide, has laid down her eventful and honorable life on earth; but she has taken it up in the glorified presence of God.

EVERY OUNCE OF

Duffy's Apple Juice

Contains the Juice of Two Ripe Apples

LIBERAL OFFER TO THE CLERGY

In order to introduce the greatest temperance beverage to temperance people the AMERICAN FRUIT PRODUCT COMPANY has decided on a very liberal plan, and will send to every regularly ordained minister of the Gospel who is now pastor of a congregation, a bottle of DUFFY'S 1842 APPLE JUICE, which is the pure juice of the apple.

It is non-alcoholic, sterilized and effervescent, and free from all preservatives.

It is a food and tonic for the entire family, and if used regularly no medicine will be required as it drives the uric acid and impurities out of the blood, and keeps the system in a healthy condition.

Simply write to the AMERICAN FRUIT PRODUCT COMPANY WHITE STREET ROCHESTER, N. Y., state name of church you are pastor of, and a full size bottle of DUFFY'S APPLE JUICE will be sent you free, express prepaid.

We do this knowing that every minister of the Gospel is anxious to find a pure, wholesome, non-intoxicant non-alcoholic beverage which he can safely recommend to the members of his congregation.

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Peter Moller's Cod Liver Oil

Is just pure cod liver oil—free from disguise, because none is needed. It is the *impurity* or *adulteration* in cod liver oil that makes it offensive to taste and smell. The purity of Moller's Oil makes it

Free from Taste or Odor

It is this purity that makes Moller's Oil so digestible and without that nauseous "repeat."

The genuine is sold *only* in flat, oval bottles, imported from Norway, bearing the name of

Schieffelin & Company, New York
SOLE AGENTS

Ask dealer for it.

Trade Mark.

Makes blacking a stove a pleasure. Easily applied, safe--clean--economical--goes twice as far as other polishes.

FREE SAMPLE. *Address Dept. D*
Lamont, Corliss & Co., Agents, 78 Hudson St., New York

SEEDS of the **Burpee-Quality** cost but little more than the usual kind, but are worth much more! To convince you that this is true, let us have a talk together. We have spent months of labor and thousands of dollars on

The BEST SEED CATALOG we have ever issued.

It is a **Book of 200 pages** with new half-tone illustrations from photographs. Shall we mail you a copy? It will cost you nothing, if you will kindly give a fair hearing to our claims for your patronage. **Write TO-DAY!**

W. ATLEE BURPEE & CO., Seed Growers, PHILADELPHIA, PA.

I Am the Paint Man

2 Full Gallons Free to Try—6 Months Time to Pay

I Guarantee Freight Charges.

O. L. Chase
St. Louis, Mo.

I AM the paint man.

I have a *new* way of manufacturing and selling paints. It's unique—*it's better*. It revolutionized the paint business of this country last year.

Before my plan was invented paint was sold in two ways — either ready-mixed or the ingredients were bought and mixed by the painter. Ready-mixed paint settles on the shelves, forming a sediment at the bottom of the can. The chemical action in ready-mixed paint, when standing in oil, eats the life out of the oil. The *oil* is the very life of all paints.

Paint made by the painter cannot be properly made on account of lack of the heavy mixing machine.

My paint is *unlike* any other paint in the world. It is ready to use, but not ready-mixed.

My paint is made to order after each order is received, packed in hermetically sealed cans with the very day it is made stamped on each can by my factory inspector.

I ship my thick pigment, which is double strength, freshly ground, in separate cans, and in another can, I ship the pure, old process Linseed Oil—the kind you used to buy years ago. Any child can stir them together.

I sell my paint direct from my factory to user you pay no dealer or middleman profits.

My $100.00 Cash Guarantee

I guarantee, under $100 Cash Forfeit, that the paint I am offering you does not contain water, benzine, whiting, or barytes—and that my Oilo is pure, old-fashioned linseed oil and contains absolutely no foreign substance whatever.

I guarantee the freight on six gallons or over.

My paint is so good that I make this wonderfully fair test offer:

When you receive your shipment of paint, you can use *two full gallons*—that will cover 600 square feet of wall—two coats.

If, after you have used that much of my paint, you are not perfectly satisfied with it in every detail, *you can return* the remainder of your order and the two gallons will not cost you one *penny*.

No other paint manufacturer ever made such a liberal offer.

It is because I manufacture the finest paint, put up in the best way, that I can make this offer.

I go even further. I sell all of my paint on *six months' time*, if desired.

This gives you an opportunity to paint your buildings when they need it, and pay for the paint at your convenience.

Back of my paint stands my Eight-Year officially signed, iron-clad Guarantee.

For further particulars regarding my plan of selling, and complete color card of all colors, send a postal to O. L. Chase, St. Louis, Mo. I will send my paint book—the most complete book of its kind ever published—absolutely free. Also my instruction book entitled "This Little Book Tells How to Paint" and copy of my 8-year guarantee.

O. L. CHASE, *The Paint Man.*
Dept. 8 St. Louis, Mo.

NOTE—My 8 Year Guarantee Backed by $50,000 Bond.

"Stunted lamp-light"—smoky chimney, poor draught, imperfect fit, cracking chimney, clouded glass—why do people put up with this when *good* lamp-light is the best light to read by?

I make and put my name—MACBETH—on lamp-chimneys that are clear as crystal, never break from heat, and fit perfectly.

MACBETH lamp-chimneys give lamps new life.

Let me send you my Index to tell you how to get the right chimney for your lamp; it's free.

Address, MACBETH, Pittsburgh.

New Sure Hatch Book

A new book, written to help MAKE POULTRY PAY BETTER

Off the press only a few days and already the talk of the poultry world. Has 102 large pages, with a wealth of illustrations. Filled to the brim with valuable information drawn from actual experience. Easy to read and understand. Tells all about the famous

SURE HATCH INCUBATOR

How it is built; how it runs itself and pays for itself with one hatch! Sold under 5-year Guarantee, freight prepaid, for the low Sure Hatch prices. Must do the work for you or we take it back at our expense. 110,000 in use, giving satisfaction.

Write today for the new free Sure Hatch Book. Read it before you buy an incubator at any price.

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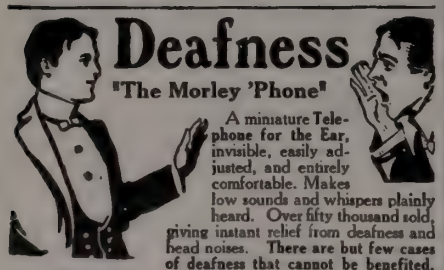

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A miniature Telephone for the Ear, invisible, easily adjusted, and entirely comfortable. Makes low sounds and whispers plainly heard. Over fifty thousand sold, giving instant relief from deafness and head noises. There are but few cases of deafness that cannot be benefited.

Write for booklet and testimonials.

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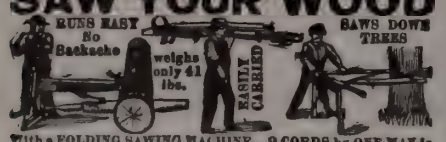

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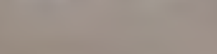

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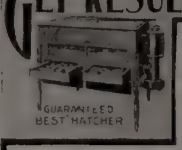

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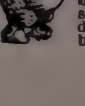

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Distrust of God

BY MRS. M. BAXTER

"Abram went up out of Egypt, he and his wife, and all ...ad, and Lot with him," he "was ... in cattle and in silver and in ... But these riches were not those ... God had spoken in his promise. ...ake thy name great" was the ...but by reason of his prevarica... ...aham's name was not great in ... "Thou shalt be a blessing" was ...ded where Abraham's want of ...ust have rendered it impossible ...o speak with power about the ...d living, and holy God. Oh, let ...e of any trifling with the truth, or ...inconsistency which may shut our ...and make it impossible to witness ...ee heart for the God of our salva... ...confessed sin of any kind, though ... in a word or a passing feeling, ... our wings, so that we cannot be ... God or with man until it is con... ...forgiven, and cleansed by the ... Christ.

...am built no altar in Egypt. It ... in communion with God that he ... and of promise. Distrust of him ...e stratagem of denying his rela... ...to his wife. All this was human, ...reign to the life of faith which ...pirit had begun in him. But "he ... his journeys from the south even ...el, unto the place where his tent ...fen at the beginning, between ...and Hai, unto the place of the ...ich he had made there at the first: ...e Abram called on the name of ...d." This teaches us a great les... ...hen there is any departure from ...ere must be a coming back to the ...ace where we were, before there ...any progress. This is humbling, ... how salutary, to our proud and ...n natural hearts!

...y sin after conversion is treachery ...the knowledge of God which we ... We know he is on our side; we ...e has undertaken our cause, and if ... it is because we are untrue to ...e know of him, and thus there ...e the coming back to the spot ...ve deviated from the straight line. ...ine eyes look straight on, and let ...elids look straight before thee. . . . ...t to the right hand nor to the left" ...4: 25-27). But when we have ...to the right hand or to the left, the ...medy is to retrace our steps until ...e into the straight path again. ...is no short cut by which we may ...the road without humiliation. But ...turned to the land to which God ...led him, and to the sacrifice typi... ...he blood which cleanseth from all ...estrangement between Abraham ...s God was at an end; he "called ...e name of the Lord."

...aham was called upon to undergo a ... separation from his kindred. We ...Lot also, who went with Abraham, ...ocks, and herds, and tents. And ...d was not able to bear them, that ...ight dwell together; for their sub... ... was so great that they could not ...ogether."

...our own day the sin of disunion ... God's people is hindering the ...ss of truth in every land. There is ...en death in our churches; and they ...re raised up of God to witness to his ...and to be winners of souls, instead ...aining in the churches, where they ...sconstrued and despised, but where ...at the same time, are bearing the ... burden, and receiving the educa... ...f humility and of suffering which ...souls must undergo, take the easier ...f separating themselves, making a ...church of such as understand and ...ciate them, and so foster the spirit ...ision. And thus it happens that in ...a town there are children of God of ...ent parties, who will not so much as ...ogether in the same prayer-meetings, and the prayer of the Lord Jesus receives no "Amen" from their hearts, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me" (John 17: 21).

It was Abraham who first regarded contention as intolerable. He "said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren."

An Active Pastor's New Field

THE Wesleyan Academy at Wilbraham, Mass., one of the old and esteemed institutions of Methodism in New England, is to have a new principal in the person of the Rev. Charles M. Melden, D.D., at present pastor of the most important church in the New England Southern Conference. Dr. Melden, in addition to his varied experiences as a clergyman, is exceptionally qualified for his future work by having, for some years, successfully acted as the principal of Clark University, Atlanta, Ga. The four years of his Providence pastorate have been productive of much progress in the church he served, and he has come to be regarded as a moving spirit in the religious life of the city. Before the departure, in April, of Dr. Melden and his family, his people are planning an appropriate celebration of the clearing off of their debt under his ministry.

A BRAINY CHILD

Wise Mother Proves the Value of Grape-Nuts in Rearing Children.

There is no surer test of real knowledge than the personal test; observation with our own eyes and other senses.

"Having been raised to believe that one could not exist without meat, hot biscuit and coffee for breakfast, I was skeptical at first about the value of Grape-Nuts.

But our little girl as well as myself had indigestion all the time and I could not understand why.

"About five years ago, attracted by the advertisements concerning Grape-Nuts, I decided to try some to see whether it would afford nourishment like meat, etc. I was worried about our little girl.

"In a short time after changing from heavy food at breakfast and supper to Grape-Nuts, she had no more headache, put on flesh and now, after five years of this way of living, at the age of ten she is 4 feet high, weighs 81 lbs., is in the 5th grade and in every way is a fine brainy child.

"Our boy 5 years old, has been raised on Grape-Nuts, eats it for two meals each day, is very large for his age and fine looking." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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One (1) Ton Cheapest Black Coal

(A DOCTOR'S PRESCRIPTION GUARANTEED AS A SURE CURE FOR COLD HOUSES AND BIG COAL BILLS)

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Peck-Williamson Underfeed Furnace
Saves 1-2 to 2-3 on Coal Bills

It is upon the cornerstone of a wealth of testimony to this saving truth that we have built and are operating *the largest furnace plant* in the world. Every Underfeed Furnace sold has been in effect a *first-class salesman for us.* The Underfeed, with all the fire on top, consumes smoke and gases, wasted in all other furnaces, and gets as much heat out of cheap slack and low grade coal as highest grade anthracite will yield. *The difference in coal represents net profit to you.*

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SOMETHING'S HAPPENED! SOMETHING MISSING SOMETHING KILLED!

READERS LISTEN SHARP, DON'T MISS—BEST THING EVER HAPPENED!
Hundred years coming, here at last full grown—so startling will say it's impossible—but wait, don't worry. LADIES, THERE'S NO MORE WASH DAY! IT'S DEAD! LAID AWAY! WIPED OUT FOREVER.

Washing machine swallows wash boards.

The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—cut so much **wash day's all over, changed**—there's **new way** cleaning clothes—different from anything known—new principles, ideas, methods, **NEW EVERYTHING.** Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—**no rubbing, squeezing, pounding, packing, pressing,** no injury—**no drudgery**—that's past. **Good-by wash boards, washing machines, laundries**—throw them away—the **EASY WAY** is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—ruining health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than to get a simple meal. **That glorious day has come.** The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, it's drudgery, long hours, hard work—backache—a day no woman forgets. **Invention that killed wash day named EASY WAY**—name tells whole story—**easy** on clothes—**easy** used—kept clean—handled—**easy** on women—makes washing **easy**—**easy** to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no spirits, yet works in darkness. **OPERATED ON STOVE**—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All iron and steel—always ready—**sets away on shelf.** Entirely unlike old methods. **Verily, wash day is dead**—**EASY WAY settled that**—woman's joy, satisfaction, their God-send. **Less than an hour** cleans washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time **without rubbing, squeezing, packing, pressing**—without chemicals to injure goods. Saves **52 days drudgery** yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises all—sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it.

Throw them away.

Blessing the Inventor.

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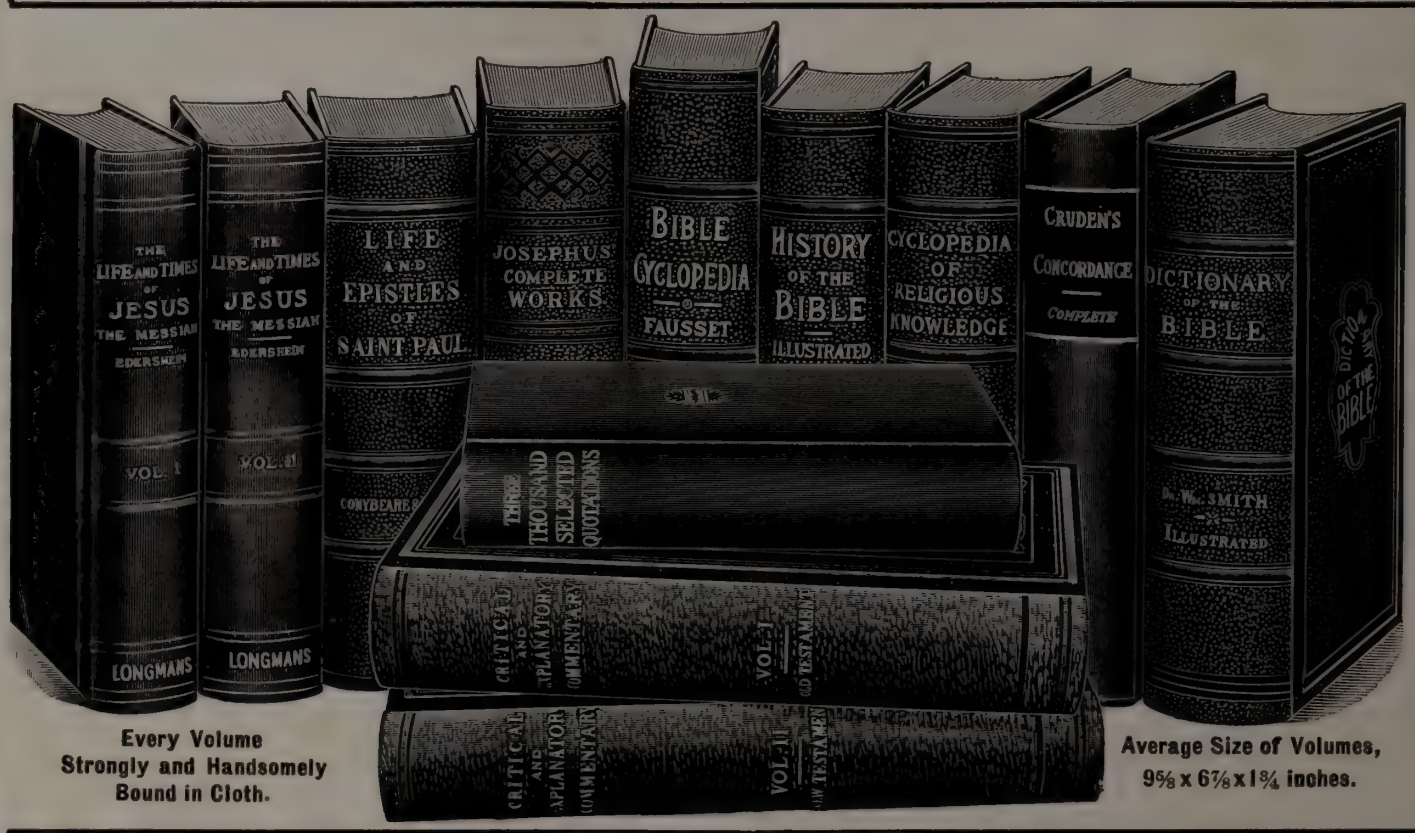

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CHRISTIAN HERALD

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New York, February 13, 1907

VOLUME 30 — NUMBER 7
OFFICES: BIBLE HOUSE, NEW YORK

See Page 136

Starving Russian Peasants Selling their Children in the Famine Provinces

Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

Reader, Sioux Falls. Who was the first Colonial Governor of Rhode Island?

William Coddington, Governor of Portsmouth. He took office March 1, 1630. The several towns or districts had their own governors at first. About 1654, the four towns united and elected Nicholas Easton as President under the patent. The first governor under the royal charter was Benedict Arnold, not to be confused with the general of the Revolution.

S. M. T., Lakewood, N. J. Is it true, as I heard a Baptist minister assert recently, that there never was such a person as Abraham? Could he have been a fictitious character?

It is rather late to make such an assertion, and it is almost as difficult to prove the reality of Abraham's character as it is for your friend to prove his assertion. All the facts that we know and the inferences we are entitled to draw from history tend to confirm the Biblical narrative. The recently discovered tablets mention certain kings that are enumerated in the fourteenth chapter of Genesis which such men as your friend were loudly declaring a few years ago were fictitious, and letters from those kings have been found. It would not surprise us if, as the work of deciphering the tablets proceeds, the name of Abraham should be found and his existence proved beyond a doubt.

A. B., Madison, N. Y. Why is the short deck at the front of a ship called the forecastle?

During the middle ages, and down to the end of the seventeenth century, this part of the ship was built higher by a deck or two than the main part, and used as the station for archers and crossbowmen in a sea fight, hence the name. Sometimes it had wooden turrets, giving it much the appearance of a castle.

J. B. McG., Maine, N. Y. Your answer about the unpardonable sin seems to me incorrect. The Pharisees made no charge against the Holy Spirit.

If you will read the context of the passage relating to it (Matt. 12 : 24-32), you will see the grounds on which our answer was based. We believe that the sin is the attributing to devilish power the work done by the Holy Spirit. We are unable in the face of the written words to arrive at any other conclusion, and we have the support of some of the most learned scholars.

A. B. B., Saratoga Springs, N. Y. 1. Thirty-five years ago the population of the world was said to be about 1,350,000,000. Has the number greatly increased? 2. What is the greatest depth of water in the oceans?

1. It is now about 1,500,000,000. 2. The greatest depth of the Atlantic is 27,366 feet; of the Pacific, 30,000; of the Indian Ocean, 18,582; Southern Ocean, 25,200; Arctic Ocean 9,000.

A. J. B., New York City. Are not the paintings of God and Christ that we see in art galleries and some churches direct violations of the second commandment?

It has long been a subject of debate what the second commandment forbids. The common view is that it forbade the Hebrews making a graven image, a sculpture, or representation for the purpose of worship; but that it did not forbid them making such things for any other purpose. In proof of this we are reminded that Moses made cherubim to be placed on the ark, also that later he made a brazen serpent. On the other hand, some scholars say that the commandment forbade painting or sculpture for any purpose, and, in support of the view, they point out that Jews have excelled as musicians, poets, and orators, but they have not produced great sculptors or painters. The paintings of God are objectionable, because they indicate a crude idea of the infinite and all-pervading Spirit.

C. J., Hadley, Mass. What is the Charles' Wain mentioned in Tennyson's "May Queen"?

It is a popular name for the constellation of Ursa Major, "the Great Bear." It is also called the "Butcher's Cleaver."

D. D., Edgeley, N. Dak.; Constant Reader, Jackson, Pa., and others. Was Jesus anointed more than once? If not, which of the evangelists gives the correct account of the incident?

This question has long been a matter of dispute. Some authorities believe that there were three anointings, but modern scholars think there were only two. Very few believe that there was only one. The general opinion is that Luke's account is of a totally different incident from that described by the other three. Luke places the incident in Galilee; the others at Bethany, near Jerusalem. Luke specifies a sinful woman, while John says it was Mary, the sister of Martha. Simon in Luke's account is represented as a Pharisee, and wonders that Jesus let the woman touch him. In the other accounts Simon is a leper, to whom Christ's words given in Luke would not apply, nor would there be surprise at Mary's touching him. In Luke's account the motive is gratitude and love, while in the others it is a foresight of Christ's burial. The two incidents appear for these and other reasons to be different, and the three evangelists are practically in accord, while Luke gives an entirely different account relating to a different incident.

H. C., Utica, N. Y. When will the Senate vote on the resolution declaring Senator Smoot not entitled to his seat in the Senate?

It is reported from Washington that the vote will be taken on the afternoon of Wednesday, Feb. 20.

S. Y., Freeport, Ill. Were the days of creation each a revolution of the earth on the solar orbit? If so, what was the length of each? Did the animals of the fifth day perish before man was made on the sixth day?

If the day represented a revolution of the earth around the sun, it would necessarily be a year in length, unless the earth traveled at a different rate then from now. There is no statement as to the disappearance of the animals. We cannot add to the record which describes the creation of animals as having taken place on specified days. Of the Biblical account nothing more can be said than is stated there. There has been no supplementary account of details.

Reader, Glastonbury, Conn. 1. Of what is papier-mache composed? 2. What is the proper pronunciation of the word? 3. How long has it been manufactured?

1. It is made of paper pulp, combined with gum, and sometimes with china clay. 2. Pap-ya-ma-sha. 3. Since about 1740.

W. E. J., Lebanon, Tenn. 1. When was the Tehuantepec Railroad completed, by whom was it built, and what is its length? 2. Will it be a serious competitor with the Panama Canal?

A railroad across the Isthmus of Tehuantepec was completed by the Mexican Government in 1894, and recently large sums have been expended upon it in order to bring it up to the needs of a great traffic. The least width of the Isthmus from Coalzacoalcos to the head of the Sago Superior is 120 miles. This railroad will probably not greatly affect the traffic of the Panama Canal.

F. M., Petersburg, Ohio. 1. What became of Zaccheus, the publican, after he was converted? 2. Please give me Harper Brothers' address.

1. We have no information concerning Zaccheus, except that contained in the New Testament. 2. Harper & Bros., publishers, 325 Pearl Street, New York City.

R. C. R., Monta Villa, Ore. Will you please give me a little of the history of Frances Ridley Havergal?

Frances Ridley Havergal was born at Astley, Worcestershire, England, December 14, 1836; died at Swansea, Wales, June 3, 1879. She was the daughter of an English clergyman, and was herself the author of many devotional poems, which, after her death, were collected and published in two volumes. Her sister has published *Memorials of Frances Ridley Havergal.*

R. B., Brooklyn, N. Y. When was paper money first issued in America?

It was first issued in the colonies by Massachusetts in 1690.

B. E. S., Providence, R. I. Who is the author of the "Battle Hymn of the Republic"?

Mrs. Julia Ward Howe. Lying in t near neighborhood of the camp beyo Washington, during a critical period the Civil War, she was unable to sleep o night. In the darkness the lines of t "Battle Hymn" shaped themselves in h mind, and in the dark she roughly jott down the lines.

Kansas Reader. To what State does Block Islan to the east of Long Island, N. Y., belong?

It is part of the territory of the State Rhode Island.

F. E. C., Salem, Ky. Did not the rejection of t Apocrypha violate the command in Rev. 22: with its warning, that God would take aw the part of any man from the book of life w took anything from the Bible?

That warning is generally understood applying to the book of Revelation onl It is not by any means sure that Revel tion was the latest written of the book Whole books may have been added afte wards. If you read the Apocrypha yo will see that the books are of a differe order from the books of the Bible, an that they were wisely omitted.

E. C. S., East Enosburg, Vt. What is the prop definition of the word demit?

The noun demit is used for a letter dismissal; "specifically, a recommendatio given to a person removing from one M sonic lodge to another." Demit, the verb means to give up, "lay down, or resign a appointment, dismiss. Sometimes to hun ble." It is not in common use.

Miscellaneous

M. McC. No one has yet reached the Sout Pole.

Reader, West Philadelphia, Pa. Address Past Charles Wagner, Mission Chapel, Paris, France.

M. G. H., Philadelphia. You can get Goethe works from Ammon & Mackel, 80 Chambers Stree New York City.

Student, Atlanta, Ga. According to the late statistics there are now in the foreign field a American missionories: Africa, 1,000; China, 3,27 Japan, 593; India, 4,731; Palestine and Syria, 327 Morocco, 76; Mexico, 187.

Olivia C., Cainsville, Mo. 1. Sickness and diseas may be inherited, contracted accidentally o brought upon us by wilful violation of the laws o nature, which are God's laws. Do not let you self be persuaded otherwise. 2. The destitut poor in New York are buried in Potters Field, th pauper burying-ground.

The President and the Chinese Famine

(COPY)

DEPARTMENT OF STATE
WASHINGTON

February 1, 1907.

Dear Doctor Klopsch:

The President has asked me to say to you that he is much interested in your work to raise funds for the sufferers by the present dreadful famine in China. He hopes that you will meet the same success that you have had in similar appeals to the humanity and liberality of our people.

As a contribution to the fund he has handed me his check for $100, which I enclose, together with a similar check of my own. With best wishes, I am,

Very sincerely yours,
(signed) ELIHU ROOT.

Dr. Louis Klopsch,
The Christian Herald, New York City.

The Late Henry Martyn Field

It was with a feeling of profound regre that the Christian world heard of th death last month, of Rev. Henry Martyn Field, minister, editor and author He belonged to the famous Field family o Massachusetts, his brothers being Davi Dudley Field, law reformer; Cyrus W Field, who laid the Atlantic cable, and Judge Stephen Field, who sat on the bench of the Supreme Court of the United State for thirty-four and a-half years. He wa born in Stockbridge, Mass., in 1822, and always considered it his home, though his literary and religious work took him fo years to other parts of the country and t Europe. He was in Ireland during the famine and in Paris during the Revolution of 1884.

After holding pastorates in St. Louis, and Springfield, Mass., he came to New York, in 1854, and became editor of the *Evangelist*, a position he held for forty-four years. He was a clergyman of the Presbyterian Church, but his friends and readers were numbered among the members of all denominations. He traveled much, and his published works on European and Asiatic countries are considered as standard, and make a long list. He wrote the lives of Cyrus and David Field, and it was his ambition to write some time the life of Judge Field. He was a man of quiet tastes, and made his fame purely on the merit of his literary work.

NEW YORK, FEBRUARY 13, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Town of Pungo Adongo and the Conglomerate Rocks

Missionary Withey Translating the Scriptures

The Mission Farm at Quiongua

IN THE ANGOLA HIGHLANDS

The Busy Life of a Missionary, and the Founding of a Model Mission Station in the African Wilderness

HEN David Livingstone, the great missionary and pioneer explorer in Africa, made his long journey from nti to Loanda, in Angola, Portuguese Africa, in 1858, his track through hen unknown territory ran back of the very spot e now stands the mission station of the Methodist opal Mission. This station is near to the remark- Pungo Andongo range of conglomerate rocks ibed by Livingstone. He recorded in his journal when passing through egion he was favorably ssed with the country the intelligence of the le. He also recorded elief that "the Church d would yet bear fruit g them."

r station, which is called e natives *Quiongoa* (or *gua*), is on an eminence y 3,000 feet above the in the midst of a valley mountains in view about niles away in every di- on. The aspect of the try differs greatly accord- o the time of year. Jan- is the pleasantest time, e interval between the and latter rains, when emperature is moderate agreeable, the atmo- re clear, the hills and ys fresh and green, and sunsets in the evening ns of glory. At other s it is intensely hot, or he morning and evening tively chilly; the vege- n may be rank and over- rn; or again, all the try-side brown and bare, ven black, where it has swept by grass fires, and the atmosphere full of ers and smoke. Strong, dry, dust-laden winds may ail without intermission nearly all day; or the y mist may settle over everything in the night and until nearly noon.

he missionaries here are entirely among the natives, live in small villages scattered all over the country, y of them in view from the station. There are no te people within a radius of fourteen miles, except Portuguese planter, a convict and rum distiller.

Twice a month mail comes from the outside world, six weeks old, brought by a native courier to the little town and government headquarters, fourteen miles away among the conglomerate rocks, where the missionaries then have to send to get their letters and papers.

Native Boys at Work in the Mission Printing House

Much of the time the mission station has been manned by two young men alone, who have gone a year at a time without seeing the face of a white woman, feeling keenly at times the loneliness and isolation and the trials incident to their work, the most disheartening by far being the occasional failure of character on the part of their converts. They are always busy from early morning till night in a bewildering and exacting variety of labors, unless when laid aside with the fever, which no one altogether escapes, and to which some succumb.

At night they go to sleep to the hooting of strange night birds, the howling of hyenas or jackals, or the near or distant din of tomtoms accompanying the weird wailing or singing of natives at a heathen-ish dance. As one approaches the mission station, he may distinguish among the buildings the chapel surmounted by the cross; the schoolhouse, with its benches, blackboard, maps, books and slates; the missionary residence, two-storied and surrounded by verandas; the storehouse; the printing office, where native boys are setting type and printing leaflets and tracts; and the workshop and and sawpit, where others may be busy sawing logs or working up material.

These buildings are all substantial, and have been built by the missionaries themselves, without skilled help. This has involved quarrying stone in the mountain, adobe making, mason work, hunting of hard insect-proof timber in distant and almost inaccessible places, camping out in the bush months at a time, felling, hauling with bullocks, sawing up the logs by hand, and training the natives as helpers — a process which makes the building of a station the toil of years.

Our work has developed an industrial school of boys, bound of their own free will to the mission by written contract for a term of years, to work for just their food and clothes, go to school and learn a trade, and later be furnished with such tools as they should need to follow the trade they had learned. Work of this kind commands a respect from the natives that teaching and preaching alone would not do; and the confidence that is shown when boys or their parents come, as they now do, and beg for entry into such a department, has been won only after a long period of suspicion, aloofness, and even reproach.

Our day school is held five days a week in the afternoon, and the teaching is in both the native Kimbundu

Continued on page 137

THE AMERICAN PULPIT

SERMON BY

Rev. F. DeWitt Talmage, D.D.

The Midian Exile

TEXT:—Exodus 2: 15: "But Moses fled from the face of Pharaoh, and dwelt in the land of Midian"

HUNGER and hardship prove torture to all men who endure them, yet they entail the greatest suffering when they assail men who have once dwelt in the palaces of luxury. It is harder to be a pauper after one has once been a silk-robed prince, than it is to be a pauper when one has always been accustomed to wear rags. Moses would not have felt the hot, blistering sands of the desert as he did, nor would his parched lips nor his blistered tongue have been so distressing, if his desert journey, when he was fleeing away from Egypt to the land of Midian, near to old Mount Sinai, had been taken by a man who had never been anything else but a Hebrew slave. Moses, it is true, had been born of a slave, but he had been accustomed to luxury through the adoption by which he became the son of Pharaoh's daughter. The finest garments crowded his wardrobe. The most costly viands were in his larder. The richest of palaces were his domicile. The most learned sages conversant with all Egyptian lore were his teachers. The softest of couches were his resting-places. All that wealth and love could give were lavished upon him as a child, a boy, and a man. Now, as a handsome prince, and as one of the keenest intellects of the world, as an epicurean, who looked upon the rarest luxuries of life as his necessities, we suddenly find him a hunted fugitive, fleeing from his foster-mother's home with a price upon his head. He is charged with the crime of murder. But worse than that, his crime is aggravated by the fact that the murdered man was an Egyptian, who was cruelly abusing one of the Hebrew slaves. In other words, Moses was hated as the champion of an alien race—that race a race of slaves. As an Egyptian prince, he had dared stand up and espouse the cause and the rights of the Hebrew slaves, who were the unpaid laborers of the kingdom of the Pharaohs.

A Period of Retirement

I want to dwell this morning on the blessings which came to Moses' life in his forty long years of exile in the land of the Midianites. I want to speak about the blessings which came to Moses in mid-life. The period he spent in Midian extended from the age of forty to fifty, and from fifty to sixty, and from sixty to seventy, and from seventy to eighty. These two score years of Moses' life were, in some respects, the most momentous of all Moses' career. Moses spent his first forty years as a beloved prince in Pharaoh's palaces. The second forty years he lived in the land of the Midianites. The third forty years of his life he spent in the wilderness with the Hebrews, leading them from the scene of Egyptian enslavement to the crystal gates of the Jordan. It is about the second epoch of Moses' life that I would speak to-day.

In the first place, God had a purpose in permitting Moses to be driven into exile. It was to teach him that God's thoughts are not as man's thoughts, nor God's ways as man's ways. The great Jehovah seemed to say to the future emancipator of the Hebrew race: "My son, I want to take you away from the Palaces of Memphis and the Temple of Karnak and all the repulsive, heathen worship of the Egyptians. I want you to be alone with me out in the desert sands. I want to talk with you and have you talk with me. I want you to learn about the God of Abraham and Isaac and Jacob.

A Time of Education

Was this not a very wise plan? Where in all the world was the abomination of heathen worship made more attractive than in old Egypt? When we stand amid the ruins of Memphis, we find there that the sacred deity was worshiped in the form of a bull. These bulls were allowed to live for twenty years. Then they were put to death, and their bodies embalmed like those of kings. Then, with great ceremony, their bodies were carried to magnificent tombs, which tombs thereafter were looked upon as sacred shrines. Herodotus, the Greek historian, tells us that during the reign of Rameses II., the funeral of one of the bulls cost over $50,000. When you estimate that a penny in olden times would hire a laborer for a whole day, that funeral cost in modern money at least one-half million of dollars. At Sakkara the tombs for these sacred bulls were cut out of the solid rock one-quarter of a mile long. The sarcophagi, or huge coffins, in which the embalmed bodies of these bulls were placed, were cut out of one monster stone thirteen feet long, seven feet wide and eleven feet high.

Then, what beautiful temples were erected for the worship of these Egyptian animals. Truly, like Paul standing on Mars' Hill, when we see these huge structures we can exclaim, "Ye men of old Egypt, I perceive that in all things ye are too superstitious!" Why, the "Great Hall of Pillars" at Karnak looks as though the pillars had been hewed out of the very centre of the earth and set up in long rows for the dome of the heavens to rest upon, so massive are they. Each one of those columns is covered with the most exquisite carvings. So infinite are these carvings that, like a prairie full of wild flowers, their individual beauties are lost in the multitude of the wonders. Do you wonder, amid the pernicious influences of such heathen worship, that God said to Moses, the adopted son of Pharaoh's daughter, "Come, my child, come to Midian lands. Come into the quietude of a desert exile. Come and learn of me and hear the duty required of thee." Now, my friends, just as Moses had his Midian exile to learn of God's thoughts and God's ways, we as God's children should have our Midian exiles.

Sympathy Learned by Suffering

God had another purpose in arranging the events which culminated in driving forth Moses from Pharaoh's palace. The adopted son of Pharaoh's daughter had to be taught by bitter experience what it was to suffer injustice, before he was fitted to be the emancipator of a Hebrew race groaning and suffering amid the tortures of Egyptian slavery. He had to lift to his lips the chalice of woe filled with his own scalding tears, and drink the cup of sorrow to the dregs, before he was fitted to wipe away the tears from the eyes of his fellow men. No man can truly sympathize with a sick man, unless he has first been sick himself. No man can truly sympathize with the poor, unless, like John Howard Payne, he has not a place to call his home. Or, unless in the winter night, he has gone to the rooms of a tenement where there was no fire in the cold stove because the coal-bin was empty. Or into a hut where he hears his little ones crying for something to eat, and he has not a five-cent piece to buy a loaf of bread to ease the gnawings of their hunger. Ah, yes, Moses in that Midian exile, by bitter experience, learned only too well the injustice which the Hebrew people in Egyptian slavery had to suffer! Let us study for a little while the bringing up of this marvelous boy of the East.

Life's Turning Point

He was developed in his early days as some of us were by our parents, as a hothouse plant. No rough, sharp wind was allowed to touch him. He breathed no bad, vitiated air. His palace bedroom overlooked the wonderful River Nile. There, during the long, hot months, he saw the princes and princesses lounging in their boats, being pulled along by the slaves. Life seemed to be made up for the most part of music and dancing and merrymaking. The palace grounds in which the lad Moses used to play were a dream of beauty. Because he was well clothed, all people were well clothed. Because he was kindly treated, all people if they behave themselves are kindly treated. But one day he was disillusioned.

He was walking again by the river Nile. Now, instead of being a child he was a man in middle life, or about forty years old. While he was walking along the river bank, he saw an Egyptian overseer begin to abuse one of the slaves. Moses was noted for his meekness, but he raised his staff and smote the Egyptian and killed him in his tracks. Then what happened? Moses ceased to be a prince. As a fugitive slave he was tracked from place to place. As a Hebrew fugitive, he had to flee death as a rabbit runs from the baying of the hounds. By bitter personal experience he learned only too well what the poor Hebrews had to suffer under the agonizing strokes of the Egyptian slave masters. My friends, did you ever stop to think that God has sent you bitter troubles in order to make you sympathize with those who are troubled in life? Did you ever stop to think that God has taken away your little child in order that you might become a Gospel emancipator for the sufferings of your fellow men? The lands of Midian to which you go are the sacred where man comes in contact with God, but also the sympathetic heart of man learns to throb in with the suffering hearts of his enslaved brothers sisters down in far-off Egypt.

Disciplined for Leadership

It is only when a man like Paul has been the of sinners that he knows how to lead others int Gospel peace. It is only when a woman has sto the casket of a dear husband that she is fully equ to carry a comforting message to the newly-wid heart. The story is told that many years ago Henry of England, in disguise, was arrested by the guards as a thief for prowling around his p grounds, and carried off to jail at Poultry-Com There he stayed all the night long in his damp shivering and hungry. No sooner was the king ated than he commanded that all the prisone Compter should in future have a fire and food to Thus is it with most of us. God locks us in j order that we may sympathize with the world's pr ers. He lays us upon beds of sickness in order to us to help the sick. He exiles us in far-off Midian in order that our hearts of love might beat in symp with the suffering hearts of our fellow men.

But there was still another reason why God Moses up in his Midian exile. It was to teach future emancipator of the Hebrew race the great sons of patience. No man is fit to be a true leade men unless he can keep his temper under control be willing to wait. "Patience is but lying-to," said Beecher, "and riding out the gale." But on the hardest tasks on earth is to be willing to lie-to do nothing. Thus God fitted Moses for his great lea ship over the Hebrews by teaching him the lesson patience down in far-off Midian lands. He m Moses just learn to wait. One year passes, then years, then five years, then ten years, then tw years, then thirty years, and then forty years. All time Moses was brooding over the injustices which being perpetrated upon his people. But not u score years had passed did God say to Moses, "My go to Egypt and I will be with thee. Go up an will make thee an emancipator for an enslaved ra Oh, how some of us are chafing at the fact that Go keeping us in Midian exiles of inactivity. We wan do something to aid our fellow men. But God is say to us as he spake to Moses: "My child! be pati Thou cans't never be a liberator of thy fellow men less thou dost first learn to govern thyself. Thou m abide here in far-off Midian until thou dost learn truth." Tell me, my friend, is not the greatest obst retarding thee from mighty usefulness the fact that have never learned to govern yourself, you have ne learned to wait when it is best to wait?

Delays not Denial

Buffon, the great French preacher, once said: "Ne think that God's delays are like God's denials. H on! Hold on! Hold on! Patience is geniu It is resting our faith on Christ. It is the divine fa which says: "Though all things may seem to go agai me for the time being, yet God is making all thi ultimately work together for good, and therefore can afford to wait, just to wait for his dear sa There is an infinite lot of Christian philosophy to learned in these quaint words of the Hoosier poet. T more I study them, the more God speaks and teac me the lessons of patience which he spake to Moses his Midian exile.

It ain't no use to grumble and complain,
It's just as cheap and easy to rejoice.
When God sorts out the weather and sends rain,
W'y rain's my choice.

In this existence dry and wet
Will overtake the best of men,
Some little skift o' clouds 'll shet
The sun off now and then;
There ain't no sense as I can see,
Immortals sich as you and me,
A-faultin' Nature's wise intents,
And lockin' horns with Providence.

But have most of us learned the Christian lessons patience? Like James Whitcomb Riley, can we thar God for the rain as well as the sunshine? When thin

Continued on next page

The "Grand Old Man" of Foreign Missions

Rev. J. G. Paton Dead at the Age of Eighty-Two—
A Marvelous Career

READERS of THE CHRISTIAN HERALD throughout the world will grieve to learn of the death of the Rev. John Paton, D.D., the veteran missionary, who for many years enjoyed the distinction of having given a longer term of continuous service in a foreign field than any other missionary of his day and generation. Dr. Paton passed away at his home in Glenew, Melbourne, Australia, where he had lived at intervals in recent years while not actually at work among the mission stations he had established in the New Hebrides. His death was due to the infirmities of old age alone, for although, during a long lifetime of eighty-two years, he had been exposed to a thousand perils and dangers, and had come in contact with disease and suffering in many forms, he had been wonderfully preserved amid them all.

Dr. Paton, for many years past, has been a frequent contributor to THE CHRISTIAN HERALD, and his letters concerning the progress of his beloved missions among the one-time cannibals of the South Pacific have been read in the pages of this journal with keen interest by hundreds of thousands. Many have stamped their approval of the work of this "grand old man of Foreign Missions" by voluntary contributions toward its support.

John Gibson Paton was born at Kirkmahoe, near Dumfries, Scotland, in 1824. After receiving an education at the Normal Seminary and University of Glasgow, he served for ten years as a city missionary in Glasgow, and in 1858 was appointed missionary to the New Hebrides islands in the South Pacific. There he had to contend with peculiar conditions. It was not the learned Hindoo, the astute Chinese, nor the Japanese, with the fixed traditions and beliefs of many centuries, with whom he had to deal. It was with a race of absolute savages, naked barbarians, murderers and cannibals; a race that delighted in deeds of darkness and blood.

It was known to be a work of personal danger, for already one of the most successful missionaries who ever preached to the heathen, the zealous and devoted John Williams, had been brutally murdered there, and stories of ghastly orgies had been brought by leaders who had visited the islands. But Paton was accustomed to hardship and danger.

"When we went there," Dr. Paton said in a speech in New York several years ago, "we found a people without civilization, without clothing, so debased that one almost despaired of their ever being able to receive the Gospel. We have now on that group of thirty islands three thousand converts. These people have family worship in their homes; they have built two large churches, which are filled to overflowing, and they have organized missionary societies to carry the Gospel to other islands. Wherever we have been able to place teachers the good effects are seen. We have the Bible translated and printed in twenty-two dialects that were unknown to the world when I entered the field. But the sacrifices were terrible. Five missionaries were murdered on the islands during the progress of the work. At one time I was the only missionary left. More than once a rifle has been pointed at me and the savage has had his finger on the trigger. Seizing the barrel I have turned it aside, and have prayed to God for protection. In every case my prayer was heard, though my life for a few moments hung by a hair. There are thousands of cannibals on those islands yet, but the work of God is going forward and victory is sure. We have only to look at our three hundred native helpers, many of whom were among the worst savages, but are now earnest, zealous teachers, to be convinced that there is no nature so savage that God's power can not change it."

The Late Dr. John G. Paton

In the course of the same address, Dr. Paton made an eloquent plea to civilized nations to refrain from sending intoxicating liquor to the people of the New Hebrides. He said that one missionary, whose life had been three times attempted, was so respected by the people that not one of them when sober would molest him, and many would go to his defense and risk their lives to protect him; but under the influence of liquor, the old savage brutality reasserted itself and his life was in constant peril. All the good that was being done was menaced by the cargoes of intoxicants which were brought to the islands and sold to the natives by merchants trading under the flags of Christian nations.

In reply to the assertion frequently made, that the inhabitants of the New Hebrides were so degraded that they had no conception of a God, and did not even worship idols, Dr. Paton once declared that, on the contrary, he found the islands full of idols. The people worshiped trees and stones, and any natural prodigy. They also had a deep veneration for their ancestors. In their burial places the trees were quaintly carved into grotesque likenesses of the deceased, and to these were paid religious honors.

A significant fact in connection with the work in the New Hebrides, is the part played by the children. Early in Dr. Paton's work, a child who had been left an orphan was brought to him to help his wife in her work. Mrs. Paton dressed her, and her appearance so impressed the other children, that they pleaded to be at the mission station too. Thus a number of children were gathered there, their confidence was won, and they were taught the truth. They loved the missionary and his wife, and when there were plots against his life, they revealed them. Dr. Paton was convinced that had it not been for the faithful affection of those children he would never have escaped the murderous schemes of the natives in those early days of trial.

Never did men encounter dangers with greater intrepidity, or undergo trial and hardship with more cheerfulness than the men who labored with Dr. Paton. The success has been marvelous. Erromanga, where John Williams was murdered, is now a Christian island, the whole population being under Christian influence, the churches well filled and the children in Christian schools. Island after island has been won for Christ, and a college for native teachers is now conducted, in which men and women, whose parents were cannibals, are being prepared for Christian service. It is a wonderful record of Gospel triumphs that have been won within the lifetime of one man.

Erromanga, Where the First Missionary, John Williams, was Murdered

THE MIDIAN EXILE—Continued

Sermon by Rev. F. DeWitt Talmage

go all right, then we are right. But when anything goes wrong, we have not learned the lessons of Gospel patience. Then we speak words which we ought not to speak, and do things which we regret all the days of our lives. Naturalists tell us that the mighty-winged eagles have sometimes been slain by the little humming birds. These smallest of birds, which you could crush in your hand, have been known to perch themselves upon the heads of the mighty kings of the air. There they have sat and pecked and pecked, until they have pecked into the brains of the eagles and tumbled their dead bodies down into the dust. Thus a quick temper, the inability to govern our anger in little things, have been known to absolutely nullify a man's influence for good. We are all right when everything is going all right. But we are all wrong when anything goes wrong. Thus God exiled Moses in Midian to teach him patience. Thus God is holding many of us in obscure positions until we learn to govern ourselves.

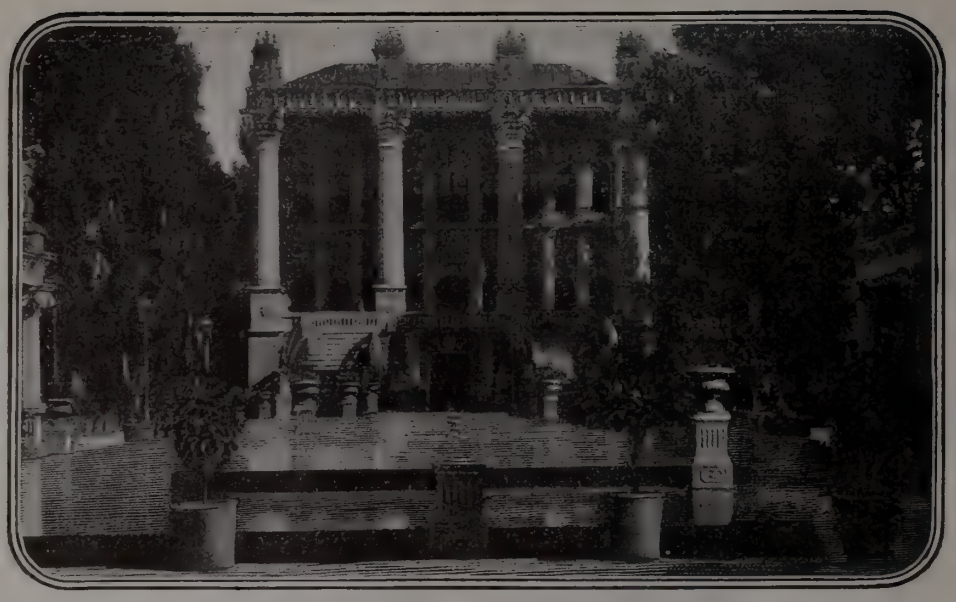
But again I learn that God sent Moses into his Midian exile to teach him the practicalities of life. Moses by his education was a sage, but Moses was a theorist. For many years he had been a cloud-dweller or a visionary dreamer. In all probability in the Temple of Karnak he had learned all the theories of government. But theory and fact do not always nest as twin-sisters in the same cradle. When Moses went down into the land of Midian he not only had to go to work, but he had to hire himself out to do the work of a common shepherd. Have you not heard how he helped the daughters of Reuel to water their flocks?

Some women grumble because so much of their time has to be spent in bending over the kitchen stove and in making the dresses for the children and in sweeping the floors and in making the beds. But remember that by these daily struggles of life God is teaching you that though he is willing to help you, yet he also expects you to help yourselves. Men, it seems to you that most of your lives have to be spent in the store. The butcher's bills and the baker's bills and the doctor's bills must be met. But remember God is developing you in this struggle for daily bread. He is saying to you: "Son, I have made thee after my own image. But thou must earn thy food by the sweat of thy brow. By the thorns and the weeds, I am making thee more and more to learn that the harvests come from me. I am God that giveth all, but it is by the seed-planting and the hoe thou dost bend the knee and worship at my shrine." Canst thou not thank God because Moses had to tend sheep in the land of Midian.

But I cannot close this sermon without driving home one solemn warning which should sink into every heart. After this long Midian exile, after Moses had led the children of Israel through the Red Sea, after he had given to the Hebrew people the Ten Commandments of Sinai, what did Moses do? He sinned, just as so many other men have sinned, when they have come into the temptations of their great lifework. You know the sad, sad story. Moses sinned down by the rock of Meribah, and God said to his great lawgiver: "Moses, because thou hast sinned, thou cans't not enter into the Promised Land." Oh, my friends, many of us have had our Midian exiles. Many of us are to-day in the full swing of our life's work. After God has fitted us for our task, shall we fail him? Will he refuse to let us enter the Promised Land at last because of our faithlessness? It was but for a moment, and under strong provocation, that Moses failed; but that moment excluded him from the triumph. Let us, too, watch and be vigilant, for God is strict with those who have been near him. We may miss our earthly rest, as Moses did, but may we never miss the heavenly haven to which he went when God buried his body, and whence he came to rejoice with our Lord in his triumph on the Mount of Transfiguration.

Ready to Receive her Guests

Palatial Home of a Wealthy Persian Family



A Persian Matron

VISITING TIME IN OLD SHIRAZ

A WOMAN with some influence in Persia may get an invitation to one of the *al fresco* moments of social life, known to Persian women as the "garden"-party of the orchards. Shiraz, in Southern Persia, five thousand feet above the sea, is the same world-old Shiraz to-day, the town built of dried mud, the town of the frowning, fortified gateway of the bazaars, of the narrow, dirty streets, and of the allurement of blue domes, minaret shafts and enameled kiosques. And it is still the Shiraz of the rose-bowers, of the fountains, of the nightingales, and of the gardens.

From the earliest beginning of spring till the middle of November, Persian women of the upper and middle classes enjoy themselves out of doors. There are miles of gardens around Shiraz, and around Ispahan in the North. As you glimpse for the first time one of these orchard-parties and the guests, you are amazed. The almond trees are in blossom. The great expanse of garden is white with narcissus and snowdrops. The ground is a deep carpet of clover. The plane trees cast shadows across groups of figures that look, however, like ghosts in first mourning. But their faces! for each lady has drawn aside her *yashmak*, and they are laughing their little hearts out at the professional female *kessch-goo* (story-teller). Troops of children join their musical little titterings to the mirth, and the servants are laughing too. The nightingales are singing on the branches of roses, in the trees of roses, in the hearts of roses, and it all seems a paradise of dreams. What a contrast to the waving, etherial, enchanted perspectives of color is the bulky, uncouth, waddling garment the Persian lady is wearing. You will soon see that the street attire is quite a different thing from the house dress. The feet have been thrust into two huge bags of some colored material—let us dignify it by the name of trousers. The lady is enveloped in a large blue sheet or mantle. The long *yashmak*, now drawn back, is perforated with two holes, or with a tiny network, for the eyes. It renders the beauty absolutely unrecognizable on the street, even by her husband. The masked effect is always the same, whether the garment be of satin or cotton.

Now, the "garden"-party is not as dull as the American woman might think. There is a lot of gossip going on. And there is music, played on a little lute called the *tarr*, which trills the songs of Saadi. The "dancing" is performed by female equilibrists, and consists in the absurd posturing so dear to the Oriental heart. While dancing, the females spin round, hands held high, and they snap their fingers like the report of a revolver. And, if you please, they make our old-fashioned nursery "cheese!" The full skirts permit of an astonishing "*Stilton*." Eating begins, continues and seems to never end in the orchard-party. It is of huge peaches and apricots (the finest apricots in the world are produced in Ispahan, and you can buy fourteen pounds for four cents). Honey-sweet pomegranates are served, and grapes—from the tiny, cloying Ascari to the *Reesh-i-Baba* (Old Man's Beard)—a grape that is two inches long. The *Shah passant* melon looks like a golden ostrich egg.

But the sweetmeats! and the cakes! The amount of sweets that a Persian lady can eat at a sitting is an alarming thing. Slave-girls serve sherbet of oranges, roses or grapes. The orchard-party is all a lyric to the senses, with not a smite of intellect across it. Watch the long train of ladies go ambling home on mules, in the crimson sunset, or pacing through the streets, with *yashmaks* tightly drawn. The coquettish Persian ladies, ambling home, lift the *yashmak* a trifle, but it may be the breeze!

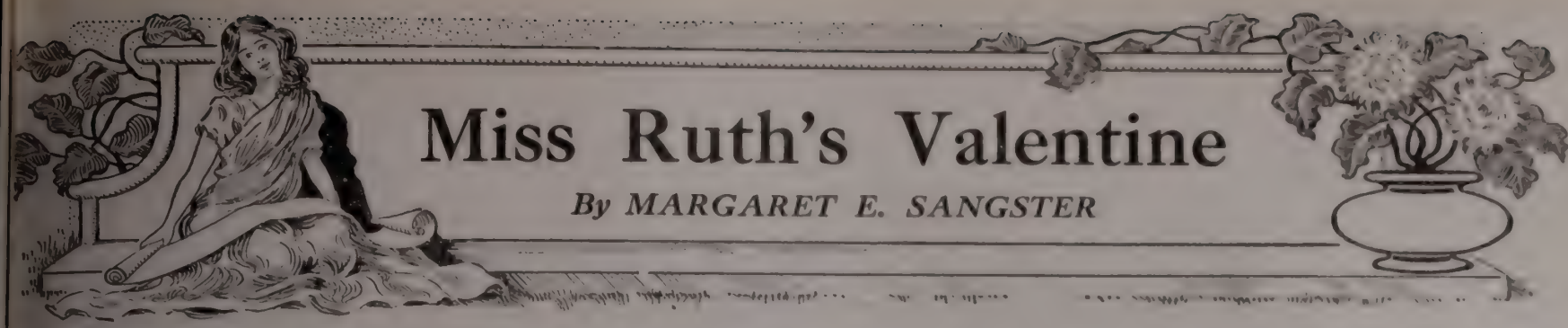
Autumn ends the delights of orchard-parties. It is then that the "visiting" begins from one household to another. Now, the *anderun* (women's quarters) of a Persian household is absolutely distinct from the other quart of the house. It is accessible to only the "lord" of t household, to the children, to the doctor, and to ve old servants. If you have the honor of calling up the wife or wives of a gentleman of rank (for t Mohammedan may have legally four), you will proce with elaborate etiquette. The invitation to a dinner sent thus: "So-and-So sends her *salaams* to So-a So, and hopes you will eat dinner at her house at o half-hour after sunset." You will answer at on "Pleased to sit. I hope you are well." You will received in the *salamlik*. T exterior of a house gives y an idea of what awaits y within. The woman's quart are grouped around a cou open to the sky, where a fou tain plays, and where oran trees make the air a wonder fragrance. Behind the cou is a room raised a few inch from the ground. You go a few steps, a black slave-gi lifts the silken curtains, y slip off your shoes, you he a "*Bismi'llah!*" (in the nan of Allah), and you enter. Th doors and windows are of po ished wood, gay with gildi and colored glass. The fa famed Persian carpets a costly and beautiful in the subdued harmony of tint. Th walls are inlaid with tiny mi rors. The one great windo blazes with colored glass. An yonder, lolling on silken ma tresses and against mult colored silken cushions, is th lady you have come to visi Who would recognize the lad of the orchard-party? Her costume is the *tumbun*—simply a series of very short skirts exceedingly distended and held by a running string. The outer skirt is of vel vet, or silk or cashmere shawl, trimmed with gold lace and with a hem inches deep of jewels. It is considere elegant to wear ten little balloon skirts. The lady' face is beautiful, but it is adorned with rouge and paint and the eyebrows are darkened. There is a gentl mildness about her. Remember, she is only twelv years old, and a wife. You take your sea below the mattress. Then the lady of th house asks you, literally, to "come up higher." When you retire at the end of your call, yo must ask permission to do so. If the hostes wishes to show you marked attention, she will refuse your request.

Now, in this "visiting"—one of the amuse ments of the winter months—you will have a good time, according to Oriental ideas. I it be a dinner-party (of course, all of ladies), the dinner will be a delicious one. A very fine Persian tablecloth is spread on the ground, on which the dishes are placed. Squatted upon supple, silk-covered cushions, the Persian hostess and her guests enjoy the meal. The principal dish will be a lamb, roasted whole,

Continued on page 137

Persian Ladies at Dinner (by a Native Artist)

Persian Women Shopping (from a Native Drawing)



Miss Ruth's Valentine

By MARGARET E. SANGSTER

UTH Lindsay was a painter of miniatures. In her girlhood she had studied under good teachers at me, and had been given the advantage several years abroad, where she had ken lessons from great masters. For a ile, after her return to America, suc- s had attended her efforts. There was assing wave of interest in miniatures, d hers for a short period commanded od prices from a certain fashionable set. ese things ebb and flow like the tide. ith had reached forty, which is not an vanced age, but which marks a transi- n period from youth, with shadows of ddle life creeping softly toward it, not reateningly, but lovingly, when one ppens to have health and strength and full purse. But Ruth Lindsay was fra- e. She had many days when she was d aside by the headaches that were a gacy from those who had gone before r, and, furthermore, her pocket-book was nerally thin, and the demands upon it creased with her birthdays. At present seemed as though very few people nted to pay for miniatures, photography ving reached a point of excellence and tistic beauty so eminent that the camera pplanted the brush.

Ruth and her father were alone in the rld. Her father was a splendid look- g old gentleman, of a constitution so bust that he never felt an ache or a in, and of a temperament so sensitive at it could not endure rough contacts in siness, or permit its owner to engage in ything practical. Mr. Lindsay supposed mself to be an author, and to pursue es of scholarly investigation. He spent, ke Mr. Casaubon in *Middlemarch*, hours nong his books, and every Monday and ery Wednesday, carefully dressed, and rrying a gold-headed cane, he emerged om the modest apartment which Ruth and e called home, that he might consult volmes of reference in a great library. On ose days it was his custom to lunch elegantly in a well-known restaurant, and e never dreamed that his daughter Ruth, ho supported him, usually fasted on ose days, doing her little best to make p for his extravagance. Whatever else ccurred, Mr. Lindsay was well dressed hen he went out. He was wont to say at it did not do for a man to look habby as he grew old. "Nobody notices ou, my dear," he would remark to Ruth, so long as you have the air of a gentleoman."

Fortunately for herself, Ruth Lindsay ad a buoyant spirit and was not easily epressed. She abhorred debt, and worked ard to keep the wolf from the door. atterly, she had painted menu cards, and ad illustrated with dainty pictures in the argin some holiday books, that were elected by a wealthy friend as gifts for a avorite granddaughter. She was brave nd cheery, and her blue eyes looked deiance at poverty. One day, however, she vas aware of a blur before her eyes, and he was frightened when the air around grew darkened by strange, black, feathery hapes that floated uneasily in the field of vision. The oculist she consulted prescribed glasses and rest. On the latter he nsisted, and rest was for Ruth the one mpossibility. What should she do?

On the eve of St. Valentine's Day, two gay little neighbors came flying up to her studio, their eyes shining, their dimples dancing, their cheeks rose-red with excitement. They were hurrying to the post-office to send their valentines, and they expected heaps of treasures in return when the morrow should come. "Oh, Miss Ruth," they said, "isn't Valentine's Day the greatest fun? Isn't it perfectly gorgeous? Don't you love it?"

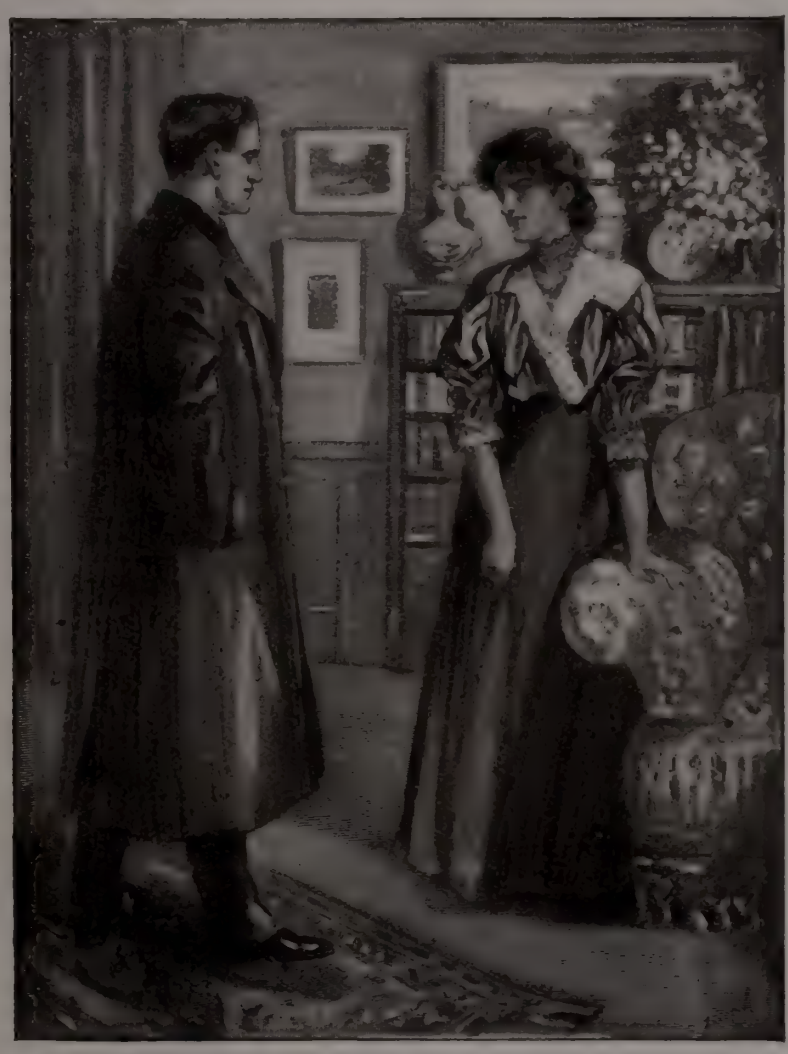
"Well," answered Ruth to the last question, "I did love it when I was sixteen, and I agree with you that life is full of fun and delight in the teens. It is ages, though, since anybody sent me a valentine, or I sent one to anybody. I remember," she went on, musingly, "that Duncan Stewart sent me a beautiful valentine the year I was twenty. It is strange that I have never heard from him since then. He went to India and engaged in trade, and, I suppose, he long ago forgot little Ruth Lindsay, who worked by his side in Paris."

"Was he an artist?" asked the girls, both speaking together. Mary and Jenny Keese were both very sentimental. Being twins, they were a good deal like roses growing on the same stem. They often thought the same thoughts, and dreamed the same dreams.

"Yes, my dears, he began life by wanting to be an artist, but he gave up in despair. He found that he could be a good copyist, and he was not satisfied with that, so when a fine chance came to go into a line where he could make money, he adopted it, and dropped his painting. We were great friends for a while, but life separates young people sometimes."

"We know," said Mary Keese, and Jenny echoed her; "we have read Jean Ingelow's poem, 'Divided,' that explains it. No wonder you are beautiful, Miss Ruth. You have had a romance. We are sure of it, and one day," exclaimed Jenny, eagerly, "your lover will come back, riding on a white horse, and he will ring your door-bell and bring you another valentine. Good-by, dear Miss Ruth, or we shall miss the post."

"Good-by, you sweet children," said Miss Ruth, "until to-morrow." And she added, "Should I meet Duncan Stewart on the street I would not know him, and, besides, dear father will be home soon, and I must make haste and prepare his supper."



"Ruth Lindsay," he said, "do you know me?"

"Mother says," confided Mary to Jenny, as they walked toward the post-office, "that Mr. Lindsay is a very selfish old man, and that he is killing Miss Ruth by inches. Isn't it a shame?"

"Yes, but then there is something rather grand about him, and he looks like one of the old nobles of France, or like an exiled prince, and, of course, children have to honor their parents. I don't see what else Miss Ruth can do except take care of her father. When his wonderful book is written and published, it will probably make a fortune for them both. That is what Miss Ruth expects."

"I doubt her expecting it," said the sister. "It is what her father dreams."

When Mr. Lindsay returned that evening, Ruth was shocked to see that some blight had fallen on his usual happy optimism. He seemed almost, for the first time, weary and old and discouraged. The truth was that an outspoken critic had that day pricked his balloon, by telling him a few plain facts. His vanity had suffered and he was sorely disturbed. A good deal out of temper, he scarcely tasted Ruth's dainty supper, and about eight o'clock went to his room, saying that he was tired and needed sleep.

Ruth settled herself beside the lamp and opened a book, but almost immediately closed its pages and turned down the light. Not for her were there to be any longer charmed evenings with the books that were as manna to her soul. She folded her hands and looked down at them, half despondingly. Those faithful, toiling hands! Were they to be crippled and hindered in their bread-winning because the eyes were giving out? Who would take care of her father if she became unable to earn money? As she sat thinking, silently, there came into her mind, from somewhere out of space, a sweet, uplifting thought of God's goodness. "Take no thought for the morrow: the morrow shall take thought for the things of itself."

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.

The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

A low knock at the door aroused her from meditation, and she became aware that the knock had followed the buzz of the electric bell. She crossed the room into the little hall and opened the door. A gentleman stood there, hat in hand. "Ruth Lindsay," he said, "do you know me? May I come in? May I say 'Hello, Ruth,' as I used to?"

"Why," she faltered, hardly believing the evidence of her senses, "it is never Duncan Stewart! Come in? Of course. Are you back from the ends of the earth?"

They sat together late that evening, talking in low tones, and telling one another the story of twenty years. "I should have found you long ago," said the man, "if I had been free, but I did not strike luck at once, and I have been a wanderer, seeking my fortune in many lands. As long as my mother and sisters were poor, I could form no ties; but I have reached a place where I have been able to provide them against want, and now, on Valentine's Eve, I have been thrice fortunate to discover you. It happened in the queerest way, through two pretty little girls, whom I encountered in the post-office. I had discovered your address through the Endicotts, who showed me the beautiful books you had illustrated lately, but I did not know the quickest way to get here, and I was asking it, when those young girls stepped up, begged my pardon, and told me just how to go. Then, dear, my courage failed, and I wavered for two hours before I dared enter this domicile. Ruth, we were lovers once, were we not?"

"We were good friends, Duncan," replied Ruth, "hardly lovers;" and the man perceived that if he were to gain his valentine, it would by siege and not by assault. She must be courted.

"We may be friends still?" he inquired.

Continued on page 139

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Call to Service

WHILE the Western world, and especially our own land, is congratulating itself on a prolonged season of prosperity, we need only look across the seas, eastward or westward, to find the reverse of the picture. It can no longer be said, in these days, that one-half the human family does not know how the other half lives. But alas! what messages of sorrow and suffering the cable often conveys—stories of earthquake, pestilence, flood and famine. And when, as of late, these disasters have followed each other in such rapid succession they seem to suggest that the mighty forces of nature had allied themselves in implacable warfare against the race of men.

Never do human purposes and ambitions seem so paltry and insignificant as when our helplessness is made apparent by some great, overwhelming calamity. It is then that we begin to understand, as at no other time, that all men are brothers, knit together by the common bond of sympathy, which, transcending all diversities of race and language, expresses itself in kind and helpful deeds. This is the attitude of all generous souls toward the afflicted and the suffering. It is the attitude and feeling of Americans toward China to-day, where the worst famine known in forty years is now raging.

China's strongest appeal is that brought by the cable. Ten millions starving; multitudes homeless; hundreds of helpless children abandoned; others sold in the market like cattle, that their gaunt and famishing parents might have food. We dare not dwell on the hideous suggestion of cannibalism, of children's flesh sold and eaten in at least three of the famine districts; yet the evidence that the peasants have been driven to this fearful extremity seems to be conclusive.

To the readers of THE CHRISTIAN HERALD, who have "sowed beside many waters" at home and abroad, and whose gracious international charities have gone out to the ends of the earth, the appeal of China comes as a new call to service "In His Name." We invite them to join with us in sending to the Chinese peasants both food for the body and the Bread of Life for the darkened soul. Let every gift be sent with a prayer. Let it have a higher object than the fighting back of famine; let it be a gift consecrated to the advancement of Christ's kingdom in that heathen land, where we, as almoners for Jesus' sake, may give to these suffering people an object-lesson of practical Christian helpfulness.

Up to the present time, $11,000 have been forwarded for Chinese relief by THE CHRISTIAN HERALD. President Roosevelt and Secretary of State Root have each sent a generous contribution to THE CHRISTIAN HERALD Fund, following in this respect the precedent of their distinguished predecessors in former relief campaigns, and lending the stamp of official approval to the movement. If all of our friends, who have done such splendid service in the past, were to unite once more, like a solid Pyrrhic phalanx, for this great campaign of benevolence, they could drive the hosts of famine out of the stricken homes of China, and win a new triumph for Christ and humanity.

Send in your offering, and send it quickly.

Our American Girls

SOMEBODY who has been singularly unfortunate in his associations, has quite lately commented unfavorably on the American girl of the hour. Watching her without sympathy and without comprehension, this cynic finds her much less interesting than her brother, and denounces her as flippant, shallow, silly, and altogether unsatisfactory. No generalization on American girlhood can be accepted as fair, the subject itself being too large and too many-sided to treat in a clever paragraph. But we know our daughters. They are known by the men and women who are their instructors in the schoolroom and in college halls. If they are past the age of childhood, and are making their own way in business life, they are, as a class, dignified, irreproachable, and discreet. The girls of to-day of this country, are what girls have always been—simple, sincere and womanly. Every rule has its exceptions, yet exceptions only prove rules.

The trouble is that people who do not get below the surface are apt to be deceived by superficial appearances. Young girls who have been standing on their feet behind counters, from the early morning, and who will have to begin the same torturing round of work early to-morrow, though they may be tired in every muscle, and their pallid faces show that harassing strain, yet on being released from business, they laugh and talk and say silly things to one another, in a spirit of reaction. Girls who are carefully sheltered from the world's rough wind, chaperoned when they go abroad, taught the accepted conventions and brought up in an atmosphere of refinement, do not transgress in this way. It is, however, a great mistake to set girls off by themselves in different classes, or label them as if they were specimens in a catalogue. All girls have points in common, and the working girl, the student, and the girl in society, each in her degree, may illustrate what is sweetest and noblest in character.

American girls are in no haste to marry. They are not indifferent to marriage, nor do they harden their hearts against love. Our custom has been to allow wide freedom of choice to our girls, and there is not in America such a monstrosity as the matrimonial market, allusions to which are so frequent in Old World literature. The managing mother who tries to marry off her daughters, one by one, to eligible suitors, is seldom encountered, and the girls are generally able to take care of their own affairs.

Salome

WHEN the "Passion Play," which the simple peasants of Ober Ammergau have produced for several generations—and which is a relic of the "mystery plays" of a former age—was about to be presented in New York, the good people of the metropolis protested *en masse*, and the spectacle was withdrawn. Their protest was based on the fact that it was sacriligious, and that it reduced to the low level of a mercenary show the death and crucifixion of Jesus. Its production here would have outraged the holiest feelings of all right-thinking men and women.

"Salome," the loathsome drama written by Oscar Wilde, whose career itself was a dark tragedy of sin, has met a fate similar to that of the "Passion Play." It has been repudiated by the common-sense, decent element of New York as unfit for presentation. Its author, with the instinct of a moral degenerate, seized upon the incidents attending the death of John the Baptist, and, distorting and perverting them to his own use, presented in the dance of the daughter of Herodias the execution of the Forerunner and the hideous gloating of Salome over the fulfilment of Herod's promise, a series of scenes so repulsive and loathsome that the conservative directors of the Metropolitan Opera House officially barred the drama from that building. It hardly needed the protests of the clergy or of private citizens to bring about this decision, although these were not wanting.

An effort may be made to produce the repudiated drama elsewhere, but the precedent of its rejection in New York will probably serve to put other communities on their guard against it.

A Notable Gift

WE have become somewhat accustomed to hearing of the endowment of institutions of learning and the establishment of libraries, but it has remained for Mr. William Pryor Letchworth to make a gift for the coming generations of Americans that is almost unique of its kind. Mr. Letchworth is one of the most noted of American philanthropists, and has made it his life-work to improve the condition of the poor and the children who are in the public charge. In the valley of Genesee he has developed an estate of over a thousand acres, called Glen Iris Park. There is in the park a great gorge, through which the river plunges over three falls, whose combined height is greater than Niagara. There are in the woods of the park more varieties of birds and flowers than can be found in one locality for hundreds of miles. It is a study ground for the geologist, the ornithologist and botanist. All the buildings are in keeping with the scenery, and among them is a library and a museum of great educational value. The latter has one of the finest collections in the world of relics of the North American Indians.

Grounds and museum have been as freely open to the public as if they owned them, and that all of the beautiful domain should some time be the property of the State, has long been the cherished dream of the possessor. A few weeks ago it was offered to the authorities, and was accepted by a special bill of the legislature.

It was a noble gift and worthy of the man, who is called by the Iroquois Indians *Ha-wa-ye-s-tah* "the man who always does the right thing." It is true that a hungry water-power company that wanted the water power of the wonderful triple falls are grievously disappointed, but the public can stand that. The government has been too busy to attend much to the preservation of the beauty-spots of the country. Either the places of interest have been wiped out or are threatened with destruction, as is Niagara. It would seem that the preservation must come from the efforts of private individuals, and to those with the means and the inclination Mr. Letchworth has given a noble incentive and example.

Among the Workers

—EVANGELIST E. L. HYDE, assisted by Prof. Hall, Gospel singer, is conducting services at Chester, Pa.

—EVANGELIST H. O. HOFSTEDT, of Brooklyn, N. Y., has begun a series of Gospel meetings at Haverhill, Mass.

—REV. PETRUS SANDBERG, a Swedish evangelist, is addressing large meetings at the Swedish Evangelical Mission, Chester, N. J.

—REV. JAMES M. GRAY and Prof. Towner are conducting large meetings at Kalamazoo, Mich., with remarkable spiritual results.

—EVANGELIST HERBERT C. HART and A. A. Mangan, singer, are laboring at Trenton, N. J., where much blessing is attending the ministrations.

—FIFTY PERSONS declared for the Christian life, at a great Gospel meeting held on the Steel Pier at Atlantic City, N. J., lately. Evangelist Stuart was the speaker.

—THE FRIENDS are growing in numbers. According to the latest statistics, there are 95,603 Quakers in the United States, besides 2,316 American members engaged in the foreign mission field.

—A REVIVAL is in progress in Shelbyville, Ind., where the Ker Brothers have been preaching to immense crowds in the First Baptist Church, the City Opera House, and the First M. E. Church.

—MR. E. E. BAYLISS, of the Moody Bible Institute, Chicago, writes: "I am accompanying Gipsy Smith in his entire series of meetings, his itinerary being: After Chicago, Galesburg, Ill.; Peoria, Ill.; Clinton, Ia.; Brooklyn, Atlanta, Philadelphia, and Providence.

—CLEVELAND, OHIO, is greatly stirred by the series of evangelistic meetings now under way conducted by Dr. Torrey. The armory is crowded nightly. In thirteen days' meetings 1,214 persons made public confession of Christ, the largest number being 888 on Sunday, January 29.

—THE WESLEY EVANGELISTS (J. H. Cannon, leader) have just completed an excellent revival work in the old Jane Street M. E. Church, New York City, Rev. C. W. McPherson, pastor. Many have publicly confessed Christ.

—A REMARKABLY SUCCESSFUL revival movement is under way in Troy, O. It is a simultaneous campaign and is under the direction of Evangelist W. E. Biederwolf, whose party consists of fourteen workers. About forty churches are united in the movement together with five Y. M. C. A's. The city is deeply stirred, and hundreds have confessed Christ.

—SOME PITHY SAYINGS of Mrs. Sophie, a woman evangelist, now laboring among the miners of Wilkesbarre, Pa., have reached us. Here are a few: "The Lord don't cast your sins behind your back one day and the next day cast them up to the front of your face, like some human beings." "The serpent is pretty wise. He fooled old Eve, and there are lots of Eve's and Adams in the world since." "When I was converted I know I was there; that's the most important part." "Religion is a thing of the head, and salvation's a thing of the heart."

—AFTER MORE THAN five years of temperance and evangelistic work in Great Britain, Rev. Dr. J. Q. A. Henry will soon return to this country to do evangelistic service. He will be accompanied by his singer, Mr. J. R. Hemminger. During Dr. Henry's stay in Great Britain he has conducted 150 missions in practically all the large towns and cities of the United Kingdom, has addressed more than 3,000,000 people, taken 135,000 total abstinence pledges. Nearly 30,000 people made an open confession of faith in Christ as Saviour.

Contents of this Number

Wednesday, Feb. 13, 1907

	PAGE
Selling Children in the Streets of Russia	Cover
Our Mail-Bag	126
The Late Rev. Henry Martyn Field	126
In the Angola Highlands (Illustrated)	127
The Midian Exile. Sermon by Rev. F. DeWitt Talmage	128, 129
The Late Rev. J. G. Paton (Illustrated)	129
Visiting Time in Old Shiraz (Illustrated)	130
Miss Ruth's Valentine. Story by Mrs. Sangster (Illustrated)	131, 139
OUR EDITORIAL FORUM: The Call to Service—A Notable Gift—Our American Girls—Salome—Among the Workers	132
BIBLE AND NEWSPAPER: On Africa's Snow-clad Hills—Hawaii's Volcano in Action—The Governor's Apology, etc.	133
Chinese Famine Fund Contributions	134
A Magazine for the Blind (Illustrated)	134
Horrors of China's Famine (Illustrated)	135
Russia's New Famine. By Baron Uxkull	136
Book Reviews	138
On an Industrial Farm (Illustrated)	139
God's Covenant with Abraham. Sunday School Lesson (Illustrated)	140, 141
Missions in the Islands. Christian Endeavor Topic	142
Christ's Prayer for Us. Epworth League Topic	142
Father of the Faithful. By Mrs. Baxter	143

Tropical Vegetation at the Base

The Snow-clad Peaks of the Ruwenzori Mountain Range

Duke of the Abruzzi

The Duke of the Abruzzi, the Conqueror of Ruwenzori, the Hitherto Unscaled African Range

h Africa's Snow-clad Hills

MOST intensely thrilling is the story told by the Duke of the Abruzzi of his mountain ascents in Central Africa. The famous Mountains of the M n have hitherto been enveloped in as much mystery though they were really in the moon. The Duke, wever, having won laurels in the Arctic by attaining highest latitude ever reached by man, which has only been surpassed by a few miles by Peary, attempted achievement deemed impossible—that of climbing the Ruwenzori range of mountains. These mountains, though ng close to the Equator, are covered with perpetual w. The natives having no idea what snow is, believe the brilliant peaks are coated with silver which the illumines at noon day.

he Duke set out from Naples with Lieut. Cagni, who mpanied him to the Arctic, and a small party. After urney of six thousand miles, they arrived at the foot he great range and hired guides and about two hun- l bearers to support them in the ascent. It began in e of last year. By the tenth of the month the Duke climbed his first peak, which he named Alexandra in or of the English Queen; the next day he climbed twin elevation, which he named Margherita after the en of Italy. Their height, as shown by the instru- ts, was respectively 16,744 and 16,810 feet above sea- l, and so by a long distance the highest points on the ican Continent. The Duke stayed thirty-five days ng the peaks, thirty-six of which he climbed. He d there birds and animals unknown to science, and derful plants which he was unable to classify. ppily he had excellent photographic appliances, which served the wonderful record.

f the dangers of the ascent the Duke modestly says little, though they were evidently very serious. re were places scaled so near the perpendicular that guide's feet knocked the cap off the Duke's head as followed. Narrow ledges where a step of a few es to right or left would have meant destruction, dizzy heights where it was dangerous to stand long ct. But the reward appeared to be well worth the and danger. "They left the region with regret, and y gazed long on the shining glaciers glistening in the , which had, through the centuries, fed the sources of majestic Nile, the river linked to history by so many ords of the past, and they bade farewell reluctantly the virgin summits which they had been the first to due." It is strange that it was left to an age which e call a physically degenerate age, to furnish explor- so daring as those that penetrate to the Arctic and t scale the towering peaks of the untrodden moun- s. We have a right to glory in the achievements of h men. Never was there a time when so much was own of the world, and we can but wish that our owledge of its Creator had grown in similar degree.

o, these are parts of his ways, but how little a portion is heard im (Job 26:14)

arried for Service

A strange reason was given for a marriage which took ce in a village near Utica, N.Y., recently. A member one of the families living there was stricken with diph- eria. Before the disease was correctly diagnosed and eventive measures taken, other members of the family re stricken. Residing with them was a young lady, o in the early stage of the malady had been active in rsing the child who was the first sufferer. She caught e disease, but by the time it developed other members of e household were prostrated, and it was difficult to find y one to nurse her. She was engaged to a young man o had some knowledge of medicine, and when he went see her, he perceived that she was in a critical state d needed more attention than could be given her. He termined to stay and nurse her himself, and to make atters easy he pleaded with the girl for an immediate arriage. She consented, and a justice of the peace was mmoned. To prevent his taking the infection, he was stationed outside an open window, from which he could see the girl lying in bed with her affianced beside her holding her hand. The marriage was quickly solemnized, and the young husband entered on his duties as nurse. Should she recover, how tender to both will be the memory of that ceremony. A wedding in a cathedral, with a bishop officiating, would not be so happy a memory. It is so that the church should remember her espousals with her Lord, who healed her and cleansed her.

As Christ loved the church and gave himself for it, that he might sanctify and cleanse it (Eph. 5: 25).

The Governor's Apology

Apparently the English Government has succeeded in bringing Governor Swettenham to a sense of his misconduct. The governor has formally and explicitly withdrawn his offensive letter to Admiral Davis, and it is reported that he has resigned his office. Of the latter item of news confirmation is lacking, but it is probably true. He may consider himself fortunate if he is permitted to resign, and so escape the ignominy of dismissal which he deserves. In the conservative press of England the friends of the governor are making lame attempts to justify his conduct, but the English public is too shrewd to pay attention to the palliations put forward of an act that covered him with everlasting disgrace. That a kindly and generous effort on the part of a friendly power to help him meet a sudden calamity, should have been rudely repulsed, indicates the spirit of one of those men who, in every age, have been an offense to all men of patriotism and sense. It is unfortunate for a country when families have so much influence, that they can force on the public service men who are utterly inadequate for the efficient discharge of the duties of office, and who are liable to do absolute mischief.

Man that is in honor and understandeth not, is like the beasts that perish (Ps. 49:20).

Hawaii's Volcano in Action

A message from Honolulu reports that the volcano of Mauna Loa is in a state of violent eruption. The light from the flames ascending from the crater is so intense that it is possible to read fine print by it at a distance of thirteen miles. The flow of lava from new craters which have been developed on the sides of the mountain is very destructive. The largest of these new craters is four thousand feet below the summit of the mountain, whence it proceeds in a southwesterly direction to the sea. One rushing stream of lava has severed all communication by land between Kau and Kona. It is twenty-five feet in depth. One stream that is flowing to the north is becoming wider. Many of the cones are spouting boulders. There have been continuous shocks of earthquake of sufficient intensity to throw down stone fences. The shocks are rotary, a movement hitherto unknown in the earth movements known on the island. No deaths have been reported. This appears to be a period of intense terrestrial disturbance, indicating that changes of considerable extent are taking place in the world's interior. Scientists are unable to explain them or tell us what they portend. Many people in the earthquake zones and in other regions are becoming disquieted, but the Christian may say with the Psalmist:

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and are troubled, though the mountains shake with the swelling thereof (Ps. 46: 2, 3).

Is Our Flag a Toy?

A curious dispute has arisen as to the use of the Stars and Stripes, which has recently been decided by the Board of United States Appraisers. A Japanese firm in Chicago sent to Japan ordering the production of some toys, which included some of our flags. The flags were made of silk and were not over an inch and one-half in length. The Collector of Customs at Chicago exacted duty on the flags at the rate of fifty per cent. *ad valorem* under the provision in the tariff for "manufactures of silk." The importers contended that the flags should be admitted at thirty-five per cent. as toys. In his decision the General Appraiser says: "We do not think that the American flag, however diminutive, is commercially, commonly, or nationally regarded as a plaything, and therefore we find that the flags in dispute are not toys." We are not surprised at the Japanese regarded the little emblems in that form as toys, and they will doubtless be used as such by the children for whom they may be bought. Still, there is reason in the appraiser's attitude. He or his father may have followed that flag at the risk of his life, and he may have known men who actually died to preserve it. It is not strange that he regards it as a sacred thing, which he will not suffer to be called a toy. We can but wish that all of us who have the same reverence for it were concerned to keep it from all stain and from national sin, which alone can degrade it.

Righteousness exalteth a nation: but sin is a reproach to any people (Prov. 14: 34).

To Prevent Gun-Deafness

A search is being made for some kind of protection for the ears, to be used in the navy. It was observed that the prisoners on Russian ships captured by the Japanese were in nearly all cases not only deaf, but dazed and helpless. The noise of the guns on Japanese ships was just as deafening, but the men were supplied before going into action with cotton-wool ear plugs, which protected their ear drums. The objection to these plugs is that the men could not hear orders when the plug was in their ears, which, of course, is a very serious drawback. Dr. Arthur H. Cheatle, a distinguished aural surgeon, now announces that he has discovered a material which will accomplish the dual purpose of preventing deafness and enabling a man to hear orders given. It is a mixture of animal wool and modelling clay, is easily worked into the ear and easily removed. Being plastic, it fits all the aural passages and, while it saves the shock of the blast, it allows the wearers to hear the words of a high-pitched human voice. This is a most extraordinary discovery, that will render a man deaf to one noise and capable of hearing another. Would that such a material could be found that would render a man deaf to temptation and the voice of evil, but alive to the voice of God.

Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it (Isa. 30: 21).

Offers his Blood

A lady of eighteen years of age, who is a member of a prominent family in New York, is to be the subject of an operation having in it some of the elements of romance. She was taken ill some weeks ago with a heavy cold, which produced the well-known conditions favorable to an attack of typhoid. The disease ran its usual course, and it was hoped she was on the way to recovery when a relapse took place. Four physicians were hurriedly summoned in consultation, but they failed to improve the conditions. The patient grew worse, and appeared to be sinking, when the doctors decided to try a critical operation as a desperate resort. This was nothing less than the transfusion of blood from a strong and healthy person into the veins of the dying girl. A suitable subject was speedily found in a vigorous young man, who is a friend of the family. He willingly offered himself for the purpose, and as he is an athlete, with the strength of a young giant, his offer was gratefully accepted. The operation is to be performed immediately, and the doctors believe it will save the girl's life. There are few men who would give their blood to save the life of another, but this brave young man does not falter. Every one admires him, even those who hear unmoved of One who shed his blood to save them from eternal death.

Neither by the blood of goats and calves, but by his own blood he entered at once into the holy place, having obtained eternal redemption for us (Heb. 9: 12).

A MAGAZINE FOR THE BLIND

THE time seems to have arrived when the blind of this country are to have their needs recognized more fully. The work of State Associations, and of State Blind Commissions, such as have been appointed in Massachusetts, New York, and Delaware during the past two or three years, is doing much toward increasing opportunities for proper education, for physical, intellectual and technical training for the blind. Schools, industrial homes and associations are uniting to open new and wider fields for employment and self-support. Now a magazine has been established for them.

In the United States there are about seventy thousand blind persons, more than three-fourths of whom became blind after school age, when the State does not undertake to instruct them. Left alone in their darkness to begin life anew, they fret under their restrictions. They do not enjoy being dependent on others for support or entertainment.

Their reading has been restricted until recent years to the Bible and a comparatively small number of books, mostly of a religious nature. Circulating libraries for the blind carry volumes from one reader to another, but unfortunately the number of good books in these libraries is extremely limited. Moreover, but a small proportion of the blind know of the privilege these libraries offer.

Mrs. Ziegler, widow of the capitalist, has lately established a periodical, to be called the *Mathilda Ziegler Magazine for the Blind*, which is to be carried on wholly at the founder's expense and circulated, free of charge, to all reading blind people who may apply for it.

The magazine, although of high moral tone, will not in any sense be a religious publication, but will be conducted on lines so broad as to appeal to all possible readers of all denominations or sects. Each issue will include a high-class story, poetry, news of the day in a condensed form, a sheet of popular music, and letters from blind persons telling of successful achievements, which may encourage others. Prizes will be offered for contributions of merit by blind people.

"In making up such a periodical, special consideration has to be given to the nature of its subject matter," says Mr. Holmes, the editor. "Many beautiful songs and poems would to sightless readers prove valueless. Allusions to moonbeams, starlight, rainbows or clouds, while losing their significance, would serve to emphasize to the readers the sense of their affliction." Selections from humorous stories and those inculcating a happy philosophy for everyday living will be given preference. Nothing that is otherwise than cheerful, comforting, or stimulating will find place in its pages. The periodical is necessarily bulky. It will be twelve inches square, will contain fifty sheets, printed only on one side, and will weigh about one pound.

As there are two prevailing styles of type, each edition is to be printed in both types; that is, one-third of the edition will be printed in "Braille" and two-thirds in "New York Point."

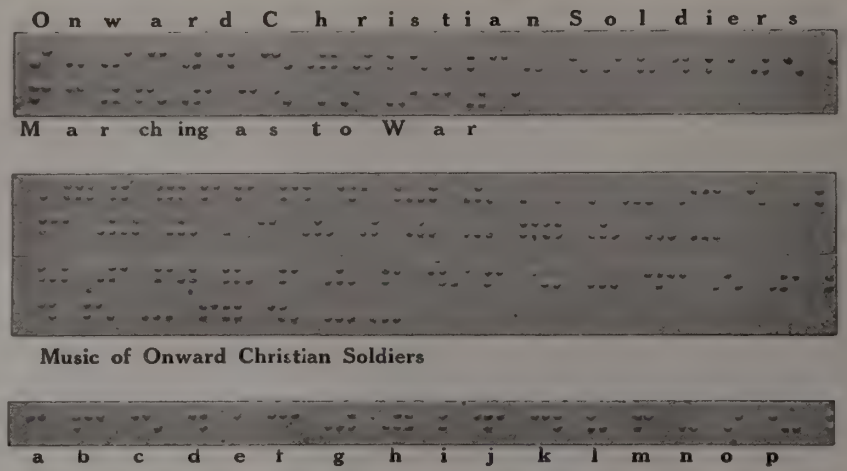
The Braille is a system of dots or points, consisting of six points in two vertical lines of three points each, ⋮⋮ these dots, or a combination of more, make every letter of the a and also musical characters. Sixt different combinations are possible English Braille, somewhat similar Braille, is generally used in Europ

At present about two-thirds schools for the blind in this coun New York Point. This system is to the Braille, except that the li horizontal, : : : The great adv of a point system is that the bli write as well as read it. It can much more cheaply set up and p There is another type, the Moon, u America. This is especially desig adult blind, whose sense of touch is acute. It is, however, very bulky expensive to set up and print. It vented by a Dr. Moon, of England was himself blind, and who spent m his means in work for the blind. daughter still carries on the work of ing the Moon type in England, and books in that type in use in Americ printed there. Many older peopl learn no other type, but most of after using the Moon, find they can the Braille or New York Point. Th line" letter, a raised type similar t own seeing type, which was once u now almost obsolete.

The present intention is to begi magazine with an issue of six tho copies, and to gradually increase the ber until there will be a copy for blind person in the country.

All reading blind people are invit send their names and addresses to G. Holmes, 1931 Broadway, New City. The issues will be increased mand requires.

MARY K. H



Music of Onward Christian Soldiers

Examples of New York Point

More Gifts and Prayers for China

A Gift from Montana

We enclose $5.00, of which $2.50 are for the Chinese Famine and $2.50 for the Bowery Mission. We are sorry it is not much more. May God bless the work and the workers. From Lake Basin friends.

Chouteau, Mont.

"God's Blessing Go With It."

Dear Dr. Klopsch:—Enclosed find $1.00 check for Chinese Famine Fund, a small sum, but may God's blessing go with it.

Lowndesville, S. C.

From a Church Choir

Dear Dr. Klopsch:—I enclose $1.00 for the Chinese Famine Fund. It is the collection taken in the Presbyterian choir last Sunday, so is from them. I asked them if they would be willing to send the collection, and they all were. I wish it were more, but I suppose all the dollars help.

Ballston, N. Y.

Wishes to Save the Little Children

Find enclosed express order for $5.00 to be applied to the China Famine Fund, and more especially for the children.

Rochester, N. Y.

Practical Sympathy

Dear Editor:—I herewith enclose my check for the Famine Relief Fund, if one is being raised. I am not a subscriber to your paper, so am not informed as to what is being done. I have asked several daily newspapers for information on the subject, but have not been enlightened.

Recalling your services in former calamities, I send this, and enclose stamps for its return, if there is no such fund being raised in New York.

Thanking you in advance for your services in either case, I am always for the love of Christ and his kingdom,

Atlanta, Ga.

Glad to Send Them Help

Enclosed please find a check for $25.00, to be sent to China for the famine sufferers. One surely has cause to appreciate your kindness in helping others help these sufferers, as it would be hard for one person to send it to them were it not for your kindness. May God bless you in your great work for him and bless the small gift, it may do much good.

Yours for Christ and the Church,

Upper Sandusky, O.

A Joint Gift From California

In the name of Charles and Ha Houghton, I herewith enclose postal for $5.00 to be applied to the relief for the famine-stricken people of Chi

Pasadena, Calif.

Wishes to Add Her Mite

Reading in THE CHRISTIAN HERAL of the famine in China, I want to add my toward relieving the suffering. It much, but will help a little.

Essex, Mass.

FOR CHRIS

Additional Contributions to the Chinese Famine Fund

President Roosevelt $100
Hon. Elihu Root . 100

Adair, G W 10 00
Adams, C N..... 2 00
Alden, W 1 00
Allen, Rev 1 00
Angell, Mrs M J.. 5 00
Avery, G W..... 5 00
Baldwin, A..... 5 00
Baldwin, Mrs H W 1 00
Barnes, Mrs L G 1 00
Bates, Mrs H T... 5 00
Bear, Mrs G..... 50
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Bell, Miss E L.... 5 00
Benson, R 1 00
Bishop, A L..... 1 00
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Brown, Mary A... 5 00
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Bryan, M E..... 70
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Buckland, C S.... 100 00
Buruss, Miss A O. 1 75
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Eskridge, Mrs W H 5 00
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Frye, Mrs Wm.... 2 00
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Two Friends, Winfield 10
Well Wishing Fr'd I H N, N Y City. 10
I H N, Fullerton 10
I H N, Jonesboro 10
I H N, St Louis. 10
Reader, Niscayuna 10
C H Reader, Almonte 10
Hope 10
Unnamed, Monroe. 10
W Sisters, Poland. 25
Gathering at Sully. 10
A Disciple, Wooley 10
Presby Ch, Brighton 10
Draper Valley Pr Ch, Draper 2
Bapt Ch, N Wilkesboro 10
Bell Ridge Chr Ch, Paris 10
Bethel Ch, Red House 15
Rose Bank S Sch, Dickinson Co ... 10
Prim Dept of Phillips Congl S S, Salt Lake City.. 8
Missy Soc of the Evgl Assn, Cleveland 10
C E Soc of Rfmd Pres Ch, Denison 5
Jr End Soc, S Cgl Ch, Kennebunkp't 5
Mission Band of Y W C A, Poughkeepsie 2
Miss'y Union Soc, So Lyons 5
Y P A of Springtown 2
Missy Soc, Pres Ch 5

Further Contributions will be Acknowledged in Next Week's Issue of THE CHRISTIAN HERAL

Deserted Houses Sold for Fuel

Poor Families in Ordinary Times Look Like This

The Walls Crumbled in the Long Rains

HORRORS OF THE CHINESE FAMINE

Starving Multitudes in Five Provinces—Many Driven to Suicide—Children Sold and Eaten

LATEST reports from the famine-stricken provinces of China, received during the past week through official sources at Shanghai and from the missionaries in the field, reveal the fact that the famine is extending westward to the interior. It is no longer confined to the eastern seaboard provinces of Anhui, Chehkiang and Kiangsu but reaches northward to Shantung and westward far into Honan.

That the contributions of generous Americans, sent through THE CHRISTIAN HERALD, are already doing effective service in the famine districts, is gratefully acknowledged by officials and missionaries alike. As announced on another page of this issue, President Roosevelt and Secretary of State Root have each sent a contribution to the Fund.

Stories of appalling misery and suffering continue to come in from many quarters to the Shanghai Relief Committee. It is futile longer to attempt to hide the fact that hunger's death roll has already begun and that it threatens to be a large one. Deaths by suicide to escape the suffering, by starvation and by cannibalism, all figure in this dark category. Many are absolutely destitute, and in some of the districts children are being abandoned by hundreds.

Various plans are now under consideration for sending quick relief to the districts where the suffering is the keenest. It is not improbable that a fleet of junks, laden with food, may be sent southward from some port in Shantung, along the canal, while another relief ship may go up the Yangtse River from Shanghai. This movement, it is claimed, would throw relief stores more quickly into many of the affected localities than any other method of transportation.

Chairman E. S. Little, of the Executive Committee of the Central China Famine Fund, Shanghai, has forwarded a comprehensive report of famine conditions to President Roosevelt. He writes:

"The largest estimate states that the region more or less affected covers **50,000** square miles; a more conservative figure puts the area at 40,000 square miles, within which there are about **thirty walled cities** and **market towns.** The population, which is more or less affected by the total or partial failure of crops is estimated at something like 10,000,000. At the same time, it is not presumed that anything like this number will be actually starving or will require outside relief; nevertheless, it is certain a very large number will require regular relief continued for months if they are to be kept alive.

Missionary Distributors

"The responsibility for meeting the distress of a population of something like 10,000,000 until the month of May or June next year naturally rests with the Chinese Government and the Chinese people; but, owing to the magnitude of the task, if not the actual impossibility of the needs being met, and starvation being prevented by the help of the Chinese themselves, an appeal has been made in China and foreign countries generally for additional assistance. It is intended to help only those that are **actually starving.** The distribution of the money, or of foodstuffs furnished by the money, will, so far as contributions from abroad are concerned, be placed in the hands of **European and American missionaries residing within the famine area,** and probably other Chinese-speaking European and American civilians, thoroughly acquainted with the people, and willing to co-operate with the Chinese gentry in bringing relief to the starving without additional expense to the Committee.

"The Shanghai Committee is composed of Chinese, as well as foreigners, in order that individual Chinese may be stimulated to contribute, and that foreigners may have the benefit of the advice of men who have been engaged in charitable enterprises in China for many years. In this way it is hoped not only that the funds may be distributed in the best possible way, but that indirectly benefits may accrue by reviving feelings of harmony and mutual goodwill between China and foreign nations.

"It may be stated that the famine district is situated in the Northern parts of the provinces of Kiangsu and Anhui, with possibly a narrow fringe on the Eastern border of Honan and the Southern boundary of Shantung. The Yangtze region is not directly affected, except in so far as thousands of refugees from the famine district are coming South with the hope of finding subsistence and saving their lives.

"The assistance that will be rendered will be highly appreciated, not only by those who receive help, but by all classes of the Chinese. H. E. Tuan Fang, the Viceroy of the affected district, who is well known in Western countries, has already sent his message of thanks for the promise of succor.

"The cold weather is approaching, and hundreds of thousands of semi-starved people, with the barest quantity of cotton clothing, are crowded in wretched grass or mat-covered hovels and will be subject to fearful suffering."

Refugees Moving South in the Hunt for Food

Our Correspondent at the Front

Mr. Wm. T. Ellis, a correspondent of THE CHRISTIAN HERALD now traveling in China, and who has visited the Relief Committee, writes to us from Shanghai as follows:

"*Dear Dr. Klopsch:*—Providentially, I am here at the beginning of the most awful famine modern China has known. A million refugees are gathered about the cities north of here. Parents are destroying their children, or abandoning them. Of the ten million persons affected, myriads are actually starving to death.

"I shall go straight into the famine district, even though my plans are disarranged. The relief work must continue until June. The money will all be distributed by Americans and Europeans. The fullest co-operation of the Chinese officials is assured.

"This is a wheat and corn country, and not exclusively rice, so that flour and corn-meal may be acceptably sent. It would be a fine thing to bring a CHRISTIAN HERALD ship from Seattle here. THE CHRISTIAN HERALD is well known here because of past benefactions. But this is the greatest opportunity its readers have ever had. WM. T. ELLIS."

Sad Letters from Missionaries

Rev. B. C. Patterson writes from Suchien that one family was poisoned by the father, who was hopeless.

Missionaries J. B. Cochran, Samuel Codman, and D. B. S. Morris of the American Presbyterian Mission at Hwai Yuen, Anhui Province, write to Secretary McCrea at Chenkiang:

The flood lasted about forty days. The water inside the city of Hwai Yuen was waist-deep in many places, all the streets being flooded for several weeks and business being at a standstill. The entire country to the north and east was covered by a thin sheet of water, which effectually ruined all the crops. The flood extended through the entire northern and eastern portions of the magistracy and through a large section of Nan Hsu Cheo, while Ling Pi Hsien, Si Cheo and Wu Ho Hsien were almost completely submerged.

A considerable percentage of the population has already left for the South, to pass the winter in begging a precarious living. In one village alone, three hundred families have gone. In traveling overland from Nanking, hundreds of refugees from this region were seen. Scores were stricken with fever, many lying by the roadside too weak to walk. One heard constantly of the pitiful suffering the people were enduring.

One case was of a woman traveling with her baby a year old. Weakened by her long journey and lack of food, she fell an easy prey to the fever and died by the side of the road, clasping tightly her little child. For two days the little living child was left in its dead mother's arms. Who on that road, with hunger and fever driving them on, could stop to heed even the cry of a helpless baby?

In the entire region north of the Hwai, everything available is being sold to buy food. Farm animals are being disposed of at great sacrifice. The extremity of the distress is seen in the fact that children are being offered for sale, in some instances being peddled along the street.

The following are the ordinary prices of the necessities of life—the present prices, and also the prices that ruled during this month of the year of the great famine, eight years ago:

	Present Price.	*Usual Price.*
Rice	$8.00 per ton	$5.25
Flour	38 cash per catty	22 cash
Bean cake	24 cash per catty	8 cash

(16 "cash" are equal to 1½ cents American money.)

There is great reason to believe that during the two or three months before the wheat harvest large numbers will die of hunger.

All contributions should be addressed: China Famine Fund, THE CHRISTIAN HERALD, 92 Bible House, New York. Every gift will be acknowledged in these pages.

Russia, Too, Has a Famine

By BARON UXKULL

IN addition to the other troubles which Russia has been obliged to undergo in recent years, she is now facing a serious famine in about twenty governments or provinces.

One cause of this famine is, first of all, the Russian peasant has no personal real estate. There is a socialistic order in so far as the land belongs to the whole community or village, and this land is redivided every year among the adult male population. Knowing that the piece of land which he is cultivating each year will be used the next year by another, the peasant, of course, does not make permanent improvements.

This order of things dates from the reign of the liberal Emperor Alexander II., who, though he gave personal liberty to the millions of Russian peasants, thought that he could not give property to individuals; that they would not be able to manage it themselves, and decided it would be wiser to give the land to the whole population or village. History has proved that this socialistic reform was a great mistake, and the government has been obliged to recognize that all the famines which have occurred in Russia were the fruit of this social order. Personal ownership of property is as necessary for the wellbeing of a state as personal liberty.

The other causes of the famine are: First, that in many places the crops did not flourish. There was no rain for months, and the sun burned all that had begun to grow. Secondly, there was the revolutionary trouble. The peasant hoped that the land of the large landowners would be divided among them; and, hoping for great pieces of land, they neglected to work on the acres distributed to them.

The people who have suffered most from the famine are those of the provinces —in the East, Saratow Samara, Simbirsk, Kazan, Ufa, Perm, Wjatka, Penza, Nishnii Nowgorod; and in the centre, Woronesh, Tambow, Orel, Kursk, Charkow, Tula, Kaluga, Kjazan, Wladimir; and Jekaterinoslaw in the South. The Governor understands the dreadful position of the peasantry, and he tries to help them. But, acting with the best of intentions, he encounters many difficulties.

In many cases Tartar fathers have been obliged to sell their daughters to a life of shame and misery, to gain in this way the money necessary to save the rest of the family from death by starvation.

God has preserved the United States from the horrors of a famine. Stopping here in New York, and eating American grape fruits and American oysters, I have sometimes remembered the poor Russian peasants, who are obliged to eat a famine bread, which consists half of oats and half of moss, dried and crushed and then baked together. Such a bread can fill, but it cannot nourish.

In the Government of Tambow crops could not grow at all, and there is also very little hay to supply the cattle. Rye flour and oats are very dear; each costs one rouble, thirty cop. (sixty-five cents) a "pud" (sixteen and one-third kilograms). Many peasants had rented land from the large proprietors. They did not earn anything, but were obliged to pay the rent of twelve roubles for each dessiatine (about one hectare). Almost all villages of this province have declared to the government that the population is suffering from hunger, and have asked to be supplied with a loan of corn, beginning with the first of October last, but the government has decided to help, beginning only with the first of December. In the provinces of Tambow and Pensa, there have been lists of the families made that are suffering from hunger. The lists have been done quickly and not conscientiously, so that many families are in the greatest misery, and do not receive help because they have not been put on the official lists.

The Governors are compelling the people to pay the taxes without delay, because the Revolutionists have decided that the taxes shall not be paid, and they have in many places threatened with death those who wish to obey. So the authorities very strongly demand that the taxes be paid. It is not that they have not pity for the miserable position of the peasants, but they think it their duty to show that the government and the authorities are still in power and have the right to collect the taxes. But is not that a dreadful contradiction? On one side the government tries to provide the peasant with food, and on the other side the government is obliged to take all, to show his authority. Much have the Russian people suffered in times past, and it seems that the cup of their suffering is not yet full.

Now, we must give justice to the central government; they try to do what they can, but there is always the difficulty of the executive officers; and I am obliged to repeat also that Russia needs the Gospel, because the Gospel is the only power on earth which can give us men with backbone, who would not do any injustice to please a superior.

We have many good laws in Russia, but we need good administrators to execute them. There have been conferences of governors, and the question has been discussed by what means the suffering population could be helped. After two weeks, the local administration began to distribute the grain to the suffering population, some supplies arrived too late, some supplies arrived not at all, and the government was obliged to buy a second time 3,814,000 "pud," and some other small parcels, to help supply the suffering. From Siberia the government bought oats, and for the first time they tried to introduce Turkish corn in Southern Russia as food for the population. It is not such an easy thing to help in Russia as it is in the eastern parts of the United States. In Russia the country is very thinly populated, and there are not so many railroads as there are here, and there are a number of small villages far off in the woods, where the people must drive a hundred or more miles before they can reach a town. It is very difficult to supply food and medicine to the sick ones, and when the spring comes there are many places over the streams where there are no bridges, and for some weeks commuication will be shut off by the breaking of the ice, and many villages will be utterly destitute.

It is a sad picture that we now see in Russia—discontent and misery and famine. But let us look away from this picture and see another time; let us believe that it will come, and let us pray that it will come; a time when the Russian people will have enough of the earthly bread, and a time when also the heavenly bread will be brought to them.

. . .

The scene shown on the cover of this issue of THE CHRISTAN HERALD is from an illustration in *The London Illustrated News*. It is a picture drawn from life of a child-market in the Russian provinces. *The News* says: "So severe is the pinch of famine in the Vologda district that the peasants are selling their children. The younger children are sold for household drudges; the fate of the elder is even less fortunate."

Such scenes have their duplicate in China, where children are being sold in the open market in several provinces. Still more deplorable is the news that in at least two districts, Sinchow and Paichow, children have been killed and eaten by the hunger-crazed population.

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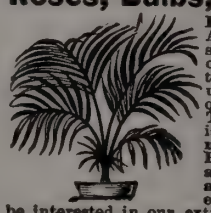

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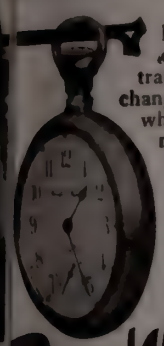

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or fifteen years I have suffered from mnia, indigestion and nervousness as a lt of coffee drinking," said a surgeon the r day.

he dyspepsia became so bad that I had mit myself to one cup at breakfast. Even caused me to loose my food soon after I t.

All the attendant symptoms of indigestion, as heart burn, palpitation, water brash, efulness or disturbed sleep, bad taste in mouth, nervousness, etc., were present to a degree as to incapacitate me for my tice as a surgeon.

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d the famous little book, "The Road to llville," in pkgs.

In the Angola Highlands

Continued from page 127

and in Portuguese. On certain weekday evenings there are prayer meetings. On Sunday, the mission bell calls to services in the chapel, when the little flock of believers, with other adherents of various sorts, gather for class meeting, to hear the Word read and preached and taught in the Sunday School, joining also in singing hymns to old familiar tunes, but the words all in the native tongue. Frequently there are baptisms of converts, at regular intervals the celebration of the Lord's Supper, and occasionally a wedding. Often a big palaver has to be thrashed out and settled. Visitation of the villages is also followed.

General View of the Mission Buildings

The translation of the New Testament into Kimbundu goes on here under the direction of the British and Foreign Bible Society. We have only three Gospels in print so far, but the rest will soon be completed, and to this branch of the work the writer is particularly devoting himself at the present time. We have hymn-books, catechisms, and other literature, part of which is printed at our own press here, including an illustrated Sunday School paper, tracts, etc. The Kimbundu is not a mean language at all, but one of the best of the Bantu family of tongues, strong, well-developed, regular in structure, soft and euphonious. Our printing plant represents an investment of $2,000, besides the building. All the heavy machinery had to be brought inland in pieces by native carriers, on their heads or by poles. Colporteurs go out from time to time, to near and distant villages and towns, selling Scriptures. In a little over two years over a million pages were thus circulated.

A native trader once called at our station asking for a Bible. He had searched in vain for one in the trading town where he had been, for he had heard that it was a book which told about God and the future life. The missionary was able to supply him with one in Portuguese, which he could read, so he gladly paid the price and carried off his prize. He carried and read the book, and what he there found was blessed to his salvation. This station is part of the missionary work of the Methodist Episcopal Church in Africa, and is under the administration of Bishop Hartzell. We are indebted to the readers of THE CHRISTIAN HERALD for valuable help. We value also the prayers of God's people in its behalf.

Angola, W. A. HERBERT C. WITHEY.

VISITING TIME IN OLD SHIRAZ

Continued from page 130

stuffed with dates and pistachios, almonds and chestnuts. On its head a little lighted candle is fixed. You carve with your fingers, as there are no knives nor forks in Persia. Tiny chickens, doves, roasted partridges are handed on the spit itself to each guest. And then you plunge your thumb and forefinger into the bowl of rice (the *pilaff*), and dextrously construct little balls of rice, which you toss into your mouth. Persian hospitality is extravagant, and an unpalatable dish is never offered. Both at the dinner and at the afternoon call, the eternal *kalyan* (water-pipe) is served. The amber mouthpiece which the guest uses is often presented, as a souvenir, to the lady's friend. Then the *lutis* (men buffoons) appear in the court leading a lion. The ladies peep through the lattice and enjoy the antics of the beast. At the end of the dinner there must always be an explosion of fireworks in the court. But Persian fireworks have no color to them.

Merry social hours are enjoyed by Persian ladies meeting at the baths. The Persians are among the cleanest people in the world. As with the Romans, whole mornings and afternoons are spent at the baths. A few of the dwellings of the rich have a suite of baths, but generally it is in the public baths that the ladies congregate, at the "ladies' hour." One reason of their beauty is the constant care of the skin by bathing.

Shopping! A Persian woman at a bargain-counter! Certainly, but a young wife must never go to the bazaars till she has blessed her husband with children. It would be considered an awful scandal. When she goes shopping, she must always be accompanied by her child, or by her mother-in-law. The bazaars—long, narrow streets with shops on either side—are a maze of beauty as to color. Each trade has its separate bazaar. It is at the goldsmiths' bazaar that the ladies congregate, for here you may buy bracelets, bangles, jewels, pipe-heads. What a subdued buzz, whispering, chatting, dickering!

As the veiled women wend their way homeward in the dusk, the stranger-tourist's eye follows the bulky figures with interest and with irritation. These *yashmaks* conceal forever faces that have inspired the sad, starry songs of the Persia of the centuries.

The nightingale, their only vesper-bell,
Sings to the rose the day's farewell!

LUCY CLEVELAND.

Ø

Premiums that Give Pleasure

Dear Dr. Klopsch:—I thank you most cordially for "The Greatest Wonders of the World," and the "Surprise" Calendar, which have both come to me. It will give me pleasure to read the former and consult the latter. The HERALD is a most helpful, hopeful paper. I feel that we cannot afford to do without it. MARY E. GARROLD.

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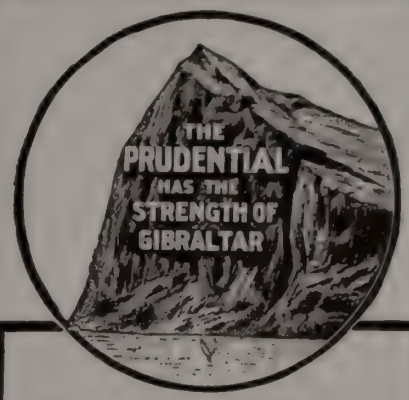

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GEMS FROM NEW BOOKS

The South's Reconstruction Period*

JURISTS, lawyers and politicians of the South during the years immediately following the Civil War, found a most congenial hospitality on a certain large Virginia plantation, whose owner kept open house in true Southern fashion. The company frequently thus gathered, found an earnest listener in the little daughter of the house, who, at father's or brother's knee, drank in eagerly the discussions and stories.

Grown to mature womanhood, cherishing always the early acquired impressions of her beloved Southland, augmented by extensive correspondence, eventful diaries and the experiences of friends closely connected with the history of the South during the reconstruction period, the little girl of forty years ago has written an unusual and thoroughly comprehensive book upon *post bellum* life from a woman's viewpoint. That little girl who has lived to make this bold venture in the literary world, is Myrta Lockett Avary, a name well known to CHRISTIAN HERALD readers, both by her earlier book, *A Southern Girl in '61*, which won her fame, as well as by her many contributions to this journal, with which she was connected for several years.

In her new book, *Dixie After the War*, the author has successfully avoided sectional feeling and prejudice in her narrative of the events of those days "which tried men's souls." Readers will not fail to be interested in the incidents and narratives which she employs, and to be impressed by the spirit of fairness which is displayed in her vivid description of an extraordinary social and political period in our national life. Certainly the American is aided by a perusal of this volume to a better understanding of his country's past, and a clearer conception of the present as a natural evolution of that past. President Lincoln's arrival in Richmond, after its occupation by Federal troops, is thus described by Mrs. Avary:

"Abraham Lincoln came unheralded. No bells rang, no guns boomed in salute. He held no levee. There was no formal jubilee. He must have been heartless as Nero to have chosen that moment for a festival of triumph. He was not heartless." So a citizen of Richmond, who was a boy at the time, and out doors and everywhere, seeing everything, remembers the coming of Lincoln.

His coming was as simple, business-like, and unpretentious as the man himself. Anybody who happened to be in the neighborhood on the afternoon of April 4, might have seen a boat manned by ten or twelve sailors pull ashore at a landing above Rockett's, and a tall, lank man step forth.

A Northern newspaper man (who related this story of himself) recognizing that it was his business to make news as well as dispense it, saw some negroes at work near the landing where an officer was having debris removed, and other negroes idling. He said to this one and to that: "Do you know that 'man?" pointing to the tall, lank man who had just stepped ashore.

"Who is dat man, marster?"

"Call no man master. That man set you free. That is Abraham Lincoln. Now is your time to shout. Can't you sing, 'God bless you, Father Abraham!'"

That started the ball rolling. The news spread like wild-fire. Mercurial blacks, already excited to fever-heat, collected about Mr. Lincoln, impeding his progress, kneeling to him, hailing him as "Saviour!" and "My Jesus!" They sang, shouted, danced. One woman jumped up and down, shrieking: "I'm free! I'm free! I'm free till I'm fool!" Some went into the regular Voodoo ecstasy, leaping, whirling, stamping, until their clothes were half torn off. Mr. Lincoln made a speech, in which he said:

"My poor friends, you are free—free as air. But you must try to deserve this priceless boon. Let the world see that you merit it by your good works. Don't let your joy carry you into excesses. Obey God's commandments and thank him for giving you liberty, for to him you owe all things. There, now, let me pass on. I have little time here and much to do. I want to go to the Capitol. Let me pass on."

Mr. Davis's capture and imprisonment are narrated with unconscious pathos, and the numerous pen-pictures of valiant Confederates, beloved of their people, are painted by a lingering, loving hand. The author devotes a chapter to a graphic portraiture of the Southern ballot-box in those years when, "ready or unready, literate or illiterate, civilized or uncivilized," the franchise was given to four million negroes.

Other vivid chapters are those dealing with the subjects of "Crime Against Womanhood" and "Race Prejudice." Indeed, no salient feature of the time or territory is left unexploited, and, altogether, from the years of labor which the book has cost its author, has been evolved a work of great literay depth, breadth and variety. Its conclusion is a glowing epitome, full of promise for the South of to-day.

True to her past, the South is not living in it. A wonderful future is before her. She is richer than was the whole United States at the beginning of the War of Secession; in a quarter of a century her cotton production has doubled, her manufactures quadrupled. In one decade, her farm property increased in value twenty-six per cent., her manufacturing output forty-seven; her farm products nearly one hundred. Her railroad and banking interests give as strong indications of her vigorous new life. Immigrants from East and West and North and over seas are seeking homes within her borders. The South is no decadent land, but a land where "the trees are hung with gold," a land of new orchards and vineyards and market-gardens; of luscious berries and melons; of wheat and corn and tobacco and much cattle and poultry; of tea-gardens; and rice and sugar plantations and of fields white with cotton for the clothing of the nations. She is the land of balm and bloom, of bird-songs, of the warm hand and the open door.

Dixie After the War, an exposition of social conditions existing in the South during the twelve years succeeding the fall of Richmond. Illustrated from old paintings, daguerreotypes, and rare photographs. By Myrta Lockett Avary. Pp. 410. Price $2.75. Doubleday, Page & Co., publishers.

Books Received

City Government for Young People. A study of the American city for school use. By Charles Dwight Willard. Pp. 170. Price 50 cents. Macmillan Company, New York and London, publishers.

That Girl from Tim's Place, by George Clark Munn. A capital story, well told, well illustrated, and abounding in excitement and adventure. Pp. 426; cloth. Price $1.50. Lothrop, Lee & Shepard Company, Boston, publishers.

Under Togo for Japan. The adventures of three young Americans on sea and land, by Edward Stratemeyer. Illustrated. Just the style of book juveniles will read with delight. Pp. 309. Price $1.25. Lothrop, Lee & Shepard Company, Boston, publishers.

Messages to Working Men, by Charles Stelzle. It deals with current economical and social questions from the labor standpoint. Pp. 120: cloth. Price 50 cents. Fleming H. Revell Company, New York, Chicago and Toronto, publishers.

Plant Breeding, being six lectures upon the amelioration of domestic plants, by L. H. Bailey. Of special interest to amateurs and professional gardeners and horticulturists. Illustrated. Pp. 483. Cloth covers. Price $1.25. Macmillan Company, London and New York, publishers,

The Life of General Hugh Mercer, with brief sketches of General Washington, Paul Jones, General George Weedon, James Monroe, Mrs. Mary Ball Washington, etc., by John T. Woolrick. Illustrated, and with genealogical table. Pp. 140. Price $1.50. The Neale Publishing Company, New York and Washington.

Milne's Progressive Arithmetics (Third Book). It explains and simplifies the various studies, and teaches arithmetical processes in such a way as to develop the reasoning faculties. Pp. 248. Price 45 cents. American Book Company, New York, Cincinnati and Chicago, publishers.

Woodwork, by Samuel E. Ritchey, Instructor in Manual Training. This should prove an excellent text-book for learners in turning, cabinet-making, pattern-making, and general carpentry. Illustrated. Pp. 223. Cloth covers. Price $1.45. American Book Company, New York, Cincinnati and Chicago, publishers.

The Development of the Sunday School, from 1790 to 1905. Issued by the International Sunday School Convention. Probably the best history of Sunday School progress that has been issued in this country. Copiously illustrated. Cloth binding. Pp. 712. Price $1. W. N. Hartshorn, Publisher, 120 Boyleston Street, Boston, Mass.

The Macmillan Company have brought out an addition to their well-known "Citizen's Library," entitled, *Introduction to Business Organization*, by Samuel E. Sparling, Ph. D. The volume is an outgrowth of a course of lectures delivered by the author, who is a professor of Polical Science in the University of Wisconsin. Pp. 366. Price $1.25.

The Castlecourt Diamond Case, by Geraldine Bonner, is a readable story, in which a young woman, whose life has gone awry, tells her story of a "crack" burglary, from the consequences of which she cleverly escapes. Pp. 223. Price $1. Funk & Wagnalls Company, New York and London.

What Marjorie Saw Abroad, is a chatty story of a European trip, in which the family "did" Europe by the guide-books. Its author, Mrs. David Gamble Murrell, never errs against good taste in her colloquial tale of daily happenings, and the book may spur many another Marjorie to "go and do likewise." Pp. 264. The Neale Publishing Company, New York.

The Rational Method in Reading, by Edward G. Ward, late superintendent of Brooklyn schools, has for its appendix an *Additional Primer*, by Mary A. Ward, assisted by Madalene D. Barnum, Its scheme is to associate in the child's mind the picture of the word with the picture of the object described by the word. Pp. 128. Price 36 cents. Silver, Burdett & Co., New York.

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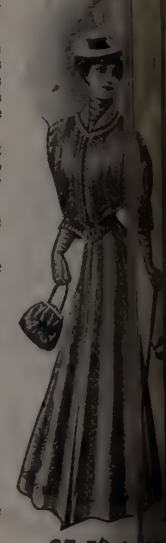

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On An Industrial Farm Home

ADERS of this journal are already familiar with the story of "The Industrial Gospel Farm," which ap- in these pages some time ago. It is ed by Rev. and Mrs. I. E. Kimball, moved their Home and Bible School ermont to Tappan, New York, thus making it more accessible to pro- inmates, but also putting them- ithin reach of the best market in t for country produce of every kind. m is intended primarily to serve as for men, who have learned from perience that "the wages of sin is l" men who have paused with their on the very brink of destruction,

Lumbering at the Tappan Industrial Home

rough Rescue Missions or Christian s personally have been brought to and higher realization of life. To hen as these the Tappan farm, of 243 is indeed a haven of refuge; and its healthy outdoor rest and work ed do for their debilitated bodies, est superintendent and his wife do ir seeking souls. The only requisite mission which any man needs to whether he is just from the gates of n or rescued from the depths of a y "dive," are "a willingness to and an honest desire to understand ble."

ing of the precious hymns of promise, lenty of time for Bible study, fill the r morning and evening hours. The der of the time is given over to farm work, which has already pro- big results. The earth has yielded rease in vegetables for the family and fodder for the stock. Young cattle have been raised, and the products of a dairy, which sixteen cows sustain, find ready sale in near-by New York City. Fresh garden supplies are never too abundant to find customers; and during the winter the men on the place were spurred to unusual energy in cutting and loading upon cars the poplar trees which had been sold to a match factory, because the sum of money they brought just paid a bill which was almost due.

The weekly expenses are met by the dairy, but before the old farm can be brought to its full measure of usefulness the house must be repaired and a barn built. Some clothing has already been received from considerate friends, but the need always exists.

The recently reclaimed men—weak as infants in their power to stand alone—ignorant, too, as little children of the path upward, find in the Tappan Farm a place in which to renew their strength, to "put on the armor of righteousness," and to prepare to fill their places in the great world. Several such men have had permanent work secured for them upon farms; others, rescued from the city's sinks of iniquity, have gone back, "clothed and in their right minds," to good positions.

One man, too dazed upon his arrival to talk clearly, became thoroughly regenerated, and, visiting the farm and the true friends who had welcomed him there in his extremity, he said: "I haven't wanted a drink since that first morning when you all knelt to thank God for protecting me through my debauch, and bringing me to this quiet place to 'get right' with Him."

We bespeak from THE CHRISTIAN HERALD family their interest and their prayers for this eminently practical work of spiritual life-saving, with its consequent rehabilitation of the physical and moral man, who has been "down to the depths."

MISS RUTH'S VALENTINE

Continued from page 131

es," she answered; and she let her remain an instant in the grasp of rong, firm man's hand that held it and then raised it to his lips.

en he arose to go, Ruth said, as an afterthought: "Father will be that he did not see you. He was , and retired early."

hank God!" Duncan murmured his breath; but Ruth only heard y courteously: "I shall hope to be ted to your father to-morrow. I oming to-morrow, and to-morrow, o-morrow. You cannot keep me sweetheart, for I have returned to ur valentine."

was late that night before Ruth Lind- ept. "To-morrow, and to-morrow, o-morrow," she kept saying over and in a happy dream. She had not ed that all the years there had been n away in her heart a memory of allant youth who had been her de a score of years before. The t youth had disappeared. In his was a man of presence, a little with crisp curls turning gray, a e jaw, a firm chin, and eyes that looked the world in the face with fearless honesty. She liked this Duncan Stewart, and she knew he would win her. Indeed, she knew herself already half won. He, too, must have seen a change. Had she read his mind aright, she would have known that he thought the woman had more than fulfilled the beautiful promise of her girlhood.

Later on there was a wedding; and Mr. Lindsay, more a Chesterfield than ever, gave the bride away. Mary and Jenny were in the seventh heaven of delight, because they were bridesmaids to their dear Miss Ruth. When the days came that Mrs. Duncan Stewart lived in a grand house, with her father established on one floor of it, to his heart's content, pottering over his manuscript with the same perfervid anticipation, never finishing anything, but always proud and happy, when Duncan and his wife went to and fro at their will, and she saw again something of the great world, she was often able to send many lovely gifts to the romantic twins, who had, they were sure, guided her lover back to her on St. Valentine's Eve.

Her Birthday

but you cannot tell which one

She is no longer a girl in years, but Pompeian Massage Cream has enabled her to retain her girlish freshness of complexion—her youthful curves of face and neck—her smooth, unwrinkled skin. It is only when sallowness, wrinkles, angles or flabbiness of flesh and double-chins come that a woman's appearance gives the world a chance to say that "she is past her prime." Pompeian Massage Cream, if used regularly for a few minutes each day, will keep time from writing its record upon your face.

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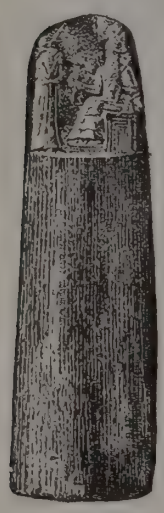
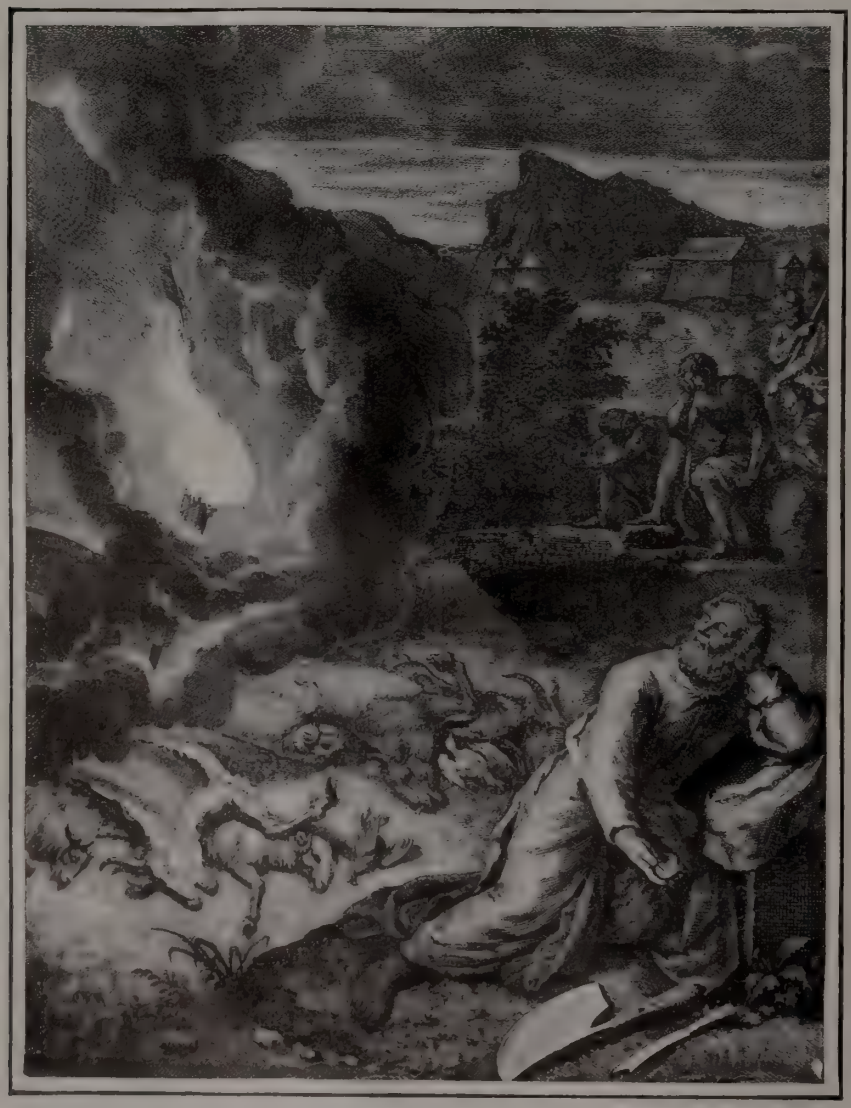
God's Covenant with Abraham

International Sunday School Lesson for February 24,
*By Dr. and Mrs. Wilbur F. Crafts**

THE handwriting of God has even been seen in fire. So Belshazzar saw it; so the Israelites saw it when God was saying to them in the pillar of fire: "This is the way;" or he went before them, leading them toward the Land of Promise. There is a legend among the Jews that God wrote the Ten Commandments with fire on two great blocks of blue lapis lazuli. Here is an actual tablet of the age of Abraham, found in 1901, representing the King Hammurabi (Amraphel, Genesis 14: 1) receiving laws from his god. The foolishness and wickedness of Lot have been deeply impressed upon Abram, by the expedition he has just made to recover Lot and his family and his possessions from the heathen kings who had made a descent upon the city of Sodom.



Relic of Hammurabi



A Dutch Artist's Conception of the Scene of the Covenant

Abram's loneliness and disappointment are deepened, as he thinks many years have passed since God gave him the promise that he should be the father of a great nation, for as yet not even one son has been born to him. But Abram is not out of God's sight, and God sees that he needs assurance. And he graciously gives it to him in a form that is imparted night after night. God speaks to Abram, and bids him come out of his tent and look up toward the stars, and Abram sees the heaven written all over with them. God tells Abram to count them. There were more than he could count, for there were more than he could see. And God said to him, "The number of thy children shall be as the number of the stars." And Abram believed in God's promise, and his loneliness vanished.

The Covenant Ratified

There was still another matter in which Abram needed assurance from God. It was that he should have for his possession the Promised Land, for as yet he had to contend against the vile inhabitants whom he found there. Again, God wrote in fire for Abram. A smoking furnace and a burning lamp were the instruments which God used; a heifer, three years old, and a she goat and a ram were each cut in halves and laid in two piles; a turtle dove laid on one pile, and a young pigeon on the other, and a path between. These things God had told Abram to prepare. It was as if God would give a deed of final and perpetual gift to Abram for the land.

The ancient form of a deed was a duplicate writing, with a blank space between to be severed by an irregular cut or tear, the indentures thus made to be fitted into each other in case proof of ownership should be called for. The "deed" in this case had a special significance, as, instead of parchment, flesh and blood were used as typical of the sacrifices with which man could hold communion with God. Such a form of agreement between man and man was not uncommon at that time, but never was a

Continued on next page

*International Sunday School Lesson for February 24. God's Covenant with Abram. Gen. 15: 1, 5-16. GOLDEN TEXT: "He believed in the Lord; and he counted it to him for righteousness," Gen. 15: 6.

It is Presumption to Say You Haven't a Mind of Your Own

yet that is what is practically said to you when you ask for an advertised article and are offered a substitute by a dealer. He would give you what you made up your mind you wanted, but for the fact that a substitute pays him a larger percentage of profit. Such a dealer's interest lies only in making as much money out of you as possible. The first-class dealer would have given you what you asked for, by that course admitting that you had a mind of your own and were capable of exercising it. Show the substitutor that you have a mind of your own by

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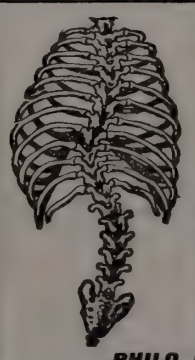
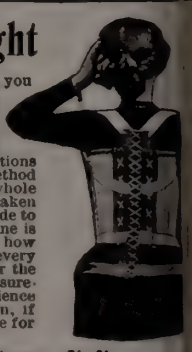


Crooked Spines Made Straight



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God's Covenant with Abraham

Continued from preceding page

d of property made in so impressive a
before. The solemnity of it seemed
ost to overpower Abram, but he was
ssured by God that the land he had
mised should become the inheritance of
family, though a period should intervene
n they would not be in actual possession
t. God promised Abram that it should be
place of his sepulchre, a promise whose
filment in his tomb at Hebron the
ple of three great religions, Hebrew,
hammedan and Christian, celebrate by
rimages. Again Abram believed God,
it was counted to him for righteousness.

The Central Fact

ull assurance of faith is the central fact
this lesson. Let us see how Abram got
and get it ourselves.

"Fear not, Abram; I am thy shield, and
exceeding great reward." These words
God were divine answers to unspoken
rs of Abram, that had been prompted
two events of the preceding chapter.
e tribal chiefs had conquered Sodom
carried away Lot and his property as
il. Abram might have said that Lot
getting the fitting reward of risking
soul for Sodom property. But unself-
ly and courageously he marshaled his
vants for a strategic night attack. After
excitement of his brave battle and his
erous renunciation were past, the re-
ion that follows great efforts had come,
it came to Elijah when he ran from
ebel after his victory on Carmel; as it
ne even to Christ after his baptism in
wilderness temptation. Abram had be-
n to fear the revenge which his mighty
s might take for a defeat he could not
e put upon them with his scanty force
ept by the strategy of a night attack.
that unspoken fear God said, "I am
shield." Why should we fear any-
ng with him looking at us?

Reaction After Victory

But Abram was also thinking, in tha
r of nervous exhaustion, that perhaps he
d been foolish to refuse altogether the
h spoil that belonged to him, not only
the rules of war, but also by the free
er of the King of Sodom. To that fear
d said, "I am thy exceeding great re-
rd." When will men learn that the
atest rewards we can win are not things,
t friends—the esteem and affection of
d and man. To get property at the
t of self-respect and the respect of
ers, is to win pennies at the cost of gold.
a Memorial Day service, in Boston, in
theatre, Mrs. Julia Ward Howe's im-
rtal "Battle Hymn of the Republic"
s sung by Myron W. Whitney. The
max was reached when the last verse
ne, and they could see the splendid
ite head trembling, as her aged voice
ned in as Whitney sang "In the glory
the lilies Christ was born across the
"; and by the time he had reached the
rds, "As he died to make men holy, let
die to make men free," the whole vast
dience was on its feet, sobbing and sing-
. What is a million dollars compared
th such a reward in the world's loving
eem won by a heartfelt service to lib-
y! To win the respect even of the two
rsons who know you best, God and your-
f, by an honest and generous life, that
more than any reward that sacrifices
rsonal qualities for mere things.

"Number the stars; . . . so shall thy seed
." When God had spoken to the un-
ken fears of Abram, he was encouraged
tell God of yet another fear, namely,
at God would forget his promise to give
n children, and through them "make him
great nation" (Gen. 12: 2).

One of the seven wonders of the Bible is
d's tenderness to little faith. The Bible
full of fear-nots as sweet as forget-me-
ts. Preachers and teachers sometimes
eak as if God would give no heed except
great faith. But how gently Jesus always
alt with little faith, which was the broken
ed he would not break, the smoking flax
f a lamp that should have shined) that
would not quench. "If thou canst do
ything," said the desperate parents of
e demoniac boy to Jesus, "have compas-
n on us and help us." Jesus exclaimed:
f thou canst! All things are possible to
him that believeth." And the father answered: "Lord, I believe: help thou mine unbelief." His faith was so small he must frankly call it "unbelief," and yet Jesus answered it and saved the boy. In the storm at sea Jesus said to his apostles, who were afraid, though the Saviour was beside them, "Why are ye fearful, ye of little faith? How is it ye have no faith?" And yet that feeble faith that could only cry, "Lord, save us; we perish," was answered. Let no one fear to pray because he only half believes it will be of any use. Let the honest doubter, like Abram, tell God his doubts frankly in order that God may give to him, as to Abram, full assurance of faith in place of the folly of fear.

The Fulfilment

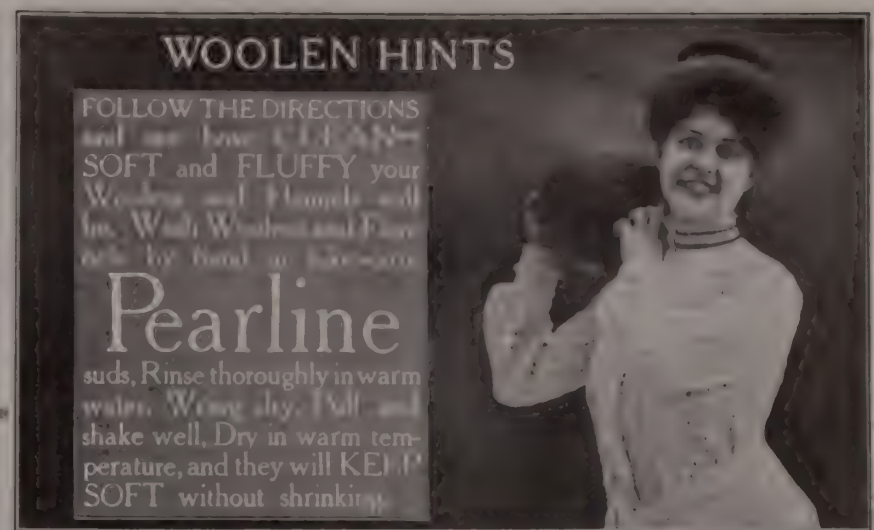
Instead of resenting Abram's frank and honest doubt, God repeats his promise of a great posterity by pointing him to the stars: "So shall thy seed be," a promise more than fulfilled in the millions on millions of Jews that have lived, and in the millions on millions of Christians that Paul declares are yet more truly "the seed of Abraham," in that they are spiritual children of Christ, the Seed of Abram (Gal. 3:29).

The stars seemed to say to Abram—and let them nightly say to us:

> Fearest sometimes that thy Father
> Hath forgot?
> When the clouds around thee gather,
> Doubt him not;
> Always hath the daylight broken,
> Always hath he comfort spoken;
> Better hath he been for years,
> Than thy fears.

Since God made the stars forget-me-nots of his promises, let every vision of the sky recall his "exceeding great and precious promises" to us, that "shine as a light in a dark place." It is said there are thirty one thousand promises in the Bible. Most of these stars Abram could not see (Heb. 11:13). Because of these added promises and the long record of their manifold fulfilment down to our own day, we should be even stronger than he in faith and faithfulness. Are you tempest-tossed with doubts? "Look now toward heaven." Forget yourself in the promise that allures you to save others: "They that turn many to righteousness shall shine as the stars forever and ever." The best cure of doubt is doing good. It was Carlyle who said, out of his own struggles with doubt: "Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: 'Do the duty which lies nearest to thee,' which thou knowest to be a duty; thy second duty will have already become clearer."

He believed in Jehovah; and he counted it to him for righteousness. Some men who boast of their practicality see no values except in deeds. But all effective doing must be founded on being. We must not be always doing; we must take time to be. And in order to be, we must believe. No man can ultimately be better than his aims and ideals and inmost preferences and beliefs. The thing God promised Abram was seemingly incredible, but the God who said it Abram knew could be relied on. Let us think less of the difficulties in the promises than of the truth and power of the Promiser.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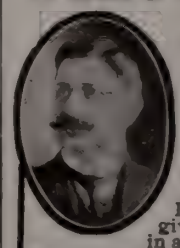

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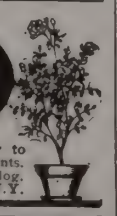

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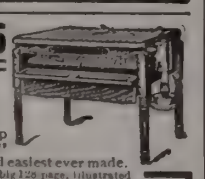

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Missions in the Islands*

WHEN the final story of foreign missions is written, the chapter on the work in the islands of the South Sea will be one of the most intensely interesting. It is so, not only because of the heroic daring of the missionaries, but because of the startling contrast in the condition of the islands, which has been effected in a comparatively short time. It is sometimes said of the missionary that he does harm in carrying religion and civilization to "innocent children of nature" who are happy and contented without them. People who talk in that way ought to learn what was the condition of the natives of Micronesia a hundred years ago. The first missionaries to those islands found that Captain Cook had not exaggerated when he described the horrors he witnessed. Crime and licentiousness held undisputed sway. The slaughter of bloody battles provided the people with materials for a loathsome feast; polygamy in its most revolting form prevailed and infanticide was common. Disgusting cruelties were perpetrated at the caprice of the chiefs, and horrible vices were practised. These sweet, "innocent children of nature" had become such creatures as we conceive the devil to be. Yet now in the islands that have been won by missionary labor, there is peace, order and a higher degree of morality than that of some of our own cities. If it could be proved that there is no life beyond the grave, there would be reason for rejoicing that Christianity had brought to those miserable islanders a happy and a cleaner life.

After a hundred years of teaching and preaching there are some islands in which the bulk of the inhabitants are Christians, and these have been sending evangelists to their neighbors to tell them what Christianity has done for them. Dr. Paton of the New Hebrides group has passed through innumerable dangers to die peacefully in his bed. Time and again the rifle has been leveled at him, and on one occasion he stood arguing with two savages while he held in each hand the muzzle of a weapon. Williams and Chalmers and others perished under the murderous clubs, but the work never halted. Now the captains of ships who formerly dared any peril of the ocean-storm rather than seek refuge on the islands, now know that they would be sure of kindness and hospitality if they need it, and point to the little native churches as the signs of the power that has effected the transformation.

Christ's Prayer for Us†

ON the eve of the great struggle of Christ's life, when he knew that the bitter cup which he begged might be taken from him was near his lips, when, as he realized, the humiliation, the mocking, the scourging and the crucifixion would come upon him within twenty-four hours, he prayed. We can understand how his soul must have yearned for communion with his Father. Is it not strange that in that solemn hour his thoughts should have been occupied with us—the Christians of the twentieth century? We had a share in his thoughts and prayers. He prayed for his disciples, and then he thought of others—"Not for these alone, but for them also who shall believe on me through their word." Looking down through the centuries, he saw us and prayed for us.

It was beautiful and pathetic, that concern and that prayer, when his soul was on the verge of an agonizing death. If we heard that some beloved friend, in a distant land surrounded by fierce enemies, had spared a moment to think of us and utter a prayer for us, how anxious we should be to know what that prayer was and to strive for its fulfilment. And this, too, was the prayer of one who knew what would be best for us, whose judgment and love we could trust. Every fibre of our nature would thrill at that tender memory.

Well, we know what it was that Jesus desired for us. It was unity and participation in his spirit. "That they may be one . . . I in them and thou in me." How strange it is that, knowing this, we bicker with one another, quarrel with one another, and go our own way, indifferent to the dictates of his spirit. It is difficult to believe that we love him, and yet are so heedless of his solemn prayer. It is not so much that we belong to different denominations, but that we lack the spirit of union that would bring us near to brothers of another name. It is that in every emergency, in every crisis, in every act of our lives, we decide for ourselves without regard for him—that we never ask "What would Jesus do"? No wonder that the world is not convinced of the power of Christianity. When that prayer is fulfilled and Christians love one another and seek Christ's spirit, then, as he said, "The world will know."

*Topic of the Christian Endeavor Society for Feb. 24. Isa. 42: 10-17.

†Topic of the Epworth League for February 24. "Convincing the World." John 17: 20-23.

A Gospel Marvel in Africa

A missionary in Uganda, Mr. C. W. Hattersly, sends a remarkable story. It tells how the son of Bishop Hannington, who met a martyr's death twenty years ago, has recently had the joy of baptizing the son of his father's murderer. Mr. Hattersly says:

"Luba, the old chief in Busoga, who carried out King Mwanga's orders and acted as the murderer of Bishop Hannington, is still a leading chief in Busoga and still a heathen, although he occasionally attends church. Some months ago, Luba's son, together with several other sons of various chiefs in Busoga, came to live in the mission station. After a very short time there, friendly pressure was brought to bear on Luba, and he agreed to pay the fee and allow his son, whose name was Mubinyo ("very bad boy"), to be entered as a boarder in Mengo High School. During his fifteen months' residence there, Mubinyo has been prepared for his baptism and was on April 8 baptized by the Rev. J. Hannington, in Namirembo Cathedral.

"Mubi has taken the name of Timothy, and if one may judge of what he will be from present signs, the boy will prove a fitting holder of the name of the famous servant of Christ. Of the one hundred and three boys in this school, none shows greater promise than Timothy. Amiable, cleanly, painstaking, and clever, he is truly anxious to follow the Saviour."

Answered Prayers

M. M. M., Michigan. "God has proved to me that he hears and answers prayer."

Mrs. H. C. H., Iowa. "God has answered my prayer in converting my husband and sons to his service."

Reader, North Carolina. "I am sure He knows, and gives what is best to those who love and trust him. I have faith that God will continue to heed my prayers, as he has always done."

S. W. D., Maine. "I want to take this way of thankfully acknowledging answers to prayer. I can say that in fifty years' walk with God, I have always found him ready to help in every time of need."

M. E. F., New York. "I know that God does answer prayers of humble souls if we ask believing. He is my strength, physically and spiritually; I am devoutly thankful, and am encouraged to trust him with all my future."

C. S. A., Wyoming. "God has been answering my prayers for nearly fifty years, and sometimes in a wondrous manner. Recently my last child united with the Church, for which I praise God and rejoice. His promises are sure."

A True Believer, Virginia. "God has been more than merciful to me in answering my prayers, if I pray to him faithfully and work meanwhile. The answer to a recent petition has come in such a manner as to leave no doubt whatever that it is a direct answer to prayer."

Called Higher

Moses T. Jones, of Rewey, Wis., an old-time subscriber to THE CHRISTIAN HERALD, is at rest for evermore.

Thomas R. Jackson died on November 22, 1906, in University Place, Neb., having just passed his seventy-ninth birthday. He was converted to Christ in 1860, and lived a consistent life until the end.

Francis Glass died at his home in Knightstown, Ind., November 21, 1906, in his eighty-fifth year. He united with the Presbyterian Church in 1853, and was a good Christian man, who had the respect of all who knew him.

Mrs. M. S. Deeter died on November 21, 1906, at Wingate, Ind., in her forty-fourth year. She was a true Christian and not afraid to die. She leaves both parents, her husband, son and daughter in bereavement.

Sallie, wife of James M. Bradford, died recently at her home near Tenth Legion, Va., aged sixty-four years. Mrs. Bradford was a devoted wife and mother, and beloved in her community for her many acts of charity.

Miss Melissa A. Smith died at her home in Lawsville, Pa., on June 23, 1906, passing away on her seventy-ninth birthday. She had been a successful teacher in her own county, and was a useful member and worker of the Presbyterian Church.

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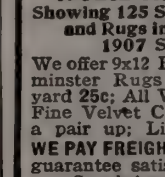

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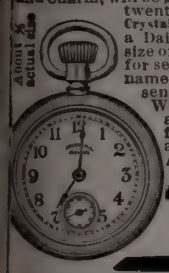

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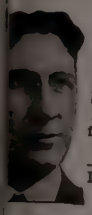

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Father of the Faithful

By Mrs. M. Baxter

THERE is a difference between the covenant with Noah and the covenant with Abraham. Noah knew that if he had taken part with the judged world, he would have perished in the universal destruction. No such calamity threatened Abraham had he remained in his country and in his father's house. If he had remained there he might, like the rich man, have received in his lifetime his good things (Luke 15:25), but he deliberately chose God at any cost, at any risk, and making no condition whatsoever; he "went out, not knowing whither he went" (Heb. 11 : 8).

There was no intrinsic perfection in Abram; equally with Elijah, he was a man subject to like passions as we are (James 5 : 17), and he made a terrible mistake when he denied his wife in Egypt and in Gerar (Gen. 12 : 11-20; 20 : 2-11), and again in his taking Hagar, at Sarah's suggestion (chap. 16); but the bent of his life was to consider God before himself and all else. God had found in Abraham a heart which responded to his own, something which answered to him. Abraham believed God (Gen. 15 : 6). Therefore this father of them that believe, must pass through a severe school in the tests to which his faith should be put, in order that he might become a spiritual progenitor of a spiritual seed, and through his history, incorporated in the living, powerful Word of God, beget a race of men of faith. Thus we can understand how, after his acting on human lines, and yielding to the human pressure of Sarah his wife, in taking Hagar, to help God to fulfil his promise, thirteen years of silence must take place between him and his God, during which there is no mention of his building an altar, or of God speaking to him.

But God knew when this dignified token of his displeasure was enough, and, in his wondrous grace, he was first to break the silence. It was when Abram was ninety and nine years old that God appeared to him, and said unto him: "I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly" (Gen. 17 : 1, 2). It was a reproof; why should Abraham have tried to help the Almighty? But it was also a guarantee of power for Abraham to fulfil his side of the covenant. In God's covenant with Noah, man had no more part than the animal creation; he was a simple recipient of blessing. With Abram it was otherwise.

By the very fact of God's Almightiness, revealed to him, God appealed to him to walk before him and be perfect. Enoch and Noah had walked with God, Abram was to walk before him as, later on, Elijah stood before the Lord God of Israel. Abram was to prove God's Almightiness in respect to his vocation of father, in which, first by denying his wife, and afterwards by taking Hagar, he had sinned just in failing to count on God's Almightiness. Oh, how wonderful it is that God does his mighty works just exactly in the place of man's failure! How we see that our weakness and failure—seen by God long before it is clear to us—is no hindrance to him! He only wants to have the ruin in his own hands, and then he can recreate. How could the fallible Abraham walk before God after he had so signally failed? Just by the very knowledge of his fallibility which would make him count on God's Almightiness. While he was loyal to God, and walked before him in full sight of his Almightiness, God would keep him in a perfect way.

Abram had learned something in those years of silence; he knew now how to be ashamed; he "fell on his face." God can talk with a man who lies upon his face ashamed before the Holy One.

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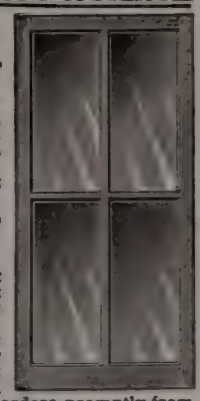

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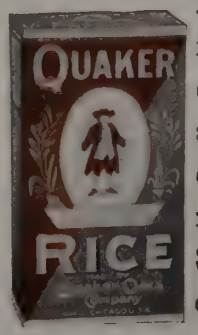

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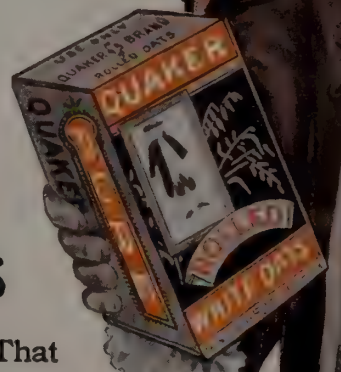

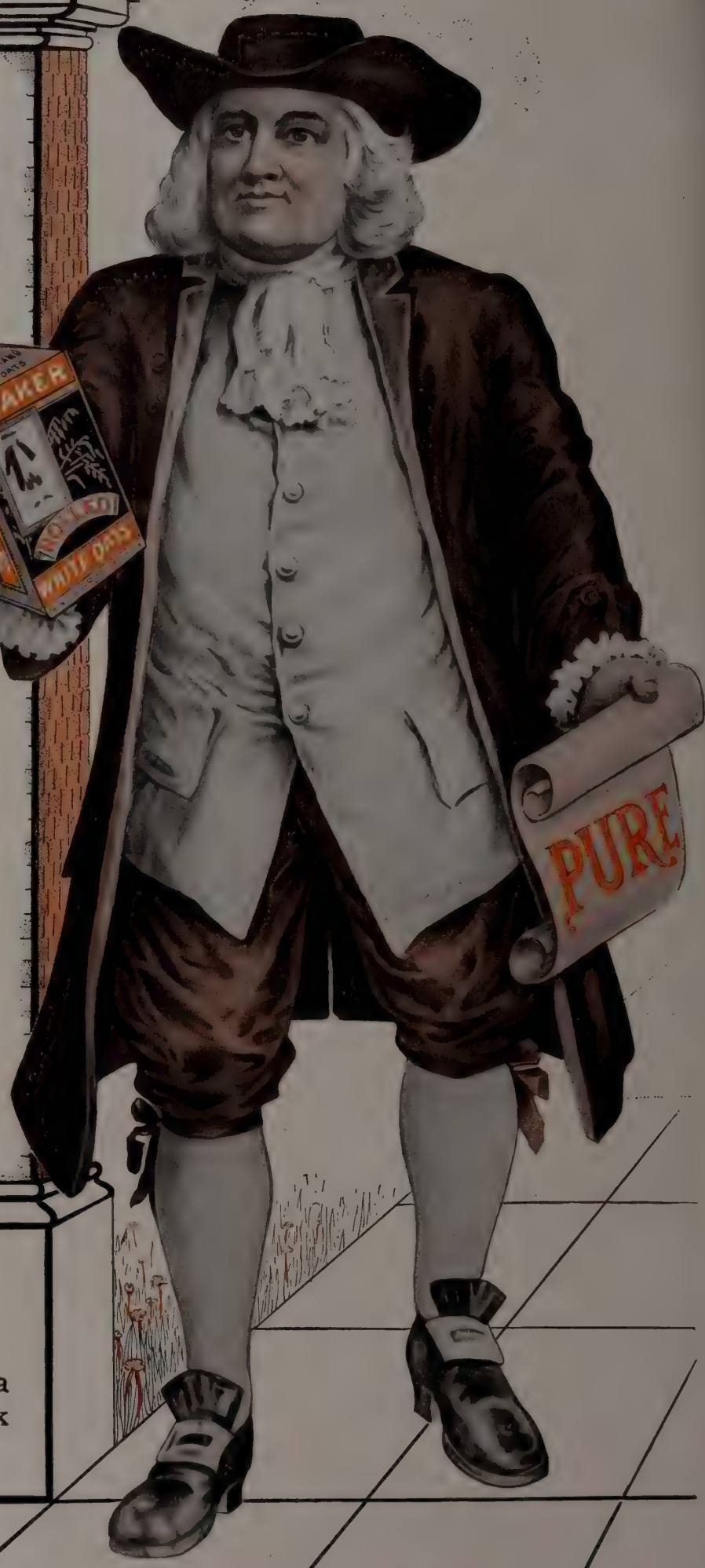

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CHRISTIAN HERALD

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PUBLISHED 52 TIMES A YEAR

New York, February 20, 1907

VOLUME 30 — NUMBER 8
OFFICES: BIBLE HOUSE, NEW YORK

From the Famous Painting by H. Brueckner

See Page 157

VALLEY FORGE — 1777-78

Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

A. N., New York. Who invented the Welsbach light?

It is the invention of Carl Auer von Welsbach, an Austrian. In Europe it is called the Auer light. The first one was produced about 1884.

Mrs. J. B., Ord, Neb. I have read your call for aid for China. I have $8.60 which I owe to God as a tenth on some stock I sold. Would I be doing my Father's will if I send this money to the relief of the famine sufferers?

An eminent religious writer has well said: "I can conceive of no way in which we can serve our Lord so acceptably as by ministering to his children." We certainly think you are serving God most directly by contributing your tithe to the starving people of China. "Deal thy bread to the hungry . . . then shall thy light break forth as the morning."

Mrs. T. M. Where was Madame Patti, the "Queen of Song," born and educated?

Madame Adelina Maria Clorinda Patti was born in Madrid, Spain, in 1843, of Italian parentage. Her early studies were largely pursued in New York State, and she sang in the city of New York at an early age.

M. J. C., Lafayette, N. Y. How was the mistake about the date of our Lord's birth made?

We have now no means of knowing how the mistake was made, and it is not important. All that we do know is that it was a mistake. We know that Herod, who slew the children in Christ's infancy, was not alive in the year one, and is proved by official records to have been dead about four years. Thus we are sure that the date fixed for Christ's birth is wrong. Besides this, the year of the taxing mentioned by Luke (2:2), is additional proof that Christ was born B.C. 5.

V. G. O., Port Byron, Me., writes apropos of a recent paragraph in the MAIL-BAG about dairying on Sunday:

Milk is a perishable commodity, and must be delivered to consumers as quickly as possible if it is to be fit to use. So far, Sunday work is imperative, and need disturb no man's conscience. In making cheese and butter, a portion of the work, sometimes more, sometimes less, can be postponed to another day. The Christian dairyman will do just as little Sunday work as possible without wasting his product. The man who cares nothing for the Sabbath will usually do as much work as he can on that day, whatever his occupation, even if he is idle the balance of the week. Where the business is conducted on a large scale, as in creameries and cheese factories, the question is more complex, as larger interests are involved, but the same rule holds. He who desires to honor the Sabbath will find a way to do so.

B. E. O., West Finley, Pa. 1. If Adam and Eve were the first people on earth where did Cain get his wife? 2. Does not the theory of Evolution rob the Bible record of creation of much of its beauty? 3. If, as we are told, the world is becoming worse, can Christianity be considered a success?

1. The question about Cain's wife is a familiar one. We answer it about once a year, though it is sent to us on an average about once a week. You will see, if you turn to Genesis, 5:4, that Adam lived more than nine hundred years, begetting sons and daughters. Do you not think some of them must in that long period have reached a marriageable age? Cain would not be restricted by the law against marriage with near relatives. 2. The trouble with Evolution is not so much that it robs the Biblical record of beauty, as that it denies its truth, which is a much more serious matter. 3. It depends on how you estimate success. If a man takes up an acre on the edge of the desert and plants it with wheat, which produces year after year a larger and still larger harvest, would you say it was not a success because of the increase of weeds in the surrounding desert? Christianity succeeds in what it sets out to do, by making better men of all who accept it. It cannot be said to fail in cases where it is not tried.

C. S., Frankfort, N. Y. Where did the Visigoths live before they settled in Spain?

They were the Western Goths, and came from Scandinavia. They settled in Moesia, in A. D. 376. They went into Gaul, now France, in 412, and two years later founded a kingdom in Spain. This was broken up by the Moors in 712.

D. T., Eldorado, O. How can a man say with a clear conscience that he is saved, when he has simply accepted Christ as his Saviour and has not yet obeyed the commandments?

Christ saves those who put their faith in him. As Paul told the jailer at Philippi (Acts 16:31), "Believe on the Lord Jesus and thou shalt be saved." He does not ask a man if he has kept the commandments before he saves him. He saves the sinner in his sin if he believes on him, and then begins to save him from his sin and to teach him what he must do.

N. A. W. H., Creswell, Ore. Why do some persons, in closing a prayer, use these words, "for Jesus' sake," when they should say, "we ask it in Jesus' name"?

The idea is virtually the same. It is only a different form of expression.

E. J. V., Morrisonville, N. Y. Were the sun, moon and stars made at the same period of time, as the Bible states?

We are not sure that the Bible makes that statement about the stars. It says, "He made the stars also," but is not explicit about the time. There are many scientific theories as to the age of the heavenly bodies, and even on the question of the age of our own earth scientists are not agreed. The Bible was not written for the purpose of teaching science, but to lead men to God. It does not speak of the creation in scientific terms, but refers vaguely to "the beginning" and is concerned only in emphasizing the fact that the whole universe had its origin in God. We presume, therefore, that when science declares the age of the universe, Christians will have no difficulty in accepting a sound theory.

C. M. F., Stafford, Conn. 1. How long has the Mardi Gras been celebrated in New Orleans? 2. Is it a religious festivity?

1. It has been observed, at broken intervals, for nearly three-quarters of a century, and continuously each year since the close of the Civil War. In 1827 the first grand street procession of masqueraders took place, a number of fashionable young creole gentlemen having just returned from finishing a Parisian education. 2. It was originally in Rome. The name itself—Mardi, Tuesday, and Gras, fat—signifying that on this day the pleasures of the flesh were to be laid aside in one last burst of revelry preceding the quiet of the Lenten season.

S. E. R., Collinsville, Ala. What is it to believe with the heart? If faith is a gift of God, must we not wait for it?

The belief of the heart is full confidence, as you believe in father and mother or your wife. It differs from the belief in a theory or a statement which you naturally desire to have proved to you before you believe it. It is as when you are ill and put your case in the hands of a physician, or when you need a friend and go to one in whom you have confidence. There is no need to wait for God to give you faith; he is ing to help you and give you faith a other graces. If you commit yourself servedly into Christ's hands, show you fidence in him, even if you have doub yourself, as did the man in the G (Mark 9:24), he will save you. He you, as he asked the blind men (M 9:28), "Believest thou that I am able this?" If you do believe this and yo him so honestly and give yourself to h fulfil his will, he will save you.

W. G. W., Manton, Mich. Who is governor Panama Canal Zone?

Hon. Charles E. Magoon.

Mrs. Emily M., Herkimer, N. Y. Which wa eldest son of Noah? I was told quite rec that Japheth was the eldest, whereas always taught he was the youngest.

Shem was the eldest, Japheth the se son, and Ham the third or youngest. Gen. 10: 21, and 9: 24. These pass would seem to be conclusive, although genealogies begin with Japheth's desc ants.

M. T. S., Danville, Ill. Is the rumor true, w has lately reached me, that the famous doggerel, "Old Grimes is dead," is fou upon fact?

Quite true. The "Old Grimes" ho has for many years been one of the la marks always pointed out to stranger the town of Hubbardston, Mass. It built in 1761 by the father of Ephr Grimes, about whom Albert Gordon Gre wrote the song. The fine old colo house was destroyed by fire only month.

Telling Fortunes in Constantinople

The women of Turkey are believers in "fate" and "luck." Ignorant and superstitious to the last degree, they are exceedingly fond of consulting the public oracles, known as "fortune tellers," who are to be found in every Turkish city. The latter pretend to tell the future by the use of beans, and should their forecast please the credulous customer, they are rewarded with a few piastres.

Miscellaneous

Mrs. W. C. S., Enra, Ia. Booth was Ameri of English descent; Guiteau American of Fre descent; Czolgosz a Russsian Pole.

Agnes K. DeH., N. Y. There is no Bibl authority for the observance of Christmas. gradually grew up as a custom in the early Chu at a time when the pagan feasts were abolis Still it is a very beautiful and helpful observa and it is now generally celebrated throughout Christian world.

Olivia C., Cainesville, Mo. 1. Sickness and ease may be inherited, contracted accidentall brought upon us by wilful violation of the la of nature, which are God's laws. Do not yourself be persuaded otherwise. 2. The destit poor in New York are buried in Potter's Field, pauper burying-ground.

Mrs. H. S. M., Callicoon, N. Y. We think th may be some mistake on your part. Surely preacher of the Gospel would not by his vote a influence uphold the liquor traffic in the face the incontestable proof that it is degrading m titudes, spiritually and physically, and slay its thousands yearly.

Mrs. J. A., Ostrander, Minn. Special meeti (outside of the regular stated meetings) sho be called on the application of four or five me bers of your committee. The number necess is usually stated in the by-laws. The preside has no option in the matter, being simply pointed to carry out the will of the society o majority of its members.

B. E. P. P., Jeannette, Pa. I think your swer to question No. 2, of T. M. M., Cascade, that Melchisedec may be "the man of Bible h tory who was born before his mother and di before his father," may be wrong. Abel, w was slain by his brother Cain, is the only man history, so far as we know, who was born bef his mother (who was not born at all, but creat by God), and who died before his father died.

F. W., Bridgewater, N. S. The average du tion of human life is thirty-three years. "On quarter of the people of the earth die before t age of six, one-half before sixteen, and only abo one person of each one hundred born lives to t age of sixty-five." We have no statistics bearin on the second question you sent. Perhaps if yo wrote to S. N. D., North, Director of the Censu Washington, D. C., he could give you some ligh on the matter.

Thinks it "The Best of All"

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Allegheny, Pa. SAMUEL POLLOCK.

NEW YORK, FEBRUARY 20, 1907

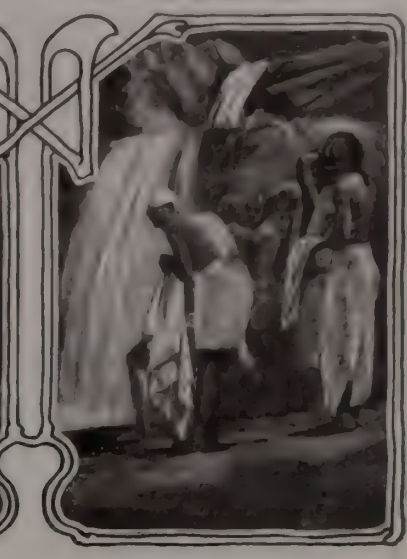
THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Talakona Falls

Bathing as a part of the Ceremonial at Talakona

The "Sin-Cleansing Falls"



THE WORLD'S STRANGEST FESTIVAL

An Eye-Witness Describes the Hindu Women's Pilgrimage to the Shrine of Siddapah

Y a liberal estimate, not more than one-seventh of India's three hundred million people can read and write. The remaining six-sevenths ute benighted India, bound with the ains of caste and custom, ignorance uperstition. In March, 1905, I had the unique ence of attending a Hindu festival that had before been visited by a white man, so I was told, s it been visited by one since. The scenes were an astonishment even to one that had spent y-two years in India—ten as a child and twelve missionary. Through the influence of a Hindu , I was permitted to take the phohs of the women bathing and prost before the temple. They are the ones in existence, and have never been published.

he Cuddapah district of the Madras lency, South India, nestled among alkonda Hills, is a beautiful valley as Talakona, signifying "chief ," or "head valley"; for it is the valley of the western slope of the alay Hills, thus named from one of carnations of Vishnu, to whom the nown Tirupati Hill is dedicated. alakona Temple is a very small affair ardly deserves the appellation of e. It is the only building at the , and no one lives there the year . Near the temple is a good grove, tents can be pitched.

m the temple a picturesque path up nearly two miles to the main e of the Talakona Valley, namely vaterfall. The foliage is different that of the plains; bamboos grow fusion, and as one ascends towards all maidenhair and other beautiful are found. The approach to the s very beautiful. The water falls two hundred feet or more down a pitous ledge on to a platform of black rock, and then flows over making another smaller fall. The f the precipice, over which the water making the main fall, cannot be seen from below, he water has the appearance of springing right up f the top of the ledge.

ere is also an upper fall over a mile and a-half the main fall. This upper fall is small, and of no al interest, save for the superstitious belief in its cy as a "sin-cleansing fall." This is indeed its . "Papanashanam" (Sin-remover). The popular belief is that when a sincere pilgrim, who has fulfilled the letter of the Hindu ceremonial laws, stands under the fall to bathe, his sins will be washed away, and as the water runs off his or her body and on to the rocks, it will appear white like milk. This apparent transformation occurs at certain times of the day, and the explanation is simple, namely, that the water breaks up into little bubbles, or spray, and, catching the rays of the sun, appears whitish.

The Women Prostrate Before the Temple of Siddapah

Talakona and its falls are famous mainly as the scene of the annual festival, which is held at the time of the new moon, the latter part of February, or early in March. In 1905, when I visited the place, there were five or six thousand pilgrims there. The festival attracts many disconsolate wives who have been denied the blessing of children; for the bathing in the falls and the performing of various other ceremonial acts are believed to result in the bestowing of progeny. "Seddaswaraswamy" (or "Siddapah" for short) is the heathen deity worshipped at Tolakona, and it is his favor that childless women come far to seek. Crowds of pilgrims assemble the evening before the festival at the adjacent villages, and early next morning walk seven miles to the temple, adjoining which each family selects its camp. After a little rest, the thousands of all castes and creeds start for the two falls in a long, unbroken chain of humanity, shouting "Govindar! G-o-o-vindar!" (the name of a popular deity) as they climb upwards. The path is lined with importunate religious mendicants of all sorts and descriptions, ringing bells, blowing horns, clanging gongs, and imploring the people for charity.

As the pilgrims arrive at the first and main fall there is great excitement, and the din of combined shouts, exultations and repetitions of "Govindar!" can be heard a long distance. There is a scramble to get under the fall, and members of a family are often separated from one another, and shout at the top of their voices in order to get together again. As the pilgrims get under the fall, they clap their hands over their heads and become vociferous in calling upon "Govindar." Many take cocoanuts and break them at the foot of the fall as a libation, and others, after the bath, are decorated with their caste marks on their foreheads.

Women seeking for an answer to their prayer for the blessing of children must first bathe, fully clothed, in this main fall, and then climb another mile and a-half to the second fall, "Papanashanam"—the Sin-remover; then again bathe and return in their wet clothes to the temple, a walk of about three miles. They must then go to the stream close by, get into the water and thoroughly soak their clothes again, and walk in this dripping state direct to the temple, where they prostrate themselves, face downwards, on the ground, with outstretched hands, in which they hold the betel leaf, areca nuts, a plaintain and flowers of some sort. Here they must lie until they fall asleep. If they have a favorable dream, it is a sign that their prayers will be granted. If no such sign be given, they must go again to the

(Continued on page 150)

THE
American Pulpit
A Sermon by
Pastor Charles Wagner, of Paris

THE
WAY TO LIFE
TEXT: MATTHEW 16: 24
"If any one will come after me, let him deny himself"

THIS expression indicates the stages of the "Way to Life." I would like, in appealing to your individual experience, to draw near with you to the wisdom from above, personified in Christ our leader, and to show you the connection of these stages. They are designed, the one to prepare for the other, in order to entirely accomplish our mission.

Christ said, "If any man will come after me." Now, note well, that the "come after" is to engage one's self in the magnificent evolution of the whole destiny of humanity, in which the two elements, human and divine, are indissolubly united. For such a journey, it is very evident that there are some precautions to take, a method to practice, some rules to follow. It has its laws. The greatest things and the most beautiful are always the most difficult to realize. We find ourselves here entering upon a work which, in one sense, is natural, since it conforms to our nature and to our high destiny, but which at the same time demands some effort, some vigilance, and the support of a great inspiration coming from on high.

The Yoke Christ Offers

Seeing us, understanding us and knowing that, for the most part, we are dissatisfied with our achievements, uncertain of our course, disillusioned, wandering and suffering, Christ says to us: "You can follow me; I do not make any false promises. The path is rough and the way difficult. You must undergo a personal discipline, which I call a yoke. I invite you to accept it voluntarily, and assure you it will lead to liberty, deliverance and the development of your whole nature. Do you wish to try it? Then deny yourselves."

Behold then the method indicated. We say at once that it is contrary to our judgment, and does not seem reasonable. Would it not seem much more logical that, in order to accomplish his destiny, a being should identify himself more and more with himself, and assert himself as much as possible? To deny self is it not to give up becoming that which the eternal will has wished us to be? I admit that there is a certain self-denial that is mischievous. There exists a suppression of self, of one's nature, of the powers which God has given us, which is injurious. There is a renunciation which would be moral suicide. It is often learned and practiced. That is not the denial of which Christ speaks. To deny one's self is only possible if one has commenced by being himself. In order to understand what Jesus said, it is necessary for us, then, at first to notice the stages of life and their significance.

Individuality Preserved

The first stage, important, full of preparatory labor, of wonderful persistence, consists in the development of our personality. The whole universe, if you consider it in its evolutionary work, appears to us as engaged in producing personal character such as we see it existing in men. Through inorganic life and the successive orders of animal life, through the mists of unconsciousness, a light slowly makes its way. The consciousness of self is born. Man, during all the first part of his existence, retracing as it were the natural and historic steps which have preceded him, awakes to his personality. This personality should be encouraged and promoted to render it as complete as possible. It would be an injury, a wrong, to repress it, to hinder it, to oppose the development of it. Such an attempt would be a crime against life and its very beginning.

There is in each human being the realization of a divine thought, and if you do not respect that individuality, and the qualities that he bears and the aspirations which are his, you suppress God's own work in a human being. You misuse, for example, your right as father or mother when you prevent a child from becoming himself. You misuse your power of government, your power over society, when you prevent citizens from being themselves and having their own individuality and their own free convictions. You misuse your authority in a church when you attempt to compel uniformity and to prevent people from having a personal individual faith and obedience to the spirit which speaks to them. We must never regard the assertion of human individuality as a species of crime and the first cause of rebellion and culpable errors. It is not this self—this personal individuality that Christ calls us to deny.

Our first duty is to develop that individuality, to strengthen it, to give it freedom to grow and to exert itself. There is no other way to equip it for resistance to oppression and tyranny. This is the true education which arms the knight, makes his body vigorous, cultivates his spirit, gives him weapons and a stout heart, and then says to him—go forth.

The Use of Fruit

If we try to estimate all that is necessary in order to produce a truly normal human being, well-balanced, sane and forceful, we shall better understand how intense is that affection which nature puts into our hearts for those whose education has been confided to us. It is by God's profound purpose and intention and by his provision that parents feel the intense love of their children. In this love, if it is true and conscious of itself, is found a real perception of that which is precious in our children.

Each individual is, then, the result of an immense labor; labor which is good, whose origin rises even to the will of God himself. The result of this labor should be respected, in respecting individuality, in guarding its rights, in aiding it to unfold.

But there is another consideration. We may compare personality to a precious fruit which has ripened upon a tree surrounded by every care, having received the ripening beams of the sun and has drunk the sweet dew and profited by human culture. When this fruit is developed, there is danger lest the fruit may perish without being of service. So when personality is formed, equipped, established, the great danger for it is that it perish without having served its purpose.

As with the fruit, everything having been done to contribute to its perfection and development, the period of full maturity has come. The influences that have been exerted have not been applied to the fruit for its own pleasure, its own augmentation. The nutrition it has derived from the sunlight, from the humidity of the soil, from all the sources that nature contains, was not expended for the gratification of the fruit. That it should remain on the tree a spectacle of beauty, fine and luscious, was not the purpose contemplated. It is necessary that it fulfil the purpose of fruit. It must give itself to be eaten.

So it is with human character. It is a question of employing itself. The time is past when it drew to itself, assimilated, transformed all in order to grow. Now that one has arrived at maturity, one should give himself like fruit. Woe to the fruit that rots upon the tree, reluctant to give its beauty and sweetness to satisfy its owner. That is not the way to fulfil its destiny. Behold here the second stage of life.

The Stage of Maturity

It is at this second stage that Christ addresses us and to this that his advice applies. The majority of men consider themselves precious fruit which should be preserved. They shut themselves up as in a case, and then they decay. They perish, just as surely as does the best fruit when it is jealously preserved in some secure hiding-place. That is the end of fruit which would not be consumed during the time when it still possessed its sweetness.

Do you understand now why Christ said: "He who will come after me, let him deny himself; he who will save his life shall lose it, and he who will lose his life for my life shall find it"?

The most beautiful end of fruit, which really saves it, is to cut it in pieces and offer it to little children, to the guests who have come to your home, to the friends who are seated at your table. When we see our guests relish it and find it good, when they assimilate it, and it enters into the circulation, then the fruit becomes all which it can become, and succeeds in repaying generously all the trouble expended upon it. And in thinking of the service that it renders, one can say that neither the warmth of the caressing sun, the rainfall upon it at different seasons of the year, nor the flower from which it sprang in the springtime and around which the bees roamed, have been useless. All things in their turn have performed their fun and the fruit itself, when it has ripened and been has perfectly met its end.

Now, this is what men are unwilling to admit. are fruits, and they do not wish to be eaten. wish to be preserved; they are afraid to give selves. They are wood, and they do not wish transformed into planks and beams, cut into pie build houses. They are oil, and do not wish to in a lamp, for that would cause them to be slow sumed in producing light. In that way men mis deceive themselves, and this error makes them lo which is the supreme misfortune.

Sacrifice the Way to Life

Nothing great is done in the world unless som be given, unless something be consumed. warmth of the sun, which engenders life upon t something is consumed, is sacrificed. Wherever ture is nourished, wherever a child grows, there is fice. One offers to it, and it takes; its life flo upon the mold of sacrifice, accumulated as moss mulates in layers on the soil. True, life is a succ of sacrifices, well conceived, wisely performed, building one upon another, forms the foundation which the city rises.

There is a way of considering personality as t of all, which is the destruction of all. It causes d to men. They wall themselves up in their perso they barricade themselves, they bury themselve see the result; they are condemned to witness a evils that they have been trying to avoid.

My brothers, look at yourselves and your life. A at the height of your youth and vigor, with b intelligence, material powers, possessions, and a other gifts that you have—and the poorest have s what should happen? If you are equipped lik knight of whom I have spoken, there remains onl thing to be done, it is to show yourself a man, to yourself generously, simply, without fear, and w reserve. Otherwise you will soon become a mis slave, fearing to grow old, to diminish. And yo diminish every day the more surely as you shrink being employed.

Manage yourselves well, as one would manage c in order that it may produce. Make of your ca ties, of your natural acquired powers, of your g sure capital, which life cannot take away. Use selves, realize yourselves. The only things tha truly possesses are those that one has given.

The Lost Life

This is what Christ meant to say to all such The self-preservers, inveterate misers, tremblers, fear thieves that rob; who fear the rust that cor who dread the brigands who come to carry off for youth and vigor—all those men who, having clear sight, are destined to see it grow dim and go out, having solid bones, are destined one day to see waver under them like porters who are no longer eq the burden; to all those men to whom slow and inevi destruction is a kind of prison-house, in which the before dying, and extinguish themselves before light is completely obscured; to all these slave Master says: "Leave your chains, your jail, and deplorable hovels and follow me. Learn true wis and find how, in giving it, one saves his life." L made to be given. The poorest life given shines an incomparable lustre, becoming a diamond from w scintillates love, kindness and unconquerable hope.

Look at the world and what goes on there. T we are all pupils, in a school where one makes no gress, because one does not listen to the Master. the Master gives some great and beautiful les Christ is in accord with the lilies of the field, wit birds of the air, the grass upon the hills, the w which descends and the vapor which rises, with all laws inscribed within the human conscience, as we upon the rocks of the mountains.

See how our life is made. In the morning we nurslings, that is to say aspirants. We gather life

Continued on page 160

COLUMBIA'S NEW CHAPEL

OLUMBIA UNIVERSITY, New York City, has just dedicated one of the most beautiful chapels in America as the centre of the religious life of the students. Never until now has the Uni- y had a special building set apart for religious ip. The new structure is situated at the eastern of the library, in a position to correspond with Hall, and is in many respects unique in its archi- e and construction. An attempt has been made ct a building whose exterior shall harmonize with rrounding College buildings, and yet to impart a of age to its appearance.

e material is overburned or Harvard brick and na limestone. The style is of the North Italian tecture of the fifteenth century. The interior is rman brick, and it is said that this building is the ne where the tiling and brick remain uncovered. effect is of unusual warmth and harmony of color. y visible architectural line counts in the construc- The size of the building is a surprise, as the g of the dome gives an idea of space not appreci- from the outside view. The chapel is of cruciform with a seating capacity for about twelve hundred. eats are to be built on the floor, however, and the isite mosaic will be left in unconcealed beauty. are built in the transept galleries, and, when occa- demands, chairs will be arranged on the floor, as e cathedrals abroad.

xteen memorial windows by Maitland Armstrong et into the walls of the dome, while the chancel is ous with three stained glass windows by La Farge, senting Paul preaching on Mars' Hill.

arious denominations were represented in dedication ces. Bishop Greer, the Rev. George A. Oldham, g Chaplain of the University; the Rev. Dr. Edward oe, of the Collegiate Reformed Church; the Rev. in R. Vincent, of Union Theological Seminary, others, participated. The sermon was preached by Rev. Langdon Cheves Stewardson, President of art College, Geneva, N. Y., who took for his text: am come that they might have life."

feature of the service of special interest, was the ing of the deed of gift and of the resolutions of trustees acknowledging the deed and conveying hanks of the University. While President Butler was reading these papers, a delicate marble tablet was unveiled at the left of the reading desk, declaring the building to be erected in memory of James Stokes and Caroline Phelps Stokes, his wife, by their daughters, Olivia Eggleston Phelps Stokes and Caroline Phelps

The New Chapel of Columbia College

Stokes. The names of the donors of this gift, representing more than $260,000, had been kept secret until the day of dedication.

When the corner-stone of the chapel was laid in September, 1904, the Archbishop of Canterbury, who was present to conduct the service, called attention to the fact that the religious interests of the institution had been zealously guarded through the years of its history during the growth of the College and its developement into a University, and repeated the prayer made by the Rev. Dr. Samuel Johnson, first president of the institution, upon the laying of the corner-stone August 23, 1756:

"May God Almighty grant that this college thus happily founded, may ever be enriched with his blessing; that it may increase and flourish, and be carried on to its entire perfection, to the glory of his name, and the adornment of his true religion and good literature, and to the greatest advantage of the public weal, to all posterities forevermore."

The oldest academic exercise of this University is a religious exercise, and the first official word uttered at any exercise of Columbia was a word of prayer. Although associated by charter and endowment with the Episcopal Church, it has always generously allied itself with "all who profess and call themselves Christians"; and while conforming to the forms of service of one church, "is ready to welcome to its pulpit any accredited teacher of the Christian religion." A religious census of the University shows a dozen different denominations represented among the students, over two-thirds of the number enrolled as church members. Daily religious services are held at the University, at Barnard College, and at Teachers' College, and instruction is give by the chaplain on two mornings of each week.

Earl Hall, a large building west of the library, was given to Columbia to be a centre of religious and philanthropic activities, and the Young Men's Christian Association was designated to carry on such work. Bible courses and courses of instruction in settlement work are conducted under its auspices. Barnard, also, has a flourishing Young Woman's Christian Association actively associated with mission and settlement work.

MARY K. HYDE.

Cherishes All His Premiums

Dear Dr. Klopsch: I thank you for your beautiful and instructive premium, "Greatest Wonders of the World," which makes a fine addition to my already fair-sized library bearing the imprint of THE CHRISTIAN HERALD. The first premium I ever received was a piece of olive wood from the Mount of Olives, near Jerusalem, given by the late Dr. Talmage, who was then editor of THE CHRISTIAN HERALD. Since then I have been the recipient of many valued CHRISTIAN HERALD gifts. With the exception of the International Bible, received in 1894, and the Red Letter New Testament in 1900, it would be hard for me to decide which of them all were the better.

Knoxville, Pa. E. N. EMMONS.

HE WAY TO LIFE—Continued

Sermon by Pastor Charles Wagner

ides—we take, we receive, we store up. Our duty grow to develop. The joy of those who watch us es precisely from that which improves us. No one ask more of man at this stage of life.

ut soon, and already in this preliminary period, ch might be called the entrance-way of youth, man ns to discover that if he only breathes and thinks himself, he remains too long an overgrown and selfish ling. Consequently, he feels himself urged in order emain in the current and up to his age to become a e less personal. Then come the young friendships, young companionships, which often evoke true ction. Later love enters our hearts. A true love t the same time the greatest exaltation of our powers of our being, the gift of ourselves, the desire to for others, forgetfulness of ourselves for those whom love. The true formula of love is this, "It is sweeter ive than to receive." Those who have never tasted profundity of this wisdom, neither understand the lculable happiness which is the gift, the joyous gift, elf, nor have ever understood love.

The Mother's Crown

hen comes the time when we know motherhood and erhood. Are they not full of sacrifice, of the beauty villing service, of the magnificent gift of self? The her is beautiful above all in the world from the ndeur of her sacrifice; that is her crown, before ch the strongest men bow. She is beautiful, in spite er wrinkles and her white hair, with a beauty more hangeable than that of youth; she is beautiful to our s on account of this wonderful devotion, of which is the perpetual witness in every generation.

Then at last comes a time when one becomes grandher or grandmother. Personally one diminishes, one no longer as strong to struggle, to walk, to speak. e has undergone certain restrictions in life and is scious of smaller desires. But he has enlarged his l, if he is a true grandfather in the spirit of his mis- n and is master of his art. One lives in others; one es the children. While seeing the days lessening for nself, he salutes the dawn in others and is happier in ing the light of day rise from others, than unhappy see the evening close in upon his own life.

So that human life consists in spending itself to the t cent and then going away when the cash-box is empty, not only regretting nothing, but rejoicing that one has saved the box while giving all its contents.

In living thus, one is like a person whose boat is moored to the bank by very many cables. The cables little by little are detached, and the boat is freed, it sets out for the offing. That is the true life with the beautiful death, which is an entrance into a higher life.

Life in its Fulness

Here let us stir up our minds to understand the great lessons of the Gospel, these good lessons which are suitable for all, which are on the level of children and which reach higher than the most distant stars. There is a force which urges us to rise above personal life towards a superior life; there is a life which is higher than the individual life limited to a single being and to the interests of one alone; there is something in us, and it is precisely that which is the most wonderful, the most admirable in human life, which surpasses love of self and which consists in love of others. To love, even to the point of sacrifice, is to aspire to something which is more than ourselves; is to transform ourselves into something that is worth more than we are now. It is to understand the grandeur ot the spiritual life, of the invisible life, of the life of God himself; it is to attain in the midst of evident limitations and from the ruins of a life that you know and of which no one can avoid the cataclysms and defeats; it is to attain an understanding and realization of the way to life everlasting; it is to give up nothingness in order to attain to being; it is to renounce death in order to attain life.

The Gospel is the religion of life, the miracle which made the blind see and the dead live. Blind and dead we all are, from the beginning of life to the end, so far as we have not understood the great secret, which consists in maturing, in order to offer one's self to take a higher stand, even by the gift of self.

People have always had a perception of this grandeur in sacrifice and in the things which conquer death, because, in spite of the lower passions of men and their common evil tendencies, they still have profound admiration for heroes and martyrs. Those who have hurled themselves into the balance for people, for country or for the kingdom of God, have not only won the admiration of others, but have themselves realized something of the grandeur of the act.

Behold, my brothers, the very simple but sublime truths contained in Christ's message, "If any one will come after me, let him deny himself." If we inadequately understand life, we are troublesome companions for ourselves. We have never finished with ourselves, we have to begin anew each day. We resemble that overburdened camel which Christ, in his vigorous and popular style of speaking, has furnished us an ever eloquent comparison. Yes, we are loaded with ourselves and our possessions as with too cumbersome baggage. We are like some miserable beasts of burden, slaves of ourselves, of our appetites, of our tempers, of our petty fears, of our earthly passions. Christ says to us, "Cast all that aside and follow me." "Come, and I will show you liberty." "I will show you bright mornings and evenings full of hope." "I will lead you on to battles where one is happier than in the sleep of the lazy." "I will show you the poor who are rich and the struggles which bring happiness; finally, follow me, for I have the secret of happiness." "If you bear my yoke you will be comforted, you will find rest for your poor souls, crushed by the struggle after the impossible."

The Guiding Hand

Behold, my brothers, the lesson. It is necessary to repeat it often; it is necessary to try it through life; it is necessary to spell its alphabet as one learns the elements of the sciences and the arts; it is necessary to be a beginner, making at first very imperfect music, and realizing doubtful beauty. But the Master is there, calling, encouraging us! Oh! that lights the dark corners, lightens the dark shadows, the sadness of illness, the last pangs and even the tomb itself—the Master, he is harmony, he is sufficient.

In understanding his lessons, we can transform into pure gold the most mediocre matter. We shall transform our troubles, our weaknesses, our griefs, and even our tears, into riches for others, and we shall feel the power of God the more impressively through the poverty of this life.

Up! Let us gird up our loins and step by step follow him; him and his wonderful word of command, his instructions, whose modest writing began in characters traced upon the sand of our mortal shores, and whose end is an immense and luminous lamp lighting all the horizon of the sky.

A Humane Work Founded on Faith

By RIGHT REV. J. B. FUNSTEN
Bishop of Boise

IN the beautiful little city of Boise, which occupies an attractive site in one of the fertile valleys of Southwestern Idaho, is situated a church institution incorporated under the name of St. Luke's Hospital and Training School for Nurses, Limited.

Few institutions connected with the church have been able to accomplish more for the good of humanity. From the very beginning, five years ago, it has prospered and won for itself a far-reaching reputation in the intermountain country for thoroughness of work and the high order of accommodations, as well as the success which has accompanied its care of the sick. Its patients have come not only from Boise, but from the mining camps of the mountains, the lonely ranches and the distant towns. It is the only hospital of the kind, except Roman Catholic, within many hundred miles.

St. Luke's Hospital, Boise City, Idaho

The country is still new, and there are many home-seekers who, when sickness or accident overtakes them, find the hospital a great blessing. We might give in detail hundreds of cases showing the good that has been accomplished. A young man from New York came to this country on account of weak lungs, and worked at his profession until he broke down. His means were insufficient to secure proper care elsewhere, so he came to St. Luke's, living most of the two years that he stayed there in a tent. The Sunday before he died I baptized him. He was a lovable fellow, and appreciated all we did for him, often saying that he regretted he had no money to give to the hospital. Without doubt, his last days were made happy by what was done for him.

One of the diseases most general in this country is typhoid fever, but the success of the hospital has been phenomenal in nursing this disease. A few years ago a bright young man came out from Virginia, and was taken with the fever on his way out. He was carried to the hospital and lay for many weeks delirious, but by faithful nursing finally recovered. Another case was that of a wife of one of the clergymen, for whom we were able to care for several weeks, and who, after a severe surgical operation, recovered her health. A daughter of one of our clergymen was operated on for appendicitis, and was restored to health in a comparatively short time. Besides this we have been able to care for, also free of cost, ministers of other denominations, whose work was hard and salary small.

The citizens of Boise have given, in the matter of equipment since it was started five years ago, about $7,000, and to its credit it may be said that it has always paid its own running expenses, besides giving hundreds of dollars in charity work. It has also been blessed with liberal gifts from time to time, the largest of which was the cost of the Nurses' Home, known as the Mary Douglass Barnham Home, the gift of a New York woman. Another was a thank-offering for a blessing of recovery. Others, equally beautiful, have been received and appreciated.

We are now erecting a $20,000 wing to this hospital, which is justified by its history and outlook. While it is a period of anxiety to build, nevertheless we also know that without faith it is impossible to please God or to accomplish any good for humanity.

The history of the beginning of this venture of faith should be an encouragement to all workers under difficult conditions. Five years ago we had no hospital. The need, however, seemed great. While I was hesitating in the matter one of the city physicians, in a casual conversation, told me of the great need of such an institution. Shortly after, two of our workers became very solicitous to see this work begun, one of them subscribing out of her limited means such generous amounts as to encourage me to buy a piece of land having on it a small cottage.

I was fortunate in securing an excellent superinte and head nurse, Miss Lillian Long, a graduate Good Samaritan Hospital in Portland, Ore. A year the work prospered, and it became necessa erect a large building in the rear of our former C Hospital, at the cost of $25,000. This building we patronized so well, that we felt it wise to provi outside home for a Nurses' Training School. This tion was afterwards paid for, as above stated, by a York church woman. The cottage was furnished repainted, at a cost of about $1,000, by St. I Hospital Guild, an organization of Boise ladies. Training School has proved a valuable adjunct.

Last summer it became necessary again to er the plant, and this time we are building more sub tially than ever. Our capacity will be more doubled, and I trust that all necessity will be ren for further enlargement for a long time to come. new building is 40 x 96, three stories high, and com simplicity and substantiality. While it was a ve

The Matron and Helpers at St. Luke's

of faith to start on this building, the need was appar We felt it was God's work, and he would not le suffer; for while we do not know always whence from whom the help will come, we can trust h knowing all that is really needed will be given.

THE WORLD'S STRANGEST FESTIVAL

stream, immerse themselves and walk dripping to the temple and again prostrate themselves before the god of stone and wait for his answer in a dream.

By eleven o'clock of the first day of the festival, there were some twenty women lying motionless around the temple. For hours, in the fierce broiling sun, they lie, watched over by their husbands, or some relatives, who occasionally sprinkle them with water to prevent their bodies from being blistered by the sun. Toward evening the numbers around the temple increase, and the poor, benighted creatures lie around the temple in rows, four and five deep, within the inner court, while women of the low castes lie in rows outside of this court. Some lie before the god a few hours and then get up and leave, while others stay for a long period. Nearly a hundred women lay prostrate in their wet clothes, covered only with a sheet, throughout the entire night. At 5.30 in the early morning there were still ninety women lying around the temple. It was quite cold, for the place is over 2,000 feet above the sea-level—so cold that the thousands of pilgrims camped about in the woods were unable to sleep after 4 A.M. They arose, lighted fires, and sat around them to warm themselves. Some of the prostrate women were quivering with the cold.

From early morning to noon of the second day, the temple was surrounded with prostrate women. These victims of heathen superstition must fast two days during the ceremonial.

The closing ceremonies were of unusual interest. About noon of the second day, all the women who had continued prostrate before the temple, rise and go outside the small walled enclosure around the temple. This year there were some two hundred or more women who

Continued from page 147

had fulfilled the arduous requirements. They huddled together, the clothes and hair of some still wet. Within the enclosure were the priests and half a dozen young men, called "Siddappahvandlu" (*i. e.* servants of Siddapah), the deity of the temple. These young men were armed with light bamboos, with which they cleared the enclosure of the people who persisted in coming within. Soon, with a shout, they ran out of the enclosure, preceded by many drums and large brass trumpets, that produced an unearthly din.

The procession moved down to the stream, where the young men bathed. They then returned to the temple, before which they stood with clasped hands, while they were smeared with sacred ashes by one of the priests. This done, the chief of the priests called upon the god Siddappah to come down and possess one of the young men. He raised his hand towards the heavens, then gestured toward the one chosen to be possessed with the deity. Some incantations were uttered, but the words were drowned by the unceasing beating of a dozen drums and the piping of as many pipes.

Each time the chief priest gestured from the heavens toward the young man, the latter twisted and turned. He jumped wildly while his fellows seized him; but soon he broke away and ran out of the enclosure, followed by the others, amid the shouts of the thousands of onlookers. Preceded by the "drum corps," these servants of Siddappah circled twice around the two hundred women, on whose account these ceremonies were being performed. As they danced, they were showered with flowers and parched rice, and when the deity-possessed young man was specially energetic and writhed a jumped most vigorously, he was greeted with clapp of hands and many shouts. For nearly an hour th "Siddappahvandlu" danced, and their fortitude a energy were remarkable, to say the least.

Then the priests within the enclosure brought gr pots of rice, and distributed it in small handfuls on lit pieces of plantain leaf. These were placed around improvised "Swami," or god, that was directly in fr of the temple door. The "Siddappahvandlu" who h danced, distributed this rice to the women who w patiently waiting outside. Then one of the priests sto before the temple, chanted some selections dedicati the food to the god Siddappah, and asking his bl sing upon it. Sugar and clarified butter were plac on top of the rice, and the women ate this strange ce monial repast. These ceremonies were completed 3:30 P.M., when the thousands of people scattered their way back to their villages.

The attendance at the peculiar festival at Talako made me sorrowful and sick at heart. It was all childish, so barbarous, so pitifully superstitious. dozen evangelists were with me and we preached her there and everywhere to the great crowds, who listen attentively and never showed the slightest opposition our work.

With heavy hearts, we wended our way homewar impressed as never before with a new realization of t tremendous hold which Hinduism and superstition sti have upon India, and of the herculean task yet remai ing for the Christian Church to make intelligentl known to the hundreds of thousands of non-Christia in India the blessings and liberty and joy of the Gosp of Peace. (Rev.) Henry J. Scudder.

PET STOCK-RAISING FOR WOMEN

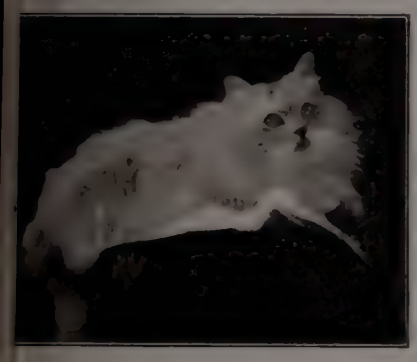
By KATE V. SAINT-MAUR

The First of a Series of Articles on Home Topics, Specially Written for this Journal by the Well-Known Author of "A Self-Supporting Home," and Other Successful Works

ITHER run in conjunction with chicken farming or as an independent business, pet stock-raising, if properly conducted, is a most profitable and interesting occupation for women who are fortunate enough to have sufficient ground space for such an undertaking. My own drifting into the business was quite accidental and happened in this wise: The second spring we were on the farm, just before the advent of Easter, being in the city, I stopped to look at the antics of some puppies in a bird-store window. My attention was arrested by hearing the owner and a customer discussing the difficulty of getting a number of little white chicks. Acting on the impulse of the moment, I announced to the astonished men that I had lots of the tiny fluff. Whereupon they amazed me in equal measure by saying: "Well, madam, if you can positively let us have one hundred pure white chickens, not over a week old, by to-morrow afternoon at the very latest, we will gladly give you twenty dollars for them." As I had taken three hundred downy little chicks out of the incubators at the poultry farm only three days before, the offer was instantly accepted, and was promptly and satisfactorily filled.

The owner of the bird-store then kindly explained to me what I had not known before, that at Easter the demand for little chicks in particular, also for baby ducklings, tiny white rabbits, puppies, and pretty kittens, always far exceeded the supply. Among our household pets at that time there was a Maltese mother puss and a white bunny, both with families old enough to leave home without suffering from lack of maternal care, so, acting at once upon the storekeeper's advice, three kittens at a dollar each, and three rabbits at fifty cents each, were added to the original order for the one hundred little chicks. From that time onward, pet stock-raising has been established and a remarkably well-paying branch of the farm business. Mice, canaries, cavies and squirrels, are the cheapest and most easily cared-for stock to start with, and will soon bring in sufficient cash required to add to the business more expensive animals, such as Persian cats or pomeranians, ruby spaniels, or any other kind of small dogs which happen to be in the fashion.

Mrs. Kate V. Saint-Maur



"Argent Splendor," a Feline Prize-Winner

A Young Pair of Bunnies

The raising of mice may not be on first thought a welcome proposition to many persons, but in point of fact women seem to be getting over their dislike to them. The little chap is becoming *en vogue*, society women in London having started the fad. The Hon. Mrs. Grineston and Miss Angela Cockburn Dickinson, nieces of Lord Londsborough, are most enthusiastic about the diminutive pets. Mrs. Mouse has a family about once a month, and a most interesting household it is—a well-paying one, too, for even the common white variety are always in demand, while those showing chocolate, buff, Maltese or Dutch marking will bring from fifty cents to two dollars each, according to the depth of color, correctness of marking, etc.

CANARIES

Canaries are dear, fascinating little creatures to keep, and require no special conditions for raising which cannot be successfully accomplished in a limited space. The most fastidious woman cannot object to caring for a few families, even in a city home. One male and two females will start a profitable flock. The male bird should be selected for his voice, regardless of his color or shape. The two other birds, on the contrary, must be selected for those very qualifications. The male should be darker and deeper in color than the female. In fact, male birds, with green on their wings and head, mated with pale females, produce the best-colored young ones. Never allow two top-knot birds to pair, for, oddly enough, the progeny will usually have bald or deformed heads. A breeding cage with separate compartments costs at least $4, but a very good one can be made at home for $1, by once more resorting to the empty grocery box. For the present purposes select one three feet long, fifteen inches deep, and two feet wide. Buy a piece of sheet zinc three feet two inches long, seventeen inches wide, to make the tray for the floor; nine feet of galvanized wire cloth, two feet wide. The ordinary cage water and seed cups are the best, so add them to the purchase list. Place a female in each compartment of the cage, where they will become friendly. Keep the singer in his own cage and in another room when you first get them.

For three weeks, in addition to the regular feed, give the three breeding birds a small dish of mash every morning, made of hard-boiled egg chopped fine, stale bread-crumbs, hulled oats coarsely ground—equal parts of each—just moistened with scalded milk. If you grind green bone for the poultry, omit the chopped egg three times a week and substitute about half a thimbleful of bone for each bird, or very little finely-chopped, lean beef. On the fourteenth day, the singer should have his cage brought into the room where the others are, and hung just above them. On the sixteenth day place the singer's cage on a level with the breeding cage for a day or so; then open the doors of the cages and place them close together. He will soon begin to seem perfectly at home.

BUILDING THE NEST

Material for the nest must be supplied to the cage, and may consist of horsehair, bits of raw cotton, a little soft hay, and any light material. Special care is necessary during the incubating period, for the eggs of these little songsters are exceedingly fragile, and a loud noise to which they are unaccustomed, even the slamming of a door, will sometimes addle them. Too bright a light is also annoying, so a piece of green baize pinned around the corner of the cage, will give a sense of seclusion which will keep the bird tranquil and happy. Allow nothing to worry or trouble them while sitting.

Fourteen days after the first egg is laid, the young appear. The tiny creatures are a great disappointment to those who see them for the first time. Chicks and ducklings are lovely from the time they emerge from the shell; but a young canary is featherless, blind, and has the longest neck imaginable. In a short time, however, it becomes a golden ball of down and its early unattractiveness is forgotten in admiration.

Continue the mash food, but after the little ones are hatched, feed night and morning. Add rape seed, which has been boiled for a few minutes, and then rinsed through cold water. The nestlings' eyes open about the ninth day. After the thirteenth day they will begin feeding themselves in the most independent manner. When the brood is a month old remove them to another cage. They will then begin to lose their first crop of feathers, and must be carefully protected from draughts, lest they take cold. At the end of this first moulting period, you can tell how the young will develop, both for shape and song.

Graceful and Cunning

Blenheim Puppies

The mother bird will usually begin to build a second nest when the babies in the first are about fourteen days old, sometimes keeping up this double family from February to June; so that with good birds you can calculate on having eight broods from the two females, with an average of sixteen male birds. If the trainer—that is to say the bird who teaches the young ones to sing—is a good songster, the males should bring two dollars apiece when sixteen weeks old.

The young females can, with a little patience, be trained and taught tricks, which will make them worth as much or more than their brothers, who have only voice to recommend them; but if the females' education is ignored, they are not worth more than fifty cents apiece, unless kept to breeding age. Cages must be kept scrupulously clean, with plenty of sand on the floor. Accustom the birds to having a bath dish put in for a time every morning. Should the feet look soiled, or nails too long, take the bird firmly, but gently in your hand, and hold the feet in warm soap and water, to remove all dirt and soften the nails, the extreme points of which can be cut with a pair of sharp, fine scissors. Take care not to go above or too near the end—the end of the nerve that can be seen running through the upper part of the nail; for if you do, it will be painful to the bird, as cutting into the quick of your finger-nail would be. If you are a real bird-lover, and have time and patience, you can accustom a flock to your presence until they will let you go among them in a flying-room and handle them at your pleasure; for they are naturally most affectionate, gentle little creatures, as full of playfulness as a kitten. A solitary songster will feel neglect and loneliness to a pitiable degree, but will respond to petting as readily as a child. A canary from the general stock of a bird-store is timid and reserved at first, but will soon establish friendly relations between himself and his owner.

"Betty Barker," a Pet Pussy

WHITE RABBITS AS PETS

If you live in the country, white or fancy rabbits will add considerably to the income. Bunny is one of the most prolific of animals, and has a family of six or seven every fifty days. Even when sold to a wholesale dealer, they will bring twenty-five cents each all the year round, except at Easter,

Continued on Page 167

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Edit

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China's Calamity

ALL indications now justify the conclusion that the famine in China's populous seaboard provinces is the most serious calamity the world has known, since the new century opened. The Viceroy of Kiangsu, in the very heart of the suffering, has officially proclaimed it to be "ten times worse than any famine known in the last forty years."

Fifteen millions of human beings in five provinces are affected. Of these **eight millions** have lost most of their property, including buildings and food supplies. All live stock has been either sold or eaten. **Four millions** are absolutely destitute. Nine cities are at the present moment surrounded by famine camps, containing an aggregate of **eight hundred thousand** starving refugees, who have been compelled to abandon their own wrecked and desolated homes. Hundreds of parents have sold their little children for food, and in at least three districts, the last frightful resort of hunger has been reached —cannibalism. We spare our readers the ghastly details.

Meanwhile, the struggle is being bravely made to keep the sufferers alive; but the available means scarcely suffices to give each a small dole of millet, rice or gruel —barely enough to sustain the flickering flame of life.

This is the tremendous problem which confronts the Missionary Relief Committee at Chinkiang and the Civic Relief Committee at Shanghai. Although the government, the municipalities and individuals have all given most liberally to assist the sufferers, the famine is so widespread, the need so great, and the resources so inadequate, that appeal is made to the whole civilized world to rally to their aid in fighting back the famine which threatens to destroy hundreds of thousands of helpless peasants. Unless aid comes speedily, China's famine will go into history as unparalleled in modern times for its appalling mortality.

THE CHRISTIAN HERALD has once more been chosen as the channel of America's benevolence. Its proprietor has already advanced $36,000, all of which will go through missionary hands for the purchase of food, and the President and Secretary of State have officially aproved the popular choice by contributing to our Relief Fund. We invite every reader, no matter what his or her station in life may be, to unite with us in this Christlike work of rescue, and to send in a mite to help save China. The Fund is now open. Send in your own name with your gift and ask your friends to subscribe. On page 161 of this issue is a subscription form for the convenience of all who wish to canvass among their friends and acquaintances for this worthy cause. **Three Cents** a day will keep a famine sufferer alive. **One Dollar** will support a sufferer a whole month. **Five Dollars** will provide food for a whole family for thirty days.

Remember that the saving of one life now, may be the means of bringing a precious soul to Christ. Send your gift in His name, and get a share of the blessing.

Railroad Casualties

ONE of the most disquieting reports issued in recent times is that of the Interstate Commerce Commission. It records the startling fact that catastrophes on the railroads, which are called by courtesy accidents, are alarmingly increasing. The report covers a period of three months, ending September 30 last. It appears that in that quarter of a year the number of persons killed was 267, an increase over the previous three months of seventy-two. The number of casualties to passengers and employees during the same period was 19,850, an increase of 2,913 over the preceding quarter. If the growth in these disasters continues at the same rate, the figures will soon be like those we read in war time.

It is appalling to think that so many lives should be lost, whether the cause be mismanagement or culpable disregard of precautions. It is time that some stronger measure of control of the railroad corporations was exerted. The directors, who keep their employees at work so many hours that their faculties are dulled by fatigue, are guilty of a large share of the blame when a disaster occurs. It may increase the dividends to get all that is possible out of an engineer or a switchman, and, of course, there is always a tendency to keep down expenses; but there are limits which it is dangerous to pass. The railroad corporations appear to be unacquainted with that fact, or indifferent to it. They should be taught it by the strong hand of the law.

We boast of the freedom of our country; but that very freedom demands the exercise of control. The railroad companies possess valuable franchises and privileges entailing duties, and the government, in the interest of the citizens, should see that those duties are performed. It should not be necessary for the employees to strike in order to bring the working hours within reasonable limitations; nor should economy in the maintenance of equipment be carried to a point at which safety is menaced. We perfectly understand the menace of centralization, but we submit that either the central government or the individual States should act to compel the corporations to cease risking the lives of the people. Some control there must be. Long enough have the companies been allowed to conduct their affairs according to their own ideas, and to answer any protest with a profane malediction on the public.

The Nation's Hero

WASHINGTON'S BIRTHDAY has, in recent years, become of almost equal importance in the minds of the American people with the Fourth of July, although celebrated in a quieter manner. It was celebrated during his lifetime, it is true, but the interest in the Twenty-second of February has been growing, until it is generally observed throughout the country. With the passage of time we have got the perspective of history, and find, as we look down the long line of great historic characters that have shared in the making and developing of our nation, that at the beginning there is the heroic figure, for which all the other men of his day, though fine in character and of distinguished attainments, form but a background.

In this issue of THE CHRISTIAN HERALD are published two famous pictures of Washington, and an article on the darkest and brightest moments in his career. An old story as regards time, maybe, but always new and of interest to patriotic Americans, believing as they do that,

'Twas he that fixed upon eternal base,
The freedom, peace, and glory of his race.

Congress and the Children

ALTHOUGH the Committee on Judiciary of the House of Representatives has reported adversely on the constitutional power of Congress to legislate on Child Labor, this decision is not to be regarded as in any sense a triumph for the advocates of juvenile industrial slavery. From the beginning of the present agitation, THE CHRISTIAN HERALD has held that it was the duty of the States themselves to enact adequate laws for the protection of their children. We must leave to abler constitutional authorities the solution of the question whether, in the event of the States failing to afford such protection, their neglect would justify the Federal Government in throwing its paternal arm around the children on the "higher ground" that the Commonwealth's failure has imperiled their rights, as Americans, to the enjoyment of those conditions that conduce to progress, comfort and general welfare.

It was probably natural, when the Child Labor reformers pleaded for Congressional action, that the Judiciary Committee should take the same ground which has lately been taken in cases where the proposed legislation would appreciably add to the powers of the Federal Government. Whenever "vested rights," or custom and privilege of ancient standing, no matter how iniquitous and unsuited to modern needs and conditions, are assailed, the cry of "centralization" is raised, often without reason or justice, for the purpose of defeating the reform.

In the present instance, this same cry of "centralization" is being utilized to befog the issue now before the country, which is: How are the little white slaves—the million of American children of tender age now wearing out their lives in factories and on coal breakers—to be secured in those priviliges that are the rightful inheritance of every American child? Dwarfed and stunted, surrounded by a host of influences that are conducive to disease and premature decay, their minds neglected quite as much as their bodies, it is a sad picture these poor little hapless petitioners present, knoc at the doors of Congress. Is there no champion to up their cause? Are all our legislators so bound up weightier interests, and so intent on the protectio "vested rights," that they cannot even consider the of the children?

When the gifted pen of Elizabeth Barrett Brown taking the child labor evil in England as a theme, to the world her famous *Cry of the Children*, a far-re ing reform followed shortly after. Our own land n a similar awakening. When the people are fully aro to this great question, Congress may then discover s way by which the Federal arm can reach down in jus and pity to save the little white slaves of the looms coal breakers.

Among the Workers

—EVANGELIST HENRY F. KELTCH is conducting a series of serv at Sayre, Pa.

—REV. THOMAS C. SKINNER, evangelist, is preaching at Ches Pa., to large audiences.

—EVANGELIST CHARLES HAYES is leading a series of succes meetings at San Jose, Cal.

—"IAN MACLAREN" (the Rev. John Watson, D.D.), of Liverpoo now on a visit to the United States.

—W. P. FIFE, for many years active in evangelistic work, c suddenly of heart disease in St. Louis lately.

—EVANGELIST W. E. GEIL is conducting large meetings at P land, Ore. Many have made public profession of saving faith.

—REV. HENRY W. FROST, Home Director of the China Inl Mission, lately held a five days' series of remarkably interest special services at 21 East Twenty-sixth Street, New York, Hepzibah House, 263 West Twenty-fifth Street, New York.

—JAPAN, TOO, has a Peace Society just like our own. Peace S day was observed in a number of the Christian churches of t country on December 16 last. At Yokohama, the leading preac on the occasion was the Rev. E. T. Iglehart, a son of the R Ferdinand C. Iglehart, a frequent and valued contributor to T CHRISTIAN HERALD.

—REV. M. G. BRUMBAUGH, Superintendent of Public Schools, the thirty-seventh annual meeting and Teachers' Institute of t Sunday School Association, Philadelphia, recently said: "Inco petent Sunday School teachers too often insist upon burdeni the child's mind with insignificant facts culled from the Bib and disregard entirely the great truths which should regulate t child's conduct.

Please Read This

ALL subscribers whose term expires on or befo April 30, 1907, are entitled to a "Surprise Calendar, with dates running from January 1, 1907, t January 1, 1908.

All subscribers whose subscriptions expire after Ma 1st receive our "Surprise" Calendar, with dates runnin from **July 1, 1907, to July 1, 1908.** The latter Calend is now in preparation. We prepay postage in ever instance.

Contents of this Number

Wednesday, Feb. 20, 1907

	PAGE
Washington at Valley Forge	Cover
Our Mail-Bag	146
Telling Fortunes in Constantinople (Illustrated)	146
India's Strangest Festival (Illustrated)	147, 150
The Way to Life. Sermon by Pastor Charles Wagner	148, 149
Columbia's New Chapel (Illustrated)	149
A Work Founded on Faith (Illustrated)	150
Pet Stock Raising for Women. By Kate V. Saint-Maur (Illustrated)	151, 167
EDITORIAL FORUM: China's Calamity—Railroad Casualties—The Nation's Hero—Congress and the Children	152
BIBLE AND NEWSPAPER: New York's Snow Mantle (Illustrated)—A Child's Missive—A Long Suit for a Toy—Cancer Germs Found—A Quaint Relic	153
Mayesville Industrial College (Illustrated)	154
All Eager to Help China (Illustrated)	155
China Famine Fund	156, 161, 162
The Greatness of Washington (Illustrated)	157
Washington's Triumphal Entry Into New York (Double Page Illustration)	158, 159
"Of Such is the Kingdom." Story by Charles M. Sheldon (Illustrated)	160, 166
Sodom Doomed by its Own Corruption. S. S. Lesson (Illustrated)	163
Gems From New Books	164
Jett's Creek	165
Testimony a Duty. Epworth League Topic	165
A Mission of the Capitol City	168
Helping Friendless Men in Vancouver (Portrait)	169
Secret Sin. Christian Endeavor Topic	170
Intercessory Prayer. By Mrs. Baxter	171

THE BIBLE AND NEWSPAPER

Carting the Snow from New York's Streets to the Rivers

A Scene in Lower Broadway, New York, During the Recent Storm

New York's Snow Mantle

IGHT years have passed since New York has had so heavy a snowstorm as that which began on February 4th and continued through the following y. It would be reckoned a light storm in Eastern and rthwestern States, which are accustomed to much avier falls than the eleven inches under which New rk groaned. But the citizens here are unused to such erity of climate, and found the storm heavy enough. avel of all kinds was interrupted. Trains on the ele- ted railroads crawled along, using the forked "shoes," hich, slowly and with difficulty, cleared the third rail as ey went. Even the subway was impeded, for the snow nd easy entrance through the ventilators, which were t in to relieve the heated atmosphere in the summer. ere were drifts, too, on the stairways that made the ent difficult and descent dangerous. The surface cars ght have managed well with the help of the big sweep- g machines, if they had not been blocked by stalled gons which lined the streets. The horses suffered verely. Dozens of them, struggling to draw their loads, eir feet slipping on the ice, fell dead on the street. ur fell dead from exhaustion in three blocks, and ny were so strained and hurt that they were merci- lly killed by the agents of the animals' society. The reet Department sent three thousand men and one ousand wagons to clear Broadway, and gladly accepted the help they could obtain from outsiders. It is timated that the cost of the snow fall to the city will fully $350,000, and even that sum did not insure the o hundred miles of streets being anywhere near eared. The whole country appears to have suffered. North Dakota the temperature fell to thirty degrees low zero; Nebraska reported ten below and very avy snow; and even in Nashville, Tenn., the streets re coated with ice, and people were shivering before e blasts of sleet and snow. With all our boasted lvance of civilization, we are still at the mercy of the rm and the wintry visitations of frost and snow.

He saith to the snow, Be thou on the earth; he sealeth up the nd of every man that all men may know his work (Job 37 : 6, 7).

Child's Missive

The Post Office Department wrestled recently with a oblem involved in a child's letter. The child is only x years old and has evidently been brought up to be- ve in the divine power and the efficacy of prayer. It as written in a large, round hand, and had clearly taxed e writer's untrained fingers. It stated that her mamma as ill, and gave her full name and street and city ad- ess. It was addressed to "the dear God in Heaven," d besought him to make her mamma better. The pro- ic clerks in the post office returned the letter stamped Insufficiently addressed." True, they could not deliver , but one hopes there was someone near the child who uld tell her that her petition reached Him to whom e wrote. Her faith was evident, and we know that e prayer of faith is always heard.

Thou, Lord, hast not forsaken them that seek thee. . . . He rgetteth not the cry of the humble (Psa. 9 : 10, 12).

A Long Suit for a Toy

The verdict of a jury in the Common Pleas Court of hiladelphia, Pa., recently has ended for the time liti- ation which has been in the courts for eight years. It ppears that in a sale by auction of the effects of a de- eased lady in Philadelphia, a toy cabinet, curiously arved, and suitable for containing the wardrobe of a hild's doll, was included by mistake. The deceased lady ho formerly owned it, had given it to her daughter, ho is now married and living in California, and it should ave been sent to her at her mother's death instead of eing sold. The California lady ascertained who had urchased the cabinet and made overtures for the recov- ery of it. She explained that the intrinsic value of the article was small, but it was valuable to her as the gift of her dead mother. The purchaser, however, had given the cabinet to her children, who were reluctant to give it up. She finally rejected an offer of a sum much larger than she had paid for it, and then suit was begun for its possession. After a struggle lasting eight years, in which learned counsel were engaged on each side, the cabinet has been awarded to the California lady, who thus regains her dead mother's gift. That the one lady should struggle to possess and the other should struggle to retain an article of so little intrinsic value, spending many times its worth in the contest, is an illustration of the pertinacity of many of our pursuits. Men strive earnestly for objects which are not worth the struggle. To Him who knew eternal values, all the prizes of the world appeared in this light.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God (Matt. 6: 31, 33).

Cancer Germs Found

Seven years of patient study and experiment in the State Cancer Laboratory at Buffalo, N. Y., have led to a discovery that Prof. Gary N. Calkins hopes may solve

Madison Square and the Flatiron Building After the Storm

the mystery of this terrible disease. The institution in which the experiments have been carried on is a well-equipped building erected at the cost of Mrs. Gratwick, of Buffalo, and is supported by an appropriation from the Legislature of New York. The doctors did not believe in any of the theories indicating that cancer proceeded from an embryo or from cell-inclusions. They were convinced that it was caused by a parasite. This theory was confirmed, when it was found that healthy animals confined in unsterilized cages in which similiar animals affected with the disease had been placed, developed the disease. Other animals put in sterilized cages were not affected. Convinced by this fact, that the disease was caused by a parasite, search was made for an organism existing in cancer cells and nowhere else. After a long series of experiments such an organism has been found. It is a minute organism, whether animal or plant cannot yet be stated. It is of spiral shape, belonging to the species of bacteria which students know as Spirochæta. A method of destroying it has also been discovered, which is still more important. The experiments are being continued, and while it is yet too early to claim success, the doctors are hopeful that at last they are on the track of a solution. How many sufferers there must be the world over, who hope and pray that these investigators may succeed, so that they may be delivered from a dreadful death. How eagerly will the remedy be sought and applied; yet the malady of sin, the baneful effect of which continues throughout eternity, often goes unhealed while the sure remedy is within the reach of all.

Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered (Jer. 8: 22)?

A Quaint Relic

A stranger in New York, passing up Fifth Avenue on Sunday morning, is surprised to hear among the musical chimes of the bells of the various churches the discordant sound of a tinkle of an old bell, somewhat out of tune. In some antiquated mountain village such a sound would pass without remark, but among the harmonies of the new and sweet chimes of the church bells in New York's richest neighborhood the contrast is very marked. It is not explained when its location is found, for the bell is in the belfry of a church in which a rich and aristocratic congregation worships. But the church belongs to the Reformad Dutch denomination, and the old bell is a relic of a church in Holland, and nearly two hundred years ago sounded its summons to the ancient burghers to come to worship. They have long been dead, but the old bell is still at the old business, sounding its feeble tinkle calling the faithful to church. So it is with the Gospel itself. To one generation after another, the call is made to leave the world and its pursuits on the Lord's Day, and seek help and guidance from God:

Unto you, O men, I call: and my voice is to the sons of man. . . . Wisdom is better than rubies; and all the things that may be desired are not to be compared to it (Prov. 8 : 4, 11).

Smugglers Detected

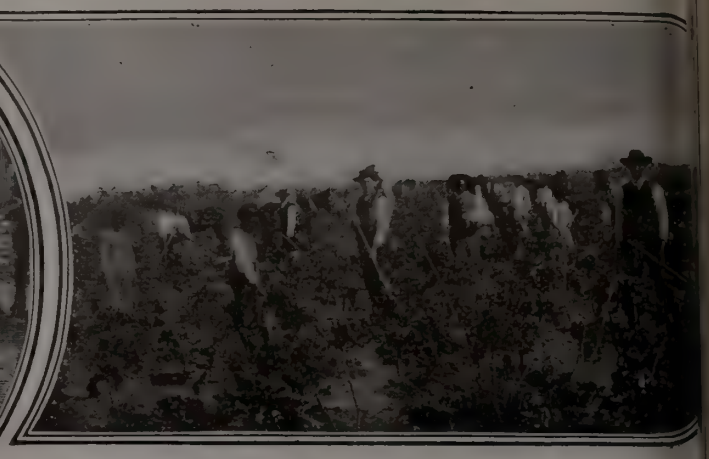
The French Government recently ordered an experiment in the Custom House in the detection of smugglers. Certain employees, familiar with the tricks smugglers employ to pass dutiable articles free through the Custom House, were instructed to conceal such articles on their persons. They were then passed rapidly before an X-ray apparatus. In forty-five minutes one hundred and sixty-seven persons passed before the light, and every article they carried was detected. Watches were discovered sewed in the lining of one man's coat. In the hem of a woman's skirt were found the rings put there to test the system. A tiny jeweled locket was revealed hidden in a young man's mouth, underneath his tongue, while under the coils of a woman's hair the X-ray showed quite plainly several watch-chains and a bracelet. Another "smuggler" carried several card-cases spread out flat against his feet. Right through his shoes and stockings the X-ray penetrated, and the clasps on the card-cases stood out distinct and clear to the eye of the examiner. Another man who had kid gloves hidden on his person, was detected by the buttons. A few years ago such a penetrating light would have been regarded as an impossibility. Smugglers may have indulged the belief that they would always be able to secrete dutiable articles so adroitly that they could not be found by the most lynx-eyed examiner. They could have had no conception that there was in existence a light like this which, when discovered and applied, would render their devices futile. How vain, then, is the hope that it will be possible for any man to hide his secret sins so completely as to deceive Him who has all the resources of the universe at his disposal.

There shall in no wise enter into it [the heavenly city] anything unclean, or he that maketh an abomination and a lie (Rev. 21 : 27, R.V.).

MAYESVILLE'S INDUSTRIAL COLLEGI

A Lesson in Cooking at Mayesville Institute

Boys Learning Bricklaying



Mayesville Students Working on the Institute Farm

REPORTS of progress at the Institute at Mayesville, S. C., are of the most encouraging character. The humble effort of Emma Wilson and the corps of colored teachers to help the young people of their own race, are being thoroughly appreciated and are producing excellent results. The handful of children Miss Wilson gathered around her a few years ago in the old church, has grown to a large educational institute, with almost the dignity of a college, and is doing a valuable and extensive work. Friends of the movement who have been South recently, report a well-organized, orderly, efficient work, growing in usefulness and in the respect of all the people of both races. The applications for admission made by young men and women, as well as by the parents of children, prove that the colored race in the South understands that in this institution an honest and earnest effort is being made to give them a thorough equipment for useful service. They appreciate it the more because the managers and teachers are of their own race, and understand their need as well as their difficulties. It has the sympathy of the whites too, because they see in it an honest and intelligent effort of the colored race to help itself.

This session opened with five hundred and twenty children and young people crowded in the group of buildings on the Mayesville section. Of these, a hundred and five are boarders, and the remainder day pupils. This large increase of students is due to the fact that the industrial branches have been put under the charge of efficient and accomplished teachers, some of whom graduated from Hampton and others from Tuskegee. The boy, looking forward to a life of drudgery in the fields, with no prospect but that of penury during his years of work and dependence in old age, is stirred by the opportunity of learning to become a clever carpenter or blacksmith or shoemaker or bricklayer. The girl hears with delight that she can learn how to make her own dresses or qualify for a cook. Such a prospect alone has brought a host of applicants for admission, while the original purpose of the school, of giving a sound English education, is kept well to the fore.

Each year has witnessed an increased attendance. Even this year, which has been singularly unpropitious in the farming districts of South Carolina, and especially of Sumter County, owing to the floods and storms and the ravages of the Army-worm, the people in greater numbers have by severe economy contrived to raise the small fees necessary for entering their children in the school. The sacrifices are not of the parents alone. One boy, whose parents are unable to pay for his board, walks eight miles morning and night to attend the school. How many of our white children would make that journey every day in order to obtain an education? We sometimes say that the negro lacks perseverance and ambition, but the charge is disproved by the records of the children in this Mayesville Institute, many of whom trudge morning and night over distances almost as long as does this boy.

This intense desire to learn often places the managers in a dilemma. They allowed a number of youths to earn their board and tuition by doing a certain specified quota of work on the school farm. They did the work diligently and faithfully, but the arrangement was talked of in the neighborhood, and has brought applications from far and near for a similar bargain. Bright boys have tramped long distances in the hope of being taken on, offering their services in return for an education. It is painful to refuse them, to tell them that there is no possibility of employing more boys, and to see them turn away crestfallen. Some kind friends in New England and New York have given scholarships, which have been highly appreciated. They have relieved the managers of embarrassment, and have enabled them to accept pupils who must otherwise have been rejected. Several intelligent, bright boys and girls have been received on these terms. The scholarship is only thirty-five dollars, and for this small sum the Institute provides board and teaching for the school year. No less than fifty of such scholarships could be filled in a week if they were provided. It would be difficult to mention any way in which thirty-five dollars would do so much good.

An illustration of the appeals that are made to the Institute occurred at the beginning of this year. The widow of a Baptist minister came to the Institute with this story: She has three children, whom she loves devotedly. Her husband taught them the rudiments, and when he was dying he confided them to his weeping wife, exacting from her a promise that she would spare no pains or effort to have the children educated. Her first thought after he had been laid in the grave was how to fulfil her promi She obtained occasional work and sav every cent that could be put aside. S brought the little hoard to Mayesvi with the children. The total would bare suffice to provide books and stationer She showed the children to Miss Wils and asked her if they were not girls th would pay for educating. Indeed, th looked so, but the Institute treasury w absolutely empty. Miss Wilson dread the effect of telling the poor widow th they must be rejected, she was so wea and so desperately in earnest. Final they were taken for three months, wit the promise that the first scholarships th were given should be reserved for then The widow departed, declaring she woul pray night and day that some generou friends in the North might be moved t give three scholarships.

Another incident was that of a twelv year-old girl, whose father had promise her a year in the Institute. The girl se to work to help raise funds. She picke cotton all that season, and at the end wa the proud possessor of one dollar. He disappointment may be imagined whe her father told her it was impossible t furnish the money. His crop had bee swept away in the storm, and it woul require all he could do to provide foo for the family. She set out with her own dollar, and walked six miles to tell Mis Wilson the story. She absolutely refused to take "No" for an answer, flung herself on the ground and pleaded hysterically for a chance. She, too, is received in faith. Even with the treasury empty, these devoted teachers are not cast down, so often has God sent help in time of need.

THESE BEGAN LIFE'S STRUGGLE YOUNG

To the Editor of THE CHRISTIAN HERALD:

DEAR SIR: Your paper is a welcome visitor in my house. My mother, when she was alive, looked forward to the day it should be delivered, and not only derived great pleasure from reading it, but lent it to others, believing that she was contributing to their enjoyment. The courageous stand you have always taken for what you believed was right, and the great help you procured for the suffering people of India and Japan, cannot be spoken of without giving you great praise.

A few weeks ago I read with much interest your article on child labor, and cannot quite agree with the impression it, no doubt, has left on the minds of many people. I wish some one of your writers would send you an article showing how much the world is indebted to those who have had to struggle for a living at an earlier age than fourteen years, and what the world has suffered from those who have not been obliged to work until they were eighteen to twenty-two years of age. Would Andrew Carnegie be the man he is to-day had he not gone to work early in life? Would we to-day be enjoying the inventions of Thomas A. Edison had he waited until he was eighteen years of age? The beautiful Wedgewood china and the great success of the pottery are attributable to one who started working at the age of ten years and six months. My own father did his first work in the line he afterwards followed at eleven years of age, though he went to school for a time later. The superintendent of our mills commenced to work at twelve years of age, and has been working ever since. Thousands of illustrations could be mentioned. I left school at fourteen years of age. The good Lord has preserved my health to such an extent that, though I was so sickly when a young child that my parents had doubt regarding my being raised to maturity, I have not from sickness, excepting in 1893, lost one day from work for thirty-three years. I think that indicates that work does not always hurt young people.

Now, for a moment, let us look on the other side. Will you mention the name of any merchant in New York who has originated a business, who did not go to work early in life? You can name many who have had fairly good success in continuing a business started by others; and in the professions, it is quite necessary that an education should extend beyond the age of sixteen years.

We are suffering from the young people who roam the streets destroying property. The cost of the window glass broken by them in one year in New York is estimated at $50,000. In your Bowery missions, I am informed, twenty-five per cent. of the "bums" and "ne'er-do-wells" are those who were not put to work before the age of eighteen years, and consequently have not attained industrious habits. There has been an epidemic of burglaries and street robberies this winter in New York, and seventy-five per cent. of those who have been arrested in consequence have been from seventeen to twenty-four years of age. Had they been put to work at the age of the breaker boy in the mines of Pennsylvania they would have learned industrious habits.

Your article on child labor gives encouragement to those who would forbid the employment of young people who desire to earn a living. What can be a greater crime than to prevent a young person from earning a living? It should be classed with the one Herod committed when he destroyed the young children.

Referring again to the conditions in the Southern cotton mills, I wish to state that I have seen some very attractive school buildings which have been erected in the mill villages at the expense of the mill owners. Some of stone or brick, and others of wood, in the modern style of architecture. I believe none of the mill villages are without them. From one to three churches are also a feature in these communities, the Baptist denomination being in the majority, the Methodist and Presbyterian following. In a number of cases there are library buildings. It is not for the want of proper educational facilities, that some of the young people are sent to the factories at an age we will all admit is too young. The percentage is much less than many people suppose.

Brooklyn, N.Y. CHAS. E. PERKINS.

All Eager to Help Stricken China

$25,000 MORE CABLED BY THE CHRISTIAN HERALD FOR PROMPT RELIEF WORK — A CASE THAT CALLS FOR WORLD-WIDE CHARITY

RELY has the cause of a stricken people touched the American heart so deeply as that of China, where fifteen millions of a peasant population ow waging a desperate battle with the worst ne that has visited that country in forty years.

already told in these columns, two great relief ittees—one of Chinese, Europeans and Americans anghai, and another exclusively of missionaries at kiang—are already at work, sending food into the cts where the greatest suffering prevails. These nittees, however, have been unable, up to the present to do more than relieve the nearby suffering, g to the lack of funds. Every day brings evidence the famine is far more extensive than was at first sed. It now has in its grasp five provinces, lous and, in more fortunate times, fairly prosper- but multitudes of whose peasantry within the last nonths have been reduced to ruin by the complete uction of crops and property by great floods. In- , so desperate is the situatson in some parts of an, Kiangsu and Anhui that suicides, the selling of ren, and, in a few districts, even cannibalism are rted as among the dark tragedies of the famine.

aders of THE CHRISTIAN HERALD, responding to its al, are once more assembling themselves as a Relief ade for the purpose of sending succor, in Jesus' , to the afflicted people of a foreign land. Many ters are reaching us, which show that the great heart hristian America is stirred in behalf of the famishing ese. But the King's business requires haste, and would urge all who wish to have a share in this life- ng and soul-winning campaign to act quickly. Presi- Roosevelt and Secretary of State Root have sent ributions to THE CHRISTIAN HERALD Fund, and the ident has expressed the hope that the movement will al widely to the humanity and liberality of the rican people.

eplying to Secretary Root's letter (which we pub- d last week), Dr. Klopsch, after expressing thanks he generous contributions of the President and Mr. to the China Relief Fund, wrote:

In view of the extremely acute state of suffering in afflicted provinces, THE CHRISTIAN HERALD will ance the sum of $25,000, which the Missionary Relief mittee reported will tide a million imperiled lives the present month. We will immediately set to k to raise a much larger sum thly hereafter, until and including , when the crops most probably greatly relieve the situation.

As we understand from Chairman le's report to President Roosevelt, money will be distributed by the sionary Committee on the field. erefore enclose herewith certified k for $25,000, in accordance with above, to the order of the Ameri- National Red Cross, to be cabled them to China."

p to the present time, the propri- of this journal has forwarded to na, in advance of contributions and iew of the urgent need, four remit- ces, viz.: one of **$1,000** to the sionary Committee at Chinkiang, of **$5,000** each to the Shanghai and kiang Committees, and last week a rth remittance of **$25,000**, to be ap- tioned equally between the Shang- and Chinkiang Committees. It is inctly stated in the report of Chair- Little, of the Shanghai Committee, President Roosevelt that the actual ribution of relief, so far as foreign tributions are concerned, will be **he hands of the missionaries** residing in the famine a. This gives guarantee that the contributions re- ved and forwarded through this journal to these pective Committees will reach the mark, and that ry dollar and every dime will be the means of placing giving food in the hands of some poor starving inese family.

On the list of members of the Shanghai Committee many distinguished names. The President is Lu- i-Hwan, the Imperial Chinese Commissioner of eaties. On the Executive Committee, associated with h Chinese officials and foreign merchants, are Dr. lbert Reid, President of the American Association of ina, and Rev. Dr. J. R. Hykes, of the American Bible Society; while the General Committee has Rev. Dr. Geo. P. Fitch, Presbyterian Mission; Mr. H. de Gray, of the China and Japan Trading Co., and W. T. Boyd, United States Acting Consul-General. The Missionary Committee at Chinkiang includes in its Executive Board: Revs. W. C. Longden, chairman; A. Sydenstricker, J. E. Williams, M. J. Walker, and T. F.

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A Chinese Mother and Son Grinding Millet Seed

M'Crea, corresponding secretary and treasurer, Chinkiang; and as a General Committee, Revs. M. B. Grier, Hsuchoufu; G. P. Bostick, Pohchou; J. B. Woods, Tsingkiangpu; L. W. Pierce, Yangchow; B. C. Patterson, Suchien; S. Cochran, Hwaiyuen; J. B. Trindle, Yangchow. These two official organizations are co-operating harmoniously, and the general government is placing all needed facilities at their disposal.

News from the famine districts shows that the distress, notwithstanding all humanitarian efforts, is spreading. At Tsingkiangpu thousands of refugees are camping in little huts outside the city walls, and are receiving a meagre daily dole of rice from the officials. In Kiangpeh, great masses of hapless people are facing starvation, and this within a few hundred miles of Shanghai. Hundreds and possibly thousands will die off; "but what are they among so many millions?" the officials remark, with the quiet fatalism that is characteristic of heathenism. Roving bands of marauders, driven to crime by sheer want, roam the country.

Grain Crops in the Submerged Fields Near Wuhu

Among the problems before the Relief Committees, that of the most expeditious method of reaching the distant points of suffering with supplies is easily the foremost. Food in large quantities is now being purchased in Shanghai and forwarded to the interior. It is not improbable that a fleet of food-laden vessels may be sent along the entire length of the Grand Canal—some six hundred miles—to afford relief to the dwellers along its banks, who have suffered greatly in loss of crops and property by the floods. Should the canal be frozen, this plan would be impracticable, however. Thousands of bags of rice have already been sent up the canal, but if the weather should be severe, they may never reach their destination. Medical supplies are also greatly needed, as much sickness is following in the wake of the prolonged famine. Great quantities of clothing, too, are required to meet the necessities of the sufferers during the winter months. All these matters are being daily considered by the Relief Committee at Shanghai. Doctors are going out from that city and also from Nanking and Chinkiang, and the missionaries, too, are sending medical men to aid the sick. Soup and gruel kitchens are multiplying in all the afflicted provinces, but with all that has been and is being done, the bitter truth remains that only the fringe of the suffering has been touched up to the present time.

Another vexing problem is the disposition of the famine refugees. Nine cities, viz., Tsingkiangpu, Husian, Yangchow, Yaowan, Hsuchou, Suchien, Ihsien, Chinkiang and Nanking, report an aggregate of 800,000 refugees, who have gathered there to escape death from hunger at home. All of these are on the verge of starvation, and must perish unless governmental or private charity intervenes. Assuming that the total of the destitute in all five provinces is only 4,000,000, it would require $20,000 daily. When it is understood that this tremendous burden will probably extend over several months, the gigantic character of the task which now confronts China and the charitable world can be more readily grasped.

In Suchien, for many week past, twenty per cent. of the people have lived on gruel. All the cattle have been sent to Shantung to be sold, and all the donkeys, sheep, hogs and even dogs have been eaten. In Tsingkiangpu, all the flour and bean shops are closed, no foodstuffs being available.

Hundreds of letters are now reaching THE CHRISTIAN HERALD office by every mail, containing contributions for the famine-stricken Chinese. In many of these the writers accompany their gifts with a sincere prayer for the success of the fund.

Little Rosie R., Stoughton, Wis., sends a dollar, the gift of a Children's Meeting, held every Monday night, where the little ones resolved "to help poor, starving children of China."

E. L. H., South Hill, Va., enclosing a gift, writes: "I think everybody who reads THE CHRISTIAN HERALD ought to give something, for His sake."

"China's suffering," writes F. McC., Ithaca, Mich., "ought to remind the Christian people of this land of the countless blessings which we enjoy daily."

Pastor F. J. Gray, First Presbyterian Church, Clintonville, Pa., forwards $27, "raised by the Christian people of Clintonville for the famine sufferers of China."

Nine Christian women of New Bedford, Pa., send, per Miss Emma R., a joint gift of $8.25 to help China.

"I have wanted to make a thank-offering to God for his goodness to me," writes Mrs. M. A. T., Chester, Mass., "and when I read of so many suffering for food in China, I decided to send it there."

C. E. S., Stephenson, Va., writes: "I fully expected THE CHRISTIAN HERALD to be foremost in this good work. May your efforts be greatly blessed, and many thousands thereby saved from the fearful death of starvation."

Acknowledgment of contributions will be found on another page. All who wish to help this cause should send their contributions addressed to the China Famine Fund, THE CHRISTIAN HERALD, 91-115 Bible House, New York City.

Contributions to Our China Famine Fund

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Y P A of Springtown .....
Missy Soc, Pres Ch
J. Thompson Ridge
B P, Waupaca...
G H W, Wellington .....
F H M, W Somerville .....
F E R, Winslow..
U, Zumbrota .....
—, N Y City....
—, N Y City....
—, Kans .....
—, Broadway ...
—, Corinna ....
—, Duncan .....
—, Jaffa .....
—, Laotto .....
—, New Berlin..
—, New Brighton
—, Philadelphia.
—, Powell .....
—, Rock Isld....
—, Spartansburg.
—, Waverly ....
For Christ's Sake, Essex .....
For Jesus' Sake, Franklin .....
Friend, Bklyn ....
Friend, Sinking Valley .....

> **"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.**
>
> **"And the Lord shall guide thee continually, and satisfy the soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."**
>
> **Isaiah 58: 7, 10, 11.**

Wood, J I 5 00
Woodson, J C 1 00
Works, O 5 00
Wright, Dale C.... 5 00
Wright, Mrs F W.. 1 00
Wright, J W..... 2 00
Wright, Mrs J W.. 1 00
Wynn, Nellie 05
Young, O G 15 00
Young, Mrs R C... 2 00
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Nash, E P 4 00
Nicholas, Mrs W.. 10
Norton, Mrs C W. 5 00
Norton, Mr & Mrs Harry 1 00
Noven, H E 50
Olson, Mrs Olof.... 5 00
Olson, Viola 63
Pollock, Miss E... 5 00
Price, Mrs J B.... 1 00
Price, Lulu B..... 1 00
Priest, E M.....10 00
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Rupp, John 10 00
Sane, Mrs J..... 1 00
Scolton, E D 2 00
Sheets, A G 1 00
Shultz, Mrs E..... 25
Smith, Ed 5 00
Snyder, Mr & Mrs L 2 00
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Stephen, Wm C.... 3 00
Stettbacher, John.. 1 00
Stewart, Mrs L.... 1 00
Stewart, P L 2 00
Stevens, Mrs M E. 1 00
Swann, Julia W. ... 1 00
Thacker, Joseph.... 1 00
Thompson, Mrs E.. 1 00
Van Zandt, Miss B 30
Vawter, Mrs P C.. 3 00
Vincent, Mrs J M. 1 00
Wales, Mrs C M.. 1 00
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Watson, Mrs N P. 5 00
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West, Mrs Emma..10 00
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Wheeler, Ralph.... 25
Wheeler, Roy 50
Wheeler, Walter... 25
Whitney, Miss M.. 2 00
Williams, I W.... 5 00
Wilmot, G H 5 00
Wintz, P 2 00
Worcester, Ira D...10 00
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Dickey, Mrs A K.. 1 50
Dickey, C H 1 50
Dickey, F E..... 3 00
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Dietz, Mrs B E... 1 00
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Adams, C N..... 2 00
Alden, W 1 00
Allen, Rev 1 00
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Avery, G W..... 5 00
Baldwin, A..... 5 00
Baldwin, Mrs H W 1 00
Barnes, Mrs L G 1 00
Bates, Mrs H T... 5 00
Bear, Mrs G..... 50
Beardsley, J M... 5 00
Bell, Miss E L.... 5 00
Murphy, E C..... 5 00
Myers, J W 1 50
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Whitney, Miss M.. 2 00
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Wintz, P 2 00
Worcester, Ira D...10 00
Wright, Mrs A J.. 1 00
Wright, W B 1 00
Wright, Mrs W V.. 1 00

THE GREATNESS OF WASHINGTON

NO narrative of Washington's career from childhood, including, though it may, his early surveying expeditions in the wilderness, his diplotic missions, his campaigns in the ench war—even his elevation to the esidential chair—can hold significance posterity unless it covers with painsing detail the manner in which the mmander-in-Chief of the Continental my ordered his life throughout the luous trials and vicissitudes of the evolution.

Nowhere in the history of that decade ich beheld the birth of the Nation, is ere a period which contains a clearer velation of the man, George Washingn, than that which includes the winter Valley Forge in 1777-8. With Philalphia in the hands of the British, and nter setting in with unusual severity, thing remained but to leave the open ld and establish the troops, in great ed of rest after long and hard service, winter quarters. Cold and hungry, heered by recent triumphs, their cloth-g worn and scanty, and a lack of shoes great that their dreary march might ve been traced by bloody footprints on e snow and ice, Washington and his my at last reached Valley Forge, on the est side of the Schuylkill River, twenty iles from Philadelphia.

The brilliant victories of the Revolution ere not such an evidence of bravery and rtitude on the part of the patriots, as e indomitable courage with which they re the sufferings of the winter in the lley.

This unswerving fidelity of the chamions of the Revolution, is the strongest stimony to the power of their comander to breath his own spirit of paence and perseverance into his soldiers. He was harassed by the knowledge of a abal which was organized against him; he condition of his half-starved, half-aked army was made even more distressg by a meddlesome and parsimonious Congress. Through all this Washington's haracter impressed itself upon his folowers. His confident serenity sustained is officers, and kept the life and soul of he army together.

In those dark hours of testing he proved onclusively that glory formed no part of is aspirations, by writing to his friend Patrick Henry, then Governor of Virginia, "If the cause is advanced, indifferent t is to men—where or in what quarter it happens."

Bitter enemies in Congress and zealous rivals in the army, still further delayed he faulty commissariat, and, for his oldiers' sake, Washington's policy of forbearance changed to vigorous protest. A committee of five, appointed by Congress, soon reached Valley Forge, and quickly reported the great privation and mortality they found.

In February, the desperately needed reforms began to operate, and the burden was lifted which General Washington had borne with unflinching confidence in his army's allegiance, but with unspeakable pain at the hardships he was forced to witness.

The story is told that, upon one occasion, a farmer in the neighborhood of the desolate camp at Valley Forge, observed the commanding general dismount from his horse and disappear within an adjacent grove. Drawing nearer, the awed farmer-patriot beheld Washington kneeling upon the frozen snow, his hat removed, and his face lifted in the reverent attitude of prayer. It is easy to trace the unfaltering patience and determination with which the great man upheld the shivering, starving soldiers who loved him, to his own reliance upon the source of all strength and wisdom.

The Washington Home at Mount Vernon

As Valley Forge was the most anxious period of Washington's career, that following the surrender of Yorktown, and including his triumphful entry into New York, may properly be called one of the happiest.

On the twenty-first of November, 1783, Sir Guy Carleton began to draw in the outposts that had been established about the city. First, those who held King's Bridge and McGowan's Pass, both scenes of desperate skirmishes, shouldered their muskets and, facing south, took up their march for New York and the water front. As the rearguard left, they could see, marching into their intrenchments, men in brown and buff and blue—the men against whom they had fought for eight long years. The Americans clustered about the bare flagstaff, and in a few moments a ball of bunting was drawn up that broke out into the blue-starred field and the red, white and blue. Far away on the eastern end of Long Island, the red columns marched westward and gathered in toward the village of Brooklyn. Over on the Jersey shore, the English commander hauled down St. George's Cross from the ramparts of the fort at Paulus Hook, a place made memorable by the daring exploits of gallant "Light Horse" Harry Lee. The Grenadiers embarked in rowboats, and pulled across the upper arm of New York Bay to the rendezvous.

In the afternoon of the twenty-fifth, the City of New York saw the last of the scarlet-coated troops that had held the place so long. The people lining the sides of the streets and looking from the windows, felt that they were looking on the closing scene of the great drama of the Revolution. Down Broadway came the English soldiers, the air filled with the beat of their drums and the shriek of fifes; line after line of scarlet and gold, showy white cross-belts and gaitered legs; grenadiers with high bearskin hats; light infantry, and Hessians with fiercely waxed moustaches. Soon all were gone, embarking at the foot of Broadway in cutters that took them to the fleet that swung at their anchors in the bay.

As the last drum-beat died away of the retreating army of Sir Guy Carleton, the faces of the people on the streets turned northward to catch the first glimpse of that army for whose coming they had waited, hoped and prayed.

Washington and Clinton had taken post at Harlem, and found there sturdy General Knox with his troops from West Point. The troops moved from Harlem Heights to the upper part of the city at the Bowery. When the word came that Carlton's men were embarking, the advance guard took up their march down the Bowery, then a "fair green lane," to Chatham, Queen and Wall Streets. First went the light infantry, then a section of artillery, followed by the men of the second Massachusetts infantry. At the corner of Broadway and Rector Streets the advance guard halted, and waited the coming of Washington.

Soon a fanfare of trumpets announced the coming of the general. The troop of Westchester cavalry rode in advance, sweeping the street from curb to curb. Then, riding his war-horse as if he were the Cid himself, came Washington. As the crowd caught sight, for the first time, of the heroic figure with the firm, calm face, there was a momentary hush, then a deafening cheer broke from them that the oarsmen on the English cutters in the harbor stopped to listen. The face of Washington was calm in the midst of victory and rejoicing, as it had been during the dark hours at Valley Forge, but through it shone the joy of work well done, and that had come to his face when the enemy had laid down their arms at Yorktown. The staff that followed him, was composed of officers who had made names for themselves in many hard-fought battles, and whose names, in many instances, were to stand among the foremost in the early days of the Republic. Among them were Clinton, the Marquis de Lafayette and Alexander Hamilton.

A lady who witnessed the scene, has left us her impressions as they came to her in the enthusiasm and excitement of that afternoon. "We had been accustomed for a long time," she said, "to military display in all the finish and finery of garrison life; the troops just leaving us were as if equipped for show, and with their scarlet uniforms and burnished arms made a brilliant display. The troops that marched in, on the contrary, were ill clad and weatherbeaten; but then they were our troops, and as I looked at them, and thought upon all they had done and suffered for us, my heart and eyes were full, and I admired and gloried in them the more."

DO YOU WANT IT?

The beautiful picture of Washington's Entry into New York contained in this issue, may also be had on rich supercoated paper, wide margins, and printed with special care. It is sent without blemish or crease. All charges prepaid on receipt of 25 Cents. Address, THE CHRISTIAN HERALD, Bible House, New York City.

The Regal Endowment of Speech

SILENCE is golden. Is it? Well, it depends on circumstances. There are times when silence is anything but golden. Times when a good cause is in danger and needs a brave, outspoken defense; times when an absent friend is villified; times when a half-truth does more harm than a whole lie. Tennyson said, "A lie that is half the truth is ever the worst of lies." And he never uttered a truer word.

. . .

When we refrain from speech through malice or cowardice or rudeness or simple indifference, we have no right to appropriate to ourselves the slightest credit. On the other hand, silence is golden when we are tempted to talk unkindly of friends or neighbors; to impute low motives to people who are doing what seems to them best, or to relate anecdotes of private history that were better left untold. Many times in life there come wounds and heartburnings, through the overflow of speech that should have been restrained. Undoubtedly, we may sometimes have good reason to be angry, and exasperation and friction may arise even in the guarded enclosure of the family.

. . .

Silence is golden, when it is the result of mental discipline, good manners and unselfish charity. It is base counterfeit when it is the refuge of a skulking deserter from a good cause, or of a mean enemy who strikes from ambush. There is a sort of silence that may say a great deal. Emphasized by looks, by a glance or a setting of the lips, indicative of depths of knowledge held resolutely in check, such silence may defame far more than could the utmost license in speech.

. . .

The old time-honored feeling that the dead are sacred, that their faults and foibles rest with them in the grave, is founded upon one of the noblest qualities in our nature. None are so helplesss as the dead. They cannot lift a weapon for themselves, or stop by glance or act any aspersion that may be made against them. The dead and the absent should alike have the benefit not only of the doubt, but of the widest and most beneficent charity.

When we think of it we must admit that it is not always easy to say precisely what we mean, so that others may understand it. The endowment of speech is the regal investiture by which man differs from the lower creation. St. James has put on record for all time his opinion of the mischief that may be done by the tongue. If talk is to be unkind, meddlesome or indiscreet, it would better give place to silence.

Robert Louis Stevenson sums up the matter successfully in this oft-quoted stanza:

> There is so much good in the worst of us,
> And so much bad in the best of us,
> That it hardly behooves any of us,
> To talk about the rest of us.

As with every other topic, the shield has two sides. We are to determine for ourselves when it is best to speak and when it is wise to be silent.

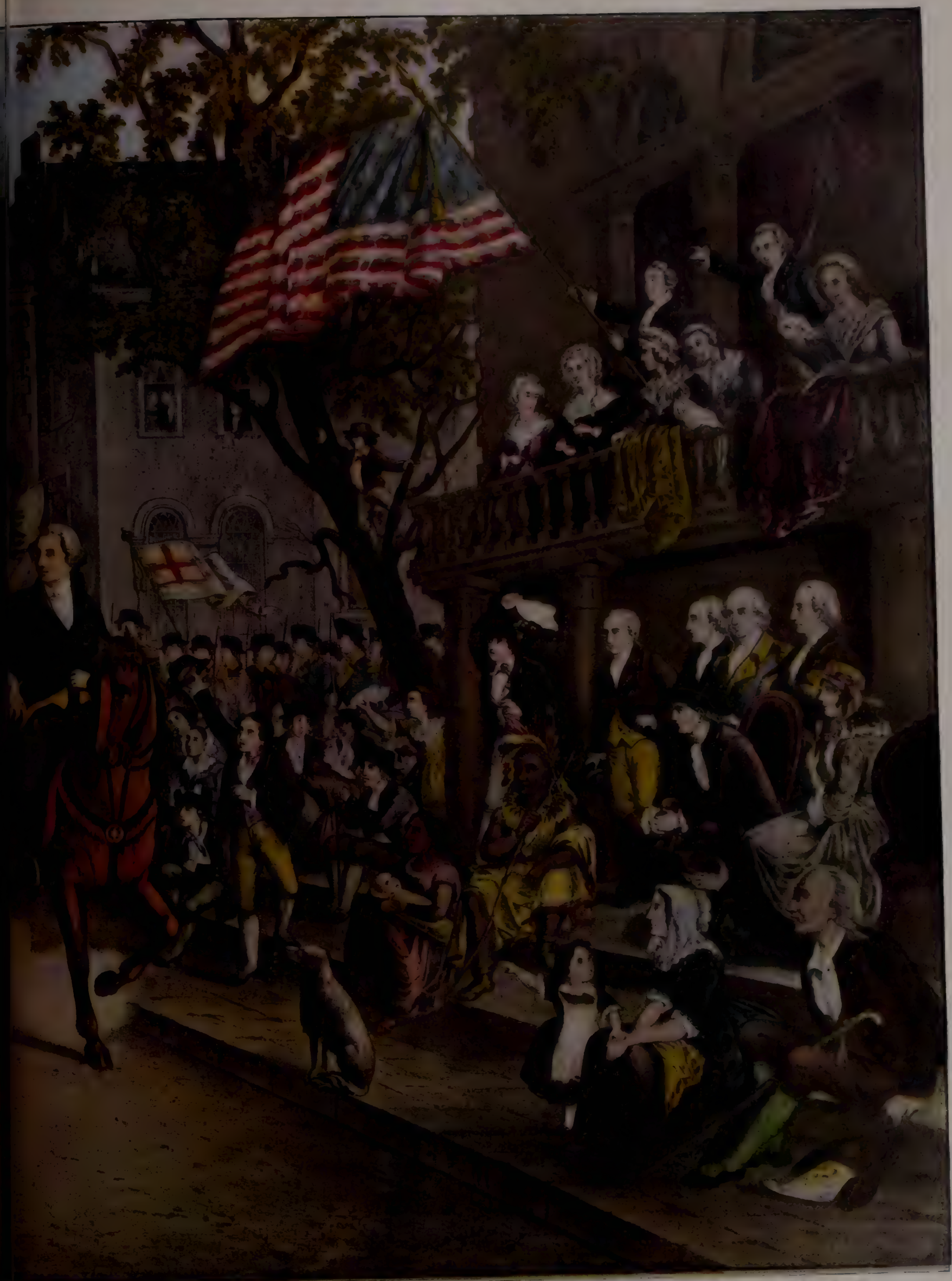
Admiral Sigsbee on China's Famine

THE LOTUS CLUB, NEW YORK, February 8.

Dear Dr. Klopsch: Just a word to say that the fine work that you are now doing for the famine-stricken Chinese reminds me of our first acquaintanceship at Havana, following the loss of the old *Maine*, when you were doing similar work. May I give you my hearty congratulations and good wishes? Sincerely yours,

(Signed) CHARLES D. SIGSBEE,
Rear-Admiral (Retired), U. S. Navy.

WASHINGTON'S TRIUMPHAL ENTRY NEW



NEW YORK CITY, NOVEMBER 25, 1783

"OF SUCH IS THE KINGDOM"

By REV. CHARLES M. SHELDON

SCENE I.

Rosy Calvaire

IT is the year of our Lord 1906. At the top of a four-story building, called a candy-box factory, in a room which swarms with other small girls like her, Rosy Calvaire, age in the flesh nine years, in the spirit God knows how old, stands in front of a box-making machine turning in the edges of gaudy-colored papers, decorated with holly leaves, bright gilt angels, and miniature evergreen trees.

The child moves her fingers through the same short arc with incredible rapidity, skilfully avoiding the scissors-like feed of the machine, which loves little girls' fingers as a special delicacy at holiday time. Back and forth go the paste-covered little fingers, as they have been going since half-past seven that morning.

There is a heavy, sickening odor of sour paste in the air of the room. It is so thick that it would not surprise you at all if, on looking through a microscope, you could see this atmosphere hanging in folds, like sheets of mist, from the dirty ceiling. The whole building shakes under the children's feet, and at different intervals high piles of the light boxes topple over under the jar caused by the swaying of the tables. The foreman swears each time this happens, and sharply reprimands the girl in charge of the boxes, whose business it is to carry huge piles of them over to the crating department.

It is Sunday forenoon in the year of our Lord 1906, and the happy holiday time is only two weeks distant. Rosy Calvaire, standing at the box-making machine, has no time to look out of the dirty window back of the machine, but she has a child's recollection that out there across those city roofs, covered with black snow, there is a great stone church tower. Rosy has never been inside of a church, except once, when her mother carried her in to the cathedral for baptism; but she knows that high up in the tower there are some wonderful chimes, and she has heard them in the dark, early morning as she ran through the streets for fear of being late at the factory.

It is eleven o'clock. Only one hour to lunch. For three hours and a-half Rosy has been turning in the edges of the gorgeous-colored paper covers to the boxes. First, are dozens of holly wreaths. Then the pile of papers changes to the gilt angels blowing glad trumpets, and singing "glory to God in the highest." Then the pile changes again to holiday trees, all lighted with red, white, green and yellow wax candles. The dark, dingy, forbidding room at the top of the factory glows strangely with these piles and piles of dainty candy boxes, as the little girls carry them, in toppling pyramids, over to the crates, where men are packing them away and boxing them up for shipment; for the firm of Grab & Grind have sent in a rush order which must be filled in anticipation of Grab & Grind's great bargain sale of holiday candy boxes at twenty-five cents, filled with the most delicious chocolate creams, each one of which (this is not in the advertisement) represents a broken-hearted little child; for is it not a fact that nearly all chocolate creams are dipped, one at a time, by the worn fingers of some little girl, at the price of half a cent a pound and five cents an hour for overtime?

Suddenly, into the midst of the rumble and jar of the machinery, a child's scream is heard, as if someone had opened the door at the top of the paste-covered stairs and flung in something human among the machinery. Rosy's machine comes to a thudding stop. All the little girls look up with white, strained faces, and for a moment it is very still. The foreman and one or two of the men in the crating-room run over to a machine next Rosy's. A little girl lies on the floor screaming and holding her bleeding fingers up to her thin breast.

"'Phone for the ambulance!" said the foreman, roughly

"What do you want to be so careless for?" the foreman speaks roughly. "'Phone for the ambulance. Take her over to St. Mary's."

Rosy sees in a dulled, blurred vision the limp form carried out. She hears someone say, "Three fingers." Then, before the machines start up again, through the broken windows there floats the chime from the Cathedral,

> O little town of Bethlehem,
> How still we see thee lie.

Rosy does not know the words or the tune, but the chime-ringer at St. Mary's is practicing on the tune this Sunday morning in anticipation of Christmas only two weeks away, and—

"Here, get to work? What are you doing?" The foreman roughly twists Rosy's shoulder. Her machine has started up again, and, with a frightened look at the foreman, Rosy turns to her machine to find three boxes with the covers not turned in and broken against the retaining edge of the shelf.

"An hour's overtime for you!" the foreman says sharply. Rosy offers no word of excuse, she sheds no tear. Her heart hates the foreman as much as a nine-year-old heart can hate; but Rosy would scorn to cry, yes, even if she should be so careless as to lose three fingers in the scissors feed, and all that troubles Rosy is that she must work overtime without pay, and her mother needs her at home so badly this Sunday, because baby Angelo was so sick when Rosy left home in the morning. And the mother is sick, too. At noon the box factory whistle blows and the machines stop; half an hour for lunch. Rosy finds a seat on an old box. O, how good it is to sit down. Her legs are trembling and her hand shakes. She wipes her fingers on her dress front, which is smeared with dirty paste. A small girl, not much bigger than Rosy, comes staggering past with a basket of bread. It is a cheap variety of baker's bread, small, rounded stale loaves cut t two. Rosy takes one of these ends bread and gnaws at it. This is her lun and there is nothing else, so she eat all. She is thirsty and her head ach but she is afraid of the foreman, as w as hates him, and does not dare ask h to let her go to the crating-room to ge drink. In a few minutes the machi will start up, and then it is steady wo until nine. Nine? Ten o'clock for h and no pay for overtime! How she ha the foreman! How Rosy wishes his fing were cut off in the scissors feed! Or tongue! Yes, his tongue. That wou be even better than his fingers.

The door at the head of the slimy sta opens and a dirty-faced boy looks in the room cautiously. He enters abrupt steers his way through the room, with o eye on the sharp-faced foreman, until reaches Rosy. Then he stops in front of h and says enigmatically, "Better cut a run." Rosy rises with a frightened loo

"What is it, cully?"

"De baby kid has got de convulsion Yer mudder axed me to come an' tell yous Aw! cum off! Wots dat to youse!" T boy has caught the eye of the forema who starts after him. But the boy dodg behind a pile of boxes, deftly kicks ov another pile in front of the swearing for man, and makes good his retreat dow the pasty stairs with a parting yell derision.

That low, familiar hum of the startin machinery nerves Rosy. She springs u and confronts the foreman.

"O, Mr. Mort, let me go home! Bab Angelo—"

"Get to work!" says the foreman, he rises from the place where he ha fallen among the boxes.

Instinctively Rosy springs back to he old place in front of her machine as starts shoving the ends of the candy bo pieces down the shelf. For if she doe not keep up with the stream of boxes th the mouth of the machine is constantl spitting out at her, the ends will ge jammed against the shelf mould, and— and the box will be damaged—and tha will mean overtime. From half-pas twelve (for in rush-order time lunch i only half an hour) to nine at night. Th people are coming out of church now, go ing home to warm houses and big dinners Mr. Grab and his colleague, Mr. Grind who both own shares in the candy bo factory, are discussing holiday profits a they come out of the cathedral, whil the chimes up in the tower ring out th tune: "Joy to the world, the Lord i come. Let earth receive her King."

Rosy chokes down a sob of hate as he fingers fly over the candy boxes. He little legs are trembling, and her body shivers, for the wind is coming in through the broken windows near her, and there is no fire in the box factory, except one coil of pipe around the wall. The paste does not stick so well when the room is too warm, which is fortunate for Grab & Grind, as the profits would be cut down if they had to warm the whole factory; and fuel is so expensive this winter, but small girls are plenty and cheap. There were over twenty waiting out on the sidewalk to take the place of little

Continued on page 166

☛ In Case you Soil or ear this Blank, an Ordi- ary Sheet of Paper May e Substituted. ☚

To the China Famine Relief Fund

91 to 115 BIBLE HOUSE, NEW YORK CITY

Every Contribution will be Acknowledged in THE CHRISTIAN HERALD.

The undersigned have contributed for the Relief of the Famine Sufferers in China the amounts entered opposite eir respective names, and are entitled to be credited accordingly in the columns of THE CHRISTIAN HERALD:

TLE—Mr. s. or Miss, or Rev.	Full Name	Street Address	Post-Office	County	State	Dollars	Cents
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HOW MANY LIVES WILL YOU SAVE?

THREE CENTS a day will support one life. Whatever you contribute will be abled to China twenty-four hours after it reaches "The Christian Herald." If ou wish to save life, act quickly. Two Strong Representative Committees, one Secular, the other Missionary, are in active operation on the Famine Field. The money is cabled free of charge, and promptly expended in foodstuffs, which are then immediately shipped to the famine provinces and quickly distributed.

☛ "WHATSOEVER THOU DOEST, DO QUICKLY" ☚

This List is Sent by.....

GIVE FULL NAME AND FULL POST-OFFICE ADDRESS

China's Pitiful Appeal for Bread

Fifteen Millions of Men, Women and Children at the Point of Starvation

A Staggering Calamity

Millions at Death's Door

Unless America, the land of unparalleled prosperity, speedily sends relief to the starving millions of China, the most frightful tragedy of the twentieth century will be enacted, and millions of helpless human beings will perish for the want of a crust of bread.

Save us, or we Perish!

The calamity that has befallen these peaceful, industrious people is not of their own creation. Rain fell, as in the days of Noah, for forty days without a break; the waters overflowed a hundred miles to the east and a hundred miles to the west, a hundred miles to the north and a hundred miles to the south, submerging farms, destroying crops, uprooting houses, and leaving despair, destruction and starvation in their track.

Killing the Aged and the Children

Thus forty thousand square miles were compelled to stand the unusual strain, and fifteen millions of people became impoverished. So intense is the suffering now that parents kill their children by throwing them in the rivers, or administering poison, and after this desperate act take their own lives.

The aged people are being drowned to prevent their death by the agonies of starvation. Everywhere throughout the length and breadth of the afflicted district people are dying in the fields, on the roads, and in the streets, literally falling in their tracks a prey to the cruel and relentless monster.

Boys Sell at $2.00; Girls at $3.00

One of the most pitiful phases is the uncontrolable grief of parents, who, in sheer desperation, sell their children for a mere pittance, and then, when they realize what they have done, like Rachel of old, refuse to be comforted, pleading with the purchaser for the restoration of their children, offering themselves to undergo servitude that their darlings might be set at liberty. Actual cases are known in which girls have been sold for three dollars and boys for two dollars, *Mexican*, which means half that amount in American money.

Little Children Moaning for Food

Rev. Dr. T. F. McCrea, Treasurer of the Missionary Relief Committee, writes:

Leaves and coarse mill feed, ordinarily given only to hogs, now sell for as much as good food usually costs. Trade is paralyzed. People are homeless, listless, hopeless. Furniture and clothing—what little was saved from the cruel flood—are sacrificed and the poverty-stricken parents hear the hungry children cry and moan in the night, while they themselves crouch helplessly on a damp mat in some remote corner.

I think of that day when Christ fed the hungry five thousand, and I wonder if Christ's people will follow in His footsteps, and have compassion on these hungry thousands in China, who must perish with cold and hunger unless we help them.

Your cablegram received last night. We are greatly rejoiced that THE CHRISTIAN HERALD is at work for us in the homeland. This inspires hope.

Shall These Little Lambs Perish?

Dr. J. Sumner Stone, the well-known pastor of a Methodist church in New York City, and now traveling in China, writes THE CHRISTIAN HERALD as follows:

Fifteen million people are already in the grasp of famine. Seven millions are now helpless. They are living on a gruel made of beans and sweet potato leaves. Even this will soon be gone. Already the people are drowning or giving opium to their aged relatives and their children, and selling their little girls into nameless slavery. I love children too much to see them exposed to hunger or shame without crying loudly to their friends to come to their help. It is not the will of our heavenly Father that one of these little ones should perish.

The Worst Famine in 40 Years

The Viceroy of one of the afflicted provinces states that the famine is "ten times worse than any known in the last forty years." He tells of a family consisting of husband, wife and two children. The mother went foraging for food, and during her absence the father threw the children into the river and drowned them. On her return the mother asked for her children, and was told that the father could not bear too see them gradually starving to death, and as there was no chance of feeding them, he made away with them. The mother, greatly distressed, flung herself into the river, following her children. The head of the family, in utter despair at the loss of his all, took his life also. The whole family thus perished.

A Noble And Consistent Record

Christian America has never yet turned a deaf ear to the pitiful cry of agonizing despair. The whole world bears eloquent witness to her generous and prompt responsiveness to every worthy appeal, and in this calamity, greater than any yet witnessed in the twentieth century, she will unquestionably prove herself worthy the noble record of the past, and share in generous measure the abundance wherewith she has been so bountifully blessed.

Help Them to Help Others

Missionaries now working in China have been so affected by the scenes of heartrending suffering which they have been compelled to witness that, though their hearts are breaking, their tears refuse to flow.

They themselves have given all they had and all they could borrow, and now they are daily inditing pathetic communications, and sending them broadcast, with the fervent prayer that God would move the hearts of their more fortunate brothers and sisters in distant lands to contribute largely in this hour of China's direst need, and thus help them to help those who are looking to them for salvation from impending death.

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A HAPPY GROUP OF CHINESE GIRLS BEFORE THE FAMINE

A girls' class listening to a native teacher. Among the number is a little American Girl, the child of a much beloved missionary

Human Flesh Actually Sold for Food

A correspondent of the *Echo* says:

In two districts, Sinchow and Paichow, starving and desperate people are eating their children, all the plants, grasses and roots having been exhausted. This correspondent adds that there have been many cases of cannibalism. Human flesh was actually being sold for food, although the ghoulish traffic was conducted secretly.

Alive In Her Dead Mother's Arms

A correspondent of the Shanghai *Mercury*, after visiting the famine districts, writes:

Your correspondent saw the famine here in '98, and it was awful. He has often said since that he hoped he would never have to see another, but all agree that it is going to be worse this time than it was then. Many here are sick from what they are eating, and the color of the skin is already darkening and is quite noticeable.

A woman was traveling with her baby girl a year old. Weakened by her long journey and lack of food, she fell an easy prey to the fever and died by the side of the road, clasping tightly her little child. For two days the little living child was left in its dead mother's arms. Who on that road, with hunger and fever driving them on could stop to heed even the cry of a helpless baby?

Let Us Help Them Quickly

And shall they look in vain? Shall they be disappointed? Shall we lead them to believe that our religion is mere profession? Shall we shut up the bowels of our compassion and tell them that American money and American grain are for Americans only—that religion is one thing and charity quite another? Or shall we open our hearts our hands, out purses and our granaries, and in the name of our Master whom we serve, bid them share with us the bounties of our Heavenly Father's goodness?

They Are Looking This Way

For many years these godly men and women have pointed the people to the Saviour, and countless thousands have accepted him and have been baptized in the Faith. Indeed, the cause of Christ is making wondrous progress among the [illegible] population of China, and now that disaster [illegible] befallen them and death is threatening t[illegible] what wonder that they are hoping for help [illegible] this country whence hail the missionaries, [illegible] have told them again and again the beau[illegible] story of one Jesus who went about doing g[illegible] who fed the multitudes, and whose followe[illegible] this prosperous country are walking in the [illegible] steps of their Master, daily testing their live[illegible] the standard he established, and ever as[illegible] themselves, **What would Jesus do?**

The Continent of Our Saviour's Bi[illegible]

This pathetic cry for bread comes fr[illegible] the continent of Asia, concerning wh[illegible] the late Dr. Talmage said:

Egypt gave to us its monuments, Rome gav[illegible] us its law, Germany gave to us its philosophy, [illegible] Asia gave to us its Christ. His mother an Asia[illegible] the mountains that looked down upon h[illegible] Asiatic; the lakes on whose pebbly banks [illegible] rested and on whose chopped waves he walk[illegible] Asiatic; the apostles whom he first commission[illegible] Asiatic; the audiences he whelmed with [illegible] illustrations drawn from blooming lilies and [illegible] crystals, and great rainfalls, and bellowing t[illegible] pests, and hypocrites' long faces, and croak[illegible] ravens—all those audiences Asiatic. Christ dur[illegible] his earthly stay was but once outside of Asia.

Let One and All Join Hands

Let every community be represented. Let eve[illegible] Church, Sunday School, Home and Foreign M[illegible] sion Society do its share. Let Sunday Sch[illegible] Officers, Teachers and Scholars vie with ea[illegible] other in hastening to the rescue of this unfort[illegible] nate people. This is one of the greatest opp[illegible] tunities to do good in the Master's name. [illegible] are His almoners. He gave up all for us, and no[illegible] through these starving ones he claims a share [illegible] what he has entrusted to our care. Are we u[illegible] just stewards? God forbid!

Pres. ROOSEVELT CONTRIBUTES

DEPARTMENT OF STATE
WASHINGTON

February 1, 1907.

Dear Doctor Klopsch:

The President has asked me to say to you that he is much interested in your work to raise funds for the sufferers by the present dreadful famine in China. He hopes that you will meet with the same success that you have had in similar appeals to the humanity and liberality of our people.

As a contribution to the fund he has handed me his check for $100, which I enclose, together with a similar check of my own. With best wishes. I am,

Very sincerely yours,
ELIHU ROOT.

Dr. Louis Klopsch,
The Christian Herald, New York City.

Help or they Perish

We urge upon every reader to join this life-saving crew and to throw out to these starving people the life-line, before it is too late. Pray that God's people everywhere may realize the importance and urgency of the case and may willingly and cheerfully give, even as God has prospered them.

Young People's Societies, Epworth Leagues, Christian Endeavorers, work earnestly; for the night of death threatens to enshroud a continent. You can give the clouds a silver lining and you will do it. This is the King's business. It requires haste. Every day's delay may prove fatal. Let us then be up and doing. He that sitteth in the heavens watches. His eye is upon us. What we do let us do it as unto Him, and he that seeth in secret and rewardeth openly will bless us with an everlasting blessing.

The Daughters of the King

There are in every community godly women, sympathetic and kind: consecrated women, who long to do good, as they have opportunity, and to aid the poor, the suffering and the distressed. We look confidently to them for aid at this time. They can work, they can speak, they can plead, pray and give, May God call them to this mission and graciously prosper the work of their hearts and their hands.

Every contribution for the relief of the great Famine in China will be promptly acknowledged in THE CHRISTIAN HERALD.

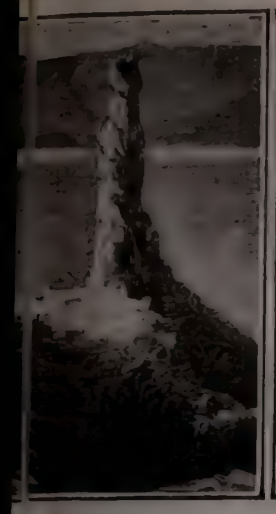
ADDRESS ALL CONTRIBUTIONS TO

The China Famine Relief Fund

Under the Direction of THE CHRISTIAN HERALD

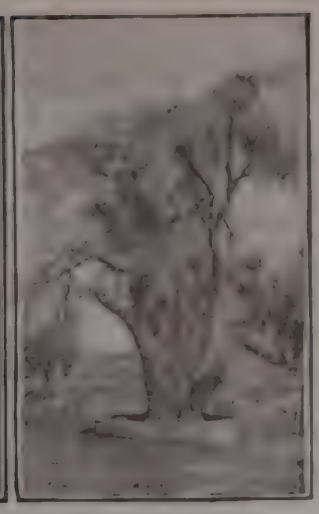
91-115 BIBLE HOUSE NEW YORK CITY

illar Named for Lot's Wife



Lot and his Family Fleeing from the Burning City of Sodom

The Tree Called Abraham's Oak



Sodom Doomed by its Own Corruption

International Sunday School Lesson for March 3

*By Dr. and Mrs. Wilbur F. Crafts**

HAT pictures we may see in this lesson. 1. Abraham's black tent is spread in Hebron, close beside reat oak tree, which is known to this "Abraham's oak." 2. Three unexd guests are arriving. Abraham goes to meet them, and with a true Ori- welcome, bowed himself down to ound. 3. Abraham and Sarah are ring a meal for their guests, because it noontide hour. Abraham fetches from ocks a calf, tender and good, and it with butter and milk. Sarah cakes out of fine meal. The table ead under the oak, and Abraham himerves his guests. 4. A part of the talk is God's promise repeated to ham and Sarah, that they shall be lers of a great nation, and that, gh them, all nations of the earth shall st. Sarah is incredulous, but Abraham es. 5. The meal being finished, the depart on their way to Sodom, Abrabeing their guide. The two s journey together, while

The Jehovah Angel

ls to the pious Abraham his tion of destroying Sodom and orrah, because of the people's dness. 6. Abraham prostrates lf, and pleads that Sodom be saved because some righteous le may dwell there: fifty, fortyforty, thirty, twenty, ten. And time the Jehovah angel assents raham's plea. 7. They sepa- the Lord going his way, and ham returning to his tents. 8. two angels come to Sodom, and Lot sitting at the city gate g its prominent wicked men. invites the angels to be guests s home, and they accompany The house is besieged at night mob intent on evil.

me persons in the crowd try to an entrance into Lot's home, by the power of God they are en with blindness. The angels Lot gather his family together, hurry out of Sodom and escape he mountain, before the Lord destroy the city. Lot asks he may be allowed to go to , a little city nearby, to which ngels consent. 9. Lot and his ly having gone out of Sodom, the rains fire and brimstone upon it, and city and people are destroyed. Lot his family reach Zoar in safety.

The Problem of the City

1920 B.C., when Abraham was called, a small fraction of the people lived in s. It was a world of shepherds. In A.D. a majority of the people of the ed States, as of most other countries, live in cities. It will be a bad ruler will then come to power if we do convert the city before its coronation. ady it is the supreme problem for the iot and the Christian alike, whether Devil or Christ is to rule the cities that soon rule the world.

his lesson suggests three ways that om might have been saved, and so three ways by which the worst city of to-day may be saved: (1) By persistent prayer; (2) by Christian citizenship; (3) by one good man saving another.

Persistently pray for the city. So long as Abraham prayed, Sodom was saved. As when Moses' hands were held up in persistent prayer by Aaron and Hur, victory over Amalek was intensified, but the enemy's complete rout was prevented by their yielding to weariness and allowing his hands to fall, so the fires that waited to attack Sodom were driven back again and again while Abraham prayed, and only came on the city after his faith and persistency gave out, when God had said he would not destroy Sodom if ten righteous men could be found in it, and the ten could not be found. Perhaps God would have saved it if Abraham had persisted in prayer, though none but Lot could be found with whom God could work for that city's redemption, especially as Abraham's prayers might have been Lot's mighty re-enforcement, like the prayers of John Knox for Scotland, had Abraham prayed unceasingly, "Give me a saved Sodom or I die."

In this case it was the country praying for the city, and why should not every moral church and every moral home persist in earnest prayer for our wicked cities? Abraham, indeed, had a relative in the wicked city to prompt his prayers, but how many country homes have the same reason to pray! The sins of young men in the city mean parental heartbreaks on the farm. Rural churches have a great concern in city missions, and should be glad to have home missionary efforts devoted largely to these crowded centres.

Let the country help the city also by sending, as in the past, praying youth, fortified by their own and their parents' prayers, to re-enforce the moral and religious forces in the city. Every family altar and family pew neglected in the country, means increased moral peril in the city, whose strong men—strong physically and morally—have hitherto been the developed boys that came in from the farms.

Lord Cairns, who was both a great and a busy man, declared shortly before his death: "If I have accomplished anything in the world, I attribute it to the fact that the first hour of every day of my life for years has been given to communion with God in secret prayer and the study of his Word." He was often detained till a late hour by his parliamentary duties, but he rose at the usual hour just the same for his Bible study and prayer. On one occasion he attended a Cabinet meeting under Lord Beaconsfield, at which matters of grave national importance were discussed about which his colleagues were much agitated. Calmly and deliberately Lord Cairns made suggestions, which helped to simplify the difficult business, upon which another Cabinet Minister said to him: "Earl Cairns, how is it you are so calm?" He answered: "I have talked this thing over with God." Another of his colleagues exclaimed: "Earl Cairns, do you pray over everything?" He replied: "Why, certainly; do you suppose I come to a Cabinet meeting without first having talked it over with God?"

Possibly you have heard of the "Plimsoll Line." It is a mark recorded on a vessel above the water-line, and it is unlawful to load any ship so that this mark is below water. The "Plimsoll Line" was established through Mr. Samuel Plimsoll. Anticipating that his bill would be strongly opposed, he prayed earnestly that it might become law. When the day came for him to address the House of Commons, a few friends met by arrangement in one of the adjoining rooms and prayed that God would guide the assembled members to a right decision. Mr. Plimsoll was naturally timid, but ere he entered the debating chamber there flashed through his mind these words: "I Am hath sent me unto you." He wrote these words on paper, and went forth to speak. The House of Commons passed the bill, and it is in operation to-day.

Famous Prying Men

When a boy is sneered at for praying, he may well remember that the great men of history have been praying men: Abraham, Moses, Samuel, Isaiah, Daniel, Paul, Luther, Washington, Lincoln, Gladstone, Browning, and many more. It would be foolish to be ashamed to be one of those who talk with the King of Kings "as a man talketh with his friend." Abraham was called "the friend of God" We, too, can share his friendship by prayer.

Let Abraham praying for Sodom remind us that we should pray with faith and hope for even chiefs of sinners, to whom Paul says: "the Gospel is the power of God unto salvation."

At the opening of a mission chapel in one of the small cities of China, a man entered early and sat down in front of the missionary. "I am so glad you have come to preach in our small town," he exclaimed. "Yours is excellent doctrine." "May I ask where you have heard the doctrine, sir? Have you read our sacred books?" "No, I have never heard a word, or read anything about it. I have seen it." "How so?" "There was a man in our neighborhood, a pirate, a violent, quarrelsome man, and the terror of the place. Now he is changed, he is a new man." "And how do you account for that?" "This doctrine took hold of him, and the pirate has become an orderly citizen, and the quarrelsome man, gentle, kind and honest. Yes, sir, I have seen it, and I am glad you have come here to preach the doctrine."

Christian Citizenship Needed

We need men and prayers to save a city. Let us not forget that if there had been ten aggressively righteous men in Sodom, the city would have been saved—partly by their active Christian citizenship.

In Ecclesiastes (10: 14, 15), we hear of "a little city," that is, a village, saved by "one poor man," whose name is known only in heaven. "There was a little city, and few men within it; and there came a king against it, and beseiged it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." What mattered it that he was not appreciated by his fellow citizens? Why should not that story be repeated in every village, where there are foes to fight, that one fearless, earnest man could put to rout?

Abraham Pleads for Sodom

nternational Sunday School Lesson for March 907. Abraham pleading for Sodom, Gen. 18: . GOLDEN TEXT: "Men ought always to pray, not to faint," Luke 18: 1.

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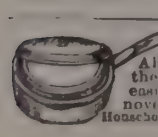

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Just how this modern miracle took place—just how the Tuxedo Avenue Church, from an edifice of stone and mortar, became a marvelous temple of the living God, is told in the form of a parable, by a man whose book will be used for the advancement of Christ's kingdom. Every reader who turns to its first page with the preparation of a soul sincerely desiring to learn how to serve the Master, will read on with swelling heart and gathering tears, as he feels the truth shining clear and white, freed from the ghastly, mummy-like wrappings in which she is too often enshrouded among the so-called "fashionable" churches of the present day.

A wealthy Christian gentlewoman conceives the plan of moving the "Grace Evangelical Church" from Tuxedo Avenue to Water Street in a night. Calling in the services of a clever architect and contractor, the seemingly impossible is accomplished, and the deed is done. When the Sabbath morning church-bells ring, and the perfectly appointed equipages begin to sweep down the avenue, the great structure is gone, traced finally by its distracted congregation to the slums, where it is already occupied by a singing multitude of shirt-sleeved, bare-headed, ragged men and loud-voiced women. In unspeakable astonishment and confusion, the rich and the poor sit down together, while the old deacon, true saint of God, seeks out the bewildered pastor in his study, and leads him forth to face such a congregation as never before had gathered within those walls. "Silks and rags were neighbors. Millionaires and beggars sat in the same pew." And before this motley throng it was given the exclusive young Doctor of Philosophy to be used as the mouthpiece of Christ himself. His lips were touched with the sacred fire, and he sent home to the depths of every human comprehension in the vast audience a realization of the true brotherhood of man of which they had never dreamed before.

"Yes, we are all God's people. 'God hath made of one blood all nations of men.' 'Of one blood,' and that is his own blood. God has opened his own veins, and poured out his own life into your being and mine, alike in Africa and China and Italy, equally in the palace and the hovel. We should be near to one another if we were brothers and sisters. How much nearer are we, now that through our bodies courses the one blood of him who made brothers and sisters, who established brotherhood and sisterhood!

"Oh, the great truth of the Fatherhood of God! I never knew it till this mysterious moment. If there is any man, anywhere, to whom you would feel more closely akin if he were the son with you of your earthly father, then you do not realize the divine Fatherhood."

The story—or shall we call it an inspiration?—goes on to picture the new birth of that church and its people, to describe the manner of its "going forth, as all churches will some day go forth, to the place where the need is, where the work and the blessedness are." Bit by bit, it accomplishes its glorious regeneration, and, "in place of the old formalism and selfish exclusiveness, is a spirit of radiant self-giving."

The story has already run as a serial. Ministers have read it to their people, and have written its author of the effect upon their lives and upon their churches. It has been translated into Japanese, and will soon be produced in the Bohemian language. It is a distinct influence for the growth of the Christ-spirit.

*Tuxedo Avenue to Water Street. By Amos R. Wells. Illustrated by Josephine Bruce. Funk & Wagnalls Company, New York and London. Pp. 250. Price $1.00.

Books Received

Nixon Waterman presents a "book of cheerful counsel to his youthful friends," in *Boy Wanted*. Much of the material is reprinted from *Life*, *Success*, *St. Nicholas*, and periodicals of like ilk, which is proof of its general excellence. Illustrated. Pp. 106. Price $1.25. Forbes & Co., Chicago.

Jonathun Upglade, by Wilfrid Earl Chase, is a series of sermonic essays dealing with existing conditions which, according to the author, prove us to be living in a semi-barbarous age" of low ideals. Mr. Chase proclaims himself a fearless apostle of the truth, and discusses such questions as the Schools, Church Discipline, Vivisection, Treatment of Animals, etc., with a pen of fire. Pp. 200. Price $1.25. Cantwell Printing Company, Madison, Wis.

The Russian Grandmother's Wonder Tales is an admirable collection of folk-lore stories, set in a background of peasant village life in Southern Russia. There is a hint here and there of *Uncle Remus*, and again of the mystery of the *Arabian Nights*, which will not make the children less interested. It is evident that many of these wonder tales passed through Mohammedan minds on their way to the Russian grandmother. Illustrated. Pp. 348. Price $1.50. Charles Scribner's Sons, New York.

S. H. Hadley of Water Street: A Marvel of Grace; by J. Wilbur Chapman, D.D., illustrated. The remarkable life of Mr. Hadley, for over twenty years Superintendent of the old Jerry McAuley Mission, is already familiar to readers of THE CHRISTIAN HERALD. Here it is retold in a most attractive fashion, and with much detail, by Dr. Chapman, and it forms a story well worth the reading. Illustrated with portraits. Price $1.25. Fleming H. Revell Co., Publishers, New York, Chicago and Toronto.

Day on the Road, or Crossing the Plains in 1865, was first printed many years ago as a serial, by Mrs. Sarah Raymond Herndon, who, as Miss Raymond, lived the experiences of which she afterwards wrote. The book, in journal form, is distinctly refreshing. It is like a whiff of the prairie breezes to the "dwellers in cities" who read it, and is a clear-cut 'picture of the days of pioneer life in Montana and the "Great West." As the reader turns the last page, it is with a sigh of regret that the day of the "prairie-schooner" is forever past. Pp. 270. Burr Printing House, New York.

The Mohammedan World of To-day is in reality a verbatim report of the first missionary conference on behalf of the Mohammedan world, held at Cairo, April 4 to 9, 1906. The papers delivered at that Conference are given *in toto*, and the reader gains through their perusal a comprehensive insight hitherto unknown, in connection with Islam in Egypt, West Africa, Arabia, Turkey, North India, Persia and many other of its strongholds. The illustrations form a suitable and explanatory accompaniment to the text. Pp. 302. Price $1.50. Fleming H. Revell Company, New York.

The Italian in America is written in collaboration by Eliot Lord, A.M., who furnishes statistics of the U. S. Tenth Census; John J. D. Trenor, chairman of Immigration Committee in 1904, and Samuel J. Barrows, secretary of New York's Prison Association. The design of the book is to present clearly the contribution of Italy to American development and citizenship. The authors believe that true American policy should be to exclude what is essentially bad, from whatsoever source it comes, and to welcome what is good and helpful, even if yet imperfectly developed. B. F. Buck & Co., New York, publishers. Pp. 268.

Beulah Marie Dix has again increased the debt owed her by the reading public for her former stories, by writing the charming and exciting romance of *Merrylips*. The dedication of the book, "To every little girl who has wished for an hour to be a little boy," gives an inkling of what is to follow. The story is laid in the days of the great civil war in England, when King and Parliament strove for the supremacy. Roundheads and cavaliers fill every chapter with excitement and make the career of the youthful heroine one of thrilling interest, as the fortunes of war place her in the power, first of one side and then in that of the other. To give a resume of the plot here would deprive the reader of half his pleasure. He should follow the adventures of the little lady and Rupert for himself. The stirring description of the siege of Monksland alone is worth the price of the book. Cloth, 307 pages. Illustrated by Frank T. Merrill. Price $1.50. Macmillan & Co.

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In recognition of his services as Librarian of the Baptist Church Sunday School, at North Orange, N. J., Alonzo L. Keys was lately presented with a valuable set of books, in fifteen volumes, entitled *Beacon Lights of History*. The presentation was made by Mr. Sidney M. Colgate, the Superintendent. During the thirty years he has been librarian, Mr. Keys has been absent but seven times, and since July 21, 1895, when he attended the Convention of Young People's unions in Baltimore, he has not been away from a single session. Mr. Keys, in a few brief and appropriate remarks, expressed his thanks for the gift and his appreciation of the spirit which prompted it.

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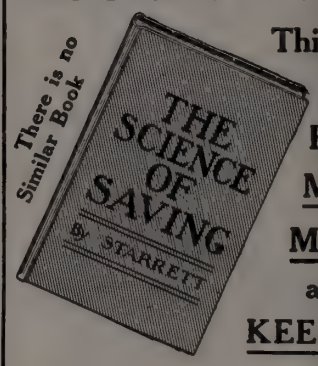

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JETT'S CREEK

*By Dr. Edward O. Guerrant, Wilmore, Ky.**

T was a cold day when I started to ett's Creek, and a long way; but ney had urged so persistently, I not refuse.

A undred miles took me to Elkatawa, e I spent the night with Brother , the faithful Welsh missionary. He a ght in a dark place; salt that has t st its savor. The world needs more l en with the spirit of the Master.

S o'clock next morning found me on ay to Jett's Creek, several miles m he railroad, on the beautiful middle f the upper Kentucky River. "Proc- l" met me at Athol with a led horse, d ent with me to the old schoolhouse J t's Creek, where I preached at 10 M Saturday. There is no church here, a the valley is filled with people, d early one hundred children in this t alone. They beg for a good and church, and offer all they are h help build them.

O old man with a big family and a s son, born blind, said he would give y nd he owned and $150 to have a s chool and church. The others were u y anxious and liberal. I wonder w hey get any money in so wild and o country. Most of it is made by g out railroad ties and floating them w the river to market. Only children e undant.

I ned in a little two-room house with y ng couple who had seven children, d spent the night where there were c . I have never seen a finer lot of il en. Many of them go barefooted i nter, and some of them till they are o . Few of them are warmly clad; t ey are happy and contented, and w heir mountain homes with a strange o ry. I begged for one bright boy out s en, in an open hovel of one room, l to be indignantly refused. He u n't go to the palace of a king. They s be saved and educated at home.

N ht found me far up on Puncheon a after preaching at 2 P.M. I crossed e ver and stopped at "Proctor Bill's" o little cabin under the mountain, r from anywhere. I am glad gener- s ands have given him help to provide b ter home soon. The Puncheon r ers are aroused to the need of a good h l and church; and old Mr. Herald w the most beautiful site on the river r church and college, several acres, e mouth of Puncheon Camp. His o ve all the timber to erect the build- g and $100 besides. Others were as e l. I have never known the High- e s so enthusiastic in their zeal for t things. They are beginning to a e as never before their sore need o th religion and education. The l is breaking on this mid-continent of r ess. They need and deserve the l f all who love God and their fellow They are anxious to help them- v , and surely heaven will help them. E ly Sunday morning found us on the j o the foreign field on Jett's Creek. I s a raw November day, and I never s t the utter desolation of these poor, m n mountains, with the wild waste of and peaks and little cabins. Surely n t must have been in such a country he wrote:

> The melancholy days are come,
> The saddest of the year,
> Of wailing winds, and naked woods,
> And meadows brown and sere.

p aths and roads were full of people to church, mostly on foot, or two on r se. Mrs. Little and her children a t 3 A. M. to get ready to walk three to church, down the river and up Creek. At 10 A. M. the house

o k of the Society of Soul-Winners, which y s 100 evangelists in the mountains of Ken- , Tennessee, North Carolina, and Virginia. was crowded, some standing up. Before me sat old Grandmother McIntosh, with her three-year-old grandchild in her arms, over whose possession her sixteen-year-old son was killed, and her son-in-law was desperately wounded last week. Oh, for the Gospel of peace and good-will in this country! Whose sin is it that they do not have it? It is somebody's. May God help you if it is yours.

At 2 P. M. this bleak November day the house was crowded again, though nine-tenths of the people had walked home and back. What a privilege to preach to such people! When I was done I asked all Christians who had changed hearts and loved God to stand up. Probably a score stood, mostly women. I then asked all who wished to be Christians and have changed hearts and desired to love God to stand up, and every one in the house stood. No man can read human hearts, but I hope and expect to meet many of them beyond these desolate mountains in the Paradise of God. No man deserves such a reward, but they need and deserve it as much as any I know. They are the "lost sheep" for whom the Good Shepherd is seeking.

Testimony a Duty*

FROM the beginning of the Christian dispensation, testimony has been the chief agency in the propagation of the Gospel. It was natural that it should be so. There is no recommendation equal to that of the man who can say, "I have tried it; it has blessed me; it has transformed my life." And when that testimony is accompanied by a life showing the fruit of Christianity, when men can see without verbal testimony that a man is really better and happier for his religion then the effect is irresistible. The story is told of a clergyman who received an application for membership from a man who had sat under his ministry for a long time, that he asked which of his sermons it was that had led him to Christ. "None of them," was the reply; "it was the character of a workman whose bench is next to mine. His gentleness, his patience, his helpfulness and uniform cheerfulness impressed me so much that I asked him how he had attained such perfection of character. He told me it was all due to the influence of Christ. I saw he had a good thing, the thing I had been trying for all my life, and I determined to get it too." That was the testimony of the life.

After all, preaching of the best kind is merely testimony. The preaching of the Gospel by an outsider, who has never felt the power of the Gospel, however eloquent and logical he may be, fails in this, and though he may draw large audiences who delight to listen to his sermons, few, if any, are won to Christ by him. When he dies his influence ceases, and there is nothing to show that he had ever lived. On the other hand, the man who preaches the faith that is in him, who declares the Gospel as he feels it, exerts an influence that is eternal, going on from one convert to another, multiplying to the end of time. No Christian is justified in leaving this power unused. He is bound in honor, and under the Lord's command, to acknowledge the power that has saved him, to tell men what Jesus has done for him, and to recommend him to his friends. What would be thought of a man who had been cured of some deadly disease, if he held his peace when there was an epidemic of that disease and men were dying of it all around him? If he did not proclaim the skill of the physician who had saved him and was willing to save others, men would call him a culpable ingrate.

* Topic of the Epworth League for March 3. Acts 1:8; Ps. 107:2-8; Matt. 10:32, 33; Rom. 10:9, 10.

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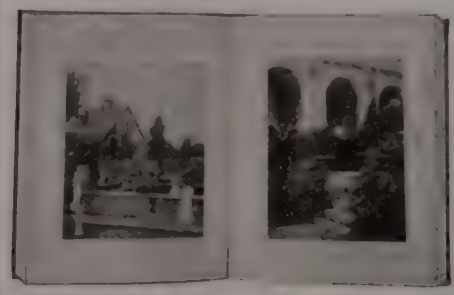

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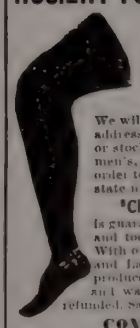

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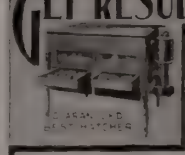

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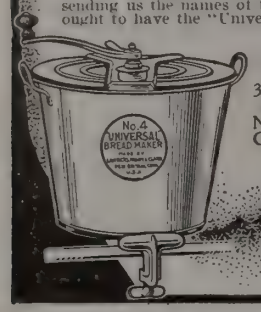

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"OF SUCH IS THE KINGDOM"

Continued from page 160

Ollie Shannon, who is so warm and comfortable now in the St. Mary's Hospital, minus three fingers, but quite happy, because the nurse has smiled at her after she has come out from the influence of the ether, and lies there staring at a golden-crowned saint on the wall near her cot.

Three o'clock in the afternoon! Only seven hours more! Rosy leans her thin body against the shelf in front of her for support. The endless stream of boxes seem all tied together, they come pouring out so fast. How can this mite of a nine-year-old girl understand that since lunch time the machines have all been geared up by the foreman to run at the highest rate of speed. How else can Grab & Grind's order be filled? For there are other rush orders waiting, and Grab & Grind, besides being important stockholders in the factory, have emphasized the fact in their order that several churches and Sunday Schools in Kansas and Nebraska and Missouri and Colorado have sent in orders for candy boxes, and must have them for their holiday entertainments before the twentieth of the month.

The sharp-faced foreman is all over the room at once. He seems to have eyes all over his head. The floor trembles more than ever under the increased speed of the machines. The little dirty fingers fly faster and faster, and every child understands the penalty for soiling the outside of the dainty boxes when the edges of the paper are turned in. It means that dread overtime without pay. Rosy's pile of papers has now changed to another kind, added since lunch. She is now turning in the edges of a beautifully-colored wrapper, which has a picture on it of a sweet-faced baby lying in a cradle, and underneath are the words: "Merry Christmas!" The letters dance in front of Rosy, and she sobs as she leans her little body harder against the shelf, and a mist comes over her eyes, which she wipes with the back of her little hand at the risk of losing a motion which belongs to the boxes. It is five o'clock now, and the lights have been turned on, and it almost seems to warm the room a little. But the blur over Rosy's eyes comes oftener, her legs tremble more; her fingers are numb, and her feet are as cold as ice. Her head throbs, and her sobs come quick. And then—O, thank God, if there is a God—then all the machines begin to slow down, and finally they all stop. The foreman darts over to the crating-room, where something has gone wrong with the hoisting belt, and Rosy almost falls down on the old box which was her seat during lunch time.

The mist in her eyes clears away a little, and then she notes the absence of the foreman. She starts to her feet and looks fearfully around. The one hate of her little heart is the foreman. He is simply a hired hand of Grab & Grind, but Rosy does not know that. And the one love of her little heart is baby Angelo. Rosy turns from her now silent machine and glides swiftly around the piled-up boxes, making for the door through which the boy had entered to tell her that baby Angelo was very sick at home. The other little girls watch her with eyes of indifference, or apathy or amusement. As she lays her hand on the knob of the door a little group of girls nearby begin to laugh. Rosy sees the foreman coming back. She turns the knob of the door and pulls with all her little strength. The door will not open. The girl nearest Rosy whispers to her, "Mort locked it right after lunch. We's here to stay until he lets us out."

The foreman comes up. "Here! get back. You can't go out."

Rosy screams. Then she cries at the foreman, "Baby Angelo's sick. Mamma's sick. I want to go home."

The foreman hesitates. He is not exactly a devil—the foreman. He is the hired man of Grab & Grind. He has children of his own, and he is working for pay.

"Is that true?" he asks of the group of girls near Rosy. In the language of the trade which hires little girls, they are "good" girls and make very little trouble. Grown-up men locked into a factory in America would probably wreck the building to get out, or kill the foreman who tried to lock them in; but little children in America have no trades union to look after their interests, and so the good little girls reply in answer to the foreman's question, "Rosy's little baby brother is sick all the time. Nothing new."

"Get back to your machine," says the foreman. Rosy shrinks from his hand and creeps back to her old place. As the monster in front of her starts its growl again, her dry sobs change to a flood of tears. The first half-dozen boxes that come pouring out at her receive large splashes. Down on the white face of the little baby in the cradle Rosy's hot tears drop, and in the haste of the rush order the damaged boxes are carried without notice out to the crating-room and packed into the case directed to Grab & Grind. Nobody sees these tears but God, and He does not seem to care.

Rosy cries away all the tears her little body contains, and then she stands in front of her machine in a dogged, inhuman fashion, hating the foreman, hating the factory, hating the gorgeous boxes, hating all her little universe, not including God, for she knows or thinks very little about God. He does not enter into her thought, either to hate or to love. How should he? Grab & Grind, who go to church regularly every Sunday morning, have never taught Rosy that God is Love. No one has ever taught her. All she has ever known since she was born was work. All she can remember is labor. Ever since she was able to carry baby Angelo, when she was four years old, until this Sunday evening, Rosy has never been to Sunday School or heard of Jesus, except in a burst of profanity from the foreman; and yet Rosy lives in a city which has dozens of churches that cost over $5,000,000 apiece, and one that is valued by the assessor at $27,000,000.

Seven o'clock now. A light snow is falling on the blackened roofs outside. The foreman passes by Rosy. He stops.

"You needn't stay for the overtime. You can go at nine," he says. Rosy catches her breath, but says nothing, and the foreman passes on.

. . .

Eight o'clock now in the box factory. Only one hour more for Rosy. Under the regular work of the factory, the children are allowed to go out and get their supper of soup and boiled meat and potatoes at a company restaurant, but in rush-order time they can wait until they get home. The minister in the big downtown church nearby with the chimes comes into the pulpit wearing his silk gown, and the congregation rises as he opens the morocco-covered prayer book, and speaks in his deep, sonorous, cultured voice.

And then, a few minutes later, the quartette rises and begins the "Gloria in Excelsis": "Glory be to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty."

The great church is redolent with the perfume of careless wealth, lavish with adornment, and reeking with display of fashion. As Rosy goes running past a few minutes after nine, the congregation is coming out.

To be Continued

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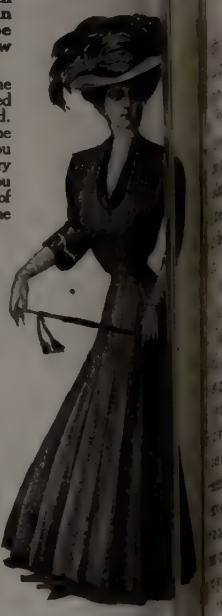

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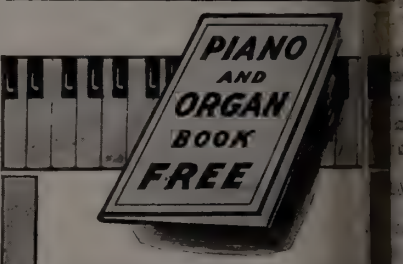
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EVERY CHURCH SHOULD USE
Individual Communion Sets
Special Offer until First of July. Outfits sent for trial. Address Thomas Communion Set Co., Drawer H., Lima, O.

Pet Stock-Raising for Women

Continued from page 151

fifty cents is the price of parti-col- and gray, brown or black rabbits, pure white ones bring as much 1. When you are really established e business and have private customers, baby bunnies will bring fifty cents a dollar when six weeks old.

ach doe should have a hutch two and half feet long, two feet wide, and high. The male rabbit should hav tch of his own. Cover the floor with non hay or straw; clean out twice a k. Plain white rabbits to start your will cost about a dollar each, for must get only the best and handsom- Pay more, if necessary, but do not out with inferior animals. Two or does and one mate will make a good nencement.

wenty-eight or thirty days after her n to her own hutch, the nest will be pied by six or seven furry little peo- but you won't see any sign of them en or fifteen days. Don't attempt to rb the nest; some mother rabbits ely resent such interference by killing little ones. When the baby bunnies three weeks old, put the mother into other hutch for a few hours. The ones must be removed from her care he end of the sixth week being per- y able to take care of themselves by time.

early everyone knows how to feed bits, so I shall only give you a few ions. They must always have water drink, a cupful of grain every day; ter, corn and oats mixed; summer, oats . Keep a piece of rocksalt in the h. Hay, carrots, and apples in the er may replace grass and summer ns. Does and babies need bread and once a day. Never, under any cir- stances, feed your rabbit stock cab- e; it is the cause of more than half deaths of rabbits, for it causes "pot- y" and dropsy in the young ones.

GIAN HARES, SQUIRRELS AND CATS

elgian hares are in especial favor at ent, not only as pets, but, alas! for r edible value as well. They are no e difficult to raise than other breeds of bit, and require about the same care.

squirrels are not so popular as pets as ays gone by, probably because they e an uncertainty of disposition which sionally results in sharp bites, even n they are most gently handled. Nev- eless, there is a considerable demand them, and as they are easily raised it ell for the pet farmer to add some of n to her stock.

avies, contrary to the general belief, e considerable intelligence, and may taught many little tricks. They are garious little fellows, and do not thrive n compelled to live solitary lives. They uniformly gentle, hence make ideal pets.

he highly bred cat is decidedly gain- in favor in this country as a pet in the es of the wealthy. Witness: The esford Cat Club, with Mrs. Clinton ke, of Chicago, as President, has a ance in the treasury of $760 and odd ts. Then there is the Pacific Cat b, a feline philanthropic institution, the profit from the sale of fine cats the poor, neglected or forgotten nalkin. Again, there are the Siamese, Wellesley, and others.

n England, most of the cat-show en- s have ladies as owners, such items as e Manchester show had a royal ex- itor in the person of Her Royal High- s Princess Victoria"; "Lady Marcus esford has been indefatigably helping the arrangements and offering prizes the Slaugh Championship Cat-Show"; ady Decies will represent the Chin- lla Club at the Isle of Thanet"; "Sir ude Alexander has just joined the Club"; prove with what favor fashionable people regard pussy. What is in vogue is always in demand, so there can hardly be any question of plenty of customers for a good cattery.

The beginner who is keeping only one or two cats, and can't afford to advertise, has only to consult a directory of the nearest town to find the address of stores devoted to pet stock, birds, etc. A letter to any one of them is nearly always sure to bring back a reply. In New York City or Chicago, the largest dry goods stores have departments devoted to the sale of pet animals. Often a card neatly written, or, better still, gotten up by a professional sign-writer, and placed in a woman's exchange or drug store, brings customers; and last of all, if you doubt your local possibilities, there are three or four journals which devote space to cats, and in the "wants" advertisement columns old and young felines are constantly being asked for.

The wisest way to commence, if you can spare the money, is to buy from a reliable breeder a well-bred lady puss, which will cost you about $25. If she has only four kittens she can rear them all. If the family should be six, hunt in the neighborhood for a common puss whose babies are of the same age. Remove the common kittens when the mother is absent, and let your two swell babies crawl about the nest. Mrs. Common Puss can always be made to accept this exchange; but she must be watched and coaxed at first, and care should be taken that she cannot get out and carry away her substitutes. In twenty-four hours after she has nursed the new arrivals, all anxiety may be dismissed. In big catteries, foster-mothers are always kept to help out in these emergencies. Your baby pussies should bring some five dollars apiece when three months old.

ARISTOCRATIC PUSSIES

There are so many distinct breeds of cats that you may have difficulty in deciding which to select; but don't try any more than one at first. The Persians seem to lead in the long-haired class, and the range in that family is almost endless, embracing as it does whites and blue eyes, black with amber orbs, tabbies, gray, brown, orange or silver, tortoise-shells, smokes, silvers, and the beautiful chinchillas.

Few people really understand cats; they say they have no affection and very little sense. This is simply not true. I know from long experience that there is as much fidelity among the much-abused pussies as there is among canines. The former form odd friendships, as the following will prove: Greykins (who started my pet stock), took a baby gray squirrel, which had been brought to me from a nest found in a tree that had to be cut down in the woods one spring. Grey had kittens at this time, and the squirrel was too young to eat, so I took him to her basket, and after a little coaxing she allowed him to nurse. From that time, for two years (when he was accidentally killed), they were the greatest friends you ever saw.

Try keeping cats as a business, and see how much pleasure you will derive from an occupation which is also a companionship, if you treat them as though they had brain and feeling.

The greatest aid to profitable pet stock-raising is having a natural love for dumb "beasties." Birds or animals, big or little, seem to know instantly the people who are to be trusted and who understand them sufficiently to help them in times of trouble; that gives them confidence, makes them so happy and contented that they raise little ones to the best advantage, when you reap the benefit.

The Time to Act is NOW

As long as death is certain and its coming is uncertain, every man with responsibility must admit that the time to act is now. In its sixty-four years of history the Mutual Life has paid its policy holders 738 millions because they acted on the idea that the time to act is now. This vast sum would have been vastly greater had it included the patronage of men with equal means, in equal health, with equal needs, who failed to apply the truth that the time to act is now.

The Mutual Life Insurance Company

has done untold good, has brought untold comfort to the needy as it has faithfully discharged its accruing obligations, but it has no way of helping the man who does not come to realize that the time to act is now. Let us show you what can be done to-day.

The Time to Act is NOW.

For the new forms of policies consult our nearest agent, or write direct to

The Mutual Life Insurance Company of New York, N. Y.

EVERY OUNCE OF

Duffy's Apple Juice

Contains the Juice of Two Ripe Apples

LIBERAL OFFER TO THE CLERGY

In order to introduce the greatest temperance beverage to temperance people, the AMERICAN FRUIT PRODUCT COMPANY has decided on a very liberal plan, and will send to every regularly ordained minister of the Gospel, who is now pastor of a congregation, a bottle of DUFFY'S 1842 APPLE JUICE, which is the pure juice of the apple,

It is non-alcoholic, sterilized and effervescent, and free from all preservatives.

It is a food and tonic for the entire family, and if used regularly no medicine will be required, as it drives the uric acid and impurities out of the blood, and keeps the system in a healthy condition.

Simply write to the AMERICAN FRUIT PRODUCT COMPANY, WHITE STREET, ROCHESTER, N. Y., state name of church you are pastor of, and a full size bottle of DUFFY'S APPLE JUICE will be sent you free, express prepaid.

We do this knowing that every minister of the Gospel is anxious to find a pure, wholesome, non-intoxicant non-alcoholic beverage which he can safely recommend to the members of his congregation.

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"Good as Gold"

This mark [⊙] now called *a bull's eye* was used by the ancient alchemists to represent gold. If you want the choicest vegetables you should follow the Bull's Eye [⊙] wherever it appears in

BURPEE'S Farm Annual for 1907

the '*Silent Salesman*" of the world's largest mail-order seed trade. An Elegant New Book of 200 pages, with hundreds of illustrations from photographs, it tells the plain truth about the Best **Seeds that Grow**

It describes Grand Novelties in Flowers and Vegetables, of unusual importance, which cannot be obtained elsewhere. If interested, **WRITE TO-DAY**, and the Book is yours.

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A Mission of the Capitol City

THE Central Union Mission of Washington, D. C., is not only the leading mission organization of the Capitol City, but one of the leading missions of the country at large. It was organized in 1884, but quickly outgrew its quarters, and in 1892 the large six-story building on Louisiana Avenue was purchased, and has since been the mission's home, the entire building being used for mission purposes. The basement is used as a wood-yard, where meals and lodgings may be earned by sawing wood. The first floor has a chapel, where daily noon and evening religious services are held; there are also two dining-rooms, kitchen, and a waiting and reading-room. On the second floor are the office, board-rooms, and an auditorium capable of seating 1,000 persons; while on the upper stories are the library, women's and men's band-rooms, laundry and dormitories.

The management of the mission is under the control of a board of ten men, representing five different denominations, with a ministerial advisory council of ten ministers, one from each of ten denominations. There are also located in different portions of the city, a half a dozen or more branches, where religious services are held during the week, and in four of which successful Sunday Schools are conducted; two of these branches, measured by the extent and gratifying character of the work being done, would easily rank as independent missions.

From May to October, both inclusive, a Gospel Wagon holding an organ, eight or ten musicians and fifteen to twenty other workers, is used in conducting services at two prominent points on Sunday afternoons. At these meetings ministers of the city of the various denominations render most efficient services.

Experience has demonstrated the value of an industrial department in connection with rescue work. Very many come to the mission homeless, friendless and penniless, and are given an opportunity to earn a meal and lodging; they are thus brought into contact with the Gospel of Jesus Christ, as shown by kind words, a cordial greeting, and the recital of the simple story of redeeming love by men who were in like condition. They, too, being convinced that there is a better life are themselves plucked as brands from the burning, and by caring for them for a time, they are enabled to obtain employment and take their places as workers in the Lord's vineyard, helping to save some one else. Two of the men saved during the past year or two are in charge of the open-door branch, located in the tenderloin district of our city, one of whom was a bartender and the other the son of a Methodist minister. Another recent convert is a lawyer holding a good government position; another, a son of a former United States Senator; another, an expert jeweler; another, a manager of a large business. So that, while the mission is primarily doing a rescue work, yet an equally important work is being successfully done with the respectable unchurched classes, who never attend upon the services of an established house of worship.

The expense attending this work is about $5,000 a year, and is raised entirely by voluntary contributions; yet, notwithstanding the endorsement which it receives from the various organizations, the board of directors frequently find themselves lacking in funds to properly do the work already mapped out, or undertake new enterprises, however great the promise of good results may be.

An Opportunity for Service

OUR Lord left a special blessing to any of his followers who would give a cup of water in his name to a brother in need. He said that such persons "should in no wise lose their reward." Like all his teaching, his promise covers a wider field than the words. No one supposes that he intended the blessing to be limited to the water. It was a principle that when we see a brother needing any special gift, and we supply his need, our benefaction would surely be rewarded. To those who realize all Christ did for us, and who long to show their gratitude to him, this promise is very precious. It is as if he had said: "I know how you whom I save will love me and you will long to prove it, but may be in doubt as to the way. You would break an alabaster box of precious ointment, as the grateful woman did, if I were here, but you will not have that opportunity. I will tell you what you can do. When you see any one needing help of any kind, you can render it for my sake, because you love me. I will count it as done for me, and will take note of it, and will see that it shall in no wise lose its reward."

There is at the present time an opportunity of rendering a service of this character, and the readers of THE CHRISTIAN HERALD will be glad to know of it. A young man in a prominent school in Rhode Island, who has proved his capacity for learning, and has in him the promise of becoming a brilliant and useful man, is suddenly and unexpectedly deprived of the means of continuing his studies. His teachers speak in the highest terms of his talents and industry, of the progress he has made, and predict for him a useful career, but he must leave school and go to work for his livelihood if no hand is stretched out to help him. In that case, a useful and efficient worker will be lost to the Church. He has, too, a special claim on Christian help, being the son of a widow, and so under the direct care of the God of the fatherless, who has scattered through his word benedictions on their helpers. Who is there who yearns to gain the promised blessing by giving to this lad, thirsting for knowledge, the cup of water that will assuage his thirst?

The need is only $150 a year for three years. Three dollars a week will cover it all, and equip this youth for a career of service. If twelve CHRISTIAN HERALD readers would agree to give twenty-five cents a week, the burden would be lifted. A Christian Endeavor Society or an Epworth League would find such a benefaction a very small tax on its funds. It should not be difficult in this broad land to find twelve individuals or societies to pledge themselves to send to THE CHRISTIAN HERALD office $12.50 on the first of every month for three years. The whole sum would be sent to the young student regularly, thus enabling him to finish his education. The subscribers would surely give their prayers for him in giving their money. Who can tell how much good to the Master's cause might come from a life thus equipped in faith with money and prayers?

A School for Policemen

At Cotthus, Prussia, is a novel training school for policemen. There are 26 courses in all, covering three months of study. When he graduates, the policeman will know about the German and Prussian constitutions, the Cabinet bureau under which he works, and his own powers, rights and duties; also something about the rights of citizens, detective work, the policing of the poor, beggars and tramps, health laws, food inspection and sanitary regulations; the regulation of public meetings; the measurement of criminals, and first help to the injured. None but graduates will be permitted to apply for positions on the police force.

Doing a Week's Washing In 6 Minutes—Read the Proo

THIS woman is using a 1900 Gravity Washer. All she has to do is keep the washer going. A little push starts it one way— a little pull brings it back—the washer does the rest.

The clothes stay still—the water rushes through and around them—and the dirt is taken out.

In six minutes your tubful of clothes is clean.

This machine will wash anything—from lace curtains to carpets, and get them absolutely, spotlessly, specklessly clean.

There isn't anything about a 1900 Gravity Washer to wear out your clothes.

You can wash the finest linen, lawn and lace without breaking a thread.

"Tub rips" and "wash tears" are unknown.

Your clothes last twice as long.

You save time—labor—and money.

You wash quicker—easier—more economically.

Prove all this at my expense and risk.

I let you use a 1900 Gravity Washer a full month FREE.

Send for my New Washer Book.

Read particulars of my offer.

Say you are willing to test a 1900 Gravity Washer.

I will send one to any responsible party, freight prepaid.

I can ship promptly at any time—so you get your washer at once.

Take it home and use it a month. Do all your washings with it.

And, if you don't find the machine all I claim—if it doesn't save you time and work—if it doesn't wash your clothes cleaner and better—don't keep it.

I agree to accept your decision without any back talk—and I will.

If you want to keep the washer—as you surely will when you see how much time, and work, and money it will save you—you can take plenty of time to pay for it.

Pay so much a week—or so much a month—as suits you best.

Pay for the washer as it saves for you.

I make you this offer because I want you to find out for yourself what a 1900 Gravity Washer will do.

I am willing to trust you, because you can probably get trusted at home. And, if your credit is good in your own town, it is just as good with me.

It takes a big factory—the largest washer factory in the world—to keep up with my orders.

So far as I know, my factory is the only one ever devoted exclusively to making washers.

Over half a million of my washers are in use.

Over half a million pleased women can tell you what my washers will do.

But you don't have to take even their say-so. You can test a 1900 Gravity Washer yourself. Then you will know positively.

Write for my book today. It is FREE.

Your name and address on a post card mailed to me at once, gets you my book by return mail.

You are welcome to the book whether you want to buy a washer now or not.

It is a big illustrated book, printed on heavy enameled paper, and has pictures showing exactly how my Washers work.

You will be pleased with this book. It is the finest even I have ever put out. Write me at once.

Find out just how a 1900 Gravity Washer saves your time and strength—preserves your health—and protects your pocketbook.

Write now—Address—R. F. Bieber, Manager "1900" Washer Co. 281 Henry St., Binghamton. N. Y. Or, if you live in Canada, write to my Canadian Branch, 355 Yonge St., Toronto, Ontario.

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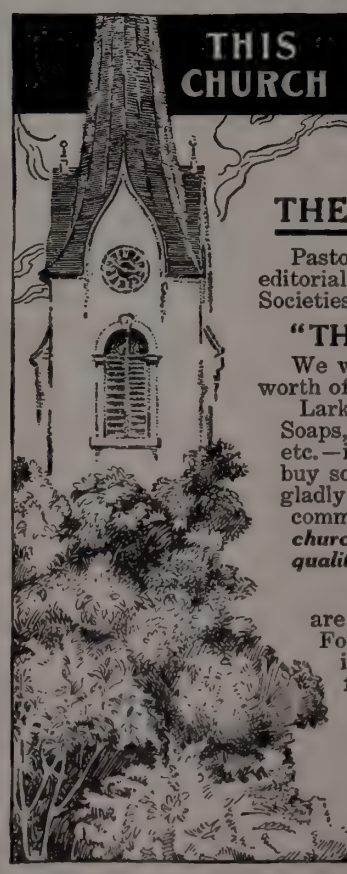

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We will send to any society or church worker $20.00 worth of Larkin Products for $10.00.

Larkin Products include fine Laundry and Toilet Soaps, Toilet Articles, Coffee, Teas, Spices, Extracts, etc.—in all, 150 home needs which every family must buy somewhere. The members and friends therefore, gladly co-operate to order their Products through the committee as in doing so their purchases *aid the church* and they secure Products of the *highest quality* at regular retail store prices.

INCOMES OF FROM $500 to $1000

are easily raised without extra expense to anyone: For instance, a permanent income of $600.00 a year is readily established in a congregation of fifty families each of which purchases $2.00 worth of Larkin Products a month.

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and receive complete information telling how we co-operate to secure orders.

Church Aid Dept., *Larkin Co.* BUFFALO, N. Y.

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Large stock of thrifty, young plants from a strain of prolific fruit bearers. Also Trees, Vines, California Privet, Asparagus Roots, Garden Tools, Spray Pumps, etc. Catalog free. Write. ARTHUR J. COLLINS, BOX 400 MOORESTOWN, N. J.

Helping Friendless Men in Vancouver

SEVERAL thousand miles from New York, on the island of Vancouver, in ne city of Victoria, the Women's Chris-an Temperance Union have been carry-g on a very suc-essful work on ractical lines. One ranch of their ork is a mission or men who are in strange land, far om home and with-ut friends.

Here they find a earty welcome, nd people who ake a personal in-erest in their wel-are. There is a free eading-room and a leasant dining-oom, where attrac-ive lunches are erved at the small-st possible cost. The latter is greatly ppreciated by hose who have met with reverses, yet wish to pay some-hing at least for what they receive.

Mrs. Field

Many men have difficulty when out of work to live in a respectable way, and his the mission helps them to do. There are also some sleeping rooms, the number of which will be increased as soon as the much needed funds can be secured. It is supported by voluntary subscriptions. Every little while some one whom the mission has helped to make a new start in life, returns to visit the mission and leave something towards helping others in distress.

The work was started several years ago in very cramped quarters. Some time ago better rooms were secured in a suitable part of the city near the landing places. Much of its success is due to the present manager, Mrs. Field, who has stood by it through many discouragements since she took charge three years ago. Her great tact and ready sympathy have won many friends for the Vancouver mission and the cause it represents.

Gave His Blood for Jesus

ONE Friday evening lately, when the Mission Hall of the Hebrew Williamsburg, N.Y., Christian Mission o the Jews was so crowded that a number of Jews had to be turned away for lack of standing room, a Jew of about forty came into the hall. Walking up the narrow isle, he looked about as if in search of a seat. When he reached the front row of chairs he stopped short and, without warning, stretched out his arm, extended the palm of his hand, bringing it down, with all the force he could possibly call into active service, upon the face of an eighteen-year-old young man, his son, whom he detected in the meeting. The young man had been frequenting the Mission where he had learned to love the Lord Jesus Christ. A few days later, when ex-Rabbi Leopold Cohn, the Superintendent of the Mission, met him he related his experience.

"That blow brought blood from my teeth," said he, with tear-dimmed eyes; "but," he added, "Jesus shed his blood for me, and this was only a little of mine that I gave for him."

Within the last ten months, a number of vaudeville shows have been opened in the neighborhood of the Mission. One of a group of Jews, standing in front of one of those show-houses, accosted Pastor Cohn, and a conversation followed. When he gently rebuked them for not studying the Bible, of which they are so ignorant, some of them criticised his talk. An old Jew, with a long gray beard and a patriarchal face, shook his hoary head and raised his hands, accompanied by gestures, which produced a sudden calmness in the crowd, and claimed the respectful attention of the bystanders.

"Children! children!" shouted the aged man, "Listen. Before these wicked houses, before these seats of the scornful came to this neighborhood, I used to worry and worry over the Mission House. I used to pass sleepless nights, as my heart ached over the many Jews that went there and learned about the Crucified One. Now I have ceased to worry about that. Now my heart is filled with pain because our young Jews visit these shows. Do you know why? I will tell you. My neighbor's boy of fifteen asked me some time ago, 'Uncle, was Abraham older than you?' 'What do you know about Abraham?' 'We heard the missionary say that Abraham was very old when Isaac was born.' I asked the boy some other questions and he answered them, and showed that he had learned in the Mission God's Torah (Bible). But what do our young people learn in these houses? The girl's have become very bad by attending these evil shows. Their mothers are weeping over their daughters; the boys have learned bad words and to steal money in order to gain admission to the theatres. I wish this missionary would open more missions in these wicked places." The young men were silent and respectful, as he passed on.

Ex-Rabbi Cohn is now striving to build a permanent headquarters for the Mission, and to furnish it suitably. He prints a little monthly paper which tells of the Mission and its work, and will gladly send a copy to any one who writes to him at 620a Quincy Street, Brooklyn, N. Y.

PRISON-GATE MISSION WORK

Colonel Holland, of the Salvation Army, Superintendent of the Prison-Gate Mission, 122 West Fourteenth Street, New York City, reports that during the last six months 5,199 ex-prisoners have been met at the prison gates and helped by advice and otherwise by the mission; 180 were given beds; 326 received meals; 22 got tools for work, and 94 were placed in institutions, where they are now earning an honest living. This is an excellent showing.

FOOD QUESTION

Settled with Perfect Satisfaction by a Dyspeptic

It's not an easy matter to satisfy all the members of the family at meal time as every housewife knows.

And when the husband has dyspepsia and can't eat the simplest ordinary food without causing trouble, the food question becomes doubly annoying.

An Ill. women writes:

"My husband's health was poor, he had no appetite for anything I could get for him, it seemed.

"He was hardly able to work, was taking medicine continually, and as soon as he would feel better would go to work again only to give up in a few weeks. He suffered severly with stomach trouble.

"Tired of everything I had been able to get for him to eat, one day seeing an advertisement about Grape Nuts, I got some for him to try for breakfast the next morning.

"We all thought it was pretty good although we had no idea of using it regularly. But when my husband came home at night he asked for Grape-Nuts.

"It was the same next day and I had to get it right along, because when we would get to the table the question, 'Have you any Grape-Nuts' was a regular thing. So I began to buy it by the dozen pkgs.

"My husband's health began to improve right along. I sometimes felt offended when I'd make something I thought he would like for a change, and still hear the same old question, "Have you any Grape-Nuts?"

"He got so well that for the last two years he has hardly lost a day from his work, and we are still using Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

One Man
One Hammer
and the roll

So runs the brief and simple story of getting a perfect roof with

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FLINTKOTE ROOFING

It is made on honor and backed by a firm with a business reputation covering the past 70 years.

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Unlike shingles, REX Flintkote ROOFING will not blaze up at the first spark—unlike slate, it will not yield to the gale of wind—unlike tar, it will not melt and run—unlike tin, it will not rust nor leak at the first chance.

Unlike them all—it may be laid by any ordinary workman—with a hammer—everything else needed is in the roll.

Unlike them all—it is suitable for almost every kind of building and is used with equal success on "John Smith's barn," on the famous Eden Musee, 23d Street, New York City, and the new and enormous Atlanta Railroad Terminal.

Samples and Book Sent on Request

Manufacturers of cheap roofing *closely* imitate the *outside* appearance of REX Flintkote ROOFING—the value is inside—it doesn't show when you buy it. It shows only in years of honest service. "Look for the Boy" on our trade mark—and buy without hesitation.

"LOOK FOR THE BOY" TRADE MARK REX ROOFING Flintkote

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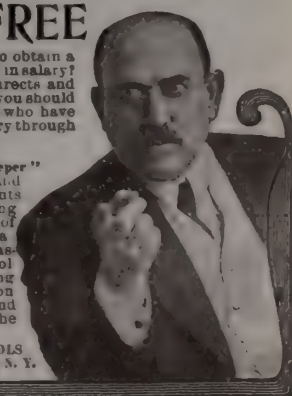

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Secret Sin*

SO rare were the occasions on which our Lord became indignant, and lost the sweet, gentle, tender manner that usually characterized him, that we ought to pay special attention to them. When we love some one very reverently, we are naturally anxious to learn what annoys them and what they particularly abhor, in order that we may avoid saying or doing that thing. A son may be undutiful, but he must be a very bad son indeed if he wilfully does the very thing that his father hates. The more indulgent and kind the father is, the more careful the son is to avoid the thing that will exasperate him. So is it with the follower of Christ. He has the personal reason for avoiding the sin that Christ loathed, and denounced the dread of offending him, the fear of offending One who loved us so well that he laid down his life for us. He studies that wonderful life, and learns that the one thing Christ hated above others was hypocrisy. "Woe unto you hypocrites," he said again and again.

This is the more worthy of remark, because Christ was so tender and gentle with sinners of other kinds. Matthew and Zaccheus, whose occupation suggested fraud and oppression, he associated with, and under his teaching they renounced their evil ways. The woman of Samaria, the woman dragged before him in the Temple and the sinner who wept over his feet, would not have been received into decent society even at this day, yet Christ pronounced no "woe" over them. "Go and sin no more" was his tender, pitying sentence. It was reserved for the hypocrite to stir that anger.

The man whom Christ denounced was the man whose life did not accord with his profession. The man who stood at the corners of the streets and prayed, and then went home to contrive a plan for cheating a widow. The man who was very particular to give tithes of everything, even to the cheap herbs that he used on his table, who was careful not to walk abroad on the Sab: bath lest he tread on a seed and so do a species of planting on that day, yet who disregarded the weighty matters of the law. It was these men who were not what they professed to be who stirred the Lord's anger. How careful then should we be that our lives are clear of sin, that our hearts never cherish the evil thing that would grieve him and sep arate us from him

*Topic of the Christian Endeavor Society for March 3. "Being honest with God and ourselves." Luke 12:1-3; Josh. 24:14.

Called Higher

Captain George S. Hodgkinson passed away at his home in St. James, L. I., on June 20, 1906, aged seventy-two years. He was a faithful official of the M. E. Church, and a regular reader of THE CHRISTIAN HERALD, from which he felt that he derived much help.

Mrs. Charles Langdale, of Delmont, S. Dak., passed to her reward on October 16, 1906, aged eighty-one years. Her husband spared her failing eyesight by reading evey word of THE CHRISTIAN HERALD, which she so much loved, aloud to her, and each week she eagerly awaited its coming.

Laughlin M'Gillis died in Ogdensburg, N. Y., on September 23, 1906, aged sixty years. Mr. M'Gillis was a man of kindly impulses, and an upright Christian citizen. He was a prominent member of the Ogdensburg M. E. Church and of the Masonic and I.O.O.F. fraternities. He leaves a widow, four sons and four daughters.

Mrs. Elizabeth E. Wright-Menafee, principal of the Voorhees Industrial School, South Carolina, died in the Battle Creek Sanitarium, Michigan, on December 14, 1906. It may be truly said that she gave her life for the colored race, and for the establishment and building up of the Voorhees Industrial School, following as she best could in the footsteps of her Lord.

Mrs. Mary J. Morton passed to the great Beyond, from her home at Mount Sterling, Ohio, on May 15, 1906, aged nearly seventy-five years. Mrs. Morton had been a member of the M. E. Church from early youth, and although unable to avail herself of church privileges during her later years, she frequently expressed her great pleasure in being able to read regularly the good things in THE CHRISTIAN HERALD.

Robert Huddleston departed this life on January 5th, in the eighty-seventh year of his age. Mr. Huddleston was one of Indiana's early settlers from England, and became a well-known figure in Miller Township, which had been his home for more than half a century. Three generations of his descendants mourn the passing of the kind and loving patriarch, one of whose last injunctions was that his son should not discontinue his subscription to THE CHRISTIAN HERALD.

Orpha M., widow of George B. Fenwick, passed to her heavenly home, from St. Louis, Mich., on December 30, 1906, aged eighty-two years. At the age of twenty two this aged pilgrim had given her life to the service of Christ, and found it truly the beginning of wisdom. She had read every word of the Bible thirteen times, committing large portions of it to memory. Her mind was a rich storehouse of good things.

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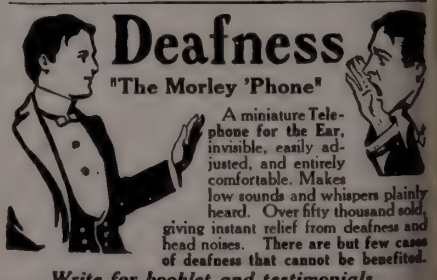
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Intercessory Prayer

By Mrs. M. Baxter

THE first instance of intercessory prayer on record in the Word of God is Abraham's prayer for Sodom. Abraham was living in close and unconstrained communion with God. In the beginning of the chapter (Genesis 18), the Lord appears to him, that he may tell him the time of the fulfilment of his promise is at hand. "And the Lord appeared to him in the plains of Mamre; . . . and he lifted up his eyes and looked, and lo, three men stood by him."

"I will bless thee . . . and thou shalt be (or be thou, R.V.), a blessing" (Gen. 12: 2), is the keynote of Abraham's life. The assurance of the accomplishment of God's promise to himself was a preparation for his intercession on behalf of Sodom. Thus should it be with us also. The Lord Jesus received gifts for men (Ps. 68: 18). That which we receive, we receive in trust for the Church of Christ. We cannot wonder that they who sun themselves in the delight of a grace given by God, without seeking to benefit others by it, often lose it, and then fancy that they were deceived.

"And the men (who had appeared to Abraham as he sat in the tent door in the heat of the day, Gen. 18: 1), rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that which I do?" Before Abraham could be in a position to intercede with God, he must know the terms on which he stood with him. God was dealing with him as a prophet. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7), and as with a friend, "I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15: 15). God says, "Shall I hide from Abraham that thing which I do?"

"Seeing that Abraham shall surely become a . . . mighty nation, and all the nations of the earth shall be blest in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." That is, God could count upon Abraham; he knew the man he had to deal with, and that his children and household would be under the influence of God as well as himself. What a lesson this teaches us! In order to retain the same intimate face-to-face, heart-to-heart communion with God which Abraham knew, it is not enough to keep the way of the Lord ourselves; he would have us commit our children and household also to him that they may show forth his praises.

What was the burden which God would confide to Abraham? "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know."

God's commissions of inquiry are personally conducted. He cannot trust into other hands the passing of a sentence which must be executed during ages which God has not numbered (and which, therefore, man calls eternity), for time which we cannot measure is outside the scope of our human conceptions. It is an awful thing for sinners, for sinful cities and for sinful lands, when God draws near to carry on a scrutiny from which no secret thought or motive can be concealed. Abraham trembled, and used his privilege as God's friend to step in and intercede. But Abraham had, in his intercession, a hard lesson before him, the most bitter lesson which God's chosen instruments for evangelizing and teaching often have to learn—he could not bring his spiritual children up to his own level.

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See Page 178

China's Great Famine---Refugees Arriving at a Relief Station

Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

A. S., Norwich, Conn. When were envelopes for letters first used?

They were first mentioned by Swift in 1726. Stamped envelopes came into use in England in 1840.

W. R., New York. In Isaiah 1:15 the reason why God does not answer the prayers of some people, is stated to be that their hands are full of blood. Does that apply to persons who have failed to warn others until it is too late?

No; the passage has no such application. It was a reproof to people who thought that they could make a compromise with God. They believed they could live in sin doing murder and all kinds of wickedness, and could make it all right by bringing sacrifices and oblations. The prophet says that is of no use, they must wash themselves, purify themselves and quit their sins, and until they do that God will not hear them. No man's mission is ended. If he has failed in one duty, he ought to ask God to forgive him and be all the more earnest to fulfil those duties that remain. It would be continuing in sin to neglect later duties on the plea that the earlier and more urgent ones could not now be done.

Mrs. J. A., Brunswick, Ohio. What is the duty of those living in the country in regard to keeping tramps and peddlers over night? How much ground does this injunction cover, "Be not forgetful to entertain strangers?"

In the present state of society it would be a rather dangerous plan to shelter tramps and peddlers indiscriminately. It is a good Christian rule, however, to let no one go from your door hungry, and to do a kindness wherever you can. Certainly, no one with human feelings would turn away a wanderer in storm.

H. L. J., Ithaca, N. Y. Can a person be converted without the influence of the Holy Spirit? If so, at what subsequent time do they receive it?

The Holy Spirit has many functions. In conversion the influence of the Holy Spirit operates in leading the subject to repentance and faith. Afterwards the same influence promotes growth in grace, opens and makes plain the Scriptures and quickens the spiritual powers. The influence is more clearly recognized then. It was these latter functions that were exerted at Ephesus (Acts 19:2-6) when Paul had laid his hands on the disciples.

Nellie F., Oakdale, Calif. Who were the first missionaries to Japan? Were they Protestants? If not, who were the first Protestant missionaries?

Francis Xavier, a Catholic, was the pioneer missionary in 1549. Protestant missions there date from 1859. Revs. John Liggins and C. M. Williams began work at Nagasaki in May of that year.

A. L. M., Underhill, Vt. Why are some commentators on the Bible called higher critics and others lower critics?

To distinguish the character of their work. The lower critics are concerned with the meaning of difficult passages, and study the forms of expression and the ideas supposed to be conveyed in them and the doctrines they teach. The higher critics take higher, broader ground. They study the authorship of the various books and their date and try to find out from their character whether they were edited by some ancient scholar after they were written. Thus, such a passage as "In those days there was no king in Israel" (Judges 17:6) is scarcely likely to have been written by the man who wrote the book, but was probably inserted by some other man at a time when there was a king in Israel. It is from such indications and from differences in literary style that the critics infer a variety in authorship. The important consideration, however, is that which Paul notes, that these are the work of one and the same Spirit (I. Cor. 12:11).

C. M. H., Livermore, Me. Why is the Longfellow home at Cambridge, Mass., called Craigie House?

In 1793 Andrew Craigie, a Scotchman, Apothecary-General to the American Army, became owner of Craigie House. There Tallyrand visited him. After Craigie's death, his widow took boarders, among them, in 1837, the young Professor Longfellow. In 1843 Mrs. Craigie died and the poet's father-in-law, Mr. Appleton, bought the house and gave it to the couple, who continued the name of Craigie House. Within its walls, before the evacuation of Boston by the British, Washington organized the rebellion into a revolution. He used it as his headquarters there until the British left, Mrs. Washington being with him during a part of the time.

From a very old engraving

A Church Where Washington Worshiped and Served as a Vestryman

IN Fairfax County, Va., on the high land above the Potomac, stands old Pohick Church, one of the most interesting examples of colonial church architecture in America. Here Washington worshiped for many years, serving as a member of its vestry. The building was commenced in 1768 and completed in 1772. It was built of fine brick with sandstone trimmings, and at the top of the walls was a carved cornice. The interior was quite elaborately decorated. There were tablets of blue enamel on the walls, on which were written, in letters of gold, the Lord's Prayer, the Ten Commandments and the Creed. The pulpit was high up against the wall, and was reached by a winding stairway. Above the sounding-board hovered a gilded dove. When the English made their raid against the City of Washington, they carried off the dove as a souvenir of their visit to the locality. The church is now in processof restoration, every effort being made to reproduce the colonial features with historical accuracy. The members of the Ladies' Mount Vernon Association who rent a pew in Pohick Church, occupy it when the annual pilgrimage is made to Mount Vernon, which is only six miles distant.

W. W., Germantown, N. Y. 1. In Joshua 24:2, 3, we read God's declaration that Abraham "dwelt on the other side of the flood," from which he brought him to the land of Canaan. What are we to understand it to mean when it is obviously incorrect according to the account given us of the flood? 2. Why did God deem it so great a sin in David in "numbering Israel" as to visit so dire a punishment upon the people (Chron., chapter 21)?

1. The flood (or tide) referred to is the River Euphrates at Ur. 2. The sin of David consisted in gratifying his own pride by counting the troops he could muster for conquest or for the purpose of some tryannical tax or exaction, instead of fully trusting the divine promise.

The excellent and very interesting photographs which were used in illustrating the article, entitled "The Wilderness Made to Blossom," in a recent issue of THE CHRISTIAN HERALD, were taken by N. P. Christensen, Pierre, So. Dak.

J. E. M., Leeds, Md. In what year were the pyramids of Egypt built and for what purpose? How were those immense stones put in place without machinery?

The work of building the three principal pyramids is said to have been begun about 1500 B.C. The greatest is supposed to have been erected by Cheops, 1082 B.C. There are also eleven smaller pyramids at Sakkara. Their purpose was to serve as tombs for the great kings of that early period. How the building was done is a mystery which modern research has not penetrated. The ancient Egyptian civilzation held much of invention and resource which is lost to history.

Mrs. R. B. W., Olneyville, R. I. Are these two quotations in the Bible, "The mill of God grinds slowly" and "He tempers the wind to the shorn lamb"?

No, the first is from a poem entitled "Retribution," by Fredrich von Logan, translated by Longfellow. The other is from Rev. Lawrence Sterne's writings.

M. P. J., Huntsville, Mo. I find in Ezekiel 44:2, a statement that the Lord entered the temple by a certain gate which should be shut afterwards. Does that refer to the Mohammedans having walled up the Golden Gate? Also, who are the saviours mentioned in Obadiah 21?

There is a legend to that effect and, also, that Christ will sit there to judge the nations, but it is unlikely that Ezekiel had that in his mind. He wanted to encourage the Jews who were exiled in Babylon, w a picture of the restored glory; but temple he described has never been bu His picture-teaching was uttered to imp the Jews with the futility of their h of a speedy return to Jerusalem, wh was preventing their settling down Babylon. The reference in Obadiah is Edom, the people of which taunted Hebrews with being cast off. The savio of Israel would judge Edom.

New Brunswick Reader. When was Manit admitted to the Dominion of Canada?

It became part of the confederat July 15, 1870.

B. J., Southington, Conn. What should I say man who justifies his habit of drinking by passage, Proverbs 31: 6, 7, "Give strong d to him that is ready to perish," etc.?

There is no need to tell him that he foolish, though you may naturally h that opinion. Lemuel's mot is telling her son that str drink is not fit for kings she says that there is no oc sion for him to use it. The p and the miserable, who are rea to perish, may be excused for siring an interval of oblivion their wretched lives. Give it those, not to kings. She was much concerned about the po otherwise she would not h suggested a remedy that wo aggravate their misery. She v concerned about her son, queens often are, and car nothing for the poor. The mis able man may drink and merry; but when he becon sober the whole tide of his mis rolls back on him when he is in condition to bear it manfully. T poor and the miserable shou not go to queens for advice.

R. M. B., Covington, K While the Russian famine doubtless severe, the gove ment has decided, rather th appeal for outside aid, to ma a sacrifice and do its own rel work. An issue of $35,000,0 of four per cent. state bonds to be made to meet the fami requirements.

A. M., Duluth, Minn. In Luke Christ told a man to sell his pr erty and give it to the poor. Wo that give us a right to believe th the man or his ancestors had ma the wealth by oppressing the po

Not necesssarily. It was rath intended to show that wealth w a trust to be used for God's glo and the good of our fellow me It was, moreover, a test case, a the result showed that the m valued his worldly riches mo than his eternal welfare.

Reader, Winona, Miss. Can som thing be done to stop drinking?

It is a question frequently asked. T best cure for drunkenness we know of, the grace of God operating on the heart a man, strengthening the will and renew ing the life.

Miscellaneous

C. R., Wilkes-Barre, Pa. If you cannot reac your destination by walking to preach the Gospe you do right in riding there, of course.

Mrs. J. M., Shelburne, Vt. They cling to the ol denial of the resurrection, but we do not kno whether they specifically teach what you mentio

Mrs. Geo. B. D., Atlanta, Ga. There is no recor of cigarettes ever helping a student or any man i any line of proper work. All the evidence is t the contrary.

Mrs. G. G. Miller, Seventeenth Street an Fourth Corsa, Nebraska City, Neb., would b grateful to any one sending her the presen address of her brother, Harry Steward.

J. L. McK., Union Bridge, Pa. There are amon the British nobility an Earl of Wharncliffe, a Duk of Sutherland, a Marquis of Tweedale and an Ear of Galloway. The Dowager Duchess of Suther land is a Scotch lady.

NEW YORK, FEBRUARY 27, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

An Adventure on the Forest Path

The Defense of the Missionaries at the Council

A Native Bringing his Daughter to be Taught

PIONEERING AMONG CANNIBALS

The Remarkable Story of John Paton's Fifty Years' Life in the New Hebrides

If the question were asked what man had had the most hairbreadth escapes during his career and who was ever in the presence of death while engaging to fulfil the duties of his calling, people would try to answer it by giving the name of some Indian fighter or dashing soldier, yet the adventures of the noted of these do not compare with the experiences of Dr. Paton, the famous ionary to Tanna and Aniwa, in the Pacific.

After preparing himself for his ministry, he went to what most of his Scottish rymen thought was certain destruction. Two missionaries who had preceded to the islands to which he was bound, had been clubbed to death within a few nts after their arrival and there was no reason to think but that the same fate ed Dr. Paton. The natives, ver, seemed to have been awed he presence of this man, who, ned, would walk into the midst eir councils and feasts of blood turning their spears aside with aked hands, rebuke them for savagery until they fled from or became penitent. Probably Paton himself could not remem- the number of times his death sought. Muskets, furnished by ical traders, crackled at him the underbrush as he went from to tribe and the whiz of a spear a sound heard every few days.

y ill that befell the islanders the missionaries arrived, was to them as convenient objects on h to vent their wrath. On the d of Tanna they were visited by ld chief from Aneityum. After turned to his home, he was taken ntly ill and died within a few . The ignorant people of Tanna bed his death to the machina- of the missionaries and resolved urn their houses and murder . The brother of the dead chief dly to the white people, came to cede for them. Unfortunately ll ill at the missionaries' house, this strengthened the belief of Tannese that the missionaries had ght illness and death with them their own land. The islanders began to hold meetings to plot the death of Dr. n and his fellow workers, every meeting ending with a cannibal feast. The ms were all women and some that escaped came running to the mission house begged for assistance against their murderous husbands, a help the sorely- t missionaries were unable to give.

st at the time when it seemed as if death in its most horrible forms would come hem within a few days at the least, help came from a most unexpected source. Old Nowar, the chief of the village near which the missionaries lived, and a neighboring chief planned to save the lives of the white people, though at the risk of their own, for the natives when wild for blood would override the authorities of the chiefs and, in fact, only followed their commands willingly when they coincided with their own barbarous wishes.

As soon as the savages discovered the counterplot a great meeting was called. The men smeared with paint, assembled in a large circle, waving clubs and spears. It was arranged that a band should be selected to kill the missionaries and also a white trader who had just landed on the island, in order that not one should be left to tell the tale and the British warships appear as a result and wreak vengeance on the natives at the cannon's mouth. The whole assembly worked themselves into an uncontrollable frenzy; the desire for blood seemed to fill all hearts.

Dr. John Paton and a Group of Native Christian Children

Suddenly one of their greatest warrior chiefs sprang into the circle and, swinging his great war club about his head as if it were but a willow wand and smashing it against the ground as if to presage what would happen to whoever should have the rashness to oppose him, cried: "The man that kills Missi must first kill me; the men that kill the mission teachers must first kill me and my people, for we shall stand by them and defend them till death."

Up rose another chief, brandishing a spear, and he cried out his intention to do battle for the white people. It was so unexpected that those who had been clamoring most loudly for blood, backed off in dismay and made haste to get out of the dangerous neighborhood of the heavy club and poised spear. These two chiefs, it turned out, were from the interior of the island and were regarded as medicine men of the most sacred character, who had the power to send disease upon any person they wished. They had ranked until now as Dr. Paton's bitterest enemies.

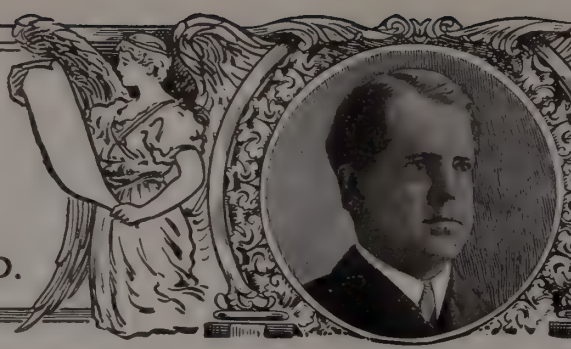
The last days that Dr. Paton spent on the turbulent island of Tanna, before he transferred his headquarters to Aniwa, were passed amid wars and rumors of wars. Tribe after tribe declared its intention of going upon the warpath, but what strikes the civilized observer most oddly, was that none seemed certain against whom they were to fight, or who was to start the war. Again Dr. Paton found himself the centre of this intertribal strife. Again the councils of blood were held, and the chiefs near the harbor urged

(Continued on page 184)

THE AMERICAN PULPIT

SERMON BY

Rev. F. DeWitt Talmage, D.D.



THE ABSORBING PASSION

TEXT: I. COR. 9: 16

"Woe is unto me, if I preach not the Gospel"

IN the Pitti Palace of Florence is a wonderful picture, supposed to have been painted by Michael Angelo, called the "Three Fates." There sit the three sisters of mythological fame—Clotho, spinning the thread of life; Lachesis, holding the thread of life, and Atropos, with her long, sharp shears, cutting the thread of life. It is thought that when Michael Angelo painted this picture he used the same model for all the three faces. Whether that is true we know not, but one fact about this picture we know. It is a most impressive and suggestive picture. The artist has depicted three women at their daily tasks, going on in their work serenely, remorselessly, and absolutely independent of all outside influence by which they may be surrounded. When you watch those three faces, you involuntarily say: Yes, I can understand how men, who did not recognize God's hand in the government of the world, may have said, as they looked at this picture, "the fates are ruling our lives. They meet us at the cradle. They guide us through childhood's hours. They grow for us the orange blossoms of the marriage altar. They lower the bars of the great fields of usefulness in which we are to labor. They plant the trees out of which our coffins are to be made. If we heed their commandments, we shall do our work well. If we turn a deaf ear to their behests, then unutterable misfortune and failure will be ours. There the Fates sit, spinning our thread of life, holding our thread of life and, with their long shears, cutting the thread of life at the brink of the grave." Thus men have felt the overarching influences of life about them and they believed they would never get away from the place of the life those fates had made for them.

Men in Wrong Places

Sometimes men with this belief tried to avoid their mission in life, just as men in our day sometimes try to evade the duty to which God has called them. But whenever they do so, these men are unhappy in their work and do not make the most out of their lives. They are like the late Simmons Frieze, the beloved Latin Professor of Michigan University. God never meant him to be a Latin professor. He was born to be a musician. All his desires seemed to call out, "Let me linger by the piano keys." President Andrew D. White once said of him, "Though it has been my good fortune to hear all the leading pianists of my time, I have never heard one who seemed to interpret the masterpieces more worthily. I have always insisted that had he lived in Germany he would have been a second Beethoven. So passionately was he devoted to music, that at times he sent his piano away from his house in order to shun temptations to abridge his professorial work." We find men like Henry Simmons Frieze in every department of life. They are like John Tyndall, who tried to be a civil engineer when he was meant to be a physicist. They are like Matthew Simpson, who wished to be a physician when God intended him to be a minister. They are like James Russell Lowell and Walter Scott, trying to be lawyers when God meant them to be poets and literary men. Happy, thrice happy, are the men who allow the inward tendencies of their minds and hearts to develop along the lines for which they were born, and for which God equipped them.

Happy in His Vocation

Now, Paul in the words of my text is glorying in the fact that he has consecrated his brain and body and soul to the work God had intended him to do. He seems to say in this chapter, "Some people think I sacrificed my joy and pleasure when I gave up my life to Gospel preaching. Why, sirs, I could do nothing else if I tried. My greatest enjoyment in life is not to be found outside of the Gospel ministry, but inside. Why, sirs, if I were not allowed to preach Jesus Christ, I would be the most miserable of all men." Then he uses these words of my text, "Woe is unto me, if I preach not the Gospel of Jesus Christ." I want to show you that Paul was one of the happiest of men because he was allowed to be a missionary of Jesus Christ, and that he would have been one of the most miserable of men had he not surrendered all his energies, body, mind and soul, to be a flaming evangelist of the Cross.

Paul had an absorbing passion to preach the Gospel, because, in the first place, he had a revelation of the divine personality of Jesus Christ. He could never get away from his Damascus road experience. He had felt the Christ-touch. He had stood face to face with Jesus. He had seen Jesus. He had talked to Jesus. He had heard Jesus talk to him. No sooner did this divine revelation come, than there sprang up in him a longing desire to go forth and tell to the world what he had seen, and how his Christ could become the world's Saviour. Paul's Damascus experience was like that which some of us have had during our past lives. It may have been during some revival services in the village church of our boyhood days, or it may have been during a season of awful sickness, or when we buried a little child, or during the hours which succeeded our yielding to a heinous sin, that Christ appeared unto us. We can remember it as yesterday. Jesus rose up before us, as he came to Paul, saying, "I am Jesus whom thou hast persecuted." And so realistic was the divine revelation that no argument could ever prove to us that Jesus himself did not appear unto us, as he appeared unto Paul on the Damascus road.

The Essence of Christianity

Nor is Paul the only man who has had this revelation of Jesus Christ. Scores and scores of eminent Christians have had it. Luther had it, and Wesley had it, and Finney had it, and Thomas Chalmers had it, and John Bunyan had it, and John Newton had it. They have had it the same as many of us have had it. The greatest trouble with many of us in Christian work is that we are not obedient to the heavenly vision. We do not say with Paul, "God forbid that I should glory, save in the Cross of Jesus Christ." We are trying to teach men lessons for this life, but we do not emphasize and keep re-emphasizing the essential doctrine, that through the blood of Jesus and in no other way can we be truly cleansed of our sins. We have had this revelation come to us, but we have been pushing it more and more into the background of our lives.

A young minister once said to Mr. Moody: "What makes the difference between your success and mine? Either you are right and I am wrong, or I am right and you are wrong." "Well," said Mr. Moody, "I do not know what is the difference, unless you tell me, for I have never heard you preach." The minister replied, "You make a great deal out of the death of Christ, and I do not make anything out of it. I do not think it has anything to do with the Gospel. I preach about the life and not about the death of Jesus." "Well," said Mr. Moody, "what do you do with this, 'He hath borne our sins upon the tree'? What do you do with this, 'He was wounded for our transgressions, he was bruised for our iniquities and with his stripes were we healed'? What do you do with this, 'Without shedding of blood there is no remission'?" "Oh," answered the minister, "I do not preach on those passages." "What do you preach?" "Well," he answered, "my sermons are moral essays." Then Mr. Moody replied, "My friend, if you take the blood out of the Bible it is all a myth to me." "But," answered the man, "I think that the doctrine is untrue." Then said Mr. Moody, "I advise you to get out of the ministry very quick. I would not preach a sham. If the Bible is untrue, let us stop preaching and come out at once and attack it. But if these things are true, and Jesus left heaven and came into the world to save sinners, then let us lay hold of it and preach it in season and out of season." So say all true ministers of Jesus Christ!

Divine Preparation

But there was another fact besides that revelation on the Damascus road which was driving Paul forward as a minister of Jesus Christ. All men who are converted to Jesus Christ are not expected to enter theological seminaries. There is a fitness in all things. Many a good cobbler has been spoilt to make a very poor preacher. Many men who wear the black cloth of the clergy would make a far better success in building a brick wall than they do in expounding the Word of God from a pulpit. I have a great deal of sympathy with that shrewd father, who, when his son came to him and said: "Father, I had a divine revelation last night. God wants me to be a minister of Jesus Christ. For everywhere about me I kept seeing the two letters blazing at me, 'P. C., P. C., P. C.'—'Preach Chri "Oh, no," said the father, "those two letters, which you saw do not mean 'Preach Christ.' meant for you 'Plough corn.' God meant you a farmer. He never cut you out to be a minister

Running Uncalled

There is no profession, as I well know, about so many mistakes are made as about the min Young men, full of zeal, full of the desire to save full of ambition to serve God, all of which aspir are laudable, rush into the ministry without consid whether they have the talents needed for success i sphere. Many a man who would have made an lent lawyer or physician or stockbroker becom inefficient minister, and, as a humorous professor said, "rushes against the pulpit and stuns himsel life." But there never could have been any dou Paul's vocation. He had all the gifts and qua that are needed to make a man successful in wi souls.

Paul was more than silver-tongued. What he was just as marvelous as the way he said it. Baptiste Massillon was the greatest preacher F ever produced. The proud King Louis XIV. paid the greatest compliment that can be given to any senger of Jesus Christ. He said, "I have heard talented preachers in my chapel before, and was pleased with them, but every time I hear you, much displeased with myself." Great was the eloquence of a Massillon! But greater, far greater the logical power of the Gospel message he broug the French court. After his sermons had been lished, Voltaire, the great sceptic, used to always one of the volumes upon his study desk, declaring they were the words of "the preacher who best u stood the world—who had the eloquence of the a mician, the brilliance of the wit and the logic o philosopher." So with Paul's writings. He was only an orator and an organizer and an ecclesias statesman, but a powerful and convincing writer. epistles will be read by intelligent men for all t These powers he held as a trust for God, and he s to say, "I must preach; I must be a preacher of J Christ on account of my special gifts. Woe is unto if I preach not the Gospel."

A Duty for Everyone

"Well," you say, "if Paul had all these charact tics, I do not wonder that he should want to preach Gospel. No wonder that every moment that he wa presenting Christ to some one, he should feel that t were wasted moments. But I am not a Paul. I not a John Mitchell Mason nor a Jean Bap Massillon. I am as dumb as a Sphinx whenever I st upon my feet before an audience." Perhaps you right, my friend; but

> If you cannot speak like angels,
> If you cannot preach like Paul,
> You can tell the love of Jesus,
> You can say he died for all.

Perhaps you can say this as a consecrated nurse, Florence Nightingale. Perhaps you can sing it singing evangelist, like Philip Phillips or Ira D. San or P. P. Bliss. Perhaps you can pray it, as did y loving, gentle, Christlike mother. I do not k what your talent may be, whether it is the tongue John Summerfield, or the pen of a Clay Trumb But one fact I know: that you have a talent like Paul, you must consecrate all that talent to service of Jesus Christ. "Woe is unto me, if I do surrender all my talents, body, mind and soul, for spreading of the Gospel."

Would that we all, like Paul, might be willing surrender every talent that we have of body, mind soul, to the service of Jesus Christ! God cannot as us to do any more. He has a right to ask of us consecrate as much as that. There is a story told t many years ago, a troop of German cavalry was on march. The captain halted at the home of an Moravian. When the door was opened, he sa "Father, show me a field where I can set my soldi aforaging. We must have food." The old man s "All right, my friend. Follow me." So he took staff and led the soldiers on for about a mile, and t

Continued on next page

Lieut. John Molin | Emma Becklund | Johann S. Cedarblom | Alma Johansen | Helga Helgren

Five of the Salvation Army Officers who Perished on the "Larchmont"

FACED DEATH WITH A HYMN

NDER a starry sky, at midnight, on the 12th of February, the Joy Line steamer *Larchmont*, on its regular passage from Providence to New , was wrecked off the coast of Block Island. In eeth of a fierce gale, which lashed the sea to fury, e eamer collided with the coal-laden schooner *Harry ilton*. After one of the most thrilling battles st zero cold and a raging sea ever fought along eastern coast, the nineteen survivors of the wreck ble to tell the story of the trophe. The steamer car- nore than one hundred and souls, including passengers crew, but the number of who perished is unknown. the night of the tragedy, *Larchmont* was plunging ily through the inky seas her captain, George W. ey, was retiring to his , when a series of shrill tles recalled him to the er's pilot-house. A few ents later the black bow of *Knowlton* buried itself in the of the steamer. As they d, a flood of icy water ed into the yawning cavern n the side of the doomed er. Later, Captain Haley, e *Knowlton*, with his crew, he sinking schooner in an boat, and eventually ed the shore.

he eleven living passengers e *Larchmont*, all that sur- of more than one hundred left Providence on that night, are unable to recall accuracy much of the rending detail of the scenes orror which followed the crash. It is believed that small boats and two rafts were set adrift, but of the passengers were clad only in the light ents which they wore when they were thrown from berths, and the intense cold benumbed them so speedy action was impossible. Men and women, n frantic by the bitter winds which swept the ing spray over the frail boats, gave up the struggle plunged into the sea. These boats crossed the g waves to the shore, carrying scores of ice- usted bodies in which life was extinct.

The crew and officers, eight in all, including Captain McVey, manned the largest boat and, warmly clad, crossed the wild stretch of sea to safety. The eleven surviving passengers, with frozen limbs twisting in torture and minds still shaken by their mortal strife with death, declare that the steamer's employees and members of the crew, in frenzied panic, beat back the women and little children who were piteously pleading to be saved and sprang into the empty boats. But if this be true, retribution was swift and sure, and the oarless craft into which they plunged drifted helplessly on the towering waves and piled upon the beach, with their human freight ice-coated and stiff in death.

The Ill-Fated Steamer "Larchmont"

Of the nineteen survivors of the tragedy, two only are women. One of these thus pictures her experiences during that awful night upon the deep: "There were thirty-three passengers swept away from the sinking ship upon the same strip of wreckage to which my husband and I clung. Some of the people upon our improvised raft were silent and stunned, some were raving madly, others were loudly cursing and swearing, while yet others fervently prayed. Not until after thirteen hours of almost incredible suffering, with limbs frozen and death very near, did help come. Then a passing schooner rescued our little company of seven."

A rescue steamer from Providence picked up many frozen bodies encased in coffins of ice ten inches thick. At nightfall the steamer returned to Providence bearing the nineteen survivors. In the same vessel were fifty of the dead.

Among the lost passengers on board the ill-fated steamer, a company of young Salvation Army officers and soldiers triumphantly witnessed for their faith in the cruel testing time which followed the collision. A congress of the Eastern Scandinavian Province Salvationists was about to open in New York, and seven of the junior captains with three cadets and a number of soldiers were on their way from Worcester, Providence and Boston to attend it. Five young captains, Helga Helgren, Anna Runeborg, Aurora Lifvenndahl, Anna Oden and Alma Johansen, were Scandinavian girls.

Commander Evangeline Booth sent officers to the scene of the tragedy and the tidings they gathered were not of death, but of victory. Those who are left to tell the story tell how the sweet voices of the blue-gowned Salvation lassies were lifted in prayer and song. Calmly they stood amidst the frenzied throng, and above the din of confusion and turmoil which succeeded the crash, their singing rose clear and loud and triumphant:

Safe into the haven guide, O, receive my soul at last.

A survivor tells of one of the brave girls approaching him with shining countenance and inquiring gently if he was ready to die. "We are not afraid," she added; "we can go to Heaven just as well from here as from the land, but are you ready? Is my Saviour yours?"

The loss of these able officers, strong as organizers and rich in spirituality and musical talent, is a heavy one to the Army, of which they were loyal followers.

HE ABSORBING PASSION—Cont'd

Sermon by Rev. F. DeWitt Talmage, D.D.

e to a fine field of barley. "There is just the field vant," said the captain; "let us stop here." "Have ence," answered the old man; "I will show one h will suit your purposes just as well." So he led troops on about a quarter of a league farther, until reached another field of barley. After the soldiers gathered the grain, the captain turned to the old and said, "Father, this will do. But the field we ed had better grain than this. Why did you bring o this field?" "Because," answered the old man, e other field was not mine, and this is." Beautiful! utiful! The old Moravian did not want the iers to rob his neighbors, so he let them rob of his own field of ripened grain. But beautiful as that sacrifice was, I can tell you of one still more beautiful. It is the child of God taking Jesus by the hand and leading the Saviour to his fields, and saying, "Here, Master; here are my fields, take them. Here is my voice, use it. Here is my tongue, let it speak for thee. Here is my hand, let it work for thee. All that I have is thine." That is another way of interpreting the Pauline words, "Woe is unto me, if I preach not the Gospel."

I believe that Paul was intensely and agonizingly anxious to preach the Gospel of Jesus Christ because of his years of wasted Gospel opportunities. He was as some of us are. He did not give his heart to God in his youth. For years he opposed the teachings of Jesus. He may have clapped his hands in joy when he heard of Christ's trial and crucifixion. After the crucifixion, he gave up some time to persecuting the followers of the lowly Nazarene. "Oh," I think I hear him say after his conversion, "if I can only live long enough to undo some of the awful results of those persecutions! Oh, if I can only live long enough to go into those cities where I have derided him! My Lord and my Christ, wilt thou not let me live long enough to testify for thee?" After years spent in stifling the Gospel invitation, when at last you come to kneel at the Cross, cannot you cry out as did Paul, "Lord, receive me, the chief of sinners. 'Woe! woe is unto me, if I preach not the Gospel of Jesus Christ.' "

First Letter from the Famine Fiel

By William T. Ellis, the "Christian Herald's" Correspondent

A Boatload of Flour Starting up the Grand Canal

Loading American Flour for Refugees

Refugees Clamoring for Food at a Relief Station

MILLIONS starving! The reader cannot imag it. Neither can I, though I write within earshot an encampment of thirty thousand refugees, ose thin, pitiful wail for help has been in my e all day—although even that has been less eloquent tha the gaunt and haggard appearance of pale, yellow face nd thin, trembling, outstretched hands.

Oh, those hands! I shudder as I see them, stretche put in vain, for one dare not give a dole of a penny, lest be literally mobbed by the shivering, famished creatures. ne missionary farther north narrowly escaped with his li ast week. He had one hundred work tickets to give out, a mob of more than a thousand men, in their frenzy a chance to labor for bread, overwhelmed him and tra led him into unconsciousness before he could be rescued. For a single almoner to try to fill even a few of these ha is impossible; only the united charity of men and w en throughout Christendom who love their brother me an avail in this awful crisis.

What I have seen to-day suggests a vision of a li of beseeching hands—all the sufferers of this bitter fa ne ranged in a row, miles and tens of miles and scores of les and hundreds of miles long. Such thin, trembling h ds many of them are. The old, old women, almost too f ple to stand, gazing at you hollow-eyed, while their hand re extended in mute appeal—to think that the mothers of en, and the mothers of mothers of men, should anywhere ne to this! Equally moving are the sick, stretched out o he bare ground, unable to rise, just feebly motioning fo he succor that you cannot give.

The Suffering Babies

And the babies! How the cry of the children must ne up before God! Wan little figures, some of them l ng skeletons, which mothers hold forth in tragic and ite appeal Usually the poor little creatures are held clo to the bare breasts of their mothers for the sake of a le warmth. I can understand now why a mother at An g threw her two children into the canal rather than see m slowly starve before her eyes. Yet mother-love is str g; its bands are not lightly broken by even such famine nd suffering as are to be witnessed here.

Little more than an hour ago I saw two women, pre u- ably a mother and a grandmother, wailing over the y coffin of a child that had been part of grim famine's d y- toll. The average rate of death from exposure and hu er is estimated at two hundred each day, yet the cit of Tsinkiangpu alone, on December 20, had that many de s.

It is all so horrible, so overpowering, so haunting so heartrending, that one cannot write of it in orderly fash n. It seems as if only the repeated cry of "Help! help! hel " can be fashioned for the ears of the prosperous Amer n people, to whom God has given a year of plenty, while re poor of China perish from want.

Out of the awful mass of suffering, a succession of i i- vidual pictures come trooping before my vision. T e was the man, too weak to stand erect, who bore on is back, as older brothers carry babies in China, his blind d mother, the mere skin-and-bone framework of a wo n. They wanted help, and pleaded for it in the thin whine of the utterly miserable—and I dared not give them so muc as a copper!

Despairing Mothers

Or that mother, hard-eyed and rigid, who stood again a wall, with her six children gathered about her tattered ski , staring out uncaring on a company of living refugees, W are a more melancholy sight than the thousands of anc t graves among which they are encamped. They had b n fed; one portion of thin, watery rice porridge for th n all, and now they must wait in the cold for another twe - four hours to pass before they can be fed again—and e n then some stronger ones may push them aside and steal th r turn at the meagre relief.

Strange incongruities flash into one's mind as he wa about among these thirty-thousand refugees. As I pas d this morning, an old, old woman, covered only by a few ra who sat on the cold bare ground, sharing her small bow f rice with a babe of twelve or eighteen months, evidently grandchild, who sat on her knees, I thought of some gra mothers whom I know in America—sweet-faced, comforta e and kindly, whose evening of life is made pleasant by love of children and grandchildren, and who know not word want. And I recalled some baby friend—sweet, ruc y little dears, wrapped in the finest linen, with wardrobes up which love has lavished its generosity, and whose food i matter of careful consultation with physicians and frien . Of course, I cannot imagine these delicately nurtured bab in dirty tatters and exposed to the cold of winter night a day, week after week; yet somehow, one picture sugge s

Cry of China's Stricken Millions

Scenes in the Relief Camps Described and Photographed

other. Just so, when a refugee mother accosted us this ning and asked us to accept her child as a gift, imagina- brought instantly to view the preciousness of the rican children I know.

Multitudes of Refugees

cidents could be piled upon incidents. Every one of e thirty thousand refugees incarnates a story—a story home abandoned; of toilsome journeys to this southern ict, in the hope of finding a pittance of food to allay that al gnawing of hunger; of the eager hunt for a sheltered . in a doorway; of being driven from spot to spot, until st a few feet of bare earth are secured out among the es with the other refugees—a space no bigger than a ese grave suffices for an entire family; of the daily and tly huddling together in one mass for the sake of an warmth; of the search for dry grass with which to e a tiny fire; of the morning struggle for a portion of government rice and of that indescribable, terrible, itive duel between life and starvation which the ese so dauntlessly endure.

all this, I write of the best, and not of the worst! is only the first outpost of the famine district. If the er finds Chinkiang on the map, by running his finger g the Yangtse River from Shanghai, he will see that nien, which is the centre of the famine district, is far to north. The famine region is called the "Kianpeh," or rth of the River," meaning the Yangtse River. This is on the south bank of the river, and outside of the ict. Crops here are flourishing. The provinces chiefly ted are Kiangsu and Anhui, with the fringes of Honan Shantung. The forty thousand square miles which com- the famine region (a district almost as large as the State ew York) lies about the old bed of the Yellow River.

parsely-settled America can scarcely understand or credit statement that of this one district alone, ten million per- are affected seriously by the famine. Three million , women and children—more persons than dwell in all reater New York—are in a state of actual destitution. illion and a quarter have fled to the walled cities, of h there are between twenty and thirty accessable, as gees, where their very numbers and desperation compel officials to make some scant provision for them.

Conditions at Chinkiang

t this writing I am in Chinkiang. But despite all the ors I have indicated, the lot of the refugees here is con- red the most favorable. The city itself numbers three dred thousand inhabitants. Fear, if no other consider- n, constrains them to stand in the way of total starva- for this mass. A little farther north, the city of Yang- has eighty thousand refugees, encamped in little mat , alongside of which an American dog kennel would be alatial habitation. Nanking has some forty thousand gees under the shadow of its walls. Tsinkiangpu, with than two hundred thousand residents, has an ominous mpment of nearly half a million desperate, famishing ple at its gates, ready at the first incitement to face a k, violent death, rather than this torturing, slow starva- , and so constituting an army ripe for loot and massacre. ry missionary in the famine district understands full that he is daily walking on a deadly mine.

ack in the country the unimaginable, indescribable worst ts. Sufferers, strong and resolute, may make their way h to the cities and compel food for themselves. But t of those who are too weak or timid to leave their es? Some of them are subsisting on roots and leaves and bark of trees, others are holding out to the end—and dying. Thousands must die before relief can reach n, no matter how quickly it comes, granting that relief does extend to their districts. Death is inevitable for y, especially the very old and the very young. No cen- can ever be made of the mortality of this famine. But is certain: unless the Christian public of America kly comes to the help of these needy, the deaths will manyfold what they otherwise would be. This is an ortunity to save life, and, since all relief is being dis- uted solely by missionaries, it is an opportunity to com- d to these people the Gospel of Him who embodies self in the person of each of earth's needy ones, ing, "I was an hungered, and ye gave me meat, I was sty, and ye gave me drink . . . . . naked, and ye hed me."

WILLIAM T. ELLIS.

Chinkiang, China, January, 8, 1907.

. . .

Condition of the Famine Camps

A letter from Shanghai says: "The conditions are almost eeable, if not unspeakable. I only saw a portion of the

Continued on page 190

Inside the Relief Yard, Chinkiang

Cooks in the Chinkiang Relief Station.

A Crowd of Newly Arrived Refugees at the Relief Station

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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WE would especially direct the attention of our readers to page 185 of this issue, which contains a request from the proprietor of this paper, which we are quite sure our subscribers will be glad to comply with. The larger our subscription list the better the paper we can produce, and thus, apart from any other consideration, our subscribers will serve their own best interests by making favorable response to Dr. Klopsch's request.

The "Larchmont" Horror

VERY sad is the story told on another page of the sinking of the *Larchmont* in Long Island Sound. How the accident could have occurred on a starlight night, when the lights of each vessel were visible to the men on the other, is a mystery, which perhaps the investigation that will follow, may solve. There is no mystery, however, in the other parts of the narrative. The characteristics of the tragedy are far too familiar to us. The steamer caved in before the blow of the schooner as if it was built of matchwood. It had no watertight bulkheads, though there was some talk of a law being enacted requiring that provision, which would have saved many lives. Then we read of the boats in which a few of the people got away from the sinking vessel being without oars and drifting helplessly on the waves. Surely, if there is any law that will take cognizance of such a state of affairs it should be invoked, especially before the season comes, when the Sound boats will be crowded with passengers.

Still more deplorable, though scarcely criminal, only disgraceful, are the stories in circulation of the desertion of the passengers by the Captain and many of the crew. The captain admits that the boat in which he escaped with seven of his men, was the first to leave the sinking vessel. We have heard of captains who remained until the last; but this one appears to have been of another order. The boat, too, in which he made his escape would have held some of the passengers, but he was so eager to get away that he did not wait for them and one lady says that when she attempted to get in she was roughly pushed aside. We turn away from the narrative with loathing. The very fact that so few of the passengers and so many of the crew were saved tells its own story.

For the dead and for the living who, maimed and frost-bitten, suffered such misery, we can but grieve. The suddenness of the calamity must have been terrible. In those awful moments, what opportunity was there for any soul to make its peace with God? How the disaster brought out character! The little band of Salvationists standing together singing their hymns as the vessel sank in the icy waters, while men around them were shrieking and cursing was an impressive spectacle, showing how souls supported by faith can meet death. That group is a picture that carries a sermon more eloquent than can ever be preached. The calm confidence of the soul that, on the verge of such a death, could sing, unmoved by fear or by the confusion around, teaches a lesson that cannot be forgotten. Well might those around say, "Let me die the death of the righteous and let my last end be like his."

The Sleeping Town

TOWNS and communities, like people, cannot remain stationary. They must either progress or decline. The question whether a town is a live one or not has nothing to do with the size of the place. There are towns that do not have their names in the average geography that have all the activity of a miniature New York City, and there are quite large cities that have apparently fallen to sleep. For the sleepy town many excuses are given. Among them, "factories have moved to other places," "the young men have gone to the great centres of trade." A sleepy, unprogressive place reacts, unfortunately, upon the people who live in it. They seem to be in what is known as "their waking moments," in other words, getting ready for another nap. Most of our sleepy towns are so, because one generation has made its money and retired from business, and they are willing to let the town sleep; it is more comfortable without the blowing of factory whistles or the backing of trains upon a siding. The younger generation in despair gets up and goes elsewhere.

Such conditions should be met by associations of people who are ambitious and awake, who should do their utmost to make their town an attractive place for men of business to establish their plants in, and where young men can find work and an outlet for their energy without going to some other town to help build it up with their young blood and fresh minds. The young men will not stay—it is unreasonable to expect them to—where there is no prospect for material or intellectual progress. Village improvement associations have been already formed in many places, and, although bearing various names, all have the one idea of making the home town a place to be proud of, a better place morally, spiritually, intellectually, and commercially than it has been. The reports of the success of some of these associations read like fairy stories, but have the added attraction of being true.

If a town shows signs of settling itself for a long nap, the neighbors should get together and form committees to carry out various lines of town improvement, all forming part of the great "committee of the whole," to awaken the place from its dream. Too much sleep is a dangerous thing for a community; the opportunity of becoming better and greater may pass while the blinds are drawn and the grass sprouts between the bricks of the pavement.

Comfort for the Weak

ONE well known in the world of literature tells how once she found a lamb lying bleating piteously by the dusty roadside, while the shepherd and the other sheep were already far ahead. The lady carried the lamb till she overtook the flock, and found the mother ewe, eager to receive it. But the shepherd drove back the lamb, and said, "It can't keep up and must be left behind."

There are many who cannot keep up on the rough journey and in the hard battle of life, and the world too often gives them no helping hand, but leaves them behind. If a man is too weak to struggle to the front, the world tramples him under foot, or throws him aside.

Not so does the Good Shepherd treat his sheep and his lambs. If one has wandered away, he seeks it. If one has fallen, he lifts it up. If one is weak and helpless, he carries it in his bosom. Is not this sweet comfort for any of us, whatever the sense of weakness and sin and failure? Trust the Good Shepherd. He will not leave you behind.

The Uses of Sorrow

OUR life is too great to have its plan completed and its mystery explained within the narrow limits of this world. We must survey the horizon of eternity if we would see the full unfolding of the economy under which we are placed and but a very small part of which falls under our inspection here; if we would see "the end of the Lord, that he is very pitiful"—the end of all the paths by which he is leading us and recognize that they are mercy and truth to them that fear him.

The more we are imprisoned by circumstances, the more we are limited by trouble, the better fitted are we to get such a view. It needs trouble in the soul to look beyond the things that are temporal to the things that are eternal, just as it needs the air to be saturated with latent vapor in order to bring distant objects in the landscape near and to make every hue and line distinct.

Travellers in Switzerland have observed that the Alps at Macon are as completely hidden behind a veil of perfectly clear open sky as behind a heavy cloud; but that before a change of weather Mont Blanc shows itself distinctly, with its well known snowy dome and dark *aiguilles*, clear cut against the sky a hundred miles away. So in the spiritual world, sorrow makes the atmosphere of the soul transparent and the things of eternity, often unseen when all is well, grow near and well defined and vivid, as if a panorama unrolled by angel hands before our mortal eyes.

Our Letter From China

IN this issue of THE CHRISTIAN HERALD we print the first news letter and photographs received direct from any special correspondent on the famine field, if we except the letters that have come to us from the good missionaries themselves. Mr. Ellis' letter is the first of a series. It tells its sorrowful story in a way to move all hearts to sympathy. It is a story that should be read in every church and Sunday School and Bible Class and home throughout the nation. It opens the way to a great work of Christ benevolence, which cannot fail to make as deep lasting an impression upon China as a similar work made upon India, where multitudes have been won o to Christianity by kindness in the time of trial suffering.

"The people of my country are dying," said Sir Ch tung Liang Cheng, the Chinese Minister at Washingt to a representative of this journal a few days ago. "Th are suffering indescribably in untold numbers in famine districts, and it shows the wonderful brotherh of mankind that, away over here in America, the gr American people should raise money for their relief. words can express our gratitude."

Thus in China, as in India and Japan, high and lo noble and peasant, are touched and impressed by t loving and helpful service that Christian hearts a hands so willingly render "In His name" to those w are in need. The present opportunity for seed-sowing one that will produce an abundant harvest. A gift China now may be the means, under blessing, of savi both soul and body.

Among the Workers

—EVANGELIST JORDON and Gospel Singer Mitchell are conducti phenomenally large services at Kokomo, Ind.

—EVANGELIST JOHN S. HAMILTON, of Cleveland, O., is now c ducting services to crowded audiences at Uniontown, Pa.

—EVANGELIST HENRY W. STOUGH, who has been known especia as the foe of racetrack gambling, is holding large meetings Worcester, Mass.

—THE CLERGYMEN of Paterson, N. J., have arranged a pl whereby each in turn acts as chaplain in making pastoral visits the general hospital.

—CINCINNATI PASTORS are indignant at the report that *Salon* the sacrilegious opera which was lately withdrawn in New Yo in deference to public opinion, is to be produced in that city, a are organizing to prevent it.

—THE PROJECTED SERIES of Gospel meetings in New York sho and factories began February 5. It was proposed to hold o hundred meetings in ten days under the auspices of the Feder tion of Churches. Inclement weather to some extent interfer with the programme.

—A UNION GOSPEL CAMPAIGN is now being carried on at Waupac Wis., under the direction of Charles N. Hunt, the lawyer evang list, of Minneapolis, Minn., assisted by Soloist Alexander B. Davi son. The churches uniting are the Baptist and Methodist ar excellent results are reported.

—WORCESTER, MASS., is to be the next scene of active Gosp labors by Rev. J. Wilbur Chapman and his corps of evangelist workers. At the great series of meetings recently held in Pa tucket, R. I., one thousand personal workers, trained and orga ized as a working committee, did most effective service.

—CROSSLEY AND HUNTER, the Canadian evangelists, have recenti closed a Union campaign in Calgary, Canada, in which about fi hundred professed conversion. The Sunday after the meetin closed one hundred and nine united with the Central Methodi Church. All the churches have reaped a rich harvest.

—HIS EXCELLENCY SIR CHENTUNG LIANG CHENG, Chinese Ministe at Washington, speaking with a representative of this journa said: "The Chinese people remember what THE CHRISTIAN HERAL did for our famine sufferers before, and they are deeply gratefu No words can express our appreciation of Dr. Klopsch's unrivalle philanthropy, and through him I would express my gratitude t the American people for their great generosity.

Contents of this Number

Wednesday, Feb. 27, 1907

	PAGE
Starving Chinese Arriving at a Relief Station	Cover
Our Mail-Bag	174
Where Washington Worshiped (Illustrated)	174
Pioneering Among Cannibals (Illustrated)	175, 184
The Absorbing Passion. Sermon by Rev. Frank DeWitt Talmage, D.D.	176–177
The Wreck of the *Larchmont* (Illustrated)	177
First Letter and Photographs from the Famine Field (Illustrated)	179, 180–190
OUR EDITORIAL FORUM: The *Larchmont* Horror—The Sleeping Town—China—The Uses of Sorrow—Comfort for the Weak—Among the Workers.	180
THE BIBLE AND NEWSPAPER: Scene of Martyrdom (Illustrated)—Royal Thanks—Nations Forbidden to Fight—Great Sun Spot—Starved in a Freight Car	181
The Foreign Diplomats in Washington (Portraits)	182, 183, 192
An Artist-Pastor and His Work (Illustrated)	184
Of Such is the Kingdom (Illustrated). Story by Rev. Chas. M. Sheldon	187, 191
The Greatness of Gentleness. Sunday School Lesson (Illustrated)	188, 189
Life Through Christ. Epworth League Topic	191
Lessons of Abraham's Life. Christian Endeavor Topic	193
Peace I Leave With You. Music	194

THE BIBLE and the NEWSPAPER

Scene of Martyrdom

WHEN Lincoln dedicated the cemetery at Gettysburg, he said that the real dedication had taken place when men died there. So it is with the vast ruin in Rome that is known as the Coliseum. It was the scene of the martyrdom of Christians in such vast numbers that it needed none of the crosses and oratories that Pope Benedict XIV. caused to be erected there to make its soil sacred in the eyes of Christendom. None can go there without a solemn sense of the cruelties there perpetrated and the sublime heroism that preferred death to the desertion of Christ. The illustration on this page shows how modern visitors testify their reverence. It was drawn by the famous artist, G. Amato, of the *Illustrated London News*, and was published in that journal. It shows how people of all classes, Roman Catholic priests, laymen and women, are thrilled as they look upon the actual stones which the brave Christians must have gazed upon in their last moments. Recent excavations in this vast theatre, which had seats for 87,000 persons and standing places for 15,000 more, have revealed the chambers in which the lions and other fierce beasts were kept. The route can be traced by which they entered the arena and the place whence the Christians, men and women, were thrown to them to be torn to pieces and devoured before the huge crowd of Rome's citizens, who gloated over the spectacle. It was their method of celebrating the public holidays, and was the natural culmination of the early spectacles when fights between pairs of gladiators sufficed to entertain the spectators. These grew tame and were followed by huge massacres, in which hundreds of victims were slaughtered at a single show. The people were eager to witness the spectacle and the emperors won popularity by pandering to the popular taste. In the Neronian persecution the Christians were clad in the skins of wild beasts and torn to pieces by devouring dogs. Another device was to cover them with pitch and elevate them on poles in Nero's garden, where they were consumed as torches. In the next persecution, under Domitian, forty thousand Christians are believed to have perished in various ways. Under Trajan, under Decius, under Valerian and under Diocletian, the horror continued, and throughout the shows in the Coliseum were kept up and the Christians were flung to the lions on the national holiday. The building in which the heroic martyrs laid down their lives is now a vast ruin. The silent lesson breathed from its stones is, as Lincoln said of Gettysburg, a lesson of dedication. It would be a shame to us if we were disloyal to the cause to which men and women were faithful when the price of fidelity was death.

The Place in the Coliseum in Rome Whence Christians were Thrown to the Lions

For thy sake we are killed all the day long; we are accounted as sheep for the slaughter (Rom., 8: 36).

Royal Thanks

The friendly service Admiral Davis, of our Navy, rendered recently in the emergency in Jamaica, which evoked the ungentlemanly criticism of Governor Swettenham, has been acknowledged in a very different spirit by King Edward. In his speech at the opening of Parliament on February 12, the King said: "The disaster called forth many proofs of practical good will from all parts of my empire, and I recognize with sincere gratitude the sympathy shown by the people of the United States and the assistance promptly offered by their naval authorities." As he uttered these words he turned in the direction of the Diplomatic Corps and bowed to the American Ambassador, Whitelaw Reid. We can afford to overlook the rudeness of a minor official when the head of the British Empire renders acknowledgment and tenders his thanks so cordially and gracefully. It is so that the Christian is consoled when he is misunderstood and misrepresented on earth. He can bear contumely and abuse when he knows that his cause is in the hands of Him who seeth all things and judges righteously.

Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give everyone according to his ways, and according to the fruit of his doings (Jer. 32: 19).

Nations Forbidden to Fight

For probably the first time in history, two quarreling nations have been peremptorily forbidden by five neighboring nations to resort to arms. Heretofore other nations have courteously intervened when two governments prepared for war and have offered their good offices in the interests of peace, but now intervention has assumed a more authoritative form. A statement issued on February 12 from the State Department at Washington, D. C., says that at a conference held the day before between Assistant Secretary Bacon and the Mexican Ambassador, it had been decided that Mexico and the United States would unite with Salvador, Costa Rica and Guatemala in making identical representations to Honduras and Nicaragua to the effect that they would be expected to settle their differences without resort to war, and that the arbitration court which was recently terminated at San Salvador must be reconvened in order that the issues between the two countries may be peacefully settled. This is a mandate that the two nations dare not disregard, and it is, therefore, a step in the direction of universal peace. There might be a case in which two belligerents might be too powerful to be so controlled, but there will be a time when the moral and spiritual force emanating from Him who will reign in Jerusalem will be recognized as final and authoritative.

Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge among the nations, and shall rebuke many people: and nation shall not lift up sword against nation (Isa. 2: 3, 4).

The Great Sun Spot

One of the largest spots ever seen on the face of the sun was observed by Professor Brashear, of the Allegheny Observatory, on February 13. Its approximate length, he says, was 118,000 miles and its width 50,000 miles, thus covering an area of five thousand million miles, or about sixteen times the size of the earth. It was remarkably active and exceedingly beautiful and was passing slowly toward the central meridian. It is seldom that a spot is seen of larger dimensions than half a million miles. The cause and nature of these spots have not yet been determined, but the leading astronomers are inclined to believe that they are breaks in the luminous atmosphere, due to eruptions on the surface of the sun, or to terrific cyclones sweeping across it. The ordinary spots with which we are familiar appear at intervals of about eleven years. This spot, however, is not one of the series, but is a stranger newly developed. It has been remarked that the appearance of these sun spots is usually accompanied by electrical disturbances on our earth, but whether these disturbances are caused by the spots, or are simply coincidences, has not yet been ascertained. It is clear, however, that vast changes are taking place in the condition of the centre of our system, and no one knows what they may portend to us; but whatever comes we know that the Christian has a sure and eternal refuge.

The heavens are the work of thine hands: they shall perish; but thou remainest: they all shall wax old as doth a garment; but thou art the same and thy years shall not fail (Heb. 1: 10-12).

Starved in a Freight Car

Two railroad employees at Paterson, N. J., had a ghastly surprise a few days ago when they broke the seals on a freight car that had come in from North Carolina. Lying close to the doors was the emaciated body of a man, who had evidently been accidentally imprisoned in the car and had died of starvation. His face showed that he had died in agony, and bruises on his hands indicated that he had made fruitless efforts to effect his release or make it known that he was imprisoned in the car. There was nothing found on the body that would reveal his identity, or whence he came. The car had been two weeks *en route* from North Carolina. It is supposed he had crawled into the car where it was loaded and went to sleep and the door had been shut and sealed by railroad employees. The snowstorm delayed the delivery of the car and, besides the lack of food and water, the unknown must have suffered severely from the intense cold. Doubtless the man thought the car would stand still long enough for him to have his nap and had no idea that it would carry him away on so long a journey. People often make a similar mistake about their lives, forgetting that life is fleeting and nothing in this world is stable or permanent.

We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding (Chron. 29: 15).

Saved from Living Burial

A singular accident befell a coal dealer in Brooklyn, N. Y., last week. A consignment of two hundred tons of pea-coal had arrived for him, and had been transferred from the barges to the "pocket" in his yard on the wharf. He climbed the wall back of the pocket to inspect it. Some sound attracted his attention, and in turning to investigate it his foot slipped and he fell into the big bin. He sank to his knees and instantly realized his danger. He tried to throw himself flat on the coal, but the more he struggled the deeper he sank. He shouted for help, and several of his employees rushed to the scene. Happily, one of the men thought of opening the chute which permitted the coal to run out to the loading platform below. When about half the coal had run out, his form was seen jammed against the chute, and ropes were thrown to him, by which he was drawn out. The surgeons at the hospital said that if he had been under the coal two minutes longer nothing could have saved his life. He is not the first man whose possessions have been so great as to put him in peril.

They that will be rich fall into temptation and a snare, and into many foolish and heartful lusts, which drown men in destruction (I. Timothy, 6: 9).

LEADERS OF THE DIPLOMATIC CORPS

Foreign Diplomats at Washington

MODERN diplomacy is not all made up of secret state papers or mysterious conferences with foreign offices. Dignified ambassadors and wise-looking secretaries, hurrying to the Department of State with great black portfolios under their arms to consult with Mr. Secretary Root and Mr. Assistant Secretary Bacon, are not the only nor the most important part of a diplomatist's duty at our National Capital. In recent years, at least, it has been found by the governments over the seas that it is quite as necessary, in selecting a man for the Washington mission, to secure a plenipotentiary who understands the social amenities of life, as one who can conduct purely business affairs of state. They have learned that there are vast possibilities in what might be termed personal diplomacy. They therefore select men who not only are themselves capable, but whose families also are capable of making a social success.

One need only to glance at the present members of the Diplomatic Corps at Washington to realize the truth of this statement. In the ambassadorial ranks there is no one who stands higher with President Roosevelt, our State Department, and officialdom generally than the Ambassador from Germany, the cultured and genial Freiherr Speck von Sternberg. As a diplomatist he stands without a peer in the corps; but, in addition to this, he and his charming wife—an American girl—have made the Embassy one of the most popular in the city. Senatorial, residential, as well as diplomatic circles have been made welcome there, and there is not the slightest doubt that this has contributed immeasurably to the good feeling existing between the United States and Speck von Sternberg's "Fatherland." It is the same with the

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1. Baron von Sternberg, German Ambassador; 2. Mr. Hange, Norwegian Minister; 3. Baron Rosen, Russian Ambassador; 4. Gen. Morteza Khan, Persian Minister; 5. Hon. James Bryce, British Ambassador; 6. M. Jusserand, French Ambassador; 7. Baron Mayer des Planches, Italian Ambassador; 8. Baron Hengelmuller, Austro-Hungarian Ambassador; 9. Baron Moncheur, Belgian Minister; 10. Viscount Aoki, Japanese Ambassador; 11. Sir Chentung Liang-Ching, Chinese Minister; 12. Mr. Choo, Korean Minister (lately retired from Diplomatic Corps).

RILLIANT LIFE AT THE EMBASSIES

French and other embassies. Under the late Lord Pauncefote, the British embassy was the centre of social life at the Capital, and that it will resume its old sway under Ambassador Bryce there is little doubt.

Just at this time, that most interesting of all bodies, the Corps Diplomatique, is represented by nine embassies and twenty-nine legations at Washington. The countries sending plenipotentiaries of ambassadorial rank are, in their official precedence, Italy, Austria-Hungary, France, Germany, Brazil, Russia, Japan, Mexico and Great Britain. The South American country of Chile wants very much to raise the standard of its post at Washington to an embassy, and return the scholarly Gana, the present Chilian ambassador at London, to the United States; but there is intense opposition by the larger Powers to any of the smaller nations, particularly the South American Republics, being admitted to the highest plenipotentiary rank, and this opposition will probably be the death-knell to Chile's ambition in this direction.

The Italian Ambassador, Baron des Planches, is the Dean of the Corps—that is, he has been stationed longer in Washington than any of his conferees. The Baron and his accomplished wife have done more to raise the social prestige of Italy at Washington than any of his predecessors. Through his influence, his home government purchased legation property—the magnificent Hearst mansion on New Hampshire Avenue—and they have thrown it open to the social world with a most generous hospitality.

The Baroness' health failed last spring, and she has been in her native land ever since, much to the regret of the many friends she has made here. Her absence has caused the persistent rumor that

(Continued on page 192)

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1. Mme. Hange, wife of Norwegian Minister; 2. Mme. Nabuco, wife of Brazilian Ambassador; 3. Mme. de Cortez, wife of Colombian Minister; 4. Mme. Porteta, wife of Argentine Minister; 5. Mrs. Bryce, wife of British Minister; 6. Mme. Jusserand, wife of French Minister; 7. Viscountess Aoki, wife of Japanese Minister; 8. Baroness von Sternberg, wife of German Ambassador; 9. Mme. Amaral, wife of Secretary of Brazilian Embassy; 10. Baroness Rosen, wife of Russian Ambassador; 11. Mme. Quesada, wife of Cuban Minister; 12. Baroness Hengelmuller, wife of Austro-Hungarian Ambassador; 13. Baroness Moncheur, wife of Belgian Minister.

AN "ARTIST-PASTOR" AND HIS WORK

By Susan Hunter Walker

TO be an artist and a minister, and to possess brain and eye and hand strong and virile enough to produce, at fourscore years and four, a fine work in symbolic art, is the gift of the Reverend Johannes Adam Oertel, D.D., a Protestant Episcopal pastor of Vienna, Va.

Johannes A. Oertel

The latest productions of this "artist-priest" are the altar, reredos and credence table which have lately been placed in Emmanuel Church, Belair, Maryland. The work is a combination of elaborate carving of figures and symbols in quartered oak, representations of the four evangelists, done in oil on canvas, adoring cherubim in monotone, and illuminated texts and symbols. In its general scheme, this follows the larger work of the same character executed by this artist for the Church of the Incarnation, Washington. The latter stands high as an example of American art.

To immediately identify the "artist-priest," one has but to recall his best-known work, "The Rock of Ages." Johannes A. Oertel can never be forgotten so long as this picture, familiar to every eye, lives (it was reproduced in THE CHRISTIAN HERALD several years ago). Tastes and styles in symbolic art change with the years, and "The Rock of Ages" may not now appeal to the collector of modern art, but it has fulfilled its purpose more adequately than any other American religious painting. It is still a potent missionary, bearing its message of salvation to every corner of the civilized world.

It was when this country was in the throes of turmoil resulting from the Civil War, that this canvas was painted in the artist's quiet studio at Westerly, Rhode Island. The original painting was a small affair, three by four feet in size. It was the artist's conception of Faith, and was intended to be the first of a series representing Faith, Hope and Charity. His idea was to give to the world those truths so plainly depicted that all who ran might read. In his design of Faith the world was a great sea, sometimes calm, sometimes turbulent; but the final doom of all launched upon it was destruction unless they found the Rock of Ages—the Cross of Christ.

"Christ Going up to Jerusalem," by Oertel

The original canvas was sold for a thousand dollars to Augustus Storrs, of Brooklyn. Before it went to its purchaser, it was put on exhibition in a New York gal y. "The Rock of Ages" was the pinnacle of the artist's progress It brought him fame to crown his years of effort. He gave up fo e time his studio work and, gratifying an old desire, entered the n s try of the Episcopal Church. From then until now he has filled missio y posts, taught in art schools and colleges, painted at intervals and no n the evening of his life, he is passing his days in a suburban village ot far removed from the national capital.

His modest frame studio here is filled with canvasses; walls are cov d and pictures are strewn about the big room in artistic confusion. e is a late picture, "Christ Going up to Jerusalem," there a cop f "The Final Harvest," and a large photographic reproduction of e original "Rock of Ages" hangs upon the wall and, most beautifu f all, on the easel rests "The Walk to Gethsemane." This painting a moonlight scene and represents our Lord and his disciples on their sad walk together. The delicate tones and shadows in this picture e exquisite and harmonize feelingly with the spirit of the subject. s is considered the masterpiece among the later works of the a artist.

"The Walk to Gethsemane," by Oertel

. . .

Johannes Adam Oertel was born in 1823 and passed his boyhoo the town of Nuremberg, Bavaria. The famous frescos by Peter Visc probably gave him his first lesson in mural decoration. He c to America in his early manhood, filled with ideals he had gained f his study of the German masters and their impress has never left him.

PIONEERING AMONG CANNIBALS

Continued from page 17

the removal or death of the missionaries, while Ian, a great inland chief, spoke fiercely in their behalf. Ian led Dr. Paton to the conference and showed him his own armed followers, with these words:

"Missi, these are my men and your friends. We are met to defend you and the worship." Then he motioned to those drawn up on the opposite side. "These are your enemies and ours. The enemies of the worship, and the disturbers of the peace on Tanna. Missi say the word and the muskets of my men will sweep all opposition away, and the worship will spread and we will all be strong for it on Tanna. We will not shoot without your leave, but if you refuse they will kill you and persecute us and our children and banish Jehovah's worship from our land."

The opposing chiefs and their followers were trembling with fear and if Dr. Paton had consented, or had Ian lost his self-control, it is probable that the enemy would have been literally swept away from the path of progress in Tanna. Dr. Paton, however, was yet in great hopes that the natives who had opposed him would yet yield to his teachings and frowned sternly on any proposition to have them killed, even though their hands had been drenched with the blood of a hundred innocent victims. He stepped into the circle and facing the the opposing chiefs, told them he was there to help them and that he loved them all. He said he was not afraid to die, but that his God in his own time would punish them. The enemy gave a peace offering to save their skins from Ian and seemed to be satisfied to let the matter drop, but they were only planning fresh treachery. It was soon announced that that chief Ian was to be attacked through sorcery, something that the untutored savages feared more than battle. Ian did became ill; he was probably poisoned. Dr. Paton, summoned in haste, came to attend him. The people were enraged at Dr. Paton's refusal to allow their enemies to be killed and felt if they had carried out their plan Ian would yet be well. Dr. Paton knew that he was being trapped.

The natives stood in whispering groups as he passed by and soon withdrew from the village, an ominous sign. He found Ian stretched in his hut and apparently at the point of death. "Come," said the chief feebly.

Dr. Paton Expected Death Instantly

"Come near me and sit by my bedside to talk with Missi." Dr. Paton sat down by him and began to t with him. Suddenly the chief reached into the tha and drew out a butcher knife and pointed it at missionary's heart. Dr. Paton did not move a musc but looked the savage steadily in the eye. Then savage threw the knife back into the thatch and cri to the missionary to go at once. Dr. Paton return through the deserted village, watching for an ambush every step, but not a soul was seen; they had all go so that after the murder no one would be able to gi any information to the officers when the warships can The chief, they knew, would be dead.

A wonderful change took place in the character the natives after their conversion. Their devotion the missionaries was as marked as their hatred for the had been before they became Christians. In ma cases they became active missionaries themselves a went to tell, in their own simple way, the lessons their new-found religion.

Once the missionary fell ill of the swamp fever an he thought that his end was near. His faithful nativ Abraham, and his wife assisted him, as he almost crawle toward the top of a high hill. Some distance from th top the missionary fainted and the two natives carrie him to the top and laid him on a bed of cocoanut leave and built a roof of leaves above his head. Day afte day they fed him and watched over him with the mos tender solicitude. The Tannese natives thought th white man was dead and did not hunt for him Strength at last returned and he decided to build mission house on the spot of his recovery.

We Invite Your Hearty Co-operation

YOUR EASTER GIFT TO US

VERY important changes in the rulings and regulations governing the second-class mail privilege take place on March 4th. It has been decided to rigidly enforce the order excluding from second-class mail privileges all publications which contain blank forms intended to be cut out for whatever purpose. This issue, dated February 27th, is the last in which may be employed to carry to our readers such convenient solicitation of correspondence, and we take advantage of this final opportunity to ask their hearty co-operation in making the Great Campaign for 500,000 additions to our Subscription List, in which we are about to engage, a triumphant success. **This will be your Easter Gift to us.**

Final Opportunity

To carry on our extensive propaganda we shall require a million names, and we appeal to our readers to mail us that number on or before Monday, **March 18th.** If every subscriber to **The Christian Herald** were to undertake to fill out the List for twenty-five names, printed for their convenience on the next page, we would receive over six million names. Of course, there are many who, owing to feeble health and other unfavorable conditions, cannot respond to the promptings of their generous hearts and therefore we cannot reasonably expect so large a number. We have in former instances succeeded, again and again, in getting a million, and we feel confident that most of our readers will gladly embrace this final opportunity and send us a list of representative men and women whose company they would be glad to enjoy on the Subscription List of **The Christian Herald.**

Select the Names

Of course there is no difference between name people and others, therefore remember, please, that we ask for names of **adult** people, **Protestant** people, **church-going** people, and no two of them living in the **same house.** Do you know twenty-five such people? Just stop to think, and if you do know that many, please fill out the Blank supplied and send it to us as promptly as possible.

OUR EASTER GIFT TO YOU

YOU will remember the fine picture of "Washington's Entry into New York," which we published in our last week's issue. Every person sending a list of 25 names and 10 cents for packing and mailing, will receive that picture, superbly printed on very heavy extra-coated stock, delivered free from blemish or crease of any kind, and ready for framing, as an evidence of our practical appreciation of their kind co-operation. The pictures which we will send out under this offer are far better in execution than those that appeared in **The Christian Herald,** and even better than those which we advertised for sale as **"specially good productions,"** being printed with extra care, on high-grade paper, and packed so as to guarantee absolutely undamaged delivery. Remember, there are eleven colors in the picture and the paper is large enough to afford the luxury of wide margins. These pictures are sold in New York at $1.25 each. **This will be our Easter Gift to you.** You may, of course, send in your List **without taking advantage of this offer.**

WASHINGTON'S TRIUMPHAL ENTRY INTO NEW YORK, NOVEMBER 25, 1783

This Superb Patriotic Picture, Greatly Enlarged, Exquisitely Printed in Eleven Colors, on high-grade Coated Paper, and Measuring 18 x 24 Inches, is the One Mentioned in the Article on this Page

Some years ago we addressed a similar request to our readers, and in response received Two Million Four Hundred Thousand Names. While we are only expecting One Million now, we would not be surprised to get double that number.

Last Mailing Date

These Lists must reach **The Christian Herald** Office as close to **March 18,** as the mails can carry them, and no lists should be mailed later than that day. As this is the last time we can appeal to our readers to co-operate with us on this line, we are confident that **one and all** will favor us with a complete and specially selected List. Address the List as soon as completed to

A Personal Appeal from Dr. Klopsch

Kindly permit me to ask as a special and personal favor that you send us a list of twenty-five names. It means but little to you in the way of effort, but it means very much to me. You know something of the work in which I am engaged and I know that you feel a personal interest in it and would like to see it succeed on a much larger scale than ever before. If so, please be good enough to give your wish practical expression in the shape of a list of twenty-five people whom you believe sympathetically inclined and thus likely to appreciate a beautifully illustrated circular setting forth the mission of THE CHRISTIAN HERALD as the King's messenger of good tidings. I shall ever feel personally grateful to you for your kind co-operation.

P.S. Under the new Postal Regulation this will be your last opportunity.

Yours Truly
Klopsch

CHRISTIAN HERALD LIST DEPARTMENT

Nos. 96 to 130 Bible House, New York City

BE SURE not to enclose any other communication, as these letters are not handled in the business office of THE CHRISTIAN HERALD. ☞ Duplicate Blanks may be had FREE on application

☛ LISTS SHOULD BE SENT IN ONLY BY OUR SUBSCRIBERS. NO OTHERS WILL BE ACCEPTED ☚

To The Christian Herald,

BIBLE HOUSE, NEW YORK CITY

Write Very Distinctly
Use Black Ink if Conveni
Mail On or Before March 18, 1

Herewith find names of.....adult **Protestant** Church Members, **No Two of which Live in** he **Same House,** and **all** of which are Permanent Residents here. I am a Christian Herald Subscriber.

	TITLE—Mr. Mrs. or Miss, Dr. or Rev.	Full Name	Street Address	Post-Office	County	State	Denomina n
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State clearly the **DENOMINATION** of the Church which Each One Attends. Use **B** for Baptist, **C** for Con gregationalist, **D** for Disciple, **E** for Episcopalian, **L** fo Lutheran, **M** for Methodist, **P** for Presbyterian, etc., etc

FOR THE GREAT PICTURE, "WASHINGTON'S TRIUMPHAL ENTRY INTO NEW YORK," IN 11 COLORS, SIGN YOUR NAME TO THIS LIST AND ENCLOSE A DIME, OR TEN CENTS IN STAMPS, FOR PACKING AND POSTAGE

☛ **If possible, arrange Names in ALPHABETICAL ORDER** ☚

This list is sent in by .....

Give Full Name and Post Office Address.

"OF SUCH IS THE KINGDOM"

By REV. CHARLES M. SHELDON, Author of "In His Steps"

SCENE I.

Rosy Calvaire—*Continued*

ROSY CALVAIRE pauses a moment, even in her heart fear for baby Angelo, fascinated by the burst of warm light that pours out on the walk and the superior beings that de- the stone steps to their carriages or automobiles standing in a long row the curbstone. This downtown ch, close by the factory, has done some things for men and women in the ness district; but the children—oh ey are such small children—so small at the eyes of Grab & Grind are, so the only eyes that have seen them, e the church was busy with its ritual, its glory to God, sung by a $5,000 r in a $5,000,000 temple.

e minister goes back into his cozy by the side of the chancel, where the robe is hung up and, before going out s carriage waiting for him by the side , he exchanges a word with his organ- s he comes down from the loft.

The 'In excelsis' was splendidly ren- d to-night. Your 'Magnificat' by mant was specially strong."

Thank you, Doctor. I appreciate your l. I hope the session will not fail to about Madam La Foy's increase in ry. She has been offered $1,000 more t. Mark's. It would be a pity to lose solo singing."

O, I'll see to that," the minister says, lessly, as he puts on his overcoat. ab & Grind will contribute $500 . They are specially enthusiastic Madam La Foy's singing."

It would not do to let St. Mark's get start of us," says the organist.

No, indeed." The Doctor opens the door. "Whew! a cold, raw night. ks as if we would have a stormy sea- . Yes. What is it Richards?" he says, ctionately, to a young man who comes ning up the side doorsteps.

I beg pardon, Doctor, but I wanted to see the design of the box covers I e made for our candy boxes this year. committee has its arrangements pretty l made for the Sunday School enter- ment, and I thought—"

Yes, yes, Richards. Come back in e a minute. It's bitter cold."

The minister and his young parishioner back into the warm room near the ncel, and the young man eagerly, and h a show of professional pride, displays heet of paper to the minister, covered h the cradle and baby, the same design sy has been folding on the boxes all the ernoon.

Fine! Couldn't be better. It's artistic. u're improving every year, Richard. proud of you."

The young artist glows with pleasure der the warm words of praise from his stor.

"I thought you would like it. The com- ttee has ordered 500 for the Sunday hool. We want the children at the ssion to have a good time."

"That's right, Richards. We must see at the children have a good time." He ens the door again and goes down to carriage.

"Good night, Richards, and a Merry ristmas to you!"

"Same to you, Doctor," says the young man, as he respectfully holds the Doctor's carriage door open for him, and then turns with a satisfied smile down the sidewalk, humming Emily Ellicott's hymn:

Thou did'st leave thy throne
And thy kingly crown,
When thou cam'st to earth for me;
But in Bethlehem's home
Was there found no room
For thy holy nativity:
O come to my heart, Lord Jesus,
There is room in my heart for thee.

Rosy runs along because she is so cold. She is tired to death and hungry, only not so hungry as a few hours ago; her body is faint even at the thought of food, and the hate she has felt all day for the foreman is gone because her love for baby Angelo has all the room there is in her soul. She runs several blocks, cuts through dark alleys, where she would sob for fear if baby Angelo did not help her, and at last reaches a pair of dirty outside stairs by the side of a tenement house. She stumbles up these stairs, falls against the rickety door at the head of them and enters, shutting the door quickly behind her. There is a dirty piece of candle on the shelf near an old bed, on which her mother is lying, and by the side of the bed a box, in which baby Angelo is lying.

Rosy goes at once up to her mother.

"Mamma, I came as soon as I could. Mort, the foreman, locked us in. How is Angelo?"

"He seems quieter now. A district caller from St. Mary's has been here. Left some coal and other things. Poor dear, how tired you must be!" Mrs. Calvaire speaks faintly.

Rosy opens the little stove and puts in more coal. Then she goes to the table and for a moment looks at the paper bags there. Then she takes down the bit of candle and stoops over baby Angelo's box.

"Mamma!" she says, "Angelo is so cold. His face is so cold."

"The visitor left some blankets over there."

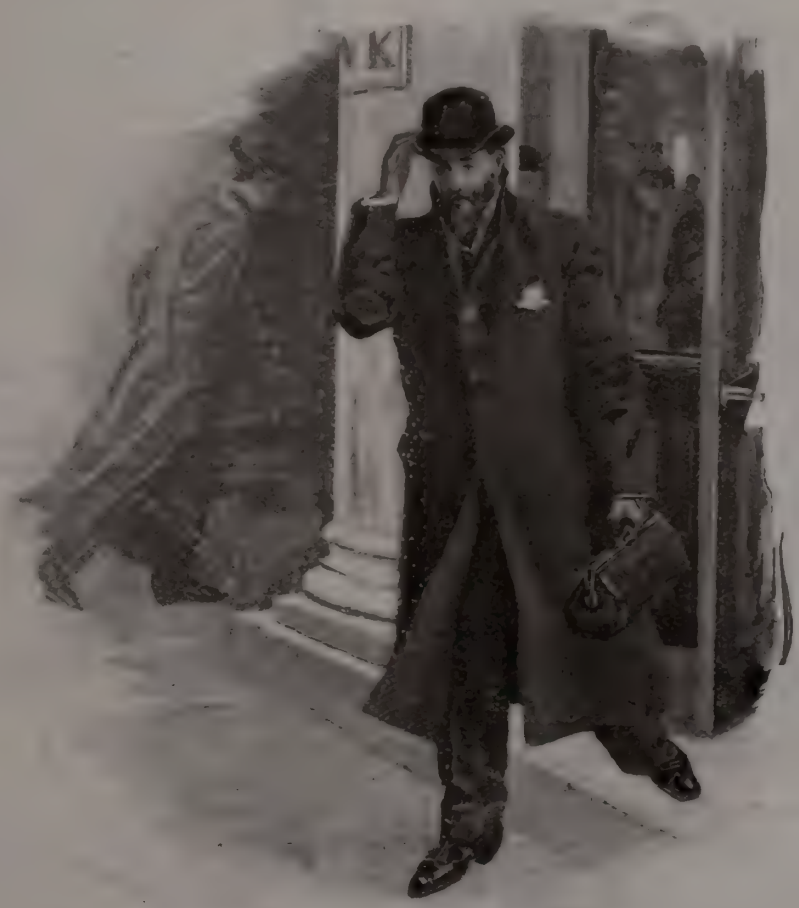
Mrs. Calvaire tries to rise, as she points to a corner.

"But his face is so cold, mamma, and so white!" Rosy grows more and more terrified. Splashes of melted tallow fall over her trembling fingers as the candle tilts in her hands.

Mrs. Calvaire reaches her hand over the side of the bed and lays it on the baby's cheek. A moment, and then, with a scream of terror, she flings herself out of bed, kneeling by the side of the box.

"O, he's dead! dead! Rosy! Call the doctor! Call Mrs. Millard. My baby!"

Rosy hears, but her heart stands still. Then she throws herself down by the side of her mother. All the pent-up grief of her little soul bursts over that poor piece of cold clay that she has carried so often hugged up to her staggering body, until she feels not like a sister but a mother to it. She does not scream. She cries; great bursts of weeping that drain her again of tears as in the afternoon, only now, instead of falling on a picture of a baby in a cradle, they fall in hot splashes down on the cold, dead face of baby Angelo; and God sees these tears also, and God notes them in his book of remembrance, and in the movement of his great purposes for the redemption of the world, every one of those tears is like an ocean-flood of protest against child-labor in this country, which shall rise up and sweep over Grab & Grind, and sweep out of our commercial selfishness forever one of the greatest and most inexcusable wrongs of which a civilized nation was ever guilty.



"Dr. Wentworth fought his way out of the store"

SCENE II.

The Doctor

DR. JAMES WENTWORTH is in a hurry. Doctors are often in a hurry. Generally it is on other people's account. Sometimes it is on their own. The doctor has spent a trying afternoon in his office and now, at half-past five, he breathes a great sigh of relief as he comes down out of the great skyscraper and joins the immense crowd on the sidewalk. It is sharp and frosty, and a sputter of snow is in the air. The stores are gorgeously trimmed with holly and evergreen, and jammed with Christmas shoppers.

In front of Grab & Grind's great emporium Dr. Wentworth pauses, as hundreds have done all day, attracted by the huge pyramids of candy boxes and the advertisement of the candy bargain sale

He looks a moment and then shrugs his shoulders.

"Might as well get something for the children now," he says, and plunges into one of the doorways of the store.

Inside the building is a mob of holiday shoppers. The aisles are jammed with a crowd of tired men and women, and the girls behind Grab & Grind's counter are rushing holiday bargains at the highest commercial speed. Dr Wentworth finally succeeds in getting up to the candy-box counter.

"Give me two of those," he says to the girl, pointing to a pyramid of boxes covered with the picture of the baby in the cradle and the words "Merry Christmas" underneath.

The girl pulls two boxes off the pile, makes out her check, shoves the whole over to the bundle girl, who is snowed under with previous bundles. The doctor waits because he has to. The fetid air in the store chokes him. The mad throng of Christmas shoppers bumps up against him, at times almost forcing him away from his place at the counter. Men reach over his shoulders after bundles and knock his hat off. Women look at him indignantly for standing in the way. But after an interval of less than half an hour the doctor secures his candy boxes, fights his way out of the store, makes a dash for a Park Avenue car, hangs on to a strap with dozens of other men like him carrying bundles, fights his way out of the car at One-hundred-and-thirty-second Street and, with another sigh of relief, lets himself into his cozy flat, where he first conceals the candy boxes on the hat-tree shelf under his overcoat, and then with a smile greets his pretty wife and a little girl, who runs out of the hallroom to see him.

Ruth, nine years old, rosy and happy,

Continued on page 191

GREATNESS OF GENTLENESS

International Sunday School Lesson for March 10
By Dr. and Mrs. Wilbur F. Crafts

ABRAHAM and Jacob lived "the strenuous life" in a wide range of travel. Isaac's "simple life" was spent in a radius of forty miles, bounded by Hebron, Gerar, and Beer-Lahai-Roi. A quiet, average, everyday life was his, whose simple duties he glorified by daily faithfulness, illustrating the saying, "Little things are little things, but to do little things faithfully is a great thing" (Gen. 26: 13). We are liable to hold before children too much a stimulus to imitate men of exceptional greatness. This lesson shows what beauty and glory a true gentleman may put into the commonplace life which must come to most of us.

Isaac On the Altar

It will be easy to remember that Isaac was born as long before Christ as the eleven-year-olds in our homes and Sunday Schools after Christ. His home was Beersheba, the southernmost town in Palestine. Let us recall all we have previously learned of Isaac as the child of promise, especially his gentle submission at twenty-five years of age, when his father Abraham, with bleeding heart, told him on Mount Moriah that God had commanded that he should be offered as a sacrifice. A modern illustration of a like trustful submission is the case of a child who was out driving with his parents, when one of them spoke of continuing the drive through the cemetery. "Oh, don't," said the child, with strange fear. Unable to understand his feeling, his parents drove on. He pleaded once more, "Don't, don't take me there." On they went, and he soon stilled his protests. When at length they came out of the cemetery he exclaimed in glad surprise, "What! Are you going to take me back again? I thought when they took children to the cemetery, they left them there in the ground." He supposed he was being carried to burial, but in loving submission to his parents he had brought himself to trust and obey. And trust was right at least, and brought him out safe at last.

Isaac's name meant laughter, and his gentleness and obedience even as a boy verified the prophecy in his name, that he would bring joy to his home. Is it laughter and joy or tears and sorrow we are bringing to our parents?

After the scene on Mount Moriah, the next impressive event in Isaac's life was the death of Sarah, his mother, when he was thirty-six years of age. Then comes the beautiful story of his marriage to Rebekah. It is greatly to his credit that he did not fall into the polygamy which had become so common, even among good men, that God's Edenic rule of one wife seemed to have been almost forgotten. Although God bore with this fault in Abraham and Jacob and David and Solomon, there is no word of approval for polygamy, or even of apology for it, in all the Bible; and the effects of it are shown to be bad by the trouble it made Abraham, culminating in the sending away of Hagar and Ishmael, and in like troubles in other households. When Isaac was seventy-five his noble father, Abraham, died. The story of this lesson comes next in order when Isaac was ninety-two years old.

Blessed on the Farm

In this lesson we see Isaac as a peace-loving stock farmer, or ranchman, whose farming was done with crude plow and rude sickle, but with consecration and prosperity. His labor, life, love were devoted to God and the good of men. Let our consecration include not alone our prayer-meetings, but our daily labor, all of which should be "done heartily, as unto the Lord." God blessed Isaac's farm work, but his very prosperity, as always, brought the envy of the Philistines in its train. It is a reminder of the fact that human nature is the same in all ages, that the word "Philistines" is applied in our own time and country to the enemies of the divine order.

Birth of Anti-Semitism

Abimelech, the king of the Philistines, bade Isaac move on, because his prosperity was making trouble. It was the beginning of what is known in Europe as anti-Semitism, the hatred of Jews, because they lend money to the thriftless native peasants on mortgage and then foreclose. Isaac might doubtless have held his own by marshaling again those three hundred servants of his father, with whom Abraham had defeated five chiefs. Isaac had added others in his increasing household. But he believed rightly, that in the end more is lost than gained by fighting, and moved on to patures new. "Violence is the

Continued on following page

"Lay not thine hand upon the lad, neither do anything unto him"

*International Sunday School Lesson for March 10, 1907. Isaac a lover of peace (Gen. 26: 1-25. Golden Text. "Blessed are the peacemakers: for they shall be called the children of God," Matt. 5: 9.

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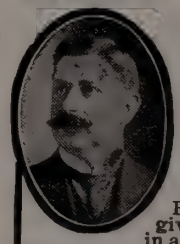
IN

Poultry



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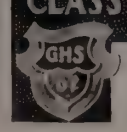

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NDAY SCHOOL LESSON—Continued

l of weakness—strength shows itself tience and poise." Often it takes urage to fight than to refuse to fight. ps Isaac had erred in going to the ines at all, though famine-driven. already led him, as a like course vice led his father, to lie about his a lie in which he vainly trusted in- of in God, the failure of which offers nother refutation of the theory of who say it would be right to lie to ife.

Avoiding Strife

m Gerar, Isaac moved a few miles to alley of Gerar, where were many that his father's servants had digged reat labor, which the perverse Philis- had filled up. These Isaac reopened, e toil of his servants, to slake the of man and beast. One of them l to be a well-spring of unusually ing water. This the Philistine herds- trove for, crying, "the water is ours." s the custom to name wells, and Isaac t this one Contention (Esek), and nore chose to move rather than fight. ame strife occurred about the next e reopened, and he called that Enmity ah), and left that also.

he may be called the first Quaker. a life as his in a woman is pictured Whittier's hymn for a Quaker woman's :

Her still and quiet life flowed on,
As meadow streamlets flow,
Where fresher green reveals alone
The noiseless way they go.

The dear Lord's best interpreters
Are humble, human souls:
The gospel of a life like hers,
Is more than books or scrolls.

ce conquered at last, for over the well that he reopened there was no ri and he called it "Room" (Rehoboth). after he went back to Beersheba, his rt place, and there met Jehovah, who id "I am the God of Abraham, thy th; fear not, for I am with thee and ll bless thee." And there he builded an t and dug a well, the visible embodi- ts of faith and works. The Old Testa- e does not say much of the future life, at he New Testament reminds us, in ing the saying, "I am the God of b aham, Isaac and Jacob," that it implied rtality, since "God is not the God t dead, but of the living." "God of our rs be the God of their succeeding race." kskin praises Rembrandt's "Picture of ntleman," "calm-eyed, and firm- d, holding his glove;" but Paul pictures rue gentleman in his very heart, in rinthians, 13th chapter. Christ lived picture. We can read in the word ist" wherever the word "Charity" s. But an earlier realization of this eness, which made Christ great, and h the world despised till Christ glori- t, is the life of Isaac.

re are the lessons of his story: rify the common." "Seek peace and ue it." "The bravest are the tender- t "The loving are the daring." ience is heroism." "You're no gen- an" if you are not a gentle man. The ells we need to reopen are the old s of sin and redemption. And let us ld the broken altars, especially those ur homes. Prosperity, even in this l, is oftenest found with godliness. hom God approves should not mind nvious disapproval of Philistines.

e Moral Value of Good Temper

reader of Robert Louis Stevenson's *rs*, says they show how well he prac- in everyday life the gospel of courage, e high moral value of good temper, of the crime of gloom and despond- . Of this a journalist says: "A fit of ation was to him a thing to be ashamed d he apologizes for being occasionally down by his ill health. One cannot o be struck by the buoyant and joyous in Stevenson, whose whole life was a gle with disease. By pure will-power revented physical pain from mastering pirit. He felt that a man's duty was e cheery and helpful for the sake of rs, and that it was a miserably poor g to let one's own suffering shadow rs' lives." Hence this heroic soul in c body was a happiness-maker, both in home circle and in that larger circle hed by his books. He cultivated good er because he realized its moral value.

When it comes to be recognized more generally, a it ought to be, that good temper is not only cultivatable, but a Christian duty, and that one has no moral right to inflict gloom and despondency upon home members or the community, we shall doubtless see a marked change for the better. Doubtless a sunny disposition is natural to some and not to others; but all may acquire this, as well as any other virtue, and its possession is one of the strong recommendations of one's religion. There is no reason why one member of the family—say the unselfish mother—should supply all the sunshine for the home.

The Glory of Patience

There is an English proverb to the effect that "patience is a plaster for all sores." The Italians say, "The world is his who has patience." And the French add, "All comes right to him who can wait." But what is patience? It is heroism in an unostentatious garb—heroism amid the petty inconveniences and annoyances of the counting-house, schoolroom, warehouse, workshop, nursery or street. A subscription paper was handed around one Christmas season in behalf of the lady who has charge of the central office of the telephone A subscription paper is a very common thing everywhere when Christmas is near, but the heading to this paper was very uncommon and significant. In substance it read: "We, the undersigned, in consideration of the kind and patient cheerfulness of Miss Blank, shown at all times to all by the tone of her voice, do cheerfully pay the sums," etc.

Isaac was not much of a talker, but he preached of peace and gentleness in actions that speak louder than words, which reminds us of a good story for boys, and for girls, too: "When I get big enough" said Eddie, "I'm going to be a preacher." "What is a preacher?" said grandma. Eddie answered in surprise, "A preacher tells the people what the Bible means. And he says, 'thirdly, my brethren,' and everybody listens. It's nice to have people listen to you." Grandma smiled. "I think you're

Old Enough to Be a Preacher

now." "I'm afraid I'm not," said Eddie. "What does a preacher do first?" said grandma. "He takes a text and 'splains it," said Eddie. "Here is a good text," said grandma, 'Be kindly affectioned one to another.' I should like to have you preach a week from that text." "Preach a week? Why grandma, I can't. There's nothing to 'splain about that. You just be kind and that's all there is of it." "Can't you be kind to everybody you meet for a week?" said grandma. "Would that be preaching?" said Eddie. "It would, and the very best kind. A good preacher has to preach that way, or the people would not listen to what he says in the pulpit." "Well," said Eddie with a sigh, "I suppose I can try, but I was not thinking of that kind of preaching." The next day Eddie said to himself, "It is not kind to the teacher to whisper in school," and so he did'nt. "It is not kind to mamma to play on the road and keep dinner waiting," he said after school, and hurried home. At the end of the week grandma said, "How do you like preaching?" Eddie answered, "Why, I like it, grandma, but I guess everybody else was preaching that text, too, for everybody has been kind to me."

A Remarkable Church

Dear Editor: You would be surprised if you knew how many of my church members are subscribers of your paper. I believe that Deacon John B. Young is among the oldest you have any account of; a saintly, godly man, as pure as the sun ever shone on!

Our church is the oldest Congregational Church in the State. It has 170 members. A sewing society sixty-five years old, with a president who has served fifty-two consecutive years. Our organist of the church has just resigned, who played for us over fifty consecutive years. We have just re-dedicated an almost new interior, with new rooms, floors, pulpit, pews, handsome windows, solid silver communion service (individual) and gaslights generated on the premises; electric light on the pulpit and acousticon for the deaf.

I think it is a wonderful church these days, and should be heard from. All the above has been accomplished in less than three years. Before that the church was only an ordinary, everyday country church. (Rev.) John A. Gray.

Congregational Church, *Orient, N. Y.*

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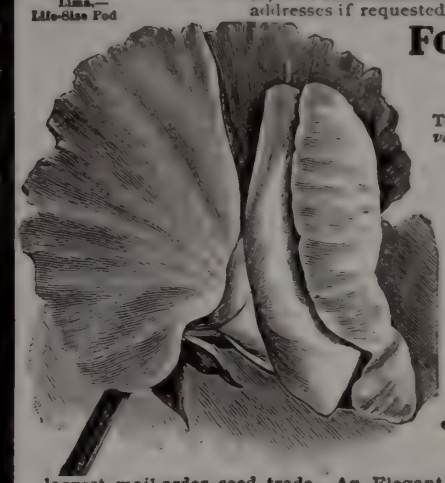

Four 1908 Novelties FREE!

To every one who orders *direct from this advertisement,* we will send **Free,**—if asked for,—*any one* with a 50c. order, *any two* with a dollar order, or *all four* with an order for $2.00. These Novelties, not yet catalogued by us, but on which we offer Cash Prizes for advance trials, are: *New American Dwarf Bush Nasturtium, "Ashes of Roses,"—The New English "Beacon" Sweet Pea,—New American Thick-Leaved Gigantic Mustard,* and a *New Early Hard-Head Butter Lettuce* from Germany.

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First Letter from the Famine Field

Continued from page 179

camps at Chinkiang and at Nanking, and I was told that they are infinitely better than those which line the canal to and at Tsingkiangpu. Yet the wretchedness, the misery, the almost appalling horror of the camps I saw are practically indescribable. There is no attempt at sanitation and the mat huts are crowded together and each contains many men, women and children, who are clothed in rags, who are dishevelled beyond description and who are living on a scanty tea cup of rice a day and besides such roots and other vegetable substances as can be gleaned from a country already swept nearly bare. This is the condition of these people near the prosperous cities of Nanking and Chinkiang, and they only constitute a small percentage of the whole, the refugees in the river cities and towns probably numbering altogether 75,000.

"The climax of this famine will not come for six or seven weeks, the time when the real Chinese winter of the latitude is on. That there will be a great loss of life goes without saying; the only question now is how much can it be limited."

"Little Mary"
Who Wrote an Appeal for China

A Little Girl's Appeal for China

Little Mary, a sweet child of ten, sends us this touching letter, which shows how deeply American children feel for the unfortunate little ones of China:

"Friends of THE CHRISTIAN HERALD:—Think of the poor Chinese people. When you read of how they drown their children, remember it is because they would not see them slowly die before their eyes. No, you would not either—I know it. They have hearts, just the same as we have.

"When you think of the poor skeletons — for that is what they are — you can imagine how they look — feeble and unable to walk. When you see the picture of the boy in 1906 with his bowl full of rice, and in 1907 empty, you know it is hard. Yes, very.

"Think of the poor children. How they suffer! Their little cries are full of sadness. And how hard it must be for the poor mothers and fathers. They suffer, too, but not as much as the poor little ones, who are as thin as a pencil and yet as good as can be. We cannot understand how miserable they are. They are fed once every twenty-four hours, unless they can get something for themselves, like sweet potato leaves or the bark of some tree.

"Then think of how we have three meals a day, and a nice bed to sleep in and a warm room. The poor people in China have hardly anything to eat, and only a wet mat to sleep on in the cold nights; nothing under them but the cold ground and very little over them.

"Oh, how thankful to God we should be that we do not suffer like the poor Chinese people. So let us thank God, let us try to help the poor Chinamen.

"MARY."

Relief Committees Co-operating

The General Relief Committee in Shanghai has written to the Missionary Relief Committee at Chinkiang, cordially inviting its co-operation. The letter says, in part:

The native authorities have promised every assistance and protection possible. The Committee is of opinion that the authorities will do everything in their power to preserve order. Distributions of relief come before the famine sufferers as practical benefactors, and they will be most heartily welcomed by the people they come to succor. They do not therefore anticipate any real danger from this cause. There will probably be very real danger from disease and famine fever in the spring, to which all helpers will be exposed. The Committee have assured the Viceroy that it has no intention of presenting any claim on the part of any of its agents for indemnity in case of any untoward occurrence. Will you please therefore most carefully weigh this point, and count the risk as a part of the price of the famine relief?

In the distribution of relief, the only qualification will be absolute need. No shade of religious belief or unbelief will enter into the consideration of the case. This work is a great humanitarian one in its broadest sense, and aims at ameliorating physical suffering and the saving of life. Help should be given only to those who are actually face to face with starvation.

Distribution Centres

The Committee have agreed to commence at once the work of distribution in the following centres, namely: Tsingkiangpu (including Antnug), Suchien, Yaowan and Hau Choofu. All funds and foodstuffs will be sent to you, and you will be responsible for the proper distribution of the same. A Committee of local gentry should be found to work with you, which will be constituted as follows: Two local men of repute will be nominated by Mr. Hsu Tsui Tsiang, a Taotai appointed by the Viceroy, in whom the Committee has full confidence. You yourselves are hereby requested to appoint two others.

In view of the fact that the Chinese Government and others are sending large sums of money into the district, it has been decided that for the present the immediate necessity is a sufficiency of foodstuffs. 15,000 bags of American flour have been purchased and will be forwarded up-country in a few days. The flour will be shipped by us to Chinkiang and consigned to Messrs. McCrae & Walker. The Taotai in that place has been instructed, at our request, by the Viceroy to prepare launches and boats to convey up-country to your station, or as near as boats can get. Upon arrival it will be turned over to you.

The Committee suggest that the published price should be thirty cash per pound as the price of their flour. At the same time you are at liberty to lower the price to twenty-five cash or even twenty, if in your judgment such a course should be adopted. The funds can be sent back to Shanghai as realized and be again converted into foodstuffs, or used as subsequent experience may decide. The adoption of this plan will make the funds of the Committee achieve the maximum of results. The government is issuing thirty cash (about two cents, American) daily to every destitute person.

House-to-House Visits

When you begin work, you should personally visit every house, ascertaining, with the aid of your native Committee, the names of the heads of each house. A list should be carefully compiled, giving details of the number of women and children in each house, and the amount of food necessary to keep them alive. Tickets are being prepared, and will be sent to you from Shanghai, upon which all these details should be entered. Each head of a family should be supplied with such a ticket, ruled off for use for one whole month.

Yours sincerely,
EDWARD S. LITTLE,
Chairman Executive Committee.

All contributions to the Chinese Relief Fund should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York. Every contribution will be acknowledged in these columns.

China's Famine

ONCE again a wail of sorrow
From a far-off Eastern land,
Though but faintly comes the echo,
We must hear and understand.
They are turning to the Saviour,
Those who dwell in darkest night;
Let us haste and give them succor,
Let us send a ray of light.

Shall we, in this land of plenty,
Prosper in our selfish greed,
"We have naught to spare for China,
Naught to give them in their need?"
Shall we see our brothers perish,
Those for whom the Christ has died?
Shall we hear that wail of anguish
And in silence turn aside?

China's millions need the Saviour,
They are waking from their sleep,
If they find that we remember
Them in want and sorrow deep.
If across the mighty waters,
We should send them food to day,
They will know that Christians send it,
And will seek the better way.

China's millions won for Jesus!
A true-hearted, loyal band,
Should arise from out this famine,
If we give with lavish hand.
They will be such true disciples,
Bravest Christians oft they make,
Facing death in loyal service,
Dying for the Master's sake.

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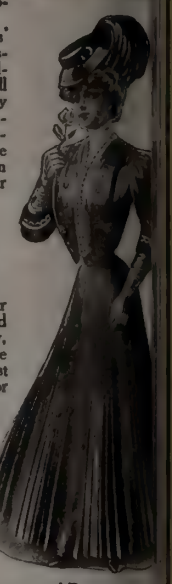

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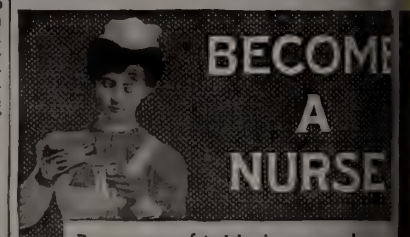

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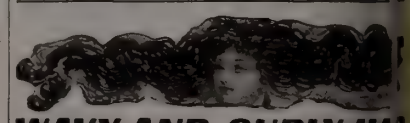

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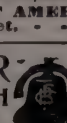

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Write to Cincinnati Bell Foundry Co., Cincinn

"OF SUCH IS THE KINGDOM"

Continued from page 187

nto the dining-room on her father's
er.
w's baby Ralph?" the father asks,
sitting down.
right. O, he's the best boy! I
ust put him to bed. He must be
now."
I isn't, papa," says a voice from
oining bedroom. The voice is fol-
by the owner, a three-year-old, who
suddenly into the room, gravely
the doctor through a blinking pair
brown eyes.
back to bed there, you rascal!"
he doctor, laughing at the night-
d little figure as it advances.
me Christmas present, papa?"
e white person, standin ; still, and
g at his big parent with gravity.
u get back to bed. Your holi-
resent is on the way." The doc-
tches up the boy, rushes him into
tle bed, has an abbreviated pillow
with him, and comes back flushed
appy. He sits down to his late
, Mrs Wentworth beaming oppo-
Ruth on his right.
doctor amuses his wife and Ruth
account of some of the things he
n the way home, not mentioning
sit to Grab & Grind's. After
, when he has played with Ruth,
he has gone to bed, and his wife
uickly and with her characteristic
ss dispatched the work, the doctor
ut into the hall and brings in the
boxes.
made a desperate beginning to-
Grace," he says, as he unties the
, "and started on the Christmas
ts. I thought it was early enough
oid the mob, but the stores are—
you know how they are. I thought
nd Ralph would enjoy these boxes
ne thing. They are unusually
."
takes off the outside paper wrap-
nd his wife exclaims with pleas-
Then she says, as she lifts one of
xes up to the light:
t this is soiled, or something.

doctor looks and sees a big blotch
face of the baby in the cradle.
oks like a water stain. Same
on the other box, too," he says,
g it up and examining it closely.
lon't think the children will notice
Irs. Wentworth says, doubtfully.

"They will be too busy sampling the caramels."

The doctor shakes his head.

"The rest of the covering is so dainty it is all spoiled by those splotches." The doctor speaks with some irritation. "I'll take 'em back in the morning and have 'em exchanged. I can get in right after eight o'clock, before the rush begins."

So when the doctor goes down in the morning he steps into Grab & Grind's with the soiled boxes. It is only a little after eight, but already the store is beginning to fill up with early morning shoppers.

The doctor goes over to the candy-box counter.

"I want to exchange these boxes," he says to the girl. "They're soiled."

The girl takes them suspiciously and examines them. The doctor has brought back the sale slip.

"O, well, we'll exchange them. You'll have to wait till I send over to the exchange department. Those girls in the factory are getting awful careless this year. Lots of the boxes are damaged."

The doctor waits, and as the crowd is not yet large and the girl behind the pyramids not yet rushed, he asks:

"These boxes made here in the city?"

"Sure! Down on Devall Street. My brother's one of the bosses in the crating department."

"Did you say the boxes are made by girls?"

"No. Made by machines But girls put on the wrappers and tuck in the edges. The machines can't do that."

"How old are the girls?" the doctor asks. He does not know just what prompts the question, but something he has read lately is back of it.

"O, nine, ten, eleven, any old age," the girl answers pertly. "I worked there once when I was eleven. Bum place."

"Where did you say it was?"

"Devall Street. Fronting on Cass. Can't miss it. Advertisement out in front, 'Small girls wanted.' Here's your bundle."

The girl hands the candy boxes over to the doctor, and he takes them and walks out.

This is Tuesday morning of the week beginning with the Sunday that dates Grab & Grind's rush order

To be Continued

Life Through Christ*

NY and diverse would be the an-
swers given to the question of,
What was the purpose and ob-
f Christ's coming to the world?
vangelist would have his reply, the
gian his, the philosopher his. Christ
f stated it clearly and concisely.
man who studies that sublime life
ntly, sees in it some blessing that it
t and is impressed by some aspect
at affects his own state, or the state
ers with whom he is concerned. It
be strange if it were not so, for
touched humanity on so many sides
et its needs of so many kinds. But
se are gathered and centred in that
mprehensive term which our Lord
He said, "I have come that men
have life and that they might have
ndantly."
e light on what Christ meant may
hered from the problems of medical
e. It has been the dream and the
f its foremost men from distant ages
over some element that would be a
sal tonic. If that could have been
, the physician would not attempt to
disease, but would administer the
nt which would increase the natural
s and enable nature to expel the
e. It has never been found, but the
ian acts on that principle. He does
al with symptoms, but with the cause of the symptoms. He leaves the rash on the face untouched and attacks the fever that caused the rash. The plague spot on the body may be left to heal itself, it is the plague with which the physician wrestles. His patient is concerned about his eyes being bloodshot; the physician tells him that his general health is out of order and there is no need to give him a lotion for his eyes. This is Christ's principle. He gives life and with more life the sins with which the sinner struggles and vainly seeks to overcome are sloughed off.

When a man begins to realize how evil is the life he is leading and determines to reform, he often begins slowly and toilsomely to break off one evil habit after another. Too often he tires of this and falls back into his former state of indolent passivity. It would be a lifelong task and even at the end success would not be assured. But if at the beginning he goes to Christ and, fixing his eyes on him, tries to follow him, Christ imparts life and strength to him and he overcomes by Christ's power.

ic of the Epworth League for March 10.
: 10, 28; Psalm 86: 9; John 20: 31; II. Cor. 4:
l. 2: 20; Col. 3: 3.

Well Pleased With Them

Dear Friend: I have received both Calendar and "The Worth While Library" and thank you very much. I am extremely well pleased with them. The books are little gems. ANNA C. DUNNELL.

Avon, N. J.

Van Camp's BAKED WITH TOMATO SAUCE PORK AND BEANS

The Nut-like Flavor of the Beans

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Van Camp's seek out the favored sections of the country where the finest-flavored beans in the world are raised.
Merely good beans are not good enough for Van Camp's—nothing but the very best goes.
That is the secret of the delicious, appetizing taste of Van Camp's—that and the Van Camp way of cooking.
For even the finest beans may lose their flavor unless the cook knows how.
Van Camp's cook does.
All the natural and irresistible goodness of Van Camp's beans is preserved in its entirety by the Van Camp cooking—the delicate sweetness, the mealy consistency, the nutty flavor. And, Van Camp's Beans are filled to the bursting point with nutrition—meet the most exacting demands of the healthiest appetite—give vitality and strength.
Then there is the Tomato Sauce—made as only Van Camp's know how to make it—retaining all the juicy goodness of vine-ripened tomatoes—imparting the spicy zest so much appreciated by the particular palate.
And don't forget the slice of tender pork—just large enough to give the satisfying richness for which Van Camp's are famous. Test Van Camp's in this savory dish:

Entree of Beans

One quart of Van Camp's Pork and Beans with Tomato Sauce.
One-half cup sweet cream.
One cup English walnut meats, broken once. Press the beans through a colander. Moisten with the cream, beating up lightly, stirring in the walnut meats. Pile lightly into a baking dish and bake twenty minutes. Serve hot as an entree for dinner or for luncheon.

Tell the grocery man not to make any mistake when you order Van Camp's, because you'll be sorely displeased and disappointed if he doesn't bring you Van Camp's.

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Leaders of the Diplomatic Corps

Continued from page 183

Ambassador des Planches was to resign. Should this prove true, it would promote the Austro-Hungarian Ambassador, Baron Hengelmuller von Hengervar, to the deanery. He and the Baroness have long been social leaders at the capital. Their government owns the stately embassy on Connecticut Avenue and they have always maintained it in befitting style.

* * *

M. Jusserand, the French Ambassador, and his American wife are deservedly popular in Washington. He is a gifted writer, as well as a diplomatist, and they have drawn about them some of the brightest brains of the capital. He is also an expert tennis and golf player and often joins President Roosevelt, after office hours, on his tennis court back of the White House offices. The French Government is building a palatial ambassadorial residence out in the fashionable west end of the city, which is to be ready for occupancy next spring. Germany built its stately chancery on Highland Terrace some years ago. When Freiherr von Sternberg took possession of it in 1903, he refurnished it almost entirely and it contains what is probably the richest collection of ceramics in the United States, some of the finest pictures and a marvelously interesting lot of furniture. A series of evening receptions is given during the winter seasons and these are among the most brilliant social events of the year.

Brazil attained ambassadorial rank in 1905. Mr. Joaquim Nabuco, the present incumbent, was its first ambassador and is one of the ablest statesmen of his country. His father was called "The Liberator of Brazil," as it was largely through his efforts that slavery was abolished in his country, as Ambassador Nabuco proudly says, "without the loss of a drop of blood." The present embassy at Washington is located in leased property, a handsome residence on Lafayette Square; but the government will purchase in course of a little time. Russia is also in rented quarters on Farragut Square. It was thought that that country would buy the imposing Levi P. Morton house on Scott Circle, when Count Cassini moved into it last year; but nothing further has been heard of it since Baron Rosen, Russia's present envoy, took up his residence here. The Rosens have made no attempt to follow in the footsteps of their predecessors and are not noted among the large entertainers of our capital, but the Baron is an astute diplomat. It is said he is shortly to be transferred to Paris.

Japan's first ambassador, Viscount Siuzo Aoki and his most delightful German *frau*, are winning golden social laurels. He is recognized as one of the ablest diplomatist of the Corps and is holding his own with a remarkably steady hand during these trying days for the little Island Kingdom. The Japanese Government owns legation property on N Street, but the ambassador has leased the marble Sherman residence on Franklin Square, where a generous hospitality is dispensed. The family have with them this winter their daughter, who married the German Count von Hatzfeldt when he was connected with the German Embassy at Tokio. Both Viscountess Aoki and her daughter are accomplished women. As hostesses they are in constant demand socially, from the White House even to the "Cave Dwellers" of residential Washington.

Mexico has just sent a new ambassador, Senor Don Enrique C. Creel, who has the distinction of being the only multi-millionaire among the diplomatists. This is his first diplomatic post, but he is a man of rare ability, president of several of the leading banks in Mexico, has large mining interests and, in fact, is connected in some way with almost all the large commercial projects of his country. That he and his handsome wife expect to resume the social position which was maintained by the lamented Romeros, is evidenced by the sumptuous reception given by them shortly after their arrival.

* * *

Great Britain's new ambassador, the Honorable James Bryce, who has just arrived, is too well known to need a description here. It is interesting to note that Mrs. Bryce's maternal grandfather was Samuel Stillman Fair, of Boston, who went to England early in the last century and became the Liverpool partner of the Baring Brothers. Her maternal grandmother was a descendant of John Greene of Salem, who was associated with Roger Williams in the founding of Rhode Island. Washington is giving a royal welcome to this distinguished couple and the Connecticut Avenue Embassy is the objective point of all the social and official world.

There are a number of new faces in the ministerial contingent of the Corps this winter, Senor Cortez of Colombia and Doctor Lafinur of Uruguay being the latest. South America, in fact, was never so ably represented at Washington as at present. Bolivia has sent her ranking statesman, Senor Don Calderon, as has also Panama in Senor Don Obaldia. The plenipotentiaries from the Argentine Republic, Ecuador and Colombia are all well-known writers in their own countries. Senor Pardo is the brother of the Peruvian President and Senor Carbo of Ecuador has seen long service in the foreign office of his country. The bride of the Corps is Madame Corea, a lovely and popular Washington girl, who has just been married to the Nicaraguan minister.

* * *

The Chinese, Persian and Siamese ministers still maintain their legation, without the aid of the fair sex, as the first minister is a widower, the second has never brought his wife to this country and the latter is an eligible bachelor. All, however, are most popular in Washington society and entertain with marked generosity; but as Sir Liang, the Chinese envoy, lost his mother recently, he and all his suite are in social retirement.

ABBY G. BAKER.

Spanish Testaments for Panama

Among the great multitude of laborers at the Isthmus now engaged in digging the Canal the prevailing tongue is Spanish. Mission work among these laborers has begun at several points within the Canal Zone, and requests now come for Spanish New Testaments. To those of our readers who are interested in this "foreign missionary work at home," an opportunity is open to send the Gospel to the Canal laborers. Copies of the pocket edition Spanish New Testament, complete, with a collection of Gospel Hymns edited by Ira D. Sankey and bound up with the Gospels, can be furnished by THE CHRISTIAN HERALD at 5 cents each, or six copies for 25 cents and twenty-four for $1. These are very serviceable in Gospel work wherever the Spanish language is spoken. For the special purpose of assisting those who are interested in the progress of Christian work in the Canal Zone at Panama, THE CHRISTIAN HERALD will forward, without extra charge for postage, to missionaries at Colon, Ancon, the Culebra district, etc., all purchases of Spanish Testaments, in lots of ten and upward, at the nominal prices above named.

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, en a proof-reader may make mistakes un- careful reading is maintained all the time. makes a lot of difference sometimes, just a thing is read.

ns is the tale:

No tea and not one drop of coffee,' red the doctor—and I rebelled. But alas, nerves that saw, felt and heard things were not, rebellion was useless.

With the greatest reluctance I gave up e lifelong companions, and drank milk, —until the very step of the milkman hateful.

My nerves were some better, but break- without some warm beverage grew weari- e, and bid fair to be entirely slighted. with a brain that for nine hours daily t work hard, ever demanding nourish- t, the failing appetite was a serious osition.

Then, in despair, Postum was tried. I tasted it once and heartily disliked the watery compound, but now, literally ving for a hot drink, I read and re-read directions on the package with the critical of the proof-reader, following them out he letter and lo! the rich brown liquid of advertisements.

Not one but three cups disappeared and e then Postum has been my sole warm erage, unfailingly refreshing and helpful; body and nerves testifying to its helpful- s by new strength and vigor." Name n by Postum Co., Battle Creek, Mich. d the little book, "The Road to Well- ," in pkgs. "There's a Reason."

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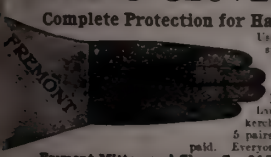

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COMPILED BY IDA M. CHAPMAN

Trust in the Lord with all thine heart.
He was wounded for our transgressions.
Enter ye in at the strait gate.

Christ is all and in all.
His mercy endureth forever.
Rejoice in the Lord alway.
In my Father's house are many mansions.
Sorrow and sighing shall flee away.
The Lord Jehovah, is the Rock of Ages
If we suffer we shall also reign with him.
As thy days so shall thy strength be.
Now the just shall live by faith.

Happy is he whose hope is in the Lord.
Endure hardness as a good soldier of Jesus Christ.
Rest in the Lord.
Ask and it shall be given you.
Let all the people praise thee, O God.
Do all to the glory of God.

Lessons of Abraham's Life*

HELD in reverence by Christian and Jew and even by Mohammedan, the personality of Abraham looms bright out of that strange far-off time. The city of his birth has fallen into ruins and the places at which he made his temporary sojourns are in the hands of unbelievers, but his name is more familiar in the lands that are foremost in the world to-day than are the names of kings and conquerors. Wherever the Jew goes—and there are few lands where he does not go—he bears with him the name and fame of the founder of his race.

There is much we would like to know about the grand, strong man. We would like to know what were the conditions of life in that old Chaldean city, with its ancient civilization. We wonder how God spoke to him, whether in an audible voice as he wandered amid the solitudes, as he spoke to Moses, or in a vision of the night as he did to Solomon. How did Abraham recognize the voice as one of authority, even if he did not know anything of God? It needs a voice of some power to cause a man to quit his home and go out among strangers. Perhaps it was only a conviction of his own mind, as it is in these days when God leads a man to see his duty. God has many ways of making his will known to men. Which one he adopted in Abraham's case we cannot know; the important thing for us is that Abraham heard and obeyed.

The incidents of his life after the decisive step of coming out in faith and trust are so full of teaching that each might well be the subject of study. His relations with Lot are deeply interesting. His magnanimity in giving his nephew the choice of land; the interest he took in him afterwards, rescuing him from his captors and pleading with God for the city of his refuge. Then we have the weakness of the strong man's character in the denial of his wife in Egypt and in Gerar through fear of his life, showing that even the man strong in faith has his hours of weakness and that not even one deliverance will teach him to avoid the same sin. Then his having to expel Hagar, an act which must have wrung his heart, should teach us the suffering that inevitably follows a departure from strict morality, as many a man has proved to his cost. Finally that wonderful, pathetic incident in which Isaac, his beloved son, was stretched on the altar and the father seized the knife to slay his son. Truly a life full of lessons to the Christian.

Kidnappers in China

"A gang of fifteen robbers made a raid on a village about fifteen miles north-east of Taianfu City," says *The North China Herald*, "and carried off four boys, whom they held for ransom at a large sum.

"The Taian magistrate heard of it and fortunately seems to be a man of some courage. He hurried out to the place, and by threats of punishment on the heads of the neighboring villages, turned out the local guards and surrounded the hill where the robbers were holding the boys. They attempted to screen themselves behind the boys, but were completely surrounded by the soldiers and people, and some of the latter being skilled in shooting pigeons with their firelocks, crept up and took the robbers in the rear. The result was that six were killed, seven captured and two fled away wounded, one of whom has since been captured."

* Topic of the Christian Endeavor Society for March 10. Heb. 11: 8-19.

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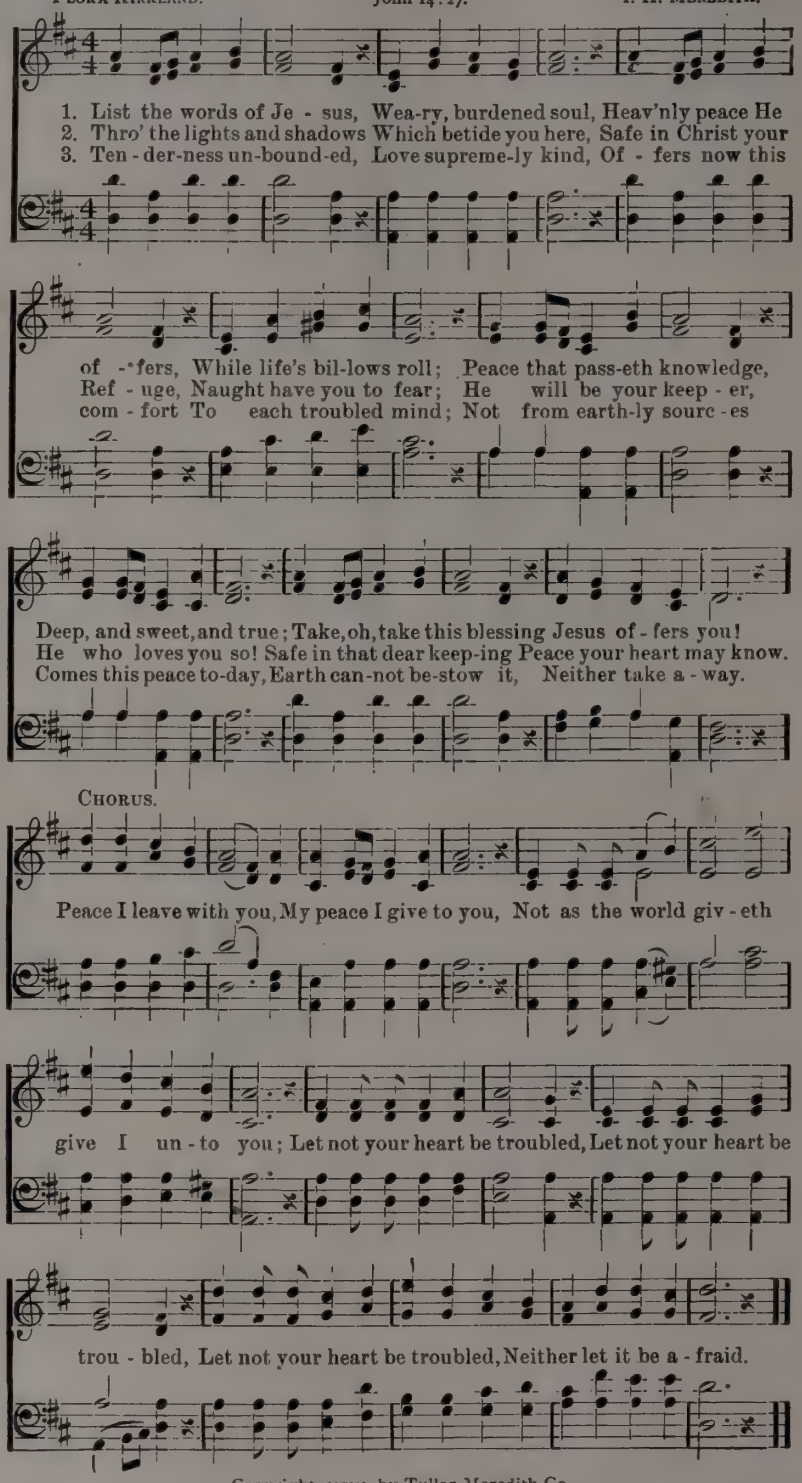
FLORA KIRKLAND. John 14:27. I. H. MEREDITH.


1. List the words of Je - sus, Wea-ry, burdened soul, Heav'nly peace He
2. Thro' the lights and shadows Which betide you here, Safe in Christ your
3. Ten - der-ness un-bound-ed, Love supreme-ly kind, Of - fers now this
of - fers, While life's bil-lows roll; Peace that pass-eth knowledge,
Ref - uge, Naught have you to fear; He will be your keep - er,
com - fort To each troubled mind; Not from earth-ly sourc - es
Deep, and sweet, and true; Take, oh, take this blessing Jesus of - fers you!
He who loves you so! Safe in that dear keep-ing Peace your heart may know.
Comes this peace to-day, Earth can-not be-stow it, Neither take a - way.
CHORUS.
Peace I leave with you, My peace I give to you, Not as the world giv - eth
give I un - to you; Let not your heart be troubled, Let not your heart be
trou - bled, Let not your heart be troubled, Neither let it be a - fraid.

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How the Church Debt was Paid

THERE is a story of the late Jay Gould vouched for by the New York *Advertiser*. Mr. Gould and another railroad magnate were delayed for a few hours in a small Western town. They started to occupy the hours by making a tour of their surroundings. They had not gone far before they heard a bell, and saw a crowd of curious people surrounding an auctioneer, who was crying: "Fifteen hundred dollars! Am I offered more?" when one of the visitors touched a tall Texan on the arm and asked him what the sale was for.

"This is a knockout for the parson," said the ranger.

"In what way?" asked the visitor.

"You see, the parson built this church, but the tin petered out, and now the wood butcher is selling the whole crowd out for his coin."

The visitor stepped up to the auctioneer and asked for the contractor, who was closing out his lien. The auctioneer pointed out the man, and the visitor approached him and asked the amount of his claim.

"Seventeen hundred dollars and costs," said he.

"What will you take in settlement?"

"I'll settle for fifteen hundred dollars and donate the balance."

The visitor taking from his pocket several bills of large denomination, gave them to the contractor and took his receipt in full, with the canceled lien. Just then an old man said: "Stranger, what are you going to do with the claim you've just bought?"

"Why do you wish to know?"

"Why," said he, "I am the steward of this church. All of the members and Sunday School scholars are in the church, with the president, elder and pastor on their knees praying God to come to our help and save the church."

The visitor said nothing, but taking the receipted bill and canceled lien that he had in his hand, he gave them to the steward and, turning toward the depot, walked rapidly back to the train. The little man was none other than Jay Gould.

Musical Notes

The following are the questions and answers in the latest Review Lesson issued to the Sight-Singing Classes. As they are of general interest to all music-lovers, we give them below:

1. What are the two main classes of time called? Ans. Duple (or double) and triple. **2.** How are they subdivided? Ans. Into compound duple and compound triple. **3.** How do you know when a composition is in triple time? Ans. When the top figure in the time signature is 3 or 9. **4.** What does staccato mean? Ans. Short, detached. **5.** What is the sign of the staccato? Ans. A dot over or under a note. **6.** When three notes are used in the time of two, what are they called? Ans. Triplet. **7.** What is a scale interval? Ans. The difference in pitch between one tone and the next in a scale. **8.** By what names are the large intervals known? Ans. Whole steps or major seconds. **9.** What are the small intervals named? Ans. Half-steps or minor seconds. **10.** How is every major scale formed? Ans. Of two whole steps, then a half step, then three whole steps and another half step. **11.** What is the scale with two sharps called and what are its pitch names? Ans. It is the scale of D. The pitch names are D, E, F sharp, G, A, B, C sharp, D. **12.** How many sharps in the scale of B and what are the pitch names? Ans. Five sharps. Pitch names B, C sharp, D sharp, E, F sharp, G sharp, A sharp, B.

A FRIEND'S TIP

70-Year-Old Man Not Too Old to Accept a Food Pointer.

"For the last 20 years," writes a Maine man, "I've been troubled with Dyspepsia and liver complaint, and have tried about every known remedy without much in the way of results until I took up the food question.

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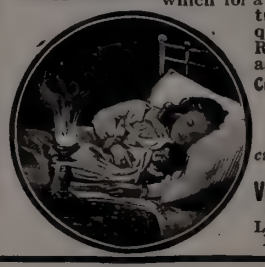

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New York, March 6, 1907

VOLUME 30 — NUMBER 10
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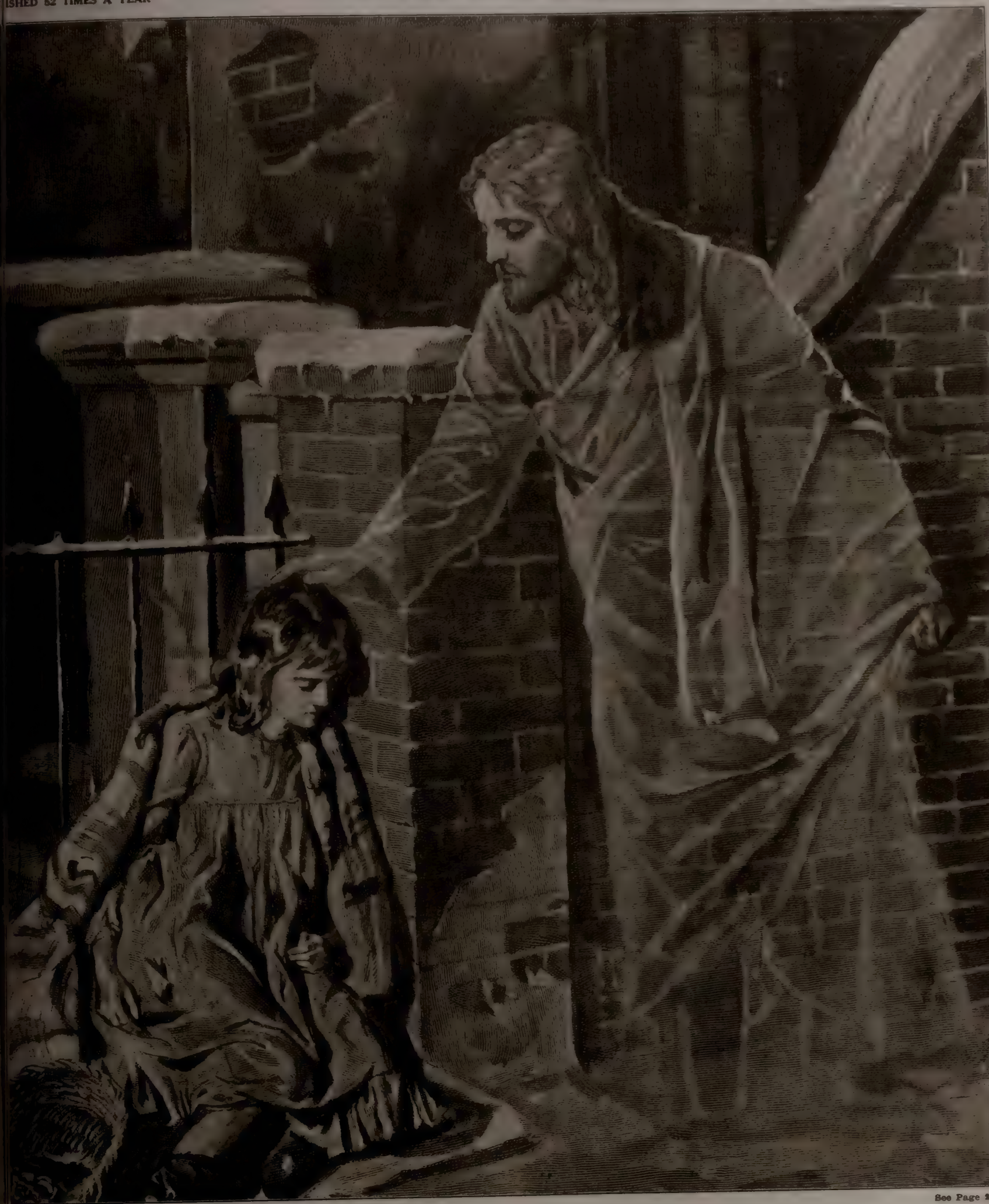

om the Famous Painting of "Christ and the Child-Waif," by Fleming Williams

See Page 215

"DESPISE NOT ONE OF THESE LITTLE ONES" Matt. 18: 10

Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

Inquirer, Erie, Pa. 1. When God created the earth was the surface level or were there some mountains? 2. What was the height of Mt. Ararat at the time of the Flood?

1. It is reasonable to suppose that the surface was diversified by hill and valley and plain and mountain from the beginning. 2. Mt. Ararat has two peaks: Great Ararat, 16,254 feet above sea level, and Little Ararat, 12,284 feet above sea level. That is the present height. What it was at the time of the Flood none can tell.

Newton, Utica, N. Y. Can you tell me anything of the nature of the devil who, as stated in Luke 4: 2-13, was able to control Christ?

You seem to have misread the passage. Our impression from it was precisely the opposite, that the devil could not control Christ. He tried to get him into his power by crafty suggestions, but failed. His proposals were just such as would be likely to appeal to Christ at the beginning of his work. To make a test of his miraculous power, to make a spectacular exhibition of himself and to gain his end by an act of adoration, these were his suggestions. A weak man would have yielded to them, especially if they had arisen in his own mind. Jesus proved his power by resisting them.

J. C. S., Oleta, Calif. Is anything known about the population of Sodom and Gomorrah?

They were two of the five cities of the Vale of Siddim, known as "the cities of the plain." As the sites of all these cities are now buried under the southern shallows of the Dead Sea nothing is accurately known as to their size or population. Josephus, in *Antiquities*, book 1, chap. 9, says the cities were rich, populous and prosperous and had five kings.

Mrs. A. T., Stella, Neb. Of what country are "The Children of the Ghetto," and where do they get their name?

In the Middle Ages, the Jews' quarter of a large town, outside of which they were not permitted to live, was called the ghetto. The name is now given to that section of a large city occupied by Jews of the poorer classes. New York's ghetto is on the lower east side of the city. Read Israel Zangwill's *Children of the Ghetto*.

C. H. M., Flushing, N. Y. When was the first river and harbor bill for the improvement of American waterways passed?

March 3, 1823. Polk, in 1846, and Pierce, in 1854, vetoed such bills. In the last twenty years there has been a river and harbor bill passed by about every Congress.

L. A. H., Greenback, Tenn.; M. G., Chicago, Ill., and others. Do you think the statement in Hebrews 6: 5, 6 closes the door of hope to backsliders in saying it is impossible to renew certain persons to repentance?

The door of hope is never closed while life lasts. The writer of the Epistle evidently had in mind some open and outrageous denial of Christ, the circumstances of which are not on record. Perhaps it was that of some man in the early Church who, after knowing the truth and feeling its power, tasting as one who experiments, not as one who feeds, turns back to the husks of Judaism, or to the pollution of heathenism. We know, as a matter of fact, that it is more difficult to win a man who, knowing the Gospel mentally, but not experimentally, has fallen into sin, than to win an ignorant man who hears the Gospel for the first time. It does at times seem almost impossible to get such men to repent. But it is they who close the door; God does not close it. The statement in the Epistle should not distress any backslider who repents, because he proves by his repentance that in his case the passage does not apply. He repents, therefore he is not one of those whom "it is impossible to renew to repentance." The Word of God is full of invitations to the backslider to return and he is assured of pardon and restoration.

H. T., Yonkers, N. Y. Were tract societies first formed in this country or in Great Britain?

The first one was organized in England, in 1698, and was called the Society for Promoting Christian Knowledge. The first undenominational tract society in the United States was organized in Boston in 1803.

C. B., Elysian, Minn. Why is the planet Neptune hotter than Jupiter, since it was thrown from the sun first and is the smaller of the two?

Neptune is not hotter than the other planets, notwithstanding that it was thrown off from the sun first when the sun was hotter than now. The reason it is not hotter is because of its much smaller size and it has cooled faster and been longer about it. How much longer no one knows and never will while our home is here. In my opinion, there is not a shadow of reason for supposing that it is hotter when its heat from the sun is far less than that of the nearer planets.

Marathon, N. Y. LEWIS SWIFT.

Reader, Loup City, Neb., writes:

I have been much interested in reading, "Why I Left the Pastorate," in your issue of February 6th. Dr Peters says: "For man-made creeds I have no more use than for last year's almanac." Alexander Campbell sought to unite the factions of professing Christians, by repudiating creeds and making the Bible alone the expression of our faith and belief. Yet the fact is self-evident that it is impossible to convey the Gospel message except by using definite and intelligible language adapted to the conditions of our day and the needs of the hearer. "For we know in part and we prophesy in part."

It is not given to any of us to see but a bit of the pattern, and no one's bit is just the same as another's bit; yet to each is given enough to enable him to recognize the pattern. . . . Why, then, should an individual's membership in the Methodist Church be a barrier to his membership in the Presbyterian Church? Each organization regards the members of the other as fellow Christians. That lifting the embargo from off their individual members by the divided Christian churches would in itself prove a panacea for the ills that hinder, is more than could be hoped for. The evil is too deeply rooted. But with each and all of us it would go far towards taking the beam out of our own eyes; and it is certainly wise to work along the line of least resistance.

J. W. P., Jaffa, Ont., Can. How did Cain's life end?

The facts connected with the close of his life are not recorded in Scripture. Josephus says that after settling in his land of exile, he had children and became rich and powerful, but corrupt and violent and "a great leader of men in wicked courses."

Reader, Detroit, Mich. When and where was Eli Whitney, the inventor of the cotton-gin for separating seed cotton, born?

He was born in Westborough, Mass., December 8, 1765.

G. E. D., Dunn's Station, Pa. 1. What is the exact date of the settlement of Santa Fe? 2. Is California a land of earthquakes? 3. Are the Chinese and Japanese still coming into the United States?

1. Santa Fe was founded in 1605, under the name of La Ciudad Real de la Santa Fe de San Francisco. 2. Part of the State, especially near San Francisco, has earth tremors quite frequently, but they ordinarily cause no damage. The San Francisco quake exceeded any other t had occurred. In a large portion of State the earth's crust is as firm as in Eastern States. 3. The Chinese are c ing in very small numbers, only merch and students and others of equal rank ing admitted. Laborers are not allo entrance. The Japanese have been c ing to the Pacific States in large numb There are many in Hawaii. The quest of their coming is before Congress.

W. M. B., Brazil, Tenn. What were the name the thieves who were crucified with Chris

According to legend, their names w Dismas and Gestas, the first named be the penitent one.

B. M., Ansonia, Conn. Will you please inform how Good Friday is determined, or wh does not always fall on the same date?

After much contention in the ea Church about the date, the Council of Ni in 325 A. D., decided that Easter D should, throughout the Christian world, cur upon the Sunday following the 1 day of the calendar moon, which happ upon or next after March 21. The moo therefore, regulates the appointment of Lenten dates.

A. McM., Dayton, O. When was ice first m by artificial means?

A Mr. Walker, in 1783, made ice in su mer by chemical process. In 1810, Les froze water in an air-pump by evapor ing sulphuric acid under it. Ice made means of vaporizing liquified ammonia w first made practical by a machine int duced about 1868.

B. S. H., Santa Rosa, Calif. I have been told t there were a few books written about Chris childhood which were not put in the Bi Where can I get them?

There are several such books, but t early Christian Church councils decided exclude them with many others from t canon of Scripture, because their authori was more than doubtful. They were l lieved to be the product of the imaginati pens of early monkish writers. You w find most of them outlined in the *Histo of the Christian Religion to the Year 20* published by C. V. Waite & Co., Chicag

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Pay-Day on the Panama Canal

PAY-DAY on the Panama Canal is the "day of days," as it is most everywhere, for the thousands of working men who are digging and blasting away for the world's commerce through the Isthmus. Besides the American engineers and foremen, there are represented in the line that files up to that august personage, the paymaster, many races and all shades of complexion, from the sable hue of the African to the fair skin and golden hair of the Swede. The question of laborers—where to get them and how to take care of them—has been one of the greatest problems of the gigantic undertaking. That so few lives have been sacrificed in that tropical climate speaks volumes for the efficiency of the officials in charge.

Miscellaneous

T. K. S., New York. You should consult a liable picture dealer for instructions you requ to restore your painting.

Tithe, Baltimore, Md. D. Grenfell was c verted under the preaching of the late D. Moody.

Reader, St. John's River, N. B. The consec tion of cemeteries is a very old custom, dati from early Saxon days.

Mrs. D. H. B., Hanover, Pa. There is nothir beyond the narrative in Acts, to shed light Peter's journey to Cæsarea.

Inquirer, Highland, Conn. Your questio could be answered only by some one who w present. We know nothing of it besides what in the Bible and you know what that is.

Marion Dodd, Humboldt, Ia. We keep Sund holy in commemoration of the resurrection Christ from the dead. If we were Jews and d not believe in Christ we might keep Saturday ho to commemorate the completion of the creatio That event does not concern us as Christians much as the other. If any one is worrying y on the subject, give him the answer Paul bids y give, Colossians 2: 16.

Rev. Bert Foster, Shelter Island, N. Y. In yo issue of January 30, in answer to "Consta Reader's" question, "What are the salaries clergymen and bishops in the Church of England you say in one case a vicar receives $1,000, another case $5,000, the Bishop of Bristol $15,00 the Bishop of London $50,000. You make no di tinction between the income of the see or pari and the actual salary after the legal charges a deducted. In this country a bishop's salary free of all diocesan charges and a clergyman salary free of all parochial charges, so that h official income truly represents his salary.

It is not so in England. Nearly all dioceses an parishes, over fifty years old, have peculiar an sometimes burdensome charges that must be pai by the holder of the see or parish, so that t difference between income and salary may very great. Some two years ago, the Bishop London, whose official income you rightly quot as $50,000, showed in a printed statement of h annual expenses that, though he is a single ma and most economical, being fond of neither societ nor show, he is obliged to call upon his privat income to meet the large expenses of his office.

NEW YORK, MARCH 6, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Presbyterian Church at Pyeng Yang

The Emperor of Korea

Native Making Washing and Ironing Sticks

IN THE LAND OF THE "BIG HATS"

A Correspondent Tells of the Singular Headgear of the Koreans

The Largest Midweek Prayer-Meeting in the World

N Korea, the big hats of the Pyeng Yang women are famous. They are made of straw or reeds, undecorated, and shaped like a dredging op. Each hat would hold at least a bhel and a-half of grain. It is too big to take indoors, into the church or the hne, and so is left outside at the door. When worn it not only covers the head, b it also conceals the face and the upper third of the body.

he men all wear their hats in church. And such hats! The ordinary headgear o Korean man is a black horsehair creation, flat of brim, and with a "stovepipe" ihe centre to protect his topknot, which is the Korean badge of manhood. This b is fastened under the chin wh ribbons. Underneath it is ften another horsehair hat, r sembling somewhat the f nework of an elderly wom- s bonnet. Still below this i a black gauze band, holding t hair in place, and tight ough, it would seem, to p all circulation of blood. r is this the whole extent masculine headgear. If a n is in mourning, he wears a huge "mourner's" hat, al- st as big as that of the eng Yang woman. If he is gaged to be married—which i the case of the non-Chris- n community may be as early ten or twelve years—he ars a light brown or yellow rsehair hat.

A few men, on the night on ich I write, as it threatened snow, wore a waterproof er their precious stovepipe, sort of oil-paper umbrella, ich every Korean gentleman ries about with him.

If it is true, as has been so en said, that the midweek yer-meeting is the gauge a church's spiritual life, n the record for vitality is ld by a body of believers in s remote city of Pyeng ng, in Northern Korea, ose regular Wednesday night service ranges in attendance from 700 to 1,300 rsons. The night I visited it more than 1,200 were present. For more reasons an mere size this service is noteworthy. Nevertheless, the extraordinary magnide of this midweek devotional gathering is worth dwelling upon. These hundreds people do not assemble in expectation of any noveltv; there are no "features" this meeting, and no programme; it is simply a coming together of Christians for praise and prayer and mutual exhortation. Attendance, moreover, is not without difficulty. Korean streets are unlighted at night, and everybody goes afoot, usually carrying a tiny paper lantern, shaped like a disk. On the occasion of my visit to Pyeng Yang it was bitterly cold, yet those 1,200 persons had left warm homes to gather in the scarcely-heated church. Simply as a spectacle, the occasion would be considered one of extraordinary interest by a Westerner. The church edifice, which was built by the Koreans with money and labor given entirely by the church members, would not be considered very large in America. It is shaped like a letter L, the pulpit being at the angle, where a partition divides one arm from the other. To the left of the partition sat the women and to the right the men. Unlike most religious gatherings in Christian lands, there were more men than women present, probably a third more, and the men's side was so crowded that the small boys spilled over into the women's department by the score, while others swarmed on the platform, about the leader's feet.

A Korean Farmhouse

In Korea, the whole family goes to church, and during the midweek service several mothers, carrying their babies in their bosoms beneath their dress, could be seen walking to and fro at the rear of the room to keep the little ones from being fretful. So the age of the attendants upon this meeting ranged from early infancy to old age; one little old woman I noticed, bent nearly double with years, whose wrinkled and furrowed face and scarcely open eyes, yet reflected the radiance of an inner light.

There are no pews, chairs, or benches in the church. The congregation sat cross-legged on the floor, and crowded close together. This accounts for the extraordinary seating capacity of the Korean churches; there is no waste space. All the women, and nearly all the men, were dressed in white. The children were dressed in bright garments; red, yellow and green being favorite colors. The women sat with uncovered faces and bared heads, although on the streets they generally wear a cloak

Continued on page 201

THE
American Pulpit
A Sermon by
Rev. Hugh Black, D.D.*

Sneering Hearers

TEXT: EZEKIEL 20:49

"Then said I, Ah Lord God! they say of me, Doth he not speak parables?"

IN spite of the first partial exile, in which Ezekiel shared, by which the king and nobles and natural leaders of the Jews were deported to Babylon, the great religious lessons which the prophets sought to teach the people were rejected. Both the exiles, and those left at home, buoyed themselves up with the vain thought that everything would turn out all right; for was not Jerusalem, the Holy City, still remaining, and were not the tokens of their old nationality still left to them? Ezekiel, who for years had preached the inevitable destruction of Jerusalem and the complete fall and exile of Judah, was disbelieved and despised. He was only an irreconcilable croaker.

A Vain Hope

Now, when at last under the influence of their shallow optimism Judah again rebelled, Nebuchadnezzar set the armed might of his empire against the rebels. The people still hoped that something would happen to break the chains which bound hapless Judah, and make her once more a free, independent nation. Ezekiel repeated the judgment of doom, and we can imagine something of the impatience and anger with which he was met by the excited people. When the vision came to him of the complete destruction as of a forest on fire, the terrible conflagration devouring even every green tree, a flaming flame that shall not be quenched, he knew that nobody would believe him, and that they would say that it was just another effort of the literary artist in him to put his croaking in a new and startling form.

He seems to have hesitated to express his vision in the exact manner it came to him. He feels it almost useless to convince them that he spoke the truth of God. Men will pass by his warning with a sneer about himself. He knew they would discount his words, and call it only another trick of his old manner.

One of the burdens of every original teacher and thinker and artist, is the feeling that the truth he has to declare seems so dependent on the limitations of his particular mental equipment. He can only utter his message according to the bent of his own individuality. He has his own manner of speech, his own way of expressing himself. And the fear constantly strikes him that his manner may obscure the truth, and men will pass by the reality and think of it as only another evidence of what they call his mannerism. Ezekiel seems to have felt this fear. He knows that his way of speaking is in figures, similitudes, parables. and he is fully conscious of the popular objection which his manner created. And when this appalling vision of the destruction of Jerusalem came to him, he is well aware that the people will discount what he has to say, and will repeat the parrot-cry that it is only another of his strange literary figures.

Warning Derided

It is to him a heavy burden that his own peculiarities of mind and method should seem to stand in the way of his message being received. With a cry of anguish, he seems to ask to be relieved from the necessity of speaking; but the prophetic fire is in his bones also, and will not let him be silent. "Then said I, Ah Lord God! they say of me, Is he not a speaker of parables?"

Of course the suggestion in the taunt, which gives it its sting, is that his words are only figures of speech, without any reality behind them. The pain of the thought to the prophet is that the people will make the form of his words an excuse for not really listening. The truth he has to declare is unpleasant to them, and they pretend they do not understand and ride away on a sneer from even considering them. With cheap sarcasm, they shelter behind the assumed difficulty of the words and pretend they do not understand.

It is a popular device, but never so popular as in dealing with matters of religion, and the keenest pain that can come to a preacher is the knowledge that there are some who escape the divine appeal because of some fault or insufficiency in him, that there are some who are offended by his manner of presenting the truth; some even have excuse for despising the very water of life because of the earthen vessel that brings it.

The experience is not confined to religious teachers. It is the fate of every interpreter of truth, whatever be the medium in which he works; and especially is it the fate of every original thinker. "We mistake men's diseases," says Richard Baxter, "when we think there needeth nothing to cure them of their errors but the evidence of truth. Alas, there are many distempers of mind to be removed before they receive that evidence." And one of these distempers certainly is making so much of the personal equation of the man who teaches. Let a man paint much, or write much, or speak much, and people think more of his manner than of what he has to reveal. Their criticisms are almost altogether of his methods; and many are offended because they do not like his methods.

Wagner, who at least had the zeal of an Apostle, had to hear of much of his work dismissed as Wagnerian. Reams and reams have been filled with idle talk about Browning's style. Anything that Carlyle said was discounted as only Carlylesque. The charlatan in all the arts is, of course, vain of such notice, and strives by all dodges to create *outre* effects to command such attention; but the man with even a spark of

The Prophetic Instinct

is sick at heart that it should ever be supposed that he had worked for that, and sick at heart that men should never get past his method of utterance to the living truth he has striven to utter. But in religion, more than in all other regions, is this offense disastrous; for the utterance of religious truth asks not for admiration, or approval, or even intellectual agreement, but spiritual assent, the thrill of soul, which recognizes the truth and bends to its dominion. And the offense here is greatest, because in the very nature of the case, unless the truth is spiritually discerned, it cannot but appear as a parable, a similitude of words without reality behind it. If it is not welcomed by the very intuition of the soul that hears, if it does not make its appeal directly as truth, it can have no real meaning, and can be dismissed as idle talk.

Religious truth is not like mathematical propositions, which, if they are accepted at all, must be accepted in the same way. If you you accept the definition of a straight line, a straight line must be the same thing practically to all of you, however you may prefer to define it. Two and two are four if you accept that, are always four, and in the same way to all of you. But spiritual truth is a matter of spiritual interpretation to each soul. The discernment of it is a spiritual thing. Its fulness can only be hinted at by any human words, and all who do not see it and accept it can look on these words only as parables.

Even apart from revealed truth this is so in the interpretation of anything that exists. The same thing will appeal differently to different people, according to capacity, understanding, experience. One may look on a flower with the eye of a florist, another with the eye of a market-gardener, another of a botanist, another of an artist. Buttercups and daisies may be a nuisance to a farmer and a delight to a child. Roses may be considered from the commercial standpoint, or the æsthetic. As with Wordsworth's "Peter Bell,"

> In vain through every changeful year
> Did Nature lead him as before:
> A primrose by the river's brim
> A yellow primrose was to him,
> And it was nothing more.

To speak of it in any other way would be to speak in parables, meaningless.

If this is so in such things, how much more is the difficulty of finding a common denominator when we speak of the unseen and eternal. Every man who has tried to make plain the things of God knows that his way of speaking will be an offense to some, who will meet his words with blank unintelligence, or with complete misunderstanding, or with a jest of indifference; and all such can enter somewhat into the pain of Ezekiel, when he cried, "Ah Lord God! they say of me, Is he not a speaker of parables?"

Our Lord warned his disciples of this and of the indifference with which the world would receive message. "Unto you," he said to the inner circl is given to know the mystery of the kingdom of but unto them that are without all these things are in parables." Religion can only be a matter of i apprehension, moral adjustment to the truth, spi susceptibility to the religious impression. The di tion between men, involved in our Lord's saying, an arbitrary one, but an essential one, dependent state of the heart. This itself is an eternal tr religion, that it is a question of the heart, a questi holy affections. Christ did not arbitrarily dete that there should be some that were without, who words only mystified.

Measured by the Truth

The distinction is a fact of life in all regions, lectual and moral, as well as spiritual. His words only the occasion which tested men and divided into the two classes. We speak of judging truth also truth is judging us. By hidden alchemy it covers whether we are in sympathy with it, whethe life is in unison with it. We are not the standa truth by which it is measured. Truth is its own sta and measures us. It is true that we have to Christ: but far truer is it that Christ is judging us attitude to him is judging us. When Christ spo the effect of his parables, he meant that they acte sieves sifting out the different kinds of hearers b influence produced on them. Susceptible minds rec the impression. Childlike hearts opened to let hi Receptive souls felt his powerful appeal, and qui in restless eagerness till they found rest in him. found in him the way, the truth, the life. Others of him, as their fathers said of the prophets before "Is he not a speaker of parables?"

When the verities of the faith appear to yo mysteries, when the unseen makes no appeal to when spiritual truth sounds like an idle tale, whe religion seems like playing with words, when God the human soul, the divine Christ and the life ete appear to you but figures of speech, with no realit which they stand, no passion of truth which the w half conceal but also half reveal, if in Gospel Epistle, in the burning lips and gleaming eyes of you do not feel Christ's imperious claims, if you d see his transcendent beauty, if you do not hear hi sistent appeal, what can we say, but that, seeing see and do not perceive, and hearing you hear do not understand?

Deaf Ears Unstopped

All spiritual truth must appear as parables to all do not know the language, to all who cannot recog the accents of truth even in forms that sound hars uncomely to them. The principle of spiritual i pretation is ever the same—by spiritual discern "Know ye not this parable? And how will ye k all parables?" asked our Lord. The Christian posi is not reached by an intellectual process. It come the simple, humble, responsive heart. To know gives at least the capacity to recognize the things of

If you feel like an outsider in the courts of the L if in the presence of Jesus you feel that you have relationship to him, if at the mention of religious t you feel that you are among those that are with who care not for these things, or at least understand these things, do not ride away from the appeal t cheap sarcasm. Say not, "Is he not a speaker of p bles?" as if that absolved you from further con about it all. Turn to Christ with a heart-pang your soul should be so seared and hardened. Benc Christ humbly, and he will unstop the deaf ears and seal the blind eyes and give you a heart to understa for he will take you into the holy of holies, into very presence-chamber of the king, and reveal Father to you, homeless, fatherless child of his. Ch is his own evidence. He brings conviction with h And when he comes the music of his words will to chords of infinite harmony in your heart. And unto y it will be given to know the mystery of the Kingdom God and no longer in parables.

*Dr. Black, formerly of Edinburgh, Scotland, is now Professor of Practical Theology in Union Theological Seminary, New York.

SUN-SPOTS AND EARTHQUAKES

ECENT earthquakes and sun-spots have caused a move of interest among all classes of people in the new science of seismology, or earthquakes, and in astronomy. Many men, of great scientific knowledge, believe that a connection between the disturbances on the earth and the spots that have appeared on the surface of the sun may be proved from the results of investigations now being carried on.

...e Horizontal Pendulum

When the papers announced late last month that the orb, on which we are dependent for warmth, light, sunstrokes and the growth of the various good things that sprout in the spring, had spotted its round face, hundreds of amateur astronomers took long squints through home-smoked ...s at the interesting phenomena, and then wore ...es while they got over what they had learned. ...youngster who smoked the whole drawing-room ...w with burning paper and left the French plate ...ated with wide cracks, was in a short time a vic... his thirst for knowledge, as have been all men, ...g or old, who are unfortunate to be in advance of ...time. Those who had "real" glasses fitted for the ...se saw, down on the lower right-hand side of the ... black cluster of spots one-eighth the diameter of ... hole circle. The spot or spots was estimated to ...8,000 miles long, and to have an area of 3,540,000 ... miles. These spots recur practically every eleven ...ne-tenth years.

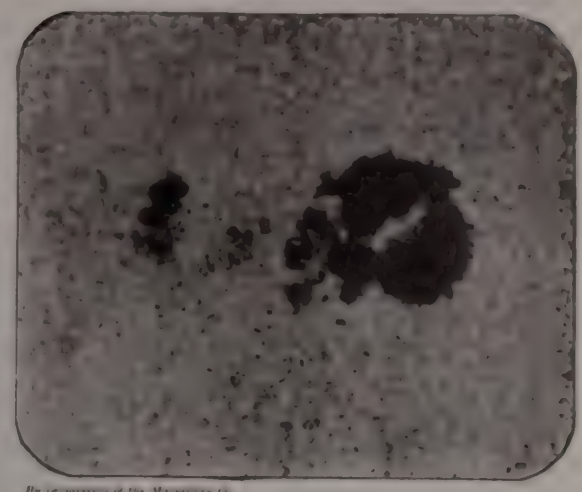
...me scientists thought that the spots were due to ...ical disturbances on the earth, and that their ap...nce was connected in some way with the aurora ...alis. At the time the spots became distinctly ...le there were great electrical storms in South ...rica. Towns in Chili were shaken by an earth...ke, and ships near Punta Arenas were sunk. Two ...noes in the Andes woke up suddenly and belched ... great masses of sable smoke.

...ce the disasters at San Francisco, in South America, Italy and Kingston, the importance of having a wider knowledge of the cause of earthquakes and of ways in which their coming may be foretold, has been impressed on the minds of all people living in a country where the earth's crust endeavors to shake up the cities that have settled upon its back.

Great Britain, although free from dangerous tremors, is doing much toward collecting accurate data on the subject. This is due to the enterprise and enthusiasm of Professor John Milne, F.R.S., director of the seismological station at Shide, in the Isle of Wight.

For over twenty years Mr. Milne held the chair of mining and geology in the Imperial College of Engineering in Tokio, Japan. While there he became intensely interested in the study of Japanese volcanoes and earthquakes. Probably no place in the world offers such opportunities for the study of the latter phenomena. The people there become so accustomed to the almost daily earth tremors that they scarcely raise their eyes when a screen suddenly becomes endowed with the power of movement and totters about in its corner, or the sliding panels shake and rattle in their sockets and the gaily-painted lanterns bob violently as if struck by a heavy breeze. Japanese houses are built low and are admirably fitted to withstand the frequent earthquake shocks, consequently we hear of no such disasters there as occur in our own country and in other places where they are of infrequent occurrence.

As an aid to the study of this new science of seismology, Professor Milne invented the Milne horizontal pendulum seismograph, an instrument that is now used at all well equipped stations. Returning from Japan, he devoted all of his time to the new study. A committee of the British Association aided Mr. Milne. Prof. Luigi Palozzo, of the University of Rome, is President of the new International Seismological Association.



Sun-Spots as Seen Through a Telescope

The delicate instruments now in use record hundreds of earthquakes that are never felt by man. Often the observer at the machine, when all seems quiet and nature at rest, will suddenly see the pendulum vibrate and the little needle trace in red ink a path up and down and across the paper, showing the time and action of one of "the unfelt breathings of the earth." Perhaps in a day or two the cable will flash to Europe and America a story of the havoc wrought in the distant Himalayas or in the islands of the sea. Perhaps no word ever comes to tell where the shock occurred, the sole witness being the blood-red streak across the white paper at the earthquake station.

Prof. Luigi Palozzo, President of Seismological Asso'n — Prof. John Milne, Director of Shide Station — Dr. G. Gerland, Director of Central Bureau

IN THE LAND OF THE "BIG HATS" --- Continued

...their faces, or else a big hat. The reverent demeanor ...e company was marked. Everybody, upon taking ...eat, bent forward for a moment of prayer. At the ...of every public petition, the room resounded with ...ens." At the close of the service, after the bene...on, all remained seated for a minute in prayer ...re arising to disperse. When the Scripture was ...unced, there was instantly a rustling of Bibles all ... the house—every Korean Christian takes his Bible ...hymn-book to church with him. Most believers ... learned to read, simply in order that they may ...y the Scriptures. During the singing of the hymns, ...h are played through once by organ and cornet ...re singing, the congregation sways rythmically to ...fro, as is the Korean student custom when conning ...son. Many of the men wore the big horn spec...es, which impart an owlish look of wisdom.

... more expectant, inspiring audience surely no speaker ... had. When the missionary arose to introduce ...stranger from over seas who was to speak, the peo... snuggled back with intent, eager faces. Fragment ...ragment an address of fellowship and faith was de...ed; the missionary spiritedly interpreted it and ..., following it with words of his own, pointing out ..., a few years ago, this foreigner would have been ...ted on the street with black looks and revilings, ..., because of the difference made in their lives by ... Gospel, he was greeted as a brother beloved.

... word about that missionary. He is Rev. Graham ..., of the Presbyterian Mission, a pioneer in this ...ng Yang field. Although only two-score years of ..., he has seen this work grow from nothing to its ...ent proportions. He has been pastor, jointly with ...'. S. A. Moffett, D.D., of "the big church" (as ... mother congregation is called) from the very first. ... has baptized hundreds if not thousands of heathen ...eans. (One of his associates, Rev. C. E. Kearns, ... year baptized eleven hundred persons.) The "big church," which has a membership of twelve hundred, has swarmed three times within four years, and of these new congregations, the smallest numbers two hundred and fifty and the largest six hundred and fifty.

The people have grown from the worship of evil spirits to a New Testament plane of life and experience. I never heard of a church maintaining a higher standard of membership than this one, and the other Korean churches. It regularly and vigorously enforces its discipline. The strictest morality, total abstinence, the possession of only one wife, a knowledge of the Scriptures, systematic giving, and personal evangelistic work, are all required of church members. The Koreans are great smokers, yet these Pyeng Yang Christians have voluntarily established an anti-tobacco society, and with the money saved they maintain two colporteurs. A book-store, reading-room, public bath, day schools, a school for the blind (the first in the land) and the beginnings of an insane asylum (likewise the first in Korea), are all maintained by these whole-hearted disciples.

Missionary Lee is pastor of the "big church," his associate, Dr. Moffett, being home on furlough. In Korea to-day the missionary has no time for evangelistic work or for pioneer effort; he is kept busy trying to keep up with the growth of the church through self-propagation. Then Missionary Lee has charge of an industrial school, where students at the Union Methodist and Presbyterian College support themselves and learn a trade at the same time. Having been a practical mechanic himself, Mr. Lee runs this school on workmanlike lines. Incidentally, he has some teaching responsibilities in the Theological Seminary, which is to give Korea, next fall, its first crop of preachers.

He is also the moving spirit in the missionary social life of Pyeng Yang, holding the two-score missionaries to the duty of occasional relaxation. The Pyeng Yang community is a real brotherhood, made up of Methodists and Presbyterians, working together as one. The former also have churches and prayer-meetings in and about Pyeng Yang worthy to be classed with the record-breaking one which I have cited.

These superb missionaries are worthy of their flock. And, carefully weighing my words, I am prepared to express the opinion that the life of these Korean Christians probably comes nearer to that of the Apostolic Church than anything else contemporaneous known at present to Christendom. Religion is all in all to them. Less than a generation distant from rank heathendom, they yet display a marvelous genius for Christianity. The essence of the Gospel seems to appeal to them at once. In devotion to Jesus and his disciples, they are like little children. In simplicity and guilelessness and affection, they instantly win one's heart. The tie of a common faith means more to them than any other tie. At the close of the prayer-meeting metioned, the men by dozens crowded upon the platform, smiling and eager to greet a fellow-Christian from afar. They do not shake hands, as is the manner of Anglo-Saxons; instead, they grasp one by the arm or hand or lay their hand affectionately upon one's shoulder. Always their salutation is "Peace."

When I started for Seoul before daylight the next morning, I found that, in addition to the two missionaries who had escorted me to the train, there were a dozen of the men from the church, who had walked three miles through the darkness and the cold, in order to send on his journey with their benediction one whom they had met for the first time only a few hours before. The shining faces and oft-repeated salutation of "Peace" of these fellow Christians in queer hats and flowing robes abides as a precious memory, and I am confident to believe, as a leading Korean statesman assured me, that the Korean church is the only hope and salvation of the imperiled Korean nation.

Seoul, Korea. W. T. E.

SETTLING THE JAPANESE QUESTION

THROUGH the untiring personal efforts of President Roosevelt the deadlock between the National Government and the School Board of San Francisco has been broken, and the Japanese school question is in a fair way to a satisfactory solution. The situation was one that unless an understanding had been soon reached there would have arisen grave international complications, owing to the sensitiveness of the Japanese people whenever the suggestion is made that they be classed with the Chinese and Koreans instead of with the people of European nations. A full account of the origin of the trouble in San Francisco, where the Japanese scholars in the public schools were ordered to attend the school set apart for the children of Asiatic parents, and also of the test case brought by the United States authorities, appeared in THE CHRISTIAN HERALD of January 9. The new arrangement made by the United States authorities and the School Board has one feature that will doubtless meet with some opposition from the Japanese, and which was little expected by them when they made their first protest against the action of the board. Although Japanese children of the same school age as the American children will be admitted on an equal footing in the schools of San Francisco, it has been enacted by Congress that all Japanese who come to this country hereafter must have passports signed by officials in Japan.

The Japanese coolie class of laborers, to whom so much objection is made by the people of the Pacific coast States, will be practically excluded from the United States in the future by the new passport regulation. Those already here may remain.

The President, after fruitless negotiations by mail and telegraph, invited Mayor Schmitz and the entire School Board of San Francisco to come to Washington for consultation. The Californians came as requested, and for about a week were in almost daily consultation with the President and Secretary Root at the White House. President Roosevelt made many suggestions looking toward a compromise, but no decision was reached until the fifteenth of last month.

The Mayor and the board would not rescind the order for the segregation of the Japanese from the American pupils, but they let it be understood that any Japanese will be admitted to the white schools under the same conditions that must be met by white pupils who a for admission. Thus, any Japanese u fourteen years may enter any prima grammar school. White children ar permitted to enter a grammar school he has reached the age of fourteen. will be remembered that the main o tion was against allowing young men the other side of the Pacific to at schools in which the other scholars but children. By applying the equal rule, the cause of the complaint is moved. Japanese of fifteen years of are permitted to become regular stud in the high school, if they pass a satis tory examination. The delegation f California accepted the compromise, the idea that Congress would pass a s factory amendment to the immigra laws governing the admission of coo reference to which has been previo made in this article.

Photo by Clinedinst

Mayor and Members of San Fracisco School Board in Washington

The clause in regard to the passp for all Japanese who desire to enter territorial limits of the United St was submitted, it is understood, to Japanese Government at Tokio, and reported to be satisfactory. The cla will be inserted in the new treaty tha now being made between Japan America.

Our Government promised the C fornia delegation that the legal proce ings recently instituted in San Franci would be at once dropped.

Three days after the announcement made that a satisfactory basis for set ment had been found, Congress pas the passport regulation so much desi by the representatives from the Pac coast.

HOW A WORK OF FAITH GREW

"WHAT can I do to make my lifecount for something, as God intended it should?" This was the question some years ago in the mind of Dr. Thomas Spees Carrington, a young Christian physician with a thriving city practice. A hint of the answer came a few months later, when he, his wife and little daughter left their home, country and all their opportunities, to go to Turkey to aid there in the work of the American Board of Foreign Missions.

Turkey is a land of beauty and beneficent climate, but the great masses of its over twenty million inhabitants are, alas, ignorant of even the simplest sanitary knowledge, and as a consequence of which it is the astounding fact that fifty per cent. of the babies die, while many of the rest grow into blind or crippled adults.

Dr. Carrington entered zealously into his work in Marsovan, an interior city about six hundred miles east of Constantinople, where he was stationed in connection with Anatolia College. The pitiable condition of the people touched his heart deeply. Little children with tuberculosis of the bones, lungs, or stomach, with eye diseases, with distorted limbs, with deformities of every kind; mothers diseased and suffering; old and young in all stages of filth and misery, these were everyday sights. There was much to be done.

With his few hundred dollars Dr. Carrington hired a little four-room house, improvised sterilizers out of two old kerosene cans, borrowed a castaway table for operating upon, bought, invented and made other equipments necessary, and in due time announced himself as ready for patients. A few years passed, during which he worked night and day for the throngs that came. He saved, sacrificed, prayed and believed, until, with the help and helpers God had sent him, in place of the little old house in which he began, there rose a noble hospital, with three fine buildings and a training school for nurses besides.

To the other Christian hearts this magnificent work did not go unheeded. In the soul of a young native woman there was a breaking in of kindred light that melted away the walls of ignorance and predjudice. Prompted by sympathy, she first offered to read to the convalescents in the hospital; then, the scheme of helping the sufferers filling her mind, she resolved to take her stand in the face of inherited custom and belief. She went to Dr. Carrington and said simply, "I have made up my mind to be a nurse and will work for a year without pay."

Thus was Luceper, the first nurse ever trained in Turkey, started on her gracious ministry. The hospital in Marsovan grew in fame and usefulness and continued to serve the increasing throngs of pitiful sufferers. The fame of the man who could give a "sleeping medicine and cut out pain" spread far into the hills and valleys of Mesopotamia. One poor, afflicted woman walked the thirty days' journey from her home to the hospital. She had no money or means of repaying the service, but she had faith. In due time she went away rejoicing. Another time came a man who had been a brigand chieftain. His diseased foot needed amputation. He, too, was poor. A rosary of ninety-nine beads was the sum of his possessions. During convalescence some one gave him a Bible, in which he became so greatly interested he would scarcely allow it out of his sight. Upon his recovery, he insisted on presenting his precious rosary to the doctor.

One day the doctor was riding with a party of friends through a village, when the children of the street began to throw stones. Suddenly a shrill, childish voice cried out, "Oh, that is the good man who cured little Achmet! That is the man who cured little Achmet!" The shower of stones ceased and the doctor and his party were besieged to come and see Achmet and his father and mother.

A little girl sufferer, an outcast, homeless and ill, was taken into the hospital. After her recovery she was placed with a Christian family, but only a few days elapsed until, with tears and entreaties, she begged to be brought back to the hospital to help the sick people. There she remained for four years, assisting in the care of little invalids in the children's ward.

During seven years' continuous labor at Marsovan, thousands of patients were treated by Dr. Carrington and hundreds of operations performed. He decided that the work needed a training school for native nurses in Constantinople, from which nurses could be sent into the homes of poor families not only to help them through sickness, but to teach them how to make surroundings sanitary and wholesome. He visited the United States and told the story of Turkey's crying need.

* * *

After months of zealous labor, the day came when The American Hospital and Training School for Nurses in Constantinople was duly incorporated. Messrs. Brown & Co., bankers, 59 Wall Street, New York, were appointed as fiscal agents to receive all donations. He returned to Constantinople and secured a suitable house to serve as a temporary hospital. It was remodeled, repaired and refitted and on September 1, 1906, was to be formally opened. Early in the morning of August 29th it was completely destroyed by fire. Everything had been swept away almost in the twinkling of an eye!

Undaunted by this disaster, Dr. Carrington began to plan anew. He came again to this country to enlist friends for the work, which he confidently hopes to establish even on a better basis than before. He hopes to raise $15,000 to b the land for a site.

"So strong is my faith that I expect he says, "and every day receive show of blessing. I believe God is back everything, even the fire. His work c never fail." HELEN VAN-ANDERSON.

Smoot Retains His Seat

BY a vote of 42 to 28, the United Stat Sentate, on February 20, declined remove Reed Smoot, the Mormon Senat from Utah. The vote on removal was follows:

Yeas—Bacon, Berry, Burrows, Carmack, Clap Clarke of Arkansas, Clay, Cullom, Dubois, I Pont, Frazier, Hale, Hansbrough, Hemenwa Kittredge, La Follette, Lattimer, McCreary, M Laurin, Money, Newlands, Overman, Pettus, Ra ner, Simmons, Smith, Stone and Tillman; 28.

Nays—Aldrich, Allee, Ankeny, Beveridge, Blac burn, Brandagee, Bulkeley, Burkett, Burnha Clark of Montana, Clark of Wyoming, Cran Curtis, Daniel, Depew, Dick, Dillingham, Dollive Flint, Foraker, Frye, Fulton, Gallinger, Gambl Heyburn, Hopkins, Kean, Knox, Lodge, Long, M Cumber, Millard, Mulkey, Nelson, Nixon, Penros Perkins, Piles, Spooner, Sutherland, Warner an Warren; 42.

Hundreds of women crowded the ga leries during the closing hours of the gre debate, which has now lasted, at interval for over three years. Many of the ladi represented organizations which had bee active in the movement against Smoot They heard the verdict of the Senate i silence. There were no hisses or demon stration of any sort.

Senator Burrows, of Michigan, stood t the last as the stanch champion of th women's crusade, and called up the resolu tion of the Elections Committee declarin that Smoot was not entitled to his seat This was quickly lost, the Senate com pletely ignoring the fact that a majorit of the Committee were favorable to ex pulsion.

Carrying the Caskets into Swedish Hall

Commander Evangeline Booth

The Funeral Procession up Fifth Avenue

THEIR DEAD COMRADES HONORED

Salvation Army Services at the Funeral of the "Larchmont" Victims

PRECEDED by the draped flags of the Union, the Salvation Army and of Sweden, a solemn procession of Salvationists, bearing their dead, passed down the centre aisle of Carnegie Hall, New York City on the afternoon of Sunday, February 17th.

Ten of the Army's most valued workers in the Eastern Scandinavian Province—"the flower of the flock"—met their death when the Sound steamer *Larchmont* went down off Block Island on the night of the 11th of February, all but nineteen of the more than one hundred and fifty persons on board being lost. But three of the ten bodies of the dead Army officers had been recovered—those of Captain (Miss) Elin Lambert, Lieutenant John Molin and Cadet John Cedarblom. Their caskets, draped in the Stars and Stripes and the Army colors, were set down before the flower-bordered platform, which was occupied by the closely-seated ranks of those who had been their comrades, while the sombre notes of a funeral march, rendered by the National Staff Band, ruled the requiem of the dead.

More than 5,000 people, of every rank in life, crowded the large hall. The memorial services were conducted by Commander Evangeline Booth, the head of the Army in the United States, and were of intense and high mournful interest. Brigadier Nelson, in charge of the Eastern Scandinavian work, his voice broken and close with repressed emotion, gave a personal sketch of each of his dead comrades, as he had known them in the springtime of their youth. Each "Warrior of the Cross" lived again, as their leader related incident after incident of their self-sacrifice and devotion to the cause they loved so well.

Captain Lambert, turned from her mother's door because she joined the Army, had for years rejoiced in being able to send back to the now widowed mother in the old country the major portion of her earnings. Cadet Emma Becklund, a sunny-faced girl of seventeen years, was one of a family of twelve Salvationists living in Worcester, Mass. She was to have been married to Captain Richard Swan, but, hand clasped in hand, they went together to that land where there is neither marrying nor giving in marriage. Captains Aurora Lifvendahl and Anna Runeborg died as they had lived—together. Comrades in Sweden, they went together to Scotland under Army orders. From there they came to America, working together with great effect among their own people in New England. Of Lieutenant John Molin, his leader tenderly said: "He was to have been promoted at the Congress toward which he was journeying, but the great Commander-in-Chief has promoted him to heaven instead." And so the role of honor was called, while upon the platform sat the bowed figure of Captain Anna Oden's stricken mother, with the two brothers of another of the dead officers.

Several speakers paid tribute to the dead, after which the Swedish songsters, clad in deep crimson, with the white scarf of mourning crossing their breasts, sang the "Homeland" with exquisite effect.

Miss Booth then told the story of the *Larchmont* disaster, moving the entire audience to tears. She said in part: "The story of our promoted warriors, which we learn from the survivors of the *Larchmont* tragedy, is one which must convince the most sceptical that neither life nor death has power to turn us from our purpose. Ten more names are enrolled upon our glorious record of comrades who have died at their post.

"Not only has a great gap been made in our ranks by the swift departure of ten of the best and highest and bravest and dearest warriors of our ranks, but a great gap is made in our hearts, for we of the Salvation Army love each other well and truly. When I learned of the manner of their passing, I said, 'Not lost, but saved! saved! saved!' Their robes were made white in the blood of the Lamb, and even the blackness of that midnight terror could not hide their glistening. In that storm they were calm. Amid the shrieks and curses and pleadings on every hand, they sought to give consolation and help.

"We learn that those young girls went to the distracted passengers, seeking to persuade them to lay their sins down at the feet of Jesus. When the crash came our Army lads and lasses stood alone, with their feet upon a Rock. As the engines hissed and steamed and stopped, and the bitter wind blew out their fair hair and their little blue uniforms, seven frail girls sent forth an immortal challenge, not only across the bitter, death-stricken waters, but across the seas of all time, 'O death, where is thy sting; O grave, where is thy victory.'

"My comrades, these who are gone have shown the whole world not only how a Salvationist can live, but how a Salvationist can die. We will bind up our wounds and wipe our eyes, for what is dark now will be made clear when we see His face."

A movement is already on foot looking toward the erection of a monument to the victims of the *Larchmont* catastrophe in the Salvation Army plot at Kensico Cemetery, New York.

SUBWAY TOILERS HEAR THE GOSPEL

THERE are now nineteen shop meetings being regularly conducted in shops by the Twenty-third Street and West Side Branches of the Y. M. C. A. in New York City. These meetings have been in progress for over fifteen months. The places at which they are held include pump manufactories, bronze foundries, iron works, elevator works, paint works, piano factories, several stations of the Subway, bakeries, factories, etc. The attendance ranges from forty in the smaller shops to one hundred in the larger ones.

In these gatherings, the usual programme is to have some music (such as violin, musical bells, vocal solos, etc.) and a brief address on some topic connected with religion or the Bible. Occasionally health talks are given. Dr. Milton Wallace is giving a series of talks on "Consumption as a Preventable and Curable Disease," visiting each shop but once only, and distributing circulars.

Another feature of the Y. M. C. A. work is having a meeting once a month for the men who speak at these noon meetings, for discussion of shop methods and principles of work. Much help has been received from some of the pastors of churches in the vicinity.

A Gospel Meeting Among Workers in the Subway, New York

* * *

Special meetings are now held for Italian workers in the piano factories. At such meetings some worker translates for the audience the words of the speaker.

Secretary Powlison, of the Y. M. C. A. West Side Branch, says of these meetings: "They are in no sense sectarian—they are not conducted with any idea of inducing the men to join any specific organization. If the men want us to come, we are glad to come; if they don't want us, we have no wish to force ourselves on them. Our sole object is to bring to men who otherwise might not search for it the idea of a larger life—of ethics, of the Kingdom of God—so presented as to give no religious offense to any one. We depend for our success on the ability of our speakers, and we send the best we have, for the working men, next to college men, make the most difficult of audiences. We give them speakers who have ideas—Alexander Irvine, himself formerly a working man; the Rev. George L. McNutt, the 'dinner-pail man'; the Rev. William Wilkinson, the Wall Street preacher. These speakers know their men, and hold their interest.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Edi

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Smoot Triumphant

BY a vote of 42 to 28, the United States Senate has rejected the resolution to unseat Reed Smoot, the Mormon Senator.

This result had been foreseen for many months past. When the element of "political expediency" made itself plainly felt in the Smoot case last fall, it was a foregone conclusion that the crusade of the women and the will of the majority of the Committee would be defeated by the enforcement of the two-thirds rule.

Not since American women began to be a factor in public affairs, has any woman's campaign been so vigorously and picturesquely conducted as this. State after State was fired with enthusiasm, and the women, like gallant veterans, threw their pickets and their advance guards even into the heart of Mormondom itself—into its very citadel. It was a campaign of earnest work, brilliant speeches and lofty sentiment. Not the least remarkable feature of it was the great petition of a million American women to the Senate, praying for the exclusion of the Mormon member on what the women believed to be sound, logical and just grounds. They had implicit confidence in the wisdom and patriotism of the Senate, and believed that the plea of the mothers and daughters of the nation would not pass unheeded.

Well—they have been disappointed. They misjudged the Senate. They credited it with ideal qualities, and they possibly overrated the weight of the moral argument in politics. But the practical lessons learned in the campaign are valuable ones, and should not be forgotten.

We sympathize with the women who fought in this battle. The moral victory is unquestionably theirs, though the seat remains with Smoot.

The Peace of the World

WHILE distrusting appearances and the pacific protestations of European statesmen, there does seem, in the tendency of recent conferences, ground for hope of future peace. The programme for the approaching conference at the Hague, as outlined by the Russian commisssioner, shows an intelligent desire to prevent the outbreak of war, or at least to compel two disputants to exhaust all honorable means of avoiding war before taking the field. It is proposed to increase the powers of courts of arbitration and to organize methods of establishing international "Commissions of Inquiry." The danger with quarreling nations is the same as with individuals, in the first period of the quarrel, when one nation is smarting under a supposed insult or injury and the other nation refuses to discuss the matter or justifies its act. Then passions are strong, the people lose their self-control and demand that their government defend the national honor. The government does not like to be considered cowardly, and shrinks from resisting the popular clamor which injudicious newspapers have whipped up to frenzy and is hurried into war. The old recipe to count fifty before speaking when you are angry, is good for nations, and if the Hague Conference can compel an angry nation to halt, organize an International Commission of Inquiry and present its case to the world before commencing hostilities, an important step will be taken toward the peaceful settlement of disputes.

Another event of hopeful augury is the news of an attempt now being made to establish a good understanding, if not a formal alliance, between England and Russia and their respective allies. If England and Japan abandon the suspicious attitude with which for half a century they have regarded every move of Russia and France, and agree to regard one another not as possible enemies but as friends, and deal with one another on that basis, one of the most dangerous elements in the situation will have been eliminated. We are not saying that those are the most quarrelsome Powers, but they are the Powers which have among them the largest number of burning questions, and they have behind them long years of habitual distrust. If they can agree to live in peace and friendship the probability of a great war is remote; while if they were to make an alliance defensive and offensive, war would become practically impossible. The prospects of peace have thus become brighter and we may hope that the Conference at the Hague will render them still more roseate. Who can tell how soon the sword may be ground into a ploughshare and the big stick be sent to a museum as a useless implement of a barbarous age?

Saving One Life

FROM a reader in Brockport, N. Y., who signs "Perplexed," we have this communication:

Dear Editor:—I am very sure many who have heard through your Christlike paper of the frightful state of things in China, long at least to save **one life.**

How many dollars would be needed to keep one man, one woman or one child from starving, say, for six months?

It seems as if one felt they had a father, mother or sister there, and if it were within their means, they would not feel the task so appalling as to try to do good to 15,000,000. Perhaps to provide for a week or a month or even a day might be all some could do.

We are not surprised that our correspondent should regard the situation in China as appalling. The mind recoils at the thought of the vast multitudes of famine refugees who are being driven by hunger hither and thither, aimlessly, hopelessly, leaving a train of dead and dying in their wake. It is difficult for the human mind to grasp the fact that millions of human beings, scattered over a territory of 40,000 square miles, are even now dying of starvation. How impotent seems man in the face of a calamity so overwhelming!

Still, if each of us does our individual share, little though it may be, it will greatly reduce the suffering. We may not be able to save all, but with God's help we may be instrumental in rescuing hundreds, aye, thousands, of these perishing ones. Working together, our cumulative efforts will accomplish in China what they accomplished in India, in Japan, in Finland, in Armenia, where tens of thousands gratefully acknowledged that they owed their lives to the prompt assistance rendered by God's people in America.

If every reader of this journal undertakes as a duty and a privilege to save the life of one poor man, woman or child in China, the divine blessing will attend that effort, and make it successful and multiply it abundantly. This is the experience of the past and we have not a shadow of doubt that it will be repeated.

To our friend in Brockport, and to all others who wish to help China in her time of trial, we would say: Resolve **now** to save one life at least, if you can do no more. This is easily within your reach, as these figures, which are those furnished by the Missionary Committee on the famine field, prove:

20 cents will save a life for a week.
10 cents a day will feed a small family.
$1 will feed a family of five one week.
$5 will save **6** lives **1** month.
$3 will save **1** life **3** months.
$10 will keep a family over the pinch.
$100 will save a small community.

All contributions sent to this journal are cabled through the Department of State and distributed by the missionaries at the front.

Among the Workers

—EVANGELIST GEORGE BENNARD and John Allen labored recently among the people of Little Valley, N. Y., for four weeks with much success. About seventy-five conversions are reported.

—PROF. R. A. TORREY closed a six weeks' series of services at Cleveland, O., February 10. It is claimed that fully 2,000 conversions have resulted.

—REV. CELMENT THOMAS, a Welsh revivalist, who took part in the great spiritual awakening in that country several years ago, is now holding services in different towns throughout Ohio.

—EVANGELISTS HART AND MAGANN, of Fairbury, Ill., are conducting revival meetings in the First M. E. Church, Albion, Mich. Other meetings, recently held in Trenton, N. J., were notable for the number of men who sought Christ.

—EVANGELIST J. W. MAHOOD and his associate, Rev. J. W. Potter, have had great success in the revival they have been conducting at Warren, Pa. Nine churches united in the meeting and two hundred confessed Christ in the first two weeks.

—AT ST. JOSEPH RIVER VALLEY, MICH., Pastor Hoyt, of the Baptist Church, has just finished a series of meetings, which lasted eight weeks. The membership of the Sunday School was greatly increased and a society of young converts organized.

—COL. NOEL GAINES, of Frankfort, Ky., is now at Atlantic City, N. J., where he has been assisting two other evangelists in the notable Union Revival and Temperance Crusade now in progress there. One of his co-workers is Rev. George R. Stuart, of Tenn., formerly Sam Jones' evangelistic associate, and the other is Rev. Clarence B. Strouse, Methodist evangelist from Virginia. Their united work has been greatly blessed.

Japan's Government Grateful

IMPERIAL JAPANESE EMBAS
WASHINGTON, February 19, 07.

DR. LOUIS KLOPSCH,
Editor of THE CHRISTIAN HERALD,

Sir:—Upon the request of the Governors of Mi gi, Iwate and Fukushima, I had the pleasure of encl ng to you, on July 26, 1906, a letter, in which they jo ly expressed their sincere thanks to you for the colle on you made for the relief of the famine-stricken peo of those three northern provinces of Japan.

I am now requested by His Majesty's Minister of te for Foreign Affairs to transmit to you the enclosed le r, in which Viscount Hayashi, speaking in behalf of hi elf and of his colleague of Home Affairs, expresses to bu their sincere thanks for the generous contributio of the people of the United States who so willingly e- sponded to your call for relief of the distress cause by the famine.

I am, sir, very respectfully,
VISCOUNT S. Ao

. . .

The following is a translation of the letter referr o by Ambassador Aoki:

DEPARTMENT OF FOREIGN AFF. S,
TOKIO, November 26, 1906.

Sir:—When famine afflicted the Prefectures of Miyagi, Iwate and Fukushima, in Northeastern Japan, last y r, you were kind enough to take the lead in showing sy a- thy and good-will to the Japanse people, by appealin o the generosity of your countrymen for the relief of e sufferers in that calamity, and through your unti g efforts large sums of money were from time to e sent to me, for which I beg to tender my most sin e thanks.

Each remittance, immediately upon its receipt, as transferred, through the authorities concerned, to e relief fund; and I have much pleasure in assuring u that the sympathy thus shown by the American pe le was a source of great consolation, no less than of mat l help and comfort, to the inhabitants of the stricken - tricts who were at the time in great distress.

I beg to add that I am desired by my colleague, e Minister for Home Affairs, to express his deep sens f gratitude for the generosity of your countrymen o contributed so freely to the relief fund.

With high esteem and consideration,
I am, sir, yours very respectfully,
VISCOUNT HAYASHI,
Minister for Foreign Affa .

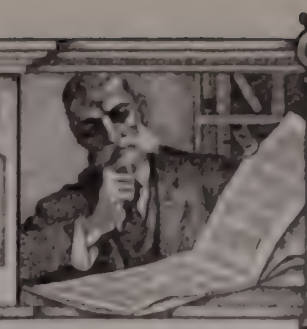
DR. LOUIS KLOPSCH, Editor CHRISTIAN HERALD.

Contents of this Number

Wednesday, March 6, 1907

	PAG
"Despise Not One of These Little Ones"	Cove
Our Mail-Bag	19
Pay-Day on the Panama Canal (Illustrated)	19
In the Land of the Big Hats (Illustrated)	199, 20
Sneering Hearers. Sermon by Rev. Hugh Black, D.D.	20
Sun-Spots and Earthquakes (Illustrated)	20
The San Francisco School Board in Washington (Illustrated)	20
The Vote on Reed Smoot	20
How a Work of Faith Grew	20
Their Dead Comrades Honored—Salvation Army Funeral in New York (Illustrated)	20
The Gospel in the Subway (Illustrated)	20
EDITORIAL FORUM: Smoot Triumphant—The Peace of the World—Saving One Life—Japan's Gratitude—Among the Workers	20
BIBLE AND NEWSPAPER: Death on the Rail (Illustrated)—Abraham's Title Deeds—A Ship on an Iceberg—A Blind Man's Idea of Color—A Boy Blocks the Subway	20
What Has Become of Old-Fashioned Gallantry, by Margaret E. Sangster	20
The Famine in China—Latest News from the Afflicted Provinces (Illustrated)	207, 20
Donors to the Famine Fund	20
"Of Such is the Kingdom." Story by Rev. Charles M. Sheldon (Illustrated)	210, 211
An Indian in the Senate (Portrait)	211
Your Portrait in the Bible. Sunday School Lesson (Illustrated)	212, 213
From Ship's Bridge to Pulpit (Portrait)	214
Immortality, Epworth League Topic	215
Success, Christian Endeavor Topic	215
A Day of Victory in India	216
A Revival in Illinois	217
Gems From New Books	218
The Beautiful Patriarch, By Mrs. M. Baxter	219

THE BIBLE and the NEWSPAPER



Death on the Rail

, New York and its neighborhood was shocked on February 16, by the report of a railroad horror involving the death of twenty-one persons and the of about 150 others. The accident occurred on arlem division of the New York Central, which has ly inaugurated the electrical traction system. This nly the second trip the train had made under that n. It was scheduled to leave New York soon after clock in the evening, and thence to run to White s as an express and proceed to Brewster as a local. s a few minutes late in getting away from the al's yard, and put on extra speed to reach White s on time. When it reached Bronx Park Station, ilroad officials say it was traveling at a speed of miles an hour; but some of the passengers say the was at least seventy miles, and a brakeman another road, who was a passenger on the estimates it as at least sixty miles an hour. rt distance beyond the station the track s to the left. As it took the curve the rear ft the rails, bumped a short distance on es and then turned on its side. The coup- held and the motorman, knowing nothing hat had occurred, kept up his speed, drag- the rear car on its side. In another minute ar had pulled the car ahead of it off the It, too, turned on its side, and dragged the head of that off. For an awful minute the went on, dragging the three overturned r and then it came to a stand. The awful s were immediately apparent. Passengers been flung on the side of the car that was on es; some of them fell through the windows were ground beneath the car; others were ed under the seats and torn limb from limb. s an appalling sight. The track for about hundred yards was strewn with mangled s, separated limbs, fragments of clothing bloodstained splinters of the cars. Some ngers who had fallen against doors or the of seats, and so kept from falling on the ered sides of the cars, were still alive, but was danger of their being burned, for the had fallen on the third rail and short cir- the current. Happily, a fireman was on who realized the peril, and he rushed to the near- re-alarm box and summoned help. The flames were ily extinguished and the work of rescue began. injured were attended by surgeons, hurried to the from all quarters, and the dead were taken to s to await identification.

he investigation already in progress makes the ery of the accident still deeper. The Commis- ers are in doubt whether even the story, as originally , is correct. Some have reached the conclusion that motor cars were first to leave the rails. It is all the difficult to form a reliable opinion, because the pany promptly removed the wreck of the train and red the track, so that traffic might be resumed. tever may be the final decision as to details, there be no doubt that the real cause of the disaster was speed at which the train was carried around the e, and the same habit caused a similar disaster ntly in England. The railroad Companies blame the lic for the speed with which they must run trains, but excuse does not hold. They know, as the passenger ot, where the danger line is, he is not so foolish as to desire Companies to pass that line. ter, he would say, that he reach destination a few minutes later risk not reaching it at all. re is no consideration that can gh against safety. Men under- d this in relation to their phys- life, though they often forget hen their eternal life is in stion.

hat should a man give in exchange is life (Mark 8: 37, R.V.)?

Curve on Which the Recent Accident Occurred

raham's Title Deeds

search, which shows how ng is the faith of scholars in the iptural records, in spite of the bts expressed by scoffers, is ut to begin in Asia Minor. Sir lliam Ramsay and a party of lorers are setting out to search the tablets stored in the an- nt temples of the Hittites. Lord Strathcona, of Canada, has placed at the disposal of the expedition the sum of $2,500, and he will give the same amount every year for five years, on condition that they search specially for a particular tablet. This is the tablet recording Abraham's purchase of the cave of Machpelah. The transaction is described in Genesis 23, and it was evidently a very formal affair. Abraham refused to receive the field as a gift, but paid for it in "money current with the merchant" and was very careful that the land should be "made sure unto him for a possession." This could be done at that time only by having his title recorded in soft clay, which was afterwards baked and deposited in the local temple for safe keeping. Thousands of such tablets have been found in good condition in the cellars of the temples under the desert sands. The tablet would be practically imperishable and careful search will be made for it. Its discovery would set at rest many doubts that have been raised as to the authenticity of the sacred record. It will be the best of all times for it to come to light, because in these days men have learned to read the ancient characters which were in use at the time it was made and will be able to recognize it and perceive its value. So will the promise be fulfilled.

Truth shall spring out of the earth (Psalm 85: 11).

A Ship on an Iceberg

One of the deepest mysteries ever presented by the sea is that reported by the captain of the *Emilie Galline*, a French vessel, which has recently reached Portland, Ore., from the Antarctic. While near the Falkland Islands the vessel ran into a field of icebergs and had great difficulty in threading a course among them. In searching for a channel the man on the lookout called out that there was a ship on the ice. The captain changed his course to get as near as was safe to the strange object. There, upon the crest of a giant iceberg, the captain saw, perched on the summit of an inaccessible crag, a ship as large as the one on which he was sailing. He made out that she was of iron and had once three masts. These, however, were gone, broken off apparently by some tremendous hurricane. He tried to make out her name with the aid of his telescope, but her bow and stern were so thickly coated with ice that it was impossible. The ship had evidently been deserted, for, though it was carefully watched, there were no signals, as there undoubtedly would have been if any of the crew were on board. The theory of the discoverers is that the ice had formed around the ship at the part where the hull tapers off to the keel, and as the pressure increased, the vessel rose until it was held in an upright position on the ice. The ice increased in thickness, raising the ship upon it until it stood on the summit of the icy crag. What became of the crew, or what was the identity of the vessel, or how long it is since it rose to its position on the iceberg no one knows. It is, perhaps, the mute evidence of an unknown tragedy, in which men perished in darkness and solitude. If this was so we can but hope there may have been among them some who knew that in that awful loneliness they were not beyond the loving care of God.

Whither shall I go from thy spirit. . . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me (Psalm 139: 7-10).

A Blind Man's Idea of Color

There has always been some curiosity as to the conception of color that there must be in the mind of a man blind from birth. He clearly can have no idea of what color means, and it has occasioned some surprise to find that in some instances it is associated with music. The reporter of a journal published in Cleveland, Ohio, put the question to a man in that city who had been born blind, and received this answer: "A person blind from birth, as I have been, can have no proper conception of color. To me color is sound, or rather, music. When I hear the word red, for example, I instantly think of a high, piercing note of music; blue is to me a delicately sounded note, fairly high and pleasing in tone; green is a soft tone and rather low, quiet and restful, while yellow is lively, quick little notes, rapidly sounding and causing pleasure, almost to laughter. Black, alas, is the only color we can realize, for we are told that that is the absence of all light, and we know only too well what that means." He interprets the things he does not know by the things that he does know, and it is astonishing how well he has done it! Perhaps, when we get our spiritual sense, we may similarly find that our conception of things celestial has fallen short of the reality.

Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (I. Cor. 2:9).

A Boy Blocks the Subway

How easily the long trains that pass through New York's Subway may be thrown into confusion, was shown last week by a boy of fourteen. There are in the pavement of the streets above it long ventilators. One of these gratings near the Brooklyn Bridge needed repairs and a gang of men was sent to make them. The boy stood watching them at their work and waited until they went to their dinner. When the men got far enough away, leaving a large coil of copper wire on the grating, he lost no time in making some experiments with the third rail which carries the electricity thirty feet below the grating. In a few minutes the system was short circuited and trains throughout the whole section stood still. Hundreds of passengers were delayed by the mischievous trick. It does not need much skill or power to paralyze a great work. It can be done by a very insignificant instrument if he is endowed with the spirit of mischief.

It is as sport to a fool to do mischief (Prov. 10: 23).

Lifting One of the Shattered Cars From the Track on to Its Trucks

What has Become of Old-fashioned Gallantry?

By MARGARET E. SANGSTER

PEOPLE who are interested in the picturesque aspect of language, and who like to get at the root of words, often find a good deal of suggestion in the primary meaning of a term. Gallantry springs from a French root, and carries with it a thought of youth, splendor, pomp and brilliance, fast following upon which come politeness, courtesy, devotion to women, kindness to the weak, and all those gentle and deferential attentions that ease social intercourse, and make life a thing of sweetness and happiness, even in the midst of the daily round of care.

The Scottish word "callant" is a corruption of gallant, and conveys again the imagery of youth, of the lad with the headlong dash, and the blithe courage and valiant daring which belong to us when the heart is young. That the fine gold of gallantry has been debased and a spurious coin sometimes takes its place, argues nothing against the viriginal purity of the real thing; most realities in this world have had sooner or later their counterfeits, but it is the dross only that perishes; the gold abides, though it be tried by fire. And, thererefore, in this material age of ours, a period full of bustle and hurry and fierce competition and frantic excitement, a period when men make haste to be rich and women to be luxurious, we chronicle indeed the passing of a certain sort of gallantry, and concede with sorrow that a certain fineness of old-school manner is on the decline.

Chivalry in the Home

In the countless happy homes of the land, there are still shown in unabated measure the fidelity, constancy and devotion of husbands and wives; a man choosing one woman from the world, is faithful to her through all change and disaster, measuring other women by her; his ideal, cleaving to her, let fortune do its best or its worst; not always with enough expression, but yet with the love that seems to itself to need no special demonstration. The husband worships his wife from youth to silver hair.

"The shallows murmur, but the deeps are dumb." There is unstinted attention to the old and the feeble. Sunday after Sunday, in a village church, I have seen a strong man in the prime of his life rise and assist from the auditorium the faltering steps of his mother, well on in years and back again in her second childhood, a mother who insists on coming to church, though very rarely does she feel able to remain through a service. No knight ever in the middle ages paid his *devoir* to a lady fair with more gallantry than this good man has displayed to his mother.

In a home that I know, a wife has spent many years a prisoner, bound hand and foot on a couch of relentless pain. The man who proudly led her to the altar when her eyes were bright and her cheeks like the damask rose, ministers to her yet, when her cheeks are pallid, her eyes hollow and her hands knotted and gnarled with the long anguish of a cruel spinal malady. Never a syllable of impatience crosses his lips, never a shadow of irritation darkens his face; he is her lover, her knight, her comforter still. Let none of us say that gallantry has gone out of the world.

Manners on the Road

But we do miss in modern life and in our manners on the road, a certain air of gracious courtesy which was once our American boast. It lingers strangely enough in our more primitive localities and in our towns remote from centres, but in the core of commercial towns we cannot claim that there is the spontaneous attention to women which womanhood accepts as a compliment, and delights in as a homage to the sex. Formerly no woman, for instance, was ever permitted to stand in a public conveyance, the men usurping the seats and shrouding their oblivious countenances behind the convenient blankets of obliging newspapers.

To-day, in New York at least, it is the exceptional young man who rises to give a seat to a woman, young or old. The pretty girl stands but little more chance of this small courtesy than the elderly woman. The youth composedly retains his seat, strong in the panoply of privilege, for has he not paid for it? Old gentlemen, trained in a more gracious school, are held by the customs of their breeding, and rise to offer a place to the laundress with her basket, the woman with her child in her arms, or the lady of their own station with equal courtesy.

The "Rudest Place" in America

New York is, however, the rudest place on the continent, and around her ferries and at Brooklyn Bridge at the rush hours women are hustled and crowded and shoved and pushed and well-nigh trampled upon, as if the men who do this were savages from Dahomey. San Francisco, on the contrary, treats women with a polished courtesy reminiscent of those days of '49, when the rough miners and the crowd of gentlemen adventurers in search of gold welcomed every woman of whatever degree as if she had been a queen. A young officer, long on the frontier in hard service, seeing no woman's gentle face, hearing no woman's tender voice, sprang from his horse as he passed through a hamlet on his return to civilization and kissed the hem of a woman's apron hanging on a line to dry. Here was gallantry. Such gallantry is first cousin to that famous gallantry of Sir Walter Raleigh, who spread his cloak in the road that Queen Elizabeth might walk to her palace dry shod.

Instances of Gallantry

Instances of gallantry are not wanting, sporadic as it may be, but beautiful as lilies and shining as stars, and we see them in unexpected hours and places. For example, I sat one hot day in a street car and saw a woman, large and clumsy, red-faced, panting, and shabbily dressed, trying to climb, encumbered by crutches, into her place. The conductor, unaided, could not succeed in settling her comfortably, but two gentlemen hastened to her assistance, saying, "Take your time, madam, we can all wait for you; don't be worried."

A few weeks ago, in a train that plies between Jersey City and Newark, an Italian peasant woman with a babe in her arms and another tugging at her skirts, encumbered, too, with a great nondescript bundle tied up in a newspaper, found herself baffled in getting her children and her belongings out of the car at a wayside station. Time pressed, up rose a lad with college-student in every line of his cultured face and prosperity elegant clothing and manliness in the fine, swift c of his deed. Grasping a child and the bundle, h "Follow me, madam," and handed the poor wom the grace of a cavalier, lifting his hat to her polite returning to his seat with the utter unconscious one who had done nothing remarkable. If galla on the wane, where shall we find reasons to explai

In the stubborn competitions of trade, women not only stand side by side with men, but are acc taking places that men formerly filled. The little ing typewriter has its army of young girls, who m late it with dexterity and earn their own live These young women, neat, smiling, business-lik their work and earn their wages side by side wit They ask no favors, they not only scorn gallantri for their own self-respect and safety must be stric personal, asking an cepting no concessi the score of sex. W to-day are doing everything that men c only disqualifications those caused by ph disability. They d blast rocks with dyn nor dig subways, nor scaffoldings to build br nor run railway trains they are doctors, la ministers and journ dentists, barbers, keepers and book a they are in every sh every counting-roo every factory. One m women in this land go every morning to ar factory work. Not a on our hands, a shoe o feet, a garment o bodies, a viand on our t that some woman's fi have not touched shaped. You stand paper mill, a silk m cotton mill, and you rows and rows and ro girls at the loom, stan hour by hour, mana wheel and belt and k and doing work that in lier days, when the h loom was the care of the at home, was never con ted to women's hands. M ern inventions, ap science, skilled labor sh by women, and the unp leled multiplication of ficial needs, with the aggregations of wealth the land, have change face of industry, and cannot expect men to gallant to women who are conspicuously not depend who are conspicuously equal to maintaining themsel and who absolutely crowd out their brothers, by d the work fully as well as the brothers could, and at remuneration. Is it not a part of the present-day c in the indictment, that in many fields where women the work quite as efficiently, quite as well, they are liberally paid?

A MARKET AT MARSEILLES

Morning and sun, and plenty to do,
Where the ships they come, and the ships they go;
And there's money to earn, and wherever you turn
People are hurrying to and fro.

Something to sell, and something to buy,
And the cheer of a smile in each kindly face,
You could hardly be sad, however you'd try,
In the pleasant glow of the market-place.

How are We to Improve the Situation?

If old-school manners are passing, and it be wel revive them, how should we set about it? Perhaps little more gracious courtesy in our daily life; perh by a more solicitous training of our sons and daught by accustoming our boys to yield seats in public; to when ladies enter a room or leave it; to lift the ha friends on the street; to perform little services as a ma of course; to accompany guests to the door when t take their leave. We should drop the postal card, exc for business purposes, and write the more ceremoni letter. We should insist on a general improvement feminine manners, in according thanks for fav received, in behaving everywhere like ladies—a la being, in Hamerton's phrase, a woman in a high st of civilization.

A Friendly Voice from Colombia

Dear Dr. Klopsch:—The principal object of this letter is to to you, that your paper is one of the best; that I am satisfied w it; that in my opinion, THE CHRISTIAN HERALD covers its missio spreading the sublime doctrine of our Lord and Saviour Jesus Chr

Cartagena, Colombia, S. A. PEDRO MALABET

CHINA'S DEVASTATING FAMINE

The Grim Battle with Death—Great Multitudes Surely Doomed Unless Help Comes

By WILLIAM T. ELLIS

In the course of my day's work as a journalist, I have had to witness fire, flood, earthquake and ... I watched Baltimore burn, and I lived for days ... the ruins of San Francisco and its refugee ...ps. I thought I knew something about dreadful ...sters, but nothing that has ever come within my ...onal observation has been at all comparable in ...or with this awful Chinese famine, which is daily ...ing a great harvest of human life. The suffering ... is infinitely greater than at San Francisco, and a ...dredfold worse than that caused by the Japanese ...ine.

...swift and wholesale death were all, it would not ...o bad. Could these famine victims die as men die ...war, the terror of it would be lessened by half. ...th is not the worst; I can watch, unmoved, the ... activity of the coffin-makers, who ply their trade ... within their rice-kitchen enclosures as a necessary ... of the relief work. When a woman pleaded yester- ... with my missionary hostess, on a visit to the camp, ... the gift of a coffin in which to bury her husband ... had died in the morning, I was not particularly ...ck with the pathos of it.

...he reason why the fact of death seems such a lesser ..., is simply that the hunger-cry of the freezing and ... starving is all about me. How it rings in one's ..., in its doleful, hopeless plaintiveness! One does ... wonder that the nerves of some missionaries are ...ng way. This inarticulate ...p of distress is inescapa- ... Once hear it and it ...nts you. It runs as an un- ...one through dinner-table ...versations; you think you ... listening to your neigh- ...'s words, when, with a ...t, you realize that it is ... wail from the famine suf- ...ers that is really engaging ...r thought. At night it ...ws hideous pictures across ...r dream-imagination. It ...not be shaken off.

...e Cry of the Children

...isten! Can you hear the ...ldren crying? Do you ...member how the noise ...de by that sick baby af- ...ted you last summer? Here ...one camp, all to be heard ...the same instant, are hun- ...ds of babies crying, cry- ..., crying for food that ...nes not. I am warmly ...d, but I shiver as I walk. ...ese babies have only a few ...ters between them and ... winter's blasts, as they ... on the bare earth, and ...y are hungry. They ...not philosophize about hunger as their parents do ...d endure it with grim stoicism; nature taught them to ... when in want or in suffering, and nature designed ...t their needs should be met. But this thin wail, ...ich writes itself on your mind like sound upon a ...onograph cylinder, is all in vain. There is no food; ...ere is no warmth.

To-day I saw a mother and a babe whose only home ...s a three feet screen of rushes, so scant as to be ...sily seen through, piled up on end to form a wind- ...eak. That was all. On three sides, the spot on ...ich they crouched had not even this futile shelter. ...ost of their neighbors had at least one mat, three feet ... four in measurement, to keep off the wind or the rain ...ould it come. This little family had not even that ...uch. There was only the frozen earth underneath, ...e handful of rushes to the windward, nothing on three ...les and nothing above. The mother had received a ...wl of food, which she was devouring ravenously. ...he babe at her bare breast had been given its portion ... a small bowl; no other attention was paid to it by ...e famished mother, who did not even heed the passage ... some foreigners, and showed no interest whatever ...hen I drew near and tried to photograph the abject ...ure.

The temptation is almost irresistible to pile incident ...pon incident. An hour spent among the huts—rarely ...ore than four feet high, made only of reeds or mat- ...ng, through which the biting wind whistles at will— ...rnishes a score of stories. In one hut I counted eight children under six years of age, and no adult; the older ones were trying to hush the feeble whimperings of the wee infants. Doubtless there was more than one family represented; probably such of the parents as survive were off seeking food. I wished that this spectacle, in all its heartrending pitiableness, could be transported for one hour to Broadway or Fifth Avenue, the result would be a stream of gifts that would quickly alleviate the worst of this famine, and abolish such scenes as I had witnessed a few rods back, where the occupants of three huts in a row were engaged in picking over a few handfuls of green leaves—"sweet grass" we call it in America—to convert them into food.

Camping Amid the Dead

All around the Chinkiang camp the graves and fields are now raw earth, having been denuded of almost every blade of grass and weed for use as food or fuel. For where uncooked rice is given out, as at Nanking, there must be fire to cook it, and naturally people who have no money for food have none for fuel.

The incidental wants of the famine sufferers suggest harrowing phases of the situation. Here is a woman who pleads with you to give her some vessel that will hold food; she has broken her rice bowl, and even though she can get to the relief line, she has no means of carrying away the food. While making the rounds of the Chinkiang camp with Mrs. J. W. Paxton, of the Southern Presbyterian Mission, who, though not a physician, was ministering, by means of simple remedies, to the suffering of numerous patients out of the many who thronged her, there drew near a man bearing a baby in his bosom, a poor, scrawny, unwashed, unconscious little invalid, for whom he does not know how to care now that its mother has been taken. His case is so dire that Mrs. Paxton takes him aside secretly to impart directions for reaching the missionary hospital; the location of the latter she dare not make known to the mass, lest they overwhelm it. Out of sight of the crowd, I put my hand into my pocket; instantly the man with the unconscious babe wrapped inside his own clothes, drops on his knees beseeching help, with an abjectness of pleading that is simply unendurable. Scores of these sufferers have knelt to me for help, as to every other foreigner, and it is really too much for me, since the officials, fearful of trouble, plead with us not to bestow individual alms.

What may be said of another case which confronted Mrs. Paxton at the same moment, a woman scarcely out of girlhood, whose heart had been filled with glad anticipations of the coming of her firstborn, but who could only look forward in terror to bringing forth a child that could scarcely live to call her mother amid surroundings far meaner than those of Mary, the Nazareth maiden, when her hour came at Bethlehem? Only the frozen ground for a bed, a mat shelter, in which there would scarcely be room for an attendant friend, even on her knees, and not a shred of clothing or a spark of fire to make welcome the new life into the world. Multiply the lot of this young woman many hundredfold, and you have one of the minor aspects of the suffering in the famine camps.

So Weak They Cannot Eat

Of the many who crowded about Mrs. Paxton yesterday seeking relief in their illness, there were oh! so many whose complaint was that they cannot eat food when they get it—loss of appetite on the part of the famishing! Poor creatures; they do not know that the beginning of the end has come, and that they are entering upon one of the last stages of starvation.

To-day I am in Nanking, the ancient capital of China. There are more refugees here than at Chinkiang, as there are more at Yangchow than here, and more at Tsinkiangpu than at all three of these places combined. The Chinese officials in charge of the relief distribution at this place told me that they are feeding fifty-five thousand homes, each with an average membership of seven or eight persons.

There are three camps of refugees here, all outside of the city walls. Other refugees, in groups or single huts, are scattered all about the wall and canal, and even inside of the city itself. Three facts about all these encampments will probably strike every visitor forcibly. First is the diminutive size of the huts. They are actually no higher, and frequently no wider, than the average kennel of a collie dog. The dwellers cannot stand in them, of course, nor yet enter them stooping, they must literally crawl in. Being open at one end, the people crowd to the closed end, to be as far away from the wintry blasts as possible

The second fact is the unsubstantial character of the huts. The best of them are made of cheap woven matting, and a fortunate refugee will carry on his back as many as four or five oblong strips of this, which gives him a hut about five feet wide, nearly four feet high, and eight feet deep. Through every inch of these walls the piercing wind can find their way, and when the expected rain comes it will filter through quite readily. The fortunate have only one or two sheets of this matting, others have none, and endure their lot beneath the open sky with only the sun to warm them. There they crouch, covered only by their inadequate rags, while I, dressed as warmly as ever as I was dressed in my life, suffered from the penetrating cold. Some children that I noticed were buried in leaves and scraps of straw which had been saved from the fire for this purpose. The third fact is the great number of old women and little children who huddle in the doorways of thes improvised shelters, or wander spiritless about the camps.

Scene in the Refugee Camps at Tsingkiangpu

The whole plain is covered with a seething multitude, little short of 500,000 strong

The Government's Dole

It is to be borne in mind that this is not the famine district; the worst is ahead of me. These are only refugees who have had the foresight, enterprise and strength to flee from their homes in the devastated district to these walled cities, where their numbers command attention. The government is feeding these, after a fashion. They are supposedly receiving a daily average of one and a-quarter cents for each adult and ane cent for each child.

It should be further remembered that the government has guaranteed to give each sufferer thirty cash a day—about one and a-half cents. Because of China's immemorial corruption, not all of this will reach the needy; but, thanks to the vigorous measures of the Shanghai Committee and the vigilance of the missionaries, the "squeezing" is being kept down to an extraordinary

Continued on page 209

Contributions to Our China Famine Fund

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Allis, Maria N ... 5 00
Andrews, S H 1 00
Arms, E 1 00
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Taylor, Mrs E O.. 5 00
Thatcher, Dea J... 2 00
Twombly, Phebe J 5 00
Weis, Charlotte E. 5 00
Wildes, Mrs S J. 1 00
Wood, C A..... 1 00
Wood, E C..... 50
Mann, Mr & Mrs O F 2 00
Mrs J M T, Blair Hill 25
J M T, Blair Hill 1 00
Mrs J G G, Cambridge 2 00
A, Great Garrington 3 00
E M W, Monson.. 1 00
E P, New Bedford 1 00
K, S Birmingham. 5 00
——, Birmingham. 5 00
F W A, Sunderland 1 00
——, Maynard 50
——, Northboro ... 1 00
——, Plymouth 1 00
——, Springfield ... 5 00
Friend, Hyde Park 1 00
Concord Friend ... 50
A Friend, Boston.. 1 00
A Friend, Cambridge 1 00
A Friend, Dunstable 1 00
A Friend, North Grafton 1 00
A Friend, Orange. 50
A Friend, Springfield 1 00
A Friend, Stockbridge 1 00
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Two Friends, Salem 2 00
Widow, C H G, Boston 1 00
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Aunt J M's Little Loaf, Fitchburg. 25
A Shut In, Lawrence 1 00
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Young People's Soc of Swedish Congl Ch, Fitchburg...29 35
S S & Benevolent Com of Unitarian Ch, Fair Haven..25 00

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Boe, Mrs J G..... 2 00
Breese, Mr & Mrs J G 5 00
Broadwater, E A.. 1 00
Brokaw, Mrs G W. 1 00
Burns, Mrs J T... 1 00
Caldwell, J P..... 1 00
Chalmers, Mrs T.. 2 00
Clarke Mrs W E..10 00
Collins, E C 1 00
Crane, Mrs I S.... 5 00
Crevling, D C..... 5 00
Cross, Miss M H.. 6 00
Eggleston, Mrs ... 1 00
Elliott, Geo W.... 1 00
Farmer, John B... 2 00
Firth, Canon 10
Firth, Emma 10
Firth, Harry 10
Forshay, Mrs C...10 00
Harvey, J E..... 25
Heitz, F 2 00
Herbert, J S 3 00
Hill, Mr & Mrs A. 5 00
Hindes, E W 5 00
Hoff, W 1 00
Hoosby, L M 1 00
Hulskamper, Mr J A 2 00
Hunt, H & E.....10 25
Jess, Mrs A S..... 1 00
Johnson, Addie.... 1 00
Johnson, Bertha... 1 00
Johnson, Wm E... 2 00
Jung, August & Family 5 00
Kely, Mrs C E.... 2 00
Kemp, J A 1 00
Knapp, Wm H.... 1 00
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Kuhne, Mrs John.. 2 00
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Marks, Mrs S E... 2 00
Mount, M E 1 00
Norcross, A M....20 00
Nisher, Mrs L G... 2 00
Nivison, S E..... 3 00
Odell, Mrs L..... 50
Post, J Frank....100 00
Powell, D W 2 00
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Roe, Cora 10 00
Schmidt, Amelia.. 5 00
Shropshire, C V... 1 00
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Snitcher, L 3 00
Smith, W E..... 5 00
Snyder, Dr S M... 2 00
Stults, Mrs M P.. 5 00
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Wicks, Mrs A..... 1 00
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M C Y, Ocean Grove 2 00
R W H, Stewartsville 2 00
E, Whijjany 1 00
——, Wechawken . 1 00
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Friend, Newark... 5 00
A Friend, Bridgeton 10 00
A Friend, Freehold 1 00
A Friend, Jersey City 10 00
A Friend, New Brunswick 21 50
A Friend, Ocean City 5 00
A Sister & Friend, Berlin 2 00
Friends, Passiac...20 00
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Bauer, Miss 2 00
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Ferguson, Ray'd .. 05
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Humphrey, J R.... 1 00
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Hutchinson, C E... 5 00
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Jackson, Lottie M.. 05
Jeffrey, Mrs 1 00
Jensen, Carl 2 00
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Johnson, J M..... 50
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Merrick, Mrs J C.. 1 00
Miles, Celestia B.. 50
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Poole, Mrs Jane...10 00
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Sheerar, J B..... 2 00
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Smith, Ezra G..... 1 00
Smith, Mrs H L... 1 00
Smith, Verner B... 05
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Stotz, Jacob 50
Stowell, I R..... 2 00
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Thompson, Mrs E..10 00
Thompson, E R.... 50
Thompson, G W... 1 00
Thompson, Mrs GW 1 00
Thompson, G 50
Thompson, P A.... 50
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Truesdell, Mrs H.. 1 00
Tuthill, Mrs J D.. 1 00
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L B K, Binghampton 1 00
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Wm J B, Buffalo..10 00
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C C, Castleton..... 1 00
E J F, in mem of Harry, E Chatham 2 00
L M W, Gouverneur 1 00
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D, Hemstead 1 00
J R B, Hilton.... 6 00
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M J R, Middletown 7 00
J G, Middletown.. 1 00
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Miss S L G, New Baltimore 5 00
Mrs I G & Miss I C, New York 8 00
I L G, Schenectady. 1 00
L V S, Shortville. 3 50
W E W, Mrs, Oneida 1 00
——, Auburn 1 00
——, Buffalo 1 00
——, Cambridge 1 00
——, Coeymans 1 00
——, Coram 1 00
——, Dannemora ... 25
——, Hudson 5 00
——, Lyons 1 00
——, Minetto 4 00
——, Newburgh 1 00
——, Norwich 10 00
——, Patchogue ... 5 00
——, Rochester 25
——, Watkins 1 00
——, Whitesboro ... 1 00
——, Yonkers 100 00
——, Yonkers 2 00
——, Youngstown .. 2 00
For Jesus' Sake, Gravesend 5 00
Friend, Suffern 1 00
A Friend, Canajoharie 10 00
A Friend, Harpersfield 5 00
A Friend, Middletown 2 00
A Friend, Millbrook 5 00
A Friend, Nunda.. 5 00
A Friend, Paicnville 5 00
A Friend, Schenectady 1 00
A Friend, Springville 1 00
A Friend, Watertown 1 00
A Friend, W Copake 1 00
A Friend, I H N.. 5 00
Friends of the Cause, Bolivar 2 00
Friends, Cliffdale .. 4 50
Two Friends, Riverhead 6 00
Two Friends of the Poor, Moravia ... 2 00
I H N, ——.....10 00
I H N, Bklyn..... 2 00
I H N, Bklyn..... 5 00
I H N, Warsaw.... 5 00
I H N, Wintbrop.. 1 00
Reader, Odessa ... 1 00
Reader of C H, Sandy Hill 1 00
A Subr, Branchport 2 00
Subr, Canastota ... 1 00
Subr, Kirk 1 00
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Subr, Westville ... 50
Sympathizer, Central Park 1 00
Mother & Children, Elnora 1 00
For Mother, Fishkill 1 00
From the poor to poor, Hannibal .. 50
Left Hand, N Y C 5 00
Prim Sch & Teacher, Voorheesville. 2 22
Young Women's S P M Gospel Services, Albany 32 25
U P Ch, W Charlton 21 00
East Side Parish, Chin S Sch, N Y City 74 10
Miss Soc of Stone St Pres Ch, Watertown 31 00

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Alan, W T 1 00
Alexander, E J.... 2 00
Allen, R C 17 05
Anderson, Mr & Mrs S W 5 00
Ashhurt, Richard..10 00
Aubel, W H 5 00
Bamford, Mary E.10 00
Bardo, Mr & Mrs Wm 5 00
Belcher, Mrs S.... 3 00
Beltz, M H 5 00
Benninghoff, G H.. 2 00
Bentman, Wm 25 00
Berger, C H 3 00
Birdsall, Dr S 1 00
Bossert, B A 3 00
Bovard, Wm H 5 00
Boyce, Mrs W 1 00
Brabst, Katharine. 1 00
Brackbill, Levi ... 2 00
Brann, C F 2 00
Bruce, Mrs S H.... 2 00
Burgess, Mrs W K.... 5 00
Carlisle, J D 1 00
Carpenter, Mrs S C 2 00
Cease, M L 1 00
Chunk, E M 5 00
Church, Grace 5 00
Clark, Mrs D M... 2 00
Cleland, Miss D.. 5 00
Clippinger, E A & Mrs 1 00
Crone, Jesse S..... 2 00
Crum, Frank M... 5 00
Crum, Mrs M F... 1 00
Davis, Mary 1 00
Delph, Mrs G H... 2 00
Dester, L A 1 00
Detrick, Flora B... 3 00
Dice, L 2 00
Dinwiddie, Mrs J. 1 00
Distler, Mrs Geo.. 1 00
Doeschner, Mrs F C 1 00
Dorney, Mrs R E.. 60
Edge, James 10 00
Elliott, J S 5 00
Etter, A W 2 00
Evans, Mr & Mrs J E 2 00
Fadden, Mrs S A.. 1 00
Field, Mollie 1 00
Finley, Mrs J E... 5 00
Fisher, Hattie P.. 2 00
Fleming, F M 2 00
Flemming, A 2 00
Fobes, Mrs S A.... 5 00
Fulton, N G 1 00
Gable, Thos M 2 00
Gault, Catharine... 5 00
Geiger, F 50 00
Getz, Geo A 1 00
Gitt, Edw D 1 00
Goundt, Martin ... 2 00
Gregson, Eliz 1 00
Griffith, Thos W... 5 00
Haley, Miss R S & Miss S 5 00
Hallman, Mrs M L 1 00
Hardy, James A... 1 00
Harvey, David ... 5 00
Hayes, Misses A & E 1 00
Hebblewhite, Mrs S 2 00
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Hellver, Mrs F O.. 2 00
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Herr, C H 2 00
Hess, Mrs A C.... 5 00
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Hollenback, Dr R.. 2 00
Holshue, Mary 3 00
Hoover, Miss K... 1 00
Hoseler, Elizabeth. 1 00
Huber, Mrs & A S 5 00
Hutchison, A E.... 1 50
Hutchison, M E... 50
Hutchison, S M ... 50
Jacks, Bertha A... 2 00
James, W F 1 00
Jimason, Mrs J.... 5 00
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Keely, Harry 1 00
Keys, Adelaide 1 00
Kilbury, Mrs M A. 5 00
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Kitchen, Mrs E.... 1 00
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McClymund, M & F 10 00
McCulloch, Mrs J H 1 00
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McKee, Mrs A M.. 1 00
McKee, J C 1 00
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Marthens, A 50
Marthens, E S 1 00
Marthens, John K.. 1 00
Marthens, Kirk ... 50
Marthens, M S 1 00
Marthens, Mary.... 50
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Zem, Edyth 1 00
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L 1 00
A N S, Bainbridge 1 00
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Centreridge 1 00
B O R, Danville.. 1 00
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E W, Ercildown.. 1 00
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J E L, Lebanon.... 1 00
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O J S, Macunzie.. 1 00
E L & W, Nazaret.. 1 00
M R, Philadelphia 1 00
W G S, Phila..... 1 00
L F S, Phila 1 00
A McC, Philade.... 1 00
phia 1 00
G G H, Philade.... 1 00
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K H H, Philade.... 1 00
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T D H, Philade.... 1 00
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C W F, Pittsburg 1 00
B, Skippack 1 00
F, Skippack 1 00
E E, Sugarcreek.. 1 00
L E C, Sunbury.. 1 00
F D, Turbotville.. 1 00
——, Elizabethtown 1 00
——, Fredericksburg 1 00
——, Freeport 1 00
——, Friend 1 00
——, Philadelphia 1 00
——, Philadelphia 1 00
——, Warren 1 00
——, Washington .. 1 00
——, Wellsboro 1 00
Cash, Clinton 1 00
Friend, Pittsburg.. 1 00
Friend, Pittsburg.. 1 00
Friend, Tunkhannock 1 00
A Friend 1 00
A Friend, CE D, Bellwood 1 00
A Friend, Fairview 1 00
A Friend, Gillett.. 1 00
A Friend, Greensburg 1 00
A Friend, Kingwood 1 00
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A Friend, New Milford 1 00
A Friend, Norristown 1 00
A Friend, Reading 1 00
A Friend, Westchester 1 00
Friends, Williamsport 1 00
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I H N, Easton..... 1 00
I H N, Greensburg. 1 00
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I H N, Miss A A D, Philadelphia 1 00
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A C B, Tiverton.. 2 00
C F B, Tiverton.. 5 00
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I H N 1 00
A Subr 1 00
Mother & Daughter 3 00
A Well Wisher.... 1 00
Golden Rule, Lodi. 1 00

CHINA'S NEED

O God of all the nations! hear the cry
Of hunger and distress!
Rain mercy down, like manna from the sky;
Thy suffering children bless.
Ye Christians of our land, list to the call
Of human brotherhood!
Prove now herewith the God who made us all,
And said his work was "good."

The Gospel ye have sent unto this race—
The Gospel of God's love—
He waits to show the goodness of his grace:
By you his love to prove.
Oh, let it not be said that "one of these,"
Whom Jesus died to save,
Perished, while ye lay idly at your ease,
Nor of your plenty gave.

Give of your money; give them of your grain;
Give of your labor's store;
Rich blessings to your souls will be your gain;
God will his love outpour.
Bestow your bounties while the day is here:
The time to help is now;
Let China feel the comfort of your cheer—
Lift sorrow from her brow.

The work is yours, O Christians! heed the call,
And let it not be said
That while ye basked in plenty, great and small,
Your brethren died for bread.
And, some time, ye shall hear the sweet "well
Ye did it unto me;" [done!
When ye shall meet these brethren round God's
And your Redeemer see. [throne;

JENNIE WILSON-HOWELL.

The Cunning of Cookery

WHEN appetite waits on hunger, the pleasure of eating is confined to the flavor—then try not to satisfy hunger, but rather to titillate the palate and start the gastric juices flowing that hunger may beckon appetite. Try this with your husband, fresh from the office with the cares of business paramount; you tempt him, yet abstract him, he talks, he eats as he lives to enjoy and not to exist.

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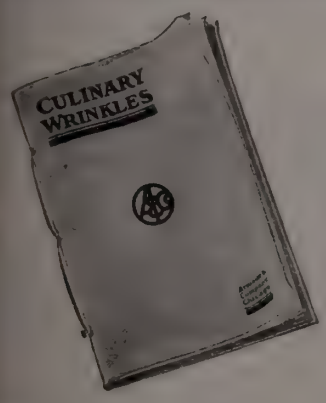

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Chicago

CHINA'S DEVASTATING FAMINE

Continued from page 207

minimum. Certainly the government mints are working overtime to supply the needed cash; the mint at Nanking sends its banners of black smoke out over the refugee camps, as it labors unremittingly upon the production of two hundred million cash.

Theoretically all the sufferers will have money to buy food. But they have not the food at prices within their reach. There is little public spirit or pity in China. The same heathen selfishness and disregard of suffering which leads the officials to misappropriate the government's relief funds whenever possible, leads the merchant to demand "famine prices." Thus it comes about that the food bought at Shanghai with relief funds, or sent direct from America, is the only hope of saving even a proportion of the perishing. This food is sold at prices low enough to give the sufferers sufficient food for the funds they have in hand.

The Only Hope

When it comes to the actual famine district, where thousands of families remain to await the slow, agonizing end, outside relief is the only hope. For the cities the government cannot do enough, even though it do its utmost; the real scene of want is dependent utterly upon those pioneers of Christendom's best, the missionaries. They, and they alone, are handling all relief funds and food sent from America or elsewhere. The co-operation of the local gentry (a different class from the officials) is secured, but the authority and responsibility rests with the missionaries. They are meeting the emergency with an industry, a grasp of the situation and a foresight which are a sufficient answer to countless sneers at missions.

As I am only touching, thus far, the outskirts of the famine territory, so also I am seeing only the beginning of the distress. The worst is ahead. The famine will be at its height a month hence, or about the time this article is printed. For the following five months it will ravage the country, reinforced by famine, fever and probably plague. Help cabled now will promptly get to the field to stay the hand of pestilence and starvation. A two-cent postage stamp will keep two children alive for a day; a street-car ride foregone will feed a family for the same length of time; a dollar will thwart insatiable starvation from entering the average home for at least a month.

W. T. Ellis.

Nanking, China, Jan. 10.

The Famine Camp at Tsingkiangpu

Letters and telegrams from correspondents of the *North China Herald* give a gloomy picture of conditions at the great famine camps. At Tsingkiangpu, the camp—or rather the series of camps—now contains an aggregate of 450,000 famine refugees. One correspondent writes:

> The women and children for miles are grubbing up roots, grass and every conceivable thing that might serve for food or fuel. In the camps one sees people eating a mixture of cooked leaves, grass and twigs, with a little cereal and rice. The horrors of the filth prevailing are unspeakable. The officials are trying to persuade the people to return home; many are doing so, but many more are arriving. The roads are thronged with the two streams of traffic, and the scene is indescribable. Unless relief works are organized the end is beyond all conception.

Another correspondent writes that smallpox is appearing in the famine camps. "As far as can be judged," he adds, "250,000 people are doomed to die in the district of Tsingkiangpu alone." He visited many of the groups and invariably found some dead or dying of hunger.

Hundreds Die of Hunger in a Night

All the correspondents agree in describing the condition in the famine camps as frightful. In one camp of some 500,000, 200 died in a single night of cold and hunger. Many of the refugees are almost naked. Even the children are so weak through want of food that they fall down while walking.

Where the hungry hordes rove about searching for food, everything seems to be exhausted: tree bark, dried roots, leaves and such leaves and vegetable rubbish as can be picked out of the frozen ground are eagerly devoured. These are not things of hearsay; the writers (missionaries) have seen these with their own eyes.

"As to the clothing of the people," writes Rev. M. A. Reid, "I cannot well describe it under that name. The people have done their best to get food and have sold everything, and in many cases even sold their children. Others have given their children away and some have deserted them. In one case a mother and father threw their two children into the river and saw them drown."

One correspondent, after spending many days in investigating the distress in a single province (Antung), concludes that of the 800,000 sufferers there, about half have a chance of pulling through. To save the 400,000, who are apparently doomed to death, will call for tremendous energy and promptitude. The official measures are absurdly inadequate, though the people are kindly disposed. On the whole, the correspondent grimly observes, as the worst of the famine is yet to come, the Chinese attitude would seem to be one of social indifference. They seem to think that the "only practical thing will be to forget the 400,000 who are dying, and to obtain seed for crops for the remainder."

All contributions to the Chinese Relief Fund should be addressed to The Christian Herald, 92 Bible House, New York. Every contribution will be acknowledged in these columns.

A Woman's Work for Women

FEW charities of the rescue class have been more abundantly blessed by results than the work which is carried on at 601 Spring Street, Richmond, Va., for the reclamation of unfortunate girls. Although the institution is not endowed, no homeless wanderer ever knocked in vain at its door, and that door has opened to a new and happy life for many a miserable outcast. Mrs. F. J. Gregory, the good matron, writes with deep gratitude of the letters she has received from many of the girls after they have learned the "way of life" under her leading, and gone out with a new resolve to live better lives wherever their lot should be cast. One girl went back to her old father and wrote to the Home: "I am so happy to serve Christ, and my father also has been brought to the feet of Jesus, and already several friends with whom I have spoken have accepted the Saviour."

The girls are now being gathered in rapidly. If any are disposed to aid in this worthy work of saving the perishing, they are invited to correspond with Mrs. F. J. Gregory, the matron, who will furnish any desired information.

What It Is

An ache in the back and a pain in the head—
That's the grippe!
A choke in the throat and a yearning for bed—
That's the grippe!
A river of heat, then a shiver of cold,
A feeling of being three hundred years old,
A willingness even to do as you're told—
That's the grippe!

Strange visions at night that deprive you of rest—
That's the grippe!
A taste in your mouth, and a weight on your chest—
That's the grippe!
A tired sensation that runs through your veins,
A queer combination of aches and of pains,
A vapid admission of absence of brains—
That's the grippe!

—*Somerville Journal.*

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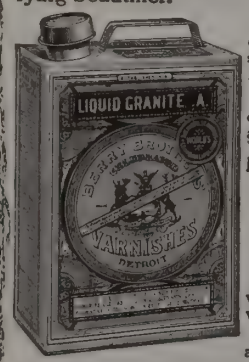

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"OF SUCH IS THE KINGDOM"

By REV. CHARLES M. SHELDON

SCENE II.

The Doctor—*Continued*

THE doctor has a busy day. He is late again to supper. But he brings out the candy boxes after Ruth and Ralph are asleep, and he and his wife make out an additional list of presents, including a number of mechanical toys which the doctor saw at Grab & Grind's on his way to the candy-box counter.

The next day, late in the afternoon, the doctor is down on Cass Street visiting a patient. As he comes out of the building he remembers what the girl at Grab & Grind's said about the factory, and as he turns from Cass Street into Devall, he comes suddenly upon the building—one of the old relics of the early city, almost the only one left, a wooden tenement once used as a boarding house. On the front is the sign the girl mentioned, "Small girls wanted." There is a group of them on the sidewalk exchanging slang remarks with one another, and with the boys and men hurrying by.

The doctor sees the stairway, with its pasty steps, and, obeying an impulse that is not very clearly defined, he starts to go up. On the first landing he is met by a man in a dirty paste-splattered blouse

"You can't come in here. Strangers are not allowed. It's our busy season. Unless"—the man hesitates—"you're one of the inspectors? Are you?"

"No. I simply want to see how the boxes are made. I'm a doctor."

The man reluctantly allows the doctor to pass into the room. It is a shipping-room, and there is little visible but crates of boxes.

"Where are the machines?" the doctor asks.

"Up on fourth floor," the man says curtly, and shuts the door, as the doctor steps out on the dirty landing.

Still obeying his first impulse to see how the boxes are made, the doctor slowly goes on up another flight of stairs and still another. The building trembles and rocks under the strain of high running machines. He is almost on the fourth floor landing, near the door, when he hears a bolt shot back and a key turned. The door opens, and a dirty-faced man runs out and collides with him in the obscure passage. The doctor is almost knocked down the stairs, but he is an old college football player and he steadies himself as he sends the man spinning back against the door, which has been shut again.

"What you doing!" the man yells. "Get out of the way. There's been an accident here and I'm going after a doctor."

"Well, I'm a doctor," says Wentworth, everything else wiped out by his professional instincts. "What's wanted?"

"Come here!" The man drags the doctor back into the room. Even in the hurry of the procedure the doctor is aware that on their entrance the door is quickly locked again. The man hurries him through a great room filled with pyramids of gorgeous holiday boxes, clashing machines and a multitude of small human figures moving their arms and fingers with nervous and incessant energy. At the farther end of the room, on the floor in front of one of the machines, a little form is lying unconscious. Around one paste-daubed hand is wrapped a dirty rag, which is stained with something darker.

The doctor is on his knees in a moment, his medicine case open, absorbent cotton and bandage deftly and rapidly handled. The man who has brought him in stands anxiously by the side of the foreman watching. The doctor does not ask any questions, but the foreman says:

"Scissors feed. The girls get awfully careless, you know, in rush times. We can't avoid accidents of this sort."

The other man grips his hands convulsively.

"I never thought my girl would get caught—I don't know—"

"O, well, Casey," says the foreman, not meaning to be rough, "the company will see to her in St Mary's. You needn't have been in such a rush to get a doctor. I'd already 'phoned for an ambulance. They're here now."

The ambulance man with his assistant come in with their stretcher, and after the doctor has finished his work the limp form is taken up, placed on the stretcher and carried out. The doctor sees the father of the child stoop and kiss her face and then go into the crating-room. The foreman eyes the doctor suspiciously.

"You can send in your bill to the company," he says, shortly.

"There may not be any bill," the doctor says slowly.

He is drinking in the scene as he moves through the room, his professional glance noting the pale faces, the hollow chests, the thin, poorly-clad bodies of these child slaves of Christian America. The foreman tries to hurry him along, but the doctor coolly takes his time. On one side of the room he stops near one of the machines, in front of which is the smallest girl in the factory. Her dress is calico, her hair is a tangled mop. Her face is dirty except for two partly white streaks, and, as the doctor looks at her, he sees the reason for the streaks. Tears are running down and dropping on the paste-smeared dress front.

"That girl ought not to be here," he says, indignantly, pointing at Rosy Calvaire. "She is sick."

"Sick nothing," says the foreman roughly. "She's one of the best hands we have She ain't crying 'cause she's sick."

"What is she crying for, then?" asks the doctor sharply.

"Her little brother died a few days ago. But what business is it of yours anyhow!"

The doctor thinks more rapidly than he has ever thought in his life.

"I'll make it my business. You've no right to keep that mite of a girl here; or half these other girls." His eye sweeps over the room and takes in its deep tragedy.

"No law against it, is there?" sneers the foreman.

The doctor breathes deeply. He moves away from Rosy towards the door.

"No law against it!" For the first time he realizes his helplessness, the helplessness of this room full of innocents.

They are near the door now, and the foreman unlocks it. Without a word the doctor goes out. The door is immediately locked behind him. He goes slowly down the stairs and out upon the sidewalk He passes through the group of girls out there, and goes on uptown. The tears of Rosy Calvaire the little girl with the tangled hair and the thin calico dress, why—those tears—they might have been hers—that fell on the damaged candy boxes. The doctor has a romantic temperament and a vivid imagination. They might have been damaged by tears. But what of that! He is going by Grab & Grind's Some impulse, like the one that sent him into the box factory, draws him into the store, and he fights his way again up to the candy counter.

"Do you suppose," he says to the girl, the same girl who seems to live behind the counter, "do you suppose you could find those damaged boxes I brought back here to exchange yesterday morning?"

The girl stares at him as if he were a new species of idiot, differing in some noticeable particulars from the others that are pushing and shoving through the store.

"What!" she says. The doctor repeats his question.

"What do you want 'em for?" the girl says.

Continued on next page

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N INDIAN IN THE SENATE

t the first time in history an Indian will sit in the highest law-making of the United States, and help shape ws that govern the country over

Senator Charles Curtis

th his ancestors held sway long before he forbears of the other Senators ever eld of America. The new Senator is he Hon. Charles Curtis, and he will represent the State of Kansas. Any one, however, who goes into the Senate Chamber in the expectation of seeing an Indian brave in war paint and feathers, sitting with the pipe of peace in the "council of the fathers," will be disappointed. Mr. Curtis is a lawyer, well read and of dignified manners. His clothes are always in the latest fashion. He looks as he is, a man of affairs, who has got to his present high position by hard work, and who will give the same careful attention to national affairs as he has given to those of his own State. He is one of the few survivors of the Kaw tribe. The numbers of this tribe have been rapidly diminishing during the last two or three generations. When the Indian lands were parceled out Mr. Curtis and his children received allotments. He started his active career by selling papers on the streets of Topeka. Then he became the driver of a hack and while waiting for "fares" studied law. After several years of hard study he was admitted to the bar. Soon after opening his office he was elected county attorney. His next step up the political ladder was made when he was sent to Congress by the votes of the people who had bought his papers and helped him in his early business enterprises. He served fourteen consecutive years as a member of the House of Representatives. His six-year term in the Senate begins this week.

"Of Such is the Kingdom"

Continued from page 210

e doctor cannot tell her. He hardly ks himself.

aw, all that trash is in the dump. No use. Might's well try to find a nd at the Waldorf when you're dead or."

he girl leers at the doctor and he lks away wrathfully, mad at himself an everyone else. Yet, an hour and -If later, as he lets himself into his flat and rosy Ruth runs to meet him, w baby Ralph close behind, he sees, e catches up his little girl and hugs nd to his breast, that other child with white, dirty face, and the cruel ma- in front of her seems to be shout- n "No law against it!" "No law gainst it!" "No law against it!"

SCENE III.

The Night

he night is deepening over the city. the top of the box factory the lights e been turned on for the night work; after Grab & Grind's rush order been filled there are other rush or- s from churches and Sunday Schools, the holiday is only a week off. y sees the pasteboard ends of the es through a gathering mist of weari- s. Baby Angelo's death has been ensive. Mrs. Calvaire is still sick. y is the breadwinner. She will have dollars to take home Saturday night, she works until nine and gets her a five cents an hour. The organist St. Mary's is practicing his chimes in this evening, and parts of it float ough the broken window by Rosy's chine.

le shepherds watched their flocks by night,
seated on the ground.
angel of the Lord came down
And glory shone around—

Rosy sobs, as baby Angelo's face rises ore her joyless memory of her own eavement. She is saying to herself: hate Christmas!" "I hate Christmas!" r little, thin body leans against the chine and her legs tremble harder. r fingers are numb and her feet are cold as ice. The machine stops a mo- nt, owing to some choking of the omatic paper roll. Then it starts up ain, but in the interval Rosy's little nd has flown back to baby Angelo, l she does not notice the boxes as they come down toward her. The foreman is passing.

"Get to work there," he says, laying his hand on Rosy's shoulder.

The organist in St Mary's puts another Christmas hymn on the music rack, and night deepens over the city and over the child.

[THE END]

Answered Prayers

F. I. G., New Jersey. "The answer has come to long-continued, daily prayer. Glory to His name."

Mrs. K. F. G., Illinois. "My soul is rejoicing in the answer which has come to my prayers for my beloved son."

A Praying Mother, London. "After asking help through your 'Answered Prayer' column, it came to me in abundant measure."

E. M. R., Ohio. "I wish to render thanks to my heavenly Father for his wonderful goodness to me. He graciously answered my prayer for the life of a beloved sister."

Old Subscriber, New York. "I am thankful to acknowledge in your dear paper, which is a companion in our home, that I know the Lord does hear and answer prayer."

E. N., Wisconsin. "I wish with all my heart to tell of direct answer to prayer. In time of great need for a dear son, God delivered most wonderfully. Truly, the Lord is all in all to me."

K. F. D., Florida. "When I had no friends on earth to help me, my Father delivered me when in great trouble. I hope that others may take courage and trust him from my testimony."

"K. F., Vermont. "'The Lord hearkened to the prayer of Hezekiah, and healed them all.' My prayer is, that all done in the name of the Lord may be blessed a thousand-fold by the holy influences of God's spirits."

Reader, Ohio. "I must praise God for his goodness in answering prayers, also for the beautiful promises we find in his word. I never realized as now the privilege there is in being used as a temple of the Holy Spirit."

O. B., Kansas. "My mother and I join in testifying to God's power and goodness in answering prayer. My father and many friends have been converted lately in answer to prayer, and we have faith to believe he will continue to hear us."

A Subscriber, New York. "I prayed to my heavenly Father when all earthly hope was vain, and he heard me. I thank him for the many prayers he has answered for me. May he continue his loving kindness to all who put their trust in him."

Y., New York. "I wish to acknowledge the goodness and mercy of the Lord in answering prayer. In a recent affliction, which deprived me of the use of one of the senses, I cried to him as the Great Physician, and he restored me to normal health."

S. B., Nova Scotia. "I have known, by the happy experience of more than forty years, that God is the Answerer as well as the Hearer of prayer. The last year has been one of bitter trial, but he has been with me, and comforted me with the assurance of his help, for which I praise him daily."

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Your Portrait in the Bible

International Sunday School Lesson for March 17
*By Dr. and Mrs. Wilbur F. Crafts**

THE twin sons of Isaac and Rebekah were Esau and Jacob. Esau being the first born, was entitled to the birthright, which would make him the honored head of the family or tribe on his father's death and give him the largest inheritance in his father's possessions. But fathers had the right to put a younger son in place of the elder, as when Jacob himself gave Joseph, in place of Reuben, the family leadership. And a like case was David's exalting of Solomon above his older sons. A message came to the mother from Jehovah concerning these two sons: "Two nations shall be born of thee. One people shall be stronger than the other people, and the elder shall serve the younger."

Twin Patriarchs

Twins are often so alike that even the family cannot tell which is which, but these twins were opposites in every way. At birth Esau had a coarse and hairy skin, while Jacob's skin was soft and smooth; but these merely physical differences would have mattered little had not mental differences developed of a far more serious character. The next time we hear of Esau and Jacob they had grown to be thirty years of age. It was at this time Esau, returning hungry from the hunt, sold his birthright to Jacob for the red soup, an venison, which he was skilled in cooking as well as in killing. At this sacramental meal he promised to give Esau the birthright blessing, in anticipation of death close at hand. Rebekah heard this promise with great concern, though she had God's promise that the birthright honors should finally go to Jacob, and doubtless knew also that Esau had long before sold his birthright to Jacob for a bowl of hot soup. It seemed as if not only that bargain, but God's own promise was to be set aside. Like Abraham in Egypt, and Isaac among the Philistines, and all those who argue to-day that it is right to lie to save life, she thought it was safer to trust a lie than to trust the Lord. She formed a sinful plot, by which Jacob might obtain the blessing promised to Esau by her dying husband. She quickly sought out Jacob and told him what she had heard his father say to Esau, and also of her plan to secure the blessing for him.

It was that he should go to his flock and bring in two young kids, whose flesh would taste like "venison." These, when cooked in Esau's way, Jacob was to present to his father, pretending he was Esau just returned from hunting. Jacob objected, but only on the ground that his father would not be fooled by the proposed lies of word and deed, and on discovering the trick

Jacob Wins a Blessing by Deceit

incident which, with his presumably red hair gave him the name of Esau—Edom—that is, Esau the Red.

Esau was plainly the favorite of his father and Jacob the favorite of his mother. It is seldom wise, and often sinful, for parents to show favoritism thus, except that everybody's favorite should be the baby of the house. Esau was a restless hunter, and had adventurously married a woman of an alien race—qualities that had, by the law of opposites, attracted the affection of the quiet Isaac, who was also won by Esau's frequent treats of venison. Jacob, on the other hand, was the home-loving son, devoted to agricultural pursuits, qualities which had naturally endeared him to his mother. These opposite characteristics of the twin brothers are clearly brought to view in the events which we study to-day.

Isaac, nearly one hundred years old, bedridden and blind, still had a good appetite, for he requested his son Esau to go out hunting and get him some savory would pronounce a curse upon him instead of a blessing. But the treacherous mother convinced the son, who had inherited something of her treachery, that she was equal to the occasion. When Jacob had brought the kids and Rebekah had prepared the meat, she took the soft skins of the kids, that in that country are very like human hair in feeling, and covered the hands and neck of Jacob with them, so that he would be like hairy Esau to the touch of his blind father. When Jacob came with the meat (lie number one), pretending it was venison, and declared himself as Esau (lie number two), his father almost discovered the hypocrite's trick, for "the voice was the voice of Jacob." Then he brought on lie number three (the hairy hands and neck) and got the coveted blessing.

Does any one really think God would not have kept his promise to Rebekah, that Jacob should have the blessing, without the "help" of her lies and Jacob's? Let us see how these lies separated Jacob from his mother for all the remainder of her life, and made him a fugitive from home and country in fear of his brother's revenge.

Continued on following page

*International Sunday School Lesson for March 17. Jacob and Esau, Genesis 27: 15-23, 41-45. GOLDEN TEXT: "Lying lips are abomination to the Lord: but they that deal truly are his delight," Proverbs 12: 22.

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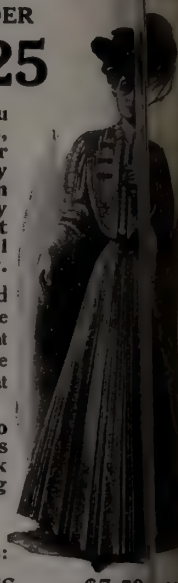

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he Sunday School Lesson—*Continued*

a short while Esau returned from the with the coveted deer, and brought avory venison, and brought it to his r. It was a bitter discovery to Isaac, ell as to Esau, that his brother had ded him in bringing the desired veni- nd had obtained the blessing. While d before put a light value upon the right, it now seemed inestimable to and he wept aloud and purposed in eart to kill his treacherous brother. kah, fearing this, urged Jacob to home and go far away to his Uncle n's house, to stay until his brother's r should be some way appeased. Still ning in Jacob's behalf, she went to with lie number four, and made it ar to him that Jacob must go away to elatives to obtain a suitable wife of wn race, and Isaac sent him off with lessing.

Types of Character

e Bible reveals not only the divine e, but also human nature. As in Christ ehold God, in other Bible characters ould find our own portraits for warn- nd encouragement. Everybody in the and everybody in the census is either Abraham, an Isaac, a Jacob, or an . In every age and in every com- ty Abrahams are few, often solitary. are not an Abraham unless you de to stand alone" for the right. ly you are not an Abraham if you say, "When you are in Rome do as the Romans Abraham in Ur refused to err as all the people erred in their idolatry and its companying wickedness. Idolatry then lly included both drink and lust, the hip of Bacchus and Venus under many s. He dared to be out of fashion h fashion was lewd, as it often is to-day ress and dance. The Abrahams have pre-eminent characteristic, they lead idually in the right instead of being by the crowd in the wrong. "How is a man better than a sheep?" Not h, except here and there an Abraham. istory is so pertinent here of the flock eep, of which one leaped through a place in the stone wall and fell into an y well just beyond. Every one of the made the same leap and fell into the well, from which they were dragged some wounded, others dead. "All we sheep have gone astray," in blind imi- n of the crowd we are in.

is not so hard to find modern Isaacs, gentlemen and gentlewomen, constitu- lly quiet and peaceful, who do neither uch good nor so much evil as the more uous Abrahams. Isaac, in an age of gamy, had but one wife, and in a d when war was frequent never drew word. About the only faults told of are: that he lied about Rebekah to the stines, forgetting how such "a lie to life" on the lips of his father in ot had made matters worse; and that owed a foolish partiality in his family; that he was an ancient illustration hat true saying of the wicked to-day, "good people are easily fooled." s may be found by the million to-day ny bad business that can put enough ey into print, can make them think need poisonous and fraudulent medi- s, or convince them that an acknowl- d curse by another name is a blessing. ou are an Isaac add to your goodness om.

Modern Jacobs

e Jacobs abound on our business ts, the professedly Christian merchants, hose hearts conscience and covetous- are ever wrestling—so well pictured lowell's New England stories. It was l work for these Jacobs of to-day to and save their money, and it is harder pend, and especially to give it away. yet they feel that it is their duty to to the very ends of the earth, and do. But they can hardly claim the e promise, "The Lord loveth the rally) hilarious giver." Acquisitive- wrestles with honesty in the getting with benevolence in the giving, and cience is "sometimes up and some- s down" in the daily tussle. Jacob's ives were so mixed, that we can hardly whether he was sheep or goat until that wrestle at Jabbok, where he left the e Jacob, the Supplanter, and got the name of Israel, the Prince with God. Jacobs pray and yet lie, as Jacob did in this lesson, in passing off one thing for another; and they are cowards when an issue is raised that might lose them a customer. May these Jacobs of to-day get such a vision of God, such a touch of Christ, that conscience and courage shall make them conquering Israels.

The Lying of Good People

Rebekah had the same type of character as Jacob in that, though religious, she would use deception and even falsehood, in a woman's way, to help one she loved. This is the trait of both Jacob and Rebekah that is most prominent in to-day's lesson, and as lying is regarded by many as a trivial sin, while really a menace to the whole fabric of civilization, the lying of good people should have very earnest and practical treatment in homes and Sunday Schools, with Jacob and Rebekah as mirrors in which to see ourselves. Surely every one sees that their lying was mean. It was a case of getting profit by "false pretenses." If men and women generally should adopt the habit of lying, society would go back to barbarism. We could have no courts if witnesses lied whenever it was likely to help them or their friends. The false witness is also a traitor, for he is endangering the very foundations of government. So is that worst of all civil liars, the public officer, who swears to enforce the laws and is a liar every hour of his term afterwards—a perjurer also. What would happen to the great fabric of business if lying, now so frequent, should become the rule, and men should make false notes and false checks and false invoices oftener than true ones?

We have previously noted the uselessness of the lying of Abraham and Isaac even when it seemed that they must lie to save life. And in the case of Rebekah and Jacob lying to help God keep his word was yet more ridiculous. How angry you get if one says, "You are a liar." That is a healthy sign that you still instinctively regard lying as dishonorable. And yet the very person who resents being called a liar thinks nothing of being a liar day after day, in word and deed, pretending he is himself what he is not, and which is a lie in its worst form of hypocrisy, that the thing he sells is something else than it really is.

Let us not only speak truly, but be true. "Lord, make me real."

Lying Will Out

Mr. Jacob Burkett tells the story of his boyhood. His mother gave him a basket of popcorn to plant. After planting a number of rows under a broiling sun, he could not see that the grains had sensibly lessened in number and the task seemed to be endless. He dug a hole, dumped the remainder into it, and told his mother that he had planted all the corn. She doubted and said, "Jake, if you have told me a lie that corn will tell on you." The weather was seasonable and sun and showers soon brought up the corn. She marched him into the field and showed him the thick stalks that had shot up from his wholesale planting. The truthful grains had told on him.

The Esaus of to-day are all about us—those who sacrifice future health and honor to present appetites and passions. The Bible calls him who thus trifles with his sacred possibilities, a "profane person" (Heb. 12: 16). It would seem incredible that a man thirty years of age really sold the headship of the family and the major part of his father's great estate for a few minutes' enjoyment of a dish of soup, if that history was not repeating itself all about us every day. Thousands of young men and young women every day sacrifice health and reputation and length of days and eternity for a few minutes of sinful pleasure, like the drunkard, who would "sell out heaven for something warm, to stop that horrible inward shrinking."

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M W V, Wilkes-Barre, Pa 5 00
John Frandsen 5 00
Edward Clarkson....10 00
Unnamed, Monroe, La 5 00
Miss A H Berry..... 2 00
H J P, Rochester, NY 25
I H N, Keene, N H .. 20
—, Duncan, Ariz..... 5 00
Friend, Jersey City, NJ 1 00
Jacob Marty..... 1 00

Lepers in India
(MARY REED)
Jas Northey..... 1 00

Rose H. Lathrop
Jas Northey..... 1 00

Dutch Leper Colony, S.A.
Miss E B Myers ... 1 00
Mrs E L Grunaugh .. 50

Jerusalem Lepers
Mrs S Smyser..... 5 00
I H N, Amherst, Mass 1 00
Friend, Amherst, Mass 50
" " Mass 25

Mayesville Institute
Mrs P B Bridgman ..10 00
Mrs S Smyser..... 5 00

Chris. Mission to Jews
M Locks 3 00
Mrs S Smyser..... 5 00

Living Waters Mission
J D McGregor 1 00

Macedonia
(DR HOUSE)
Miss E B Myers..... 1 00
C A Hagaman 2 00

Jerry McAuley Mission
Miss M L Tribe..... 5 00
Sarah Jenkins 1 00
Julia Reinhard 2 00

E. Olsson's Work
Mrs E S Gleason.... 2 00
Friend, S I, N Y ...10 00

Prison-Gate Mission
C D S, Rockaway Beach, N J..... 25
J D McGregor 1 00
Mrs S McElree..... 2 00
L C Tobias 10 00

Pundita Ramabai
Child'n's Miss Band, Con Ch, Springfield, Minn 2 60
M T K, St Louis, Mo. 5 00

Prohibition in Okla.
W W Paterson..... 3 02
WCTU, Indians Falls, N Y 2 00

Relief Wk. among Poor
Un Ch SS Ormond, Fla 4 50
J E N, Blairstown, N J 5 00
Mrs A G Eusk 1 00
—, Washington, D C. 2 00
Mrs S Ward 1 00

Wk. Among the Eskimos
(R. H. ROMIG)
Mrs C Gordon 50

Russia Famine
C A Hagaman 5 02
R E McLean 77
L W Scott 1 00
Evelyn Brown..... 1 00
Mrs P B Bridgman .. 2 00
G W Baker..... 2 50
Friends, Arundel, Can 5 00
Eliza Dean 1 00
Geo W Holmes 1 00
Mary A Stevens 1 00
C Shepperson 9 1
Rev R B Webster.... 5 00

Dr. & Mrs. T. Riggs
Friends, Bradford, Mass 5 00
Miss M M Robe.....10 00

Steele Orphanage
Tithe, Etiwanda, Calif 15 00
Mrs C M Davis..... 6 00

Society of Soul-Winners
—, Phila, Pa 2 00
Martin Fee 6 00

Slater State Nor. School
Mrs S Smyser..... 5 00

Tennesseetown Miss.
Miss M M Robe. ... 5 00

Union Gospel Mission
Mrs S Smyser..... 5 00

Voorhis Indus. School
—, Pawling, N Y..... 3 00

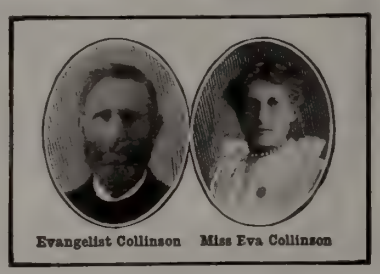
The White Door
Tithe, Etiwanda, Calif 15 00
Anna Barnhouse 1 00
Mrs A K Sayre 5 00
Eliz Scott..... 5 00
S Ormael..... 5 00
Friend, Grafton, Ill.. 5 00
S S, Groton, Mass....10 00
Mrs C M Davis..... 6 00
Mrs S McElree..... 2 00
J K F, Pittsb'g, Pa.. 5 00
Mrs C E Church..... 2 00
Thos Underwood 2 00
Mrs E C Kelsey 1 00
—, Norristown, Pa... 5 00
A Allen 1 00
D W Loomis & wife.. 6 00
Edw Edwards..... 1 00

Rev. H. C. Withey, W. A.
Mrs S Smyser..... 5 00

Willard Mem. Settlem't
Mrs S McElree 2 00

From Ship's Bridge to Pulpit

THE lives of many city missionaries read like romance. Such a life has been that of the Rev. W. H. Collinson, evangelist of the United Christian Workers City Mission Church, Bronx, N. Y. Left as a waif at a London door, some one took him in. Soon homeless again, as a mere boy he was taken on a fishing smack to the North Sea fishing grounds, and he helped bring the harvests of the ocean to the famous Billingsgate Market in London. Here he heard D. L. Moody and was converted. He had the aid and sympathy of the Rev. C. H. Spurgeon, and soon was preaching the Word to fishermen in the market and those engaged in deep-sea fishing in the North Sea. He there witnessed the spiritual transformation of many lives. He had greater influence with the men because he had learned "to scrub the cabin, make puddings, mend nets, splice the ropes, steer the ship and command a vessel."


Evangelist Collinson Miss Eva Collinson

His first pulpit was a three-legged table in a barn, where he spoke to forty farmers on "Being Saved by Grace." His best loved work was among the fishermen, and he was the first recipient of a silk "Bethel Flag" from the late Baroness Burdett Coutts.

Like many seafaring men, the Captain likes change of scene, but is ever ready to engage in hard service on sea or land for the lost. He followed for a while John Sampson, the "Cornwall preacher," and was a co-worker with Gipsy Smith. At Steelton, Pa., he started a mission among 3,000 steel workers and held "shop" meetings. He recently held Gospel services at the Union Church, Corona, N. Y. His earnest addresses abounded in nautical terms and pictures, adding zest to his exhortations.

At the City Mission Church in the Bronx the Gospel is preached, the sick are visited and situations are secured for the unemployed. Mrs. Collinson, his "first mate," helps in his Gospel services and his daughter Eva, the "second mate" of the Gospel ship, is also the musician. Together they hold meetings on board ship, in saloons, barber shops and factories. Their work has been supported by voluntary gifts and has been a means of blessing to many.

Lincoln University's Work

General O. O. Howard writes: "Last year Lincoln University had over seventy students who made profession of faith in Christ. From our Normal Department we sent out fifty of our teachers—that is, teachers prepared in the Institution. They had schools in mountain districts, fifty in number, and averaged over sixty pupils in each school. This enabled us to make the wants of three thousand youths by first-class teachers. We are needing now our main building, which will cost us $50,000, using student labor as far as possible. We have the direct promise already of $10,000 toward it, and when we reach $25,000 I am quite confident that a single friend of the Institution will contribute the other $25,000. So I hope that our friends will not forget us in their contributions, be they large or small."

Pure at the Source

Milk is the chief article of food in the sick room and hospital. Every physician and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes as "country milk." Borden's Eagle Brand Condensed Milk, the original and leading Brand since 1857.—Integrity and experience behind every can.

The Greatest of Musical Inventions---the Two-Horn

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Phonograph On Trial

IT is the one phonograph that gives you all the sound vibrations. It has not only two horns, but two vibrating diaphragms in its sound box. Other phonographs have **one** diaphragm and **one** horn. The Duplex gets **all** the volume of music; other phonographs get but half. Not only do you get more volume, but you get a better tone---clearer, sweeter, more like the original.

Our handsomely illustrated **FREE CATALOGUE** will explain fully the superiority of **The Duplex.** Don't allow anyone to persuade you to buy any other make of phonograph without first sending for our catalogue.

The Duplex is not sold by dealers nor in stores. We are **Actual Manufacturers,** not jobbers, and sell **only direct from our factory** to the user, eliminating all middlemen's profits. That is why we are able to **manufacture and deliver** the best phonograph made for only $29.85. We save you exactly $70.15 on the price.

Each horn is 30 in. long with 17-in. bell. Cabinet 18 in. x 14 in. x 10 in.

$29.85 Freight Prepaid

Sold through dealers the Duplex would cost $100. Our price is $29.85

7 Days' FREE Trial

We allow you seven days' free trial in your own home in which to decide whether you wish to keep it or not. If the machine does not make good our every claim—volume, quality, saving, satisfaction—just send it back. We'll stand all freight charges both ways.

NO MONEY IN ADVANCE

If you object to sending cash, you may deposit it in trust with your banker, merchant or postmaster, to be returned to you if the machine is not **satisfactory to you. You** are the only judge. As we pay freight, it costs you nothing to try.

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Duplex Phonograph Co., 199 Patterson St., Kalamazoo, Mich

Do not let any dealer insult your intelligence

by offering you a substitute when you ask for an article you have seen advertised in this magazine. We do not accept advertisements for articles that are not worthy of your patronage. When you are convinced by one of these advertisements that the article is what you wish, insist on getting it when you ask for it at your dealers.

Avoid substitutes
Get what you ask for.

Immortality*

W consolatory were the words which Christ addressed to the bereaved Martha as she wept for her dead ! Such words had never before been in this world of sadness and sor- No one had the right to speak them e came, who "brought life and im- ty to light." Men had stood by ms of their dead in every age and ced in despair, "If a man die, shall again ?" Even the good King Heze- s his prayer shows, had no hope of nal life; but Christ came, bringing ssage that Abraham, Isaac and Jacob ot annihilated, for, as he said, "God he God of the dead but of the liv- nd he bade men draw the inference ey, too, need not go to the grave ing as those who had no hope. that believeth on me shall never vas a promise that we can never for- Not merely the life renewed, but the ntinued. And it is pledged by him died and is alive forevermore." It f he had said "there is no death. hat you call death is the mere slough- of the outer covering." The man does not die when his body is laid grave. As he lives on, though he gs and arms, though he loses hear- ght and touch, so he will live on all these go at once. It is not the e see that is the man, but the spirit is invisible. They knew something when friends saw the body marred isfigured. No man ceased to love ther, no matter how her countenance ged and changed. She was his still. All that made her dear was le, and that remained. So Christ's e fell on hearts prepared to receive rts aching for the direct assurance ture had hinted, but only he could specific terms.

are still asking how can this be? an a man live without the form and lain through which he shows himself Christ did not satisfy this curiosity. s he could not. He had many to tell the world which the world not understand. But he asked us th. Rendering faith we say: "Now the sons of God and it doth not yet what we shall be."

Success†

W in these days would hesitate in aying what success is. The passion alth and the intense desire to get on world, have so eaten into our natures here is a common tendency to esti- even life itself by the money gauge. a man is in business there are agents an tell the business world "how much ood for," and when he dies one of ost general questions is, "What was rth ?" The tendency is to appraise cording to his possessions and not ding to his personal qualities. If he oor, we say he has made a failure of f he has made a large fortune, we of his brilliant success. That mode aking presupposes that the aim of an was to make money. If it was hen we are justified in measuring his s by the amount he made. But the himself might at the close of his life t a failure, even if he had made ns. If with the millions he had y, distress, and in the end missed l joy, his life was surely failure. t shall it profit a man if he gain the world and lose his own soul?"

successful man is he whose aims in e worthy of a man and who achieves To develop a fine character, gentle, le, useful, devout—that is an aim y of him. It is open to the poorest, ost humble, and he who attains it s a success though he die poor. He ined what he strove for and that is ially a success. To do some good elpful work in the world is another im. The transformed islands of the Hebrides witness to the success of ate John Paton; the transformed of some great city witness to the s of the labors of some devoted settle- worker; even a single soul won from d directed to Christ is success, which will recognize when he makes his

pic of the Epworth League for March 17. 1:25, 26; 14:2, 3; Rom. 8:16, 17; II. Cor. 5:1.

pic of the Christian Endeavor Society for 17. "What is success?" Prov. 3: 1-18.

awards. There are many men whose names shine in history and whose memories are imperishable who died poor. We make a mistake when we place so great an emphasis as we do on wealth. A man's life does not consist "in the abundance of his possessions." They are outside the man, and when he goes out of this life stripped of them all, his success is estimated by what he is and by what he has done.

The Poor Ye Have Always With You

(See Color Illustration on First Page)

NO picture of our Lord and Saviour is more clearly imprinted upon the mental vision of his people; none was ever quite so close to the hearts of the multitude who have worshiped him through the centuries, as that in which we behold him blessing little children.

When he was with us, our Savour said,
"Suffer the children to come unto me";
Still he stands with arms outspread,
As now they gather round his knee—
And, though there's room for all the rest,
I think he loves the children best.

And as, "when he was with us," his attitude toward the children was one of peculiar tenderness and benediction, so when his earthly life was over, he bequeathed as a precious legacy to the love and care of those who would be like him the children of all time—of every race and condition. To the shepherds of his people he says, as he did to Peter, "Feed my lambs."

The streets of certain sections of our great cities swarm with young children whose only earthly heritage is sorrow. Especially during the bitter cold of the winter season are their sufferings and hardships severe. We often pass the neglected little creatures without a thought, forgetting that our Lord said: "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father." The Master has given a very direct commission to his servants—shall we venture to disobey, and "offend one of these little ones?" A great writer has said: "Christ built no churches, endowed no hospitals. He just loved—and so, conquered." Few among us are so abundantly prospered that we can do great material things for God, but not one is so humble or so lowly that he cannot "love, and so conquer."

Our illustration on the cover of this issue from the *Illustrated London News*) is typical of his perpetual attitude. It portrays the benign, protecting presence of the children's Friend hovering, unseen by its object, in benison above the pitiful, homeless figure of a sleeping child of the streets. For these he died, and his love and compassion are ever around them. May we each find in the simple lesson a renewed inspiration, an insistent reminder that we are his almoners, and that to serve him acceptably we must not forget the ministry of service to "his little ones."

India's Oldest Mission Church

Dear Dr. Klopsch : I wish to acknowledge, with grateful thanks, the sum of $142.38 received from you, and contributed by friends through THE CHRISTIAN HERALD towards the completion of the new church building at Bombay. The debt of gratitude due to you and to THE CHRISTIAN HERALD by the Christians in India, increases day by day and will never be forgotten.

It is now more than two months since the appeal for the church at Bombay appeared in your issue of December 5th. In the meantime, other urgent requests have crowded upon your readers, so that ours may have been overlooked. I trust that generous friends may yet enable us to complete and furnish this house of worship for the oldest church on mission ground organized by American Christians.

New Haven, Conn. REV. E. S. HUME.

$33.00 Personally Conducted Excursions

Colonists' one-way tickets Chicago to the Pacific Coast via the Chicago, Union Pacific and North-Western Line, are on sale daily during March and April at the rate of $33.00. Correspondingly low rates from all points. Double berths in tourist sleeping car only $7.00, through without change to San Francisco, Los Angeles and Portland. No extra charge on our personally conducted tours. Write for itinerary and full particulars to S. A. Hutchison, Manager, Tourist Department, C. & N. W., Union Pacific, 212 Clark St., Chicago.

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REG. U.S. PAT. OFF.
A STAIN AND VARNISH COMBINED

JAP-A-LAC
is the hardest, most durable and lustrous finish made. Embraces sixteen beautiful colors, and can be used for refinishing everything about the home from cellar to garret.
You can keep your entire home looking like new by the use of JAP-A-LAC. It costs but a trifle. You can do your own refinishing of scratched and scuffed furniture, and of all things of wood or metal you may have, just as well as an expert.
Try JAP-A-LAC to-day on some old piece of furniture, and learn how to save money.
All Sizes, from 15 cents to $2.50. For Sale by Paint, Hardware and Drug Dealers.

A WARNING AGAINST THE DEALER WHO TRIES TO SUBSTITUTE
Some dealers will not buy JAP-A-LAC so long as they can substitute something else on which THEY MAKE MORE PROFIT. If your dealer offers you a substitute, decline it. He will get JAP-A-LAC for you if you insist on it.
If building, write for our complete Finishing Specifications. They will be mailed FREE. Our Architectural Green Label Varnishes are of the highest quality.

If your dealer does not keep JAP-A-LAC, send us his name and 10 cents (except for Gold, which is 25 cents), to cover cost of mailing and we will send a FREE Sample (quarter pint can) to any point in the United States.
Write for beautiful, illustrated booklet, and interesting color card. FREE for the asking.

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"A Kalamazoo Direct to You"

ROYAL STEEL RANGE
For All Kinds of Fuel.

OAK STOVE HEATER,
For All Kinds of Fuel.

Kalamazoos are fuel savers,—
They last a lifetime—
Economical in all respects—
They are low in price and high in quality,—
They are easily operated and quickly set up and made ready for business,—
Buy from the actual manufacturer,—
Your money returned if everything is not exactly as represented—
You keep in your own pocket the dealers' and jobbers' profits when you buy a Kalamazoo.

WE PAY THE FREIGHT.

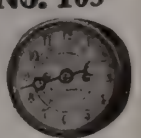
We want to prove to you that you cannot buy a better stove or range than the Kalamazoo, at any price.
We want to show you *how* and *why* you save from 20% to 40% in buying direct from our factory at factory prices.
If you think $5, or $10, or $40, worth saving

Send Postal for Catalogue No. 103

Examine our complete line of stoves and ranges for all kinds of fuel. Note the high quality; compare our prices with others, and then decide to buy from actual manufacturers and save all middlemen's profits. Catalog shows 267 styles and sizes for all kinds of fuel. Write now. Sold on 360 Days Approval Test.

Kalamazoo Stove Co., Manufacturers, Kalamazoo, Mich.

All Kalamazoo Cook Stoves and Ranges are fitted with patent oven thermometer which makes baking and roasting easy. All stoves blacked, polished and ready for immediate use when you receive them.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34 YEARS SELLING DIRECT

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Our vehicles and harness have been sold direct from our factory to user for a third of a century. We ship for examination and approval and guarantee safe delivery. You are out nothing if not satisfied as to style, quality and price.

We Are The Largest Manufacturers In The World
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A New Book of 200 pages, mailed Free to all who want to plant the Best Seeds that Grow. Address
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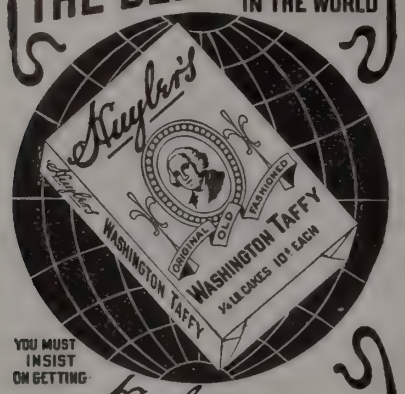
IF YOU WANT
THE BEST TAFFY
IN THE WORLD



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Huyler's OLD FASHIONED
WASHINGTON TAFFY
FOR SALE AT ALL OUR STORES & FIRST CLASS DRUGGISTS EVERYWHERE
10 CENT CAKES IN TUBES.

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SEEDS
BUCKBEE'S SEEDS SUCCEED!
SPECIAL OFFER:
Made to build New Business. A trial will make you our permanent customer.
Prize Collection Radish, 17 varieties; Lettuce, 12 kinds; Tomatoes, 11 the finest; Turnip, 7 splendid; Onion, 8 best varieties; 10 Spring-flowering Bulbs—65 varieties in all.
GUARANTEED TO PLEASE.
Write to-day; Mention this Paper.
SEND 10 CENTS
to cover postage and packing and receive this valuable collection of Seeds postpaid, together with my big Instructive, Beautiful Seed and Plant Book, tells all about the Best varieties of Seeds, Plants, etc.
H. W. Buckbee, ROCKFORD SEED FARMS FARM 258 ROCKFORD, ILL.

PETER MOLLER'S
COD LIVER OIL
IS AGREEABLE TO TAKE
is digestible, easily assimilated, and may be taken continuously without causing gastric disturbance.
PUT UP ONLY IN FLAT, OVAL BOTTLES BEARING OUR NAME AS SOLE AGENTS.
Schieffelin & Co., New York.

GOLD COIN
Stoves and Ranges at
Wholesale Prices

OUR OFFER Order a Gold Coin Range or Stove. Use it a whole year. If at any time in that year the stove should prove unsatisfactory to you, you may return it. We will return all your money and pay freight both ways. There is no better stove made—for 50 years a standard make of highest grade. Freight paid, safe delivery guaranteed. Write for Illustrated Catalogue and wholesale prices.
GOLD COIN STOVE CO., 11 Oak St., Troy, N. Y.
(Successor to Bussey & McLeod. Est. 1860)

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The ARNOTT METHOD is the only logical method for the correction of Stammering. It treats the CAUSE, not merely the HABIT, and insures natural speech. Pamphlet, particulars and references sent on request.
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FOR 5¢
We will send you a piece of MUSIC AND TEACH YOU TO PLAY IT on the Piano or Organ by our Kindergarten picture method of
MUSIC LESSONS
taught by mail. You learn to read and play any piece of music AT SIGHT. Address
UNION MUSIC SCHOOL, No. 30 TOLEDO, O.

A DAY OF VICTORY IN BASTAR, INDIA

From a Missionary Correspondent

MANY years ago a German Mission tried to enter Bastar. The old Rajah was unfriendly, and the attempt failed. In 1891 the Rajah died, and the following year the State came under the British Court of Wards. Previous to this the State was closed to missions. In 1891 I tried to make a tour over the State, but sickness prevented. But when, in 1893, I met Mr. Frazer, the then Commissioner of Raipur, in Bastar, and told him of my having been hindered from coming into the State in 1891, he said: "I consider this a chapter of God in history." He pointed out that if I had come then, I would have found the Rajah and his Dewan and the British Political Agent all opposed to missions. I would have found the door closed. But a year had seen the Rajah take his last departure, the Dewan had been thrown from his horse and killed, and the Political Agent had been changed. The door was open now, and he, now taking over the State on the behalf of the British Government, welcomed me, to help in doing what could be done for the uplift of these long neglected and backward peoples.

In 1893 I secured land, and then followed a great struggle to get our buildings. Mission work properly began in 1898, when one native preacher was appointed. In 1898 fruitage began, and what shall I say of the last eight years' work.

On March 25 just passed, we had a mass meeting of as many Christians as we could gather into Jagdalpur. We have now 1,000 Christians in this field, and they are scattered through more than 100 villages, and some of these are more than thirty miles from headquarters. We succeeded in having on Sunday, the 25th, no less than 420 persons in. At 2:30 P. M. we entered the Dr. Klopsch School Chapel to behold a sea of faces. The School is 60 x 40 feet, and all sat in rows running clean across the chapel. There were nearly twenty rows of them. What a sight! There was scarcely room for any more. Yet less than half our Christians could get in. Few in that company had been Christians six years. Some were baptized that very morning. More than four hundred had been rescued from heathenism here since 1898.

The first part of this memorable afternoon's programme was a testimony meeting. This writer was in charge. Forty-five minutes were given up to this. I heard eighty-three men and women, one after another, in that forty-five minutes, tell the story of Jesus' love as it had come to them. As many as a dozen verses of Hindi *bhajans*, a verse at a time, were interspersed.

Following this service came another. It was the time for the quarterly offering. A large piece of bagging was spread at the right hand of the preacher's table. In a little time, more than 400 people walked past the preacher's table, and as they passed, dropped upon the sacking, spice, eggs, salt, paddy, and a chicken came as well. One piece of silver only, the other coins were copper. Rs. 15 or $5 was the sum of the offering.

Then followed a sermon in Oriya by W. T. Ward, and exhortation with earnestness and fervor of spirit. At last a call was made for those renouncing sin, to stand. One after another they rose, till half a hundred were upon their feet. When they were called to the front all over the house others began to rise and follow them till they had to be told that they must kneel where they were. All were bidden to give themselves to prayer. At first there began to rise a murmur of voices. But soon there was as the sound of many waters. More than 200 persons all at once were engaged in importunate prayer. God's Spirit moved on the great deep of human hearts in a strange and real way. It did not last very long. But that God came down to men none could doubt. For a week we had been earnestly crying to God for a Pentecostal day. Seven praying bands in different parts of India were in prayer for us. God answered their prayers and ours.

The impression and memory of that hour will never be forgotten by many. Its influence will long be felt in every part of this field.

Next was a procession to and through the town. It was bazaar day. Several thousand people from all directions had come in for buying and selling. When the people lined up in front of the mission, four deep, we had a procession of about one hundred and fifty yards in length. At the front was the missionary mounted on his horse, and following were musicians, banners, pictures, illustrating the life of Christ, and pennons. One large banner was inscribed in Hindi, "Bastar for Christ." Another in Oriya, "Bastar is Christ's." Thus we marched through the midst of an astonished but respectful multitude, whose faces declared their astonishment as they saw proof that the Christians of Bastar were no feeble folk. We marched through and back again, and ended the day with a short preaching service. C. B. WARD, Presiding Elder.

Called Higher

In the death of Mr. Henry H. Wagoner, one of her most widely known and honored Christian philanthropists was lost to St. Louis, Mo. Mr. Wagoner carried his eighty-two years lightly, and his pastor epitomized the history of his personality when he said: "He was straight physically, morally and mentally." Mr. Wagoner gave many thousands of dollars to charity; churches, hospitals and colleges were alike recipients of his generosity. He is survived by a widow and two sons.

MORE BOXES OF GOLD

And Many Greenbacks.

325 boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics.

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

2. Give name and account of one or more coffee drinkers who have been hurt by it and have been induced to quit and use Postum.

3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

4. Did you set such a person right regarding the easy way to make it clear, black, and with a snappy, rich taste?

5. Have you ever found a better way to make it than to use four heaping tea-spoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Contest will close June 1st, 1907 and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a $10 gold piece sent to each of the five writers of the most interesting letters, a box containing a $5 gold piece to each of the 20 next best, a $2 greenback to each of the 100 next best, and a $1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

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Pentecostal Revival in Illinois

BINGDON, Illinois, has just been swept by a revival such as has rarely been witnessed in the State. The le community has been turned upside n and transformed. There have been seven hundred converts and scores of sliders reclaimed in a town of 2,500. converts include gamblers, drunkards, ness men, college students, factory em- ees, grand army veterans, a gang of h young men, an infidel of French in and an editor.

ospel songs are now heard on the ts by day and night, and cottage er-meetings are held everywhere. The atmosphere seems surcharged with tual fervor. The movement has been ducted under the leadership of two g evangelists, Ira Evans Hicks and . Galloway, assisted by Homer Alex- r, brother of the gospel singer. The tings began in the largest church in town, seating eight hundred, but it was kly overflowed, and a wooden taber- le was built in three days by fifty vol- eer workers. The farmers caught the fi and drove in from the surrounding ricts. On two occasions 2,200 crowded ird the building.

ne of the converts was the editor of cal paper. Desiring to help the move- t, he turned his paper over to the evan- sts to get out three numbers. They ed three "revival editions" filled with s of the awakening in Abingdon and where. The leading feature of each e was two columns of Scripture, prom- tly displayed on the first page. These vival editions" recalled Charles M. ldon's famous experiment in journalism. y were a success and aroused interest ughout the entire community.

bingdon is a factory town, is the seat Hedding College, and has excellent pub- schools. Like a tidal wave, the revival pt through each of these institutions. the public schools many children are Christians. In Hedding College scores e converted, and few of the regular dents remain outside the fold. In the wagon factory and in all other fac- es there were many conversions.

Prayer was the secret of the pentecostal akening. The evangelists and their pers spent an hour each day in united yer, in addition to their private de- ions. Following the example of the ders, a "burden for souls" fell upon the ple, and they gave themselves to prayer never before. During the last week of meetings, over one hundred people dged themselves to spend at least thirty utes daily in earnest prayer for the aved, and for a mighty outpouring of d's Spirit upon the community. Most ristians had prayer lists and their prayers re answered in a wonderful way. At woman's prayer-meeting, over fifty tified that one or more on their list had epted Christ. One young lady said lve on her list had been saved.

Even the children have been fired with assion for souls. Last week two little ls spent an hour daily in prayer, while oy said he meant to spend two hours ily in prayer. The entire town is honey- mbed with children's prayer-meetings d Testament leagues. The members of leagues agree to carry a Testament ways with them, to read it daily and to deavor continually to win souls. At ekly prayer-meetings, conducted by the ildren themselves, boys and girls give owing testimonials, and all lead in prayer.

The red-letter day of the revival was e day last week, when the people gave emselves up to fasting and prayer. The eeting at the tabernacle lasted twelve urs, ending after 10.30 P.M. In the ternoon the people agonized in prayer, id as a result two of the most notorious aracters in the town were saved before the service closed. One has since led nine others to Christ.

Abingdon booksellers are now having hard work to supply the demand for Bibles. One of the stores wired twice to Chicago, but not getting a sufficient supply, sent a rush order to New York. A clerk sold thirty-two in one afternoon. He said some one came in every ten or fifteen minutes to find out whether a new consignment of Testaments had arrived.

Perhaps the conversions which created the most widespread interest were those of an ex-saloon keeper, his wife, five sons and four daughters—eleven in all. One daughter only was a Christian before the meetings began, now only one brother remains outside the fold. The father has established a family altar. All twelve are working for the reclamation of the thirteenth one.

Will not the readers of THE CHRISTIAN HERALD pray for this unsaved one, and for all the unsaved in Abingdon, that it may be a town swept clean for Christ?

GEO. T. B. DAVIS.

A College with Many Holidays

The students of the American College for Girls at Constantinople are rich, far too rich, in holidays, for among them they observe three Christmases, two New Years (each three days in length), two Moslem *bairams* and one or two Hebrew feasts. As many of these sacred days are proceded by a season of fasting, there is either a feast or famine in the College, and sometimes both at once, at different tables, for a number of weeks. The two New Years' days are accounted for by the Old and New Style calenders (the Moslem and Hebrew years do not begin at this season), which also accounts for two of the three Christmases, the Latin being celebrated on the 25th of December, New Style, and the Greek on the 25th of December, Old Style. The third Christmas is the consequence of bad weather some fifteen centuries ago, which prevented the Armenian delegation from attending the Œcumenical Council, at which the date of Christmas was changed from January 6th to December 25th, so the Gregorian Christmas is still celebrated on the former date.

T. HESTER DONALDSON JENKINS.

FOREIGN MISSIONS AT HOME

THE CHICAGO TRACT SOCIETY has had in its employ during the past year missionaries speaking seventeen different languages. They have visited 66,100 homes and placed in these homes Bibles, Testaments and Christian books in thirty-two different languages, aggregating 36,350 volumes.

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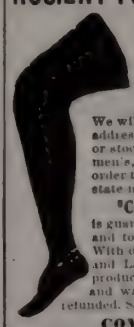

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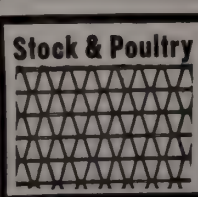

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GEMS FROM NEW BOOKS

Patriotism and Peace*

THE movement to acquaint the rising generation with the new condition that make war an anachronism in the civilized world to-day, and to point out a substitute for it which is already practicable, is not confined to American schools. French teachers have for years led in this movement; in one winter, 600 illustrated lectures on peace and war were arranged by French teachers. The numerous battle scenes which have decorated school walls are gradually being removed and "Lectures, Historiques, Pour la Paix" have been prepared for school reading, which are simple, graphic, and effective. At the Congress held at Lille, in 1905, the Association of French Public School Teachers, with a membership of 15,000, declared in its resolutions that "the teachers are energetic disciples of peace. Their watchword is, 'War against war.'"

At the International Congress, which met in 1905, at Luttich, in which eighteen nations were represented, including many German and Austrian teachers, an entire day was devoted to the theme: "What can the schools contribute to the spread of the peace idea?" Their conclusion was that the entire instruction in all the schools must be permeated with the peace idea. "Instruction in history," they said, "should be of a kind to show the great law of solidarity which unites all men, all the intellectual and spiritual workers of the past."

Ex-president Daniel C. Gilman at the Mohonk Conference (1905) said: "If you can get say one-tenth of the enthusiasm that the young men bestow upon the athletic field directed to the study of these great international questions, the great contests between nations, and the proper mode of dealing with them, the victory is ours. It may be desirable to initiate some measures by which in every college in the land, beginning with the older ones, Harvard and Yale, whose example is likely to be followed by the younger ones, until we reach California, international arbitration shall be studied. Let there be in every college and university an assembly of the students, and do not let the professors do all the talking; let some one from a distance come and tell the story and throw the discussion open to the young men. . . . I would have the same movement go into the colleges for young women, so that the educated young men and young women of our country may grow up breathing the air of international arbitration as freely and as naturally as they do the air that supports their life."

A committee of seven distinguished educators was selected to promote the study of arbitration in colleges.

Every year brings an increasing number of international Congresses, such as the Agricultural Congress proposed by the King of Italy; the Medical Congress, which gathered 3,000 physicians from over the world to France in the summer of 1905; Trades Union Congresses, bringing thousands of delegates who represent millions of workmen; Peace Congresses, Teachers' Congresses, the Inter-Parliamentary Union, and others too numerous to mention. The latest to be proposed is by the Chairman of the London County Council, who plans to bring together annually representatives of every capital of 500,000 to discuss municipal methods. In conjunction with this Congress he also proposes an exchange of pupils between the schools controlled by the municipalities holding membership in the Congress. These various international bonds of interest are multiplying in geometric ratio, and the generation now at school must have its sympathies and imagination trained to meet the new conditions.

*From *Patriotism and the New Internationalism*, a Manual for Teachers, by Lucia Ames Mead: published by Ginn & Co., Boston.

Books Received

An illustrated book of description has recently appeared which deserves to be ranked as literature. *A Wanderer in London* is not a manual of formal description, but a record of vivid personal impressions. Says the author: "Of books on London there is no end, but London is so vast and so varied that to one who would wander with a plastic mind, day after day, in its streets and among its treasures, there is not a little difficulty in deciding where to begin, and there is even greater difficulty in knowing where to end." The book is a treasure to the inexperienced but cultivated traveler who visits London for the first time. Illustrated in color and monotone. Pp. 312. Price $1.75. By the same author, Mr. E. V. Lucas, *Listeners' Lure* appears on the list of recent fiction. It is an engaging and delightful book, written in the form of a series of letters and dealing lightly with the manners and problems of refined society. Its delineation of character is subtle and its humor genial, although the admirers of Mr. Lucas feel that they cannot afford to lose him from among the ranks of the writers of picturesque descriptions of travel. The Macmillan Company, New York. Pp. 284. Price $1.50.

Though there have been countless books of Bible stories for young people put before the public from time to time, religious leaders and critics best calculated to form a correct conclusion all agree that in *The Bible for Young People*, compiled by Mrs. Joseph B. Gilder, has been produced the very best and most thoroughly satisfactory book of its kind. Its aim, to make the Bible more attractive to boys and girls, has been admirably accomplished. The simple beauty of the edition, with its twenty-four full-page reproductions from the old masters, is well designed to stimulate the child's pride of possession. The grand old stories are told by narrative, instead of by chapter and verse, and the life of Jesus is put together in one continuous account, made up from the four evangelists. Pp. 475. Price $1.50. The Century Company, New York.

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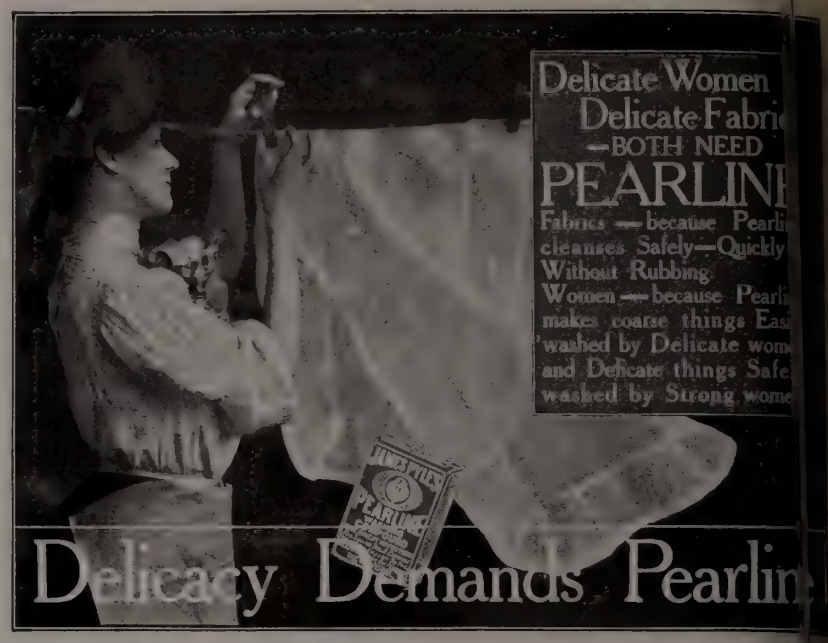

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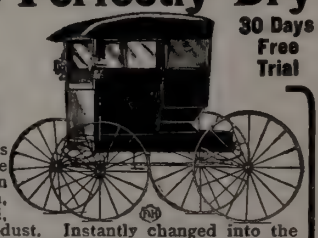

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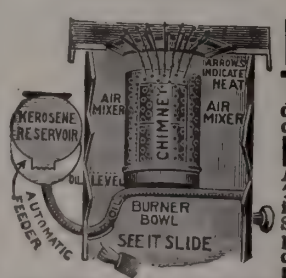

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"I consider WHITE BRONZE MONUMENTS practically indestructible."
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WHITE BRONZE will not blacken with age; moss will not adhere nor grow upon the surface. It is absolutely impervious to frost and moisture. In addition to its other advantages, it is less expensive than marble or granite.
WHITE BRONZE MONUMENTS are made in a wide range of designs and are sold at prices ranging from $4. to $4,000. They meet every requirement.
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EXTRACT
For aches and pains in general it is the one safe remedy for household use. Keep a bottle of Pond's Extract always handy—it will save many an hour of suffering.
Refuse substitutes. They have not the strength, purity or healing properties which have made Pond's Extract famous for 60 years. Get the genuine.
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Victor
Write today for The Autobiography of a Hen and the Victor Book—the whole story from the chick in the egg to how to make hens lay. All about Incubators for expert and beginner. Knowledge you ought to have if you are thinking of buying one. VICTOR machines are practical and well made, economical in operation and always produce the best results. Don't waste your time, eggs and oil in a poor machine. Let us tell you how to begin right. Our 40 years experience is at your service in these books. Let us send them to you and see. Write us for them today. Geo. Ertel Co. Established 1867. Quincy, Ill.

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Relieved
Through the Feet
An External Remedy Found Which Is Relieving Thousands. A Postal Brings Anyone
A $1 Pair Free to Try
you have rheumatism, write today for a of Magic Foot Drafts—to try Free. 'e're relieving many of the toughest old s on record, and all the earlier stages. agic Foot Drafts relieved J. Wesley Ben- Indianapolis, Ind., after 25 years suffer- Disease hereditary, his brother having from Rheumatism. Relieved two years no return of disease.
agic Foot Drafts relieved Miss C. Tena oine, Auburn, N. Y., after 10 years suffer- nd using crutches. Relieved two years no return since.
. F. Bogguss, 326 W. 61st St., Chicago, six different physicians and spent six s in expensive sanitarium without avail. eved by Magic Foot Drafts.
Magic Foot Draft relieved me entirely. It wonderful thing." Rev. J. Holz, Chicago.
TRADE MARK
MAGIC
'e have letters from thousands besides e who have been relieved by Magic Foot fts. Simple and harmless, being worn he feet as shown above, covering the large pores and nerve centers. Try them. If y satisfied with the benefit received, send One Dollar. If not, we take your word don't ask you to pay. We trust you. ll you try them? Just send your name and ress to the Magic Foot Draft Co., RA-10 ver Bldg., Jackson, Mich. Write today.

The Peaceful Patriarch

By Mrs. M. Baxter

WE read regarding Ishmael and Isaac, "Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not necessarily the children of God: but the children of the promise are counted for the seed" (Rom. 9: 7, 8). The life of Isaac was the fulfilled promise of the living God, received by faith: and when the life was required at his father's hands, it was preserved by the Word of God, again received and held by faith. Thus is he the type to us of a life having its origin and its continual support in the Word and promises of God: "We, brethren, as Isaac was, are the children of promise"

Isaac's was not a life of sorely tried faith, like that of his father; he stood on the ground which Abraham, as the pioneer, had won for him, in a path of unlimited trust. He was also a man of prayer. As Eliezer, whom Abraham had sent to Mesopotamia, that he might seek a wife for Isaac, was returning with Rebekah, "Isaac went out to meditate (or to pray) in the field at the eventide" (Gen. 24: 63). "I shall be anointed with fresh oil," says the Psalmist (Ps. 92: 10); and no meetings or Bible readings, no intercourse with other Christians, can be a substitute for the "fresh oil" of God's anointing by the Holy Ghost. Every spiritual gift or knowledge which we receive from God, is an accession of life, and life needs to be sustained and exercised; just as in our natural life, air, food and water are necessaries, so it is with our spiritual life. Daniel, in the midst of the affairs of the kingdom, found time to pray three times a day (Dan. 6: 19). The Psalmist said, "Seven times a day will I praise Thee" (Ps. 119: 164).

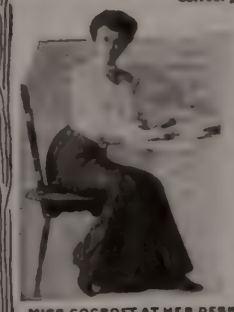
In Isaac's family and household it is very evident that prayer was the ruling feature. When Rebekah was in perplexity, she did not go to her neighbors, or even to her husband, but she "went to inquire of the Lord." And it was not in vain. He explained to her that He would give her two sons, which should be two nations, "and the one people shall be stronger than the other; and the elder shall serve the younger" (Gen. 25: 21-23). Why is it not the habit in all Christian families to carry all circumstances, general and particular, to the Lord in prayer?

There was one stain upon Isaac, one which recalls to us the immense importance of the example of parents. Abraham had twice prevaricated, once in Egypt and once in Gerar, and had spoken of Sarah as his sister. Isaac did the same. God had appeared to him, and confirmed to him his promise made to Abraham. Sad to say, it was just after this that Isaac fell into the sin of denying his wife. Was not then the promise of God sufficient? Had he forgotten how, when his fatherAbraham had lifted up his knife to slay him in obedience to God's command, the angel of the Lord called out of heaven to interpose and to deliver him? and should he now tell a lie to save his life from a danger which was only a possible danger after all? God mercifully watched over Rebekah, and Isaac had the humiliation of confessing both his untruth and his cowardice before the unbelieving Philistines.

"Then Isaac sowed in that land, and received in the same year an hundredfold." It may not have been that Isaac was a better farmer than were the Philistines, nor yet that his land was better than the rest of the land of Canaan, but God had said, "I will be with thee, and will bless thee," and the same Word which brought into being light and life and vegetation in the time of the creation, was also active in securing Isaac's prosperity.

No man is really blessed of God, either in temporal or in spiritual things, without provoking the envy of those who know not God, and Isaac was no exception. "The Philistines envied him," and their envy took a practical turn, for they first stopped with earth all the wells which Abraham's servants had digged, so as to kill Isaac's cattle with drought, and then Abimelech said unto him, "Go from us; for thou art much mightier than we." Isaac did not contend the point, but went to the valley of Gerar, and patiently undid, with the help of his servants, the evil which the Philistines had done him, he digged again the wells which the Philistines had stopped.

When You Look in Your Mirror
Are You Satisfied?
Any Woman Can Have Good Health, a Refined Face and Good Figure
MANY a woman has surprised her husband and friends by giving 15 minutes a day in the privacy of her own room to special directions which I give to her for the care of health, face and figure. Over 20,000 women have studied themselves under my direction in the past five years.
Are You Tired of Drugs?
I use no drugs. I study each woman's case just as a physician studies it, the only difference being that I strengthen and put in place weakened organs by exercise for nerves and muscles controlling such organs, bring a good circulation of warm blood which I purify by teaching correct breathing and by prescribing the special diet, bathing, etc., adapted to each individual. I strengthen *all your vital organs, lungs, heart, nerve* centers and send your blood bounding through your veins as when a child.
I *develop* or *reduce your figure* to correct proportions. I teach you to stand and to walk with an ease and dignity which at once bespeak culture and refinement.
Clear Skin and a Good Figure
Every figure *can be rounded* out *symmetrically* unless bones are missing or tissues entirely wasted away, and the woman who carries from 20 to 100 pounds of *superfluous flesh* every time she moves has my sympathy—but she does not need to do so—and surely it is every woman's privilege and duty to keep herself attractive and pleasing.
How to Stand and Walk
When you request details about my lessons, I send you free, a booklet showing you how to stand and walk correctly, with a card of correct pose for your dressing table

SUSANNA COCROFT
The following are some of the answers I receive. For details about my personal instruction, write me which symptoms apply to your case. If you are suffering from any other ailment write me freely and I will frankly tell you, without charge, if I can help you.
Thin chest
Thin waist
Thin arms
Thin neck
Round shouldered
Sunken chest
Protruding hips
Protruding abdomen
Height
Weight
Do not stand correctly
Constipation
Do not walk gracefully
Weakness
Lame back
Dullness
Irritable
Nerves
Headaches
Catarrh
Dizziness
Indigestion
Constipation
Liver
Kidneys
Lungs
Heart
Throat
Colds
Rheumatism
Circulation
Blood
Is your health or figure imperfect in any way not mentioned here?
Occupation?
What is your age?
Married or Single?
Give me your full name and address, writing very clearly, please.
Write me TODAY!

MISS COCROFT AT HER DESK
What My Pupils Say of My Work
I wish every nervous teacher could know what benefit is to be derived from your physical culture
I have lost 73 pounds, and was never better. I look ten years younger.
My biliousness is entirely relieved.
Just think how I have gained, since I began with you, from 112 to 137½ lbs in one year
My catarrh and lungs are much better and my body, which was a bony, crooked structure, is actually beginning to look like your picture of correct pose
My head is steady, the confused feeling having gone. It is the best money ever spent for myself
Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could digest tacks. I am so happy
Personal Instructions
Write me fully, also letting me know your faults of figure, etc. I will make a personal study of your case and will let you know whether I can help you or not. Your letter will be held in strict confidence. I never publish letters without special permission, though I can send you hundreds of testimonials from women I have helped, who have given me permission to show their letters.
SUSANNA COCROFT, Dept. 18, 57 Washington St., Chicago

Dish Water that Digs
TAKE a very old coffee-cup, or a dish, that is crisscrossed with lines—and yellow from use.
Wash it thoroughly with soap and water. Dry it.
Hold it close to your face, and then *sniff*.
That sour, unpleasant odor tells you that there are *decayed food particles* and *germs* lurking in all of these tiny cracks.
And that *soap* and water have had no effect upon them.
Even the finest new china will absorb impurities and health-menacing germs—so will tinware and utensils.
Now you see how important this matter of dish washing really is—and how necessary it is to have *dish water that digs*.
GOLD DUST
is a positive *antiseptic* that goes *deep* into hidden places—routs every germ.
No soap, borax, soda, ammonia, naphtha, kerosene or other foreign ingredient needed with GOLD DUST
Gold Dust is an honest vegetable-oil soap, ground into a smooth, golden powder. It instantly dissolves in hot or cold, hard or soft water, produces its own rich lather, *and does all of the hard part of the task.*
For washing clothes and dishes, scrubbing floors, cleaning woodwork, oil cloth, silverware and tinware, polishing brasswork, cleaning bath room pipes, refrigerators, etc., softening hard water and making the finest soft soap.
Made by
The N. K. Fairbank Company—Chicago
Makers of Fairy Soap

"Let the GOLD DUST Twins do your work"

31 Years of Success

The Prudential

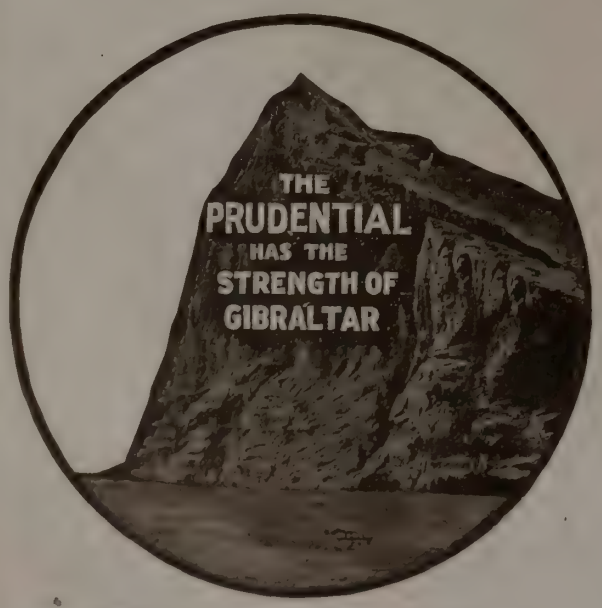
Foremost in Public Usefulness, Security and Public Confidence

Thirty-first Annual Statement, January 1, 1907, Shows:

ASSETS, over	127 Million Dollars
LIABILITIES (including Reserve over $103,000,000) nearly	107 Million Dollars
CAPITAL STOCK,	2 Million Dollars
SURPLUS (largely for ultimate payment of dividends to Policyholders), over	18 Million Dollars
INCREASE IN ASSETS, nearly	20 Million Dollars
PAID POLICYHOLDERS DURING 1906, over	16 Million Dollars
INCREASE IN AMOUNT PAID POLICYHOLDERS 1906 over 1905, over	2 Million Dollars
TOTAL PAYMENTS TO POLICYHOLDERS to Dec. 31, 1906, over	123 Million Dollars
CASH DIVIDENDS AND OTHER CONCESSIONS Not Stipulated in Original Contracts and Voluntarily Given to Holders of Old Policies to date, nearly	7½ Million Dollars
LOANS TO POLICYHOLDERS ON SECURITY OF THEIR POLICIES, nearly	5 Million Dollars
NUMBER OF POLICIES IN FORCE, nearly.	7 Million
NET INCREASE IN INSURANCE IN FORCE, over	82 Million Dollars

Bringing Total Amount of Insurance in Force to over

One Billion, Two Hundred and Fifty Million Dollars.



Write for Information of Policies, Dept. 70

The Year's Record Shows:

Efficient, Economical Administration.
Increased Payments to Policyholders for Death Claims and Dividends.
Large Saving in Expenses.
Lower Expense Rate than Ever Before.
Reduction of Expense Rate in Industrial Department nearly 3½ per cent. of Premium Income.
Favorable Mortality Experience.

The business operations of The Prudential are confined to the United States and strictly limited to selected lives.

Dividends to Policyholders during 1906 over	$1,250,000
Dividends Payable to Policyholders during 1907 nearly	$1,700,000

Many letters from Policyholders receiving Dividends demonstrate that the results more than meet the expectations of the Insured.

THE PRUDENTIAL INSURANCE COMPANY OF AMERICA

JOHN F. DRYDEN, President — Incorporated as a Stock Company by the State of New Jersey — HOME OFFICE, Newark, N. J.

For Every $100 of Liabilities The Prudential has $119 of Securely Invested Assets

CHRISTIAN HERALD

SCRIPTION, $1.50 PER ANNUM
LISHED 52 TIMES A YEAR

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New York, March 13, 1907

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Portrait by courtesy of New York Times

1807—HENRY WADSWORTH LONGFELLOW—1907

1. Sailing of the "Mayflower"—2. The Setting Out of Hiawatha—3. "The Old Clock on the Stairs"—4. Giotto's Tower—5. The Voyage of Gabriel—6. Priscilla and John Alden

Questions and Answers

Letters for this department must contain name and address of the sender—not for publication, but as evidence of genuineness and good faith. Where an answer by mail is desired, ten cents in postage stamps must be forwarded by the writers, with full address.

Reader. I have not seen any answer to the question asked in the MAIL-BAG several weeks ago as to the origin of the phrase, "A little bird told me." May not the answer be found in Ecclesiastes 10: 20?

Very likely that is the origin of the phrase, which is known in many lands.

F. B., Hinckley, Minn. 1. What causes a star to fall? 2. Do they appear again after falling? 3. What is the meaning of the phrase "Second to None?"

1. Real stars do not fall. The so-called "falling" or "shooting stars" are really meteors. True stars have their fixed courses and orbits that can be calculated mathematically. Professor Lockyer says: "The average number of meteors which traverse the atmosphere daily, and which are large enough to be visible to the naked eye on a dark, clear night is no less than 7,500,000." 2. Probably not. 3. It is the motto of a famous British regiment and means that in courage, dash and general efficiency no other regiment surpasses them.

A. M., Keokuk, Iowa. How many people are employed on a large ocean liner?

The Cunard Line management informs us that the crews on the transatlantic steamers vary in size according to the number of passengers carried and the necessity for more or less stewards. The steamships *Carmania* and *Caronia*, 20,000 tons each, when having a full passenger list carry officers and crew to the number of 480 each. The steamships *Lusitania* and *Mauretania*, which will be added to the line next summer, will each require, it is estimated, a crew of 800.

S. F. L., Dillsburgh, Pa. Please tell me something of Angelica Kaufmann. What were her most famous paintings, where was she born, etc.?

Maria Anna Angelica Catharina Kaufmann was born in 1741, at Coire, Switzerland. At an early age she showed a marked proficiency in painting, and in 1754 her family moved to Milan to afford her special facilities for study. In 1765 she went to England, and was there made one of the thirty-six original members of the Royal Academy. She was twice married, dying in Rome in 1807. Her most celebrated work is comprised of portraits, her own being now in galleries in Munich, Dresden and London. Other well-known pictures are "Ariadne Abandoned by Theseus" and "Religion Surrounded by the Virtues."

L. O., Lawrence, Kan. What are the motets mentioned in the history of music?

They were short pieces of church music. Some date from the end of the 13th century. Fine ones were written in the 16th and 17th centuries.

Reader. What is the present production of Portland cement in this country as compared with that of say thirty-five years ago?

Thirty-five years ago the total annual production was 3,000 barrels; in 1906 it was 4,000,000 barrels. It is not in the hands of a trust. Mr. O. U. Miracle, of Minneapolis, Minn., a leading authority in the business, supplies these figures. He adds: "The output for last year would have built a cement sidewalk, five feet wide, three and a-half times around the globe."

Mrs. A. J. K., Pontiac, Ill. Is the name Daphna a Scripture name?

You probably mean Daphne. It is not a Bible name, but the name of a heathen deity—a river nymph.

H. K., Hatfield, Mass. What was the Cisalpine Republic?

It was a republic formed by the French, in 1797, in the northern part of Italy. Its existence was acknowledged by the Emperor of Germany the same year. In 1798 it was named the Italian Republic, with Napoleon Bonaparte as President. It became part of the kingdom of Italy in 1805.

T. K. S., New York. In which of Sir Walter Scott's works can I find the poem beginning "That day of wrath, that dreadful day?"

Scott, in his *Lay of the Last Minstrel*, borrows the former part of a famous mediæval poem, *Dies Irae*, the composition of Thomas of Celaus, a native of Abruzzi, who died in 1255 A.D.

Mrs. R. A. S., Fonda, N. Y. When was the last total eclipse of the sun (about 100 years ago) visible at Albany, N. Y.?

The eclipse occurred on June 16, 1806. I am unable to give the exact hour at Albany, but think it was about midday. Oh, how vivid is my recollection of my father's recital of its glories, when I was a little boy, as he observed it at Deruyter, Madison County, N. Y. For three or four minutes death seemed to reign on the earth. Hens went to roost, chickens gathered under their mothers' wings and bees returned to their hives, as at night. It may not be generally known that all eclipses of both the sun and moon repeat themselves with undeviating accuracy every 18 years, 10 days, 7 hours and 46 minutes. It occurred again in 1824, 1842, 1860, 1878, 1896, and will occur again on August 21, 1914. I observed it on July 28, 1878, at Denver, Colo., and also at Nelson in 1896. The belt of totality in 1914 will be through Russia and Siberia. No solar eclipse can remain total longer than 7 minutes and 58 seconds—only once in several thousand years. The average duration is about 3½ minutes. The two great eclipses of 1955 (India) and 1973 (Africa) will last over 7 minutes, that is, the totality will last that long. Next year there will be an annular eclipse visible in Florida and farther west.

I recently received a letter, enclosing stamp, from a surveyor in Texas, asking how far the Pole Star is from the pole and in what direction. The pole of the earth's axis is now about 1¼ degrees from the star and a line drawn from it to the star that joins the handle of the Great Dipper to the bowl. LEWIS SWIFT.

Marathon, N. Y.

A. M. A., Chicago, Ill. From what college or university was Charles E. Hughes, Governor of the Empire State, graduated?

Governor Hughes graduated from Brown University in 1881, and from the Columbia Law School in 1884. He is a trustee of Brown University.

W. G. G., Baltimore, Md. A. says that the taking of a life in any way is breaking the Fifth Commandment (thou shalt not kill). B. says: In case of punishment by the State, such as hanging, electrocuting, etc., it is justifiable and not breaking the Fifth Commandment. Who is correct?

The attitude of advanced Christian thought to-day is opposed to capital punishment. We do not believe Jesus would have advocated capital punishment. The whole question, *pro* and *con*, is a very large one, and has already been discussed in a Symposium in THE CHRISTIAN HERALD, to which we refer you.

F. D. E., Cherokee, Kansas. I have read your article about Patti, the great singer. I would like to know her nationality and any items of interest; also something of Jenny Lind.

Adelina Patti was born February 19, 1843, at Madrid, Spain, of an Italian father and Spanish mother, both public singers. She came to America as a child, and her musical training began here. She was married first, in 1868, to an equerry of Napoleon III. Her second husband was Nicolini, the tenor singer. After his death she married the Baron Cedarstrom.

Jennie Lind was born in Stockholm, Sweden, October 6, 1820. Married, in Boston, Mass., 1852, Otto Goldschmidt. She was as unique for her bountiful charities as for her marvelous voice, giving all her American earnings for the founding of scholarships and other charities in native Sweden. While in England built a hospital in Liverpool and a la wing of another in London.

M. E. B., Dunlap, Tenn. Please tell me what letters "I H S" on the pictures of the c mean?

"I H S" is an inscription used in t Christian Church from an early date church furniture and painted church w dows. The interpretations which have be given to the letters are threefold. One that they are meant to represent the La words, *In hoc signo vinces* (by this sign th shalt conquer), taken from the lumino cross which, it is said, was miraculously d played in the sky before the Emperor Co stantine and his army. Others make the the initials of the words, *Jesu Hominu Salvator* (Jesus, Saviour of men). St another opinion (and the earliest Christi emblems found confirm this opinion) that they are the first three letters in t Greek word, meaning Jesus.

R. S. F., Sand Brook, N. J. 1. Is there a sto erected to mark the place where Major And was hung? If so, does it have an inscriptio 2. Had Isaac Van Wart, one of Andre's captor a son Philip?

1. Such a monument was erected in 18 by Cyrus W. Field, with an inscriptio composed by Dean Stanley. It was sha tered by an explosion of nitro-glycerin in '1882 by certain persons, who felt th the inscription implied censure of Gener Washington's sentence of execution. Write to Lenox Library, Fifth Avenue an Seventieth Street, for Van Wart genealogy

L. P., New Rochelle, N. Y. Is there any list i verse of the Presidents of the United States?

The following, by Mrs. E. C. Waid, o New York City, is one of the best. It wa originally printed in the Brooklyn *Eagle*:

Our Presidents, George Washington,
John Adams and Tom Jefferson,
James Madison, then James Monroe,
John Quincy Adams next, you know;
"Old Hickory" Jackson follows on,
And William Henry Harrison.
John Tyler, James K. Polk are o'er:
But Zac'ry Taylor leads Fillmore.
Frank Pierce precedes Buchanan's name,
Then Abr'am Lincoln, known to fame.
But, after Andrew Johnson's time
Ulysses Grant is next in line.
"De facto" Hayes in turn gives way
To James A. Garfield. Then the day
Of Chester Arthur, from whose hand
Sceptre passes to Clev-e-land.
When Harrison's single term is run
Comes Cleveland for another one.
Then "Prex" McKinley takes the power,
Roosevelt rules the present hour.

T. J. T., Meridian, Calif. How many signers of the Declaration of Independence were there? How many were Catholics? How many were Protestants? How many were not counted in any denomination?

There were fifty-five signers of the Declaration of Independence. Charles Carroll, of Carrollton, Md., was a Catholic. The New England men were Congregationalists, as that was the "State Church," and in order to hold office men were obliged to be members of that church. The rest were generally Episcopalians or Presbyterians. It is not possible to find out in every individual case, without an unreasonable amount of research, but probably all were connected with some denomination, because men of any standing in a community in those days were church members.

How to Start a Local China Famine Relief Committee

A number of people have written to THE CHRISTIAN HERALD stating that they would like to start a China Famine Relief Committee in their town, and asking for information concerning the best mode of procedure.

We should say that the first thing to do is to write down a number of names of public-spirited men and women, and to each of these address an invitation about as follows:

Kind Friend:

A sore famine has visited China. Millions of men, women, and children are affected. Multitudes must die of starvation unless help is promptly sent them. I am endeavoring to form a Relief Committee, and earnestly invite your co-operation. Will you serve as a member? Systematic effort will speedily result in generous contributions, and our community will thus be represented in this great international life-saving work. I enclose circular setting forth China's great need.

A meeting for the purpose of forming such a Relief Committee will be held in the parlor of.....(or lecture room of.....Church, or some other place adapted to the requirements) on Wednesday evening next, at eight o'clock. We are sure that we may count on your practical sympathy and hearty co-operation, and hope that you will find it convenient to join us in this movement.

Very cordially yours,

.....

Send this letter to at least double the smallest number you may think sufficient to constitute the Committee. If possible, before you prepare the circular, get three or four clergymen of your town to join you in sending out the call, and at the same time to supply you with a goodly number of very desirable names to whom it may be addressed.

Before the meeting, write to THE CHRISTIAN HERALD for such literature as it may be able to provide, for the purpose of informing yourself on the real status of the China famine and the latest news concerning it, also, for leaflets for distribution on the occasiou of the meeting. Get some of the clergymen to agree to talk on the occasion and encourage the work, and settle with them as to which one of those present shall be called temporarily to the Chair during the organization proceedings. Then elect a Chairman, Vice-Chairman, a Secretary, one Corresponding Secretary, and a Treasurer. Let the Treasurer, if possible, be an officer of a bank. Then elect a Press Committee, whose duty it shall be to call upon the newspapers of your town, and ask them to give the widest publicity to the famine needs and to the proceedings of your Relief Committee; also arrange with them to publish the names of all contributors, together with the amount contributed by them. Then appoint another sub-committee to visit all the Young People's Societies and all the churches, and persuade them to take an active hand in this grand and glorious work.

Each church may have its own sub-committee to operate among its own members and to report to the General China Famine Relief Committee. This will result in a series of operations that must be crowned with success and must induce numerous contributions for the cause. As soon as some money has been contributed, and as often as the treasurer of the fund may deem proper, send a remittance on account to THE CHRISTIAN HERALD that the money may be cabled immediately to China and do the work for which it was contributed. Thus, ten dollars collected to-day in your State, and sent on to THE CHRISTIAN HERALD, reaching here the day following, may, the very next morning, be doing its work in China. Don't keep the money in the treasury, but let it immediately start on its work of beneficence. Every day's delay must result in loss of human life.

Miscellaneous

Mary A. Pinkerton, Washington, Ia., would be grateful to any one sending her the present address of Mrs. Sophia Brooks.

C. A. D. W., Saratoga, N. Y. Inquiry elicits the fact that all such homes in this city demand that the applicant shall have been a resident of New York City for five or ten years. We are not familiar with rules in other cities.

Reader, Denver, Colo. We consider the prophecies by the persons you mention as simply sensational rubbish. It is significant that their previous predictions of great events were never heard of until long after the events had taken place. They are unscrupulous fakirs, who impose on credulous people.

NEW YORK, MARCH 13, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

csing, Starving and Clothed in Rags | A Line of Famine Refugee Huts of Mats and Mud | A Chinese Policeman at Relief Depot

China's Famine Cry Answered

The Christian Herald Cables $65,000 More, Making $101,000 to Date—The Famine Still Spreading—Terrible Scenes of Suffering in the Famine Camps

LL indications point to the conclusion that the great crisis of the Chinese aine is rapidly approaching. Missionary and Civic Relief mittees are straining every e to save life by the quick atch of food supplies to the es of suffering. The Imperial Government, too, is co-operating most vigorously; even with all these agencies at work, the famine spreads, the deaths multiply ously and the terrible sufferings among the interior population of the five ken provinces increases. The situation is summed up in the following special e dispatch from the editor of *The North China Daily News:*

"SHANGHAI, Feb. 27.

DR. KLOPSCH, New York:—The distribution of relief by the missionaries is eeding smoothly, but it is merely a drop in the ocean in view of the tredous extent of the need. Famine area tending, and deaths are increasing. Many he refugees in famine camps are being back to their homes. Food riots are rring in isolated places."

n view of the urgency of the situation, proprietor of this journal has cabled, ugh the State Department in Washington, additional sum of **$65,000,** to be applied ediately by the Missionary Committee in purchase of food and distributed at the tres of suffering in Anhui, Chekiang and ngsu Provinces, and, if possible, in Honan vince also. This remittance, which is anced in anticipation of contributions, es the grand total of **$101,000** forwarded ct to the famine field by THE CHRISTIAN RALD to date.

t is especially desirable that all who wish aid in this humanitarian effort to save the ishing thousands in China should send in ir gifts as quickly as possible. Every conution will be acknowledged in THE CHRISTN HERALD and cabled direct to the famine d through the State Department.

. . .

Mr. Wm. T. Ellis, our special correspondent China, sends by the latest mail the follow- graphic letter, giving further news from the nine camps:

ANGSU PROVINCE, CENTRAL CHINA, Jan. 17.

Succor is following hard on the heels of rvation. A white stream of strength-giving ur, milled by American hands from wheat wn on American farms, is already flowing o the region which day and night re-echo h the moans of the hungry multitudes.

Refugees Mourning for Their Dead

They Cover the Head with a Cloth While Lamenting the Loss of Dear Ones

The first installment of fifteen thousand bags of flour began to arrive at Tsingkiangpu, the distributing centre, this morning. Twenty thousand other bags are on the Yangtze River and the Grand Canal, following the same course. Each of these dusty white bags, so familiar to American eyes, contains fifty pounds of food. This means a grand total of a million and three-quarters pounds of flour, enough to sustain the entire three million famine sufferers, on the meagre fare of the Chinese, for three or four days. But the famine must last five months!

The overwhelming magnitude of this calamity can be understood only by breaking it up into fragments. Take, for example, a little district containing ten thousand people—and what are they among three million? The Chinese estimate, which certainly does not err on the side of generosity, is a cent and a-half a day for each of these. That is to say—it will require $150 a day to keep that district alive during the famine, or $4,500 a month. Since the famine will continue for five months more until the spring wheat can be harvested (less than half the normal crop is expected), this one district will require help amounting to $22,500. China and the rest of the world will have to go deeply into its pockets if these three million human beings—"God's images carved in yellow ivory," to paraphrase Fuller's saying—are to be kept from premature graves.

The paralyzing fact about this famine is its duration and its geographical extent. The worst is not yet. Five months of utter want is the lot of a third of the inhabitants of an area almost as large as the State of New York. Thus far the deaths from starvation have been comparatively few—only a matter of a few thousand at the outside estimate. Most of these have been complicated by disease or cold. From the standpoint of the native, the mortality has not been great. The grim reaper's greatest harvest is still to come. The worst of winter is not yet here; providentially the season thus far has been comparatively mild for North Central China. These people are inured to a degree of cold and hunger that an Anglo-Saxon could not stand. All the missionaries engaged in relief work are looking forward with dread to the situation a month hence, when starvation, plus cold, plus disease, will be sweeping away many thousands daily. One frequently sees famine sufferers who are only skin and bones and whose bodies are exposed to the winter

Continued on page 225

THE
AMERICAN PULPIT

SERMON BY
Rev. F. DeWitt Talmage, D.D.

The Excoriated Pharisees

TEXT: LUKE 12: 1

"Beware ye of the leaven of the Pharisees, which is hypocrisy"

THE Bible may be compared to a family album. When you turn the sacred pages, the different faces you see there are like your own ancestors. They are men of another age and another land, but they are men like ourselves. Their faults and their good qualities are plainly described, and we see that they were such men as those we associate with to-day. Moses and Joshua and Gideon and David and Paul and Peter and Mary and Martha and Lazarus do not seem to be so much Jews as human beings like ourselves. Not strangers, but your own flesh and blood. By their own mistakes and sins and failings and spiritual triumphs they are preaching their practical lessons. They seem to sit by your side and say, "My son, I would not live as you are living. I would not sin as you are sinning. The only true and happy life is the Gospel life. I know your temptations by experience. There were black days in my life as there are in yours, but they were the dark days when I was following my own selfish will. When I surrendered my life to the divine will there were no 'dark days.' Try to live for Christ, my child. By my own sad history I want you to learn this lesson." Yes, the Bible pages are simply filled with pictures of those who are part of us, as you seem to be part of them.

Portraits in the Bible

But though the Bible is a great photograph album with its hundreds of saintly faces pleading with us to be good, the Bible also has its Rogues' Gallery as well. There the fiendish faces are pilloried for our warning. There is Cain, the murderer, and Jezebel, the painted hag, whose bleeding carcass is being eaten by the dogs under the walls of Jezreel. There is the swaying corpse of Prime Minister Haman dangling from the hangman's noose, which he had prepared for just Mordecai. There is the Babylonish banquet hall, where Belshazzar and his intoxicated revelers were holding the high carnival of death. There is the cruel face of bloody Herod, and the demoniac visage of the unrepentant thief blaspheming Christ, when they were both dying upon the Cross. There is Judas, the traitor, clutching the blood-money for which he had sold his Master. These sinful faces are all there. They seem to be human lighthouses, flashing out their red lights over the stormy seas of life, warning us away from the fatal rocks upon which they have eternally foundered. Yes, the Bible seems to be crowded with two kinds of pictures. There we find the saints and the fiends. The pictures of the saints are pleading with us to come and kneel at the foot of the Cross. The fiends, by their miserable fate, are continually calling: "Beware, beware, beware!"

Denunciation of the Pharisee

Among all the excoriated sinners of the Bible not any are more vehemently denounced by Christ than the Pharisees. In one place Christ compares them to the whitened sepulchres filled with dead men's bones and all uncleanness. In another place Jesus compares these Pharisees to the woman who cleanses the outside of her cups and yet leaves the inside corrupt and filthy. In another place Christ describes a Pharisee and a Publican praying in the Temple. To the Pharisee God is turning a deaf ear. To the Publican God is reaching out the hands of forgiveness and love. In another place Christ is comparing the Pharisee to a wolf crawling around in sheep's clothing. In my text he calls them hypocrites. In other words, these Pharisees may seem to have the face of an angel, but they have the claws of a tiger. Though they may seem to be the friends and helpers of mankind, yet everything they touch they pollute and destroy, as does the infectious hand of a leper. "Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves." This was Christ's idea of the Pharisees when he was upon earth. It is just as true a picture of the Pharisees to-day.

Now why should the faces of the Pharisees always be found in the Rogues' Gallery of the Bible? These men, as a class, represented the brains and the wealth of the East. They had among their representatives most of the social and political and ecclesiastical leaders of Palestine. When candidates were about to be inducted into their order they had to take vows of piety, and pledge themselves that they would give one-tenth of all their financial income to the Lord. They held most of the seats in the Sanhedrin, yet here Christ is denouncing them as worse than thieves and murderers and social outcasts. Why is all this? Let us study their origin and then mark the spiritual degeneracy of these men, who were outwardly fair to look upon but inwardly were as a writhing mass of decomposition.

Origin of the Pharisees

First, their origin. But what is the etymology of the word? Pharisee originally comes from the Hebrew word *perushim* or separatists. A Pharisee in broad terminology means "a separator." A separator from what?

Away back in the time of Jehoiakim, 600 years before Christ, Nebuchadnezzar, King of the Chaldeans, with his mighty army swept southwestward and laid siege to and captured Jerusalem. As was the custom of that day a large number of the Hebrews were carried away from the land of their nativity. There, within the strong walls of old Babylon, they had to dwell. No Temple had they. No priesthood had they. Surrounded by the sins of a heathen nation and under the shadow of the shrines of the idols, they had to do something to prevent their children becoming immoral idolaters. So what did they do? They withdrew themselves just as far as possible from associating with these sinful Babylonians. They did what the Puritans did when they were exiles in Holland. They did what the foreign missionaries are accustomed to do amid the awful customs of the heathen lands. They keep their children within their own homes as far as possible. And when their boys and girls grow too big to be longer kept clean from the contaminating immoral influences of the East, they send them back home to be educated in the American homes and American institutions. "Oh," said an American missionary some years ago to me in India, "the hardest burden which a missionary has to bear is this separation from his children. But what can a missionary do? I cannot allow my children to grow up amid the licentious influences of this land. I must separate them from these evil surroundings and, therefore, I send them back home to be educated and to be kept morally and spiritually pure."

The Pilgrim Fathers

"When the Puritans arrived in the city of Leyden, which was to be their home for some years to come," wrote the author of *The Pilgrim Fathers of New England*, "the exiles from Scrooby lived very much together, a community within a community, dwelling among a strange people." Thus was it with the Hebrews in the Babylonish exile. They kept as completely separate as possible. In order to keep their Hebrew religion pure and undefiled, they became in time a people narrow and bigoted and clannish. So the beginning of the sect was altogether commendable. The Jew was a despised captive; he could not reform the conditions around him; but he could register his protest against them by withdrawing himself from them. Not all the Jews of that time were willing to thus withdraw at the cost of obloquy and perhaps financial loss. Those who did withdraw were called Separatists or Pharisees. Though the Pharisees as a class were narrow and bigoted, they had their origin in the noblest and purest of ideals. They were first organized as a sect in order to protect their own morals and the morals of their children.

I cannot illustrate my thought better than by taking you for a little while in old Jerusalem to the "Wailing Place" of the Jews. It is one of the great sights for the Palestine tourist to see. Though Jerusalem has been under foreign control for centuries upon centuries, yet the intense patriotic Hebrews have not forgotten their race or their religion. They are not allowed to enter the Mohammedan mosque, which is built upon the site of the old Temple; so they gather day after day at the foot of the walls, where there are stones that once formed part of the Temple. There they repeat over and over again the lamentation of the Seventy-ninth Psalm? "O God, the heathen are come into thine inh- ance; thy holy temple have they defiled; they l laid Jerusalem on heaps. We are become a reproac our neighbors, a scorn and a derision to them that round about us. How long, Lord? Wilt thou angry forever?" Thus they stand day after da their fathers stood, and month after month and after year and century after century the weeping wailing and praying and pleading goes on. Thus the exiled Hebrews become the Pharisees or the se rators of Babylon. Day after day, year after y they pleaded with God to bring them back to Davidic capital. "How long, oh Lord," they cr "how long must we live amid these licentious and b pheming Babylonians? How long? How lon How long?" Thus they prayed. Thus they plead And thus they refused to mingle with the Chald sinners. Thus we find that the genesis of the Pharis was inspired by love for God, by love for purity by love for the Mosaic laws.

Degeneracy of the Pharisees

Having explained the genesis of the Pharisees, i sad to have to trace their spiritual degeneracy. Wh God took pity on the race and permitted them to ret to Palestine, the Pharisees were proud of the attit they had taken. They had been faithful while ma of their brethren had not, and they were proud of Now, spiritual pride is always a bad thing and leads m into serious faults. If you once teach the doctrine th the most important fact of a man's life is to live by set of rules and stand up straight, it is not very diffic for him, like a fancy pigeon to go strutting arou bending backward. As he had separated from t idolatrous Chaldeans, he now separated himself from brethren and plumed himself on his obedience to t minute letter of the law. In order to keep separat from his fellow-men, he said, "I will obey the law Then, in order to try to follow out the letter of the l he lost sight of the spirit of the law. Then he sai "If I pay my tithes and I keep the laws of purity a I obey the law of the Sabbath why I am a perfe man." Now you know and I know that there is no of laws ever made that the man who wants to eva them cannot find a way to climb over or under or around, if you only give him time enough to work o his schemes.

The Pharisees said, "We must obey the Bible." The in order to bolster up the Bible, they hedged it arou with a lot of traditional commands of the Talmu Then as soon as they had made the letter of the la binding they evolved a lot of rules, by which they cou circumvent or crawl around the commandments of th law. For instance, by the old Talmudic law, it was n right for a Hebrew to go farther from his doorstep the Sabbath Day than one and three-quarter miles. Th Pharisee rigidly obeyed that law. But how did he c it? He took a small stone, which he placed at th front of his door. He called this his doorstep. The when he wanted to make a long Sabbath journey h picked up this doorstep and put it into his pocket an went his way, carrying his doorstep with him, and course was never away from it. Thus he was able to g as far as he wished and still keep the letter of th Sabbatic law. He obeyed the letter of the law; he brok the spirit of the Sabbatic law. He strained at the gnat truth and he swallowed the huge humpbacked camel error.

Evasion of the Law

As a man of common sense, you know that a ma may be technically right and yet morally wrong. He ma obey the law of the State to the letter, and yet be a dishonest as any criminal behind iron bars wearing th convict's stripes. If you are conversant with history you know that gold went up to a high premium durin the Civil War. A short time after the Civil War a tax collector was elected for one of the counties of Illinois By the law of that county all taxes must be collecte in gold. This tax-collector collected all those taxes i gold and then he paid the taxes into the treasury of th county in currency and pocketed the difference. He wa

Continued on page 236

CHINA'S FAMINE CRY ANSWERED

r winds. One little child of four or five, whose could be counted, was dressed only in a single nt which did not come to its knees. So it spent of its time crouching in the sun, to make the one over all of its nakedness. Alongside of this poor was a boy of eight or ten years suffering from pox, his face all broken out. At the time I was panying a missionary who was inspecting the s of a village and a crowd was thronging us. This boy and three other smallpox patients mingled with the others, who unconcernedly replied, when l, that they knew their companions were suffering the disease. At one hovel the missionary called, e in here, I have something interesting to show ! I entered the tiny room, where four members of amily were gathered, and on the dirt bed I saw ipest, rankest case of smallpox one would care to ss. The man's face was broken out, black and en, so that his eyes were almost closed. Of course d not had a doctor, nor were his family paying particular attention to him. This was a faint fore-e of what will prevail when the plagues of famine, er, typhus and smallpox begin to ravage the already tten district.

But this article is to deal primarily with relief meas-s. China is exerting herself to an extraordinary ree. Taxes have been remitted, in whole or in part, oughout the region where the worst suffering pre-ls. The Empress Dowager has made repeated gifts the famine fund and has ordered government grants. ny officials have been assessed a certain per cent. of ir salaries. The mints are on rush orders turning coin for the needy. Every launch that comes up canal, brings boxes of ten-cash pieces; and the ndling of these have made work for hundreds of lies, whose singsong as they stagger beneath burdens ne of the melodious memories of the Orient. The dge has been made to the public that every famine ferer will receive three-cash a day. If foreign flour be sold all over the starvation area at normal prices less, this will avail to keep body and soul together.

Continued from page 223

But nobody seems confident that this aid will last a month; the Chinese are sure it will not. Many say that the nation is too poor to stand the drain.

Missionary Relief Work

Responsibility and authority for the disbursement of all relief funds, from whatever source (outside of the Chinese Government), has been given over to the foreign missionaries. Representatives of the local gentry, who are a more responsible class than the officials, are associated with the missionaries in the work of distribution, but the latter control the funds. This speaks volumes for the esteem in which the missionaries are held by both Chinese and foreigners. Shanghai has long been regarded as a hotbed of criticism of foreign missions. Yet here is the most representative committee that could be brought together in the Far East, comprising the consuls of several nations, leading business men of British and American citizenship, high government officials, Chinese of rank, and distinguished members of the foreign mission body, all uniting to place the relief funds which they are collecting from the whole world in the hands of a company of faithful, earnest foreign missionaries. Incidentally, the distribution of this timely aid will do more to establish the missionaries in the esteem and confidence of the Chinese than a decade of ordinary mission endeavor.

Government relief in the famine district proper consists of "cash" (the small native coin valued at one-fifteenth of a cent). This is distributed every ten days. In the mad scramble to get this, many persons are injured. This week, one man was literally crushed to death near Tsingkiangpu. The great camps of 300,000 refugees at the latter place are being broken up by the officials, under threat that no more money will be given unless the people return home. As an additional incentive to leave the sufferers are told that the foreigners are going to distribute relief in the country districts. There is talk of starting work on a long-disused system of canals, to give employment to the needy and to prevent a recurrence of the disastrous floods of the past year. Under foreign pressure it is quite likely that some relief works will be undertaken before long.

In the meantime, the foreign missionaries are arranging to sell the Shanghai committee's flour. This is a bread-eating district; the wheat crop is greater by far than the rice crop. Thus, in more than one sense, it is from America that aid comes. The flour will be sold at normal rates or less, to bring down the prevailing famine prices, so that with the money supplied by the government the people may secure sufficient food. Thus also a return supply of money will be secured for the purchase of additional flour, so that the relief funds may be made to reach much farther than if they were directly expended. In some regions, where no money is being supplied by the government, it is being found necessary to send the cash. In these cases the missionaries and their helpers make a personal canvass of the villages, looking into the supply of food possessed by each home.

The missionaries in these forty thousand square miles of Central China are nearly all of the Southern Presbyterian Church. The China Inland Mission has a few missionaries, and the Catholics have two stations. On the edge of the famine region the Northern Presbyterians have a few missionaries; but the bulk of the relief work devolves upon the Southern Presbyterians. They are calling to their assistance missionaries of various denominations who are able to speak the dialect of this part of China. A large force of workers will be busy for the ensuing five months, for all concerned realize that the present calamity, coinciding as it does with the centennial of Protestant missions in China, affords what may be the opportunity of a century for the Church of Christ to prove herself here.

W. T. ELLIS.

Dr. H. M. Woods, of Huaian, reports that the local officials found, by a careful house-to-house inspection,

Continued on page 233

The Most Remarkable Famine Photograph Ever Taken

the Great Famine Camp Outside the Walls of Tsingkiang-pu, China, Where Over 300,000 Refugees are Assembled

Only a portion of the vast camp, which extends for miles around the city, is shown here. No camera could take the whole. The mat and mud huts are seen the background. Here the foodless multitudes are housed. They die at the rate of hundreds daily from exposure, emaciation, hunger-fever and smallpox

The Bravest Little Woman

By GEORGE WHITEFIELD D'VYS

There's no craft afloat can beat her,
As the home-post draweth near;
There's a howling mob to greet her,
As she comes up to the pier.
And when shades of night are coming,
Ev'ry fisher thinks of sport,
For he knows things just go humming
When the *Fiji* is in port!

SIXTY hardy, happy men sent the words ringing far out across the waters of Provincetown Harbor.

Aboard the *Fiji*, sure enough, it was fo'c'stl' night. During the afternoon a light fog had settled over land and sea, and as night came on the weather became heavy, and many craft found anchorage within the range of Long Point and Wood End, and dories glided from schooner to schooner as the men went about making calls. Ed Osgood's reputation as a host was evidently widespread, for the *Fiji* seemed the mecca of nearly all, and, indeed, on this particular night it would be impossible for men to receive more hospitable treatment that skipper Ed accorded his visitors.

"Hello, Jim," he called heartily, as a newcomer stopped at the binnacle lamp to light his pipe. "Crowd in here somewhere, you elongated old seine-heaver, you. You're just the man for the occasion. Come, now give us that 'Pump—pump' song, will you? Everybody will help him out on the chorus. Won't we mates?" he shouted, as long Jim advanced to a place made for him in the centre of the forecastle.

"Give us the whole story, Jim," called John Griffin from the rear. "We were aboard the *Ednah D* at T wharf up in old Boston the last time you spun it, so I calculate more'n half of us is new to it. Go on, lad. We'll do the chorus all right, no mistake."

"Coffee first," Jim answered cheerily, as he went over and helped himself. "You fellows got onto me too soon. But go ahead all hands; hit up that chorus once or so, to get me keyed up to it, you know, and then I'll sail in on the yarn, all canvas set and 'Old Glory' at the peak."

With great gusto, again and again the hardy fellows sent the words rolling out into the night.

And we drank the steaming coffee,
And we took another hump,
And we kept on steady pumping,
Pump—pump—pump!

"Hurroo! That's it, you're right we did!" Jim shouted, as he caused the sudden disappearance of a huge piece of pie, and after smacking and wiping his lips a minute or two, he continued: "You're right we did; and upon my word, mates, with the life-lines out, it was nothing but pump—pump—pump a whole night long, and some of us dropping to the deck from sheer exhaustion.

"You see, it began right here in the old Bay State," Jim declared. "Old Cap'n Hartwell, of the four-masted bark *Jenny Marston*, had a plucky little sixteen-year-old daughter. The old man had a winter run from Boston to where they've just been having a bit of an earthquake at Kingston. That year diphtheria closed her school a spell, so she begged the cap'n to take her along, saying she guessed she was rugged and strong enough to stand one trip. He allowed the park gymnasium had done much toward making her a stanch, able-looking lass, but, said he, 'it takes more than strength. For instance,' said he, 'when the wind was roaring and the seas tossing us about like a bit of cork, wouldn't you be the least bit afraid?'

"And the girl up and said to him, 'I'd not be your daughter if I were!'

"That answer tickled the old cap'n mightily, and her mother consenting to it, the girl went along.

"She brought us coffee and sang songs to cheer us"

"Now, Tom, that first verse," Jim called to the chanty man of the *Fiji*. "Break her out, lad, and we'll all stand by to help on the pumps."

"Lend a hand, mate," Tom called to John Griffin, and together they began the ballad:

'Twas a little Yankee lassie—
Lillie Hartwell was her name—
And with noble Gracie Darling
She must share unceasing fame.
With the *Jenny Marston* leaking,
When an ocean grave seemed near,
She did nobly help us pumping,
And she had but words of cheer.
And she served and made us coffee
From the galley's biggest pot;
And she smiled just like an angel,
As she served it boiling hot.
And we drank the steaming coffee,
And we took another hump,
And we kept on steady pumping,
Pump—pump—pump!

The closing lines went forth with vigor, all hands joining heartily.

"And now I'm going to take you down to Jamaica," Jim continued, as the last echoes died away. "Ah, my lads, that's the winter trip for you and no mistake! Haddocking off the banks may pay better twenty to one; but nobody gets frost-bitten in Jamaica! When all up here is under snow, down there it's plants everywhere; while the Gulf Stream breezes and the wonderful scenery all go to making you about as happy as you can ever be this side of the Jordan, I'm thinking.

"Then the place is so still. Why, from morning till night there's only the rattle of the little busses that are hunting up passengers to carry, and the singsong bawling of black women peddlers, who go up and down the streets singing their names, their numbers and the kind of goods they're selling; and, mind you, they carry their wares in a big basket stuck up on top of their heads.

"Think of me, mates, going up and down Rogers Street with a basket on top of my head, and me singing a song like this:

Long Jim, he's gwine past, number forty odd;
Long Jim, he's gwine past, with mack'rel, hake and cod!

Pandemonium reigned, as Jim drawled out this plaint, and once again it was "All hands up!" and when Erastus, the cook, had supplied all with coffee, Jim resumed:

"Yes, if you like this weather, flowers and quiet, Jamaica is all right, but if you take anything in the way of drink, and take it on the quiet, lolling on the gentle slopes beyond the town, where the most beautiful harbor eyes ever beheld is before you, and a beautiful mountain aft, then look out, for you're apt to shut your eyes to it all and fall asleep, and know nothing more till your ship's miles and miles off shore.

"That's the way it was with me, and I'm blessed if I know whether the craft that took me there as first mate, started out under jibs and reefed foresail, or with main and fore catching the Gulf breezes. All I know is, I got down to Harbor Street, and she was gone!

"That's how I happened to be on the island New Year's Eve, '96, lads. If you ever ache for a full-fledged Fourth of July in midwinter, manage to be in Jamaica on a New Year's Eve! It's all of that and bedlam let loose besides, and no mistake!

"Bands play; there's the rattle o
little fire-crackers, and the bang o
cannon-cracker, the tooting of horns
fireworks. That's the Fourth of
part of it.

"Then there's the prayer-meeting
Every church is wide open to all, an
sides that the Salvation Army has
four-to-one black populace fairly
zied, as they gather them on the s
corners and keep singing just one
'Sing It Over and Over Again.'
and the blacks do sing it over and
again, and you may be pretty sure
of us sailor fellows helped them,
there was no letting up on it either
just before midnight.

"Ah, mates, that is a great five
utes! Everything gets as still as sl
and then comes what they call a
minutes of silent prayer. Off co
your hat—somehow you can't help
and your own heart is just beginnin
remember a whole lot of things—

"Bang!

"That means midnight! Away go
your good thoughts as, with blast
trumpets, the New Year is ushered
In a jiffy the churches are vacated,
Salvation Army is forgotten, and the
roar begins; and, mates, those poor ch
who don't know any better, go and
bibe. I was one of them my night th
and I guess I put aboard a lot more t
I could carry, for some of their bl
policemen, togged out in white su
mind you, were trying to jail me, and
been jailed maybe, as the odds w
against me five to one, only along ca
a skipper and a young girl, and
called out: 'O father!' said she, 't
an American, don't let them take hin

"That saved me, for the old man sp
up for me, and the upshot was the bla
ran me down King and Harbor Stre
and aboard the *Jenny Marston*, and
were two days out before I came on de
O. K.

"The cap'n was below, but the g
was on the forecastle head and s
hauled close to me right off, and first
know, she'd got me to swear off ru
How she did it, I won't ever know;
I do know is, she talked a spell agai
drunkenness and then got me to promi
to swear off. I made the promise, an
mates, I've been man enough to stick
my word; and that's how I am to-d
skipper and half owner of the *Fan
M. Currie*, the stanchest little fishi
schooner that ever left T wharf. Air
she, now?"

There was a smiling assent to this, ar
then Jim continued:

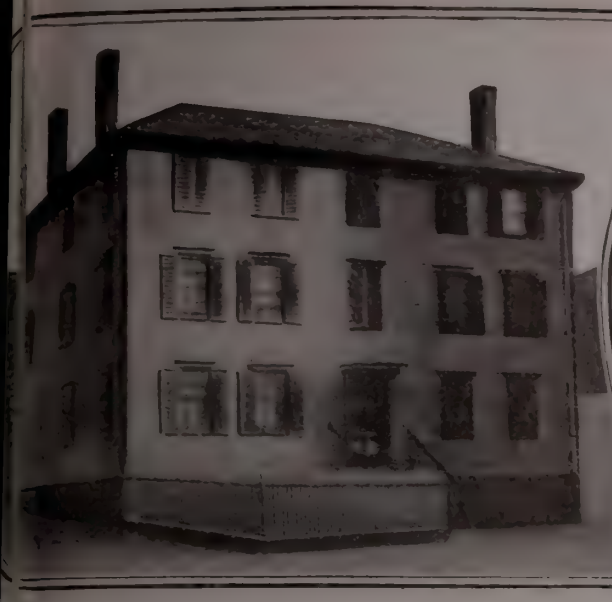
"A few days more and we run in
bad weather. Boy and man, I've bee
afloat twenty odd year, but that trip
my worst experience! At first it was rai
squalls, with westerly winds and mode
ate hard seas; soon, however, it w
nothing but high seas and hard gal
from the west-northwest. There was n
let-up to a cold snap either, and fro
coming from a sunny clime we wer
soon having snow squalls, and the *Jenn
Marston* was plowing up the Atlanti
with her hull, forward deck and fore
mast covered with ice, despite our con
tinuously hacking at it with axes!

"The skipper was on the quarter an
I was at the wheel on the tenth day out
when up steps Griffin here lively, an
said briskley, 'Cap'n, we're filling fast.'

"The *J. M.* was a thousand ton bark
and nothing mor'n a relic. The rollin
and pitching under all that ice was too
much for her. Why, it looked as if her
keel had dropped clean out, for she
filled fifteen inches each hour, till the
hand pumps got going. We had three
steam pumps, and had got them going at

Continued on page 234

Birthplace of Longfellow, Portland, Me.



Mrs. Longfellow

Longfellow's Home in Cambridge, Mass.

OUR NATIONAL POET

:OM Old Cambridge, in Massachusetts, to the last town to take its place on the map in the Far Northwest, people have been honoring the cen-y of the birth of Henry Wadsworth Longfellow, taking the well-thumbed volume of his poems down o the shelves, have read again the beautiful meas- of the "Voices of the Night," have wept over the wanderings of Evangeline, and have felt with Paul Revere

> . . . the damp of the river fog.
> That rises after the sun goes down.

poems all familiar and well loved. If the library in an American home consists of one book, that one book is the Bible; if it is composed of two books, it is the Bible and Longfellow's poems. He was and is the most read of all American poets. It has been so for two generations, and as there seems to be no diminution of love accorded both to the poet and to his works, it continue to be so for years to come.

ongfellow as a Young Man

ongfellow is the poet of the American people. He charmed with his verse the highest and most cul- d of his literary contemporaries, and the laborer, knew not what poetry was until he had read some he fugitive pieces as they appeared in the press of day, and who was led to read the more ambitious ns as they were issued in book form. Longfellow d and wrote just at the time when intellectual ds were looking for a wider culture and anxious to ch the older literatures of Europe, e from the classics that had always l foremost place in the libraries of all ivated New Englanders. Longfellow his passionate love of languages and study, drank deep of all that France, many, Spain and Italy had to offer, his countrymen were the gainers in wider vision, the sympathy with the uty and romantic past of Europe that eared in his works as a result of his abroad.

Longfellow in his own person was well ed to be the most typical and popular American poets. To describe his per- al appearance would be superfluous. ery American child can recognize the t's face were it set among a hundred traits on a printed page—the face with gentle, kindly expression, firm mouth, ng nose and thoughtful eyes, sur- nded with its halo of snow-white hair. was descended from a long line of ritan New England ancestors on both paternal and the distaff sides. The t Longfellow in this country was Wil- m, of Byfield, Mass., an Englishman, who settled in the colony in the second half of the seventeenth century. The future poet was born in Portland, Me., in a large square house, of late colonial type. Portland regards the structure as one of its most precious possessions. The old room, partly paneled about the fireplace, with the desk that stood there in the poet's boyhood, and on which he doubtless penned some of his more youthful effusions, is still pointed out to visitors. It was in this room that he wrote "The Rainy Day." Longfellow's father and mother were people of culture, Mrs. Longfellow being especially fond of poetry. It may be, according to the law of heredity, that the poet received from her some spark of the divine fire. But be that as it may, he early began to write verses, the first being published when he was but thirteen years old in one of the Portland papers. In 1822 he entered the freshman class at Bowdoin College. One of his college mates was a young man who was destined to stand in after years as one of the greatest masters of English prose, Nathaniel Hawthorne. It is not known that any particular warm friendship sprang up between the two, or that they were more than acquaintances. While in college, Longfellow found time to still dream out and write a number of poems, and at the same time make his mark in his college studies. He was one of the chief orators on his graduation day. His subject was "Our Native Writers," an almost prophetic subject for one who was within a few years to rank among the best known of them. He was an omnivorous reader. The first book that really satisfied him, he said, was Washington Irving's *Sketch Book*.

When Longfellow left college it was with the understanding that he should return after some time spent in European travel, and take the first chair of modern languages at Bowdoin College. After a few successful years at his *Alma Mater*, he was called to Harvard College, and he gladly accepted this opportunity for wider usefulness, with its enlarged opportunities for social intercourse and further study. He was the first Harvard professor to use the prefix "Mr." in addressing the students. His kindliness made him very popular among the students, and once, during a student outbreak, they listened to him after all the other members of the faculty had been compelled to retire in confusion. "We will listen to Mr. Longfellow," they said, "he is the only one that treats us as if we were gentlemen."

Craigie house, in which Longfellow roomed when he first came to Harvard to succeed Professor Ticknor as professor of modern languages, and which later became his permanent home, is, in addition to being one of out greatest literary shrines, one of the most beautiful and historic homes in America. It stands well back from Brattle Street, on the way from Harvard Square to Mount Auburn. The wall in front near the sidewalk is built of old colonial brick that was baked when George the Third was king. There is a wide and velvety lawn, between which and the terraces is an ornamental white railing. The house is painted pale yellow.

Washington occupied the house as his headquarters when he came to Cambridge to take command of the American army in 1775. With the centenary celebration there has come a renewed interest in the places made famous by his poems and the people, real or imaginary, whom he has immortalized. Most of his finest poems are based on fact or legend. The characters in "the courtship of Miles Standish" were all living men and women in the Plymouth Colony; the doughty captain of the poem corresponds well with the captain of authentic history. Hiawatha, according to numerous Indian legends, was one of the greatest of the red men before the white men came. He was said to have been of miraculous birth, and he was sent to teach them the arts of peace. He is called by different names among various tribes, Hiawatha, Chiabo, Manaboza and others. Of him the Iroquois had many legends.

Longfellow has given us one of the most beautiful pictures of the romantic land of "Evangeline in Acadia," yet he never visited the spot. His accurate knowledge of the geography of the place was derived from the accounts of returned travelers. Although Sudbury was but twenty miles distant from his Cambridge home, he did not see Red Horse Tavern until he had written the "Tales of the Wayside Inn," supposed to have been told by the gay company that met there. The Wayside Inn was not built for the accommodation of the wayfarer, but as the country seat of an English family that settled in Sudbury over two centuries ago. Becoming reduced in fortune, they turned their large house into an inn, and a sign bearing a large red horse was swung before it.

The Wayside Inn at Sudbury

The old inn stands to-day as strong as when its great oaken timbers were laid one on another centuries ago. The old walls and roof have but added mellow tones; the great doors still open for the traveler, who comes out from Boston to refresh himself with the landlord's cheer, and to muse upon the goodly company that once gathered here when

> One autumn night, in Sudbury town,
> Across the meadows bare and brown,
> The windows of the wayside Inn
> Gleamed red with firelight through the leaves
> Their crimson curtains red and thin.

ROBERT S. BLAIR.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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Making Vice Familiar

IT would be a very serious thing to suggest a press censorship in this Republic. Freedom of opinion, printed and spoken, and the free circulation of legitimate news, are rights not to be lightly interfered with. We greatly doubt, however, whether any considerable portion of the press would assert that the widespread publicity given to the proceedings at a sensational murder trial, such as that now in progress in New York, is in any sense a desirable thing, or serves any good purpose.

Most of the newspapers recognize the pernicious influence of this class of news, to the extent of pruning, or wholly omitting, the worst passages. But, even at the best, it is ghastly stuff to set before the general reader. Its effect upon the minds of the young is bad beyond question; it breeds a familiarity with vice which cannot fail to make a deep impresion on those who are of a susceptible age.

It would be an unqualified blessing if the judges who preside at such trials were to clear the court-room, at certain stages of the evidence, of all except jury, counsel and necessary attaches. This, at least, would be a sign to the outside world chat the morbid crowds which those trials always attract, were no longer to be indulged and must look elsewhere than to a court of justice for sensational entertainment.

Fear of the Sun-Spots.

SOME alarm has been expressed in the press and in private letters about the effect on the earth of the huge sun-spots which have appeared unexpectedly during the past few weeks. A few writers have gone so far as to predict that the phenomenon may be the precursor of the world's destruction. Such predictions are by no means uncommon when anything unusual occurs in the heavens or on the earth. The appearance of a comet, the occurrence of a conjunction of the greater planets, an earthquake or a volcanic eruption, always give rise to such apprehensions, but the effect is ephemeral. When the world has lived through the ordeal and men find that the sun rises and sets as it has done from the beginning, they are ashamed of their fears and revert to their former ways. We doubt if there is a case on record of a conversion having occurred through fear of the world's approaching destruction.

It is difficult to understand in what way the spots on the sun can affect the earth. Astronomers tell us that they are the result of violent convulsions or cyclones on the sun, or perhaps volcanic eruptions, which cause rents in the photosphere, the luminous envelope which surrounds the sun, but they do not diminish the sun's power. It has been thought by some scientists that electrical disturbances on the earth do result from the sun-spots, but other scientists aver that such storms occurring at those periods are merely coincidences. They are not even agreed whether the sun itself is really the gaseous mass it is supposed to be, or whether it is a vast globe as solid as our own. The theories of one age are rejected by another and it remains with the future to discover by the spectroscope and other means what the great luminary really is, and the character of the influence it exerts on the earth and the other members of its family of planets.

The Christian, however, should never be under any apprehension of approaching terrestrial disaster. We know from the word of God that eventually destruction will come, and the heavens will be dissolved and the elements melt with fervent heat, but the promise is sure that there will be a new heaven and a new earth in which righteousness will dwell. God will take care of his people and will provide for them a refuge from the storm, whenever it may occur. To be fearful and apprehensive implies distrust of him. Only those who do not know him have reason for alarm. They may learn from the calmness with which the believer faces any danger that confronts him, whether from the heavens above or the earth beneath, the blessedness of that faith which supports him, and may seek it for themselves.

Speed Madness

AFTER some terrible accident by sea or land, caused by the desire of some one to "get there" in record time, people remark sagely that it will teach them to go slower next time, and nervous travelers comfort themselves with that idea whenever they take a train soon after a catastrophe. As a matter of fact, however, it is the one lesson that the twentieth century will not learn. Only a few weeks ago, a train was wrecked, causing great loss of life, because it was being sent over the rails and around curves at a rate that would mean disaster nine times out of ten. The engineer took the tenth chance and, like so many other gamblers with fate, found that he had lost.

Speed madness permeates most of the acts of our everyday existence. It affects the man who loses his life by attempting to jump on the passing train. The next train would have done just as well, but he took the risk rather than be left behind. Most of the accidents that occur in our city streets come from the mania people have to rush across in front of trucks and trolleys, rather than from the carelessness of the drivers and motormen. It is speed madness that prompts a man to live beyond his income, in order to make more of a show than his neighbor; that causes a woman to wear more expensive gowns than she can afford. They both wish to be at the "head of the procession," to pass others on the road. This speed madness in ways of living leads down a steep road with disaster waiting at the bottom, but the "runners" keep it up.

People would be, in reality, a thousand times happier if they would let any one who wished pass them in the struggle for the non-essentials of life. The great things, the real things of life, are not attained in a moment by a grand rush; yet, despite this fact, people have risked life, reputation, everything, since the days when one charioteer would try to take off the wheel of his rival's car as they swept around in dizzy circles on the course of the Circus Maximus.

The Morality of "High Finance"

ONE of the strongest arguments that could possibly be urged in support of the President's contention, that the general government, and not the State, must ultimately regulate corporations, is furnished in the remarkable statements lately made before the Interstate Commerce Commission in New York.

Leading railroad magnates, with amazing frankness, have let in a flood of light upon the startling methods employed in "high finance," and have shown how a few men, skilled in the great game of corporation exploitation, could manipulate the affairs of a railroad in such a manner that the road would shortly be left penniless, while they would be richer by many millions of dollars, taken under the various pretexts of syndicate profits, dividends and commissions.

These revelations are not made by men who are nobodies in the business world. They are the admissions, or rather the confessions, of some of the principal actors in the greatest financial movements of recent years. They are the statements of men whose genius for money-making has challenged the wonder and admiration of those who believe riches to be the true goal of life and the source of happiness. Now that the leaders of this sort of "high finance" have lifted the lid, the people can judge for themselves of the moral quality and value of success that is achieved by such methods.

There are great fortunes that have been won by honorable effort and which, both in the winning and the using, reflect credit upon their possessors. But the millions that are won in "high finance," by methods such as those explained before the Interstate Commission, are the gambler's prize. Such victories spell ruin to thousands. Their amassing is brought about by a species of lawlessness which overrides all statutes passed for the public good; which creates commercial confusion by unsettling values, unduly depressing or inflating securities, and shaking the foundations of honorable business and commercial confidence, upon which the material welfare of a community largely rests. Whether this be the course pursued by a corporation, a syndicate, or an individual, it should be made legally impossible by regulative legislation. As its effects transcend State boundaries, it can only be dealt with by Federal authority.

It is not at all improbable that the investigation just concluded, and the results of which will be duly reported at Washington, will be the precursor of a much more searching and thorough inquiry. If any permanent benefit is to result to the country from this work, it must be exhaustive and absolutely impartial, conducted in no spirit of vindictive persecution of individuals or corporations, but with the sole desire to remedy present evils that work injustice to communities and the whole cour

This is less a financial question than a great n problem, affecting our welfare at home and our nati reputation abroad. It may and frequently does a thousands who have a right to the protection of s guards that will effectually prevent all such contine juggling with corporate properties as was lately testi to in New York.

Russia's Answer

IN response to urgent suggestions from a number readers of this journal, that the famine now prev ing in Russia was so serious as to call for a pract expression of sympathy from this nation, the proprie of THE CHRISTIAN HERALD some time ago cabled to Emperor inquiring as to actual conditions, and whet foreign aid would be acceptable.

We are glad to be able to lay before our readers the following telegram from Baron Rosen, the Russ Ambassador in Washington, the imperial assurance t the Russian Government is confident of its ability cope with the famine independent of outside aid:

"WASHINGTON, D. C., February 27, 1907

"DR. LOUIS KLOPSCH, Editor CHRISTIAN HERALD, Bi House, New York.

"In reply to the cablegram you addressed to I Majesty the Emperor, proposing to appeal to t American people in favor of the victims of the famine Russia, I am instructed by the Minister of Forei Affairs to say that the Imperial Government, **althou certain of being able to relieve the distress with th own means and without recourse to assistance fr abroad,** cannot but be sincerely grateful for any propo tending to the relief of the afflicted Provinces. ROSEN

This is gratifying and shows that Russia is not on able but willing to relieve the burden of suffering amo her people by means of her own resources. Had it be otherwise, our people would have esteemed it both a du and a privilege to render all the assistance in their powe and this journal would have gladly opened its c umns for relief contributions. Fortunately this no proves, for the time being at least, to be unnecessar in view of the assurance quoted above. It has be stated lately that the Russian Government is to flo a loan of $35,000,000 expressly for famine relie the money to be expended largely in public work which will give employment to multitudes of t sufferers, and thus relieve the immediate distress. T Empress Dowager, too, has been conducting a noble an far-reaching humanitarian work in the famine district Besides this, appropriations are regularly made for reli purposes by the provincial governments.

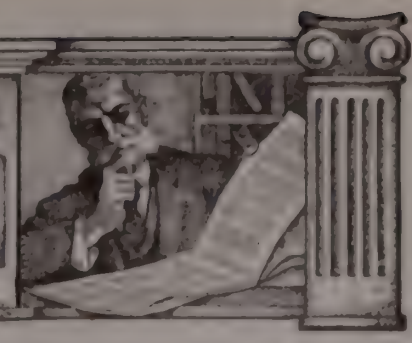
With these various agencies at work, we trust soon t hear of an improved condition of affairs in the afflicte provinces.

Contents of this Number

Wednesday, March 13, 1907

	PAGE
The Poet Longfellow	Cover
Our Mail-Bag	222
China's Famine Cry Answered (Illustrated)	223, 225, 233
The Excoriated Pharisees. Sermon by Rev. Frank DeWitt Talmage, D. D.	224, 236
The Bravest Girl. Story by George W. D'Vys (Illus.)	226, 234
Our National Poet (Illustrated)	227
OUR EDITORIAL FORUM: High Finance—Speed Madness—The Fear of Sun-Spots—Russia's Answer—Making Vice Familiar	228
BIBLE AND NEWSPAPER: Royalties in Nigeria (Illustrated)—Disputed Territory—Three Blank Years—Engineers' Eyesight—Hidden Treasure—A Frost Bell	229
The Woes of Drunkenness. Sunday School Lesson (Illustrated)	230
The Mothers' Pavilion (Illustrated)	231
The Flower Mission (Illustrated)	231
Around the Home Hearth. By Margaret E. Sangster (Illustrated)	232
Among the Workers	233
Converted from Judaism (Illustrated)	233
Common Cold. By Kate Upson Clark (Portrait)	237
Resurrection. Epworth League Topic	238
Human Models. Christian Endeavor Topic	238
The Birth of an Island	238
The Two Brothers. By Mrs. M. Baxter	239
An Ambassador of Famine	235

THE BIBLE and the NEWSPAPER



Royalties in Nigeria

OME idea of the varied races over which Great Britain rules is gained from the picture on this page, which is reproduced from a photograph taken tly at Lagos, in Western Africa, by a correspondent he *Sphere*. A grand agricultural show was being at Lagos, and it attracted the chiefs of the tribes in Nigeria, who came with their attendants in solemn to see the specimens of the products of that part of earth. Incidentally, they were not averse to dis- ing their royal robes and the regalia of their office, g in this not unlike their royal brethren in Europe, get themselves up in their own gorgeous attire on monial occasions. It was a quaint gathering, the or chiefs wearing their massive crowns and their y embroidered robes; their attendants in sparse e, bearing the umbrellas, the symbols of power, out which no monarch would feel himself properly pped for a state ceremony.

ch potentate took a special interest in the products his own territory. These included palm oil, palm-nut els, cotton, gum copal, rubber, ebony and ivory. protectorate extends from coast to the French Soudan, ering 310,000 square miles. population is estimated at ly thirty millions. The peo- are chiefly Mohammedans, h an added element of large ber, sunk in degrading erstitions common to other s of Africa. Missionaries the Church Missionary So- iy and of the Wesleyan thodist Society have done ctive work through Nigeria the Scotch Presbyterians Old Calabar. The region formerly known as the t promising spheres of the e traffic. Since it came er British protection, the bs who live there and con- at the traffic when they not actually participate, e been closely watched and vented carrying on their uitous business. Two of the b rulers, the Emirs of Bida of Kontagara, were some- ago discovered in holding tions with the slave raiders, were warned. As they sisted in the business, which extremely profitable, they e deposed, and two suc- sors, chosen after consulta- with the people and satis- tory to them, were appoint- The subject of domestic very was also dealt with, and a law was passed laring free every child born after April 1, 1901. Eng- ships patrol the coast, and the Government claim t the traffic is broken up. Whatever may be thought European nations parcelling out the country among mselves, we cannot but rejoice if they have succeeded suppressing this awful business.

he dark places of the earth are full of the habitations of cruel- (alms 74: 20).

sputed Territory

A curious situation has developed in the dispute be- en Honduras and Nicaragua. Negotiations have been ng forward for some time for the settlement of the rrel between the two nations. They have been sud- ly ended by the movement of Nicaraguan troops. ey have taken possession of a strip of land, which Hon- ras contends belongs to her. This act of hostility is re- rded by Honduras as an indication that her neighbor s no desire for a pacific settlement and is determined secure possession of this land, no matter what the con- ence might decide about the other questions involved. hether the land really belongs to Honduras is doubtful. depends on the frontier between the two nations. If e frontier follows the Wanks River, as Honduras con- nds, the land belongs to her; if, however, the frontier is e crest of the Colon Mountains, as Nicaragua contends, e land belongs to her. The strip lying between these o lines varies from twenty-five to thirty miles wide. ie two nations propose to fight for it. The United ates and other neighboring Powers insist that the dis- te be settled amicably. Fighting would not decide nich nation had the better right to it, but only which was the stronger. Long enough have questions of right been submitted to the arbitrament of the sword; the better day is dawning in which truth and justice will rule, and that day will grow until its noon, when fighting will be despised as a barbarous method of settling a quarrel.

He shall judge among the nations and they shall beat their swords into plowshares, neither shall they learn war any more (Isaiah 2 : 4).

Nigerian Chiefs and their Attendants Assembled at Lagos

Three Blank Years

A man has lately returned to Stamford, Conn., who has been missing for three years and was believed to be dead. He was in the employ of a firm in that city and was highly esteemed and trusted. He was sent to attend to some business in the neighborhood of Boston, Mass., and left apparently in the full possession of his faculties and in good spirits. He promised to write his wife on his arrival at his destination, but the expected letter did not come. Becoming alarmed and learning from his employers that there was no cause for his disappearance, she tried to trace him. It was found that he had gone on board a Fall River boat, but after that the trail was lost. His luggage was found on the boat, but no one had seen him land and his luggage had not been claimed. It was supposed he must have accidentally fallen overboard and been drowned. His wife after some time abandoned hope and had a memorial tablet placed in the church he had attended. She obtained employment, which took her to Europe. A few days ago her husband came back to Stamford alive and well. The intervening time, he said, was a complete blank to him. He recollected being on the Fall River boat, but nothing afterward, until early last month he found himself one of a gang of lumbermen cutting timber in British Columbia. How he came there and where he had been besides, he has no idea. He did not wait to make inquiry, but hurried home immediately. How he could have lived those three years without retaining his identity or his consciousness, is a mystery which psychologists cannot explain. He must have been demented to some extent and so irresponsible. The same excuse cannot, however, be made for those who, like the prodigal, come to themselves in the far country after a period of moral and spiritual wandering. They are foolish to the verge of insanity, but never irresponsible.

When he came to himself he said . . . I will arise and go to my father and will say unto him, Father I have sinned (Luke 15: 17, 18).

Engineers' Eyesight

An interesting dispute has arisen between a Western Railroad and its engineers on a question of eyesight. The men contend that when a man's sight is below normal, when he is slightly near-sighted, but when his sight can be brought to normal by the aid of glasses, he should be regarded as a first-class man. It is pointed out that the near-sighted man has frequently better eyes than the far-sighted man, and that they become far-sighted when he uses the proper kind of glasses. The company, on the other hand, contend that there is an objection to the use of glasses at all. They point out that there come times when the cab is suddenly filled with steam and that if such a condition came at a crisis and the engineer had to remove his glasses to wipe them before he could see, he might in the interval pass a signal and an accident occur. But the most interesting subject discussed by physicians in connection with the qualifications of engineers, was that classified as mental vision. The doctors seemed to think that a defect in mental vision was more likely to lead to disaster than any other. "Every one is familiar," said one of the doctors, "with the possibility of looking at a thing without seeing it. The physical eye sees it, but through some mental preoccupation, the visual brain takes no account of it." An engineer who was liable to such a temporary defect, the doctor thought, was unfit for his duty. The public will agree with him. There is no place in which a fit of abstraction may cause so much mischief as in the cab of a locomotive. Many lives may be lost through it and when there is the same habit in church, or under preaching anywhere, it may lead, as Isaiah said, to the loss of the soul.

Hear ye indeed but understand not, and see ye indeed but perceive not (Isaiah 6 : 9).

Hidden Treasure

A laborer on an estate at Bayonne, N. J., made an astonishing discovery a few days ago. His own home was recently destroyed by fire, but a gentleman who had purchased a historic mansion in the city permitted him to live in it for a time as caretaker. In getting the estate in order, he removed a dilapidated woodshed, which was an eyesore on the place. Digging up its foundations he unearthed a rotten chest, a foot square, which contained about two hundred coins bearing the imprints of the Spanish, Portuguese, Italian, French, English and American Governments. The oldest, a Portuguese piece, bore the date 1761, and the newest, an American penny, was dated 1860. A New York numismatist, to whom he took them, says they must be of an aggregate value of three thousand dollars. It is thought they must have belonged to the family who formerly occupied the mansion, and have been buried in fear of thieves or of civil troubles. The family is now extinct, so the treasure will probably be the property of the finder. He is in a position to understand now what our Lord meant when he described the man who found that joy which is better than all material treasures.

The which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field (Matthew 13 : 44).

A Frost Bell

A gentleman talking recently with a florist in Philadelphia was surprised one evening by the sharp tinkling of a bell. "That is my frost bell," said the florist, and he hurried off to his greenhouses. "The fires had sunk," the florist explained on his return. "The watchman had fallen asleep. But for my frost bell I should have lost hundreds of dollars. That bell is a very valuable arrangement to me," he continued. "An electrical contrivance is connected with a thermometer, and when the mercury falls to a certain point a bell rings a warning in my house or office. Many a crop of winter fruit and flowers has been saved in the last year or two by the clever little frost bell." That is because the owner heeds the warning and acts promptly to save his property. The bell itself could do nothing, any more than do the warnings uttered by ministers and Christian friends to the man who is in danger of losing his soul. If he was as alert and as prompt in his infinitely greater peril as the florist is in his smaller peril, his soul might be saved.

They hear thy words but they do them not (Ezekiel 33 : 32).

THE WOES OF DRUNKENNESS

International Sunday School Lesson for March 24
*By Dr. and Mrs. Wilbur F. Crafts**

"GOSPEL temperance" has commonly been understood to mean city mission work for recovery of drunkards, in which the pledge has been supplemented by prayer. But it goes further than this, as will be seen from a careful study of Isaiah, from whose "good tidings to the poor" (Isa. 61) the word Gospel, meaning the same, comes to us through the sermon of Jesus at Nazareth (Luke 4: 16 ff.), which is at once the Gospel of Moses, Isaiah and Christ. The foundation of the Gospel is the jubilee year of Moses (Lev. 25: 8 ff.), when, it was ordained, the social wrongs the poor and weak had suffered from rulers and masters and from those physically or mentally stronger should be righted. If a family had lost its land, or a man or woman had been sold into slavery for debt or other cause, in the jubilee year the lost land or liberty was restored. In a rude age it was an attempt to right social wrongs once in fifty years, that some families might not be increasingly poor and others increasingly rich forever. Isaiah proclaimed that when Christ had come not only into the world, but into the hearts of men to such an extent that Christian convictions should grow into Christian institutions, every "year of our Lord" would be such a jubilee year of social justice. Jesus of Nazareth read the words of Isaiah and said that through him that great promise of social regeneration should be fulfilled. "The Spirit of the Lord is upon me," that is the seed of the Gospel. But behold the full-grown tree is a Christianized city, a Christianized nation, a Christianized world, with blind asylums, prison reform, emancipation from every slavery and the righting of all social wrongs.

"He hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty them that are bruised."

To Save the City

What does that mean? That's what it means. Those most opposed to rationalism are most prone to rationalize this promise of a Christian community into a mere allegory of a blind heart enlightened, a captive soul set free from a figurative bondage to sin. It means that God can save not only the sinner but the city; that he can not only save the drunkard, but can also save the city from making drunkards through the license system that Isaiah condemns in his scathing indictment of those who "justify the wicked for a reward."

Isaiah was called by the church fathers *evangelista*, that is the evangelist, and evangel is but another word for Gospel. There is no better picture of Calvary and its meaning for us than in Isaiah 53: "He was wounded for our transgressions; by his stripes we are healed." But Isaiah's Gospel includes "Temperance and Moral Reform." He dealt with the big four evils together, intemperance, impurity, Sabbath-breaking and gambling, as four fingers of one malign hand that was choking the life out of both Israel and Judah. The pledge and prayer and personal effort and prohibition are the four fingers of a Christian hand to unloose that awful grip. Isaiah would have us use both preaching and law in a comprehensive campaign for "Temperance and Moral Reform."

The Drunkard's Crown

We shall need to begin back at the opening of the chapter to understand the verses selected for the lesson. The wreath of the reveler was the first link in Israel's chain of captivity. "Woe unto the crown of pride of the drunkards of Ephraim and to the fading flower of his glorious beauty." Isaiah here calls the northern kingdom of Israel "Ephraim" after the name of its chief tribe. Samaria, the capital city of Israel, was built on the summit of a verdant, isolated, cone-shaped hill, where the marble palaces, that glistened in the sun, and seemed from a distance like the crown of silvery olive leaves with which its revelers were crowned at their feasts. Because its people were so given to wine, this "glorious beauty" was to become a lost crown, "a faded flower."

This promise of retribution has been fulfilled, for the hilltop is a ruin, whose broken marble pillars are an eloquent warning against the vices that blight nations and individuals alike. The word Sychar (John 4: 5) is supposed to come from *skikkora*, meaning drunkards, a monument of the shame described in the text. That it was real drunkenness, not a poetic allegory, the testimony of Amos shows (Amos 4: 1). "Look," says Isaiah to Judah, "to the ruin which intemperance is bringing to our sister state, and behold the same symptoms of approaching national death here in Judah also."

Deadly Internal Peril

Samaria and Judah were never conquered except when corrupted. The bottles on the inside were the battering rams they had most to fear. Seldom has even a small nation been conquered when robust in virtue. Since no nation ever died of free trade or free silver, but many have died of free love—that is, of immorality in its many forms—we of the rank and file should demand of political leaders that moral questions should be recognized as the chief questions in politics, even from the standpoint of national self preservation.

Gradual Degradation

The figure of a "crown" lost through drink, a laurel wreath blighted by dissipation, has a personal as well as a national significance, and recalls many a king, like young Belshazzar, whose doom came as he drank, and many a genius like Poe and Burns, whose glorious beauty was a fading flower because the blight of appetite was upon his laurels.

"Overcome with wine." The original word means one smitten, beaten, knocked down with wine as with a hammer, laid prostrate, unable to rise. It is the fashion to lay such deadly blows of drink mostly to whiskey and the other distilled liquors, but it is wine that carries the bludgeon in this text and often in real life to-day, when wine not only does its own mischief, but also leads its victim on to the thrall of the spirituous liquors. For example, in France, where the people drink on the average more wine than any other people, and the purest wine, for they make it themselves, the wine does not lessen the consumption of the stronger drinks, as is shown by a British Parliament Report, for the people drink more distilled liquor per capita than those of any other land, and much of it the worst kind, absinthe, to which their doctors and statesmen alike attribute, more than to anything else except impurity, which is largely prompted by drink, the fact that in France alone of all the civilized nations the birth rate has fallen below the death rate. The commission appointed by the German Emperor to investigate the drinking habits of his subjects, reported in 1904, the increase in the consumption of intoxicating liquors amounted in cost to $125,000,000 a year. The Emperor is quoted as saying: "This tremendous guzzling must be stopped somehow."

Abstinence the Remedy

"Overcome by wine!" That has been written of many who started in life as confidently as the bright boys and girls in our Sunday Schools. Shall it be written of any to whom this lesson comes with timely warning? It cannot be true of any person whose practice is abstinence. "Overcome of wine!" Shall it be written of you? Shall it be written of our country? Shall we not rather ourselves "overcome" this personal and national foe by total abstinence and prohibition, the only weapons with which it has been overcome anywhere? In this matter the Orient has been wiser than the Occident. Ancient India and Arabia were greatly cursed by drunkenness, but the religious and political leaders did not make the deadly blunder made by Europe and America for ages, of relying upon "moderation" and "license" as cures for this curse. The leaders in church and state in India and Arabia said, in the name of religion and government: "Stop the habit; stop the traffic." And the result is seven hundred millions of Hindus, Buddhists and Mohammedans free from even the hereditary taint of alcohol (save a few who have been corrupted by white men), refuting utterly the shallow sophistry of the indulgent and the lazy, that "all men have an inherent appetite for drink that will be gratified in some way, and so it is useless to fight against it."

Increasing Intemperance

"Behold the Lord hath a mighty and strong one; . . . . as a tempest of mighty waters overflowing." This is the prophet's description of the Assyrian army, which was pouring, like a resistless, destroying flood, swept on by a tempest of hail, down upon the kingdom of Israel, to cast down its crown—a flood which God would not stay because Israel's sins called for judgment. This description is not too strong for the curse of drink, which as a rising flood is pouring through all lands, increasing in every country in the world at the dawn of the twentieth Christian century. As in Israel and Judah in the prosperous time of our story, so throughout the world to-day, save the Congo, where those who break every other law, enforce prohibition because of its commercial value, knowing if the negro workmen get they will bring in less rubber—a prin applicable to all workmen everywh increasing intemperance is a dread quence of "prosperity." The "fat va and the "overcoming of wine" ever go together.

"The crown of pride shall be tro under foot." Here, again, the rev crown is pictured not alone as faded as trampled under foot. How literal that is beautiful in life is trampled u foot by drink! Even the orange blos of a happy bridal are soon trampled a drunken husband—alas, with incre frequency in these days by a drunken Love is turned to loathing. The beau boy becomes a bloated tramp, the be ful girl a drunkard's haggard wife. us stop this treading of the beautiful u foot, and instead tread down the evil tom and stamp out the evil traffic. L put with Isaiah's "Woe to the crow pride," Solomon's "Who hath woe?" Habakkuk's "Woe unto him that gi his neighbor drink." We do that whe directly or indirectly authorize anothe do it.

The Way to Restoration

Captivity to alcohol in Judah prece and preparing the captivity in Assy "In that day shall the Lord of Hosts for a crown of glory unto the residu his people." Here the prophet turn Judah, which is to be the "residue" w presently Israel is carried capt But even in Judah he seems single out in this verse the few t are loyal, before turning to many whose intemperance bring ruin to the nation. In c trast with the reveler's crown verse sets the crown of glory t God gives, in his own favor blessing, to those who keep wise and powerful laws, revea in Scripture and nature "for good always." If there were world but this it would never to break a law of God, as every does who uses a poison as a b erage.

Israel's captivity was perpet as we recall in speaking sadly the "lost tribes," while Judah pented and was restored. So many among those who o entered the captivity of appet are lost, while a few only restored, mostly those who ha learned in their despair that

The Lion of Judah can break every cha
And give us the victory again and aga

But these restored captives the very ones to tell the boys a girls with most intensity, that "p vention is better than cure;" th it is easier to prevent than repent. Why should any one who lo his fellows or even himself touch a thi that is not a necessity of life, that m grow to be an inward chain for himself, to some one who will be led to drink by example? No Christian should have a part in keeping up a custom which on t whole will do more harm than goo Merely to please myself I have no right endanger both myself and others.

Ignoring Warning

"They also have erred through wine. Having pointed the sin and punishment the neighboring kingdom, Isaiah, as faithful preacher and teacher, plainly tel the rulers of Judah that the same sins a to be found at home, and will bring lik retribution sooner or later. "Israel e slaved to drink, will soon be captive Assyria," he says in substance, "and will you if you do not reform." Th warning was in vain. Judah continued t drink, and indulge the other sins to whic it leads, especially in a luxurious time, an in a hundred years the nation fell.

The greatest error of those who have t do with wine is the error which the Frenc scientists are exposing in the bill-poste campaign against "alcoholism," whic means the diseased condition of the tipple who may never have been drunk in his life but whose bodily cells are all poisoned b even such a daily indulgence as ignoran people call "moderation," and suppose t be harmless.

Isaiah Sees His People Given Up to Pleasure and Dissipation

*International Quarterly Temperance Lesson for March 24. Woes of Drunkenness. Isa. 28: 7 13. GOLDEN TEXT: "Wine and new wine take away the understanding." Hosea 4: 11.

"THE MISSION OF THE FLOWERS"

Work of the National Plant, Flower and Fruit Guild

'ERAL years ago, a group of New fork women associated themselves ogether with the avowed object of ing brightness into the lives of the and to bring them in touch with world of nature." They had come eve that not poverty, not sickness, en want, were productive of so much (and misery's twin-sister, sin), as adly monotony of the lives of the poor and that lack of which is the inevitable de- on of those who are reared well in the slums. Acting these premises, the associa- f women resolved to reach earts of the "submerged t" in their poor homes, as as in the institutions wher- sick or sorry, they might journing. "The gift of s," they said, "can never rize: it conveys a silent ge of sympathy, and often the way to mutual under- ng and further opportunities ipfulness."

idea took shape rapidly, on working branches of the al guild were organized in York, Washington, Phila- a, Albany, Cincinnati and Colum- These branches are known as the outing centres, while the small towns illages within a hundred miles of either

A Growing Plant for Each Child of the Ghetto

plant, cultivate and finally pluck the masses of fragrant blossoms, which are then sent forth upon their silent mission of "peace and good-will." Friends of the enterprise have multiplied; the great express companies of the country have generously supplied the Guild with a franked label, which proves an open *sesame* to every railroad, thus dispensing with the usual express charges upon the multitude of baskets and boxes of nosegays which are sped on their way to the cities by the village branches.

Figures are dull reading, but they tell the story of the National Flower Guild as nothing else can do. Last summer, the New York City branch distributed over 15,000 bunches of flowers each week during the ten-week heated term to the hospitals, rescue missions, children's institutions and the homes of the poor, making a grand total of nearly 200,000 nosegays given and 400,000 eyes gladdened in New York City alone. This beautiful work was made possible by the faithful industry of the country branches, whose great baskets, piled high with the blooms of wood and dell as well as garden, came regularly to the eager workers in the city. They found no task of distribution too heavy which brought a smile to the face of a child, a memory of youth to a tired mother, or a moment of forgetfulness to the racked sufferers who filled the long hospital wards.

Naturally the question is often asked, "What do they do through the long winter when there are no gardens, no wild flowers?" The Guild answers, "Where there's a will there's a way;" and they keep closely in touch with the gilded "four hundred," who often expend thousands of dollars upon the floral decorations of a single ball or the "coming-out" party of the *debutante* daughter. These people gladly give the huge masses of roses and other flowers when they have performed their function, and the alert representative of the city branch, wherever it may be, is on hand bright and early next morning to select her posies. In New York last winter, the boys of the Settlement clubs helped in the work of distribution, carrying 34,515 bunches of beautiful and fragrant flowers to ninety-one institutions.

There are stories to tell which would fill a book. Stories of the Jewish girls of the ghetto who went out to the suburbs, spending every blissful moment of their leisure in the little garden patches which were assigned them, and raising 5,000 bunches of sweet garden favorites for the institutions of the lower East Side. Stories of the 800 window boxes placed in tenement homes, each with its "three geraniums, two English ivies and a wandering Jew." What lessons they taught of nature and of nature's God!

No part of the entire plan is more commendable than its double mission, which "blesseth him that gives and him that takes." There are women in New England villages whom summer finds with trim gardens overrun with sweet peas and monthly pinks and June roses; there are women in comfortable farm homes of the West, where marigolds and asters, "bachelor's buttons" and "sweet william" run riot in their dear yards; there are classes of bright girls in the village Sunday School. These are all ready and glad to "do something for the tenement children, or the poor, sick sufferers in hospital or prison," but they have not known how to go about it. Write to Miss Fairfield, National Plant, Flower and Fruit Guild, 70 Fifth Avenue, New York City, and she will tell just what to do and how to do it. She will send seeds to those who feel unable to provide them, and can only give their labor to the cause. She will welcome all correspondence from friends of the work which may tend toward enlarging the borders of the Guild, increasing its field of usefulness and establishing centres both for contribution and distribution in sections of the country where none now exist.

ibuting Flowers at the White Door Settlement

Nature's Flowers for the Little Tenement Flower

ese cities have become contributing es; the residents, in a gratifying er of instances, have formed them- s into branches, whose joy it is to

HE MOTHERS' PAVILION AT JAMESTOWN

IONG the attractions announced for the James- town Exposition, there is none more interesting the provision which has been made for mothers children attending the Fair. A double two-story lion has been erected especially for their use. section is reserved for the mothers, the other is part for the children. A long row of big windows out on the sparkling rs of Hampton Roads. ne building is located r the main entrance, e mothers and their little can easily find it. Not way is the pleasant sand h, where the children bathe and can build in sand. The pavilion has d verandas and shaded nds.

Within this pleasant, home- place, the visitor finds y arrangement for the fort, enlightenment and rtainment of the moth- and children. There is nodel nursery, in which hers may safely leave their children while they view the sights at the Exposition, and a lunch-room where milk and simple food may be obtained. The entire lower floor is devoted to the kindergarten, where instruction is provided in the kindergarten gifts and games and elementary manual training.

In the wing reserved for the mothers, there is a library and reading-room provided with child study books. The large room on the lower floor it fitted up as an assembly-room for daily conferences on subjects relating to the welfare of childhood in the home and community. The care of this unique establishment has been placed in the hands of the National Congress of Mothers. Every State President or her chosen representative is asked to be hostess for a week or more at the Exposition. Among those who are interested are Mrs. Theodore Birney, founder of the National Congress of Mothers; Mrs. Edwin C. Grice, founder of the New Jersey Congress; Mrs. E. H. Merrell, President New York State Assembly of Mothers; Mrs. W. S. Hefferan, Chicago, Illinois Congress of Mothers; Mrs. Frances S. Bolten, Connecticut Congress of Mothers; Mrs. Robert R. Cotten, North Carolina; Mrs. Kate Waller Barrett, Alexandria, Va., and Mrs. Frederic Schoff, National President. J. A. S.

The "Mothers' Pavilion" at the Jamestown Exposition

AROUND THE HOME HEARTH

By Margaret E. Sangster

A Call for Freedom

"POSITIVELY," said the elderly friend, shaking her head with decision, "it is Melissa's duty to stay at home with her mother. At least, she should stay at home for two or three years. Her mother is lonely, and needs a daughter's company."

"But why might not Mellisa's mother go and stay with her in town? Mellisa's work is there, and she cannot easily leave it. In the competition of the hour, to resign a position is usually to lose a foothold. Somebody else will fill the vacancy if Melissa drops out, and when she is at liberty again there will be no niche awaiting her. Has not the daughter a right to be considered and to live her own life as well as the mother?"

"What you say is very true, but one may not transplant old trees. Mrs. ——— has lived in this little hamlet forty years. She has a roomy and cheery house, with sunlight on every side. She has her old neighbors and her church, her garden and her many interests. Shut her up in the narrow confines of a city compartment, among indifferent strangers, with her daughter and her daughter's friends away all day at their work, and she would droop and pine. Melissa should drop her profession and come home."

Discussions like this are very often heard in these days, when the college-bred daughter, prepared for some department in the world's work, finds that to practice her art or use her talents in a bread-winning occupation, she must leave her early home. She finds work that she enjoys, she makes a home for herself on the co-operative plan, with two or three congenial friends, workers as she is, and occasionally, at holiday and vacation times, she flies up country for a visit.

If her mother were ill, or worn out with age and care, if the home were crushed under the millstone of poverty, the daughter would cheerfully respond to the call of duty. How joyfully she would help her mother close the house, if mother would but remove to town. But it is hard to transplant old trees.

Nobody cast a shadow of reproach on Melissa's married sisters. They, too, have left home and their mother and are in homes of their own. It is regarded as perfectly legitimate for a girl to marry and live her life as wife and mother in her own household, and this second household is as the flower of the first. But as yet, many good people are doubtful and inclined to be critical when a girl, unmarried and making her own way independently, pitches her tent in another place, boards, or keeps house, or earns her living, while her mother remains daughterless at home.

The question cannot be disposed of by wholesale. Each case stands by itself. As a rule, duty reveals itself clearly to those who honestly seek to know it. When we really lay selfish considerations aside and ask God's guidance, he gives it to us. The great trouble for most of us lies in our clinging to our own way. Whoever with single-heartedness desires God's way, will be led, step by step, to the peace and blessedness of the heart that abides in the will of God.

Mothers and daughters are bound together by very close and tender ties. And yet, once childhood is over, a daughter, grown to woman's estate, ought not to be kept in pupilage. There are dominant mothers, who do not dream that their habit of authority fetters their grown-up children, and that their personality hinders development or arrests it on the part of their juniors. There are daughters, not a few, who, with the very best intentions, cramp their mothers, interfere with their liberty, and so surround them with delicate attentions and timid hoverings of love, that they force them over the border-line of middle age into the land of clouds and shadows, which old age is to those who reach it too soon.

On one phase of this subject it does no harm to dwell. Every woman who has work to do in the great world should have the background that suits her, if it can be procured. Hundreds of young women are at work with brains or fingers in this busy age of this busy world. Everybody concedes that they are right in doing the work they choose, provided they do it well. Why not concede to them the right of choice as to the place where they may prefer to live?

A young girl felt herself called of God to be a foreign missionary. She was accepted by a Board of the Church, her field was selected, and she sailed away. "Were there no duties for Jeanie at home," cried the censors, who disapproved, "no children here for her to teach, no souls to be shown the way of life? She has left her mother to grope on in solitude." But the mother asked no pity. "In my girlhood," she said, "I longed to carry the Gospel to the heathen. God did not accept my service there. Now, I am happy and honored in sending my child to take up the work I love." When we see duty, let us do it. Never mind what anyone may say.

IN THE MEADOW — By Camille Bullanger

In this pretty French pastoral the artist has told the old, sweet story of love and toil. The youth is resting after a morning's work; the maiden, bound on a domestic errand, pauses to chat with him, and over them both is the peace and beauty of the fields, the restful charm of Mother Earth. They meet now for a moment. At eventide they will meet again for a longer talk under the stars.

A Curious Bit of History

In one of his interestsing letters, the late Lafacadio Hearn quotes to a friend a curious and interesting bit of history about musical instruments, telling how Rome gathered them from every corner where her men had fought, and how the sweetness of music succeeded the horrid clamor of war in that old city by the Tiber. Mr. Hearn translated the fragment from a medæval manuscript. Here it is:

"The Romans, at the termination of their conquests, had brought to this country and adopted nearly all the musical instruments they had discovered among the peoples they had conquered. Thus, Greece furnished Rome with nearly all the soft instruments of the family of flutes and of lyres; Germany and the provinces of the north, inhabited by warlike races, taught their conquerors to acquire a taste for terrible instruments of the family of trumpets and drums; Asia, and in particular Judea, which had greatly multiplied the number of metallic instruments for use in ceremonies of religion, naturalized among the Romans' clashing instruments of the family of bells and tam-tams: Egypt introduced the sistrum into Italy, together with the worship of Isis; and no sooner had Byzantium invented the first wind organs, than the religion of Christ adopted them, that she might consecrate them exclusively to the solemnities of her worship, west and east."

Rich Women and Benevolen

NO one who has observed the liberal benefa of Mrs. Russell Sage in the past few month have failed to note the wisdom and discretio which she administers her wealth. It is a pleasing elty in gifts to educational institutions to bestow without some hampering condition. For example, a struggling college receives a provisional gift w time limit, and the pressing necessity of raising equal to the gift, or else losing it altogether, many i ests suffer and much anxiety is felt while the tediou toilsome work of getting a great many small su balance the large one goes anxiously on. Mrs. Sag liberally enriching her beloved Emma Willard S and the Rensselaer Polytechnic Institute at Troy enormously added to the power of these places of l ing. She has made it possible for them to do wi delay a great deal more for their fortunate students could have been done had she sent them a provis gift. In all that Mrs. Sage is doing for the educatio young people in this land and for the Christian Ass tion work that she holds in honor, she shows hers woman of large heart and brain, with a strong gra whatever situation she considers.

. . .

Miss Helen Miller Gould, whose name is a syno for everything true, womanly and noble, sends to ends of the earth the bount her purse and the generosit her heart. In China, in Ja in India, there are hospitals schools and Young Wom Christian Associations that rive constant support as wel inspiration from the open h of Helen Gould. She ha special love for soldiers sailors, and in one or ano way is always assisting then a better life, planning for t comfort, furnishing chap libraries and reading-rooms them, and trying to pron their interests mentally, mor and physically. Miss Gould a great love and reverence the Bible, and in lovely, un trusive ways she does what can to further Bible study am the young with whom she co in contact.

. . .

Mrs. Phœbe A. Hearst, wh sweet, serene face and ge personality are the outw characteristics of a soul tha both strong and steadfast, companied by an inflexible and a far-seeing judgment, done a great deal for the of mothers and children. stood at the back of the Mothers' Congress, giving liberal financial aid, and she responsible for many free kind gartens at various points in C fornia and elsewhere. One of the features of Mrs. Hears benevolence is a determination to give a lift to you people of talent who need a helping hand. There art students in Europe who will be heard from one these days, who owe their opportunities for the b training to the kindness and goodness of Mrs. Hear She believes in extending a warm hand to the individu and regards it as more advisable to help an individ than to assist a throng.

. . .

Rich women are by no means exceptional in t country. While there may not be those whom it is rig to name conspicuously as in the cases just mentione there are east and west a host of women who stand b hind our charities, who work strenuously in boards a committees, and whose almsgiving is a matter of pray and consecration. They do not give of their abundan in a spirit of patronage or condescension, and it is th delight to help their sister women and to forward eve good cause that makes an appeal to their hearts a minds.

A BEAUTIFUL BOOK

DR. LOUIS KLOPSCH: I wish to tell you that I ha received the beautiful book, the "Greatest Wonders the World." I cannot understand how you can be ab to supply such a book to your subscribers at such nominal price. I take it as a gift. HARRIET R. WEIR. *Jacksonville, Ill.*

China's Famine Cry Answered

Continued from page 225

re are on the flooded plain to the
that city no less than 11,992
, numbering 64,461 individuals, in
of extreme destitution, having no
grain whatever on the premises.
people," he writes on January
in a desperate condition. A few
o the magistrate of Sanyanghsien
y of Huaian), who had only been
three days, proceeded to a large
f refugees, reported to number
2,000, a mile east of Huaian in
trict. He severely beat ten or
'headmen,' when a mob of several
d refugees surrounded him, broke
n-chair to kindling wood, tore his
hat and robes to pieces and
handled him. The magistrate
fuge in a temple near by.
these bitter nights are on us, one
ted by the awful cry for 'Bread!
Bread!' all round us, going up
housands."
following account of conditions ex-
at Tsingkiang-pu is given in a
om that place: "We are living in
st of very pitiful scenes. We see
left to die on the road; others
of their clothes and deserted;
weeping for their babies whom the
and father has drowned; others
food; families committing suicide
ale, or dying in batches of starva-
. Oh! it is awful: the figures run
illions, and our countryside is one
p and a veritable hotbed of dis-
d crime.
her correspondent writes: "I have
gated matters in the district of Suchien. A conservative estimate puts the population at 600,000, of whom fifteen per cent. are eating solid food, fifty per cent. gruel or cereals and the remainder a stew of leaves, grass and kindred rubbish. Fifty per cent. of the people are suffering acute starvation and the distress is increasing daily."

Writing from one of the great famine camps, a correspondent of the *North China Herald* says that some of those who die of starvation are so emaciated that the ribs literally protrude through the skin, which is cracked, and the body is practically fleshless. Of the multitudes congregated in these camps, a very large proportion have been either compelled or persuaded to return to the villages whence they came, and there the final tragedy must be worked out. Those who remain are housed in mat huts, closely packed together. The government dole of thirty cash (2c.) per diem is distributed by officials, who are continually passing in and through the crowds with wheel-barrows laden with small copper coins. As soon as the distribution is made the people swarm out to the grain market, where the rice, millet, corn and other foodstuffs supplied by the Shanghai Relief Committee are sold at the lowest possible figure.

Every speck of grain is watched eagerly with hungry, wolfish eyes lest it spill on the ground and be lost.

All contributions to the Chinese Relief Fund should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York. Every contribution will be acknowledged in these columns.

AMONG THE WORKERS

INTEREST IN the World's Fifth Sunday School
ion, in Rome, is now so great that it
found that one steamer will not accom-
all the delegates desiring to attend, and a second has just been chartered. Both sail on the same day, April 27th. The *Romanic* will start from Boston, while simultaneously the *Neckar* will sail from New York.

—EVANGENIST T. R. REED is conducting a series of very successful meetings at Peoria, Ill.

—R. R. JONES, the Welsh evangelist, is laboring at Plymouth, Pa., where a very promising revival is reported.

—EVANGELIST THOMAS NEEDHAM is giving the Gospel to large audiences at Clinton, Mass. Many professions of faith are reported.

—GIPSY SMITH has been holding services in Plymouth Church Brooklyn. His success in influencing men to confess Christ was especially marked.

—AT THE GREAT revival meetings at Worcester, Mass., held by Dr. Wilbur F. Chapman and his associates, a number of leading lawyers and doctors of the city are acting as ushers.

—TWO YOUNG LADIES, Miss Lura Horton and Miss Elsie Cunningham, are holding meetings in the mountain regions of Pennsylvania. They recently conducted services in Lynn, Mass.

—EVANGELISTS F. A. ENSLOW and EVA E. HILL, of Chicago, have been meeting with great success in their meetings at Hubbell, Neb. The people asked that the services be continued a third week.

—THERE HAS BEEN much interest manifested by the people of Leroy, Ill., in the revival conducted by Rev. Andrew Scott. The evangelist is the regular pastor of a church at Danville, but gives part of his time to work among outside churches.

—MR. W. E. FENNO, for years connected with the New York Central Railroad, and now a member of the International Committee of the Y.M.C.A., has completed a series of enthusiastic meetings, for the railroad men of Denver. He will work among men at Colorado Springs and then make a campaign in Texas.

Mrs. Throop and her Descendants

Four Generations

HE accompanying illustration represents four generations: mother, daughter, granddaughter and little at-grandson. Mrs. R. C. Throop is nearly eighty-two rs of age. She still keeps house for her son, and takes at pride in making several kinds of excellent bread. She born in Monroe Co., Ind., and now resides in Sonoma California. Her mind is bright and active, and though sight is dim, she has pieced twenty-five bedquilts in last two years. Some of them are beautifully embroied. She is a lifelong Christian, and has been a reader HE CHRISTIAN HERALD for years. She has great faith in religion of Jesus Christ our Lord, and her long life has n a living testimony to that faith.

A great many otherwise intelligent people will try to make you believe that, because such and such soaps are "IM-ported," they are necessarily superior to the American product.

But are they? Why should they be?

Americans make the best locomotives, the best cutlery, the best cottons, the best ships in all the world.

Why shouldn't they make the best soap? Wherein is Ivory Soap, for example, inferior to anything of its kind made in Europe or anywhere else?

Ivory Soap
It Floats

BECOME A NURSE

By our course of training in your own home. We can equip women of average ability, whether practical nurses or beginners, to earn $10.00 to $25.00 a week. A graduate writes:

"I have found the course intensely practical, helpful and easily comprehended. I have acquired confidence in myself for I have been taught how to nurse to the satisfaction of physicians and patients. I receive $3.00 a day and am busy all the time."

Endorsements by thousands of nurses and physicians. Write for explanatory "Blue Book" and stories of four score Chautauqua Nurses.

THE CHAUTAUQUA SCHOOL OF NURSING
321 Main St., Jamestown, N. Y.

A WOMAN FLORIST

6 Roses Hardy Everblooming On their own roots. ALL WILL BLOOM THIS SUMMER. **25c**

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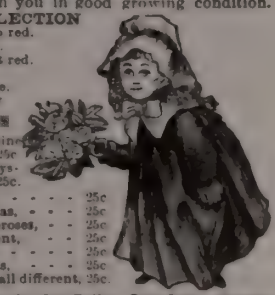

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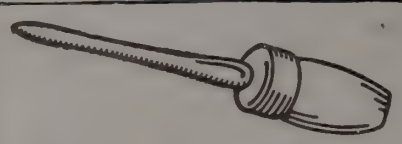

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The Bravest Little Woman

Continued from page 226

once, but one by one they broke down, and when the last one went our chances were slim enough, for the seas were mountain high, and it was coming on night, so it seemed that before long it would be a toss up whether we'd go down with the *J. M.* or in the boats.

"'Stand by the ship, lads,' called the cap'n, so we stuck to her, and with the life-lines rigged around us we tackled the hand pumps for all we were worth. Right here, mates, with the music of the brakes clanking in your ears, that girl comes into my yarn again in a haze of glory, as they say, for, as the song says, a daring, resolute heart, that little woman stands alone with Grace Darling and no mistake; for, besides going down into the wet galley and making coffee to brace us up when we were faint from steady pumping, whenever one of us rested a bit she herself worked at the brakes, and besides that she sung songs to cheer us on; didn't she, Griff?" Jim called to his old shipmate.

"She did, chummie," was the warm response, "and some of them stands by me yet. More'n that, but for them I'd not be here to-night, but up in the north end of old Boston, maybe, or maybe in the Hanover Street Station sleeping it off. You see, mates, the girl got me to swear off too. But say, Jim, let's get in the song verse. Tom'll help us. All together—now come!"

Aye, altogether they did "come," just as the billows come tumbling in and breaking in thunder tones along a rock-bound shore:

Now there's been a lot of praying
Since the days of auld lang'syne,
But I warrant, Lillie Hartwell,
There was ne'er a prayer like thine;
"Thou hast heard us, dearest Father,
And be pleased to hear again,
Guide us, and help us help ourselves,
For Jesus' sake, a—men!"
And she sang the sweetest songlettes,
That just filled our hearts with cheer,
And with trusting and believing,
Till there wasn't room for fear!
And we drank the steaming coffee,
And we took another hump,
And we kept on steady pumping,
Pump—pump—pump!

Even Skipper Osgood had joined in the thunder tones, and as they died away, his face all aglow, he shouted, "All hands up once more; and as we drink the steaming coffee, because of her influence and the real good she did, let it be to the health of that girl, wheresoever she be to-night!"

"That's the toast for old blood!" shouted Griff. "Wheresoever she may be to-night, God bless her!" There was no doubting his earnest tones, it was contagious, and then, as the last empty mug thundered down upon the mess-table, Jim continued: "All here know that the very worst minute is just before the turn comes, so, mates, it doesn't pay to give up hope. I learned that on board the *Marston.* One by one, the mates caved in at the brakes, clean played out, so much so they just dropped where thy'd been standing, trusting to the life-lines, you know, and by-and-by there was only the girl and myself at the brakes. She worked with a will, too, I tell you, and with her back to windward, kept her strokes in time with her singing.

"She had one favorite, and as Griff here says, it still stands by us. It was a pilot song; you've all heard it, no doubt, at the Seaman's Bethel. I had lots of times, but it never sounded so fine or so much to the point as when that girl sung it! Well, as I was saying, we two alone were at the pump; Cap'n Hartwell at the wheel, and holding her before it, us going like a bird, everybody else played clean out, and the brakes to my blistered hands getting like redhot irons, so much so I was just letting go when I suddenly noticed the sou'easter had died out, and wasn't any more'n a cat's paw, and away to the east was daybreak, and ahead on the lee side was land!

"'Judson,' said the girl, 'isn't this grand! You and I may be saving all their lives.' You see it was others, not self, with that girl.

"'Isn't that grand?' said I, pointing over the port bow; and you never saw a happier lass in all this world! There were fourteen of us, and most of them had gone and huddled together on the forecastle head; but when I shouted, 'Land ho!' things changed lively. Griff here took the wheel; the old man the quarterdeck, and with new life in them the rest jumped at the brakes to try to keep the old tub afloat long enough to beach her, and we did beach her not a minute too soon, I calculate."

"But that girl!" broke in Griffin. "Will any of us ever forget her, do you think? Never, I say, for she did a mighty lot of good that one trip. Judson here and me and only two of that crew, you mind, mates, but wheresoever may be any of the others to-night there you will find a total abstainer, and mind you, all this happened 'way back in the middle nineties, and ever since for all of us it's been fair sailing with a light breeze, smooth sea and a fair haven. What more could a sailor fellow ask, eh, mates?"

Skipper Judson sprang to his feet, and swinging his long arms furiously, called earnestly: "All hands up; that's right, mates. Now we'll have that third verse, then the last one strong and hard; let everybody sing. Come now—one—two—three; down—right—left—up—begin!"

With that leaking bark a-drifting
Helpless on those mount'nous seas,
You'd expect to find that lassie
Praying, tearful, on her knees;
But altho' she knew the danger,
Yet she didn't know a fear,
And she kept right on a-telling
Of the Pilot, ever near.
And when wind and wave subsided
At the break of morning light,
Sure enough we saw a haven—
Aye, that littie gal was right!
And we drank the steaming coffee,
And we took another hump,
And we kept on steady pumping,
Pump—pump—pump!

You might search the whole world over,
Rake it with a fine tooth comb,
You ne'er could find a gladder lot
Of tars on getting home!
But our hearts and lives are better,
And the reason know ye shall,
'Twas the faith, the prayers and singing
Of that brave and noble gal.
And tho' years are swiftly passing,
Still we never have forgot
How she made and served us coffee
From the galley's biggest pot;
How we drank the steaming coffee,
How we took another hump,
How we kept on steady pumping,
Pump—pump—pump!

When quiet was restored the story-teller asked, in a dream-like voice: "Have any of you happened to see the *Times* of last Monday?"

There being no response, Ed Osgood voiced the expectancy by asking, "What was in it, Jim? Anything about the girl?"

For reply long Jim drew a paper from an inner pocket, and passing it to his host, said pleasantly, as he pointed to a marked paragraph, "Read that to the mates, Ed."

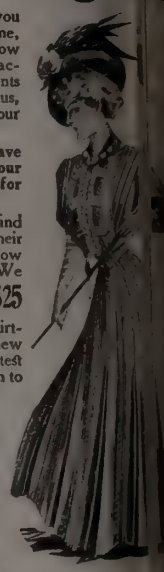
The skipper got under the light, studied the page a moment, and then read aloud:

"Married in Boston, 26th inst., by Rev. John S Higgens, Captain James Judson, of Gloucester, to Miss Lillian Lee Hartwell, daughter of Captain Thad. Hartwell, a former well-known Boston sailing master."

"Hooroo, fellows!" shouted Ed Osgood, joyously. "Hip-hip-hooroo!" Again pandemonium reigned, yet above this joyful uproar John Griffin's voice rang out clear and strong:

"Mug up! Mug up, all hands—and—we'll quaff this one to the long life, health and happiness of Jud's wife, the bravest little woman that ever trod a deck!"

Let Us Mak Your Spring S it



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AMBASSADOR OF FAMINE

Shishkoff Comes Here to tell the Story of Russia's Suffering

NICHOLAS A. SHISHKOFF, liberal, belonging to the hereditary nobility of Russia, and one ers of relief work in all the famines that have come to his untry, is now in America, striv- aid for the famine-stricken Southeastern and Central Eu- ssia. Mr. Shishkoff comes as citizen, but he is backed by credentials from the United Famine Relief Committee.

rrible famine of 1891-2, when TIAN HERALD sent a food-laden nship to Russia, Mr. Shishkoff the three commissioners who ed in his own Province of the relief provided by our His family have been great in that province for genera- great is his sympathy with the t he has sold a large portion es on easy terms to the peas- . Shishkoff thus describes the ergency:

wer than 30,000,000 famine- ussians are fighting hunger and r an area of three-quarters the United States. After four ent in fruitless efforts to relieve g millions with our own feeble have determined to appeal to nity of the world, and first to e sity and prosperity of America. fine of 1891-2 eighteen provin- affected. The present famine des twenty-seven provinces, months not a drop of rain fell, earth was so dry and parched owth of vegetation was stopped, ame to an ear when only a few ve the ground, and the crops of upon thousands of acres were the harvesting.

my own Province of Samara, Middle Volga, as a fair illustra- very best of the harvesting t 200 pounds to the acre, while portion of the land produced twenty to thirty-five pounds to These people cannot prepare tune in advance (in the best they are able to secure but the cessities of life). As recently he crops of Samara Province oor that but for government ust have lost many lives from

esent conditions are far worse e ever seen them. The govern- is so inadequate (and it quite persons between the ages of nd fifty-five years), that in the provinces, unless unexpected dily at hand, two-thirds of the not survive, and we must pay p failures with from 100,000 to es in each of these provinces. dollars will keep the soul and an adult together until the st and five dollars will preserve a child.

ere to ask for help just to keep alive until next harvest. They uture, our Russian peasants, nding all that is said about have lived with them all my know they are worth saving. n is not business, but brother- in life a kind word is never nd deed never forgotten, is it at when one great nation shall er the results will not count?"

ussian Woman's Appeal

llowing letter from St. Peters- s a glimpse of the terrible con- affairs in Russia at the present

Mr. Editor: Few, if any, have done more to seal the brotherhood of nations than America. My countrymen have good cause to think of yours as 'friends in need—friends indeed,' and I, remembering the prompt, generous and kindly aid we received so gratefully from the Americans in the year 1892, appeal now—in our sore trouble—to their sympathy for our suffering.

"Millions of men, women, children and babies are dying to-day in our famine-stricken districts. The winter is a very severe one this year and in their dark, cold hovels our unfortunate peasants and their families are trying—not always successfully—to keep soul and body together. Whole villages are down with typhus, low fever and scurvy. Little children, with limbs swollen and distorted and blood-stained gums (the result of scurvy from insufficient and improper food), are dying before their patient mothers' eyes.

"Help them, American mothers; help your suffering sisters, you Christian women of America!

"Dear Mr. Editor, could not THE CHRISTIAN HERALD and, may be, some kindhearted men and women, too, get up a contribution in aid of the Russian peasants in the famine-stricken districts? If every American gave but half a cent, thousands upon thousands would be saved from hunger, misery, disease and a terrible death.

"I speak as one praying for her dear ones' lives.

"Some months ago a small circle of friends of mine, rich in nothing but true pity, organized a society in aid of the famine-stricken districts, the idea and working of which cannot fail to appeal to the sympathies of democratic America. It is called 'The Copeck Union,' and its members are bound to try and collect a few copecks from each lodging (flat) of the house he or she lives in. In this way we have been able—God be thanked—to succor many thousands of our unfortunate peasants; but, alas! what are thousands where whole millions are dying?

"Help us. We need help sorely.

"May God awaken love and pity for our poor countrymen and countrywomen in the hearts of all and each of your people! "(Signed) MARY WEISSBERG, "Vice-President of 'The Copeck Union.'"

AS TO FLAVOR

Found Her Favorite Again.

A bright young lady of the Buckeye State tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says, "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain.

"My condition finally got so serious that I was advised by my doctor to go to a hospital. I went to one of the largest in Detroit. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling. At last one day I got a package of Postum Food Coffee, and the first taste of it I took I said, 'that's the good coffee we had in the hospital!' I have drunk it ever since, 3 times a day, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years. Name given by the Postum Co., Battle Creek, Mich. "There's a reason."

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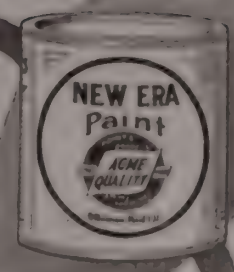

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The Excoriated Pharisees

Continued from page 224

properly arrested as a public defaulter. The case was tried before a competent judge and jury. That tax-collector was acquitted, on the legal technicality that the law of the country did not specifically state that the tax-collector was required to pay that money into the treasury in gold. Legally, that recreant tax-collector was an honest man, but morally he was a thief and a swindler. So the Pharisees, by legal technicalities, circumvented the spirit of the Hebrew laws. They climbed over the laws. They crawled through the loopholes of the laws. They broke the laws of God just the same as some astute citizens are breaking the laws of their country to-day.

Making the Talmud

When the Pharisaical order began to grow, the Rabinical leaders did not think the Bible statements of what God wanted his people to do were strict enough and full enough and explicit enough in their teachings. So these Pharisaical leaders, or rabbis, year after year, century after century, began to form a companion to the Bible, which was not so much commentaries of the Bible as extensions of the Bible. They filled up their pages with commandments which God was supposed to have forgotten to tell Moses and Joshua and Jeremiah and David and Ezekiel. Thus this Talmud is nothing more or less than the traditions or the oral sayings of the old Pharisaical rabbis. It told the Jews what kind of clothes they were to wear on the Sabbath Day and how they were to cut their finger nails.

This is the truth about the Talmud. It is filled with trivialities and with the greatest amount of unmitigated nonsense which was ever compacted between the covers of any book. So with our Bible to-day. The learned theologians have been at work. They have covered the leaves with a mass of traditions. They have evolved out of its pages a conglomerate mass of meanings which a ten-year-old child ought to have sense enough to see are not there. And instead of our opening the leaves of our sacred Bible and reading the simple parables of Jesus Christ and interpreting them as they ought to be interpreted, we are hedging our sectarian churches around with the sayings of theologians that Christ would at once repudiate if he were upon earth.

The Cardinal and Essential Doctrines

taught in the Bible are two. The one, man is a sinner. The other, Christ is a Saviour. Let us beware of trying to hedge in our sectarian churches by a great mass of traditional creeds which should have been burned up long ago in the fires of the Dark Ages of sectarian strife.

Now, like a carpenter driving his nail into a board and clinching it upon the other side, we would clinch the applications of this sermon. There are two truths here which we want you to carry home. The one is positive, the other is negative. The first is this: We should adopt the Bible as our only infallible rule of faith and practice. When you try to live that Bible, will you practice its spirit and not simply cling to the letter of the law? Will you do this no matter what problems of life you have to face? For instance, when a man lies about you and misrepresents you and says all manner of evil against you falsely, will you try to win that man to Jesus Christ by the law of love and not by the law of hate? Will you show forgiveness to those who have done you a personal injury?

But there is a negative side to this subject as well as a positive. We must not disobey any of the commands God has given. We must not suppose that the gifts we make to Christ's cause or our regular attendance at church or our Bible reading or our prayers will cover over and atone for lying, stealing and cheating. Sins of the social world, sins of business life and sins of the home must be repented of and renounced. The Pharisees were so particular about their beliefs, that they used to have the law written on a very small form and compressed it into a small box, called a phylactery, and tied this box as a plaster upon their foreheads and wore it as they went around the street that every body could see it. So there are many church members who make a great parade of their orthodoxy and their Christian beliefs. But they are not honest in business and they are not true to God in their home relations, and they neglect their duties to God and devote themselves to pleasure. When you confront them with the question, "Is that right?" they answer, "Other church members do it, why should not I?" Are you resolutely willing to toe the mark of Christian integrity, no matter what other church members may do or say?

Faults of Conduct

Tell me honestly, are you serving God aright when you go to those progressive euchre parties? Are you serving him aright when you overreach a man in a business deal? Are you serving him aright when you let the theatre party and the dance-hall crowd out the prayer-meeting. Are you serving him aright when you have wine upon your table? There is no excuse to-day to say, "Some ministers and church elders do those things." The question for you to decide is, "Is it right for me to do them?" God does not judge us by what the other Christians do. God judges us by what we do ourselves. "Every man must give account of himself to God."

"Well," you say, "if I cannot follow men and I must follow the Bible, tell me in a few words how I can best learn what the Bible wants me to do. I cannot read all its books in a night." Of course not. Just take the Four Gospels for a guide. Take the central figure of the Bible for your model. Paul was a Pharisee of the Pharisees. He said it. But Paul as a Pharisee had to renounce many things before he became Paul the triumphant apostle. Take Christ as your guide. Follow him. Do what he would have you do. If you are in doubt about any act just say to yourself, "What would Jesus do in my place?" If you take Christ as your model and keep studying him and keep clinging to him, there is no doubt but that you will come out all right. Oh, sinner, worried and anxious in the struggle of life, wilt thou take this sure and infallible guide for thy earthly life and for thy celestial companionship?

Spiritual Treasures

DEAR DR. KLOPSCH: Your premiums are always worth having; that is an accepted fact, known wherever THE CHRISTIAN HERALD is read. The Calendar is a marvel of beauty that can hardly be surpassed; but I wish to speak particularly of the three little books which make up the "Devotional Library." Each one of them, all of them, should stay close by the Christian's Bible and be read in conjunction with it. The little volume of "Precious Promises"—what a treasure to have and to hold! All ready, taken bodily from the source of all comfort, placed in order to be used in every emergency of need. Old as the little book is it is new to me, and will be my delight during the few years that are left to me. The words I have just written will apply to the other two books. You have given me help and comfort, for which I shall never cease to thank you.

THE CHRISTIAN HERALD has been my daily companion for years; I can do without any other publication, but not without that.

Austin, Tex. MRS. MARGARET STILES.

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THE COMMON COLD

BY KATE UPSON CLARK

J say it is "only a cold." You are not in the least worried about it.

This is all very well—provided ou take instant measures to break The less we think about health ter, up to a certain point, but be at you reach that certain point.

nd providence usually sends one or arnings before serious disease sets he easiest and lightest of all is, this "mere cold"; but behind it, its warning is , comes stalking ry procession of " to say nothing umonia, tubercu- umbago, sciatica core of others. better to get con- the matter by of drugs rather o let it run its unhindered, lead- u into worse But there are ways of banishing without medicine h generally dis- the digestion and ces all sorts of cations with the heart and the h.

y wise people depend upon olive oil k up their colds. When you find u have caught a cold, take two nfuls of olive oil during the even- d perhaps another just as you retire. ly says that this course never fails w off her colds.

. . .

ou cannot take the oil clear, lemon r peppermint or tomato sauce may it palatable. Poor "Macgreegor" take his "ile" clear. It was of a t kind, but possibly just as good ls, though it partakes more of the of medicine than does olive oil. ave to take more, some less. Ex- e or expert advice will regulate tter.

skilful avoider of colds relies en- pon deep breathing to conquer her In fact, she begins her deep ng whenever she is exposed. She eps it up with some regularity all e. One who will properly do this, clares, will never have a cold of any She takes three long, comfortable at a time, never more. Her is closed. In half an hour she takes r group of three. It is hard to er to do this, but it pays.

. . .

ybody agrees that the judicious the general health, especially of mach, is the chief requirement for oidance of colds. Therefore one dy insists that the circulation and n are the main things to look after, at this is best done by the wearing olen abdominal band. It should be ight and day and all the year round one who is delicate or inclined to of illness, and of colds in partic- This lady attributes her freedom hem—a freedom which she has en- or many years—to the use of these They can be bought at any de- nt store. Six constitute a sufficient

ale and stalwart man insists that will ever have a cold who makes int to spend two hours daily in the ir, and who sleeps with one or more s wide open in his room.

haps you cannot stand a draught," s, "though I can and do, every f my life; but you should have more windows open in your room. a square of light flannel over my head in cold weather, and am protected thoroughly, both beneath and above the sheets. Then I close my mouth and take in great, satisfying breaths of this good air, and I never have a cold. There is no need that anybody should ever have one."

One lady starves her colds. She eats absolutely nothing from the time that a cold comes on until it is quite banished, which, she says, is never more than three days. This is a drastic method, but it certainly works with many people.

Kate Upson Clark

The old proverb, "Feed a cold and starve a fever," this lady remarks, was originally, "If you feed a cold, you will have a fever to starve." This interpretation has historical warrant.

One doctor, a homeopath, who relies mainly in all his practice upon what his allopathic brethren scornfully call "dilutions," says that quinine is the great germ-killer. Since a cold is a germ disease, he prescribes boldly for its cure (in the face of almost solid opposition on the part of his professional brethren) quinine in small doses. He says that there is less reaction to quinine than to any other stimulant; but it is a dangerous drug for all that, and many cases of deafness can be traced to its use.

. . .

The "water cure" used to be the most popular remedy of all. "Some like it hot and some like it cold." You may be "packed" with it on the outside, or you may take it internally. It is generally safe to drink two or more quarts of pretty warm or fairly cold water during the twenty-four hours, provided it is done at a proper remove from one's meal times.

In the wildest flight of the novelist, he never makes his heroine fascinate the hero when she has a cold. Never appear in society with one if you wish to be popular. As Miss Austen and Miss Burney are always putting it, one cannot be "in spirits" when one has a cold. And remember always that almost anything is better for it than drugs. Medicine is sometimes necessary, but it has probably killed more than it has ever cured.

THE WHOLE FAMILY

Mother Finds a Food for Grown-ups and Children as Well.

Food that can be eaten with relish and benefit by the children as well as the older members of the family, makes a pleasant household commodity.

Such a food is Grape-Nuts. It not only agrees with and builds up children, but older persons who, from bad habits of eating, have become dyspeptics.

A Phila. lady, after being benefited herself, persuaded her husband to try Grape-Nuts for stomach trouble. She writes:

"About eight years ago I had a severe attack of congestion of stomach and bowels. From that time on, I had to be very careful about eating, as nearly every kind of food then known to me, seemed to cause pain.

"Four years ago I commenced to use Grape-Nuts. I grew stronger and better and from that time I seldom have been without it; have gained in health and strength and am now heavier than I ever was.

"My husband was also in a bad condition—his stomach became so weak that he could eat hardly anything with comfort. I got him to try Grape-Nuts and he soon found his stomach trouble had disappeared.

"My girl and boy, 3 and 9 years old do not want anything else for breakfast but Grape-Nuts and more healthy children cannot be found." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a reason."

"I'll Send and Pay the Freight on a Basket Washing Machine to any point East of the Mississippi for $3.50."

MAYOR TUNNINGTON.

I believe the "Basket Washing Machine" is the best and cheapest machine in the world to-day, and I am honest in that statement. The reason I believe it, is because there is not another machine made that will do a washing and do it good in so short a time.

Yes, I'm Mayor of Fremont, Ohio.

Am Mayor now; and it is because I'm Mayor that I have taken up this work.

There's no one in a position to feel the pulse of a community as well as that community's chief executive. He hears of the reverses in life, the hardships, the disappointments; he is supposed to be counselor, adviser and able to suggest a remedy for all evils.

Well, I believe that by placing the "Basket Washing Machine" upon the market at $3.50—a machine that will wash as well as any machine made—I've lightened the burdens of more people than by any other method I might pursue. That was my idea in making the Basket Washer. This is an age of reform, square deal, glad hand; uplifting of humanity. We're here to help each other, give each other a fair chance. I am doing it. I know I am doing that every day, for I am daily sending washing machines to every part of the country and paying the freight myself.

You understand, don't you, why this appeals to me? You must see why I know the urgent, pressing need for a high grade machine at the lowest possible cost. I see it every day. I saw it until I made up my mind that such a machine should be offered to every one, and I shall do that to the limit of my ability.

I don't ask you to keep the Washer if you are not satisfied with it. Send it back at my expense. But I don't believe you will send it. There has never been one returned.

After you have discovered for yourself, by actual experience, that a tub of clothes can be washed in six minutes and less, and be washed clean by either you or your little girl, you are pretty certain to keep the Basket Washer. Then, there is the price, $3.50—cheaper than any other good Washer was ever before offered. And I'll go further: I'll guarantee it for five years, and it'll do a washing every day for that length of time.

WRITE TO ME TO-DAY ABOUT IT; OR, BETTER STILL, ORDER ONE. It is so simple that only a small circular is necessary to describe it fully.

MAYOR TUNNINGTON, Box "F," Fremont, Ohio.

Let Me Quote You My Direct Price On A Split Hickory Buggy

I will save you money—30 to 50%—on a high-grade Buggy. I sell direct from my factory on

30 Days' Free Trial.

and my Buggies are guaranteed for *two years*. I am willing to take all the chances of your not liking one of my SPLIT HICKORY Vehicles—I will shoulder all of the risk of the transaction.

I do the largest Buggy business in the world. Every Buggy I sell goes out on 30 DAYS' FREE TRIAL—and can be returned at my expense if not satisfactory.

Why Not Send for Big 1907 FREE Catalogue of SPLIT HICKORY Vehicles Now Ready?

This Big Vehicle Book is better this year than ever before—contains over 125 styles of Vehicles and a complete line of high-grade Harness. This Free Catalogue brings into your home the greatest display of high-grade Buggies and Harness ever put into a book—photographs and descriptions of Buggies enough to fill ten big storerooms. I make Buggies to order—giving many options as to style and finish. No matter where you think of buying a Buggy you should hear what I have to say about my direct plan of selling. It's a plan that saves you a lot of money and that gives you a Vehicle made to order to suit your taste.

The Buggy shown in picture is my 1907 SPLIT HICKORY SPECIAL—40% more exclusive features in this Buggy than on any other Buggy made.

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You will realize that "They live well who live cleanly." If you use **SAPOLIO**

Resurrection*

WHEN men emerge from barbarism and begin to think, the possibility of there being a life after death inevitably becomes a subject of earnest consideration. Man sees his father and mother and his friends die and shrinks from the thought that their existence is ended. Even the Indian, before he knew anything of the white man's speculations, worked out for himself a theory of happy hunting-grounds beyond the grave, in which his revived being would find satisfaction. The idea found expression in ancient Egypt by the care taken of the dead form, by which bodies have been preserved to our day, five thousand years later. They believed that the dead would be reanimated. In every nation the idea has existed of a life after death, in the Egyptian or some other form. Among the Hindus the idea was not of the cast-off body being reanimated, but of the soul of man being born anew in some child or animal. That idea has survived to the present day and is still held by some of the modern philosophers.

With others the idea was of the soul living apart from the body in a spiritual, disembodied condition. The author of the book of Job refers to this theory when he says (19: 26, R. V.), "Without my flesh shall I see God.' The Psalmist who wrote Psalm 49, seems to have had the same idea when he wrote (verse 15), "God will redeem my soul from the power of the grave." Isaiah seems to have expected a physical resurrection, when he wrote (26: 19), "Thy dead men shall live together, with my dead body shall they arise." Ezekiel also appears to have held that opinion. His thirty-seventh chapter is a vivid picture of it. Daniel agrees. He says (12: 2), "Many who sleep in the dust of the earth shall awake."

Paul accepts none of these theories. His idea is contained in I. Cor. 15, and, broadly, is that God will give a new body differing in many respects from the former body. In verses 38, 42, 43 and 44, he defines these differences. As to the other details, about which inquiries might be made, he brushes them aside by calling the inquirer "a fool" (verse 36). But he contends that our resurrection is patterned on that of Christ, and if we closely examine what that was, we find that his was a transformed body, not a new one; for it bore the marks of the nails and the spear. Besides this, the former body had disappeared and the grave was empty, which would scarcely have been the case if the body of his resurrection had been entirely new.

So, as to the details, we are still in the dark, but we can wait for those, having the glad assurance that "when he appeareth we shall be like him," and that until then, though our bodies rot in the grave or be devoured by beasts or by the flames, our souls will be safe with him in glory.

Human Models†

OUR great poet told us long ago that "Lives of great men all remind us, we may make our lives sublime," and there have been some men, not esteemed great by the world, whose lives teach the same lesson. It would be very unwise to limit our models to Bible characters. The men whose names are mentioned there, did not exhaust the list of nobility and heroism. Some of them were very imperfect and some so bad that their story serves as a warning instead of a model. There have been many statesmen in secular history better than Solomon or Ahithophel; many soldiers better than Samson or Joab; many preachers better than Jonah or Elisha. Leaving out of consideration Him whose life surpassed all others in the world, the model of all ages, we find few who were free from reproach. They were, for the greater part, imperfect men, of like passions and frailties as our own.

It would be difficult, if not impossible, to name any man, of any period, Jesus alone excepted, whose life and character in their entirety would serve as a model for every one. There are men of great courage who might stand as a model for the timid, but such men have defects of character which we would not wish any man to imitate. It comes to this, therefore, that we can point to qualities, of which certain men have been an example, and bid a man strive to attain those qualities, keeping in mind the examples, but further we dare not go. If from all the celebrated men of history we could make up a composite character, taking the courage of one, the humility of another, the magnanimity of a third, the generosity of a fourth, we might construct of the many a perfect whole. But the whole would show the patchwork effect and would inevitably be marred by the defects with which the excellences are entwined. Saintly men there have been in every land; men whose names are a precious treasure to their countrymen; these we may bid men admire and imitate, but of none can we say as we say of Jesus, he was in all things an example worthy of imitation.

* Topic of the Epworth League for March 24. I. Cor. 15: 35-58; I. Thess. 4: 13-18; Rev. 20: 11; 21: 8.

† Topic of the Christian Endeavor Society for March 24. "Things you have learned from noble men and women of secular history." I. Thess. 1: 2-8.

The Birth of an Island

WE always think of "mother earth" as one of the most solid and permanent of creations, unless we happen to live near San Francisco or Kingston, Jamaica; but, as a matter of fact, she is constantly changing. Only a few weeks ago, there rose out of the sea, near the coast of Burma, an island 400 yards long and 200 yards wide; at its highest part it was 20 feet above high water mark.

A detachment from the Royal Indian Survey was sent out to investigate this latest addition to the British Empire and chart it, so that vessels who had gone over clear water on one voyage would not find themselves stuck in the new island on their return. The landing party found the island still warm, in some places hot; at the depth of three feet the mud registered 148 degrees Fahrenheit. In the centre of the island was a crater exuding mud in a heavy stream. The party raised a large flag on a high pole as a warning to passing vessels. How long the island will remain above water is uncertain. It may be permanent, or some convulsion may send it back below water. The appearance and disappearance of islands is not an unheard-of phenomenon in the Pacific, one having been thrown up within the last year. It is a rather unusual happening off the Burmese coast, however.

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If I did not make as good chimneys as I do—and did not have the confidence in them that I have—I would send them out as most other makers do—unmarked.

My Index tells of lamps and their chimneys, fully and interestingly. Let me send it to you—it's free.

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CYCLONE Egg Beater Mayonnaise Maker Cream Whipper

This is *not* an old style egg beater and *no other* will do the above or beat eggs so thoroughly or so quickly as the Cyclone. These new *perforated flanges* disrupt every particle and the *broad foot* prevents all slipping. We send the mayonnaise recipe free. Send us your dealer's name and we will send you "Cyclone" postpaid for 20c. Write us. *We want selling agents everywhere*

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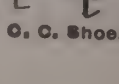

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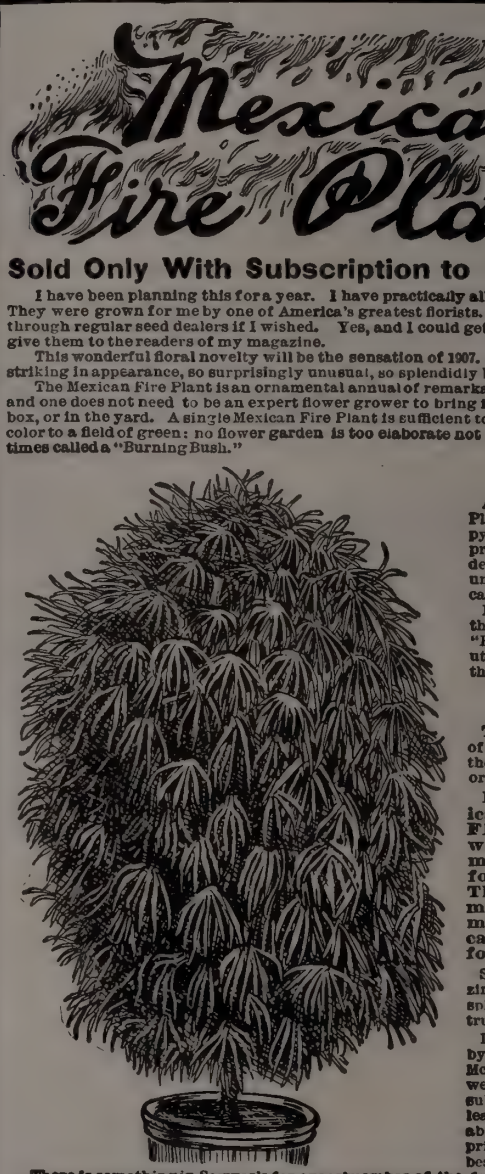

Sold Only With Subscription to Sawyer's, at 15c a Y

I have been planning this for a year. I have practically all of the Mexican Fire Plant seeds in An They were grown for me by one of America's greatest florists. I could sell every ounce of the seeds, through regular seed dealers if I wished. Yes, and I could get good prices for them, too—but I would give them to the readers of my magazine.

This wonderful floral novelty will be the sensation of 1907. Flower lovers everywhere admire it; striking in appearance, so surprisingly unusual, so splendidly beautiful.

The Mexican Fire Plant is an ornamental annual of remarkably rapid growth. It is no trouble to cul and one does not need to be an expert flower grower to bring it to perfect bloom. It will grow in a po box, or in the yard. A single Mexican Fire Plant is sufficient to beautify a lawn, for it adds a glorious color to a field of green: no flower garden is too elaborate not to be enhanced by one of these plants, times called a "Burning Bush."

A Flowery Flame

Although it grows so rapidly the Mexica Plant forms in regular, symmetrical, gr pyramids from two to three feet high. It press-like species; the leaves are long, fine der, delicate, and of a light, entrancing pea until September, when they change to br carmine, dazzling scarlet and gorgeous blo

It is this fiery Autumn coloring which has this plant its names "Mexican Fire Plant "Burning Bush." The flowers are tiny an ute, but appear in countless thousands, the plant the appearance of a mass of glowir

Plant It Now

The seeds germinate quickly in spite of th of late Winter. It can be sown indoors the earliest Spring months and planted out f or can be sown in the open ground about M.

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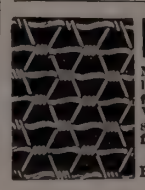

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The Two Brothers

BY MRS. M. BAXTER

D'S Word is always faithful in its portraiture of the heart of man. In Old Testament, God uncovers, in his raphies of patriarchs, kings, and hets, the mistakes and sins of his own le: and then, in the New, he reveals the perfect and glorious provision n he has made for the overcoming of nd for living in newness of life. We ot excuse sin on the ground that such ed under the old Covenant sinned in manner. Christ is "the Mediator of ter Covenant, which was established better promises" (Heb. 8:6). The "could not make him that did the ce perfect" (Heb. 9: 9), could not le away sins" (Heb. 10 : 4). But st, by his death, has made "a new living way" (Heb. 10:20) by which ay "walk in newness of life" and serve sin" (Rom. 6: 4-6).

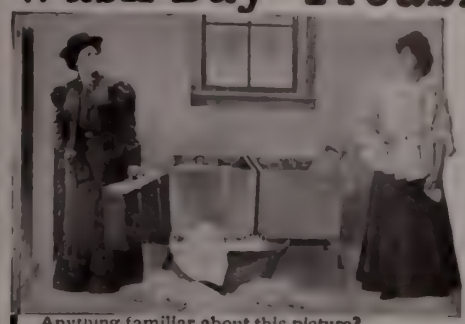
either law, example, nor warning can the work which Christ has done. ham's experience with Ishmael did hinder Isaac from seeking to bring s peculiar blessing upon Esau, ugh God had distinctly declared to kah regarding her sons, "The elder serve the younger" (Gen. 25:23). h's unsuccessful device of giving ar to her husband to wife, did not er Rebekah from seeking means to God, in the fulfilment of his declared se for her son Jacob. She sought feat her husband by her planning, ad of leaving God to do it in his own and way.

au had already shown himself to be a after the flesh, first in selling his birth- " (Heb. 12:16; Gen. 25: 29-34); and ndly, in taking to wife daughters of aan, "which were a grief of mind Isaac and to Rebekah." Esau had his grandfather's holy respect for the of God, nor did he regard the opinion s own parents, and in aggravation of self-seeking, he married two of the ghters of Canaan.

lf-seeking must bring trouble into a ly, as it brings trouble into a soul, trouble most of all into the Church of st. "Isaac loved Esau because he did of his venison" (Gen. 25:28), and thus elfish ends a godly father encouraged godly son in his fleshly life. Isaac d his eldest son Esau, and sent him ake some venison "that," said he, soul may bless thee before I die." a painful history which follows in that ly, the family of the faithful upon h at that time; the mother determined ustrate the purpose of the father, the her to supplant the brother.

ebekah, having overheard her husband king thus to Esau, did not openly and estly remind him of God's Word to nor did she even go to the Lord who spoken to her; but she devised un- teous means to attain her object, and the responsibility of leading her son an act of unbelief towards God, and eception towards his father. A mother resorts to plans and projects in any rgency which arises, instead of trust- confiding everything to him who keth all things work together for d to them that love him," is only fos- g unbelief in her children. Rebekah anded obedience of her son, and it is nge that Jacob's objection did not ke her and open her eyes to her sin folly. "Behold," he said, "Esau, brother, is a hairy man, and I am a oth man: my father peradventure will me, and I shall seem to him as a ceiver, and I shall bring a curse upon " In Jacob's words we perceive no of committing the sin itself; his only cern was lest he be found out. She was at a loss for expedients to meet every culty as it arose. She clothed her son sau's raiment, and "put the skins of the s of the goats upon his hands, and upon smooth of his neck": and she sent her to deceive his father.

Wash-Day Troubles Ended by a "Self-Working" Washer



Anything familiar about this picture?
Pleasant sight—isn't it?
Cook going on "short notice"—housemaid refusing to stay "another minute," or, perhaps it's "the wash-lady," getting out in a hurry and leaving part of the clothes in the tub and the rest on the floor.
Do you find it hard to keep good servants because of the troubles of wash-day?
Do you have to put your washing out, or have a washwoman in, because your girl will not do such work?
Do you have to keep a girl for no other reason than that you are not strong enough to do your own washings?
Do you depend on laundries?
If so, glance at the picture on the right, where the turning of a water faucet is the hardest work connected with the week's washing.
The "1900 Self-Working Washer" does all the drudgery.
Water pressure, or an ordinary electric light current (alternating or direct), will work this washer and do a big week's washing at a cost of 2 to 4 cents for the work.
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To prove this, use a "1900 Self-Working Washer" one full month FREE.
We will send one to any responsible party and prepay all freight. Send us no money.
You can use it for four weeks' washings, and then, if you don't find it all we claim—if you don't see how it will save its own cost—save wear and tear on all your house linen and washable clothes—save time and trouble and servant worries—just return the washer at my expense and the matter will be closed.
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We make this offer because we know the "1900 Self-Working Washer" will do all we say—and save all we say. And, if you keep the washer, you can, if you wish, pay for it out of what it saves for you. Pay us by the week or by the month (suit yourself) until the washer is paid for. Write for our catalog today. Your request will bring you our illustrated washer book by return mail. Let a "1900 Self-Working Washer" solve your Wash-Day Troubles—keep your servants contented—save your laundry bills—and save your clothes. Address, 1900 Washer Company, 3039 Henry St., Binghamton, N. Y. Or if you live in Canada write my Canadian Branch, 355 Yonge St., Toronto, Ontario

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It is ready to use, but not ready-mixed.
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I ship my thick pigment, which is double strength, freshly ground, in separate cans, and in another can, I ship the pure, old process Linseed Oil—the kind you used to buy years ago. Any child can stir them together.
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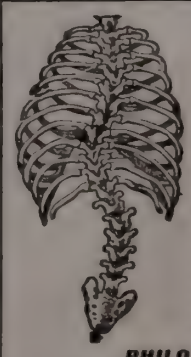

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Her complexion ---- wrinkles — angles — a double chin.

If she will keep her skin clear and rosy, smooth out the wrinkles, round out the angles, and take away the double chin with Pompeian Massage Cream, no one can tell her age by her looks.

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It gradually strengthens the skin and enables a man to shave frequently without ill-effect.

After a day of dusty travel or sport, nothing cleanses and refreshes like a massage with Pompeian Massage Cream.

Any good barber can give a Pompeian Massage if you ask for it. Don't simply say, "I want a massage," but say, "I want a Pompeian Massage---*be sure you use Pompeian Cream.*"

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CHRISTIAN HERALD

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VOLUME 30 NUMBER 12
OFFICES: BIBLE HOUSE, NEW YORK

See Page 255

A FURRY PLAYMATE IN CENTRAL PARK

Questions and Answers

NOTICE

FROM this date, our undertaking to answer by mail, letters in which ten cents are enclosed for reply, is withdrawn. Letters asking for information of general interest will be answered in The Mail-Bag as speedily as possible. In some cases where, in our judgment, good may result from a personal answer, we will reply by mail. We cannot answer inquiries of the nature of conundrums nor those written for the purpose of argument.

Mrs. G. C. T., Northkeys, Md. Can you tell me where Lot's wife came from, or who were her parents?

Josephus, in book 1, chap. 6, of his *Antiquities*, speaks of Lot, Abram and Nahor, and in a single sentence says, "Now these married their nieces." This may be presumed to include Lot, but this is not certain. Nothing relative to Lot's wife's parentage appears in Scripture.

Mrs. H. O., Tryonville, Pa. Is moral weakness a sin?

It is sin when one gives way to it and indulges it and pleads it as an excuse. By earnest prayer and seeking strength from God, we are enabled to resist temptation.

A. D. J., Laconia, N. H. When did the Prince of Wales, now Edward the VII., first visit the United States?

He came in 1860, entering United States territory at Detroit, from Canada, on September 21. It was his only visit. The present Prince of Wales, formerly the Duke of York, recently visited Canada, but did not come to the United States. For answer to second query sent, we refer you to the State Librarian, Concord, N. H.

M. B. G., Hancock, Md. Where are John Wesley and his brother Charles buried?

John Wesley was buried in the burial ground of City Road Chapel, London, and Charles in Marylebone Churchyard.

Inquirer, Dunham, Quebec. What are the names and distances from our sun of the farthest fixed stars from that luminary-? How are the distances of the fixed stars and other heavenly bodies from our earth determined, as any base line measured on our earth is so short that its length is inappreciable compared with such distances? Can any of the nebulæ be seen by the naked eye? If so, where should we look for them and how will they appear? What are the forms or shapes of the nebulæ? Have they any motions? If so, what are they? What are the sizes of the nebulæ? As far as known, how many nebulæ are there? In what constellations do they occur? What is a meteoroid? How can a planet be distinguished by the naked eye from a fixed star? How can the different planets be recognized or dintinguished from one another by the naked eye?

To answer all these questions intelligently would exhaust a column of THE CHRISTIAN HERALD. The number of known nebulæ amount to many thousands. Most of them are the faintest objects seen by our mammoth telescopes, or depicted by the photographic lens. They are of all shapes and sizes, from a straight hair line to a large mass of luminosity, several being visible to the naked eye. Some are resolvable into stars, while most of them appear as luminous gas of all shapes and sizes. One of the easiest to see is the one in Andromeda, about the shape and size of a pumpkin seed. Some are double, like the one in Hercules, others are perfect rings, of which shape there is one in the Lyre. Some have a bright point in their centre and others are as shapeless as the clouds. Some of the brighter ones have been resolved into stars, while with others the powers of our mammoth telescopes, spectroscopes and photographic camera with long exposure fail. That mighty gulf stream of stars called the Milky Way is a luminous band circling across the sky, which consists of more than 100,000,000 stars, all self-shining stars like our sun. No motion has ever been detected in any nebulæ. The best way to tell the stars from the planets is by their twinkling. Planets do not twinkle.

Marathon, N. Y. LEWIS SWIFT.

Western Reader, Denver, Colo. What is the meaning of "Nova Zembla?"

"The New Land."

Miss Margaret S., Sarnia, N. Dak. Certainly, ministers of the Gospel are entitled to proper financial support at the hands of their congregation, like any other workers. We know there are people who, to escape their just burdens, are ready to quote Scripture; but a text is often a two-edged sword. In the primitive days of the Christian Church—the apostolic age—it is true, there was no special provision for the maintenance of the clergy, such as was known in Levitical times, but the duty of properly supporting our religious teachers is clearly implied in the New Testament. (See Matt. 10:10; I. Cor. 9:14.)

X. Y., Lynn, Mass. No one knows "the day nor the hour." You should give no heed to the "false prophets" who in these latter days swarm with their predictions. Live in the fear of God, do your duty as a Christian, and be in a constant condition of preparedness.

L. E. S., Lynn, Mass. Is it right for W. C. T. U. members to purchase of dealers who sell cream and puddings flavored with liquors?

No. If they know it and do it wilfully they are violating their temperance pledge.

R. J. B., Swanton, O. What are the effects of novels on the reader—injurious or beneficial?

Good, if the novel be good; and bad, if it be otherwise. There are many kinds of fiction; some distinctly helpful and elevating, some pleasantly entertaining, some (and this is a pretty large class) simply "time wasters," while a fourth class includes all the miscellaneous rubbish imaginable, much of it positively pernicious and unfit to be read by either old or young.

E. B. M., Marshalltown, Ia. For what reason is Madame Guyon defined as a mystic? What are the merits of her *Commentaries on the Holy Scriptures?*

She was trained in the mysticism of the Roman Church; she read and studied mystical writers like Kempis, Francis of Sales and Mme. Chantal, and practised their penances and mortifications; she was the friend of Lacombe, the "Barnabite mystic," and she had frequent dreams and visions. All her writings showed her to be a mystic and enthusiast, and she claimed that they were written under inspiration. She wrongly held that the soul can be purified only by inward and outward suffering; yet, despite all her errors and her too vivid imagination, there was so much that was spiritually pure and noble and elevating in her character and writings, that she has won and retained the love and admiration of the Christian world.

A. E. C., Oxford, Ala., E. A. Smith, New Galilee, Pa., and others. 1. How could Herod, who, you say, was not alive in the year one have tried to slay Christ, who, you say, was born in the year five? 2. Was it not really the Gentiles, not the Jews, who crucified Christ? 3. Was Joseph, the foster-father of Christ, descended from Joseph the son of Jacob?

1. The mode of reckoning from the Christian era confuses you. The reckoning is backward B.C., and forward A.D. There would thus be ten years' difference between B.C. 5, and A.D. 5. The Christian era was fixed five years later than it should have been. Herod died early in April of the year 4 B.C., which in Roman reckoning was 750. Christ was born, it is believed, at the end of the previous year, that is in 749, corresponding with B.C. 5. 2. The Gentiles crucified Christ at the demand of the Jews. Pilate, the Roman governor, was reluctant to do it, but the Jews intimidated him and he complied with their wish. 3. No; Joseph, the foster-father of Christ, was descended from Judah, the elder brother of Joseph, the son of Jacob, who was sold into E seventeen hundred years earlier. Jo was a common name among the Jew appearing in every generation in al tribes.

A. M. M., Colfax, Wis. 1. Was the creati man from the dust the creation referred that in the image of God? 2. To wha nomination did the late Dr. Talmage bel

1. We do not think so. God for man of the dust, but God has no form. Jesus said, God is a spirit and there without form. It must be supposed he can assume a form at his will, but inconceivable that he has form. The rative in Genesis seems to indicate th was when God breathed into man's trils and he became a living soul, that received God's image. The soul or s immaterial, invisible, which he alone sesses, and in this like God. 2. He w Presbyterian, but at the beginning of ministry was in the Dutch formed Church.

H. S., Lancaster, Mass. I would to ask if this winter has not more severe, with more snow than for a great many years? own experience and the repor friends in other parts of the c try lead me to think so.

The winter of 1907 was slo getting started but it made for the delay. According official reports last February the coldest, with two exceptio since 1871. The snowfall in northeastern States, from ports at hand, has been gre in some places than it has b for forty years. Some town New York State have suffe more than at any time since 18

Photo by Underwood & Underwood

An Alaskan Mail Team at the White House

A SHORT time ago the Washingtonians strolling on Pennsylvania Avenue saw an Alaskan dog team trotting rapidly toward the White House. Seated in front was the driver, who had guided his strange steeds over hills and valleys and over the hundreds of rivers that lie between the vally of the Yukon and the Nation's capital. The dogs seemed not a bit worn by the long journey they had taken. The people of Washington are used to the unusual, but in this case they paused to watch the dog team out of sight. The driver was Eli Smith, the Alaskan mail carrier, and the team was the same that takes him on his regular route among the mining towns. He was most cordially received by the President, who examined the dog team with great interest. The picture shows the driver being directed to the President's office by the head usher.

Miscellaneous

J. H. D., Fairmont, Okla. Our d to God takes precedence over others.

Inquirer, Erie, Pa. Same questi received from another correspond and answered in Mail-Bag.

Chester A. Riegel, Ansonia, O. will find your questions answere Matt. 3: 13; Revelation 20: 12; I. T othy 2: 1.

M. M. M., Cleveland, O. We th you mean "Wisdom strengtheneth wise more than ten mighty men wh are in the city," Ecclesiastes 7: 19.

Reader, Fulton, N. Y. The w makes intense cold less bearable causes general suffering, even if it d not appreciably lower the temperatu

H. B. B., Washington. There many books on the subject, some them voluminous and expensive. your purpose we think the best h in the form most convenient for would be *Peloubet's Select Notes* 1902 and 1903. Price $1.25 each. Published by A. Wilde & Co., Boston, Mass.

F. P. S., Mobile, Ala. In your issue of Janu 16, a question is asked concerning the last wo of Ingersoll. The published reports of his de said that his wife asked him how he was feeli and he replied: "Oh, better." Then he died.

Miss Juliabelle Gerhardt, Superintendent of t Missionary Home at Piedmont, Ala., writes th she has received a large number of letters fr CHRISTIAN HERALD readers in response to recent article in these pages, telling the story her life-work. She is grateful to all for th sympathy. She can use religious literature, trac Bibles, etc., in her work.

Housekeeper, Shawnee, O. 1. Sea sickness caused by a certain condition of the nerves, a no reliable means of relief has yet been discover 2. The vapor on window glass is caused by the co densation of a moist and warm indoor atmosphe Free ventilation lessens the difficulty. 3. We ha repeatedly given our views in dancing. 4. Regul exercises in physical culture and a moderate di will tend to reduce undue corpulency.

Frank C., Reedley, Calif. In the January 9 number of THE CHRISTIAN HERALD, you mention a tree in India as being the oldest tree in th world, and that it was over two thousand yea old. Now, I believe California can beat that. some of the largest sequayah trees that have be cut down, over 3,000 annual circles have be counted and the "General Grant," in Grant's Pa in Fresno County, is supposed to be 4,000 years ol It is the largest tree at its base of any in the Stat being over 100 feet in circumference.

NEW YORK, MARCH 20, 1907

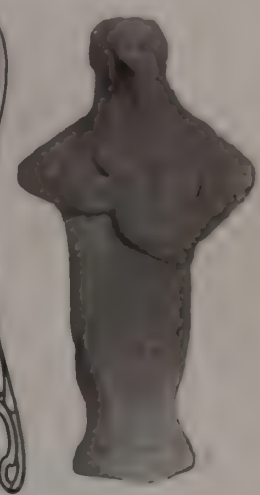
THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Household Deity

The Household of Laban and his Flocks

Exhumed at Bismya



RACHEL'S HOUSEHOLD IMAGES

By PROF. EDGAR J. BANKS

achel had stolen the images that were her father's, . . . and p them in the camel's furniture and sat upon them. And Laban atched all the tent and found them not.

IN the black goat-hair tent pitched on the barren Mesopotamian desert, the one piece of furniture, apart from a few pots and a blanket, is the camel saddle. Sometimes studded with silver and ered with gaudily-tasseled blankets, it serves as a ch upon which the secluded Arab wife spends her days re- ing. At night it is her pillow. Te hollow beneath the saddle is the hiding-place for the little ojects which she would conceal fm the eyes of her husband or t wives of the neighbors. Such a ole does the camel saddle of t Arab tent play to-day, just as it id nearly four thousand years ag, when Rachel concealed be- th it the household gods of her fher.

What were these images or Household gods which Rachel ole? The ruins of the Babylo- n cities, which flourished not f from the time of Jacob and Rachel, have been uncovered by t excavator. They are Bismya, Nppur and Telloh, all in Central Babylonia. From the ruins of t houses of the people of these c es have been taken small statu- es of clay. Few of them were p fect; many were in fragments, a l of others only the head or the body remained. At f t the excavator, puzzled at their appearance, asked i hey were the toys of the children; but in time, when h discovered some which had been unusually well formed, or had been broken and were carefully mended, he concluded that they were the household gods of the people.

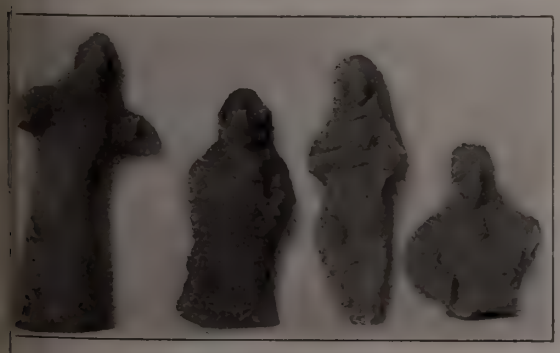
Such they are now known to be. They were images precisely like those which Rachel stole from her father and concealed beneath the camel's saddle in her tent.

The Meeting of Jacob and Rachel

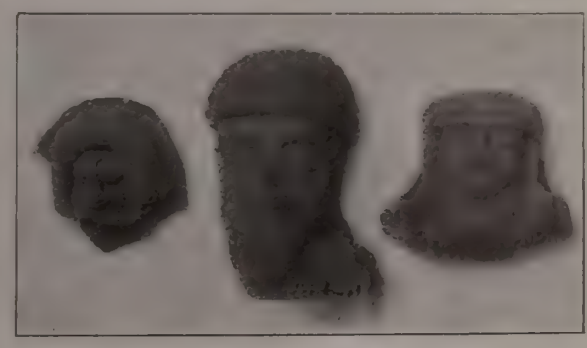
These images were of clay, carefully molded and formed by hand. Some were flat, in the form of a relief; others were shaped like a doll. Some were representations of the female deities; others were of the male. The well-formed faces of some were covered with a long beard, but they were the exception. There was one type of the household images of Rachel's time more common than all the others. These images were generally six inches tall, and clothed in a long, loose clay gown reaching to the feet. Upon the head was a turban-like dress, concealing the hair. The nose, enormously exaggerated, covered the greater part of the face, and terminated in a sharp point. Mouth and chin were scarcely visible. The statue was frequently represented as holding an object which suggests a serpent. Such were the "household gods" which the people before Abraham's time in Babylonia worshiped.

The gods of Babylonia were supposed to be great, invisible, spiritual deities, each ruling over a certain city. To represent them, the Babylonians carved from stone large images, which they erected in the secret inner enclosures of the temples. The statues then became the physical bodies of the gods; in them the spirits were supposed to dwell. They also molded small images of clay to represent the larger stone images and kept them in their houses. In these small images also the people believed the spirit of their god lived. In the walls of some of the private houses at Bismya, we found little niches where the images had once stood conveniently, so that at all times, day and night, the members of the family might worship them.

It is thus that we may now understand the form and character of the household images of Laban which Rachel stole. The gods of Laban had undoubtedly stood in the little niche of the wall in her father's house all her life long. Perhaps she had heaped minute sacrifices upon the little altar, and, like the rest of her people, she probably believed that those images were real gods. Whenever sickness came, she feared that the cause was her neglect of the images. When health and prosperity came, it seemed to her that the spirit of the gods hiding in the images had brought the blessings. When Jacob took her from home across the desert, could she leave the old images behind? She believed as her father and mother had always believed; not yet had she learned the religion of her husband's people—the worship of Jehovah.



Early Babylonian Gods



Other Types of Household Images

THE

American Pulpit

A Sermon by

Rev. James I. Vance, D.D.*

THE

Christian's Place

TEXT: EZEKIEL 36:33

"In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities"

"IN the day that I shall have cleansed you from all your iniquities!" That will be a great day, will it not?—that day when God will have cleansed us from all our iniquities, when we shall be holy, when we shall be saints. It seems a long way off to many of us; a dim, uncertain, all but improbable day in the misty distance; an almost impossible day. Will it ever come?—this day when God will have cleansed us from all our iniquities. God seems to have no doubt about it. He speaks of it with confidence. He undertakes to make it a present reality.

Sanctification Promised

The text is a promise of sanctification. Sanctification is the cleansing of the soul. It is having the heart purified. It is getting rid of the pollution of sin and of the stains of lust. It is having the mange of pride scoured out of your moral nature. It is getting one's sourness sweetened, his acidity and acerbity mollified, his ugliness transfigured. It is being made gentle and genuine and gracious and good and pure and holy.

It is a big undertaking. To cleanse even the best of us from all our iniquities is no easy task. Think of all that it involves. To make a saint one must do more than provide holy apparel. The process of sanctification is not a mere matter of vestments. It is not enough to make clean one's conduct. His character must be cleansed, his mind, his heart, his will, his imagination, his motives. It is no easy thing to manufacture a real saint. The counterfeit can be quickly and inexpensively produced, but the real saint is costly.

It requires God. If our moral and spiritual nature is to be purified, we must turn ourselves over to God for treatment. God is never in despair. No matter how stained and defiled the life may be, God can cleanse it. He can sanctify the worst. He sees the making of a saint in the worst of sinners. He says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

> There is a fountain filled with blood
> Drawn from Immanuel's veins;
> And sinners plunged beneath that flood
> Lose all their guilty stains.

Some object to the old hymn because of its crude imagery, but I am willing to put up with the crude imagery for the sake of the great and glorious truth the old hymn sings. "In the day that I shall have cleansed you from all your iniquities!" Blessed day! Let us come to the fountain. Let us give ourselves into God's hands to be cleansed. Let us seek the help of him "who died to make us good." This is the sinner's first need; not to be happy, but to be clean; not to be perfect, but to be pure. Our first need is to be made presentable. What next?

Is Sanctification the Goal of Religion?

Is there nothing better than being good? Is there nothing beyond holiness? Has God finished when he has cleansed us from all our iniquities? Is sanctification the final act in the drama of spirituality? When one achieves sainthood, has he completed the curriculum of religion?

Many of us say "Yes"—if not audibly none the less actually. We have a notion that the chief end of religion is to make us good, to keep us from being bad, to keep us from doing bad things, to keep us from saying bad words, to keep us from going to bad places, to keep us from enjoying bad pleasures, to keep us from associating with bad people, to keep us from eating and drinking bad things, to keep us from having bad thoughts. If it can only make us good religion is a success. If it can cleanse us from all our iniquities, there is nothing further to consider.

Is this your view? If so, you must think that God sets a very high valuation on your piety; and, upon reflection, you must reach the conclusion that God has a poor sense of values. This notion that religion is concerned only or chiefly with getting people into a state of sanctified spirituality, is a very low and selfish estimate of the uses of religion. Indeed, there is no worse form of selfishness than spiritual egotism. It is the travesty and desecration of the best. It would reduce the activities of the Deity to a schedule and scheme for getting a few choice souls into an estate of immaculate purity, where they may be the envy of the universe, if not its despair. This is not Christianity. Christianity looks beyond the cleansing process. Goodness is merely an incident, There is something better than being good. There is something finer than getting into the gallery of the saints. On one occasion Paul said: "I could wish myself accursed for my brethren." He said, "There is something so high and fine and great that for the sake of it I am willing to forego personal redemption." Evidently he believed in a goal beyond sainthood. There is something better than the promise of sanctification. It is the purpose of sanctification.

Sanctification is preparation for what? The common answer is the sanctuary. I have been cleansed from all my iniquities, therefore I can now appear before the Lord in an acceptable manner. I can say my prayers with some hope of returns; I can read my Bible with profit. I have been made holy, now I can climb to the heights of the Mount of Transfiguration and dwell on the plains of peace and breathe

The Rarified Atmosphere

of the triumphant life of privilege and assurance. I am a holy man, therefore I may now enjoy quiet, rest and holy meditation and blissful contemplation and perfect peace. At any rate, since I have been sanctified, I must be careful not to be secularized. I must keep away from the wicked world. I must shun dirt of all kinds. I must not allow my white soul to be stained nor my sanctified garments to be defiled. I must lead the separated life. Does it not say, "Come ye out from among them and be ye separate from sinners?" I must come out. The Lord's seal is on me. I am one of his chosen people and I must not mingle with the multitude of them who have not the fear of the Lord before them.

Some go so far as to quarantine themselves against mankind. They are so solicitous not to be secularized that they imprison themselves from the wicked world. They seek holy retreats and pious solitudes. They take refuge in monasteries and convents and sanctified seclusions, where they may stay good and practice the holy life. But this is not the programme for the saint, outlined by the text, "In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities."

Instead of shunning it, the real saint seeks the secular. He is thrust into it. Sanctification is not so much preparation for the sanctuary as for the street. The city, in God's opinion, is a saner residence for a good man than a religious retreat. "I will also cause you to dwell in the cities." God seems to nullify himself. He seems to make void his own work. "In the day that I shall have cleansed you from all your iniquities." That is a great day. "I will also cause you to dwell in the cities." What a disappointment! What a wretched *finale!* The city is the very incarnation of the world-spirit. It is the embodiment of all that is bad. The city imperils the good. Recently I read a book on *National Perils*, and the caption of one of the chapters was "The City."

The Popular Estimate of the City

is to regard it as a peril. It is the stronghold of sin. It is the place where all the harm is done. There iniquity is concocted and vice is at home. There temptation is impudent and incessant. The city is the place where the saint is destroyed and goodness laid low. It is the home of struggle and suffering, of poverty and want, of woe and sorrow.

Surely the soul of a saint will soon be choked to death in that atmosphere; the sanctified will soon become secularized. We are saying that the city is the last place for us if we want to be good. The very last place for the sanctified man is the street of sin. Let him flee temptation. Let him hark from the haunts of vice. Let him get to the country, into contact with nature, where the open fields and blue skies and singing birds and blooming flowers and all the other things shall whisper to him of God and help him to stay good. "In the day that I shall have cleansed you from all your iniquities, flee the town." God says, "Seek the to Instead of the sanctuary and the communion table, points to the market place and the busy street. In of the open fields, he says the crowded city. In of a garden, he says a slum. Man is sanctified, that he may climb some Mount of Transfiguratio take an outing to the land of rest or cushion himse the blissful repose of some sequestered sanctuary, he is sanctified for the most secular place and the secular occupation.

The Place of Service

A genuine saint is a citizen. By a citizen, I n not merely a man who wakes up on election days hangs around a voting booth and talks politics. citizen is a member of the community. He is n hermit, but a fellow-man. He carries the problen the city in his heart. He plunges into the thick o activities. He loves its people. He does his bes fight the city's battles, and to protect its interests. gives his all to feed its hungers and nurse its sickne and solace its woes and comfort its sorrows. He w himself out in its service. This is the real citizen, this kind of citizen is the real saint.

The man of the street needs to be a God-clear man. He needs the sanctuary. He must live in first part of my text. He must not dare adventure city or appear upon the street until he has had his c tact with God. Before ever he takes up the duties the office, the shop, the factory, the school, the store, must linger at the altar. The reason the street slay is that we have neglected the altar. The reason city destroys us is that we have gone there uncleans with all the stain and weakness of the secular upon The man whose work is the most secular is the man all others who most needs an hour of worship and altar of prayer. He whose life is most worldly is whose need is most desperate for the sanctifying, clea ing and illuminating ministry of faith. But after G has cleansed him, let him not be afraid to live in t second part of the text, Let him seek the city.

The street needs the saint. It needs the man w looks beyond the skyscrapers and who hears above t din and tumult of trade, the call of the Eternal. Co merce needs the entry of men whose standard righteousness is from God. Politics needs the activit of men whose convictions are a part of their worshi Society needs the help of people whose pleasures are blessed ministry and whose prayer-life is not negativ by their play-life. Let us be done with the cant whi shouts "wolf" every time the church gets into the stree every time the saint becomes a man of the town a Christianity lays hold of real problems.

The City Needs the Saint

We have had enough of these tin soldier saints, the dim sanctum saints, these glass case saints, these sel centred saints, these mutual admiration saints, the private monopoly saints, who think God has nothing t do but to preserve them unto his heavenly kingdon Let us have a few plain, ordinary town saints; a fe secularized saints; an order of priests who are pries indeed; a generation of Christians who are not too hol to be useful.

Religion, instead of taking us out of the world, meant to take us into it. If Christ has cleansed m instead of running from temptation I must fight it; in stead of avoiding trouble, I must cure it; instead c shunning suffering, I must share it. I must plunge int the game of real life. This was Jesus' way, and w must follow him. He did not spend his time seekin religious retreats. He sanctified himself; but he di not say, "Now that I am sanctified I must get out of th world." His sanctification was his preparation fo serving humanity. It took him into the street at whos end stood a cross. This is what Paul meant when h said he was willing to sacrifice personal redemption t save his people. He was following in the footsteps o him who teaches that if any man will save his life, h must lose it.

Continued on Page 257

*Preached in the North Reformed Church of Newark, N. J.

A MAN OF MANY CHARITIES

OW a boy without capital and without friends may become a millionaire by sheer industry if he has the talent for trading, has been proved by the career of William Whiteley, who recently n London. His store was the wonder of the city. le during recent years an annual net profit of half ion dollars; yet only half a century ago its owner poor farmer's boy, who when he entered the city ut fifty dollars in his pocket. Through and h he was a merchant, a man who delighted in g money, that he might use it not for money's ake. To the last he worked hard even after he assed his seventieth birthday. He was known to ormously rich and he would give freely, but he not be cheated. To this characteristic his death lue. A young man demanded money from him hen it was refused shot the merchant down in his store and then, showing how disordered his mind ttempted suicide.

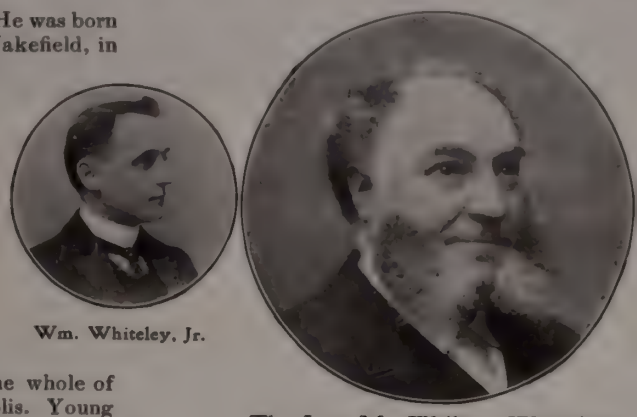
Whiteley's career was almost romantic. He was born brigg, an unpretentious village near Wakefield, in shire, on Sept. 22, 1831. After several of modest village schooling he went to on his father's farm. Before he ed the age of fifteen the boy had suft enterprise to begin farming on his account and, what is more surprising, ake a success of his venture. But the as not destined to remain on the farm ecurity. At sixteen he was apprenticed ry goods merchant in Wakefield. For years he toiled incessantly, acquiring ledge and chafing under the limitaof his employment. Then came the London Exhibition of 1851, when the whole of and turned its face towards the metropolis. Young leley, too, felt the spell and, snatching a brief ay, paid his first visit to the capital.

"f the Exhibition impressed me," wrote Mr. Whiteley page of autobiography, "London impressed me more, and I was so attracted to it that I there and made up my mind that as soon as my apprenticeterminated I would return and make my fortune." arried out the first part of his resolve by journeyo London the day after his indentures expired.

s earliest London engagement was in a now vanstore on Ludgate Hill, but he was not content to in long in one employment. He consistently, eyed in and out of the great dry-goods establishs which cluster around St. Paul's Cathedral, workand secretly cherishing his big designs.

last the critical day came. He determined to n business for himself. Taking his courage in both s, as the French aptly put it, he bade his employer -bye and set out to establish a business of his own. He had been strongly cautioned against the neighborhood known as Westbourne Grove, but it was there that he decided to settle. There was a store to let. He crossed to the opposite side of the street, and from three o'clock until five in the afternoon surveyed the number and class of passers by. He came to the conclusion that what was wanted was a "live" man.

Mr. Whiteley rented the store. There had been two previous tenants, both of whom had failed, but the "canny" Yorkshireman felt that this was not so much the fault of the store as of bad management. He put up his own fixtures and opened with a staff of two girls and an errand boy. It was Wednesday, March 11, 1863, that the doors were opened for business for the first time. He was rather late in opening, and before the shutters were all down a lady entered and asked for an article from the window. Apologising for not opening earlier, Mr. Whiteley explained that it was his first



Wm. Whiteley, Jr.

The Late Mr. William Whiteley

Frank Whiteley, Elder Son

day. "Then I suppose I am your first customer?" said the lady. "You are, madam," replied the young storekeeper, and the lady then asked if she might offer up a prayer for the success of the business. It was a strange sight, and one too rarely seen, that of the well-dressed customer, the two shop-girls in black, the astonished errand boy and the proprietor all kneeling in devout appeal amid the box-laden shelving.

From this eventful morning Mr. Whiteley never looked back. Each succeeding spring he secured a new addition to his store, until at length there grew up that wonderful establishment which boasted that it could supply the public with every conceivable thing, "from an elephant to a needle." Years afterwards he said: "I believe that the results I achieved are due to the fact that I have never allowed the word 'can't' to have a place in my vocabulary.

He was a man of many maxims. Justifiably proud of his enormous store which, starting with a capital of $3,500, eventually reckoned its gross receipts at $5,000,000 a year, he delighted in telling people "how it was done." He attributed his success in the first place to downright hard work. In the early years of his enterprise he was always in the shop at seven in the morning and remained there until midnight. Even after he had lessened his responsibility by converting the firm into a company he continued to work long hours, permitting himself only twenty minutes for luncheon. Another inflexible rule was to observe Sunday. No matter how busy he was he would never work on the Lord's Day, nor permit any work to be done in his store. He was also a lifelong teetotaler and a non-smoker. Among the maxims he observed throughout his career—obvious ones, he was the first to admit, but useful none the less—were the following: "Watch the waste; trust in self-help; civility costs nothing; never disappoint a client; keep cool; don't lose your temper; add your conscience to your capital; fair trading means successful trading; it is better to be the victim than the culprit; always pay as you go; if you can't pay, don't go; don't despise trifles—the ocean is made out of drops of water; be discreet in your transactions; run no risk it is inconvenient to meet; it is not the largeness of your capital, but the smallness of your wants that will make you rich; never say die."

How closely Mr. Whiteley lived up to these rules his thousands of assistants can tell. Five times, owing to the mad freaks of incendiaries, his premises were destroyed by fire; the last outbreak, in 1902, cost him $1,250,000, but each time new premises arose on a larger scale than ever. When told once that his great store had been destroyed, Mr. Whiteley with a stoicism rare in highly-strung humanity simply said, "Build another."

He was a short, stoutly-built man, quick and active in his movements, with a big, ruddy face, clean-shaven, save for a pair of iron-grey side-whiskers. He had sharp-seeing grey eyes and a mobile, yet firm-set mouth. He spoke very rapidly, but distinctly.

Of his benefactions there has been no end. He has proved himself as openhanded in death as in life. More than twenty hospitals and charitable institutions received substantial legacies under his will. Nor were the poor forgotten. $25,000 is to be held in trust and the income is to be devoted to providing Christmas gifts for the needy. But the greatest of all his bequests is that of $5,000.000 for the foundation and endowment of the "Whiteley Homes for the Aged Poor." Here a haven of rest will be provided for those men and women who have gone under in the battle of life.

J. Langley Levy.

"CARMEN SYLVA'S" CITY OF THE BLIND

)R years the world has marveled at the many gifts and graces of Roua's Queen, better known by her pene of "Carmen Sylva." But even the e won by her accomplishments as an or, artist and musician, pales before which belongs to the success she is ining in the great task of building and blishing on a permanent footing a city the blind among her people.

f Roumania's barely six million popun, twenty thousand men, women and dren are blind. The sympathy of the en has been deeply stirred in behalf of afflicted people, for whom the light of never shines, who never know the joy eholding God's beautiful world, whose eeing eyes may never linger upon the of a friend; worst of all, whose lot always dependence, often pauperism, ause of their misfortune.

irst winning the King's support for cause, the Queen purchased a large t of land outside Bucharest and at once an to put her cherished plan into extion. Things do not move as rapidly the East as they do in America, but *tra Luminosa* (The Lighted Hearth) already, after eighteen months, be- e something far more tangible than dream city it at first appeared. It is e a city of all classes of people, differ- in taste, religion, conditions and even ionality, yet bound together by the one common tie of blindness. Always the home life is to be preserved, and this wonderful city is to be no less a city of homes than of churches, libraries, music-halls and training schools, where arts and crafts will be taught to those who have a special talent or gift. A market will be found for the products of the inhabitants, and through the seeing members of each family the more difficult tasks of the "City of the Blind" will be accomplished. "Carmen Sylva's" plan is so comprehensive, that she is setting the blind to work upon simple carpentering, bricklaying, digging, etc., in connection with the 200 buildings now in process of erection.

Photo by Underwood & Underwood

The Queen of Roumania and One of Her Blind Proteges

Mrs. Walker Fearn, an American who has recently spent some time in Europe, became a warm friend of the royal patroness of the blind, and spent several months with her in her summer palace in the Carpathian Mountains. Mrs. Fearn frequently visited the wonderful community for the blind, and became deeply interested in it. She has now returned to this country, and proposes to give a series of talks in the leading cities of the United States, with the view of giving inspiration to our local organizations for the blind. "Carmen Sylva" has given one of her beautiful coronation costumes to her American friend, that she may the more forcefully impress her audiences with her position as the Queen's ambassadress.

A Great Missionary Convention

A Group Picture of the Members of the Convention. (It was Photographed in Four Sections), Section I.

AN absolutely unique Convention was held in Omaha Tuesday evening, Wednesday and Thursday, February 19th to 21st. It was a Foreign Mission Convention, to which the only delegates admitted were men. The Convention is accurately described by its somewhat lengthy formal title, "Inter-Synodical Foreign Mission Convention to Consider the Distinct Missionary Responsibility of the Men of the Presbyterian Church for the Unevangelized Heathen World." Under the direction of the Rev. Charles Edwin Bradt, D.D., Field Secretary of the Presbyterian Board of Foreign Missions for the Central West, delegates to the number or 1,055 were registered from the fifteen Central States of the Union, comprising about one hundred presbyteries, and from the entire former Cumberland Presbyterian Church, to reach some definite conclusions as to the distinct responsibility of the Presbyterian Church, U.S.A., for the evangelization of the non-Christian world in the present generation.

Rev. Hunter Corbett, D.D.

Rev. S. A. Moffett, D.D. (Korea)

Prominent Men Present

Among the principal speakers were Rev. Hunter Corbett, D.D., for forty-three years missionary to China and present Moderator of the Presbyterian General Assembly; Rev. Ira Landrith, D.D., of Nashville, Tenn., last Moderator of the late Cumberland General Assembly; Robert E. Speer, Senior Secretary of the Presbyterian Board of Foreign Missions; Professor T. H. P. Sailer, Ph.D., Educational Secretary of the same Board; Rev. A. W. Halsey, D.D., and David McConaughy, other Secretaries of the same Board; Rev. George Alexander, D.D., Pastor of the Univerity Place Church, New York, and President of the Board; J. Campbell White, Field Secretary of the United Presbyterian Church and Secretary of the Laymen's Foreign Movement; Rev. S. A. Moffett, D.D., missionary to Korea; Rev. S. W. Jordan, D.D., missionary to Persia; Rev. J. Ashley Fitch, missionary to China; Rev. James B. Ayers, missionary to Japan; Rev. F. S. Hoskins, D.D., missionary to Syria; Rev. W. S. Cunningham and H. L. Weber, M.D., missionaries to Africa; J. A. Hall, M.D., missionary to the Philippine Islands; Rev. E. M. Wherry, D missionary to India, and many others.

The Spirit of the Convention

The real purpose of the Convention found its outline in Robert E. Speer's add Wednesday morning. He began by defining the nature of the responsibility of Church to non-Christian lands. He said that the primary responsibility of Church in this matter was not to carry Western civilization to these lands, no change social customs, nor to introduce new systems of education, nor ever make Christians of the people. The primary responsibility of the Church, the aim of the missionary propaganda, is "to take the Lord Jesus Christ, who is lif us, and offer him to every other soul in the world." He then went on to show inseparable from this chief aim of the missionary propaganda is the necessity organizing those who accept the Gospel of Christ into "self-supporting, self-gov ing and self-propagating churches." It also becomes our duty to "co-operate these native churches in evangelizing the people all about them," and also to "ca all those secondary Christian agencies, without which you cannot teach men w Christianity is."

Having developed the nature of our responsibility to the non-Christian la along the foregoing lines, he proceeded to show the precise extent of the respo bility of the Presbyterian Church in this work. He said:

"Our Church is responsible for 100,000,000 people for whom Jesus died whom God loves. Each of our 1,000,000 church members is responsible for 100 s and must give account of them in the day of judgment. We need a force of 2, men and 2,000 women, 3,100 more than we now have. We need $6,000,000 annual five times as much as we now have. We need $5.00 from each member at ho There are great problems involved which do not appear in this estimate. J example, there is a deficit of $100,000, for which we are responsible. It is a manifestly unjust to our 900 missionaries already on the field to send out 3,000 m before they have been suitably housed. And, further, the greater part of the w must be done by native workers on the field."

Work to be Accomplished

In order that, in accordance with its pre-announced purpose, the Conventi might come to definite conclusions and present practical working plans for t Church, a Convention Committee was appointed at the first session of the Conv tion. This Committee presented a set of recommendations at the last afterno session of the Convention, which embodied the main ideas suggested by Mr. Spee and other addresses. The first three of the recommendations follow:

"I. It is the judgment of the Inter-Synodical Foreign Mission Convention

Section II. Another Group of the Body of the Convention

Plans for World Evangelization

Section III. Another Party of Members of the Missionary Convention

...that the number of souls in non-Christian lands for which the Presbyterian ...h, U. S. A., is directly responsible in the work of evangelization in this ...ation is approximately 100,000,000 souls, being distributed as follows:

..., ...	2,500,000	Siam, Laos, etc., . .	5,000,000
...al America, . .	500,000	India, ...	18,000,000
... America, . . .	10,000,000	Persia, ...	5,000,000
... .	4,000,000	Turkey, ...	2,000,000
..., ...	6,000,000	Africa, ...	5,000,000
..., ...	40,000,000	Philippines, ...	2,000,000

...I. It is the judgment of the Convention that the force of Presbyterian American ...n missionaries, native pastors, Bible women and teachers, ought to be increased ... immediate future, until it reaches the number of one American foreign mis... and five trained native workers (or their equivalent) for each 25,000 unevan...ed people now in non-Christian lands providentially alloted to the Presbyterian ...h for evangelization. This would mean for the Presbyterian Church, U. S. A., ...housand American missionaries, or about five times as many as we now have.

The Financial Need

...III. It is the judgment of the Inter-Synodical Foreign Mission Convention for ...hat it will cost not less than $6,000,000 a year to fully meet the great responsi... outlined above, and we therefore set ourselves resolutely to the work of bring...e foreign missionary offerings of our Church up to this mark."

...he fourth recomendation was a somewhat elaborate outline of a missionary ... to be followed by the churches at home. The fifth and last recommendation ...s follows:

While we recognize the ability of churches and individuals vary, it is the ...ment of this Convention that each of our churches should strive to attain an ...ge of five dollars per member for Foreign Missions (ten cents a week), and we ...y urge the Foreign Missionary Committees of our synods and presbyteries and ...ns to seek to secure that result, and pledge our own best efforts to raise that ...ge in our own churches."

A Scene of Enthusiasm

...he third recommendation occasioned the greatest discussion and aroused the ... enthusiasm. Before the vote on the recommendation was taken, a motion was ... and carried that after the discussion five minutes be spent in prayer, and then ...onvention vote on the recommendation by rising. After not less than a half ...s earnest consideration of the recommendation this was done, every member ... to his feet to not only adopt the recommendation, but also personally to ...e himself before Almighty God to do his own personal part toward raising the $6,000,000 annually called for by the recommendation. While the great Convention was still upon its feet, it spontaneously broke into the long-metre doxology.

Praise God from whom all blessings flow!

It certainly was a thrilling scene.

Perhaps the most touching moment of the whole Convention was at the last, when Missionary Corbett delivered his "Farewell Message to the Men of America." Dr. Corbett returns at once to China (this being the last great meeting in America in which he is to take part), where he has spent forty-three years in missionary service, to attend the great Missionary Centennial Convention, and complete his fifth decade of labor in that Empire, if God will. It was known that he does not expect to return to America, but that it is his wish to die in the land which he has done so much to reclaim from heathen darkness and superstition. This gave the closing scene a special tenderness. After Nolan R. Best, of Chicago, who presided, had presented Dr. Corbett, the old hero of the Cross delivered his message, which was short. He closed as follows:

E. M. Wherry, D.D. (India)

Dr. Corbett's Peroration

"May the ennobling and uplifting vision of the glory of Christ's spiritual kingdom, in which all people, nations and languages shall serve him, enlarge and enrich our souls and inspire every Christian to more Christlike living, earnest and ceaseless prayer, liberal giving and personal effort to hasten the time 'when the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever,' and 'at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.' Shall we not all hope and earnestly pray for God's richest blessing, not only to follow and abide with every member of this assembly, but that every church and community here represented shall share in a great revival that will sweep over the whole world and establish a universal brotherhood of Christian men. Farewell!"

The Convention was a great success. Influences were started and forces set in motion, the final results of which can only be known in the last great day. Surely it is not too much to say that the time when the Gospel shall have been preached to every creature has been brought materially nearer by this first of exclusively men's foreign mission conventions called to consider this greatest of all great themes.

REV. NEWMAN HALL BURDICK.

Section IV. The Last Group, Completing the Great Assemblage

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Ed

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War and Peace

AS the date for the opening of the Jamestown Tercentennial Exposition draws near, protests by peace-lovers against what they denominate "the militarization of the Exposition" continue to multiply. A number of these protests have been addressed to THE CHRISTIAN HERALD. In these the writers express the conviction that the original programme has been so changed that the Exposition promises to become little else than a gorgeous military and naval spectacle, a great glorification of the game of war by land and sea. They shudder at the announcements of the proposed reproduction of naval and military battles, at the museum of war relics and the contests of skill between the soldiers and sailors of different nations. To spread forth before our own people and our guests from other lands "a great living picture of war, with all of its enticing splendors," is not, they submit, the prime purpose of the Exposition at all.

While we share with those friends the love of peace, and would wish to see its principles inculcated everywhere, we do not share their apprehension as to Jamestown. There is not the slightest danger, we are assured by the Governors of the Exposition, that it will degenerate into a mere martial and naval show, or that the original purpose of the projectors will be set aside. We believe that it will fulfil all expectations as a presentation of our historical, territorial, educational and industrial progress. Our own people and those who may come from abroad will be interested and instructed in tracing, step by step, our national growth and in noting the splendid triumphs of American genius in those special lines of skill and art that make for human advancement.

There are in every country's history events that are incapable of representation except in a military or naval sense. At Jamestown, a few such events, being inseparable from the country's progress, will be fittingly reproduced. But while fully recognizing the splendid patriotic services of both army and navy, we cannot overlook the fact that the Exposition has not been arranged with the view of impressing Europe and Asia with our importance as a "world power" in any militant sense; but rather that we might show them what has been accomplished along the higher lines of peaceful achievement.

It is a significant coincidence that almost the same day which will witness the opening of the Jamestown Exposition will also usher in the second great International Peace Congress at the Hague. The "eternal fitness of things" would seem to suggest that a great international object-lesson on "the splendors of war," conducted by a nation ostensibly peaceful and which is, moreover, one of the signatories to the Hague Conference, would be a ghastly incongruity at such a time.

A Postal Savings System

ANOTHER Congress closes without a Postal Savings Bank law. A good bill had been introduced by Mr. Snapp, of Illinois, early in the session, which was referred to the Committee on Post-Offices.

A very general movement in favor of such a measure had been started in different parts of the country. It is recognized as clearly for the good of wage-earners, including not only day laborers, operatives, mechanics and clerks in cities, but miners and farmers who could be encouraged to save and form habits of economy and frugality. The Germans have been particularly active in advocating such a measure. Petitions have been circulated among the Turner Societies, which have a membership of nearly forty thousand. Older Germans have witnessed the success of postal banks in the Fatherland, and can see no good reason why they would not be as useful and successful here.

Two of our Postmasters-General have favored such a law. Postmaster-General James, who recommended it, had been long in the postal service and passed from the position of Postmaster of New York to a Cabinet position. Postmaster-General Wanamaker, a successful business man and a philanthropist, urged it as a measure expedient for the government and fraught with large benefits for the people.

Seven European countries have adopted such a system, namely: Great Britain, Austria, Hungary, Belgium, France, Italy and the Netherlands. In 1904 there were in the United Kingdom 9,673,717 depositors. In the United States there were the same year 1,157 Savings Banks and 7,305,443 depositors.

It is generally believed that the savings deposits of the United States would be greatly increased by the Postal Savings system. It would be a great convenience, especially for persons living in the smaller towns and in the country. The sense of safety would be another reason, and would be as cogent in the cities as elsewhere and perhaps more so.

The practical question arises: Why does Congress fail to pass such a bill? The matter has long been before the public. A vast majority of the people want it. Some of our ablest statesmen favor it. Is it possible that the bill is killed in committee by secret influences? Practical legislators have publicly stated that the banking interests and the express companies block the legislation in committee. It is evident our country will not have the benefit of such a system till the people wake up to its importance and let their national representatives, both in the House and Senate, know that they want it and are in earnest about it.

The Anti-Suicide Bureau

HEARTY welcome should be given to the new department that the Salvation Army has now added to its other spheres of usefulness. In establishing a bureau to give advice and sympathy to persons contemplating suicide, it has recognized an opportunity for service. The suicide is generally a discouraged person, one who thinks that everything is against him and that nothing is to be gained by living on and striving to overcome. In some cases the man is overwhelmed by a sudden calamity, and sees in his distracted condition no way of escaping misery that seems to him unbearable. Then comes the impulse to abscond, to get out of life, to avoid the evil by running from it.

If there is near him at that critical moment some wise friend, who can get him to pause, to do nothing rash, to take a calmer view of the situation, even though the pause be only for a few hours, the irretrievable step might not be taken at all. It often happens that the intending suicide has no such friend, or, if he has, that he shrinks from confiding in him. This is Gen. Booth's opportunity. Picked men and women, with tact and religious faith, are assigned to the duty of dealing with such cases. Any man or woman whose troubles are pressing on them so heavily that, like the poet's friend, they are asking, "Were it not better not to be," are invited to the Salvation Army's Headquarters in West Fourteenth Street, New York, where the men will find a sincere man and the women a sympathetic woman, who will consider the question with them and help them to a wise decision. Very often the mere confidence, the simply telling of the sad story, will give relief. It is an irreparable step that the suicide contemplates taking, and he will be none the worse for discussing it with a wise counselor. In providing such an one, the Salvation Army has done a kind and sympathetic thing, and we sincerely hope that the result will be a large reduction in the number of suicides.

Happiness a Duty

INSTEAD of looking upon happiness as something permitted as a favor, a sort of dessert at the daily meal, we should regard it as a positive duty. God never put his children into the world to be miserable.

Notwithstanding the fact that he sends trials and griefs for our discipline and for our advancement from one grade to another in the school of experience, he sends in far greater numbers joys and fruitions that form the staple of earthly existence. The bright days in our lives outnumber the dark ones; the happy years exceed the years of sorrow. We sit oftener in the house of feasting than in the house of mourning.

Whatever may be our inward vexations, or outward annoyances, the duty of looking happy, of wearing cheerful countenances, is laid upon us all. Nobody has the privilege of going about with a gloomy face. Nobody has a right to inflict his gloomy moods upon his companions. If things go wrong in business, it is a man's duty to do the best he can, to leave the issue with God and to carry home a pleasant smile and an even temper to greet his wife and children. If things go wrong in the home, it is a woman's duty to make the best of whatever comes, to anticipate better things tomorrow and to cheer her husband and children by her own bright aspect. As for children, God bless them! they are too near heaven to be wet blankets, and they are happy without making an effort, thus adding to the happiness of the world.

The Famine Crisis in China

IT is near at hand; indeed, at this very mome greatest struggle of the famine is being foug by the despairing multitudes, who are now retir their desolated homes, the concentration camps h been broken up by the authorities.

What is to become of these great hordes of n ble beings, whose number far exceeds the populat New York City? One of the Chinese vicero quoted as saying, with the callous indifference o ental officialism, that something like half a millior perish anyway, and that the relief workers s calmly accept the situation and devote their effo keeping the others alive!

This attitude is revolting to Christian civiliz which holds every life to be precious and worth s The noble-hearted men of the Civic and Missi Relief Committees are bending every energy to this terrible situation. They have appealed t whole world to help them in averting the threa catastrophe.

If you ever mean to help these hapless beings time for action is NOW. You can save one life at le no more. Whatsoever you decide, do quickly. kind deed, done in His name, will surely return in r plied blessing.

A Noble Gift to China

ON Wednesday, March 6th, THE CHRISTIAN HE received for China Relief Work from "Two Fr of the Needy," who wish to remain anonymous, the of $1,467.69. The money has been transmitted by and is now in China saving precious souls in the nam the Master. May God bless the donors!

More Than Satisfied

DEAR DR. KLOPSCH: Last year I became a subsc to THE CHRISTIAN HERALD, which, together with premiums and Calendar, more than satisfied me. C quently I made my Christmas shopping at THE CHRIS HERALD this year. On my renewal of subscriptio THE CHRISTIAN HERALD the premiums and the Cale came duly to hand, to give again entire satisfaction they are more splendidly made in every way than advertised. This is specially so with the Revised B which is larger than I expected and really magnific Poor is a Bible student who does not possess a c With sincere thanks for bringing this noble work wi the reach of all. MIHRAN G. GARABEDIA

Contents of this Number

Wednesday, March 20, 1907

	PAG
A Furry Playmate in Central Park	Cov
Our Mail-Bag	2
An Alaskan Dog Team (Illustrated)	2
Rachel's Household Images (Illustrated)	2
The Christian's Place. Sermon by Rev. James I. Vance, D.D.	244, 2
A Man of Many Charities (Illustrated)	2
"Carmen Sylva's" City of the Blind (Illustrated)	2
A Great Missionary Convention (Illustrated)	246, 24
OUR EDITORIAL FORUM: War and Peace—A Postal Savings System—The Famine Crisis in China—Happiness a Duty—The Anti-Suicide Bureau—A Noble Gift to China	24
BIBLE AND NEWSPAPER: The Shah's Coronation—Extortion by Electricity—Ancient Toys—Dead Dogs in France—A Moving Mountain—A Judgment Canceled	24
Foregleams of Calvary and Easter. Sunday School Lesson (Illustrated)	25
The Famine Camps in China (Illustrated)	25
Around the Home Hearth. By Margaret E. Sangster	25
How The Anti-Suicide Bureau Works	25
America and Britain to Lead a Great Crusade	25
The Violin in the Pawnshop Window	25
Negro Progress. Christian Endeavor Topic	25
Gypsy Smith in Brooklyn	25
Resurrection Life (Epworth League Topic)	25
A Furry Playmate (See picture on first page)	25
Springtime and the Garden	25
The Spots on the Sun. By Lewis Swift	25
Nebraska's Woman Blacksmith (Illustrated)	25
Strong Drink a Curse. By Mrs. M. Baxter	25
Among the Workers	25

THE BIBLE and the NEWSPAPER

The Shah's Coronation

WITH due ceremony and superb magnificence, Mohammed Ali has been solemnly proclaimed Shah of Persia, and he has been invested with all the rights and privileges of his office. The ceremony began on Jan. 19, and lasted eight days. The augurs and soothsayers declared that the day appointed for beginning the ceremony was unpropitious, but the new Shah disregarded the omens, and peremptorily ordered that the ceremony take place as appointed. A great crowd of priests and nobles attended to witness the ceremony. The Shah was conducted to the Throne of State by two of the princes, who helped him to climb the elevation on which the throne is placed. The Grand Vizier placed the imperial crown of Persia on the Shah's head and a formal address pledging fealty to him was made. The Shah briefly acknowledged it, and then removing the crown and substituting a fez with a diamond aigrette, descended to the floor and mixed with the courtiers and foreign representatives, talking freely and receiving their congratulations. On the following day, the Shah held his first reception, called in Persia, a salaam, at which he received the generals and army officers, and inspected the colors and arms of the various regiments. The court elephant was there in all its glory of gold-embroidered trappings, and the court functionaries were in attendance in their robes. The Shah seated himself on his throne, a royal prince, bearing a shield glittering with jewels, on each side of him. At a sign from the Shah the regimental bands played the national anthem and a salute of a hundred guns was fired. The court poet then came forward and recited an original ode of praise. At the conclusion of the ceremony the Shah sent to the ladies of the court a gold coin each, the first that had been struck of the new coinage. These were the court festivities. The more serious business is the relation of the Shah to his Parliament. A constitution is a new thing in Persia, and does not appear to be working smoothly at present. It is recognized, however, that the Shah is an enlightened and a most resolute man, who may soon weary of granting concessions to the Parliament. At present he has shown himself conciliatory, but those who know him best say he must not be pressed too far. The people are no less determined than he that the rights belonging to them under the constitution shall not be infringed. Recently, when one of their demands was refused, they seized the arsenal at Tabriz, and held it until the Shah yielded. It may be hoped for the sake of the Shah and his people that he will follow the maxims of the Oriental king, whose wisdom he will need in ruling his kingdom.

The New Shah of Persia

Mercy and truth preserve the king; and his throne is upholden by mercy (Prov. 20: 28).

Extortion by Electricity

A new method of extorting money has been devised by one of the keepers of museums in the Bowery, New York. Among the popular machines in use is one for testing the muscles and developing the strength of the wrists. The machine usually works honestly, and in that neighborhood is highly appreciated. But it has in one case been put to a dishonest purpose. A visitor from the country complained to the police last week that he had lost all he had in his pocket by its means. A man whose acquaintance he had casually made on the street, guided him to the museum, and after showing him the curiosities, introduced him to the muscle-testing machine, which he was easily induced to experiment with. His new friend had already tried it and had made a poor showing. The farmer was sure he could do better, and laid hold of the handles. They were harmless at first, but when his friend moved a switch at the side they became electrified. He could not let go, and was held fast while his pockets were emptied of watch and money. Thus the agent that is doing us so much service, giving us light, delivering our messages, and furnishing us with power, is used in the service of wicked men for dishonest purposes. So it has always been. The thing that God gives us as a blessing may be perverted and become a curse.

Was then that which is good made death unto me (Rom. 7: 13).

Ancient Toys

A collection of ancient toys, dating from the earliest period of Greece and Rome, has been placed on exhibition in the British Museum. They are believed to be fully three thousand years old. The earliest Greek specimens comprise archaic dolls and toys, the latter including an earthenware rattle roughly oval. The skilled workers of Ephesus in a later age contribute dolls in alabaster and plaster with beautifully chased features. The dolls' house was evidently as popular in classic days as in the present, for there are a number of models for its furnishing in bronze or glazed earthenware, chairs, stands and kitchens. The circular disks or tokens, engraved with rams' heads, fowls, rats or flies, and formerly supposed to have been vouchers for seats at theatre or amphitheatre, are here in abundance. These are now classed as counters for games, and there are others in bone and crystal inscribed with Greek or Latin legends. Knucklebones go back likewise to remote antiquity; they are made of bronze or chalcedony; and clever artificers with a comic vein shaped them in such forms as that of a satyr or a dwarf, still preserving the old shape as far as practicable. It is strange to think that these toys should have survived, while the children who played with them grew old, died and turned to dust centuries ago. Man can make things that survive him, as he does deeds and says words that live and exert influence long after his body has perished. This would be an incomprehensible anomaly if we did not know that the perishing of the body is not the end of him.

God will redeem my soul from the power of the grave; for he shall receive me (Psalm 49: 15).

The Shah Seated on his Throne, Listening to the Ode of the Court Poet

Dead Dogs in France

A dispute between a marble cutter and a cemetery board in the French capital has elicited some curious facts about interments. The cemetery is so prosperous and has become so aristocratic in its patronage, that the privilege of occupying a marble yard in the grounds has become valuable. The Board received an offer of a higher rental from a rival sculptor and attempted to eject the present occupant. He resisted, however, and the dispute was carried into court, and the entire subject was ventilated. It appeared that the graves in the cemetery were those of dogs, and there were four thousand of them. The lowest price for a single interment was one dollar, and the funeral expenses from seven dollars up. The choice lots ran as high as four hundred dollars. The majority of the patrons wanted monuments, too, and the sculptor on the premises was kept always busy. The epitaphs on the monuments were varied according to the taste of the bereaved. One of them reads: "Homage to a faithful heart," and another, a marble slab mounted on the rock, contains the following: "Neither name nor date: what matters it?" And again, "Beneath these stones reside the material remains of that which during its life was my joy and my consolation." They are mainly testimonies to the affection and fidelity of the departed. How different in their finality are they from the epitaphs we are justified in putting on the memorials to our departed Christian friends.

Ye sorrow not even as others who have no hope: for if we believe that Jesus died and rose again, even so, them also who sleep in Jesus, will God bring with him (I. Thess. 4: 13, 14).

A Moving Mountain

The village of Montemurro, in Italy, is in a state of panic in consequence of the discovery that the mountain, at the foot of which the village is built, is moving. It is accompanied by the disturbances and discomforts of the moving of a human residence. Large boulders have become dislodged and have rolled down the sides, and are prevented rolling into the valley only by being caught on one of the lower spurs of the mountain. Measurements showed that the whole mountain is slipping from its foundations, as if by some convulsion of the rocks beneath. After a week of fear the movement ceased, and the inhabitants of the valley, numbering about five thousand, regained composure. Some who had hurried away from their homes in fear, returned. No sooner were they settled than a new movement commenced. Trees at the foot of the mountain were uprooted, or broken off as if they had been cornstalks. The people fled in terror. Troops have been rushed to the scene to erect tents for the refugees who are now homeless, and to keep order. The mountains have stood in literature as a symbol for all that is permanent and unchanged. Such events as this must force us to abandon that symbol, but while all earthly things change, we still have the assurance that God is eternal and in him there is no change.

They shall perish, but thou remainest: thou art the same, and thy years shall not fail (Heb. 1: 11, 12).

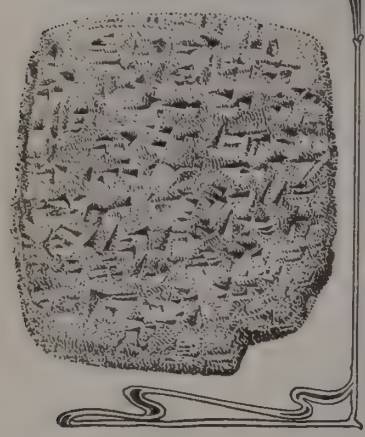
A Judgment Canceled

A peculiar case was before a United States Circuit Court in New York last week. It appears that some months ago, the traffic manager of a certain railroad was charged with granting rebates contrary to law. After a long trial he was convicted and sentenced to pay a fine of $6,000. Before the sentence took effect the man died, leaving the fine unpaid. An attempt was made to collect the fine from his estate. His widow, who was his executrix, declined to pay, and the question of her liability was submitted to the court. Judge Holt, in giving his decision, said that there were no satisfactory controlling authorities, and that the case must be decided on fundamental principles. The fundamental principle applying to the case, he continued, is that the object of criminal punishment is to punish the criminal and not his family. He therefore ordered the judgment abated. The case would have been simplified if the sentence had been one of imprisonment, which, of course, could not have been executed. Apparently the judge took the same view of a fine. The decision is a novel one in law, but it is a cardinal principle in Christianity. Neither the power of sin nor the ordinances of the law can touch a man who has died with Christ and is living in resurrection life.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ (Rom. 6: 11).

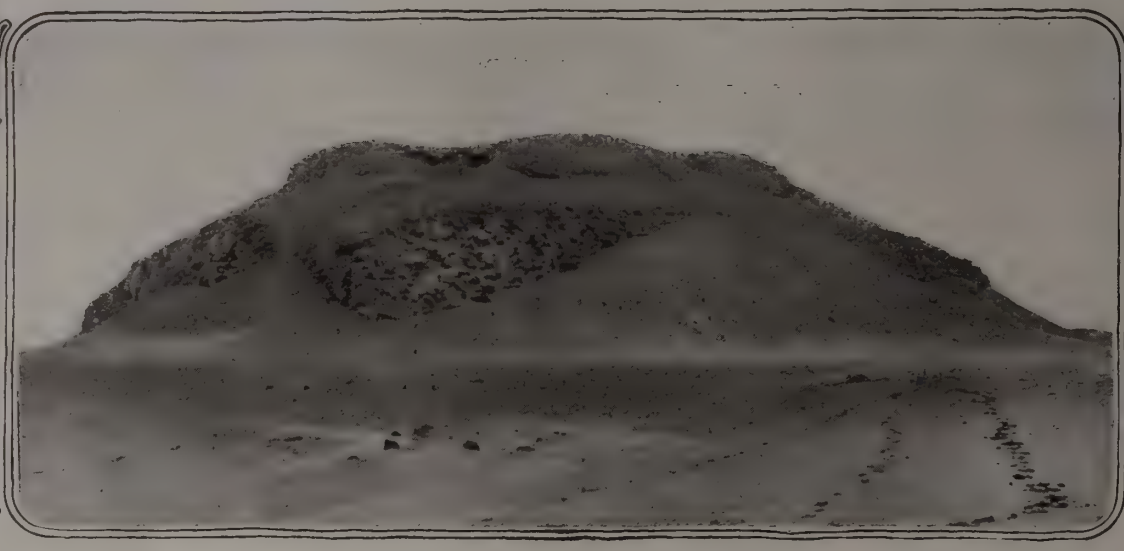
Foregleams of Calvary and Easter

INTERNATIONAL SUNDAY SCHOOL REVIEW FOR MARCH 31 — By DR. and MRS. WILBUR F. CRA



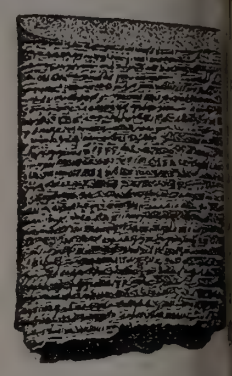
A Tell-el-Amarna Letter

One of a number written in the time of Abraham, and found in 1888 at Tell-el-Amarna in Upper Egypt. The characters are cuneiform and the material is a clay tablet, inscribed when it was soft, and afterwards baked.



Ur of the Chaldees, Abraham's Birthplace

The site of this ancient city has now been identified with Mugheir. It is a huge mound, covering a thousand yards long by eight hundred wide, enclosing a multitude of graves. The buildings were of sun-dried bricks, which have fallen into ruin.



A Creation Tablet

This tablet, found at Nineveh, c the Chaldean account of the cr The date is unknown, but the cha show that it must have been before the time of Joshua.

THIS review of the world's beginnings on Easter brings together Creation and the new creation, sin and redemption. We study to-day the dim patriarchal gospel of types and symbols in the interpreting noon of Christ's resurrection.

Oldest Statue in the World

A wooden statue of Sheik el Beled, a village chief. It was found at Sakkara, and is believed to be five thousand years old, which is earlier than Abraham.

I. Christ the Creator. The Apostles' Creed, to be truly Apostolic, must change a word and say: "I believe in God the Father Almighty, Maker of heaven and earth, through Jesus Christ." "All things were made through him," says John twice over (1:3, 10). It is repeatedly declared in Hebrews also that it was "through him God made the worlds"(1:3). Paul, in Colossians, whose very theme is that Christ is King of the Cosmos, declares again and again that all "things were created through him and unto him, and with him all creation is filled, and by him all things hold together" (Col. 1:15-17). Christ's first claim upon us, therefore, is,"Remember now thy Creator in the days of thy youth" (Eccl. 12:1). A Bishop said to a railway porter, who was carrying his bags:

"Do you go to church?"

"Well, no sir," came the frank answer, "I get every other Sunday off, but I can't say I ever do go to church. "Do you ever pray?" "No sir," said the man; "fact is, I'm not religious." "Tell me," proceeded the Bishop, "does it ever happen to you, in your experience as a porter, that the train comes rushing in, a man hurriedly opens the carriage door, hands you a bag and says: 'Take this and call a cab for me, and hurry!' And you, with the same good nature that prompted you to carry my luggage, do for him all he asks, and the man drives off without giving you a tip, or even saying, 'Thank you?' Does that ever happen?" "Why, yes sir, many a time," said the man. "And what do you think of that kind of passenger?" "Well, we think precious little of them. Suppose there always will be mean people in the world." "I once," continued the Bishop, "met a man to whom God had given powers of body and mind to improve his position, and yet, strange to say, although he knew all about God and Christ, although when he was younger he had been taught that all good things come from above, he had never once thanked God for his love and his gifts to him. Now tell me, what would you think of such a man?" "You have me there, sir," replied the man, looking up at the servant of God with frank confession.

II. The image of God—such was Christ; and man was made in the form in which God was to appear in thirty-three theophanic visits of the Old Testament, and after this preparatory series, in thirty-three years of human life. We may develop this image of God in ourselves, or deface it, as we choose. On the walls of an old temple was found this picture: A king forging for his crown a chain, and nearby a slave making of his chain a crown, and underneath was written: "Life is what one makes it, no matter of what it is made."

God's Image in Men

Let us recall also the familiar but very pertinent story of Michael Angelo, who suddenly sprang into a wayside gutter and enthusiastically rescued a muddy block of marble, declaring there was an angel in it. He brought the angel to view by his wonderful touches. So let us see the image of God in most degraded men and women, and bring it to view by Christlike redemptive work.

In February, 1907, the papers recorded that the "Congressional Limited," of the Pennsylvania Railroad, ran through Philadelphia without the usual stop, at terrific speed, because the engineer was dead at the throttle. His fireman discovered that something was wrong, and hastened to the cab in time to prevent serious results. A fitting picture that, of many a "fast young man" to-day, who is rushing to physical and moral wreck with a dead man at the throttle. The image of God, the real man in him, is dead, and only the animal lives. But the Easter message comes even to him: "Arise from the dead, and Christ shall give thee life."

III. The first sin and the first promise of a Saviour. The "first Gospel" is the promise made to fallen Adam and Eve on the very day of their fall: "The Seed o woman shall bruise the serpent's head, and it shall b his heel." Here is the germ of the Gospel, the pro of a Bruised Conqueror. And in the strange so for those times when a promised child was usually sp of as the "seed of his father," there is a hint o Virgin Mother in the words, "The seed of the wom

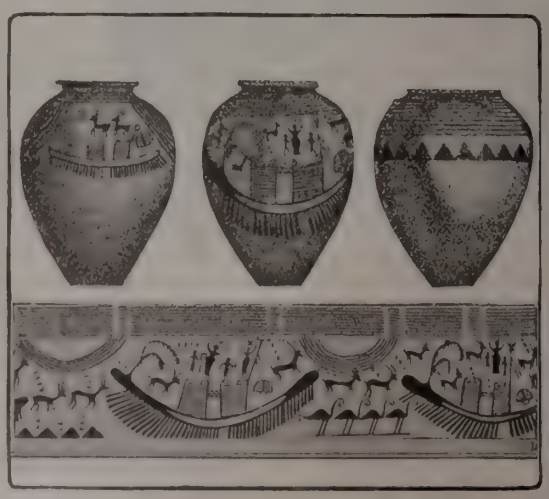
An Altar Profaned

IV. An altar profaned. Such was Cain's, and o the latest profanations of an altar is thus described newspaper item: "A successful card party was g by the Altar Society of the Chapel of the Blessed S ment last evening in the parochial residence, corner I ware Avenue and West Utica Street. Twelve attra prizes were offered. The entertainment was in char the officers of the society.

V. Noah's Holiday. I think the very first New Y Day of which we read is the New Year's Day Genesis 8:13. That was a happy day for Noah and the people in the ark—a happy day indeed for whole world. "It came to pass . . . in the first mo the first day of the month, the waters were dried up f off the earth." New Year's Day saw God's judgm pass away. The Flood was over! "Noah removed covering of the ark and looked, and behold, the fac the ground was dry." God now, as in those far-off d sees "the wickedness of man," that it is "great in earth." "All have sinned," and God's justice says will destroy all flesh" (Gen. 6:13). "The soul sinneth it shall die." We are all under sentenc death. But "look" and behold, the dark cloud God's wrath vanish and the deep waters of his just ju ment dry up. "Look unto Me," says One who actu bore the punishment for you—"Look unto Me and b saved."

Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high.

VI. The Father of his Country. Such was Abrah and of like devout spirit was George Washington. writer in a New York pa gives an anecdote of Wash ton, which came to him dire from a relative who died 1854, and who was a chil the family which Washing was visiting at the time of incident narrated. On t morning of his departure White Plains, just before battle of Chatterton H General Washington, in presence of the members of family and others, offe prayer, during which he quo Joshua 22:22: "The Lord gods, he knoweth, and Isr he shall know: if it be rebellion, or if in transgress against the Lord, save us not t day." The folly of worship images cannot last much long but the foolish worship of st idols as Gold and Pleasure a Fame will call for such prot as that of Abraham for cen ries to come. The worship these things consists in sac ficing to them.



The Earliest Pottery

The most ancient pottery in the world. The articles were found in a tomb in Egypt, and are believed to be earlier than Moses.

The Site of Machpelah

A Mohammedan mosque at Hebron, believed to stand over the cave which Abraham bought for a grave, and in which he and Sarah were buried.

*International Sunday School Review for Easter Sunday, March 31. Golden Text: "The Lord knoweth them that are his," II. Tim. 2:19.

N THE GREAT FAMINE CAMPS

Awful Scenes of Destitution and Suffering in China—Conditions Steadily Grow Worse—Rushing Relief Down the Grand Canal

INA'S widespread famine is now attracting the attention of the whole civilized world. a growing dread of ding calamity consequent on the failure of the Chinese Government's relief plans, and the breaking up ent concentration camps in which vast multitudes of famine refugees have rtered and fed till now. Present conditions are set forth in the following able dispatch to THE CHRISTIAN HERALD from the editor of the leading Shanghai:

"SHANGHAI, March 7.

breaking up of the big relief camps at Tsingkiangpu, Yangchow, Chinkiang, and elsewhere, indicates failure of relief to sufferers by Chinese general or ernment. Foreign relief is proceeding regularly and satisfactorily, but there nding need for more of it. The pur- a steam launch by the Foreign Civic ee will expedite the transportation of sup- ng the Grand Canal. Public works, to bor to destitute men of family, are to be three centres.

ITOR, *North China News and Herald*."

useless to conjecture what will happen se weak, emaciated and destitute multi- driven from their temporary shelter in r and sent back to their ruined homes, by the floods, and with no prospect of od or fuel. Their only immediate hope, oregoing cablegram indicates, is foreign iling this aid, hundreds of thousands will y perish long before the government of public works can be put in operation.

rrespondent in the famine field, Mr. W. sends the following letter, which affords aracteristic glimpses of the famine camps now to be broken up:

SHANGHAI, Jan 31.

aining. The drip, drip, drip of the water the cracks of our tiny cabin on a Chinese at causes slight discomfort. True, the compelled us to tie up under the shadow hen of a city on the Grand Canal, of which not a thousand Americans have so much the name, for the men who tow the boat find a foothold on the slippery earth. As by candle light, the cold, wet wind is g through the innumerable chinks of the ut I am warm.

ain, the cold, the wind mean so little to you and to me, gentle reader; but an misery, suffering, sickness, death to tens of thousands of the famine refu- o huddle beneath rude mat shelters, which keep out neither rain nor wind. final touch that was needed to complete the abject distress of these hungry has been added. Day after day the missionaries have been saying: "If it es not rain;" for the rainy season is due. They dreaded the thought of wet for these homeless sufferers, with only a few rags to cover them and no fire these may be dried. Now, at this hour, these missionaries are doubtless not only of the acres upon acres of refugees in the camps—hundreds of ds of little children, boys and girls, men and women, and aged grandparents, shivering beneath the storm—

A Typical Refugee Shelter

This is the kind of home half a million famine sufferers have this winter

are also recalling individual of especial distress. I am ng about that weazened old almost blind, whom I saw y all hunched up in her hut, o keep the wind from a little the ground behind her. She cture of complete despair, be- e power of artist to imagine int. Her little shack is in an position. Will the morning alive?

rday afternoon two women, one with a babe in her arms, en- us for alms that we dared not The older woman, who looked e were a hundred, clutched my oat. In a voice that was a rcing wail, the poor old crea- aded for help. She flung her- her knees and held fast to the th both hands, so tightly that ive Chinese preacher who was could not free her grip. The re, but she held on. At the risk g besieged by the fast gathering we gave the woman money; e other hand she still clutched ment, as if in a death grip. A hysteria seemed to possess her tried to pour out her story, of course we could not under- It took the united efforts of f us to disengage that hand, in hat we might hasten away from the assailing cries for help and the many other outstretched hands made bolder by our alms.

There is still haunting me the picture I saw last week at Nanking of a starving mother, who hugged to her bare bosom, within her ragged dress, a little child. The woman's only shelter from frost, wind and rain was a handful of reeds erected as a wind break. Above her to-night is only the streaming sky; and this rain must hours ago have penetrated her thin garment, so that the perishing babe, too, is wet and shivering. I can even yet hear its weak, wailing, uncomprehending cry.

The flour which has so promptly been forwarded from Shanghai by the energetic Relief Committee there, must travel slowly after being started up the Grand Canal into the area of destitution. Its speed is a burdened coolie's walk. The small boats containing succor for the famishing must be pulled by man power. When towpaths are wet and slippery, the boats are obliged to tie up, regardless of the urgency of the case. Therefore, all the thousands of bags of flour that are now nearing the starving must be at a standstill while this rain continues. Suchien, the famine's centre and our destination, is such a short distance away, as a railroad runs, but so very far, as the canal creeps.

Land transportation is in similar straits. The Committee of Missionaries at Tsingkiangpu received their eagerly awaited consignment of flour this week. When we left there it was being hurried out to the distributing stations in the country. We saw the lines of wheel-barrows trundling their loads of life-giving food toward the waiting villagers. But to-day not a barrow is turning a wheel. Even if it were possible to waterproof the flour in transit, the roads would not permit traffic. Even were not this last difficulty insuperable, men could scarcely be found to wheel the loads in wet weather; for the Chinese peasant has only one suit of clothes, and he has no fire at which to dry that suit when it gets wet. Being padded with cotton, the garments retain moisture for a long time. Experience has taught the Chinese to avoid the rain.

The lack of heat in the Chinese home is only one of countless points wherein the East differs from the West. Twice a day a slight fire is made, usually with brushwood, rushes or dried grass, to cook the family food. Along the canal bank yesterday, groups of women and children were sifting the very dust of the earth in order to collect particles of straw, dry grass and dry roots for use as fuel. A Chinese family's one cooking utensil is made of very thin iron, so that no fuel will be wasted in heating it; the fire is almost directly applied to the food. In this manner a skilful housewife is able to cook a meal with only a handful of reeds or brushwood. A house is never heated, except in the case of the very rich. On the coldest winter days the Chinese family may be seen sitting out of doors, in order to get warm!

It is this spirit of thrift that has enabled the people of the famine area of Central China to live thus far, although the pressure of want began to be severely felt in early autumn. The Chinese are past masters of the art of going hungry, or of subsisting on reduced rations. By pawning the meagre family possessions, by selling the farm implements and the live stock, by disposing of occasional heirlooms, by mortgaging the farm, and by borrowing, when borrowing was possible, 3,000,000 destitute peasants have crossed the autumn and the end of the year. Often the family dog and the family cat went early into the pot. Wherever possible, a store of dried sweet potato leaves, weeds and ground willow bark was early laid in. Hundreds of thousands of persons throughout the famine districts have been subsisting for weeks solely on such fare as this.

These same traits will enable the Chinese to find, somehow, somewhere, fuel with which to cook the relief flour when they finally secure it. They do not ask for butter or jam or meat, or even tea; just the plainest food possible to keep the vital spark burning satisfies the patient, long-suffering Chinese. But even these cannot live without some food. That is why the steady downpour of rain adds a further weight of woe to the suffering of these myraids of people who are crying piteously to the prosperous world for bread. WM. T. ELLIS.

Famine Children at the Concentration Camps Begging for Rice

All contributions should be addressed: China Famine Fund, THE CHRISTIAN HERALD, 92 Bible House, New York. Every contribution will be acknowledged in these pages.

AROUND THE HOME HEARTH

By Margaret E. Sangster

What Shall We Do With Mother?

THE question comes home with no little pathos when mother has grown old, and in widowhood and want is unable to maintain her own home and is wanted by none of her children in their homes. Let no one fancy that the problem raised by the situation is exceptional or easy of solution. After sixty most women who have managed their own affairs, done as they pleased in their own kitchens and been at the head of their households, have set ways that belong to them and cannot easily resign these ways for those of a married daughter or a son's wife. When a mother has sufficient means to enable her to go on living under her separate roof, she is wise to do so, notwithstanding her dread of solitude. There is usually a relative or friend who can join forces with her, but if not she is more comfortable alone in a small independence than she can be when tolerated in the family of a son or daughter.

Here is a case in point. A woman in the later sixties, in good health, with her hand still engaged in housework, church life and the W.C.T.U., is persuaded by her children to live with them in turn, giving up the shelter of her individual domicile. Her son-in-law presently rebels against her criticism of his habits and declares that life is not worth living under the surveillance of his mother-in-law. Her favorite daughter is embarrassed by the grandmother's interference with the children, who become undisciplined and disobedient because they have her on their side when their mother thinks reproof or punishment necessary. Another daughter likes to have mother in the home for a day or two, but openly affirms her reluctance to have the Eden of her married life invaded by a third person. The children one and all respect their mother and give her a certain measure of affection, but they do not desire her constant presence in their midst. They have young people, to whom grandma seems old-fashioned. They have no guest chamber. They have lost a portion of the deep-hearted love of kindred that once made the mother welcome, let her come when she would, to stay by any hearth.

Life in these days is divorced from sentiment, and it must be conceded that even a mother may be very trying and difficult to live with, when she is not disposed to yield an inch or modify her views in the least that she may please her juniors.

Sometimes a room is taken for the superfluous mother in an old ladies' home. Here it is hoped that she will find agreeable society, consisting of matrons of her own age, and that she will be comfortably taken care of as long as she lives. Yet when children are well-to-do there is, in the eyes of outsiders, a strange hardness in a provision for the mother that puts her in her declining years among the derelicts and driftwood tossed by fate on the barren coasts of wintry age. The inmates of old ladies' homes are often furnished with every possible material comfort, but they are very rarely ideally contented. They seem more isolated than if each of them were living by herself in some small place of greater independence.

. . .

What shall we do with mother? Might we not remember the years when she cradled our infancy, cared for our childhood, denied herself for our education, freely gave herself for our happiness? Might we not take to heart a thought that we, too, if we live long enough, shall be old and possibly a burden and perhaps hard to get on with, and it may be a perplexity to the children who cling about us now. What shall we do with mother?

Good Cooking

That cooking is taught in our schools and that little girls are learning how to bake and broil, to make puddings and bread and biscuits, is a very good thing. We used to fancy that mother's kitchen was the best cooking school to be found anywhere. Unfortunately we now have to admit that mothers do not universally understand the art of cooking, and that good food is often spoiled between the range and the table. A woman who knows what to buy in the markets and how to serve meats and vegetables so prepared as to retain their juices and furnish their best elements for the upbuilding of the body, is doing real service to her family and the nation.

Cooking is not a difficult art, but it requires brains and attention. To make a perfect loaf of bread is as fine an accomplishment as to play a sonata or paint a picture. Who can blame the man of the house if he grumbles when his habitual diet is muddy coffee, sour bread, burnt fish-balls and tough steak? There is no excuse for offering a hungry man or a growing child badly cooked food. Doubtless, there are men who are pleased with nothing, and with whom faultfinding is second nature. With these chronic grumblers, the housekeeper should have neither patience nor sympathy. But she should not give them an excuse for ill-temper on her own part.

Excellent books on cookery abound. If one has no experience of her own there are rules for her guidance and formulas that may be followed exactly. Good cooking means good health, good temper and plenty of sunshine and happiness in the everyday home.

Aunt Prudence Payson's Catch-All

—READER. Six months would be sufficient time for you to wear mourning in the case referred to.

—CELIA. There are many disappointments in store for girls who think they have artistic talent, and who neglect other duties in the hope that their voices may win them fame and fortunate.

Siberian Peasants in Obsk Digging for Gold on the Farm Lands

THE artist illustrates in the accompanying sketch a characteristic feature of mining in some parts of Siberia. Permission is readily granted to the peasants by the mine-owner to prospect and open up the ground. These peasant "tributors" may sink shafts wherever they like, subject to the condition that they do not go below water level, usually about sixty feet, and that all the precious quartz extracted must be treated at the mill of the ground-owner, and all gold extracted sold to him at a previously decided rate, giving a fair profit to the peasant, and an extraordinarily good one to the landlord. There being no charge made for the use of the mill, the field is developed practically for nothing, and the peasants themselves frequently make fortunes out of rich reefs which they have opened up. Even with the thermometer at twenty degrees below zero on the Obsk goldfield, where the sketch was made by a staff artist of the *Illustrated London News*, the intense cold does not stop the work of excavation.

Happy Thoughts Stitched In

IF with a mother's tender care,
Soft, dainty garments we prepare,
And all the needful comforts store,
Viewing and counting o'er and o'er,
Lest some small bit might lacking be,
When heavenly guest, so weak and wee,
Seeks restful place within our nest,
Where sacred mother-love so blest,
Awaits and craves the richest boon
Of queenly joys in ties triune.
Ah, how much more our Father's love,
Who plans our waiting place above,
Who orders with completest care
Gifts choicest, purest, sweetest, fair,
And the rich treasures of his skill
Prepares, our empty hands to fill;
More than a mother's love can be,
Is his divinest love for thee.

Fort Worth, Tex. CAROLINE L. POST.

Chinese Women and the Telepho

A MISSIONARY, who recently returned to Pekin a long absence, reports that strange innov have taken place in the ery Kingdom. Lighted and paved streets are the improvements that followed in the wake Boxer rebellion. Terrib calamitous as were th periences of that lurid the six years that hav ceeded it have been m by a swiftness of progre equaled in history. Alt aristocratic women in still suffer in childhoo agonizing torture of t feet, and in later day crippled by the maimed bers (that ancient c thought beautiful), ther signs that this distortion before long drop into limbo of the past. Th troduction of Western cation will be fatal to of the traditions which made the East chang through centuries.

Nothing seems more e ordinary than the fact the telephone has mad way not merely into Chi business houses, but into secluded homes of rich nese women. One of pastimes is to chat friends over the teleph and no doubt they have s equivalent for our fam "Hello, Central." The m of civilization in the tw eth century is a resolute, resting advance, and we live to see disproved Kipli famous dictum:

O East is East, and West is W
And never the twain may m
Till earth and sky stand prese
At God's great judgment-se

The Pepper Sandwich

If you are a sufferer from insomnia, if sleep flies y pillow, and you hear the clock strike one, two, th growing more and more wakeful between midnight dawn, try the virtue of a pepper sandwich. It is ea prepared before bedtime, and should stand on a pl within reach of the victim's hand. Cut a thin slice bread, from a previously buttered loaf. Sprinkle it w red pepper, divide it in two, and lay the buttered si together. Eat it slowly, and moisten the throat witl drink of cold water. The nourishment and stimulus this sandwich, in nine out of ten obstinate cases of insc nia, will induce refreshing sleep.

An Enjoyable Book

It affords me great pleasure to recommend to t public the book, entitled "The Greatest Wonders of t World," as worth placing in the hands of every CHR TIAN HERALD reader. It appeals largely to that class readers who enjoy themselves by traveling in imagin tion, as well as those who have actually seen the objec described in different places on the globe.

Atoka, Okla. L. W. FOLSON.

SAVING PEOPLE FROM THEMSELVES

F thousand people, beaten in the battle of life, commit suicide in New York every year." Such startling announcement made by Holland, of the Salvation Army, ys after the new Anti-Suicide was established at the eadquarters on Four- treet.

nti-Suicide Bureau asks have grown desperate e determined to take n lives, to come in and troubles with the abso- urance that their con- will be withheld from d, and see if some better not be found to escape esent misery than by oblivion in the icy f the North River. Of ike all new and startling ons the new bureau was ed by many as doomed re — that people who o kill themselves would o to see if there were d prospects of new life ittle reception room of Salvationists; but all this ore the first haggard, d creature had knocked gly at the door of Colo- lland's office, or had ered into the motherly of the Brigadier on the elow. In three days people in deep distress ed "to talk it over."

Col. Holland Counseling with a Would-be Suicide

n firmly convinced," said Colonel al, "that all of our callers were who had had the idea of committing There were no 'fake cases.' ave us their whole life and heart without reserve. Some had been work and were actually starving. hin one way was already staring the face. For most of these we places and got them to promise to new try of life throwing it away er. Some had uilty of robbing mployers or some ecret crime, and preying on their and remorse and ere slowly but riving them mad. ere difficult cases dle. We urged do their best to restitution, and hem we would oy them when ade a new start We try to keep ut of jail, for the r, after he has his sentence, has made doubly r him.

Mrs. Brigadier Bovill

large proportion of the people who o us have been in prosperous cir- nces. They are too proud to beg o proud to let their friends know to traits they have come. They come but earnestly ask that their visit t secret, a promise we give. No are given out. Some are still y, and have some family trouble ir mind. One lady, richly dressed , has just been downstairs, pouring the most pathetic stories we have eard, and we hear many, into the thetic ears of Brigadier Bovill. Most se who come, however, are men. en who are driven desperate and d to take their own lives outnum- e women two to one."

English branch of the Army started mpaign against self-murder the first of January. "Within five weeks," said the Commander of the Army, General Booth, in an interview given to a representative of THE CHRISTIAN HERALD, "over five hundred wretched, hopeless people came to see if we could do anything for them. Many were saved body and soul. The Salvation Army was their last resort."

The Army, in order to get an accurate idea of the reasons that were driving so many people to self-destruction, began to classify their callers. They found that there were five classes of people.

"The Lonely—This class includes those who having lost friends or home ties had begun to feel that the whole world had no longer any charm for them, and whose only thought was to end their misery by getting out of the world as quickly as possible.

"The Sick and Incurable — This class included those hypochondriacs who thought they were in this condition, and who, unable to see anything but suffering and helplessness before them, had reached the point of self-destruction.

"The Unemployed and Those Financially Embarrassed—Composed mostly of people who through change in circumstances had become poorer and poorer, and suffering from poverty and want, too proud to beg, too honest to steal, had reached the conclusion that life for them was not worth living.

"Victims of Drink and Drugs—Those suffering from dipsomania and from the evil results of the drug habit, and who while suffering their excesses decided they were without hope in the world.

"Victims of Nervous Disorders—Composed of those suffering from neurasthenia and who were also bent on seeking release from their affliction by death"

Just at the time when the people of New York were watching with intense interest the operation of the Salvation Army's new department, General Booth, the originator of the anti-suicide movement in London, arrived in New York. He came to visit his daughter before taking a journey to Japan. Within a few hours after landing he had given several interviews to representatives of the press, and yet seemed fresh for the exertions of the remainder of the day. He said that after a few days in New York he would go on to Montreal, Toronto and Ottawa. In Ottawa he should be the guest of Earl Grey, Governor-General of Canada. He would then go across the continent and take a steamer for Japan. In Japan the Army, though small, has by its work made a deep impression on the people. He will receive a semi-official reception, high officers of state offering to preside at the veteran Gospel campaigner's meetings.

America and Britain to Lead a Great Crusade

REV. WILBUR F. CRAFTS recently lectured for two months in the leading cities of Great Britain, to enlist popular support for a movement for submitting to other civilized governments a treaty providing for co-operative action to protect uncivilized races against rum and opium, which are a menace to markets, morals, and for a proposal that the British Government join with ours in missions alike. Dr. Crafts now goes to Britain's Asiatic colonies to spend the remainder of the year in urging this crusade. Mrs. Crafts, who accompanies him, will speak as the Superintendent of the Sunday School Department of the World's W. C. T. U. They will first attend the World Convention of the Student Volunteer Movement in Tokio, April 1-7, and the Chinese Centennial, April 25 to May 7, and will afterward visit Australia and New Zealand.

As it has been necessary to circulate much literature, both at home and abroad, in the interest of the movement and for the proposed treaty, which is of great importance to all missionary societies, it is now proposed to raise a fund for the purpose of disseminating literature throughout the European countries. As rum is one of the greatest hindrances to the Gospel in the mission fields, it is believed that many will be glad to aid the International Reform Bureau and Dr. Crafts, its superintendent, in this effort to create international public opinion in support of the proposed universal treaty for the protection of native races. The Bureau's address is Washington, D. C.

Golden Milestone

On the 4th day of February, 1907, Mr. and Mrs. Joshua Broomell celebrated the sixtieth anniversary of their marriage at their home, Rokeby, Chester County, Pa. The occasion was truly one of jubilee, and as the venerable pair, with beaming faces, received the congratulations of their many guests, the scene was beautiful and impressive. Five living children, twenty grandchildren and six great-grandchildren aided in making the day a "golden milestone" on the pathway of life. Mr. and Mrs. Broomell are members of THE CHRISTIAN HERALD family, and as such we felicitate them upon their hale and happy age.

"Gladness of heart is the life of a man, and the joyfulness of a man prolongeth his days."

$33.00 Personally Conducted Excursions

Colonists' one-way tickets Chicago to the Pacific Coast via the Chicago, Union Pacific and North-Western Line, are on sale daily during March and April at the rate of $33.00. Correspondingly low rates from all points. Double berths in tourist sleeping car only $7.00, through without change to San Francisco, Los Angeles and Portland. No extra charge on our personally conducted tours. Write for itinerary and full particulars to S. A. Hutchison, Manager, Tourist Department, C. & N. W., Union Pacific, 212 Clark St., Chicago.

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WHITE BRONZE

At Easter time the mind naturally turns to the subject of memorials. Those who set up

White Bronze Monuments

know that they will always endure, never become moss-grown nor require re-finishing. This material costs less than marble and granite. It is in every way superior.

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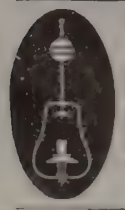

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THE VIOLIN IN THE PAWNSHOP WINDOW

THE bottom had dropped out of things. Gasconi Trefoni had lost his job as a city employee. The meeting of the Socialist Club, of which he was a prominent member, had been raided by the police. Gasconi was drinking heavily to drown his trouble, and his wife and daughter were supporting the family, with help from the neighborhood visitor.

"I am afraid he is a hopeless case," reported the little woman who had the family in charge. "There's lots of good in him, too, if one could get hold of the right string. It's such a pity for the children. Carmella is almost a young lady. I have been opposed to the early marriages of these Italian girls, but I think the sooner she is betrothed to Emmanuel the better. Nicola is a beautiful violin player—full of promise. Think of the effect on him."

"Does the boy inherit his love of music from his father, I wonder?"

"It seems that his father was something of a marvel with a violin before he took to drink. It comes, no doubt, through generations of musical ancestors."

"That may be the very clue for reclaiming the father. If his religion is gone, appeal to his musical nature. Couldn't you coax him to bring the boy and play a duet in our next neighborhood concert?"

"I'll ask Mrs. Trefoni."

Mrs. Trefoni raised her big, hollow eyes in gratitude. "Eef Gasconi he only haf his feedle!" she exclaimed brokenly. "He not the same; he mees feedle so."

"But where is the violin, Mrs. Trefoni?"

"Een pawnshop."

Olansky's pawnshop window was a catch-all. Antonio Tocsi's carpenter tools were there—pawned for three dollars. Salvatore Fortuni's barber outfit was there. One window was full of mechanics' tools that should have been earning bread for little mouths. In front of the door hung Stephano Trosci's eleven dollar overcoat that he had pawned for two. He would redeem it for four when he got work and pawn it again for one. There was a lamp in Olansky's window that had been brought warm and smoking—the only light in the home from whence it came. In one corner of the window was a set of false teeth, and beside it was a tiny pair of shoes that had been taken from the feet of a babe in its coffin and pawned for ten cents to buy the father a drink. And beside these rested the violin with which Gasconi Trefoni used to delight the tenants of the slum block in which he lived.

"Why not let me get the violin and ask him to use it at our next concert? We could get another for Nicola, who plays so marvelously well for a lad."

"He teach Nicola. He mak' ver' proud of Nicola."

"He ought to be proud of the boy. Tell him I said so, when he is sober. Tell him if he can teach some of the other boys as he has taught Nicola, we will get him plenty of students, and he can earn money."

When Gasconi Trefoni came home that day he had not been drinking as heavily as usual. He was in a receptive mood. His pride was touched by the message about Nicola, and his hope aroused by the prospect of having his loved violin back and of using it.

"Sure, I go play," he said to the little woman. "Nicola, he play too, eef I got noder feedle."

"You will have to bring a steady hand, you know," she said. "If you do that, I know where I can borrow a fine Cremona for you from a friend."

"A Cr-r-r-ree-mona!" he exclaimed, almost beside himself with delight. That had been the one ambition of his earlier life, to go to Genoa or Florence and study under a master, so that he might some day be worthy to handle a Cremona. A new tide had set in on the sea of his life. He was ready to make a fight against his appetite.

"I shan't begrudge the use of the Cremona," said Miss Augusta Ainsworth, a wealthy Back Bay spinster. "It has been lying idle in the house for years. I once had a fancy that I should like to be a violinist, you know. If the boy proves to be the musical 'find' that you think him, I guess we can find a way to send him to Florence."

"You wouldn't think of spending so much money on an Italian rag-picker!" exclaimed one of her fashionable acquaintances.

"Why shouldn't I? Aren't we continually saying that the poorest boy in America may become President? And a tanner's son and a canal-driver did. The Italians once dominated the world in art. Why shouldn't there be musical geniuses among the ragpickers or fruit-sellers? Besides, I'm not expending as much on this little prodigy of a violinist as you lavish in a year on your poodle."

The last shot silenced the other's guns The plan worked out well, though there were times when Gasconi's thirst almost got the better of him. But in the end the passion for music, given a chance, triumphed over the passion for drink, and half a score of children enjoyed the lessons of the Italian teacher; and the violin in the pawnshop window had been the means of saving its master.

JOHN F. COWAN.

NEGRO PROGRESS*

OUR obligation to the negro race is very clear and imperative. His presence is a problem, but it is one that must be solved at any cost of labor and patience. It was not of his own volition that he came here, and it is not through his own fault that he is in his present condition. It was not to be expected that in the period of slavery he should seek an education or attempt to improve his mind. He was naturally indolent, content if he was well fed and well housed, and if any ambition did stir in his breast it was discouraged. For the greater part, he took the place of a child and was satisfied to be treated as a child. A few resisted and tried to rise, but the task was too difficult and his owners frowned upon it. Our government suddenly set him free, gave him the franchise and apparently expected that the act would transform him into a man, with a man's self-control and a man's discretion. The most ardent abolitionists must have had some apprehension of the results. No man, white or colored, can be endowed with manliness by legislation.

We have reason to be thankful that the experiment has turned out as well as it has. The negro might have set himself to revenge his wrongs. He might have said that being treated as an inferior he would act as an inferior and would indulge his passions and appetites. His sensual nature was strong; how could it be otherwise? His mental and spiritual nature had been sternly and rigorously repressed; the animal nature had grown without any counterbalancing checks. His sole restriction was fear; he had not been taught what principle meant. The excesses that might have occurred were fearful to imagine, but on the whole they were few and mild. He certainly deserves credit for his part in the experiment.

What is our duty now? Is he not entitled to all the help we can give him? Institutions established for his benefit exist all through the South and they are inundated with applications for help. At Mayesville, in South Carolina, where education, literary and industrial, is given, there are abundant evidences of the negro's desire to learn. The only difficulty is the lack of money. If that were supplied, the building would be full to overflowing. Bright, eager boys and girls are pleading for an education and would count a scholarship that would cover their board and tuition as a blessing from heaven. No gift would be so helpful or so Christlike.

*Topic of the Christian Endeavor Society for March 31. Ps. 116: 6-9.

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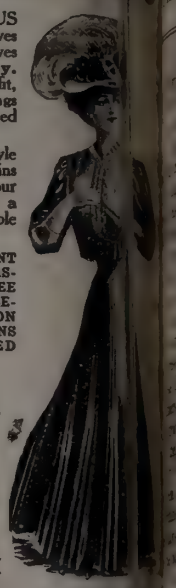

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IPSY SMITH IN BROOKLYN

N who have been telling us that the old Gospel is superseded, that it has lost its power, must find it difficult explain the effect of Gipsy Smith's g in Brooklyn, N. Y. Day after huge hall of the Young Men's n Association has been crowded in ernoon by immense throngs eager to him; and at night the audiences led Plymouth Church to overflow- ipsy Smith does not preach any ctrine, he has no new views with attract the people. His is the old presented in his own way, the truth sus Christ came into the world to ners. That truth has clearly all ttraction and men leave their busi- their pleasure to hear the presenta- it. Nor is it curiosity alone that em. Their responses to the preach- itations prove that still, as in the days of Gospel preaching, the Gos- he power of God unto salvation to believe.

he beginning of the services Dr. the pastor of Plymouth Church, "For months I have been in the touch, by visits and addresses and correspondence, with Gipsy missions in the great cities of this . The days and the nights would il for telling you the incidents that unfold into, oh, what dramas and s and romances under the stroke of r hand. For the first time in many all of the churches through sym- and most of them through their ntatives, are now entering upon a whose theme is the love of God, and need of man. The appeal is cience, to reason, to fidelity to the convictions. The atmosphere is nd justice, sweetness and light, the is the sense of responsibility to d his dear son.

ing these few days we will try to sacred chamber of silence and of For a little time we will turn from and thunder of mammon and listen the still, small voice of God. We cleanse the grime from our garments sharpen our dull faculties. When sion closes, we do not propose to even think how many people join a church. We only hope that men's and women's lives will be different, and that the current of character will flow sweeter and deeper toward the sea of God's love. We trust that the voice of conscience will speak more clearly. We hope that the note of duty will be a stronger note. We wish homes to be happier and we seek a higher standard for the market place and the street. We hope that men as patriots will vote for God and country, rather than for their selfish interests. Incidentally the new faith, the new happiness and conviction, will, without doubt, be manifest in public profession of the faith within, but what we earnestly and sincerely seek is the life of God in the soul of man. This new religious feeling and conviction is the great achievement we all aim at."

The desire is being fulfilled. No one who has not seen it can imagine the thrill that passes through the great audiences, under the words of this untutored master of eloquence. Appeal and argument follow close on one another and now and again there is a touch of pathos that causes strong men to wipe their eyes. One such was the anecdote Gipsy Smith told on Sunday, March 3, to a great audience in the Majestic Theatre. He said:

"A few months ago I was conducting a mission in Aberdeen, in the North of Scotland. One night as I worked my way through the crowd I felt a hand tugging at my coat. I thought it the plea of one who wanted to get in with me, and for a few seconds I paid no heed. But the tug became insistent. I stopped, and there beside me stood a little Scotch lassie, clad in rags, and in her uplifted hands was something wrapped in tissue paper, moist and grimy from the touch of her hand. 'What is it, my dear?' I asked. And she said, 'I want you to have my candy.'

'Why?' I asked. 'Oh, sir,' she said, 'we've got a new daddy! He's never been sober 'til Saturday. We've never known him to be sober. He was in your meeting on Saturday and it's so wonderful now.' And didn't I take her candy, and didn't I take her in my arms? Men, it was worth living a lifetime for that minute!"

RESURRECTION LIFE*

AL union with Christ is the way to liverance from the dominion of sin. figure after another that idea is ed through the epistles of the e Paul. It was the essence and of his teaching. To live by Christ, with him, to rise again with him, reign in glory with him, there was belief no other way to real Christian Complete identification, more close hat of husband and wife, with a rence of vitality as essential as that d in the grafted branch, was to be ul's union with Christ. Then the the imparted nature of God himself, flow in the body of the redeemed d he would be dead to sin but alive od. We know where Paul learned ctrine. In some way, either by the ure of the other apostles, or more ly by the direct revelation of the Spirit, he must have learned that e teaching which Christ uttered on e of his crucifixion, "I am the vine, the branches."

owing out this trend of thought, iews the whole sojourn of Christ in sh. He saw him despised, tempted, g until the crown and culmination life came in the supreme sacrifice he on the Cross. The sin-burdened oes with him through it all and dies im. Sin holds him as it sought, but to hold Christ to the very death. It m, and then its power ceases; there nore that it can do. But is that all? hrist's life is not yet finished. He gain, and the believer who has gone im in mystical identification to the rises with him in a new life. Sin as no power over him. It had done its most when he died with Christ; it has nothing to do with this new life.

This is the glorious truth that Paul sees in the Resurrection of Christ. It is not now the penalty of sin that he deals with—he fully discusses that elsewhere—but the emancipation of the believer, who rises delivered from sin's power. He has new life in his veins; he lives by the power of Jesus and sets sin at defiance as an enemy who has lost its power over him.

ic of the Epworth League for March 31. life for the world." Rom. 6: 4-14; Jer. 16: Hosea 2: 23; II. Timothy 1: 9, 10.

A Furry Playmate

(See Color Illustration on First Page)

LONG before winter's snowy mantle has been laid aside for the green robes of early spring, the squirrels of the city parks have exhausted the slender resources of their storehouses; they eagerly accept the proffered hospitality of the children, who delight in ministering to the wants of their furry playmates.

The "little folk in fur" who love the wild, free life of country, field and forest are not to be won from their hidden fastnesses by the most subtle allurements of nut or sweet. The most cautious approach wins but the twinkle of a bright eye, as it reconnoitres from the safe vantage-ground of some lofty, swaying branch or from behind a hummock of brown moss. But the squirrels of the great cities' pleasure grounds seem to belong to a different species. It is almost pathetic to see the tiny, gray-coated animals creeping closer and closer to the out-stretched hand which holds the coveted dainty; but the glancing eyes are ever on the alert, and a movement towards capture leaves the discomfited beholder with but the rear view of a bushy tail as it whisks toward the friendly protection of a near-by tree.

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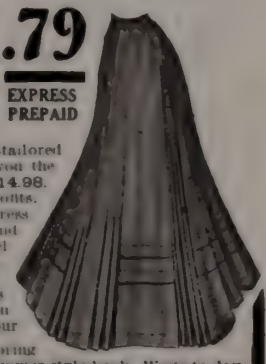

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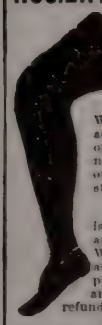

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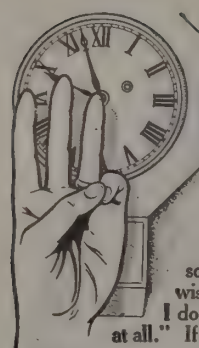

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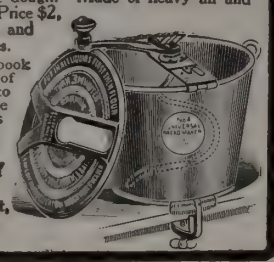

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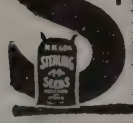

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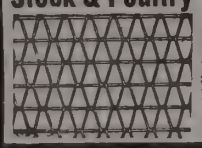

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You can make good money from poultry if you follow the plan that has made **Millhook Poultry Farm** the greatest pure bred poultry farm in the world. All told in our new 128 page book

"Poultry For Profit"

Pictures and describes all breeds; gives plans for poultry houses and full directions for feeding, mating and caring for fowls, with lowest prices on fowls, eggs, incubators, feeds and all supplies. Book free for 10 cents postage.

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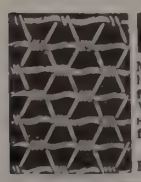

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In this illustrated national weekly all the really important news of the world is stated clearly, impartially and concisely, for busy readers—a variety of special features being added. It is sincere, reliable, wholesome, interesting. THE newspaper for the home. $1 year; takes place of periodicals costing $2 to $4. Try it 13 weeks for 15c. Pathfinder, Washington, D.C.

DEATH TO HEAVES Guaranteed

NEWTON'S Heave and Cough Remedy.

A Veterinary Specific. 15 years' sale. *One to two cans will relieve Heaves.* $1 per can. Of dealers, or express paid. Send for booklet.

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SHAKER SIFTER

Sent with 4 other attractive novelties **Free to Agents.** One hand shaking this sifter works the internal mechanism. Good material and wears well. Catalog free. Dept. T

Household Novelty Works, 25 Randolph St., Chicago

Springtime and the Garden

New Catalogues

TO say that flower or vegetable seeds are of the "Burpee quality," means that they are seeds that grow. From every section of the United States, from England, France, Germany, Denmark, Holland and Japan, wherever particular varieties are assured of their highest degree of excellence, a never-ceasing stream of purest seeds pour each year into the big Burpee warehouses in Philadelphia. But Mr. Burpee himself keeps under his own keen eyes his chief producing points—the famous Fordhook Farms, among the fertile hills of Pennsylvania, and Sunnybrook Farm, in New Jersey. Everything is tested, everything not up to the Burpee standard is discarded. Fordhook has no greater floral pride than its nasturtiums, and the purchaser of these seeds is sure of a mass of glowing color in his garden. Nature has surpassed herself in the two distinct new types of beans—the "Fordhook Bush Lima" and the "Burpee Improved," which are triumphs of recent experiment. Sweet corn, cauliflower and celery give promise, even in the seed, of glorious things to come. Send for a *Prize Supplement* (free) and compete for the Burpee premium at your county fair. W. Atlee Burpee & Co., Burpee Building, Philadelphia, Pa.

"Nothing succeeds like success," and when one remembers that for thirty-three years John Lewis Childs has been sending out catalogues of "rare seeds, plants and bulbs," and that his seed-growing farms cover nearly one thousand acres, these facts constitute a fair guarantee of the height of success already assured. In addition to his two extensive farms on Long Island, a beautiful Floral Park in Southern California is a part of Mr. Childs' vast scheme for giving nature's best to his customers. The heliotrope and carnations, the calla lilies and amaryllis of that semi-tropical climate are a little more luxuriantly developed than they can become elsewhere. Burbank's winter rhubarb promises that wholesome dish in the best and juiciest condition; the "Everlasting" pumpkin agrees to stay firm and sound from harvest to harvest, and the "Wakefield" savoy cabbage is so crisp and curly that the appetite craves an old-fashioned "boiled dinner," in preference to terrapin or canvasback ducks. The plant food "Bonora" works wonders of growth and invigoration. John Lewis Childs, Floral Park, New York.

Vick's Garden and Floral Guide shows a wonderful increase in the number of varieties of flower and vegetable seeds since their first catalogue was issued, and, what is even more to the point, it promises a corresponding improvement in the quality of the stock offered. Every variety is carefully tested upon the broad acres of Vick's Seed Farm. In addition to the old favorites, the novelties for this year include a half dozen magnificent new asters, ranging from royal purple up through cardinal, carmine and sunset shades to purest white. The Hiawatha corn, the Ailsa Craig onion, Powell's Yellow Giant bean and the Carman seedling potato show as careful a consideration for the utilities as for the beauties of the summer season. A special catalogue of hardy perennials is a working scheme in itself. A premium on every dollar's worth of seeds is distinctly worth while. James Vick's Sons, Rochester, N. Y.

"The Garden Beautiful" greets us from the front page cover of *Peter Henderson's Seed Catalogue* for 1907. Now that the time is at hand for those fortunate ones of earth who own lawns to begin to think about them, it is a good thing to know that the "Henderson" lawn grass seed will produce the most beautiful lawns in America in from four to six weeks' time. Nor are clover seed, red top and "Canada blue" a whit behind the lawn grass in productiveness. The "Ponderosa" tomato is depicted as a globe of luscious richness, fit to grace the table of a king. Beans—Longfellow bush, earliest Red Valentine, long Pod Wax and Leviathan pole Lima crowd each other as favorites. The best way to find out what to grow and how to grow it, is to send for the *Farmer's Manual*, which will be forwarded on application. Among the many rare flowers, in seed and root, which the Henderson Catalogue describes, the many varieties of cannas and chrysanthemums are particularly alluring. The Imperial Japanese collection of chrysanthemums are the finest types of breeding during centuries; six for $1.50. Peter Henderson & Co., 35 and 37 Cortlandt Street, New York City.

Asters, as large as American Beauty roses, and in twenty-five varieties, embracing every hue of the rainbow, 20 cents per packet, three for 50 cents. William Henry Maule, Philadelphia, Pa., makes this offer upon the first inside page of his 1907 Seed Catalogue, and then proceeds through 152 pages of illustrations and reading matter to show what can be done by old Mother Earth when she is aided by human ingenuity and industry. Nothing which the garden can yield is omitted from the *Maule Seed Book*. Of the vegetables, the "Always Ahead" collection, illustrated in colors on the back page cover, includes six of the earliest varieties of tomatoes, beets, cabbages, radishes, cucumbers and peppers—one packet of each, 50 cents, post-paid. A $1.00 plant order secures with it a choice rose, chrysanthemum or fuchsia free. William Henry Maule, Philadelphia, Pa.

"My Sweet Peas," compliments of Miss Emma V. White, 3010 Aldrich Avenue, South, Minneapolis, Minn. If the sweet peas shown on the covers of Miss White's Catalogue are photographs of those she grows, she will have difficulty in filling her orders this spring. Miss White's collection includes all the dear old-fashioned favorites, and she remembers the little ones in a "Children's Collection," price 10 cents. If you do not know what to select, send 50 cents for a "Prize Packet," and you will receive an admirable booklet free, entitled *Culture of Flowers*.

Miss C. H. Lippincott, 602 Tenth Street South, Minneapolis, Minn., has prepared a catalogue whose front page cover is a work of art. The dainty child, with sunny ringlets, does not need the blue forget-me-nots in which she is wreathed to assure herself of remembrance from those who behold her. Miss Lippincott's many patrons of the first fifteen years will be glad to learn that she has added a list of fine garden seeds to the flower seeds which have been her exclusive specialty. A full-sized package, each of fifteen varieties, make a truly "bargain collection" for 25 cents. Compete for the prize in the 1907 contest for the best yard grown from Lippincott seeds.

Plums, currants, apples, peaches and grapes tempt both eye and palate as illustrated upon the pages of Charles A. Green's Nursery Co. *Fruit Book and Catalogue*, Rochester, N. Y. Twentieth spring shipping season opens April 1. Green also carries a fine line of hardy snowball, lilac and deutzia bushes. Many prizes have been awarded to poultry breeders who own stock from the Green poultry pens.

L. L. May & Co., St. Paul, Minnesota, issue an attractive catalogue for the year 1907, covering their remarkable assortment of *Northern Grown Seeds, Plants, Bulbs and Fruits*. Grown in the "golden grain belt of the world," their productions are sturdy and may be depended upon. May's "extra cleaned grass and clover seed" have stood critical germination tests and are reliable. The wonderful Japanese *Kuozu Vine* is the most remarkable climbing vine of the age, something like wistaria, but larger and fuller clusters; it is extremely rapid and dense in growth.

Two grand new roses, "Richmond" and "Etoile de France" show their beautiful faces upon the 1907 catalogue of the George H. Mellen Co., Springfield, Ohio. These roses are exceedingly free-flowering and strong and rapid growth. The Mellen Co's *Prize Collection of Hardy Phlox*, flowering from early summer until late in the fall, have a range of color found in no other hardy plant. Eight varieties of one-year grapevines deserve special mention. The large assortment of tea roses grown at the Innisfallen Greenhouses are superb. Ask for the book, free, *How to Make the Window Garden a Success*.

D. M. Ferry & Co., Detroit, Mich., send out a *Seed Annual*, 1907, which announces many new specialties in this the fifty-second year of their existence as seedgrowers. As essentials to the production of good vegetables and beautiful flowers, they claim for their seeds a good soil, liberal manuring and thorough preparation; these given, the seeds will do the rest. The Ferry Catalogue is particularly useful to the amateur farmer, as it contains clear instructions upon how to build and manage hotbeds, as well as general directions for the cultivation of choice plants and market-garden specialties. The culture of celery in its perfection may be boldly undertaken by the greenhorn who follows Ferry's instructions. "Pride of the Market" peas are just ready for eating, as Ferry's "First and Best" vines have yielded their last meal. Medicinal and pot herbs are named in great variety, with conditions for growth clearly outlined. Dahlia and gladiolus bulbs are healthy and various. This catalogue names a number of excellent books upon gardening, notably two reliable text-books upon mushroom culture.

The American Church in Berlin

—Pastor I. F. Dickie, of the American Church in Berlin, writes that the church has experienced a year of great prosperity, and since the week of prayer a deep spiritual movement that has been very blessed in its results. "Neither storm nor cold," he writes, "can affect the audiences and the church is filled Sunday mornings and at the afternoon services. Usually some have to stand."

For the Nursery—For the Table

Whether as an ideal food for infants or for general household use, Borden's Eagle Brand Condensed Milk has no equal; of no other food product can this be truthfully said.

Best Seed Offer of I

SBELL'
Market Bask
Collect

TESTED SEEDS

For the purpose of introduci famous Northern grown see thousands of new customers, send our **Market Basket C tion** containing the following table specialties:
1 Pkt Sweet Corn, Premo, -
1 Pkt Cabbage, Isbell's Lightnin Express, - - -
1 Pkt Lettuce, Isbell's Verifirst
1 Pkt Radish, Crimson Giant,
1 Pkt Tomato, June Pink,
1 Pkt Cucumber, 10 Varieties Mix
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1 Pkt Muskmelon, Emerald Gem

8 packets catalog price,
and the following collection of old, fash flower seeds:
1 pkt Bachelor's Button,
1 pkt Marigold,
1 pkt Asters (Comet),
1 pkt Pinks, (Double Mixed),
1 pkt Zinnas. " "
5 packets catalog price,

76c Worth Tested Vegetable and Flower Seeds for ONLY

13 varieties tested flower and garden s **catalog price 76 cents,** sent to any ad post-paid, for **only 20c.,** (stamps or s also our new 1907 catalog. The above ar size packets and all the best on the ma

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e Christian's Place

Continued from page 244

not be in too great a hurry to go to heaven. When we speak unworldly, let us be sure we get s straight. What is worldliness? selfishness? Who are the selve they not the people who will hing to do with others? The sel- is the man who will have no ds, no companions, and who repu- social ties and social duties. He l worldling. He incarnates the d-spirit. He is sanctified for his rofit and he thinks of heaven as a poration, of which he is one of holders. "In the day that I shall ansed you from all your ini- will also cause you to dwell in ."

is leading us not back to the gar- on to the town; not back to t on to the New Jerusalem. He ing us to a city. "I, John, saw city, New Jerusalem, coming m God out of heaven!" This am of Christianity for the future ind. God sanctifies us, not that wander through the daisied fields, r the crowded streets; not that withdraw into selfish solitudes; the Son of Man, toil among the He is calling us to service, to p, to brotherhood! George Mc- lines are true:

Let me walk in the fields,"
"No, walk in the town;"
There are no flowers there,"
"No flowers but a crown."

But the skies are black,
nothing but noise and din."
wept as he sent me back,
s more," he said, "There is sm."

I shall miss the light
nds will miss me, they say."
ered, "Choose to-night,
o miss you or they."

for time to be given,
"Is it hard to decide?
ot seem hard in heaven
followed the steps of your guide."

School of Evangelism

e nearly two hundred young people o make up the student body at Tay- University, the large majority are Christians, and are fitting them- r work in the vineyard of the Those who have an ambition to be hers, have abundant opportunity se their gifts and to acquire skill ical evangelistic work. They fre- hold street meetings in the town nd. Sometimes they are blessed ible results; sometimes they are to work on faith alone. Last night about a dozen of them wn to the village, a mile distant, to ottage prayer-meeting. They had ned to have a street meeting at when they were on Main Street them were obliged to go into the nd the others stopped on a street nd began to sing. Those who had to the stores quickly joined them singing continued. Then they heir Christian experiences. Quite rowd gathered around and listened tention and respect. After the about half an hour, the students for the place where the prayer- was to be held, after having in- e crowd to go with them. About sons accepted the invitation and the house designated. There a was held that lasted two hours. ll of the ten proved to be earnest for salvation, and right earnestly y pray for themselves. One, a ween forty and fifty, made public on of saving faith. He said he had any conviction of sin until he he students singing on the street ght. He is the father-in-law of n-keeper, and resides with his r. The other, a middle-aged man, to be under deep conviction and very earnestly. The first man, nding the light, tried to tell his ion, and urged him strongly to in seeking. The others who fol- he students to the prayer-meeting e called children, varying in age from sixteen to ten years. Six professed conversion, including the oldest. One of the boys, the son of the saloon-keeper before alluded to, went to the University with two of the students, after the prayer-meeting, and spent the night there and confessed Christ while with the students in their room.

This is an indication of the spirit that pervades Taylor University, and these students are a fair sample of the young people who always make up the student body.

C. W. WINCHESTER, Prest.

Upland, Ind.

The Spots on the Sun

THE most gorgeous object on which the eye of man ever rested is the glorious sun. A star, like millions that cover the sky from pole to pole; yet, strange to say, we know almost as much about these stars as we do of our own. As to the cause of the sun's spots we are absolutely ignorant. They appear unexpectedly, are of various sizes, and on various parts of his disk both north and south of the equator, and seldom if ever at the equator and never north or south of latitude sixty degrees.

Some spots are of enormous size, of which the present spot is an example, though not a striking one, being visible through a smoked glass to the naked eye. A spot to be seen as a minute speck must be about 30,000 miles in diameter, but according to published accounts this particular spot must be some 120,000 miles in size. If, as seems probable, it is a hole through the sun's atmosphere, it would swallow up the earth as a nail-keg would a small apple.

Besides the spots, the entire surface of the sun is covered with the minutest telescopic spots, called "rice grains," in numbers beyond computation. No one knows what they are. Many suppose they appear periodically, once in about eleven years, but the evidence appears to be pretty weak.

The immense size of the sun cannot be appreciated except by Him who made it. In volume it exceeds the earth over 1,300,000 times, his diameter being 886,500 miles. If the eight planets and twenty-five moons and the 600 asteroids were all fused in one round globe, it would be a small one compared volume for volume with the sun.

The sun rotates on his axis the same as do the planets, his exact time being unknown, though it is about 25½ days. Gravity at its surface is 27½ times greater than on the earth, and in volume 109½ times, so that a man of ordinary height would, if transplanted to the sun, be 625 feet tall.

Marathon, N. Y. LEWIS SWIFT

CALIFORNIA STUDENTS COMBINE

Over one-fourth of the men at the recent College Y.M.C.A. Conference at Pacific Grove, Cal., bound themselves together with a declared "purpose to become ministers of Jesus Christ," and to "aggressively promote the consideration of the ministry as a vocation for Christian young men." The movement thus formed received the name, "The Student Recruits for the Christian Ministry." G. C. H. McPheeters, of Stanford University, California, is Corresponding Secretary.

ON "THE ROAD"

And it's Really Lots of Fun.

An Ind. woman solved the food question with good sound reasoning. She says:

"For almost ten years I suffered from poor health, which was plainly the result of improper food.

"I was always drowsy, had headache, stomach trouble, was getting a sallow complexion—in short was simply miserable.

"Yet I did not realize the real cause of my trouble until recently. I have given Grape-Nuts and the exercises in the little book, "The Road to Wellville" (which I found in the pkg.), a thorough trial, and they have worked wonders for me.

"I noticed a change from the beginning. My headache disappeared and at the end of the first week my stomach did not trouble me so much.

"Now, in less than a month, my nerves are strong and I begin to have some ambition to do things. I have gained six pounds and feel full of life.

"Grape-Nuts food, with cream, makes a delicious dish and I never grow tired of it. I consider 'The Road to Wellville' one of the most valuable books ever printed, for I owe my present good health to it and Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Get the book from your pkg. "There's a reason."

THE LARKIN CHURCH-AID PLAN
RAISED MONEY FOR THESE CHURCHES

Without extra expense to anyone—without donations. Endorsed everywhere by Pastors and congregations.

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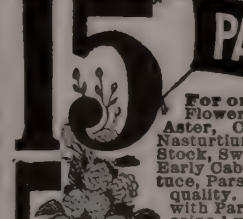
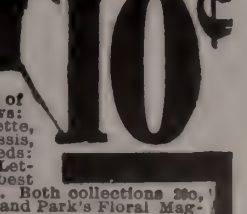
To an interested Church Society (or individual) we will sell $20.00 worth of Larkin Products for $10.00. Of every dollar paid to the committee by the members and friends of the church for ***Larkin Laundry and Toilet Soaps, Toilet Articles, Coffee, Teas, Spices, Extracts,*** and more than one hundred and fifty home needs, fifty cents—one-half—goes to the committee for the church treasury. Those ordering through the committee pay no more for these pure Products than they now pay the retailer.



No expenses, no donations or contributions to be solicited. The plan is simple, practical, efficient, co-operative. Our special literature, etc., readily secures orders.

SEND TODAY FOR COMPLETE INFORMATION AND APPLICATION BLANK No. 104

Church-Aid Dept. Larkin Co. BUFFALO, N. Y.



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From Chicago for the Christian Endeavor Convention at Seattle, Wash. July 10 to 15, via the

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Tickets on sale June 20 to July 12, 1907. Final return limit September 15, 1907. Choice of routes. Stop-overs allowed at all points within final return limit.

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Magic Foot Drafts are worn as shown in the picture, relieving pain in every part of the body through the feet. **Our Free Book** is fully illustrated (in colors) so that anyone who reads it can understand the relations of the foot pores and nerves to nature's plan for ridding the system of pain-causing impurities. Don't delay, but send to-day for our Free Book, and the Free Trial Drafts. They are relieving cases of 30 and 40 years' standing, after doctors and baths and medicines had failed. It costs nothing to find out whether they will relieve you. Will you try them? Address Magic Foot Draft Co., R A 12 Oliver Bldg., Jackson, Mich. Write to-day.

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Founded 1825. Large NEW Fruit Book free. STARK BRO'S, Louisiana, Mo.

15 PACKETS CHOICE SEEDS 10¢

For only 10 cents I will send 15 full trial packets of Flower Seeds, or 10 packets Vegetable Seeds, as follows: Aster, Coxcomb, Feverfew, Forget-me-not, Mignonette, Nasturtium, Pansy, Petunia, Pink, Poppy, Phlox, Salpiglossis, Stock, Sweet Pea and Saponaria. Or these Vegetable Seeds: Early Cabbage, Late Cabbage, Beet, Onion, Cucumber, Lettuce, Parsnip, Radish, Tomato and Turnip. All seeds of best quality. Enough for both flower and vegetable garden. Both collections 20c, with Park's Floral Guide, 700 engravings, culture, etc., and Park's Floral Magazine 1 year.

HOW I GIVE AWAY 100 SPLENDID BULBS

Get Up A Club.—For five names on above offer (50 cents) I will mail 15 splendid Flower Bulbs: Lily, Gladiolus, Anemones, Montbretias, Buttercups, Sparaxis, Cal. Hyacinth, Amaryllis, Hyacinthus, Oxalis, Allium, Scarlet Freesia, etc. For 15 names ($1.50) I will mail 100 such bulbs, including the two new Gloxinias, Royal Purple and Royal Scarlet, both with glorious white border, surpassingly beautiful—alone worth 50 cents. Tell your friends. Write me today. 37th year. 500,000 pleased patrons. GEO. W. PARK, Box 79, LaPark, Pa.

100 BULBS FREE

Nebraska's Woman Blacksmith

WOMAN has for so long been in the field as a wage-earner and a member of the various professions that were once supposed to be pre-empted by the sterner sex, that the sight of her in the arena of public life has long since ceased to be a novelty.

But it has remained for a little woman in College View, Neb., to open up one more avenue of lucrative employment to her sisters, which has hitherto been considered beyond the pale of even the most enterprising feminine pioneer who set forth to seek the living which the world owed her. To Mrs. Philip P. Wilcox belongs the odd fame of having shown that a slender little woman, weighing scarcely a hundred pounds, can become past-mistress in the art of the forge and the anvil. There was a time when her husband bore the title of "The Village Blacksmith;" but Longfellow's homely classic is hopelessly old-fashioned, for Mrs. Wilcox has proven to the satisfaction of the whole countryside, that the up-to-date requisites of a competent blacksmith do not demand "a mighty man . . . of large and sinewy hands." Mrs. Wilcox began to help her husband for pleasure, but finding her health much improved by the exercise, she carried on the entire work of the smithy, while Mr. Wilcox worked elsewhere for the summer. The little woman can shoe a horse as well as any blacksmith in the country, and the owner of many a mettlesome colt brings him to her to be shod, having learned of her peculiar ability to soothe the animals into submission.

Mrs. Wilcox at the Forge

This plucky exponent of a new trade for women holds a teacher's certificate, but she declares there is more money, more health, and more pleasure in blacksmithing, and she assures tired, overworked teachers that if they once tried it, they would never go back to the schoolroom again. She is bringing up her three daughters in the same way.

Answered Prayers

Devoted Reader, Ohio. "The comfort the Lord sends me in time of trouble, in answer to prayer, is 'sunshine to my soul.'"

E. H., Pennsylvania. "I have had such a direct answer to prayer, I feel I must tell it to others. When we pray earnestly for help, God always hears us."

L. B., North Carolina. "I know the Lord does hear and answer. For a long time I prayed for something no power on earth could bring to pass, and the Lord has granted my prayer."

Mrs. F. M., Minnesota. "I would like to join the 'prayer family' by saying the Saviour is very dear to me, and I am indeed grateful for the prayers he has answered for me. I will surely trust him all my days on earth."

E. D. G., Nebraska. "I have called upon the Lord in time of trouble and he has delivered me. His mercies every day are wonderful. 'Praise the Lord for his goodness and for his wonderful works unto the children of men.'"

A. A. C., Canada. "I write to say how God has heard and answered my prayer and helped me out of great trouble. I feel so thankful, I must express it by writing to the 'Answered Prayer' department. I hope this may help others to trust in God and believe in prayer."

I. S. E., Ohio. "The 'Answered Prayers' column has become of great help to me. God has often helped and upheld and given me strength for trials, and has recently wonderfully opened a way for help, for which I have been praying for months. He is faithful to his promises.

Mrs. E. M., Indiana. "In the hope that some doubting, despairing soul may feel fresh courage to take the Saviour at his word, when he says: 'Ask and it shall be given,' I feel constrained to add my testimony by saying that I know that God does hear and answer prayer."

M. S. W., Georgia. "I wish in the 'Answered Prayer' column to testify to God's goodness in having answered my prayers many times in the past; just now, especially, has he signally answered my prayer for a loved one who was a slave to drugs, and who has been rescued from this habit."

Mrs. C. A. C., Michigan. "I have tried to walk with God for more than sixty years, and he has answered so many prayers. For three long, weary months the clouds were so dark, I was afraid he would not answer, but he did in his own way, far better than my own plans. I pray that I may trust him more than ever, so that when my call shall come I may go home to live with the dear ones gone before."

L., Arizona. "I am very much interested in the 'Answered Prayers' column, but I do feel that the beautiful testimonies would contain more force and convincing power if our friends would enter more into particulars. My wife and I have been praying for years for the conversion of a son, and it has come. When ill, an estate of which I had charge became involved through depreciation of securities, and I prayed fervently that I might live until I had been enabled to fully liquidate it, and this mercy also was graciously vouchsafed to me. In face of such experiences, how can I doubt?"

R. H., Cape Girardeau. "I want to let the world know how gracious the Lord has been in answering my prayers. Many times has he heard my supplications and answered. I prayed and trusted him to relieve a great anxiety, and he did. May this testimony strengthen the faith of all who reads it."

Mrs. J. M. I., Michigan. "For nine long years I have prayed, with an aching heart, for the reconciliation of two friends who had become estranged through false witnesses. It was a long time to wait, but I knew the dear Lord had sustained me in great affliction, and I knew he would grant this prayer in his own good time. I thank God to-day that he has brought these two, so long separated, together once more."

Answers to prayer are also acknowledged from Reader, Virginia; Mrs. J. H. P., New York; Mrs. S. W., Iowa; Mrs. E. C. N., Minnesota; Subscriber, Ohio; C. T. D., California; Mrs. R. T., Oxford; K. C., Pennsylvania; F. E. T., Ontario; Mrs. L. J. T., Massachusetts; Ohio Friend; C. D., Pennsylvania; Mrs. L. H. S., Colorado; Kentucky Reader; Mrs. J. C., Texas; Reader, Indiana; Reader, New York; M. M. A., Illinois; B. M., Illinois; Mrs. A. H. B., New York; Constant Reader, New Jersey; L. M. Z., Florida; Mrs. W. E. H., Colorado.

FOOLED THE PREACHER

A Doctor's Brother Thought Postum was Coffee.

A wise doctor found out coffee was hurting him, so he quit drinking it.

He was so busy with his practice, however, that his wife had to write how he fooled his brother, a clergyman, one day at dinner. She says:

"Doctor found coffee was injuring him and decided to give Postum a trial, and we have used it now for four years with continued benefit. In fact, he is now free from the long train of ills that follow coffee-drinking.

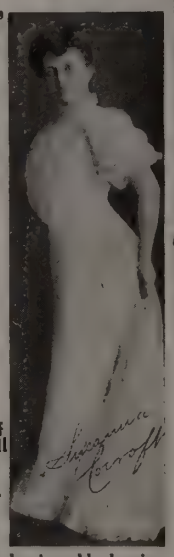
"To show how successful we are in making Postum properly, I will relate an incident. At a dinner we gave, Doctor suggested that we serve Postum instead of ordinary coffee.

"Doctor's brother, a Clergyman, supposed it was old-fashioned coffee, and remarked, as he called for his second cup, 'If you do preach against coffee I see you haven't forgotten how to make it.'"

This goes to show that well-made—fully boiled—Postum has much the flavor and richness of good coffee although it has an individuality all its own. A ten days' trial will prove that it has none of the poisonous effect of ordinary coffee but will correct the troubles caused by coffee. "There's a reason." Name furnished by Postum Co., Ltd., Battle Creek, Mich.

Are You Too Thin?

For only 15 minutes a day's practice in your own room upon special exercises that I will give you, you can be round, plump, wholesome, rested and attractive. Nature intended you to be—why should you not?



The following are extracts from the weekly reports of my pupils:

"Just think, Miss Cocroft, I have gained 25 pounds."

"Before I took up your work, I could not eat anything without the greatest distress, and now I think I can digest tacks. I am so happy."

"Every exercise and movement has accomplished just what we wanted."

"My bust, neck and chest have filled out beautifully and I carry myself like another woman."

"You have done more for me than doctors have done in 20 years. My constipation is entirely relieved and my nerves are so rested."

I have built up thousands of women—why not you? You will be so much more attractive and so much better satisfied with yourself.

If I cannot help your particular case I will tell you so. My information and advice are entirely free. Send 10 cents for instructive booklet, with card for your dressing table showing correct lines of a woman's figure.

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Dept. D 57 Washington St., Chicago

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Peter Moller's Cod Liver O

Should be Purchased for the Following Good Reasons:

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It is made and bottled by Peter Moller at his own factory at the Norway fisheries—no adulteration possible.

Not sold in bulk. You know you get the genuine when you receive the flat, oval bottle bearing the name of

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Indispensable for bruises, sprains, skin irritations.

Substitutes are weak, impure, or adulterated. Refuse them. Get the genuine—only in original sealed bottles.

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This company has been in business over 13 years—has thousands of depositors living all over the country.

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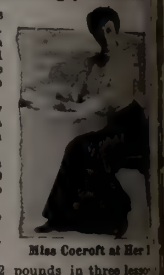
Would you like to reduce it by na means and in a dignified manner?

I have reduced 7,000 women in the p years by a series of simple exercises prac in the privacy of their own rooms and by u merely a rational diet which will not wea

I can reduce you and at the same time strengthe **stomach, heart** and relieve you of such chronic ail as **rheumatism, constipation, weak nerve** such difficulties as depend upon good circulation, nerves, strong muscles, good blood, correct breathin

You can be as good a figure as any wo of your acquaintance—no drugs, no medic



Miss Cocroft at Her

"I have reduced 81 pounds under your instruction. There is not a wrinkle in my face and my husband says I look like the girl he married. You can imagine how happy I am."

"You have simply saved my life, Miss Cocroft. I was a nervous wreck when I began my work with you."

"I have reduced 65 pounds in five lessons. I have only 10 more pounds to reduce to reach your goal."

"My hearing continues to improve."

"My constipation is entirely removed."

"I was weighed yesterday—32 pounds in three lesso I think is pretty good."

"The most noticeable change has been in the comple disappearance of my double chin."

Send 10 cents for **instructive** booklet, with c for your dressing table, showing **correct lines** woman's **figure in poise.**

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Best lubricant for axles in the world—long wearing and very adhesive.

Makes a heavy load draw like a light one. Saves half the wear on wagon and team, and increases the earning capacity of your outfit.

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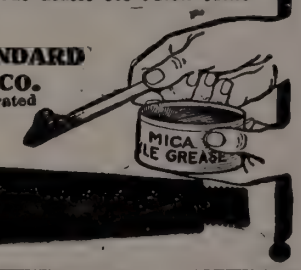

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A top that gives perfect safety from all storms and quickly adjusts for fine weather—one buggy for every day, comfort all the time. Your money back if you are not thoroughly satisfied. **Write for catalog O giving all details.**

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New **Sure Hatch Book on Incubators, Brooders and Chicken Raising—102 pages and scores of pictures**—will be sent **FREE** to anyone interested in chickens. The most **wonderful** Handbook of Poultry information ever printed. The makers of the

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are giving these books away to celebrate th biggest year in the history of the company. Sur Hatch Incubators hold the **world's record** fo sales and satisfaction. **Guaranteed 5 years. We pay freight.** Write to-day for **FREE SUR HATCH BOOK** and the most **liberal** incubato offer ever made. Send postal to-day.

Sure Hatch Incubator Company

Box 99, Fremont, Neb., or Dept. 99, Indianapolis, Ind

trong Drink a Curse

By Mrs. M. Baxter

E heart, according to the dictionary, is "the inner part of anything; the or vital part; the seat of the affec- and the passions; the seat of the un- nding and the will; the moral sense; courage; spirit; disposition of mind." mmorality and drunkenness rob man this, which makes him a man in con- with a beast. What is a man with- e inner part, "the inner man of the in that which is not corruptible?" 's a beast and worse; for a living ure which is destitute of this inner iousness, takes no high place in the al world; and such is the miserable kard.

man destitute of his "chief and vital "—that part which can know, under- , and respond to God, and which can , help, love, and serve his fellow- ures,—is a moral monster; and such miserable drunkard or opium slave. n without this vital part, is a man lead, a blighted creature; his affec- are paralyzed; he treads on wife and n to gratify his self-indulgence, the is without heart. And he is without erstanding. Again and again the physi- uffering which is caused by his self- dgence in strong drink, has told him the which intoxicating liquors have upon But the comparatively short time of ure is all he thinks of; he is without rstanding even of that which his ex- nce teaches him; he is befooled, blind- d, by the demon into whose charge evil has committed him, and he can- elp himself. He has sold his will and nderstanding to his greatest enemy for -lived pleasure—the miserable crea- is without heart.

knows how many may have passed out s world into a hopeless eternity with rt taken away by God's great enemy, n they did not resist that he might flee them! And they have chosen an un- ably terrible hereafter, a lot prepared, for them, but "for the devil and his s" (Matt. 25: 41). Drunkards and rers are often linked together in ture. And drunkenness, including ry to opium and other sedatives, im- lity, in all its terrible forms, and ualism, which is a mental drunken- make men heartless and cruel to- s their fellow-creatures, as they are ed towards God, in their rejection of disobedience to him.

the days of the prophet Isaiah, and of ekiah, king of Judah, Ephraim, which l for the ten tribes of Israel as distinct Judah, had attained an unenviable tation for drunkenness. Woe to the n of Judah, to the drunkards of raim. The state religion of Israel or raim was the worship of the golden s of Bethel and of Dan, instituted by roboam, son of Nebat, who made Is- to sin." Drunkenness and immorality he accompaniments of idolatry. When on made the golden calf, and God told es, who was on the mount, alone with about it. Moses went down to find people engaged in the horrible rites of morality and drunkenness which always nd an idol feast. It almost broke the t of Moses. On the one hand, the e of his God was compromised and dis- ored, and on the other his people had ly fallen, and these sins of immorality drunkenness among the people whom had elected to be his special treasure, burdened this man of God that he cried is agony of soul: "Now, Lord, if thou , forgive their sin, and if not, blot me, ay thee, out of thy book which thou written" (Exodus 32: 22).

nd drunkenness and immorality are the nce of selfishness. The drunkard, mad- ed by the thirst of hell, which Satan made to burn in his body, will leave e and children, or husband and children, ared for, without food or fire, bedding roper clothing, to indulge in the tem- ary satisfaction which the stupefaction intoxication brings with it. Oh, how y, "wine and new wine take away the rt"! The power to reason, the power effect, the power to have compassion, power to consider responsibility—all is e, drowned by the miserable drink, the rible, devilish self-indulgence, regard- of what others suffer. And truth, honor, honesty—all which raises a man—depart when the drink, or opium, or immorality lay hold of him; he has, like Ahab, sold "himself to the devil in the sight of the Lord" (1. Kings 21: 25).

Among the Workers

—The "Boy Evangelist," in a recent trip in Ontario and Western New York, dealt with over four hundred cases in "personal work."

Rev. Hugh Smith has been the leader in the union revival meetings held recently at the First Methodist Church, in Danville, Ill.

—The inclement weather did not diminish the attendance at the services conducted by Rev. Arthur J. Smith, evangelist, and Chester Harris, singer, in Wolfeboro, N. H.

—The People's Tabernacle in Denver has been crowded with interested hearers during the revival conducted by Rev. B. W. Huckabee. The large choir was in charge of J. H. Woodruff.

—Countess Adeline Schimmelmann, founder of the International Mission, and whose work among the sailors and fishermen of the Baltic is already known to Christian Herald readers, will visit this country in September next.

—Evangelist G. L. Barker and his singer, W. A. Andrews, conducted a three weeks' meeting at Matawan, N. J., with Rev. J. W. Moriss, pastor. The meetings were largely attended, and many made public profession of conversion.

—Evangelist John A. Davis and Singer F. A. Mills have been holding very successful meetings in Brooklyn, and numerous conversions are reported. Many lukewarm Christians have been transformed into earnest Christian workers.

—Rev. J. D. Belknap, the Congregational evangelist, of Syracuse, N. Y., has been making a Gospel tour of the towns in Nebraska. The State of Washington will be visited before he returns home. A large revival will be held in Spokane. The same interest was shown as in his previous meetings in the West.

—A great religious awakening has shaken Waterford; Rev. E. C. Farnell and Rev. Larcombe, of the M. E. and First Baptist churches, uniting, called Evangelist E. Thomas Liddell and wife to conduct the campaign, which opened January 13th and concluded January 30th. Over fifty men and women confessed Christ.

—Dr. C. R. Scoville and his corps of helpers have been aiding in a spiritual revival in Huntington, Ind. The meetings were held in the Central Christian Church. The results have been especially marked among the young people, one society of Christian Endeavor reporting over eight hundred at one meeting. Deloss Smith was the chief singer of the revival.

—Mr. W. R. Blackburn, Memphis, Tenn., writes: "Our revival has been carried on here with great results since November last. It has stirred Memphis from centre to circumference. Thousands have confessed Christ, and the work still goes on." The revival has been participated in by the different denominations, and there have been many added to the churches of Memphis.

—"Cottage revivals" have been held in Newark, N. J., by Rev. Davis W. Lusk, of the Sixth Presbyterian Church. After the completion of the series, a stirring revival was inaugurated in the church. The speakers were Major George A. Hilton, the Californian evangelist, and Rev. Bradford Williams, of Brooklyn. Grant Colfax Tullar lead the great chorus of two hundred local singers.

—The first service of the Children's Church of America was held in the Union Baptist Church, in Brooklyn, on February 24. All of the arrangements were made by the pastor, Rev. R. W. MacCullough, Ph.D. The entire service was under the direction of the young people. Some gave out the hymns; others, under eleven years of age, acted as ushers; a young girl gave out the notices; the prayers were by boys of grammar school age, and there were six short sermons by six young people of the Sunday School. The parents were greatly pleased and it is thought that the movement inaugurated by pastor MacCullough will be taken up by other churches.

Most makers of lamp-chimneys don't mark their wares—possibly they are ashamed to.

If I didn't make as good chimneys as I do, I wouldn't mark mine either.

I mark mine "Macbeth"—my own name—because I am proud to be known by them.

My Index—it's free—tells other reasons why my lamp-chimneys are marked and why I am proud to put my name on them. May I send it to you?

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Buy from the actual manufacturer,—
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We want to prove to you that you cannot buy a better stove or range than the Kalamazoo, at any price.

We want to show you *how* and *why* you save from 20% to 40% in buying direct from our factory at factory prices.

If you think $5, or $10, or $40, worth saving

OAK STOVE HEATER,
For All Kinds of Fuel.

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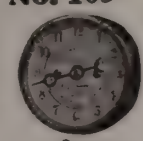
All Kalamazoo Cook Stoves and Ranges are fitted with patent oven thermometer which makes baking and roasting easy. All stoves blacked, polished and ready for immediate use when you receive them.



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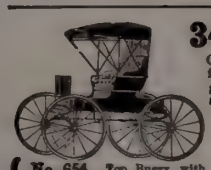
34 YEARS SELLING DIRECT



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We are the Largest Manufacturers in the World selling to the consumer exclusively. We make 200 styles of Vehicles, 65 styles of Harness. Send for large, free catalogue.

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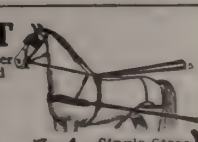

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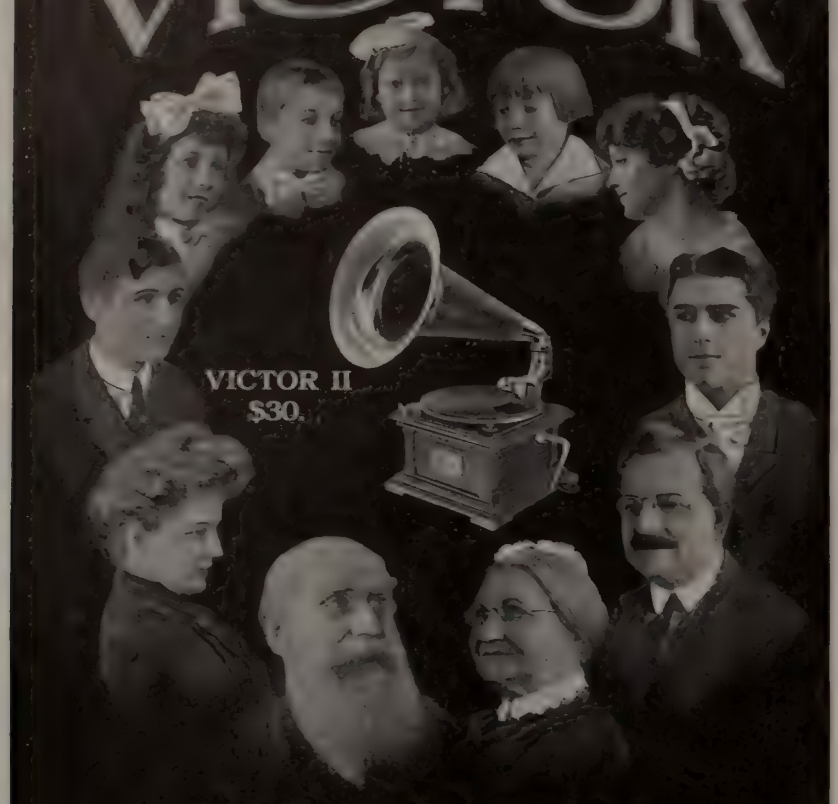
CHRISTIAN HERALD

"ALLELUIA! HE IS RISEN! CHRIST THE LORD IS RISEN TO-DAY!"

VICTOR



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A song for every heart, a smile for every eye. The Victor speaks the universal language of melody and fun in the living, breathing voice of pure reality.

Send for new catalogue of different style Victors from $10 to $100

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The Simultaneous Opening Day throughout America, for the sale of the new monthly Victor records, is the 28th of the month before.

Purity

The LILY is the Symbol of Natural Purity—CLEANLINESS if Nature were to undertake the Washing and Cleaning for us—PEARLINE and PEARLINE'S method would be the means used.

Pearline Possesses Peculiar Purifying Properties—besides in doing away with the rubbing it DOES AWAY with the worst of the Work and Wear and Tear.

MORE MILLIONS USE **Pearline** THAN EVER BEFORE

The New Models *of the* Remington Typewriter

please the man who receives the letters—because the work is the *best* he has ever seen.

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They gratify the operator who writes the letters—because the work is the *best*, the *swiftest* and the *easiest* she has ever done.

The New Remington Improvement accounts for it all. Have YOU seen it?

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New York and Everywhere

Van Camp's PORK AND BEANS

BAKED WITH TOMATO SAUCE

The Easy Meal and Its Famous Goodness

When you have Van Camp's Pork and Beans with Tomato Sauce for dinner, your work is easy and your menu of the kind that makes the mouth water in anticipation of the deliciousness in store. Don't worry about meal-time when you're busy, or tired, or out of sorts, or at a loss for something good to eat. For there on the pantry shelf are Van Camp's—rich, fine flavored, appetizing Van Camp's—all ready for you. And you **know** there's nothing that will so perfectly meet the demands of healthy appetites and particular tastes as Van Camp's.

Just think of the absolute ease with which Van Camp's are made ready for the table. You simply put the can, unopened, into boiling water—turn it over in about five minutes so the contents will be thoroughly heated—let it remain for another five minutes or so—lift it out—twist the can-opener—turn out on a platter—and that's all. There is your dinner, steaming hot, with the cheery, wholesome, spicy odor peculiar to Van Camp's already putting a keener edge on everybody's appetite.

Only ten minutes, or thereabouts, for the whole process—and the only labor is lifting the can and turning the can-opener. And the result—

A heaping dish of nutty-flavored, nutritious Van Camp beans, plump and whole and mealy—surrounded and covered with piquant Van Camp Tomato Sauce, made of vine-ripened tomatoes—surmounted with a succulent slice of young and tender, corn-fed, home-grown pork, imparting just enough richness. Van Camp's make a dish for the epicure, and are prepared so quickly and easily that they're ready before you know it.

It's a wise habit—keeping Van Camp's always on hand. Don't let your supply run low.

And remember, Van Camp's is the name.

The Van Camp Packing Company

Indianapolis, Indiana

NEW YORK, MARCH 27, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Planter's Cabin

The Plantation Train

Bananas Ready for Loading

IN A GARDEN OF THE TROPICS

Costa Rica's Prolific Banana Plantations, the Finest in the World

HERE is probably no lovelier or more fertile country on this continent than Costa Rica. Noble mountain ranges, wide savan- and beautifully wooded valleys lend h diversity to the scenery. On the Atlantic side, land is covered with great forests that were for- y inhabited by wild tribes, some of whose descend- are still to be found there in a semi-savage state. climate varies from tropical to temperate, and llers on the coast are subject to fever, though the er plateaus are salubrious. ortunately, the whole coun- s subject to frequent earth- kes.

he products of Costa Rica ide almost every variety of ical fruits and flowering ts, many kinds of valuable er, besides grain, potatoes, s, bananas, yucca, coffee, lla, and sugar-cane. It is ably the greatest banana try in the world, and the resting photographs on this e, forwarded to THE CHRISTIAN HERALD by Missionary J. Sobey, of Port Limon, show e picturesque phases of this fruit industry. Wild ani- abound in the forests, and ultitude of birds, from the humming bird to the splen- quetzal, fill the woods and e them brilliant with their colored plumage.

1824, Costa Rica joined the eration of Central American es, but when that union was lved in 1839, the little re- lic again became independ- It would now seem likely ecome involved in the war h has lately broken out ween Nicaragua and Honduras, the avowed object of h is the restoration of the union of Central Amer- States, including Guatemala, Honduras, Nicaragua, a Rica and Salvador. Up to the present time, how- , active hostilities have been confined to Nicaragua Honduras. There has been some talk of interven- by the United States and Mexico to avert the less sacrifice of human life, as those who are familiar the situation declare that there is no question at e which cannot be settled satisfactorily by arbitration.

Missionary Sobey gives this brief description of an evangelistic visit to the banana district near Port Limon:

"On a trolley we went twelve miles into the banana plantations. This is the largest centre of the banana industry. Under a mere shed we commenced singing, and soon drew in some forty-five men and women to our service. They attentively listened, and seemed deeply impressed under the Word. Tracts and copies of THE CHRISTIAN HERALD (which they pass from one to the other) were given them.

Hauling Bananas on a Plantation near Port Limon

"Then we went two miles further on. Here, in a camp building, we met a goodly company. We had more singing; we used Sankey's hymns. The majority of the colored people, toilers on the banana farms, are good singers. They listened attentively to the Gospel, and some were graciously impressed. Then we proceeded two miles further on, and again our gathering-place was under the broad shade of the banana trees. Soon after we began to sing the people gathered, each person bringing a chair or box to sit upon. Many of them had their own hymn-books and Bibles. There were here over fifty, and the attention was marked. At the close of the service there was personal conversation, and many expressed thanks for the privilege. While we were telling the people of the terrible havoc wrought by earthquake and fire in Kingston, Jamaica, a man came running and shouting that a house was on fire. All of us at once rushed to the rescue, and soon put the fire out and saved the little house. Then, before we parted, standing with bucket and pan in hand, we heartily joined in a closing hymn and benediction.

"Going out thus, we can always make sure of a good congregation, which is more satisfactory to our mind than preaching in a beautiful building to a very few people. Some who hear us do take heed and turn to God, while others who have wandered into sin, return unto the Lord. So while we sow the seed we know the joy of harvest also. There is great need of more men to extend this pioneer work. One company has been kind, and has helped us by building several mission churches and supporting schoolmasters, who teach the children free."

Touching religious work on the Isthmus, which he frequently visits, Mr. Sobey writes:

"We need another missionary for the Canal Zone. We believe the Lord will send the right man and means to sustain him. It may be his will to send both through THE CHRISTIAN HERALD. In that narrow strip of land tens of thousands are located. The evil influences are such that many swiftly perish. To such the Word of God must be preached; but the laborers are few."

J. H. SOBEY.

General Booth's World-Wide Crusade

WHOEVER originated the well-known adage, "Young men for action; old men for counsel," had no prophetic knowledge of the Commander-General of the Salvation Army, in whom action has no age limit. After seventy-eight years, full of marvelous action, General Booth has left England, *en route* for a Japanese crusade.

Stopping for a week in New York City, the General vigorously outlined the three great propositions which are at present filling his head and heart; and, despite the patriarchal form and snow-crowned head, the invincible fire in his eye inspires a conviction of the ultimate accomplishment of his purpose.

First, he is laying definite plans toward putting the poor of England upon "small holdings"—little homesteads, we in America would say—which, by following a wisely thought-out system, they may eventually own. The second plan—and it is built upon a solid foundation—is a colonization in Rhodesia, Africa, of the poor in all lands whom the long arm of the Salvation Army can reach and succor. The last plan is luminous in its comprehension of the needs of suffering, sorrowing humanity, and the machinery which may be set in motion for its uplift.

"We must have a University of Humanity," declares the General, "with branches in New York and London. It is not enough for us to be willing to give our service, but men and women must be equipped by regular courses of study to meet the needs of the poor and the miserable with the best possible methods." Perhaps no article in the Salvationist's creed is more strongly emphasized than that which admits of no separation between the sociological and the spiritual, and the basis of the curriculum in the new university will surely be instruction which leads to the Creator through the ministry of service to his creatures.

Escorted to the Canadian border, the General is now spending a month with his workers in Canada. From Ottawa to Toronto, on to Winnipeg and Vancouver, the dauntless old soldier of wellnigh four-score years vanquishes physical weariness with true soldierly courage, and has frequently preached a morning and evening sermon, lecturing in the afternoon upon the subj "The Secret of the Success of the Salvation Arm The Canadian Army prepared the way for their G eral's visitation, by personal invitations at every ho not only of the steady working classes, but of drunken and the vicious.

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Gen. William Booth, Founder of the Salvation Army

Approaching the most notorious and abandoned c acter in a public-house, a Salvation lassie said: "C and hear the General—your friend, if you only knev He will tell you the truth, aye, and you need it, to judge by your face and these tatters. Man, never intended you to be like this." And such inv tions were effective and successful. The Gener forerunner was an expert.

From Canada, Gen. Booth sails for Japan. Major Y amura, a most intelligent Japanese gentleman, who become a convert to Christianity through the Army, who now is the editor of its Japanese publications, planned his Commander's three-months' campaign, will receive him with military ceremony. The worl the Army in Japan has reached a point in its devel ment which has won the attention of all classes, the Commander-General's visit at this juncture is garded as an important step in the movement. short sojourn in China, and the intrepid exponent the Gospel of Service returns to England, where alre arrangements are made for an extended motor t throughout the British isles. From town to villa from city to tiny hamlet, the General will sound "call to arms," as his motor speeds on its way.

Stay not for sorrow, falter not for sin
But onward, upward, till the goal ye win,

is the motto which the venerable head of the Salvat Army lives by. In the early fall, *D.V.*, he will ret to our shores for a "strictly American campaign."

With the autumn, Gen. Booth assures us, we sh hear more of the University of Humanity and of progress this far-reaching project has made.

ANECDOTES RELATED AT GIPSY SMITH'S MEETINGS

DURING the past week Gipsy Smith has been preaching every evening in the Central Congregational Church, Brooklyn, and every afternoon in the large hall of the Y. M. C. A. Every day both meetings have been densely crowded, as those were the previous week in Plymouth Church, and large numbers have been turned away for lack of room. In the course of his sermons he related the following incidents:

A Missing Date

"Many real Christians are distressed because they do not know the date of their conversion. They know that they are converted because they have the signs in themselves, but they think a change so important as that of the new birth should have been so remarkable that it could not be overlooked. Now I was in that case about my physical birth. Gipsies do not keep any records, so I could not find out from them on what day I was born. My mother was dead, so I went to my father, but he could not help me. But at last I got from Somerset House, London [the Bureau of Vital Statistics], the exact date of my birth and I went to my father and I said, 'Now, father, I have got the year and date of the month. Was it at night, or in the daytime that I was born?' 'My boy,' he said, 'I can't tell you.' 'Well, but,' I said, 'you ought to know. You are my father.' 'I don't know,' he replied. 'Well,' I said, 'try to remember, because it concerns me and I want to know.' 'My boy,' said my father, 'you know you are born, don't you?' 'Yes,' said I. 'Well, let that do,' said my father."

The Language of the Kingdom

"Now some one may ask me what are the signs of having been born again. There are several. One of them is that of the tongue. I was preaching in one of our cities in England and at the close of one of the services a lady came up to me and said, 'Mr. Smith, there is an encampment of gipsies in one of our suburbs. May I beg you to see them?' I said, 'Yes.' And then and there I fixed the time. I said, 'We will go to-morrow.' She called for me and we started for the encampment. Andwhen we reached the field where the wagons and the tents were arranged I looked at them. At the first survey I knew there was not a gipsy on the ground—not one. There were wagons, tents, people, but no gipsies. I got out of the carriage and went among the tents and spoke in our own language, for the gipsy has a language of his own, to the people. They looked at me with a vacant stare and there was a woman, I picked her out and I went and spoke to her and she said, 'O, I am very sorry. I have only just joined them. I was not born a gipsy.' Listen! If she had been born there she would have known the language. She was only a 'joiner' and she didn't know the language. You see it?"

A Wife's Temper

"In a church I was working in, in Manchester, England, I frequently received requests for prayer for the conversion of husband, children and friends from one woman. She was a Christian, but she had one besetting sin, which handicapped her. She used to bring request after request: 'Please pray for my husband.' Well, we got him along, and when we got him nearly in, that woman would upset the whole thing. What do you think it was? It was one thing, and she did it well. It was her temper, and when she did let go—whew! Everybody in the house knew, and her husband used to say: "Well, Mary, if that is religion, I don't want it.' She knew she was wrong and she was sorry afterward, and would ask his forgiveness. He did forgive her, but all the same it hindered him. One day I made up my mind that when she brought another request I would talk with her and be very honest with her. She did come and I told her that the fault was hers, and that she must overcome her temper; that the Lord could give her grace to enable her to curb her temper. She took the matter to the Lord and committed it to him and he gave her the victory.

"The time for spring cleaning came around and she trusted the Lord. She had just got a new lamp hung up in the hall and a new carpet, and John came home carrying something on his shoulder. He did not know anything about the lamp; that was to be a surprise, and he came in swinging round and down came the lamp, and there was a clattering, a row and a breaking up of things, and he waited for another row. He expected it in the natural order of things. He waited and presently a quiet woman looked over the stairs and down at him and said, gently, 'Never mind, husband, it is all right; we can get another lamp,' and he looked up and said, 'Mary, what's the matter?' 'Oh, my dear,' she said, 'I have trusted Jesus to cure me of my temper.' 'Well,' said John, 'if he has cured you come right down and pray for me, for that's what I want. If there's enough in religion to cure your temper I want the same religion.' John was converted that day."

Sufficient Support

"I frequently get letters which show that the writers, generally unconsciously, have not confidence in God. This is strange, because every one who has ever tested it has found that God's assurance to Paul was not overstated: 'My grace is sufficient for thee.' I was staying some time ago in a beautiful valley among the Welsh mountains, where services were being held among the miners, when one of these letters came to me. When I had read it I laid it down and looked out of window at the smoky town, behind which rose a noble mountain towering up into the sky. The snow was falling and I watched it dancing before my window. I watched it until I thought I saw a little snowflake pause midway, and then I thought I heard it speak to that mighty mountain in front of me, and I thoug the little snowflake said to the mountai 'O mountain, I am only a little snowflak I want a place to rest. If I fall can y bear me?' And then I thought that th old mountain groaned out of its etern depths and said, 'Little snowflake, I ha my roots in God. Fall on me and se And then I penned my little parable my friend a hundred miles away a waited. And later a letter came in whi he said, 'Thank God! I am on t mountain, and the mountain bears.'"

The Sovereign Remedy

Preaching about the woman in Mark who touched Christ's garment and w healed, Gipsy Smith said: "A lady can to see me after one of my services a introduced herself as a seeking sinne She said: 'I have been seeking Christ f ten years.' 'Well,' I said, 'there is som thing wrong. It does not take a seekin sinner and a seeking Saviour ten years find one another. There is somethin wrong.' She replied: 'I have travele from the Atlantic to the Pacific. I ha been in every city of any size in the Unio and have heard the best preachers th America has raised and followed the be evangelists from city to city. I have neve missed attending revival meetings, wit the hope of finding what I want. I hav read books, but I have not been able t find what I want. I thought I woul have a talk with you.' I said: 'You ha made a mistake. Go straight to Jesu Don't seek another service, and neve read another book, never hear anothe sermon.'

"'Do you know,' inquired the lady 'what you are telling me?' 'Yes, sh that all off. We can only aggravate, w cannot help you. It is not us you want What you want is an interview with Jesus and you are looking for men and word and "isms." It is Christ you want woman, and five minutes interview wit the Son of God will end all your misery It is Jesus you want.'"

HESTER'S NEW HEART

An Easter Story by Margaret E. Sangster

HALF way up the hill she turned, set down her basket, and looked at the prospect that extended below h, the valley dotted with farms and the l e village with the forge, the school- h se and the church. Hester Raymond h known this view all her life. She had l ed it in childhood and in girlhood, and h cared for its beauty in her middle age a nuch as she had cared for anything l her in the world. She remembered w h sharp distinctness the spring day y rs ago when she had stopped caring w ether the world was beautiful, and had b un to look on neighbors with aversion a old acquaintances with indifference. A bolt had fallen out of the blue and c nged the landscape of her life, and s e then she had existed, but not lived.

Twenty-five years had passed since she h communed in the little church w h the white spire pointing heaven- w rd and making a centre in the pic- t e outspread before her eyes. One c not go to the communion table u ess one is at peace with one's fellow w rshipers.

In twenty-five years she had crossed r threshold in the village, nor taken p t in any festivity or social gathering. O hers went to weddings; she stayed a ay. Others attended funerals; she w s always absent. Others made n ghborly inquiries about the sick; s e never did. She simply remained, a er her parents' death, in her home n ar the top of the hill, occupied for n ne years in devotion to an elderly n ative, who was imbecile, and after h r decease continuing to abide alone a ong the trees and the birds, with h r cat and dog as her only compan- i s. She was a strong woman, and h r face, although time and hate to- g ther had graven it with hard lines, w s not unpleasing as she stood by her- s f taking deep breaths and surveying t e scene around and beneath her.

Something arrested her attention as s e gazed in a line a little to the West o the slope of the hill. Jacob Brew- s er's house stood there, and something u usual must have happened, for there w s a little group of people in the front y rd, and the old doctor's buggy had j st stopped. The doctor, notwith- s nding his seventy years, had keen e es and he saw Hester as he stepped f om the vehicle and walked up the p th to the front door. That the front d or should be open was in itself a pe- c liar circumstance, for the custom of t e countryside was to enter and leave h ost homes by the side or the back d or. Why Hester continued standing a d gazing she could hardly have ex- p ained. Had one asked her she c ould have said that the Jacob Brew- s ers were nothing to her and that t e did not care whether sorrow or joy, g od fortune or ill, was their portion. Y et deep in her subconsciousness she was a ware that she did feel the interest either o f a friend or an enemy in Jacob Brewster. H e had been the lover of her youth. In t e attic of her house, in a cedar chest, t ere lay the wedding finery, yellow with t me, that Hester had prepared in the far- o ff days when she was young and happy. S he remembered with what delight and p ide she had set the stitches in the bridal g own. Everything had been ready, the g uests invited, the table spread, the house t rimmed and garnished with flowers, and t he minister waiting for the ceremony, w hen the evil tidings came. There had b een the strange delay, then the whisper- i ng and wondering, then the letter brought by a boy on horseback, and delivered to Hester as the girl friends were putting flowers in her hair. Jacob Brewster, unfaithful to her, had married Mary Vernon in the next parish, that morning, and from that moment the love in Hester's soul had been a frozen stream.

The quarter of a century had passed, slow enough, swift enough, according to the emotions of those who were fulfilling their destiny on this earth, and year after year the spring had returned, weaving garments of beauty, setting free the icy brooks and bringing back the birds. Every year the Spring had chanted her witching song, "Rise up my love, my fair one, and come away; for, lo, the winter is past, the rain is over and gone, the time of the singing of birds has come." To Hester that call had fallen on deaf ears. Somehow this spring it was a little different. She had thought more than usual about the flowers and the green leaves, the fragrance and the sweetness of Spring. To-day she thought the valley very beautiful, as the south wind stirred the willow branches by the river beneath the hill. It was almost Eastertide. Hester has never attended an Easter service in the twenty-five years. At other times she had sat in her old pew and seen across the aisle the Brewster's in theirs, but no word had ever been exchanged. The Brewster's had one child, a daughter of singular beauty. Occasionally Hester had glanced at her. It was not to be understood even by herself why she felt a sort of reluctant pride in the flowerlike loveliness of Mabel Brewster, but, although she disliked the rest of the world, she felt something like motherhood springing up like a living plant of goodness among evil weeds for this young girl.

She took up her basket and turned. As she did so a clear, flutelike whistle stopped her and she listened to hear in an instant a shout across the space dividing her from the Brewster's house. She set the basket down and looked across the field, to see that people were calling her, and the old doctor in the doorway was imperatively

"When Hester reached the gate, the doctor met her"

waving his hand. After a momentary hesitation, Hester obeyed the signal. She set her basket under a tree and walked with a rapid step in the direction of the Brewster home. When she reached the gate, the doctor met her. "Come in," he said. "Her mother is down with inflammatory rheumatism and cannot stir hand or foot. I am sending these neighbors away. I must have a nurse, nobody can do what I want as you can, Hester. You may save Mabel's life, and you can give her mother some relief." Hester looked at the doctor in amazement.

"Is there no one else, Dr. Jessup?" she said.

"No one else," he answered firmly, "with a head and hands like yours. Yes, my child," he added, as if meeting an obstacle in her mind and turning it aside, "I remember, I know, but the past is past and hate cannot live forever. Whether you forgive or not, you cannot refuse what the Brewsters need at this crisis."

There were no trained nurses in that neighborhood at that time, and neighbors helped one another when sickness or calamity made assistance needful. Hester followed the doctor into the house. As she went through the large cheery kitchen she saw Jacob Brewster sitting by a table, his gray head buried in his clasped hands. He did not look up and she passed him by without speech, following the doctor upstairs. In the pretty south chamber was Mabel Brewster fighting for life in the clutch of pneumonia, and in the opposite room, as the doctor had said, was Mrs. Brewster, bound hand and foot with rheumatism. Dr. Jessup had no doubt of Hester's ability to cope with the situation. He had seen her nursing when her parents and her aged aunt had one by one been laid aside for long periods of suffering.

She took command at once. Sending the half-grown girl, who was Mrs. Brewster's maid-of-all-work, on an errand to her own home, she provided for its safety from fire, for the feeding of her cat and dog, and sent for some things for her own comfort. Mrs. Brewster was so ill that she could not protest against Hester's ministrations, and poor little Mabel, lying like a bruised lily, seemed a pawn on the chessboard, with Life and Death trying to possess her.

Hester never afterward knew how to tell the story of the week that followed, but at its end both patients were out of danger. During the week, she had sat at the table now and then with Jacob Brewster and had shared his vigils and relieved his anxiety, sometimes by a reassuring glance and sometimes by a word of cheer.

As she turned to leave the house, Mabel called her in a feeble voice, saying, "Don't go, or, if you must, come again." Hester bent to hear the next words. They were very few and very sweet. "I love you, Miss Hester. I love you." They made a glow in her heart, and the last of the ice that had been there so long suddenly melted; she stooped and kissed the girl's pure forehead.

At the door Jacob Brewster tried to utter his thanks, but he broke down and only a sob came from the heaving chest. Hester extended her hand and clasped his. The whole of the past in that handclasp was forgotten and forgiven.

Thrice blessed was the Easter Sunday, when with music triumphant and glorious, flowers white and fragrant, Christ's people gathered to praise him who is the Resurrection and the Life.

Hester Raymond entered the church that day in a mood of exaltation. Those who watched her observed in her face a light of love that transfigured and beautified it. She seemed years younger. The hard lines had vanished, a calm serenity invested her; she sang every hymn as if she meant the words and loved the Lord she praised, and she stayed when the bread and wine were passed and partook of the sacrament, as in other days. To her had been fulfilled the promise of the Lord that a new heart should be given her, and the new heart was a room wherein was a place for her Lord to dwell. Love had conquered hate as life forever conquers death.

The Empty Tomb

*A Sermon by Robert Stuart MacArthur, Preached in Calvary Baptist Church, New York**

WITH garlands and hosannas we respond to the "All hail" of the risen and victorious Christ. We see him marching forth in triumph, with the keys of death and hades hanging from his girdle. Once more we chant the triumphant words of the Apostle Paul, in his great argument for Christ's resurrection: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

We can all sympathize with the practice of the Russian Church, whose members on Easter greet one another with the jubilant salutation, "The Lord is risen," and those addressed make the joyful response, "He is truly risen." The kiss of holy brotherhood seals this new bond of Christian faith and love. It is not surprising that, in the early history of the Church, many Christians and even pagans, on the night preceding Easter, bore into the churches waiving lights and there watched for the dawn of the resurrection morning. It is not surprising that cities were splendidly illuminated, and the vicinity of the churches was transfigured into a sea of fire. Neither is it surprising that many in the early Church expected that on Easter night Christ would come again, receiving his people unto himself, and then ascending his throne pass judgment on his foes.

We cannot actually accept the invitation of the angel and visit the place where the Lord lay. The hand of time, and the hands alike of superstition and infidelity have made it impossible for us to know with exactness the place of Christ's sepulchre. We can, however, in spirit visit that tomb to-day, and rejoice in the great lessons which it so emphatically teaches. As we stand beside this tomb, we are reminded that Jesus Christ was literally dead. No child of humanity was ever more truly dead than was Jesus Christ, the Lord of Life and the King of Glory. There is absolutely no room for doubt on this point.

We know that a Mosaic statute forbade that the corpses of criminals should remain unburied after sunset. As the day of Christ's crucifixion was nearing its close, permission was begged of Pilate to have the legs of the convicts broken, that thus their death should be hastened and their burial completed before sunset. Pilate granted this request. Soldiers, therefore, broke the legs of the robbers crucified with Jesus. When they came to him, however, they found that he was already dead. These soldiers were ignorant of the fact that a Scripture, 1500 years old, had said, "A bone of him shall not be broken."

"Very early in the morning they came unto the sepulchre at the rising of the sun"

The speedy death of Christ caused great surprise to friends and foes alike. We recognize the influence of the sufferings which he had endured in hastening his death; but his death came more quickly than we could have expected, even after making due allowance for his sorrowful Passover, his sleepless night, his shameful arrest, the traitors's kiss, and the bloody sweat. It seems well-nigh certain that Dr. Stroud is entirely correct in his instructive treatise "On the Physical Cause of the Death of Christ." He maintains, by numerous and apparently conclusive arguments, that Christ's death was not due merely to his crucifixion, but that all its symptoms show that there was a literal rupture of the walls of the heart. In the strictest physiological, as well as in the deepest moral, sense Christ died of a broken heart. This conclusion is in harmony with ancient prophecy, as well as with modern medical science.

The soldiers, however, are determined to make assurance doubly sure; they, therefore, rudely thrust their great spear into his side, and forthwith there flowed blood and water. The beloved John years afterward said: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." We thus have a striking fulfilment of the prophecy of Zechariah regarding the fountain that was opened to the house of David for sin and uncleanness. With the utmost literality, as well as with the tenderest spirituality, we can sing with Toplady:

Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

We are thus absolutely certain that Jesus died; that his was not a case of syncope. Joseph of Arimathea and Nicodemus, both of whom were members of the Sandedrin, assisted in removing his body from the cross and preparing it for burial. We can well imagine that woman's tender hand assisted in this sacred service. There is no bier on which the body may be borne, but the hands of love gently carry it to the new tomb awaiting its reception. In silence and sorrow it is laid on its clean, cold, rocky bed; the loving disciples reverently withdraw, and the great stone is rolled to the mouth of the sepulchre. Pilate furnished the guard, and these soldiers stretched a cord across the great stone and stamped the ends, where they were fastened, with the imperial seal. Was there ever so solemn a burial as this? There lies the Lord of Life and Glory, motionless, shrouded, entombed, while the Roman sentries, spear in hand, march to and fro before the tomb, preserving inviolate the seal of the mighty Cæsar.

Having accepted the invitation of the angel, and having come to the place where the Lord lay, we discover that the tomb is in a garden. This is a strange place in which to find a tomb; men do not usually adorn gardens with tombs. We are, however, distinctly informed that "in the place where he was crucified there was a garden, and in that garden a sepulchre." In that sepulchre the sacred body of the Holy Saviour was laid. We are silent with amazement as we reflect upon the environment of this tomb. There do not seem to have been other tombs in this garden; this tomb alone is observable. We have here a strange mingling of opposites: gardens stand for life, for beauty; but tombs for corruption, decay and death. Beautiful lessons, however, are taught by this commingling of apparent opposites. Every garden has its grave; this is true of the garden of the church, of the home, and of the heart. Every path in life, if pursued sufficiently long, leads us to a tomb. This is the sad side of life; this fact introduces the element of solemnity, and sometimes of tragedy, into every home and heart.

There is, however, another side to this sad thought: while it is true that in every garden there is a tomb, it is also true that around every tomb there may be a garden. This thought is inexpressibly sweet. The tomb of every true believer is in the garden of faith, of hope, of light, of love, of life. Around that tomb flowers of indescribable fragrance and unspeakable beauty bloom. Around that tomb birds of paradise sing their sweetest song, and angels of heaven sit, filling the tomb and the garden with the splendor of their presence, and making the garden of the tomb prophetic of the paradise of God. Upon the stone, rolled to the mouth of the sepulchre of every believer, we may engrave the triumphant words of the Apostle Paul, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." The grave is now beautiful, because in it once lay Jesus Christ. He has

*TEXT: "Come, see the place where the Lord lay." Matt. 28: 6.

bed it of its terrors; he has sweetened it with the fumes of paradise; he has illumined it with the light heaven. Standing beside the grave, we can now r the voice from heaven saying, "Blessed are the d who die in the Lord." Christ's sepulchre was in human garden, and that sepulchre transformed that rden into God's Acre.

A Costly Tomb

It is observable, as we stand beside this tomb, that it s a beautiful and costly tomb. This fact greatly prises us, when we remember that Jesus said, with finite sadness, "The foxes have holes, and the birds the air have nests; but the Son of man hath not here to lay his head." How came it to pass that this useless, homeless, and often friendless man was buried a costly tomb? The question is full of interest, and answer abounds in instruction. Seven hundred ars before his death Isaiah, the evangelical prophet, retold that death and this burial. His words are ofoundly significant: "He made his grave with the icked and with the rich in his death." Nothing uld be more unlikely than that this ancient prophecy uld be fulfilled. Jesus died on the cross as a felon. t the time of his death, Judea was a Roman province. e would expect that the Roman criminal code would evail, and that his body would remain on the cross ntil it was consumed by ravenous creatures or wasted y decomposition. If this custom had prevailed, the dy of Jesus would never have received burial. Obrve how marvelously the ancient prophecy came to be lfilled. Moses ordained that the corpses of criminals ould be buried on the day of their execution; this Mosaic requirement the Roman Government permitted prevail in the case of Jesus.

It is to be observed, also, that the Jews in this special ase would naturally desire that the body of Jesus ould receive a shameful burial. But the day after the rucifixion was the Jewish Sabbath, and this particular abbath was the great Passover Sabbath, one of the ost sacred days of the Hebrew year. It thus came to ass that the Jews desired to hasten the ignominious urial before sunset, because at that hour their Sabbath egan. Christ's death did not take place until three o'clock in the afternoon; the time, therefore, was exremely limited before the hour of sunset. We see on what a minute pivot the fulfilment of prophecy, uttered undreds of years before, was delicately balanced. When the soldiers came to hasten the death of Jesus by breaking his legs, as we have already seen, they found that Jesus was even then dead. The further proof of his death was found by the thrust of the spear and the flowing forth of blood and water. Jesus is, therefore, actually dead.

A Rich Man's Mausoleum

Shall he not now be placed in a malefactor's grave? This result seemed almost inevitable. Doubtless, his enemies were even then preparing to take down his body and to bury it with the robbers with whom he had been crucified. This burial would have utterly contradicted the ancient prophecy of Isaiah. Then came the visit of Joseph and Nicodemus; then was granted their request by Pilate; then came the tender burial of Jesus by his loving friends, who placed him in Joseph's new and costly tomb. Suppose that Joseph had not made this request of Pilate; suppose that Pilate had not granted this request of Joseph; suppose that either the request or the consent of Pilate had been a few minutes later. The ancient prophecy would not then have been fulfilled, and Jesus would have been buried in the grave of a criminal.

How marvelous are these events in the ordering of God's providence! It thus came to pass that God's crucified and beloved Son, notwithstanding the designs of his foes, received most honorable burial. Indeed, his honors began the moment he died, the sacrifice for sin. If he is to be buried, costly spices shall enwrap him with his shroud; if he is to be buried, he shall be laid in the costly tomb of the honorable Joseph. When he bowed his head in death, he paid the last debt due to the justice of God, as the vicarious sacrifice for human guilt. Immediately his honors began, and continued until he lay in august repose in his superb tomb. He, who was the Rock of Ages, lay in the tomb of rock until he came forth in triumph in his resurrection. In the wonderful description given by the Apostle Paul, in the second chapter of Philippians, of the humiliation of Christ, we follow that humiliation from Christ's conscious equality with God, as it comes down step by step, until we see Christ obedient unto death, even the death of the cross. With that death, Christ's humiliation reached its lowest point. Immediately his glorious ascent began. We follow him upward, as God highly exalted him, until we see him enthroned, with the name that is above every name, and at that name all things in heaven and earth and under the earth bow in perfect submission. Fitting, then, was it that Christ's tomb should be beautiful, costly and honorable in the highest possible degree.

An Orderly Tomb

We observe that the grave clothes, with which Joseph and Nicodemus had swathed the body, were carefully wrapped up, and not lying in a disorderly heap. The napkin, which Mary herself may have helped to bind around the thorn-marked brow, was folded in a place by itself. Who folded these cerements of the tomb? Was this a work of love by the hands of angels? It is more likely that the hands of Jesus himself arranged these garments. Rising in glory and majesty, he would not leave the tomb in disorder. If the tomb had been rifled by his foes, the grave clothes would not have been carefully adjusted by them in their necessary haste. If his friends had carried away the body to be buried elsewhere, they would have required the grave clothes for that burial. It is certain that Christ slept until the appointed hour dawned, and then rose, in divine dignity and sublime majesty, and went forth as conqueror of death and the grave. He was never again to need the garments of the dead. With the utmost deliberation he left the tomb.

The effect of this orderly grave on the beloved John was most marked: "He saw, and believed." What did he believe? Simply that the tomb was empty? That fact was sufficiently obvious; it needed no additional certification. He believed that Jesus was risen from the dead. His nature, quieter and deeper than that of the Apostle Peter, the more readily laid hold of this sublime truth. While Peter, in his impulsiveness, was the first to enter the tomb, John, in his thoughtfulness, was the first to believe in the resurrection. He was really the first person in the whole world fully to believe in this glorious truth. His faith was stronger than that of Peter, and his loving nature enabled him to lay hold of this sublime truth with the utmost tenacity and simplicity of faith. We, too, may, with the Apostle John, behold this orderly tomb, and see and believe.

The Tomb Empty

It is especially to be emphasized that it is an empty tomb. We saw the Roman soldiers marching with their spears to and fro to preserve Cæsar's seal. The solemn hours pass; perhaps the morning is now dawning. Behold an angel of the Lord, with appearance like lightning and raiment white as snow, rolls away the stone and seats himself thereon. No mortal actually saw Christ in the act of rising; God performs his divinest things in silence and beyond the sight of men. Soon the women approach the tomb; they learn from the angels that Jesus is not there but is risen, and they hear the angelic invitation, "Come, see the place where the Lord lay." We have accepted that invitation; we have studied some of the characteristics of that tomb; now we are especially rejoiced to find that it is empty. We can say with Phillips Brooks:

> Tomb, thou shalt not hold Him longer;
> Death is strong, but Life is stronger;
> Stronger than the dark, the light;
> Stronger than the wrong, the right;
> Faith and Hope triumphant say
> Christ will rise on Easter Day.

In the empty grave of Jesus, the cornerstone of the Christian church is laid. The resurrection of Jesus, changing the figure, is the keystone of the arch of divine revelation. This empty grave gives us assurance that Christ's work of redemption was completed. Not alone on Pilate's cross, but in Joseph's tomb did that work receive its divine certification as to its completion and acceptance. When Jesus Christ came forth in triumph from the grave, angels, men and devils were taught that his work was finished, and that his triumph was complete. He had himself staked all on his resurrection. He had affirmed that he had power to lay down his life and to take it again. In the most solemn manner did his resurrection ratify that affirmation, and fulfil this prophecy. It gives uniqueness to the Christian religion. There are founders of other religions. Confucius, Zoroaster, Mohammed. These founders all died, but did ever one of them rise from the dead? Christianity stands alone in that respect among the religions of the race. The resurrection is the absolutely unique fact of Christianity; the resurrection is the majestic assurance of the reality of our Christian faith and hope. The resurrection involved the death, the death implied the life, and the life necessitated the birth. It thus comes to pass that Joseph's empty tomb is in unique harmony with Bethlehem's holy manger.

The Pledge of Life

The resurrection of Christ assures us that we now have a living Saviour; the permanently dead Saviour is unwelcome in art, and utterly undesirable and untruthful in religion. The Roman Church has erred in exalting the dead Christ at the expense of the living Christ. We desire no Pieta, no statue of the dead Christ, with the Virgin, or sorrowing woman, or angels. We prefer to hear the angels say, "He is not here, for he is risen." We need the atoning work of Christ's historic death; but we need, also, the sanctifying influence of Christ's risen and glorified life. We need more than a divine statue; we must have the inspiration of a risen, exalted and living Christ as Friend and Saviour. Ours is not the Church of the Entombment; ours is the Church of the Resurrection. Ours is not the Church alone of the Atoning Death; ours is also the Church of the Heavenly Life. To-day we hail the divine Man, who marches forth in exultant might, as the firstborn from the dead. To-day we utter no *Miserere* for an embalmed Galilean; but we sing a *Te Deum* for the risen, enthroned and crowned Immanuel.

We also have a personal interest in this glorious resurrection. We see that the Apostles made the resurrection one of the important themes of their preaching, the Apostle Paul declaring that "if Christ be not risen, then is our preaching vain, and your faith is also vain." The resurrection is the crowning miracle of Christianity to-day. If this event be true, then all other facts in Christ's life are credible, for no fact can be greater than his resurrection from the dead. In that resurrection, we have a prophecy of our own victory over death and the grave. Death has been the grim and inexorable tyrant, whom tears never softened and wealth never bribed.

Only two, of the many millions of humanity, in the olden time passed into the spirit world without tasting death. But in the case both of Enoch and Elijah, death was not really mastered, because they were withdrawn from the conflict before they grappled with this fierce foe. Christ alone entered the dreary prison-house of death's domain, and came forth in triumph, leading death captive in his train. When he arose on that first Easter morning, he bade adieu to the grave forevermore. Empty as was Joseph's tomb, so empty on some glad Easter morning shall be the tombs of the world. We cannot fully now ask with the Apostle Paul: "O death, where is thy sting? O grave, where is thy victory?" But that victory, in all its blessed fulness, awaits us, when the great day of resurrection shall come. Then shall we be able to say, joining with the triumphal songs of saints and seraphs, angels and archangels: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

TROY SWEPT BY A REVIVAL

"SHOWERS of blessing" have visited Troy, N. Y. during the three weeks' revival just closed. Dr. W. E. Biederwolf was leader of the movement, the success of which was wholly due under God to his untiring effort and unusual executive ability. Forty thousand of the eighty thousand population of Troy are engaged in the factories making collars and cuffs. The city was divided into four sections, where, simultaneously, the great movement was carried on. The central section was under the control of Dr. W. E. Biederwolf and his associates, Homer Rodeheaver, soloist, and Howard E. Taylor, personal work director; the northern section by Geo. G. Mayh, of Scranton, with Miss Ten Eyck as soloist; the north central section by James B. Ely, with Mr. A. B. McCrea as chorister and Miss Hildebrand as soloist. Thomas Needham had charge of the southern section. Some five or six thousand were daily brought under Gospel influence.

The First Baptist Church was opened to accommodate the overflow, and a very enthusiastic noonday "Good Cheer" meeting for busy people was daily held in Harmony Hall. This hall was opened for evening services also.

Bradford Williams was greatly blessed in his street and factory work. At one factory alone, Cluett & Peabody's, some 1,500 to 2,000 attended the noon meeting. A feature of the movement was the midnight parade from State Street Church to Proctor's Theatre, some 2,000 people, men and women, marching, and blending their voices in the "Glory Song."

Another feature was the children's parade of 2,000 or more little ones, led by Mr. Rodeheaver. The Troy band headed the procession, and after marching through the principal streets, gathered at the State Street Church, where Dr. Biederwolf made the address, the children uniting their voices in the songs of victory.

. . .

The Trojans were most responsive, spending much time in earnest petition and working zealously that the blessing might be justly claimed.

Mr. and Mrs. Springer and Native Interpreter

Holding Service in a Native Compound

Rhodesian Lion, Killed by a Native

ON "THE CAPE TO CAIRO" RAILROAD

By REV. JOHN M. SPRINGER

ONCE more we are on the trail and have landed for the present at Broken Hill, which is as far as the famous "Cape to Cairo" line has been laid from the South, which is 2,014 miles north of Cape Town and 375 miles northeast of the Victoria Falls. It is expected that the construction will go ahead as soon as the rains are over, and the work of continuing the line will proceed without interruption until it reaches Kanshanshe, which is a part of the great Tanganyika Concession, lying in Rhodesia, but close to the border of the Congo Free State, where the greater part of the Concession is.

This Tanganyika Concession is a piece of ground of 60,000 square miles, and is said to be the richest in mineral deposits, especially copper, in the world. It has been predicted that inside of ten years it will have a city larger than Johannesburg and be the greatest mining center in the world. At present the mines there are only being developed on a small scale, just to see what there is, for there can be no big extension until the railway gets there and affords an outlet for the ore. Two railroads are now pushing towards it with all the haste that funds will allow. This one will likely be the first, as there is only about 400 miles between Broken Hill and Katanga Kambove, the headquarters of the Concession.

The railway from the West Coast running from Lobito Bay through Benguella has already reached Bihe, having climbed on to the plateau known as the Great Trans-African Divide. It is said that the railroad had to make an ascent of 5,000 feet in the first 200 miles. This leaves about 800 miles more to be completed on the Lobito Bay Railroad, before reaching the Tanganyika Concession. So it will, of necessity, be two years at least before these mines can have a proper outlet for the ore, and another year or two before they will be under full swing.

These may seem dry and uninteresting facts, but they mean much to the whole world and a great deal more to Africa. To the Church, they mean that the time has come for the disciples of Christ to unite in one mighty effort to do their duty and enter the doors which will be unlocked by the golden key. It means that many of the now wild tribes, who have steadfastly resisted the enslaving Portuguese and the tyrant Leopold, will find that English money will bring them safety and they will be leaving their kraals and going to these mining centres to work. Here they will readily add all our Occidental vices to their own, and in spite of the assurance that many of these white men give us of the beautiful character of the "raw native" before he is spoiled by the teaching of the missionary, he has vices enough of his own. These mining centres are most important fields for mission work, though naturally less satisfactory than station work.

The missionary who settles down on a station with a fair-sized community around him, is sure of building up a permanent school and church and, as it were, reaping his own harvest in due time. The missionary who does mine compound work has an ever-shifting congregation. He has his night school, where the untaught are instructed in the art of reading and writing, and an apt pupil will be ready to begin reading in the New Testament before six months are over. The awakening may come, the man may be converted and then away he goes and is lost to sight for years, and possibly the missionary never hears of him again. Many of the men are only at work for one month or so, while others will stay a year. Those who get to know a little English, or some dialect which the missionary knows, will be sure to write; but the great mass come and go, come and go, and it often seems to the missionary as if he were never making any headway. But hard as it is, I am not alone in the conviction that no other form of mission work exceeds it in importance.

In confirmation of this, the Rev. George Lowe, now agent of the British and Foreign Bible Society at Johannesburg, told me this incident: Many years ago, two natives went down, hundreds of miles from the Blawberg Mountains, to work at Port Elizabeth. They were there about two years, during which time they attended the Wesleyan night school, professed conversion, were baptized and received into church membership. When the time came for them to return to their families, they asked the missionary to send them a teacher and a missionary for their people. He told them that he could not send anyone at that time, but exhorted them to be faithful witnesses, to read their Bibles (Zulu Bibles, I believe) and to live so as to teach their own people the truth, as they had learned it, in Christ Jusus.

Twenty-five years passed by and at last Brother Lowe was sent up to those lonely and unexplored mountains. As he drew near one kraal, he saw the people making a great demonstration, and was rather uncertain for a time whether it meant peace or war. But on making inquiry of his interpreter, he learned that the excitement was caused by the people coming out in a procession to meet the teacher, led by these two men, who were now rejoicing in the answer to their prayers. For twenty-five years they had been praying and expecting the promised missionary, and now he had come. He said that he found these men had held regular services during all these years, had taught many of the children to read, and they had observed and kept the Sabbath. He found the people and the town exceptionally clean and the women neatly clothed. These two men had taken the choicest care of their Bibles; but one of them was worn to tatters, and the owner came up to him with it tied up in a piece of cloth and asked if he might have another. Not that he wanted to give that one up—O no! He did not wish to part with that dear companion of more than a quarter of a century; but it was so worn that he could not see so well to read it and he would like a new one. And yet some say that the native is entirely devoid of sentiment and affection.

It is needless to say that he got his new Bible, and in a larger print, better suited to the eyes which had grown old watching for the missionary, whom his faith never doubted would come.

There is another need for the compound work—that is, to help the men who come from districts already evangelized or reached by the missionary. Few white men are strong enough to resist the strong tide of sin which is to be found in most pioneer mining camps, and it is not to be expected that the half-civilized natives, whose knowledge of the Gospel is at best superficial, and whose Christianity, however genuine, is but in its infancy, will be able to live better than their white brothers. In most of the cases we have found here, there are almost no baptized natives nor many who can read and write. There are many, though, who have heard the Gospel preached long ago, but, as they say, "We have had no one to remind us and we have forgotten."

So we are here, but not to remain many months. We are on our way home and are going through Northwestern Rhodesia, north to the Tanganyika Concession and westward to Angola, on "a tour of observation." These are our instructions; but long before they came we had the divine "Go!" and we went forth like one of old, "not knowing whither he went." The bishop recognized the divine leading and confirmed it.

This whole move is largely on faith, and when we received the contribution of $51 from THE CHRISTIAN HERALD, we praised God and took courage. It will go toward providing us with an interpreter and helper on the whole journey. We brought with us Benjamin, a Christian boy from old Umtali, who has been a great help to us so far, and will be increasingly so as we get farther inland, and perhaps among hostile tribes.

As I said, we expect to stay here until June or July, when the rains will be over and the flooded swamps at the north dried up. Then we hope to leave for the north and go from the Tanganyika Concession west to Malange, our most easterly inland mission station in Angola. From there we wish to go to St. Paul de Loanda and take ship for England. We have been in Africa now nearly six years, and in another year will be ready for our furlough. We hope to see the Statue of Liberty in New York Harbor before next Christmas, if that be our Father's will.

Worked His Way Through

I WAS born in Rockingham County, near Madison, N. C., about thirty years ago. In early life I could not attend the public schools, as I was compelled to work to help support my mother and two younger sisters. When I was about fifteen I began taking lessons at night. This was my first start in books. After two years of night school, by rigid economy I was able to go to the public school for awhile. Circumstances, however, seemed against me, so I gave up school and went to work again. About September 10, 1897, I chanced to meet, at a store in our village, Prof. W. B. Crittenden, and was induced to enter the Slater Industrial School, at Winston-Salem, N. C.

"We are putting up a new building at the school," said the Professor, "and I will confer with President Atkins and see what can be done."

On September 20, 1897, I reached the Slater School. I was ordered to report to Mr. J. H. Michael, instructor in carpentry. He assigned me work on Lamson Hall, the building then in construction. I worked at the carpenter's trade until Christmas. At the close of the holidays I entered school, continuing through the months of January, February, and part of March. As the new hall was needed for commencement, I began to work again. During the summer of 1898 I remained in the employ of the school, doing whatever came to hand. In the fall I had sufficient money to my credit to enter the classes and remain until the close. During the vacation of 1899 I remained again at the school, working at my trade. In 1900, the school having contracted to build the new colored hospital, I was asked if I could build it. I said I would undertake it. This was in the fall of 1901. I had as helpers all the boys in the school who had taken carpentry, and we put up the building, finishing it in the spring of 1902. In the following fall I took up my studies again, graduating in 1904.

I cannot say too much for what Slater has done for me, from the time I entered her doors in 1897 until I left, 1904. I am still doing carpentry work, and am making a living out of it, being the senior member of the leading colored contracting and building firm of Winston-Salem, N. C.

JOHN N. SMITH, Class 1904.

The foregoing is one of many similar instances in which the Slater Industrial School, Winston-Salem, N.C., is helping poor colored students to get a trade and an education. It is one of the worthiest institutions of its kind in this country, and deserving of all encouragement and support. Any reader who is interested in its work can learn full details concerning it, by addressing J. P. Rawley, 57 Broadway, New York.

THE HEALTH OF OUR YOUNG GIRLS

By KATE UPSON CLARK

TWO well-known singing teachers have recently testified that their girl pupils are ailing most of the time. Lessons are skipped, progress is impeded, voices are injured by such indisposi-n, life is demoralized generally. One of these hers said that at least half of his pupils were under doctor's care all of the time.

And then I am blamed for not developing their es properly," he complained. "Sick girls cannot n to sing, even if they could keep up their lessons ularly."

young college girl has just brought to New York Easter season, the news that a large proportion of classmates are in either the hospital or their own ms under the care of physicians. There is no epi-ic in the institution. The girls are just "laid up" that ordinary ailment generally called grippe.

Of course they are sick," commented the girl, non-antly. "Girls are always sick. They can't stand strain of college life like boys. It isn't to be ex-ed."

emarks of that sort are common. It seems as ugh a large class of people took it for granted that nen are naturally invalids, which sounds almost as ey accused their Maker of having done his work ly.

But there is no doubt that our girls do not begin to e as much of health and strength as our boys do, as our boys would have if they would let tobacco ne. When the girls begin to adopt cigarettes also race will come to a quick end. As there is really logical reason why the girls should not smoke if the s are allowed to, the end may be nearer than we e dreamed (and that would be perhaps as good a position as could be made of any species which is, ough its own folly, diseased and is determined to ain so)!

But we are persuaded better things of humanity. erently we believe that the Creator meant girls and nen to be strong, bright, merry and useful, to possess lth and all the glories and blessings which go with it. n the first place, the singing teachers and the college probably took no account of the fact that most of the ailing maidens were wearing *lingerie* waists, coming down to breakfast in them on cold mornings; sitting in in them through draughty lectures, concerts, plays; their bare necks and shoulders showing through the dainty embroideries, and their sleeves short. If our boys had been arrayed as foolishly they, too, would have had "all kinds of grippe."

Perhaps boys and girls are equally subjected to the strain of late hours, indigestible food, wet feet and constant excitement. Quiet evenings at home are rare for either girls or boys over seventeen. Even in our colleges for girls there is a continual succession of class and society and general entertainments, which, coupled with their study, keep the nerves of the student in a steady quiver (a paradox, but true) from one week's end to another.

The girls, too, have almost or quite as much outdoor exercise as boys do in these days. In fact, the only sanitary condition in which boys have the advantage would seem to be in this matter of clothing. The costume of men is not entirely hygienic. It certainly is not artistic—but it is far and away more comfortable and more conducive to health than that of girls and women.

There is something so vulgar and degrading in the mere appearance of the present system of tight belts and girdles that, without regard to its unhealthfulness, one can hardly speak of it calmly. At a time of life when their whole system is unsettled, when they need every atom of room and every atom of strength, girls are forced into close-fitting waists stiffened with steel and whalebone. Their tender, undeveloped bodies are thus often bruised and displaced. At the very best they are greatly hampered in their daily work. One distinguished New York physician has said that her ante-rooms are sought every day by young girls of good family and high social position who are suffering from the most horrible displacements.

"What causes them?"

"This outrageous system of dress."

"How are we ever going to change it?"

"I don't see any way. The only thing I can think of is to have some society with standing and authority—if there is such a society—call a meeting and appoint a high committee of artists and doctors, who shall design a healthful and artistic and convenient costume. Even if women would not consent to wear it, surely it might somehow be introduced into our schools for girls. It should consist of a union suit of underclothing for the cooler months. Over that, if desired, a combination suit of waist and drawers might be worn. Then one or two skirts might be hung upon suspenders, or a skeleton waist-frame. Any number of pretty 'empire' patterns are available for the outside dress. A 'princesse' foundation, loose and comfortable, might be covered with any sort of material, draped upon it in any way that is becoming to the individual. Or little coats, eton jackets, or boleros, or whatever you choose to call them, can be made to go with any skirt, the latter depending upon the shoulders for support. A mother of ingenuity can certainly devise, even if obliged to conform to the present unfavorable fashions, a pretty costume for her girl which will give her full freedom of body. A slender girl should never have any trouble about it. For one inclined to stoutness the task is more difficult."

Thin shoes are responsible for many ailments of girlhood. Tight shoes for many more. A long-continued course of tight shoes is enough to give even a strong person nervous prostration. The heavy hat is another source of ill-health among girls. The craze for becoming "picture hats," some of them ridiculously large and cruelly heavy, must be modified if our girls are to keep well.

Given a generous and healthful diet, plenty of outdoor exercise, nine hours of quiet sleep in each twenty-four, pleasant occupation, and, perhaps most important of all, loose and comfortable clothing, and our girls would be able to bear, without illness, all of the noble and pressing duties which a wise Providence has appointed for the modern maiden, in her preparation for the important responsibilities of free and happy American womanhood.

Mrs. Sage's $10,000,000 Gift for Benevolence

S was foreshadowed some time ago, Mrs. Russell Sage has taken the first great step toward utilizing her vast fortune in the furtherance of philanthropy and ial betterment. On Tuesday, March 12, a bill was introduced in the New York te Assembly at Albany, incorporating the Sage Foundation, an organization ich is to be managed by well known philanthropists of both sexes, l which will have the income of a fund of $10,000,000 to draw n for its maintenance and for carrying out such plans as meet its roval in the direction of improving the condition and surround-s of the poor throughout the United States.

Mrs. Sage makes this personal explanation of her purpose in ablishing the "Sage Foundation":

"Its object is the improvement of social and living conditions in United States. The means to that end will include research, olication, education, the establishment and maintenance of char-ble and beneficial activities, agencies and institutions, and the l of any such activities, agencies and institutions already estab-ed.

"It will be within the scope of such a Foundation to investigate d study the causes of adverse social conditions, including igno-ce, poverty and vice; to suggest how these conditions can be nedied or ameliorated, and to put in operation any appropriate ans to that end.

"It will also be within its scope to establish any new agency nec-ary to carry out any of its conclusions and equally to contribute the resources of any existing agencies which are doing efficient d satisfactory work, just as the present General Education Fund, ganized to promote higher education, is aiding existing colleges d universities.

"While its scope is broad, it should preferably not undertake to do within that scope what is now being done or is likely to be effectively done by other individuals or by other agencies with less resources. It will be its aim to take up the larger and more difficult problems, and to take them up so far as possible in such a manner as to secure co-operation and aid in their solution. In some instances, it may wisely initiate movements with the expectation of having them maintain themselves unaided after once being started. In other instances it may start movements with the expectation of carrying them on itself. Income only will be used for its charitable purpose, because the Foundation is to be permanent and its action continuous. It may, however, make investments for social betterment, which themselves produce income.

Mrs. Russell Sage

"The Foundation will be national in its scope and in its activities."

In the articles of incorporation, the following persons are named as trustees: Robert W. De Forest, Chairman, New York State Tenement Commission; Cleveland P. Dodge, prominent in many philanthropic and Christian enterprises; Daniel C. Gilman, ex-College President and first President of the Carnegie Institute; John H. Glenn, associated with many notable charities; Helen M. Gould, well known throughout the land for her noble benefactions; Mrs. William B. Rice, President New York State Charities Aid Association, and Miss Louisa L. Schuyler, the founder of the New York State Charities Aid Association. Concerning her trustees, Mrs. Sage writes:

"I have sought to select men and women who are familiar with social problems, and who can bring to their solution not only zeal and interest, but experience and judgment." She added that she had the utmost confidence in the ability and judgment of the ladies and gentlemen who composed the Board, and believed they would fulfil all expectations.

OUR EDITORIAL FORUM

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The Glorious Day

EASTER is the Emancipation Anniversary of the Christian world—the one day of all the year, next to the Advent, that is the most glorious and worthy of signal remembrance. It brings with it a new inspiration of faith in God and of perfect assurance in his love for the children of men.

Every swelling bud and sprouting leaf reminds us that the life which conquers death in nature's realm has its parallel in the Resurrection—that great central fact of Christianity—in which we have the assurance of our own spiritual revivification. Christ in us becomes the vitalizing force which lifts us from the darkness of sin and death unto light and life everlasting.

This old world of ours needs more Easter cheer. It needs to realize that the risen Christ and the empty tomb have for the whole race a grander and higher significance than any other event since time began. It needs to feel that the defeat of King Death and the triumph of King Jesus over the grave, have thrown open the gates of life and happiness to all who will enter therein. It needs to grasp the imperishable truth that, when the Son of God burst the bars of death and the grave, he revealed the way of life eternal to all who accept him and follow in his footsteps. His resurrection was the Divine pledge of our own, and the soul that rests upon him has already risen from the deadness of sin and begun the life everlasting. For such, the grave is not an abiding-place, but the vestibule of the greater and nobler life beyond.

Therefore, at this joyous Easter time, when all nature is rejoicing, let our own hearts join in the songs of praise and gladness. Around us, we see the woods adorning themselves with living green, and the air is resonant with the song of birds. Over all the earth, wherever the name of Jesus is known, it is the glad emancipation time:

'Tis the festival of all creation:
Christ hath risen, who gave creation birth.

A Difficult Task

ONE of the penalties of a reputation for accomplishing difficult tasks, is that of being invited, and even urged, to undertake other work. President Roosevelt is finding this out. His ability and tact are now recognized the world over, and wherever there is a stupendous obstacle to be overcome, the thought is apt to arise in men's minds that if the President were to undertake it the thing would be done. So general is this confidence that he might be overworked, if his own good sense did not limit the tasks he undertakes to those legitimately belonging to his office. But this fact does not prevent solicitations assailing him and if the present tendency continues, we may hear some day of a crank with unlimited faith in his power applying to him to make water run up-hill.

Not quite so difficult a task, but one which must have puzzled the President, was that submitted to him recently by a number of estimable gentlemen from New York. These gentlemen are concerned, and not without good reason, over the decline of religious interest among certain classes in their own city. They point out that during the past six years, while the Jews have increased the number of their synagogues by thirteen and the Roman Catholics have added six to their churches, the Protestant churches are now three less than they were. They say that the number of these edifices is utterly disproportionate to the population. That may be conceded, but it is not precisely the question involved. It would be more to the purpose to show that they are disproportionate to the requirements of the population. There is little doubt that if the churches already existing were overcrowded more would speedily be built.

Precisely what Mr. Roosevelt was expected to do to remedy the sad situation is not stated in the dispatch describing the conference. It may have been explained to him, and the explanation would be interesting. Whatever it was, the President listened courteously and promised to aid them "in every way possible." With all respect to him and full recognition of his skill and energy, we have not much hope of perceptible results. The difficulty is outside his bailiwick. True religion was never yet promoted by official patronage or by legislation. It must come from within. The spectacle now being presented in Brooklyn, of the largest churches in the city being crowded to the doors every afternoon and evening to listen to an untutored man preaching the simple Gospel of salvation through Christ, teaches a lesson much more to the point. Gipsy Smith does not preach newfangled theories, nor esoteric doctrines, Higher Criticism and the rest, but the old-fashioned remedy for sin and the way by which men may become in the true sense children of God, and as in the case of Spurgeon and Moody men flock to hear such preaching. If such doctrines were preached plainly and earnestly in our churches, there would be no need to invoke the aid of the President of the United States.

Mrs. Sage's Gift

HOPE at last is promised for the poor and the unfortunate in the organization outlined on another page of this journal. Mrs. Sage is planning to go to the source of social trouble and has supplied an enormous sum to render the knowledge thus acquired practically useful. If an epidemic of typhoid breaks out in a community, we applaud the philanthropist who sends out physicians and nurses to relieve and cure the sufferers. He deserves all the praise we can give him, because he is attending to the present need and is doing the work that is the most urgent. But his work needs to be followed by another, which searches for the cause of the epidemic and by closing some sewer, or purifying some food supply, prevents another visitation of the dread disease. The misery of our cities is a similar condition; its woes are worse even than typhoid. Mrs. Sage proposes to deal with them by giving aid to societies that are engaged in the relief of the sufferers, and by establishing a new organization which shall study the causes and devise plans for removing them.

Intelligent philanthropists will hail this project as an augury of better times. Mrs. Sage has endowed it munificently. The vast sum of ten million dollars is to be invested and the income applied to the work. If poverty and misery are in any degree remediable, as we believe they are, an organization so endowed should be able to discover the fact and do much to set a remedy in operation. The man who needs work in order to maintain himself and his family, should be brought in contact with the work that is needing the man. The wretched homes in which the poor are compelled to live in order to be near their work, may now be transformed into sanitary and salubrious quarters and the causes that cooperate in making evil still greater may be held up to public scorn until they are extirpated. There is an enormous amount of work on these and similar lines waiting to be done and we are devoutly thankful that philanthropists able and eager to do it will now, through Mrs. Sage's generosity, be armed with the means of engaging in the service.

Dowie

WITH the passing away of John Alexander Dowie, the peculiar sect which he founded will inevitably disintegrate. At no time has there been any valid reason for its separate existence as a religious division of the great Christian Church, and it has been kept intact solely by the strong and unique personality of its founder and leader.

There are many thousands of good men and women in "Zion" who will now be glad of the opportunity to return to the parent fold and who will be welcomed there. In all the essentials, their belief has been practically unchanged. Whatever eccentricities may have been indulged by their leader—due no doubt in large part to the bodily and mental infirmities of his later years—his people have held steadfastly to what they believed to be the truth of the Gospel, and have exemplified that belief in sober, temperate, God-fearing lives.

Dowie's death was a tragedy, sad and pitiful beyond words to express. The closing scenes emphasized very clearly the fact that had long been apparent: that physical weakness, combined with the continued struggle of the last few years, with its discords and disappointments, had impaired both mind and body. Had Dowie's public career closed six years ago, when his power and influence were at the maximum, he would have been remembered by thousands of sincere and honest people as a great spiritual leader.

As it is, they will judge him kindly and will generously cover up his weaknesses and forget all his failures and follies for the sake of the good he did in earlier years, before age brought sickness and hallucinations. They will recall the zeal and energy with which he labored in founding and establishing one of the most extraordinary moral, social and industrial experiments of our day which, now that the master-hand is gone, seems destined to fall to pieces.

Among the Workers

—A SPECIAL APPEAL was made to young people in the recent meetings of Rev. E. E. Davidson at Bangor, Me.

—A UNION EVANGELISTIC series of meetings has just closed in Oneida, Ill., conducted by Rev. J. L. Meads and Rev. Ed. Meads of Jamesville, Wis. One hundred and fifteen persons confessed Christ.

—EVANGELIST C. H. YATMAN has just closed a series of union evangelistic meetings at Massilon, O., which have been marked by phenomenal religious interest and many open professions of conversion.

—THE COMMITTEE OF ONE HUNDRED, appointed as the representatives of the evangelistic churches of New York, has prosecuted its work for two years, and is greatly encouraged by the outlook. This year it hopes to have at least ten tents, properly manned and equipped, in addition to other places of meeting. Fifty thousand dollars is needed for the work during the coming summer.

—THE PAST FOUR weeks have witnessed one of the greatest spiritual awakenings Oberlin has ever experienced. The churches of the city united in one strong body under the leadership of Rev. Milford H. Lyon, of Wheaton, Ill. Meetings have been held in a large tabernacle seating nearly 3,000. About 700, including many students and also many business men of the city, have taken a definite stand for Christ.

—DR. ALICE CONDICT writes from Ludhiana, Punjab, India: "You will be pleased to hear that the static electrical machine (contributed by CHRISTIAN HERALD readers) is a wonderful blessing. It is the only static electrical machine in all India. The English Government has decided to remove all the lepers from Ludhiana. The natives have named the machine. 'The Burrah Rajah' (The Big King'). Already the news has gone to distant parts of India about the cures, and strangers have come from a distance to get the benefit of 'The Burrah Rajah.' We need $1,000 to build rooms for these distant comers."

The Worst of Modern Famines

THE Washington correspondent of the Chicago *Evening Post* says that officials of the War and State Departments are accustomed to tales of suffering from battlefields and from the stricken districts of faraway countries, but they admit that the stories from China are much more dreadful than those which have come through official channels from stricken lands in the past. The tales of horror, as they come to Washington and to the missionary societies, would be past belief were they not well supported by proof.

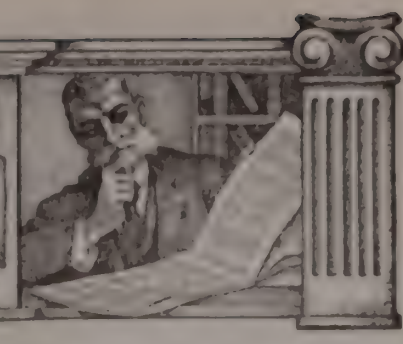
The Department of State (says the New Haven *Register*), has in its files stories of suffering which make one feel that something must be radically wrong with the universe because such things are allowed to come to pass. Money—mere money—will save the lives of human beings, but money is not forthcoming as fast as the need demands.

Contents of this Number

Wednesday, March 27, 1907

	PAGE
"Alleluia! He is Risen!"	Cover
In a Garden of the Tropics (Illustrated)	263
General Booth's World-Wide Crusade (Portrait)	264
Gipsy Smith's Anecdotes	264
Hester's New Heart. Easter Story by Mrs. Sangster (Illustrated)	265
The Empty Tomb. Easter Sermon by R. S. MacArthur (Illustrated)	266, 267
Troy's Revival Wave	267
On the Cape to Cairo Railroad (Illustrated)	268
The Health of Our Young Girls. By Kate Upson Clark	269
Mrs. Sage's $10,000,000 Gift (Portrait)	269
EDITORIAL FORUM: The Glorious Day—A Difficult Task—Mrs. Sage's Gift—Dowie—Among the Workers	270
BIBLE AND NEWSPAPER: Memorial Day in Japan—The Prisoner's Jubilee—Paris in Darkness—To Transform the Face—The Electric Eye—Imprisoned in a Fire (Illustrated)	271
Easter Music—"Behold He Lives Again"	272
Angels Sing His Triumph (Illustrated)	272
The Famine Death-roll Growing (Illustrated)	273, 285
Bulgaria's Quaint People (Illustrated)	276, 277
Temperance in 1907	277
A Young Man's Vision. S. S. Lesson (Illustrated)	278, 279
Our Mail-Bag	280, 281
The Gospel of the Lilies, by Rev. E. O. Guerrant	282
A Resourceful Preacher. (Illustrated)	283
The Garden in Spring	283
After the Jamaica Earthquake (Illustrated)	284
The Christian's Sabbath. Christian Endeavor Topic	285
"Her Peace-Offering" (Story). By Jean C. Gulick	286
He Was Dead and is Alive. Mrs. Baxter	287
Death Ends Dowie's Career	288
Victorious Effort. Epworth League Topic	288
The City of Sultans' Tombs (Illustrated)	290

THE BIBLE and the NEWSPAPER



Memorial Day in Japan

MONG the American customs that Japan has adopted, if indeed she did not have it long before America, is that of consecrating one day in the year to arted national heroes. In recent years there has been urally a huge addition to their numbers. The victories er the leviathan among the nations were not won with- an enormous loss of life. The victories were costly— le less than defeats would have been. True, the brave le country, venturing out like David to accept the llenge of the Russian Goliath, brought the European lly to his knees and had the reward of humiliating its ient foe, but every city and village in Japan had to y its share of the cost. It was cheerfully paid, but who ever know the aggregation of individual sorrow and eavement? Thousands of families whose observance Memorial Day was perfunctory before the war, have w an individual interest in it. The banners borne in procession have names inscribed on them that the blic passes over lightly among the list of the illustrious, t which are precious to some family, a proud inheritance ar to every member. The cemeteries are to a Euro- an visitor very quaint in the style of the memorials. at at Kiushiu, visited by Canon Tristram, contains the usoleums of the old Princes of Chikunsen, which are objects of very reverent visitation. The tombs of male members of the nily are distinguished by gh square shafts on circular ses. This cemetery, like hers in Japan, is remarkable r the beauty of its flowers, e azaleas alone surpassing ose of other lands. The in- riptions on the tombs are ng and eloquent on the rtues of the deceased. his is natural to a people ke the Japanese, in whom e habits of reverence for roes and respect for elders e inculcated from childhood. boy who is rude or disre- ectful to his parent or acher would be regarded as abnormal degenerate, hose punishment would be vere to the verge of cruelty. e cannot wonder therefore at the Japanese reverences e graves of his ancestors nd joins in the memorial remonies over the dead eroes of his nation, and not ldiers alone, but men who re noted for their virtues. It ould be a matter for thank- lness if the epitaphs had in em some of the hope that is xpressed in those of a Chris- an cemetery.

If we believe that Jesus died and rose again, even so them lso who sleep in Jesus will God bring with him (I. Thessa- onians 4: 14).

The Procession on Memorial Day in Japan

The Prisoner's Jubilee

The unique distinction of having been in prison for ifty years is claimed by a convict in one of the State's risons of Connecticut. A movement is on foot to cele- rate the fiftieth anniversary of his committal to the risons, which occurs in July next. It is said to be the nly instance in the United States of a man having passed alf a century in prison. The convict made an effort ome time ago to obtain a pardon from the Governor on hat account and hoped to have tasted the sweets of liberty n the anniversary, but the Governor having investigated he circumstances of the crime for which the man was entenced could find no reason for exercising clemency. The convict therefore settled down to make arrangements for the celebration of the day in the prison. He is now seventy years of age and is regarded as a model prisoner. He has developed a taste for gardening during the past ten years and as he became, through age, unfit for the usual prison duties, he has been permitted to cultivate the prison grounds and to have charge of two or three greenhouses erected within the precincts. His crime, committed when he was twenty years old, was the remarkably cold-blooded murder of his girl wife. The thing that he did in a few minutes has held him captive for fifty years. We see nothing inconsistent in this; yet there are many who protest against the punishment God inflicts on the wicked as being out of proportion to the deeds done in a brief life on earth.

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you, every one according to his ways, saith the Lord (Ezekiel 18: 29, 30).

Paris in Darkness

The greater part of the French capital experienced great inconvenience and deprivation of enjoyment on two nights recently, through the strike of the electrical workmen. The city had formerly conducted the business, but had granted the concession to a company, who began operations by depriving the employees of certain privileges they had enjoyed under the management of the municipality. The men were required to work longer hours, to give up old-age pensions and other advantages. The whole number of thirteen hundred skilled operators, failing to obtain any concessions, went on strike. The results were highly inconvenient. There were no lights on the streets; the theatres were in darkness and had to abandon performances; and the trains on the subways, which are run by electricity, ceased to operate. The mansions of the President and the members of the Cabinet and the police headquarters were lighted only by a few old oil lamps and such candles as could be procured in a hurry. There were no newspapers, for electric motors have been installed in the printing houses and the old steam engines discarded. The stores, cafes and restaurants were obliged to shut down at an early hour. There was also a narrow escape from a flood, owing to the failure of the electrical pumps, which had kept the water down in a tunnel in the course of construction on the south side of the Seine. The citizens did not know, until this experience taught them, how dependent they were on this new source of light and power and on the men who produce it. It is so with God's gifts; not until they are withdrawn do men realize how dependent upon them they are.

If thou hadst known the things which belong unto thy peace, but now they are hid from thine eyes (Luke 19: 42).

To Transform the Face

The making of a strange contract is announced in the New York daily papers. The parties to it are a wealthy man, so ugly as to be almost repulsive and a spscialist who makes a boast of being able to transform faces. The specialist has undertaken to make the rich man handsome, or at least passable, and he is to have $50,000 for the service. A preliminary experiment is to be made on a baboon. If the specialist can reshape the baboon's nose, fill his cheek hollows, remove the furrows from its forehead, modify the cheek bone and slightly raise the corners of its mouth, then the rich man engages to pay him $20,000 and further to submit himself to the same process for which if it is successful he will pay $30,000 more, $50,000 in all. He must set a high value on his personal appearance to pay so much and to bear the inevitable pain, in order to gain comparative good looks. It is a pity that the man does not understand that the mere change of feature, even if it can be effected, does not insure beauty, which is a matter of spirit and character which God promises to give to his people.

Who shall change our vile body, that it may be fashioned like unto His glorious body (Philippians 3: 21).

The Electric Eye

Statisticians report that more than one-half of recent railroad accidents are due to defective rails. The problem therefore of detecting a flaw in the rail is the most pressing the Companies have on hand, and the fact that a device known as "the electric eye" has been applied is arousing deep interest. An officer of one of our most important roads says: "The broken rail has been one of the greatest and most distressing problems ever confronting railroads. The perfect rail has not yet been obtained; the manufacturers confess that it is impossible to make it. That is to say, a thousand rails may be perfect, but the next one may have some defect which cannot be detected before it leaves the mill; nothing but actual use can develop it. No human eye can see the defect. The first crack may be no broader than a hair, and hidden beneath the top of the rail. It may not break immediately; several trains may go over it without making the crack perceptibly bigger. One train, then, may enlarge it and another rip the two pieces apart." The human eye being unable to detect a flaw, search has been made for an electric eye, and this has now been devised and is being tested. It consists of a fine electric wire running along the rails and connected with the signal towers. This is so fixed as to register a flaw the moment it appears. The Companies find that it is not safe to rely on the human eye, as so many travelers on life's highway have found. Happily for these latter it is not necessary to invent a mechanical eye. They may be sure of safety if they trust in the guidance that is offered them.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps (Jeremiah 10: 23).

Imprisoned in a Fire

A perilous position was that of an employee of a Company whose offices at Danbury, Conn., were recently destroyed. In one of the lower floors of the building there were several coils of tarred rope lying ready for use in the Company's business. By some unknown means one of them became ignited, possibly through the head of a match falling upon it. The smouldering coil was not noticed at first, but soon a cloud of dense smoke arose and filled the building. Flames quickly appeared and then the employees realized that the moments were precious. At the first alarm a zealous young clerk in the cashier's department made a dash at the huge safe, to rescue the Company's ledgers and securities. He had entered the safe and was returning with his load, when the heavy door of the safe swung shut. Another clerk had noticed the door standing open and not knowing that his colleague was inside, closed it. The clerk inside was horror-stricken and foresaw his fate of being suffocated and perhaps roasted in his iron prison, by the flames roaring around him. Happily his position gave him access to the works of the lock and he set himself intently to the task of manipulating the mechanism controlling the bolts. The task was delicate, but his life was at stake and he worked with desperation. He was utterly exhausted when he succeeded and startled the firemen by stepping out of the safe. Many men in his circumstances would have been so nervous and agitated that they could not have opened the door. There are some circumstances in life when the man thus enmeshed in difficulties is unable to deliver himself. Then his resource is to cry to God for deliverance.

They cried unto the Lord in their trouble, and he delivered them; he led them forth by the right way (Psalm 107: 6, 7).

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ANGELS, SING HIS TRIUMPH

GOD has sent his angels to the earth again,
Bringing joyful tidings to the sons of men;
They who first at Christmas throng'd the heav'nly way.
Now beside the tomb door sit on Easter Day.

Yet the Christ they honor, is the same Christ still,
Who, in light and darkness, did His Father's will;
And the tomb, deserted, shineth like the sky,
Since He passed out from it into victory.

God has still His angels, helping, at His Word,
All His faithful children, like their faithful Lord:
Soothing them in sorrow, arming them in strife,
Opening wide the tomb doors, leading into life.

Father, send thine angels unto us, we pray,
Leave us not to wander all along our way;
Let them guard and guide us, whereso'er be,
Till our resurrection brings us home to Thee

—SELECTED.

IT CHANGED HIS LIFE

LAST February my mother asked me to renew her subscription to THE CHRISTIAN HERALD for the ninth time since I first subscribed for it for her, ten years ago. During these ten years my mother was an invalid, much of the time unable to leave her chair except for a few steps. Her mind, however, was clear and bright and THE CHRISTIAN HERALD was a great delight. My father, Dr. Flagg, while not a churchgoer, was a most benevolent man and more than ordinarily charitable, and my purpose in subscribing for the paper was that he might become interested in the spiritual and eternal side of life through THE HERALD, which cannot fail to interest anyone who sees it. As I expected, he began reading the paper, not excepting the sermons by Dr. Talmage, and, after a little, for sociability's sake, he asked that mother read them aloud to us on Sunday evening. Very soon we heard him praising the paper to people who came to call and we were much pleased, for, being a busy doctor, he had not been able to attend church since the first years of his practice. Through the paper, however, he again became interested in church, and the Sunday before he received the shock which ended his life he wrote to me saying he had attended church three times that day, and gave me the text and the chapter, which, the minister afterward told my mother, he chose for him when he saw him enter.

My father was deeply affected by that last service, and without doubt made his peace with the Giver of Life. The next day he was stricken down, never to recover, dying in a few days. This was a great blow to my mother. She remained an invalid with us until she, too, was called last May. To the last THE CHRISTIAN HERALD and her little Book of Psalms were her daily book.

READER.

An Easter Carol

SWING your bells, ye Easter lilies, let them chime from sea to sea,
With the tidings: Christ has risen, who died on Calvary;
He died for our redemption, and he rose to set us free
From death forevermore.
Ring His praise, ye Easter lilies,
He lives forevermore.

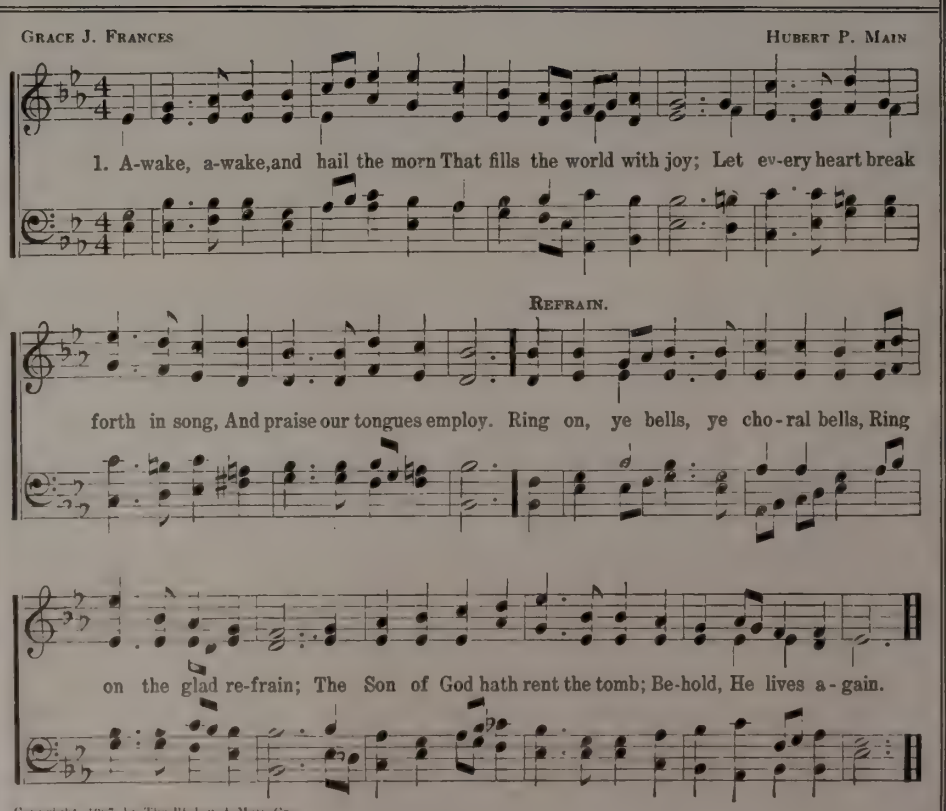
Angels, sing the sweet evangel of the love that cannot die,
Of the risen Christ ascended to his throne beyond the sky;
He is making up his jewels, as he calls his own on high,
To live forevermore.
Angels, shout the sweet evangel,
He lives forevermore.

Holy angels, shout hosannas; Lilies, ring each waxen bell,
O soul of mine, with rapture thrill! O tongue, the story tell
Of Him, who died to save us, and who rose that we may dwell
With Him forevermore.
Men and angels, shout hosannas,
He lives forevermore.

Utica, Ohio. MRS. SADIE CRAVEN BAILEY.

Behold, He Lives Again

GRACE J. FRANCES — HUBERT P. MAIN


1. A-wake, a-wake, and hail the morn That fills the world with joy; Let ev-ery heart break
REFRAIN.
forth in song, And praise our tongues employ. Ring on, ye bells, ye cho-ral bells, Ring
on the glad re-frain; The Son of God hath rent the tomb; Be-hold, He lives a-gain.

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He comes, he comes, the Prince of Peace,
On this triumphal day,
To shed the light of hope divine,
And roll the stone away.—Refrain.

He comes, he comes, the King of kings,
Eternal life to give;
And we who bear His cross on earth
Shall rise with Him to live.—Refrain.

A MONUMENT TO ZEAL

THE death of Mrs. Virginia Earle Matthews, founder of the White Rose Home Negro Working Girls, is a loss to her race. She has been ill four years, strug ing against the inroads of consumption, but not abandoning the good work begun her ten years ago. She undertook to apply the social settlement idea to the m ignorant and depraved class of negroes in New York. It was her habit to meet colored girls, who came from the South, at the docks of the steamers and here she c tracted the disease which terminated her life. Her parents were slaves and lived Fort Valley, Georgia, where she was born.

An article on her work, which appeared in THE CHRISTIAN HERALD several years a made many acquainted with the pressing needs of Mrs. Matthews for financial he Mrs. C. P. Huntington gave for a considerable term the rent of the house No. East Eighty-sixth Street, N. The Misses Stillman also beca patronesses of the work. M Matthews' sister, Mrs. Anna Rich matron. The home receives support from any church, but pends wholly upon voluntary cont butions.

The whole work is a monume to the zeal and consecration of t remarkable woman, who struggl through the dark days to see h dearest wish fulfilled.

MARY BARTON COOKMAN.

On the Bowery

ON the Bowery, wrecks of manhood,
Float upon the ruthless tide:
Lost to home and lost to loved ones,
With no shelter and no guide.
Sick and sad and lone and weary,
Shivering in the midnight cold,
Supperless, forlorn and dreary,
Wandering sheep without a fold.

How the Mission lights attract them
Steaming coffee, wholesome bread;
Kindly words and deeds more kindly,
Waken hopes that once seemed dead.
"Come again!" they hear it gladly—
They who thought the world so cold.
Hear the blessed invitation.
How they hasten to the fold.

There they hear of One so loving,
One who for their sakes has died,
One who lived a life so lowly
And for them was crucified.
Can it be He still is calling?
Oh, they will not bid him wait,
Eagerly they plead for mercy
Lest their coming be too late.

Saved, they turn again to loved ones—
To the home so far away—
To the mother, who is praying,
"Save, oh save my boy to-day!"
On the Bowery Christ is seeking
For his jewels gone astray.
Let our hearts go out in longing,
Let our hands be free to day.

Pittsfield, Me. MRS. MARY B. WINGA

Types of Famine Refugees Now Leaving the Great Tsingkiangpu Camp

In the Famine Camp at Shien-szu

The Famine's Death-roll Growing

GRADUALLY, as the winter months roll on, the grim tragedy of China's famine is being disclosed. Since the break-up of the refugee camps, the suffering and mortality have increased. Before these great multitudes of miserable beings reach their homes, thousands will have perished by the way. Even now they are leaving in their wake a line of victims that recalls one of the fate that overtook Napoleon's armies in the retreat from Moscow. What can this vast ragged horde of men, women and children, emaciated and weak, do but die?

They are promised support by the government "until the next new moon"—on reaching their homes; but this will apply only to the able-bodied who survive the present terrible sufferings. What of the sick, the feverstricken, the poor women and children and the aged?

"Tsingkiangpu refugees are coming home," writes a missionary in Suchien to THE CHRISTIAN HERALD, "and as far as we see there is no help for them. They come wringing their hands in the most pitiful appeals. We do what we can and others we turn away with promises. 'We'll all be dead!' they cry in response."

Another missionary, Rev. B. C. Patterson, writes describing the scenes of the food distribution. He says: "The men climb over each other. The women snatch their arms. The crush continues for hours daily. The crowd grows ever larger. Two-thirds of the faces have changed to a leathery yellow complexion for want of nourishing food."

"In every collection of dwellings I visited," writes another correspondent, "there was either a dead or dying person, and some contained several. The cause is nothing but starvation. Although the victims are masked by the great bundles of rags they wear, I had the opportunity to observe a few cases here closely and could see that they were emaciated to the last degree, fearful and horrible—living skeletons."

From all of the famine provinces, the news is ominously similar—increasing suffering and sickness and a mounting death-roll. Five sub-prefectures in the province of Kiangsu alone have an aggregate of over 1,000,000, who must be fed to save their lives, and conditions are equally bad in Anhui and part of Honan. Rev. Mr. Junkin, of Yaowan, writes that in that section "hundreds of thousands are absolutely destitute."

China is giving and freely, and even the government and provincial officials are giving one-tenth of their salaries to help check the famine; but the extent of the suffering is so great that little impression has yet been made on the situation.

One remarkable effect of the famine and the present relief work is the altered attitude of the Chinese toward foreigners. "It is a new day in China," writes a correspondent. "The people are patient, mild and gentle, bearing their heavy burden of suffering quietly and with rare forbearance. Excitement and disturbances are rare. The people seem to feel that the foreigner man is their friend." It is evident that the gift of life-saving food and the strenuous efforts of the Interdenominational Missionary Committee at Chinkiang and other foreigners in behalf of the starving multitudes in the concentration camps have been a valuable and enduring object-lesson of practical Christianity.

"Shanghai, March 13.

"Klopsch, N. Y.

"Distress and sickness increasing. Scattered condition of population renders mortality statistics unprocurable. Everything now centres on hurrying forward relief. Demand for additional distributors is hard to meet.

(Signed) "NORTH CHINA HERALD."

A correspondent of the *North China Herald*, who has made a journey through the famine districts west of the Grand Canal, writes that there are no transport animals left in Suining, Suchou, Hsuchoufu, Chinpeichou, Tusan and Yaowan. Traveling is difficult and lawlessness has increased owing to the general suffering. What little food is still in the district is held at fabulous prices. The people are eating stewed bark mixed with garlic. Even dogs are eaten. Middle-aged women and young wives are being sold for from $10 to $15, and young children from $3 to $4 a piece. The Grand Canal is the sole channel by which supplies can come to this section. The condition is growing more desperate daily.

In Suchien matters are even worse. Some relief has been afforded in a few districts by the flour purchased with American contributions and forwarded from Shanghai for distribution by the missionaries. Some clothing has also been apportioned among the almost naked sufferers. Recent rains have made the whole country a sea of mud. It will be June at least before any food can come from the soil. All stock and domestic animals have been eaten, and now, save for the little flour that the sufferers are receiving through the Relief Committees, the familiar diet of the great mass of the population is chopped straw, chaff, leaves and stalks, all boiled together. This makes a sort of soup, which inevitably leads to dropsy, famine fever, typhus and other horrors.

Yangchou has 63,000 famine refugees in camps, each receiving just sufficient rice and bean-cake to keep soul and body together. They sit crouching in the doors of their mat huts, their skinny, yellow faces drawn and haggard and their eyes fixed on vacancy. Hundreds are too weak to move.

At Nanking, the Famine Relief Committee recently made a distribution, and nearly two thousand garments, contributed by foreigners, were given out to the most needy. The Committee is now giving employment to those able to work. The officials also have commenced to give employment in deepening canals, etc., in the city. There are from thirty to forty thousand refugees there. Rice is given out regularly and the famine camps have been arranged and divided by barriers.

Rev. J. H. Malone writes to THE CHRISTIAN HERALD from Nanking:

"The famine in China is eliciting the sympathy and help of Christian people everywhere. The number actually involved without doubt goes into the millions, and the suffering has just begun. In and around Nanking, we consider there are between one hundred and fifty and two hundred thousand refugees from the famine districts. These people, for the most part, are good, respectable farmers, who have lost all or nearly all their belongings, and are or will be driven to desperation unless some means can be devised to tide them over the next few months.

"On the banks of a small river just outside Nanking, there are thousands of mat sheds, inside of which a multitude of human beings are suffering from cold and hunger, the like of which, perhaps, has never been known in China before. To-day, the writer and several other missionaries, in company with Chinese officials, devoted our time in distributing clothing to about sixteen hundred. To describe them would be an impossibility. Old men and women, boys, girls and infants, half starved, emaciated, with hardly any clothing, crowded around the soldiers' camp where we were stationed, to get a garment to keep them from freezing. It has been very cold, and many looked as if they would not need clothing or anything else many more days. On many of their faces death was clearly stamped, and it is only a question of a few more days like to-day and all will be over, as far as human help is concerned.

"We have helped a few, and would like to take many of the children into our orphanage. I picked up one little girl the other day, whose condition was most pitiable. Her only garment consisted of a very thin cotton jacket, which did not reach to her waist. The lower part of her body was perfectly naked; her little, pinched face and cold feet and hands appealed to even the Chinese, as they stood gazing upon this shivering piece of humanity. I could not rest until she was provided for, and it has ended in her being taken into our girls' orphanage, where she is being cared for and is now one of the happiest girls we have. How many there are in just as bad a condition to-night throughout the famine districts of China one hardly dares to comtemplate. Thousands we know of in and around Nanking are suffering from cold and hunger; infants being born into the world without any preparation for their advent. Every day brings us face to face with abject poverty, suffering and death in its most

Continued on page 285

A Section of the Great Concentration Camp at Shien-szu

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Jones, T W 1 00
Johnson, A L 10 00
Jones, Mrs C 2 00
Jones, Mrs P E.... 6 00
Jones, A L 3 00
Jones, Miss H R... 5 00
Jones, A H 1 00
Jewel, Thos 1 00
Johnson, Miss J... 1 00
Jobs, Mrs E H 2 00
Keator, Mrs A M.. 5 00
Kemble, S S 1 00
Kessler, James 10
Kreist, C J 2 00
Kenney, A W 25 00
Kelly, Walter C... 3 00
Kahn, Mr S W.... 1 00
Lauritscher, F G .. 10
Lyndall, Mrs J 50
Logan, D A 1 00
Loomis, Mrs A S.. 5 00
Lloyd, Harriet A.. 1 00
Leonard, Lizzie 2 00
Lunaburry, Mrs J H 1 00
Lindsey, Mr W D.. 1 00
Linsman, Mrs Wm. 2 00
Lutz, Adam 1 00
Lyle, Mrs J L.....20 25
McConachy, Miss S
E 1 00
McConachy, Mrs W
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Mackey, Frances.. 3 00
Mast, Fred 10
Mathuay, Mr David. 5 00
Mathay, Susan 1 00
Martin, T M..... 7 20
Martis, R E 1 00
Mayer, Gertrude .. 1 00
Millstone, Mrs M H 1 00
Moore, Emma E.... 1 00
Morgan, L 20
Mount, Adeline ... 5 00
Moyer, Isaac 20 00
Mullen, W G..... 5 00
Murray, Beatrice.. 2 00
Murny, Lester D.. 2 00
Maghaw, Mrs E.... 50
Maghaw, Mr & Mrs
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Maghaw, Mrs M.... 1 00
Martin, Frances... 25
Maull, F 5 00
Merrill, G W..... 5 00
Miller, Mrs E..... 5 00
Mills, Mr & Mrs F 5 00
Miller, John H.... 3 00
Mount, Taylor 1 00
Nelson, E 1 00
Newton, Mrs W D 1 00
Newcomb, Miss M
K 5 00
Nowell, M M 2 00
Oliver, S K 1 00
Opie, Mr & Mrs A. 2 00
Orcutt, G S 10 00
O'Conner, Harry F 10
Offunga, Dina 25
Offunga, Gertie ... 10
Offunga, Ida 10
Offunga, Mr K.... 25
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Otis, Chas R.....10 00
Parker, E C 25 00
Patterson, F D... 1 00
Peck, Miss Mary.. 5 00
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Pitthe, Mrs A..... 1 00
Peak, A 1 00
Pohle, I M..... 1 00
Pott, Alan A..... 1 00
Price, Theodore ... 5 00
Priestly, C M..... 5 00
Probason, Mrs F C 5 00
Prowst, Calvin .. 2 00
Quincer, Mrs 1 00
Quackenbush, Mrs
E E 2 00
Reed, Alvah M.... 10
Reeve, Mrs F C.... 5 00
Rieff, Emil A..... 1 00
Rogers, Chas 7 00
Rogers, Mrs S.....10 00
Rolarge, Geo 10
Rouville, Mr D.... 5 00
Roy, Misses A N.. 5 00
Runyon, Mrs J D.10 00
Ratley, Lily 1 00
Ratley, Milton ... 1 00
Reeve, M A J &
Family 2 00
Reid, Mr & Mrs J
V H 5 00
Robbins, Miss L... 1 00
Rossiter, F Z..... 1 00
Rundy, Misses M H
& G A 5 00
Ryan, Mrs Mary... 35
Sayre, Geo 1 00
Sayre, Mrs Geo.... 1 00
Schanck, De L.... 50
Schillinger, Mrs S
E 5 00
Schroder, Mrs J C..10 00
Shimpon, H S 25 00
Shoffer, MD, G W 5 00
Silvers, W S 5 00
Skillman, Theo ... 2 00
Smith, Ellen 2 00
Smith, G R K.....50 00
Stetson, M A 2 00
Sulger, Wm S 2 00
Sa. Miss L..... 2 00
Sage, A E..... 5 00
Salter, Marguerite. 2 00
Schlimm, Mrs Ann. 50
Scudder, Miss S S. 50
Seull, Miss Laura.10 00
Silby, Wm 5 00
Sheppard, Mr R D 1 00
Sheppard, Wm M.. 2 00
Sherman, Cath M. 5 00
Shields, Mrs Wm.. 1 00
Shoncher, Walter . 10
Sloan, Mrs L.....10 00

NEW JERSEY—Cont'd

Smith, Maud & R 2 50
Snyder A F 1 00
Spaulding, Mrs I D 1 00
Stockton, Peter .. 1 00
Squires, Mr E R .. 1 00
Squier, Kenneth H .. 1 00
Stiger, Mrs A S .. 2 00
Stokes, W L 5 00
Stevens, Mrs E C.. 5 00
Stout, Mrs Emily. 2 00
Sommer, Dane 5 00
Sutherland, E P.... 50
Sutherland, M H .. 50
Sagebelin, J C &
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Pingleton, Robt .. 1 50
Tomkins, Mrs C H 2 00
The A L G 2 00
Thornton, M B 1 00
Tremendith, A 2 00
Tyler, L M 1 00
Taylor E W..... 1 00
Thackeray, Mrs S A 1 00
Tucker, Wm E 10 00
Tyndall, Howard.. 15
Van Dyk, Cassperts 05
Van Dyk, Mr I ... 10
Van Dyk, Jennie .. 05
Van Dyk, Mr John. 10
Van Dyk, Miller .. 2 25
Van Dyk, Mrs N.... 25
Van Houten, M E.. 1 00
Van Winkel, M D
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Veghte, Maria V... 1 00
Voorhees, Mr & Mrs
A V 2 00
Voorhees, Mr B B. 20
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Vorhees, G P..... 5 00
Van Duyne, J W .. 5 00
Vighte, Mrs H S.. 1 00
Wallace, Wm L.... 5 00
Wonkin, E A 5 00
Warbag, Mrs N.... 15
Weber, G R 2 00
Welsh, M L.....10 00
Wolf, Chas 10 00
Wright, Rev O W. 5 00
Wyckoff, Harry B. 10
Walker, Maria 5 00
Ware, Wm F 2 00
Warner, Mary 1 00
Warne, Mrs S 5 00
Weber, H A 1 00
Weddeman, Mr 1 00
Whitney, Mr G W. 1 00
Whitney, Miss H L 1 00
Whitney, Mrs M.. 1 00
Wicks, A 1 00
Wilks, A 1 00
Wilson, Lizzie S.. 1 00
Woolman, Miss M 1 00
Youngs, Mrs Chas. 35
Bertkall, Paterson. 2 00
Janss 1 00
E R P, Mrs 2 00
A, Mrs, Boonton... 1 00
C E D, Camden... 2 00
M, Camden 2 00
B S, Collingswood.. 1 00
J E T, Dunnellen. 1 00
Mrs G L A, Free-
hold 1 00
M T H, Hackensack 2 00
E B, Marlton .. 1 00
Mr & Mrs F H,
Montclair 5 00
E A F, Newark.. 2 00
K C, Newark..... 1 00
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N B, Readington.. 1 00
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C G A, Mrs, Vine-
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A Friend, Belmar.. 2 00
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A Friend, Elizabeth 1 00
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Stars, Lakewood. 3 00
A Friend to China 2 00
Orange 2 00
Reader, Newark .. 2 00
Constant Reader,
Greenlock 1 00
A Subr, Monroe-
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Yours in and for
Christ 1 00
Contributor, Madi-
son 1 00
Yours in the Mas-
ters Service, New-
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A Daughter of the
King, Passaic 5 00
Woodland Ave Pres
Ch, Camden 10 00
Second United Pres
Ch, Jersey City.25 00
St Lukes M E Ch,
Long Branch 12 84
First Bapt S S Cl,
Watertown 2 21
Pupils of Plainfield
Sch, Plainfield ..10 00
Children of Miss
Potwins Sch, Sum-
mit 4 00
Y P S C E, First
Pres Ch, Atlantic
Highlands 3 00
Jr C E Soc, Fen-
smith Memo Ch,
Newark 2 00
Miss Chapel of Mt
Hope, Wharton... 2 14
F W, Bayonne ... 2 00

NEW JERSEY—Cont'd

L, Miss A Mem-
[illegible] 15 00
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G W B, [illegible] 1 00
N S, Hackens- 1 00
H [illegible] 31 00
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C P H, Newark 1 00
E L G, Newark 5 00
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A D L, Newark 2 00
M L, Perth Amboy 2 00
A M, Somerville 1 00
J L W, Mt Holly 2
Lake Reseda 5 00
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BULGARIA'S QUAINT PEOPLE

Young Bulgarians in the Characteristic National Dress of the Country

ONLY a day's ride from Vienna southeast is Sofia, the growing capital of Bulgaria. Twenty-five years ago a town of some twenty thousand inhabitants, it now numbers over eighty thousand. The city with its handsome public buildings, parks and growing numbers, is an epitome of the whole Bulgarian nation that now has to be reckoned with in all political calculations made by Abdul Hamid at Constantinople, or by the cabinets of Europe.

The people of Sofia and the people you see toiling in the fields as the train puffs its way up the steep grades on the way from Austria, are much the same. All simple, energetic, well-built peasantry. Those of the city dress somewhat differently, and high hats are much in vogue when some public reception is on at the palace, or some statue is unveiled. The main wealth of the country comes from the farms; seven-tenths of the Bulgarians are tillers of the soil. In recent years most of the attar of roses sold in America has come from Bulgaria, and is a growing industry. These hardy folks seem to American eyes to have stepped out of the pictured page of some old story-book. On work days the men dress in sheepskin coats and woolen leggings, strapped about with leather like Italian brigands. Fur cap, even in summer, is the universal national headdress. On holidays they are gorgeous creatures, with coat and trousers heavily embroidered in white and various colored cords. The women are usually dressed in sober colors, but on feast days and at weddings they blossom out in semi-oriental magnificence. A Bulgarian bride, whether handsome or not, can rightly say that her face is her fortune, for she decorates it most profusely with coins hung on strings. Her headdress and wedding gown also jingle like a small mint in motion. The position of women is not as high as in the Germanic states. The Bulgarian believes in keeping the women very much at home and very, very much in the background. The lord and master rides to market on the farm cart, if he is rich enough to possess one, while his women-folk trudge behind carrying the farm produce that is to be sold.

Flower Girls Gathering Roses

The Bulgarian small farmer is probably one of the most contented in Eastern Europe. There are no great landowners, nor are there the destitute poor in the farming regions, which means practically all Bulgaria outside of the cities. The peasant has few wants, and these his toil is able to satisfy. It is said that when the Russian troops came down through the country during the war with Turkey, they were greatly surprised at the rude comfort they found in the Bulgarian villages and farmsteads. Probably a good part of this prosperity is due to the fact that the Bulgarian is usually of sober habits and has not been hampered with the socialistic arrangements of the Russian peasant, who holds his land as part of the community, and in consequence is very unwilling to make any improvements on the lots that have been assigned to him for the time being. The Bulgarian is able to work out his destiny as an individual, and seems to be doing it very much to his own satisfaction.

The Bulgarian farmer has to contend with an unfertile and rocky soil, but his industry conquers, and he is often able to reap crops that would do credit to many an American farmer who has to plow out a livelihood for himself and family from some of the rocky hillside farms of New England.

Like the French Canadian, he likes to live in a community, and we find few isolated farmsteads as we do in the United States. This may arise from the fact that, at no distant date, they were under Turkish rule and the country kept in a disturbed state by outlaw bands.

Driving out from Sofia to some of the villages within a radius of a dozen miles or so, the American traveler is struck by the fact that he can see large tracts of land under cultivation, but the farmhouses are noticeably absent. Here and there, however, he can see the belfry of some Greek Church, marking the site of a small village. It means a long tramp for the men and women who labor in the fields, for the women work with hoe and spade in this country as much as the men. Long tramps, however, are part of the peasant's daily life and are not considered a hardship. What tra ing the peasant does, he usually accomplishes on own feet. In fact, in the capital itself there are but carriages, even among the more wealthy class of population.

The peasant village is usually composed of one street, the houses being set comparatively wide a and each one surrounded by a walled enclosure must cost its hard-working owner con erable expense for its construction repair. The wall is of loose stone, wel together with mud and a mixture of ru and hardbaked mud. A few have woo palings. The wall is of such height t little can be seen of the house or of daily life of the inhabitants. The Bu rians have a strong dislike of stran knowing anything of their family aff and one must have a good reason intruding on their privacy. The vari outhouses of the farmstead are built in the inclosures, and running all about the family chickens, ducks, geese, livestock, which now and then ventur invade the house without greatly disc certing the inhabitants. The house i one story, built of mud and stone covered with whitewash. The roof red tiles comes down with a long sw over the eaves, making a kind of veran roof. This is pleasant in the short, summer, but must make the living ro exceedingly dark and gloomy in wint as the windows are small and are arranged to admit much light. The fl is flush with the ground and made of hardbaked m The kitchen is the living room of the family. There a regular bedroom for the parents, but the rest of family get along with mattresses spread on the floors. Of course, in many places, with the increase of prosperity, European furnishing is being copied

Farmer on the way to Market

A Fruit Vender in Sofia

degree, but as a rule the people are not in a hurry to take up with what they consider as extravagant and somewhat new-fangled notions. Probably the present good health of the Bulgarian population is due in no small measure to the fact that they are a survival of the fittest. All the weak constitutions must have died out long ago from hardship and frequent wars.

A Bulgarian Girl Studying in America

The government of Prince Ferdinand has never had cause to worry about race suicide. Large families are found everywhere. The peasants marry young, and a family in which there are but five children is the exception. The population is increasing at a rate of two hundred thousand a year.

The Bulgarians have made great progress as a military nation, and recently the military experts of Europe have waked up to the fact that the Bulgars have one of the finest armies in the world for its size. A good "fighting machine" is an absolute necessity if this young nation wishes to maintain itself as an independent State. Hostile neighbors watch its progress with jealous eyes, and would gladly sweep over its borders if they could take the Bulgarian people at a disadvantage. Servia tried it once and was badly worsted. A conflict between any nation and Turkey would involve Bulgaria. The Macedonians would certainly rise in case Turkey were attacked, and the Bulgarians would go to the assistance of the thousands of their countrymen who dwell in Macedonia. It is one of the ambitions of the new Bulgaria to annex a large part of Macedonia and make Bulgaria a kingdom instead of a principality. The Bulgarian people are very proud of their army, realize the necessity for its existence, and vote the military expenditures with greater good will than for any other public purpose.

In cases when other departments have a surplus, the amount is transferred with the full consent of the people's representatives in the Bulgarian assembly to the War Office. The nation has a standing army of 40,000, and could within a few hours mobilize an army of over 100,000 well-trained men. Hundreds of Macedonians are serving under the Bulgarian colors, in order to learn the military art for the struggle that, sooner or later, will set the Balkans aflame and make large changes on the map of Europe as we now know it. The officers are in most cases the sons of well-to-do farmers. Many private soldiers after two years' service in the ranks, pass an examination and receive officers' commissions, a fact that makes the service pleasing to the ambitious. The men are well housed, well clothed and well treated, and in consequence the term in the army is looked forward to by many young men who like the break in lives that otherwise are very monotonous. The men are strong, but without the snap we find in some services; but they can fight their country's battles, and that is the prime requsite for a next-door neighbor to the Sultan.

While the nation has been progressing in a material sense, spiritually it has remained in much the same condition as it has for the past hundreds of years. The Bulgarian National Church is part of the Eastern or Greek Church, and has its own Exarch, who lives at Constantinople. The Exarch performs much the same functions for the Bulgarian Church as the Pope does for the Roman Catholic. Worship is a matter of outward form and of ritual. The religion of the heart and mind is noticeably absent. The people attend church with comparative regularity and go through the specified forms and then get rid of their religion until the next Sunday or feast day comes around. The priests are uneducated. They enjoy certain social privileges in their communities, but they are not expected to be examples of Christian living. They farm and engage in other pursuits. They used to have control of the town liquor saloon, but that has been taken away from them, and in consequence a number of them are poorer. They are permitted to have one wife, but if she dies they are not permitted to marry again.

Preaching is forbidden. A priest who attempted it some time ago was excommunicated. He has left the church and is now urging the formation of a new body of believers, to resemble the Anglican Church. He believes that a certain amount of form as well as preaching is necessary to satisfy the mind and eye of the Bulgarian peasant.

A small party of educated Bulgarians has recently made arrangements for preaching services in a hall and are urging that the Church reform its present system to some extent in harmony with the present age. The great mass of the clergy are satisfied to go on in the same old way, a way that will surely result in their losing a large part of their influence. Protestantism is beginning to get a hold on the hearts of the people. Here and there a little party of believers in the preaching of the simple Gospel have been gathered into churches. One of the most active of these Protestant Christian churches is in Sofia. A photograph of it appears on this page together with that of its pastor, the Rev. Marco Popoff, whose name is already familiar to readers of THE CHRISTIAN HERALD as one of its correspondents.

Pastor Popoff's Church in Sofia

A Bulgarian Maid in Her Bridal Dress

Pastor Popoff is now in this country, making an effort to secure funds to enlarge his church in Sofia, as at present only a part of the congregation can get within its walls. He has three hundred people under his ministration, and this number would be greatly increased if seats could be provided for them. Pastor Popoff, it will be remembered by CHRISTIAN HERALD readers, rendered great aid as a member of the Relief Committee in charge of THE CHRISTIAN HERALD Fund during the suffering in Macedonia several years ago. He organized a committee of native pastors and missionaries in Sofia.

Any readers interested in the progress of this evangelical work in Sofia may address Pastor Popoff, care of THE CHRISTIAN HERALD, New York.

THE TEMPERANCE FIELD IN 1907

By Rev. Hervey Wood

THE writer frequently receives from readers of THE CHRISTIAN HERALD inquiries as to the progress of temperance reform. "Is the temperance cause gaining in our country?" or "is drunkenness on the increase?" or "is the consumption of liquor *per capita* increasing or diminishing?" These and many similar questions are constantly being asked. In order to answer these queries, and at the same time to furnish data that may be useful, the following facts are presented:

1. That there were in these United States on the 30th day of July, 1906, over 250,000 liquor saloons (internal revenue returns) licensed to sell soul and body destroying liquors.

2. That over one billion dollars ($1,000,000,000) is invested in the liquor business in our country.

3. That one million men (1,000,000) are employed in the manufacture and sale of intoxicating liquors in the United States.

4. That the liquor dealers have organized in every State in the Union for the purpose of extending and defending the trade, in ways hereafter explained.

5. That there is a National Liquor Dealers' Association, composed of several State organizations.

6. That this Association at its yearly meeting held in Pittsburg, October 11 to 16, 1903, voted to use a fund of five million dollars ($5,000,000) for offensive purposes."

7. That ten picked men have been sent to Washington as lobbyists in Congress with the best legal counsel (an ex-Senator of the United States being at their head); that they are there for the purpose of defeating every measure that will restrict the trade in liquors, and to secure the repeal of every existing law that interferes with the drink traffic.

8. That the same number of lobbyists, with legal counsel, have been appointed to every State Legislature for similar purposes.

9. That an almost unlimited corruption fund is in the hands of these Congressional and State lobbyists for the purchase of votes. (See presentment from New York County Grand Jury of 1905, sent to Albany).

10. That the Liquor Dealers' Association have a Press Bureau in Washington, D.C., for the purpose of disseminating so-called "news items" throughout the country as government news; that this Bureau has its agents at every State capital, and that they have also a Bureau of Literature in New York City and in Washington for "educational purposes."

11. That in addition to the 250,000 licensed saloons in the country, there are over 50,000 grocers and druggists who sell intoxicating liquors.

12. That in some of our large cities, department stores are selling liquors.

13. That over $250,000,000 is invested in the proprietary and patent medicine business, and according to the Board of Health of Massachusetts and the Bureau of Chemistry in Washington, over 90% of said medicines are made up of poisonous drugs and whiskey, and contain anywhere from 15 to 70% of alcohol; that many excellent people are acquiring the alcoholic appetite through partaking of said medicines.

14. Political influence. Every saloon is a centre of political influence against the home, the church and our country.

15. Lawlessness. The most lawless thing in our country is the liquor traffic. The open saloon is the rendezvous of criminals of all kinds, the thief, the gambler, the card-sharper, the pickpocket, the burglar and highwayman.

As one looks over this vast array of the forces of evil and the powers of darkness he may be pardoned if, in the language of Holy Writ, he asks "Who is sufficient for these things?" Well, God and his people are, for "more are they that be with us than are they that be against us," and we shall eventually win the day.

In closing, let me enumerate some of the forces at work for temperance and sobriety. Note the following facts:

1. The churches are getting together to fight this enemy of God and man. They muster in these United States some twenty-eight millions of members (28,000,000). Where will the 1,000,000 men employed and interested in the liquor trade be when the Church of Jesus Christ lines up for conflict? The Church is beginning to move.

2. The students of our universities and our colleges, the brightest, brainiest men and women of our Republic, are arraying themselves against drink and to work for God and home and country. These brainy men are going into the pulpits of our land, into the halls of legislation, into gubernatorial chairs; men of the grit and grace of Joseph Folk of Missouri, Hanly of Indiana, and Colby of New Jersey.

3. There never were so many godly men and women total abstainers and consecrated workers for the cause as at this moment, not only in our own country, but in Europe, Asia, Africa and Australia, while Canada is forging ahead even of the people in this country. 33,000,000 of our people are living under legal prohibition in one form or other. South of Mason and Dixon's line, out of 27,000,000 over 17,000,000 are living under some form of legal prohibition.

4. The strongest kind of temperance talk was heard, both in the House and Senate, during the 59th session of Congress, and drink was driven out of all State and national soldiers' homes.

Listen to the oncoming tramp of our millions of American boys, trained in our public schools; listen to the young Goughs, Dows, Phillips, Cuylers and Dodges now going forth from our halls of learning to wake up the American people.

Our beloved Republic, aye, all this sin-cursed earth, shall yet be delivered, for truth is mighty and must prevail, and God, even our God, is on our side.

National Temperance Society, New York.

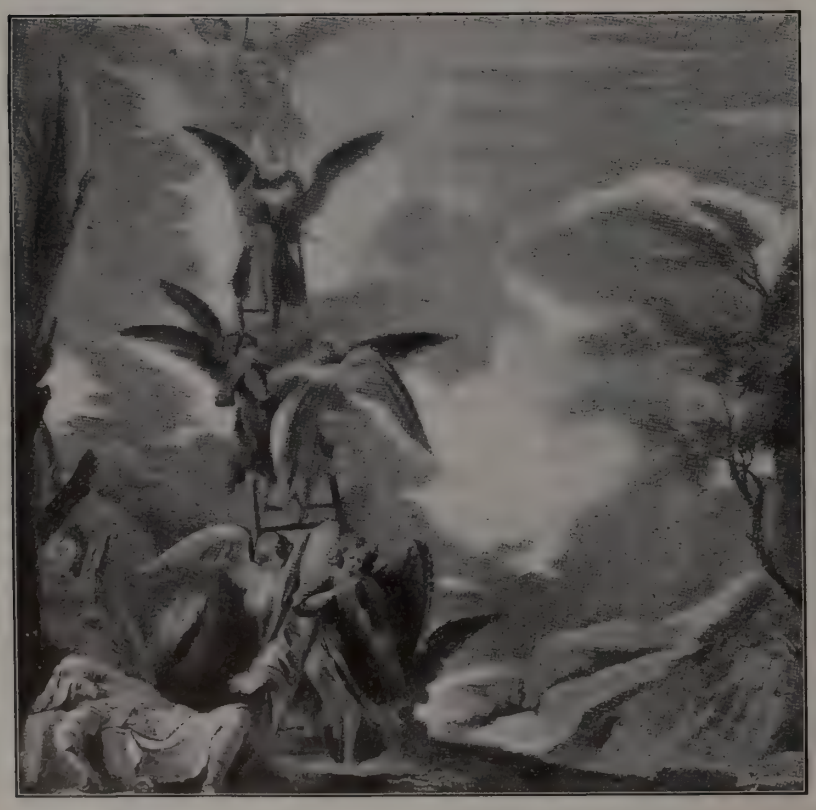
A YOUNG MAN'S VISION

International Sunday School Lesson for April 7

*By Dr. and Mrs. Wilbur F. Crafts**

JACOB sleeps, and his couch is mother earth with its soft mattress of tender grass. His pillow is hard, but it does not make him wakeful. The curtains round about him are sable and gemmed with stars. And God's banner over him is love. When Jacob laid him down to sleep he was weary and footsore, for he had traveled far. He was sad of heart, for he was separating himself from his father's house. He was troubled in spirit, for he had wronged both his father and his brother. He was anxious about his future, for he was not assured of a welcome by his Uncle Laban, who was as yet a stranger.

When the fetters of his body were loosed in slumber and his spirit was free for the time, God came to the portals of his life and spoke to him and promised to be with him, in fulfilment of the peculiar covenant he had made with his grandfather Abraham and his father Isaac, that in his posterity should all the families of the earth be blessed. And God poured strength into his mind and body and gave him journeying grace, by saying, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee."



"Behold the angels of God ascending and descending on it"

The blessedness of it all awoke Jacob from his slumbers and the place seemed to him as the very gate of heaven. He arose and prepared to worship God, by setting up as an altar the stone pillow upon which his head had rested. The pillow became a pillar, a monument erected to the glory of God, which he dedicated by pouring oil upon it. And then Jacob took upon himself there the oath of allegiance to God and promised to give him one-tenth of all the substance which should be his. It was as the face of friend answering to friend, for in what he said and did Jacob was responding to God's loving kindness.

Jacob a Fugitive

This lesson naturally divides itself into three topics: First, a fugitive from justice; second, a vision of God; third, a consecrated life.

1. The Fugitive. It is a mistake to suppose that we must apologize for a man's sins because his story is in the Bible. Jacob had been guilty of three great sins. First of all, he had cheated his brother in exchanging a dish of lentil soup for a birthright that carried with it all that goes with the elder son's rights in a family; the honor of being the head of a household, and having the largest share of the family property. In this case there was also a special additional privilege, the promise of God that he should be a blessing to all other families in all countries and in all centuries. This was the part of

The Birthright

that Abraham had most prized and that Esau "despised," because of which he was declared to be "a profane person," reminding us that profanity is a broader term than young people commonly suppose. It is profanity to desecrate the Lord's Day; to treat the Bible with disrespect; to conduct oneself improperly in church, and the worst of all profanity is to despise the call of God to all of us to be a blessing in some way to the world.

A Man Without Principle

Esau's sin, however, does not lessen Jacob's sin. The bargain which he made was as mean in character as when a white man buys land or valuable furs of a child-like Indian for a bottle of rum; for Esau, called "The Red," probably because of his red hair and sanguine temperament, was very much like the Red Men in his impulsiveness as a grown up child, and indisposed to regular labor and giving himself much to the adventures of hunting. He was also very much like the sailors, who are so easily cheated by the shrewd Jacobs of to-day, as they come in from the long voyage with wages in their pockets, and are soon relieved of it by the "sharks," so well known in all commercial ports as men who sell shoddy garments and drink and vices to the impulsive men of the sea.

Every boy should learn in his home, Sunday School and public school in his first lessons that only a fair exchange is no robbery. "Value received" in a note should be explained as proclamation to every one, that neither property nor pay can properly

Continued on next page

*International Sunday School Lesson for April 7. Jacob's Vision and God's Promise, Genesis 28: 1-5, 10-22. GOLDEN TEXT: "Behold, I am with thee, and will keep thee in all places whither thou goest," Genesis 28: 15.

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The shelves of every grocery store groan under the weight of soaps and washing compounds, every one of them guaranteed to "lighten the housewife's burden."

They do—at the expense of her hands, her clothes and her pocket book.

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he Sunday School Lesson—*Continued*

btained except by rendering a true alent in goods or services, except when eceives a present from a person who right to give it. The Duke of Wel-n was told one day by his chamber-that there was a chance for a great tin in some land that he desired, be-the owner was financially embarrassed must take almost any price he could Wellington indignantly said, "Pay the land is worth and never talk to a bargain again." The word bargain metimes used lightly in advertising, but e sense in which it was used in this a bargain is a brother to burglary.

Meanness of a Lie

e second account in Jacob's wrong-do-vas getting goods under false pretenses e occasion when he deceived his father utting on false hair in order to person-sau and get the father to confirm the in he had made with the soup. The offense was the repeated lies he used ceiving his blind father. In our days girls and older people are apt to treat as a trivial thing, and yet it is a good that no one resents anything more than to be called a liar, showing that is still recognition of the deep mean-of a lie. Let us consider what would en to society if lying should become ral; neither banking nor any form of t nor any part of the machinery of zed society could go on if lying was tual. In China, where it has been ble in the past to hire a person to lie few cents, the courts have thought it ssary to use torture to get at the facts. n the matter is fully considered it will en that a lie is one of the very mean-and most fundamental of sins. The tive from justice, whose case we are idering, was guilty of these three great —cheating, false pretenses and lying.

A vision of God. It is very encourag-o people, conscious of their own sins imperfections, that God would speak ly to such a man as Jacob. It is as-ed, in view of what is said about repen-e in other parts of the Bible as essential conciliation with God, that Jacob had me repentant for his sins, the conse-ces of which had made him sorrowful lonely. He had learned the meaning hat the Oriental poet says:

w tracketh wrong as echo follows song, on, on, on.

e had learned also what Byron meant n he said:

No exile from himself can flee,
To lands though more and more remote,
Still, still pursues
Where're I be
The blight of life, the demon thought.

is said that despair is the condition to ch man is driven when only the best is ible, but to a man without faith it n seems to be only the condition when the worst is possible. But Jacob, in his sinfulness, never got away from his y instruction about the presence of l. To Jacob the sinner, but also the itent, God revealed himself while Jacob t in the wilderness on his pillow of e. The terraced hills of Palestine, were before his eyes as he fell asleep, is vision became the front steps to the r of heaven, in which he saw God look nercy upon him, reassuring his lonely rt with promises of his presence.

God Always Near

he great significance of this part of the y is that heaven lies about us always if only had eyes to see. God and the els are never far away. We can never anything behind God's back, never thing of which he needs to say, "Show o me," but to the penitent soul the ught of his constant presence is not one terror, but brings the sense of mighty pfulness always at hand. The angels e both ascending and descending, going with prayers and coming back with ssings, and the wonderful commerce l goes on between the praying soul and ever helpful Father above.

The artists and the poets have made ch of this vision; they have found the y powerful in suggestions of comfort dark places of life, as in the hymn, earer, my God, to Thee"—

here let the way appear, steps up to heaven;
ll that thou sendest me, in mercy given,
ngels to beckon me, nearer, my God, to thee,
Nearer to thee.

Longfellow suggests that vices repented of may be like the rounds of a ladder to heaven—

Saint Augustine, well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

We have not wings, we cannot soar,
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time.

Dr. J. G. Holland finds in the story a picture of the gradual development of character as like the successive rounds of a ladder—

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

We rise by the things that are under our feet,
By what we have mastered in greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill that we hourly meet.

But the profoundest interpretation of the ladder is in the words of Christ (John 1:51): "Hereafter you shall see heaven opened, and angels ascending and descending upon the Son of Man." Christ, then, is the way to heaven, through whom God comes near to man and man comes near to God. The cross is "the gate of heaven," and wherever it is truly set up, whether in stately temple or open field, there is "the house of God." Jesus, in a cornfield with his twelve apostles, pointed to the beautiful sanctuary of marble at hand and said, "In this place is one greater than the temple." There can be no "house of God" where God is not. "What church is this?" said a stranger at the open door. "Christ's Church." "Is he in?" The cordiality with which the stranger was welcomed in his name confirmed the solemn affirmative answer.

The Ideals of Life

Jacob should be considered not only as a fugitive from justice, but as a young man going out from home to begin the work of life. It is very essential to any true success that such a young man should have a vision of God, some ideal of being a blessing to the world. A young man whose horizon does not extend farther than he can see, and who sneers at sentiment and ideals and talks about being practical when standards of righteousness are presented, might almost as well be a beast, for the privilege and the duty of a man is to see beyond the visible into the invisible, including God and heaven in the range of his daily life. It was through using the invisible Moses was able to make the largest success that ever came to a human life.

Jacob seems to have forgotten the steps and the angels when he heard God's voice from above them saying, "I am with thee," and repeating the covenant previously made with Isaac and Jacob, that he should have a countless seed and be a blessing to the world. Even though lesser opportunities await us, there is not one who cannot make some little spot better and happier.

Jacob's Consecration

3. A consecrated life. The first practical result of this vision of God in case of Jacob was consecration of his property in vowing to give a tenth of it to God. He recognized God the giver of it all, who from the beginning generously required only a tenth of our income as he has required a seventh of our time, in both cases more for our own good than for any advantage to himself. The custom of tithing is a Jewish custom, but it is first spoken of in the Bible in connection with Abraham, who lived before the Mosaic law of tithing. All our time belongs to God, but he requires that one-seventh of it be set aside for sacred uses in recognition of his control of it all and as a step towards the consecration of all time. And so in connection with our property, he has taught from the beginning that one-seventh of it is not ours to keep. The Jew went far beyond the tenth in making free-will offerings, in some cases went up to one-third of his income. A little child caught the spirit of it all when she said to her mother, "I have paid a tenth, now I want to give something." The discussions of this subject have been too exclusively devoted to the question whether a tenth should be given, but quite as important is the question as to what purpose it should be devoted.

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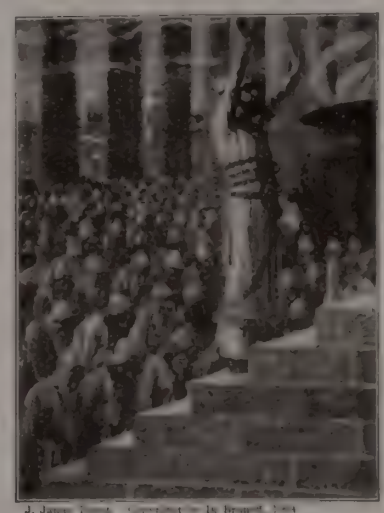
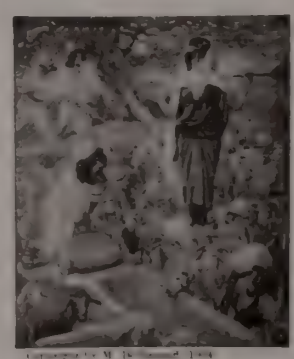


SOLOMON DEDICATES THE TEMPLE AT JERUSALEM



JACOB AND RACHEL AT THE WELL

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OUR MAIL-BAG

Questions and Answers

NOTICE

FROM this date, our undertaking to answer by mail, letters in which ten cents are enclosed for reply, is withdrawn. Letters asking for information of general interest will be answered in The Mail-Bag as speedily as possible. In some cases where, in our judgment, good may result from a personal answer, we will reply by mail. We cannot answer inquiries of the nature of conundrums nor those written for the purpose of argument.

E. V., Huntington, Ind. 1. Was George Washington a Roman Catholic. 2. Have other people besides the members of the Catholic Church burned heretics at the stake?

1. No; he was a member of the Protestant Episcopal Church, serving as vestryman in two places. Reference is made to this in a recent account of Pohick Church, published on the MAIL-BAG page. 2. Yes.

W. H. D., Richmond, Va. Does God hear the prayers of sinners?

We are taught to believe so. A striking example is that of Manasseh (II. Chron. 33: 18). A greater sinner than he it would be difficult to imagine. We can understand prayers of sinners for temporal blessings being unheard; "their sacrifice" and perhaps their prayers, too, "are an abomination" (Prov. 15: 8), but when the sinner cries to God for pardon and for help to quit his sins, he is surely heard. God does not mock the wicked man when he bids him seek the Lord. Let the wicked forsake his way and return, for he will abundantly pardon (Isa. 55: 6, 7). God heard the prayers of the people of Nineveh (Jonah 3: 7-10). The way of approach to God is by repentance and that God gives (Acts 5: 31). When the wicked man prays for that he gets it, then God forgives him and he is in a position to ask for and receive all other blessings.

M. E., Marshall, Mich. Is not the situation described in the story you published, "Of Such is the Kingdom of Heaven," which depicts children as working twelve or fourteen hours a day much overdrawn? Several here cannot believe it.

It is not overdrawn. If your friends will send an inquiry, with postage, to the National Child Labor Committee, 105 East Twenty-second Street, New York City, you will receive much carefully authenticated information covering conditions worse than those described in Dr. Sheldon's story.

S. McB., Boone, Ia. 1. In what year was Christ crucified? 2. In what year and in what manner did the Apostles die? 3. In what year was the Apostle John banished to Patmos?

1. In A.D. 30. 2. We do not know the dates of their deaths. The manner according to tradition was as follows, taking the order given in Matthew 10: 2-4: Peter crucified; Andrew crucified; James beheaded; John died a natural death in extreme old age; Philip hanged; Bartholomew died after being flayed; Thomas pierced with a lance; Matthew stoned and beheaded; James the less, brains dashed out with a club; Thaddeus (Judas, not Iscariot) shot with an arrow; Simon the Canaanite crucified; Judas Iscariot, suicide. There are other traditions, but this is believed to be the most accurate. 3. The tradition is that he was banished in the fourteenth year of the reign of Domitian, which would be 95 A.D.

G. A., Waterbury, Conn. Can you inform me if Arcturus is visible now, and in what part of the heavens and the hour? Also what part it plays in the solar system?

Arcturus (Alpha Bootes) rises north of east about half past 9 P.M., and is in the meridian, 20 degrees north of the equator, at half past 3 A.M. It is a beautiful lone star of the first magnitude. No other bright star is near it. Of all the first magnitude stars Arcturus is the most distant. The best determination makes it 950 billion miles, or nearly forty times the distance of Alpha Centauri. So when we look at Arcturus, how awful is the thought that its light left its fiery home 160 years ago, moving every second 186,300 miles. The theory that our sun revolves around Arcturus is delusive, as there is not any evidence that such is the case. Our sun is moving about twelve miles a second nearly toward Alpha Lyræ. Whether its path is a curve or straight line is unknown, and may remain unknown for thousands of years. If curved, then the sun and all his planets are revolving round some other sun, in period of time no one but God can appreciate.

Marathon, N. Y. LEWIS SWIFT

B. B., Wanpaca, Wis. When a minister calls on one of his hearers, should he offer prayer without being asked?

It depends on the circumstances of the case. The pastor is usually the best judge in such matters. He knows whether the people upon whom he is calling wish him to pray with and for them. Occasionally where there is a doubt he may formally ask whether they desire prayer. Then there are calls of a social rather than a pastoral character, where prayer would not be offered unless specially requested.

Inquirer, Middletown. What is the proper rendering of the word "clientele," and what is its history? How is it pronounced?

The word "clientel" is in good use and part of the English language. It is used to designate "a body of professed adherents, a following." It is pronounced clai-en-tel. It comes originally from the past participle of the Latin verb *cluo*, to hear. The English tongue received it by way of the French.

W. M. P., Martinsville, Va. What did Christ mean by saying, "I will have mercy and not sacrifice" (Matt. 9: 13)?

He was quoting from Hosea 6: 6. His meaning is explained more fully in Ps. 50: 8-15. The Jews thought that if they offered sacrifice all would be well, but God told them in those Old Testament passages that he wanted a change of heart. Sacrifice was unacceptable when the offerer's heart was full of malignity, unkindness and hardness to his fellow-man. Christ's parable of the unmerciful servant (Matt. 18: 23-35) emphasized the same truth.

J. R., Utica, N. Y. What is the opinion of THE CHRISTIAN HERALD with respect to the alleged discovery by certain Boston physicians—that the body of a dying person, carefully weighed just before dissolution, is heavier by one ounce than when weighed immediately after dissolution, and that the missing ounce represents the weight of the soul which has fled, and which is thereby proved to be actual, ponderable matter?

The so-called "discovery" is either a ghastly joke or a statement resulting from dense ignorance of the subject. Sir Wm. Crookes, ablest of living scientists, pronounces it "absolute nonsense." Another authority pronounces it an "imbecile form of materialism," and adds, "mind is no form of matter." At the moment of dissolution, all gases are expelled from the body by muscular contraction, which is probably the reasonable explanation of the phenomenon that puzzles the Boston doctors, who have laid themselves open to ridicule by their absurd statement.

W. L. B., Kaufman, Tex. 1. When and by whom was the Apostles' Creed formulated? 2. Have any changes been made in it since the original? 3. Does the sentence "he descended into hell" mean the grave or the world of eternal torment?

1. Many of the early writers hold that the apostles themselves composed the Creed while in Jerusalem, shortly after the ascension. This statement rests wholly upon tradition. Augustine even gives the name of the apostolic contributor of each phrase or passage. "He descended into hell" is attributed to Thomas. 2. It has unquestionably undergone many changes. In its present form it was probably first generally used in the fourth century. 3. It is omitted in some forms of the Creed used in Protestant churches, and in others (the Protestant Episcopal Church for instance) it is optional to use it or "he went into the place of departed spirits," which is a permissible interpretation.

Mrs. M. K. D., Malesus, Tenn. What were the Accadian tablets found a few years ago and believed to have been written several thousand years ago?

The discoveries at Niffer, both tablets and sculptures, dated back of 4,500 B.C., it is claimed, and revealed the existence of a king, En-sag-kus-anna, who called himself "Lord of Kengi," or the South. He had many conquests. The excavations also told of the rulers of Tello, whose land was absorbed by Babylonia. Some of the tablets told of Naram-Sin and Sargon, kings of Agade (Accad) and their wars.

Continued on next page

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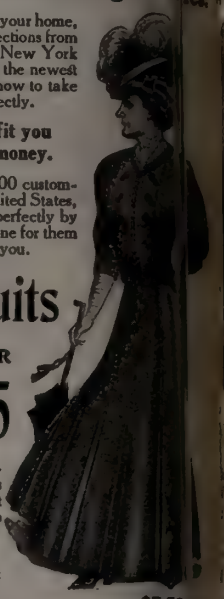

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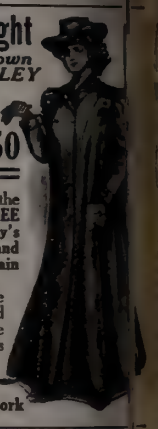

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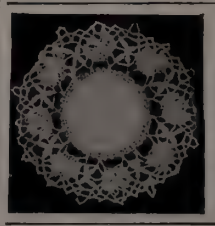

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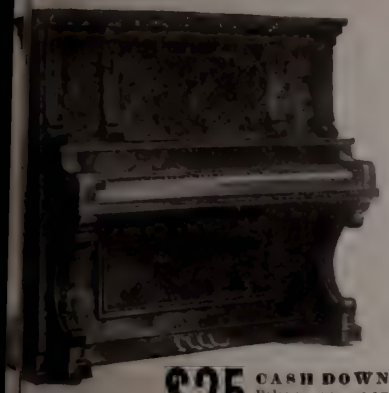

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OUR MAIL-BAG

Continued from preceding page

Mrs. H. A. M., North Livermore. How many Marys are there spoken of in the New Testament, and who are they and where are the references found?

Mary, the mother of Jesus; Mary Magdalene (Luke 8: 2); Mary, the sister of Lazarus (Luke 10: 40); Mary, the wife of Cleophas (John 19: 25); Mary, the mother of John (Acts 12: 12).

H. P., Galena, Md. What is the estimated number of English speaking people in the world?

It is spoken by 4,000,000 in Canada, 3,500,000 in West Indies, 3,000,000 Australians, 1,000,000 East Indians, 38,000,000 in Great Britain and Ireland, 63,000,000 in United States, besides probably a million more in Jamaica, Africa, parts of Continental Europe, sections of South America, and the scattered islands of the Pacific.

Mrs. S. A. B., Stockton, Kan. Give your opinion on spiritualism or conversing with our departed friends through a medium?

While we believe with Paul (see Heb. 13: 1), we regret to say that spiritualism, so-called, is almost exclusively practised for gain by charlatans and humbugs. Better leave them alone.

Jessie M., Nashville, Tenn. What is the present status of the Japanese school question in California? I have not read of its final settlement yet.

The San Francisco Board of Education has decided to readmit to the schools all Japanese under sixteen years of age. The Federal suit against the Board has been ordered by the Washington authorities to be discontinued.

A reader of this journal (Miss May Le Dodd, of Roseland, N. J.) pays this graceful acrostic tribute to its work and usefulness:

CHRISTIAN HERALD, truly named,
Herald of Salvation;
Round the world so justly famed
In every clime and nation.
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Its Gospel message ever new
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Never may thy journeys cease.

HERALD, messenger of peace,
Enter every humble home,
Rays of light and heaven's love
And blessings scatter from above,
Labor on, all sin to fight,
Dear messenger of right and might.

Mrs. W. C., South River, N. J. Please give me some information concerning Neal Dow. When he died, etc.

Neal Dow was born in Portland, Me., in 1804. In 1851 he became mayor of his native city, and was instrumental in the passage of a restrictive liquor law for Maine. As an officer in the Civil War, he was a prisoner for eight months, and retired as Brigadier-General of Volunteers. In 1880 he was the prohibition candidate for the Presidency of the United States, being widely known as a temperance reformer. He died in 1897.

B. B., Lacombe, Can. Is there not a comet approaching the earth now? Is it not Halley's Comet, which has not been seen since 1835? What would be the length of its orbit?

Halley's Comet is approaching the earth with a daily increase of motion and is expected to arrive at perihelion (nearest the sun) between March and July, 1910. It left us, as I well remember, in 1835. It was my first independent discovery in astronomy, though only a lad of fifteen years. It awakened a faint desire to study of the stars, but the desire was not fully developed till the great comet of 1843 appeared, which I also independently discovered, the grandest comet of the nineteenth century except that of 1811. The return of Halley's Comet is going to be an historical astronomical event. Lucky will be the man who first discovers it.

LEWIS SWIFT, F.R.A.S.C.
Marathon, N. Y.

Hannah F. C., Pembroke, Me. When and by whom were the constellations in the heavens named? Where did Job get his knowledge of them? Also Amos?

The earliest known astronomers were the Chaldeans. The Chinese, too, have studied the heavens with science and care for nearly four thousand years, and the first recorded observatory was that built by Hoang-ti in 2608 B.C. Long before the book of Job—probably the oldest book in the Bible—was written, the constellations had been designated by the astronomers of Asia by appropriate names. That some of the ancients took the lights of heaven to be "the gods that govern the world" is unquestionably true. Many of the names by which they are now known are traceable to the Arabians, who were star worshipers. Job, as some authorities hold, was a chieftain of Uz, in Northern Arabia, though others believe him to have been an Israelite. There are no means of knowing who it was that first gave names to the principal constellations.

Reader, Elmira, N. Y. What were the Minnesingers in German history?

They were lyric poets of the twelfth and thirteenth centuries, who sang of love and war to entertain the knights and barons. They played their own accompaniments on the viol. The name comes from the German *minne*, love, and *singer*, a singer. They were followed in the fourteenth century by the Meistersingers, who were regularly incorporated. "Reynard the Fox" was one of the songs of the Meistersingers.

Robert Shaw Minturn, Treasurer of the New York Association for Improving the Condition of the Poor, writes:

Permit me to express to you and to the readers of THE CHRISTIAN HERALD, our very high appreciation of your and their generous support of our Association's work, in the relief and improvement of the poor of New York. It is a great gratification to us that the form of our efforts commands your approval and sympathetic co-operation. The check for $138.25 (contributions from CHRISTIAN HERALD readers), just received, will be the means of relieving an immense amount of suffering.

W. B. S., Germantown, Pa. "The children's Church" is a new and beautiful idea, applicable to any church and all denominations. Held once a month or every second month, it would be a powerful agent of spiritual helpfulness to the entire congregation. Write to Rev. R. W. McCullough, 131 Calyer Street, Brooklyn, N. Y., for details.

Several Readers. Pledges have been received from interested friends, in behalf of the young man whom we are anxious to enable to continue his studies. We regret that these pledges are not as yet sufficient to defray the necessary expenses which must be incurred if the lad is to be prepared to do a "full day's work in the world, wherein God may appoint him."

Miscellaneous

W. T., Millburn, Ky. We have no means of obtaining the information you desire.

W. S. L., Dunnegan, Mo. X-ray is pronounced as spelled, the a as in the word hay.

L. G. S., West Gouldsboro, Me. We have not been able to find the word you refer to.

Maude S. Knapp, Baxter, Pa., would be pleased to have some reader send her a copy of the poem, "Talitha Cumi."

Mrs. E. J. W. B., Parker, Kan. The quotation, "Who steals my purse," etc., is from "Othello," Act 3, Scene 2.

Inquirer, N. Y. You can procure the Shut-In Society's Magazine, *The Open Window*, of Thomas Whittaker, Bible House, New York City.

A. H. C., Colonia Station, Wis., and K. L. G., Somers Centre, N. Y. You can get the hymns from Biglow & Main, music publishers, New York City.

H. B. H., Middletown, Conn. Queen Victoria died at Osborne House, Isle of Wight, January 22, 1901. She was born in Kensington Palace, May 24, 1819.

L. B. S., Mitchell, Neb. John Henry Barrows, President of Oberlin, was the president and one of the organizers of the Parlament of Religions. He died in 1902.

J. H. F., Reader, Iowa. An article on sun-spots was published in our issue of March 6. An article written by Prof. Swift on the same subject appeared in last week's issue.

E. L. S., Royal Oak, Md. The planets Jupiter and Saturn will be in conjunction again in Sagittarius in 1960. They will be in conjunction once previous, but not in Sagittarius. LEWIS SWIFT.

An Old Reader's Good Wishes

Your beautiful Calendar for 1907 duly received. I am greatly delighted as I look upon that beautiful face, for it reminds me of an only daughter, Jennie, who died years ago. I am in my seventy-seventh year. Have also received Miss Singleton's "Greatest Wonders of the World." Have had seven children (three now living), four grandchildren and three great-grandchildren. Our daily prayer will be for many years of usefulness for you.

ROBERT S. BATEMAN.
Washington, D. C.

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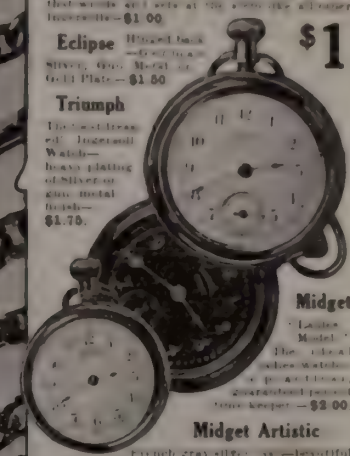

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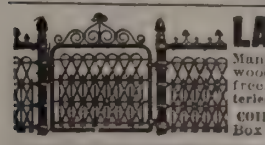

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The Gospel of the Lilies

By Rev. Dr. Edward O. Guerrant

THE greatest preacher was the simplest. The "common people heard him gladly," and understood him easily. This discourse on the lilies (Matt. 6: 28-30) was his first sermon, his "Inaugural address." In it he states the character of his kingdom, and lays down the laws of its government and the duties of its subjects. He shows its superiority over all that preceded it, and the absolute security and happiness of all its inhabitants.

Multitudes waited on his teaching. He was the "desire of all the nations." For four thousand years a guilty, hopeless world had been expecting a Deliverer. All other helps and hopes had failed. "In the fulness of time" he came to save a lost world; to bring a race of immortals back to God; to restore order and peace to God's kingdom on earth. It was a mission worthy of a God, and only a God could do it. This great sermon on the mountain was his first utterance. He used plain language. He was speaking to plain people. Most of them were poor and unlearned. Their life was a hard one; a struggle for bread, long and sharp. He knew something of it himself. Probably he was in sight of Nazareth, where, for years, he had lived in an humble home and worked as a carpenter. He was speaking to multitudes, who were accustomed to "walk by sight," to depend upon their own arm for a living. The daily inquiry was, "How shall we get bread and clothes for ourselves and children?" They saw nothing beyond the narrow horizon of a hard life, and nothing above the roof of their humble homes.

For years they had been ground beneath the heel of tyrants, and deluded by teachers who taught a false religion, without a Saviour or a hope. They felt the need of something better. This was the occasion.

The object was to teach them, and you, and me, a better way—the divine, the heavenly way. We need it. The old Galilean cry has come down to us—"What shall we eat?" It occupies most of our thoughts and time and energies. He came to show us a better way; to set the world right; to put God back in his place in our lives; to lift up the burdens that have crushed humanity for six thousand years.

He showed them the utter helplessness of man; the utter folly of their thinking more of their clothes than their bodies; more of their food than their souls. Looking down into the valley where beautiful lilies were blooming, he calls their attention to them, and says, "Consider the lilies!"

What a scene! What a sermon! How simple, yet how sublime. He made those lilies; he painted their heavenly colors with his sunlight; he refreshed them with the dew and showers; he dressed them in colors more regal than "Solomon in all his glory." They "neither toil nor spin." No milliner could have made their wardrobe. God only could make it.

He made them and planted them along mountain glen and stream, in field and meadow. He fed and clothed them. The wild lilies have no other provider. God alone cares for them. How well it is done. No human heart or hand can take his place. He planted them where they grow; he selected their home. They grew as he wisely ordered, by stem and leaf and flower. He watered them when thirsty, and fed them when hungry.

They have no care;
They bend their heads before the storm,
And rise to meet the sunshine warm.
God cares for them.
His love is over every one:
He wills their good, his will be done.
He does neglect no single flower;
He makes them rich with sun and shower;
Their song of trust is sweet and clear,
And "he that hath an ear may hear."

You see the lesson. The Maker of the lilies made you; the Lover of the lilies loves you: Will he not clothe and feed you? Are you not worth more than all the lilies? Why, then, be "anxious" about the morrow? Why, then, be afraid to trust God? How unnatural! How unreasonable! How ungrateful! This is the lesson: Trust God like the lilies, and he will take care of you. This is the life of faith, the lily life, the child life, the heavenly life.

Then consider God's prodigality to the lilies. Go into a beautiful garden and examine the flowers. What a wealth of color and shape and perfume. All colors, all beautiful shapes, all exquisite perfumes, The wealth of heaven poured out on earth. No wonder Jesus called heaven "Paradise," the beautiful garden of God. But that lily is only a poor soulless flower. It can never know who feeds it, or made it, or loves it. It can never see or know or enjoy him. You can. This is your God, your Father. Consider what he does for the lilies; then doubt what he will do for you, his child, his image, his loved one. You can know him, see him, love him and enjoy him. How much more then will he do for you. What prodigality of love, and grace, and riches and honor he has for you.

See what he has already done for you. For whom did he make the lilies, and the birds, and the sunshine, and the world? All for you. For whom did Jesus die? To whom are angels ministering? For whom is heaven waiting? All for you.

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

Then consider God's resurrection of the lilies. They vanish with the summer, and the snow of winter covers the grave of the lilies, and we imagine they are dead. The wild bees seek them in vain, and the valley is desolate where they bloomed, and the children wonder where they have gone. But God smiles over the landscape with April sun and showers, and the lilies rise from the dead and bloom again. This is the resurrection of the lilies. Does it teach us no lesson? Have we no loved ones beneath the sod and the snow whom we call dead?

An angel form walks o'er the earth
With soft and silent tread,
And bears our best loved friends away,
And then we call them dead.

And will not the God of the lilies smile on them again, and make them rise from the grave and bloom again? He says he will. "Awake and sing, ye that sleep in the dust." Hear him say. "Thy brother shall rise again," and thy mother, and busband and child.

We will consider the lilies, and thank God for the beautiful lessons they teach us. The loving hand that heals the broken lily with divine surgery will bind up the broken heart of his child.

The mighty voice that calls the sleeping lilies from beneath the sod and snow, will call our loved ones from their graves. Blessed resurrection! With beauty beyond all lilies, and life beyond all death, we will receive them again to our rejoicing hearts and homes.

When hard times come, and your heart fails, "consider the lilies how they grow," and take courage. When death comes, and takes your best loved ones away, then "consider the lilies" how they rise, and rejoice that we shall meet them again

In those everlasting gardens,
Where angels walk,
And seraphs are the wardens.

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Rev. Clarence H. Woolston, D.D.

side the time-worn methods of creating interest among the people and started to hold services that attracted the attention of the lukewarm Christian and the nonchurchgoer to the East Baptist Church. The results were gratifying. The church has been enlarged and handsomely furnished. It is thronged on Sunday; the membership is fourteen hundred; that of the Sunday School nearly eleven hundred. The people are not rich, yet the offerings are large.

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The Garden in Spring

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Woman Florist, Miss Ella V. Baines, field, O., shows a full catalogue of standard es for the flower-garden, and offers special ments for clubs. A dollar order secures a Baby Rambler" free. Unusual novelties are rand new Richmond rose" and the hardy ion, "Crimson King."

e strawberries would take a prize Arthur J. Collins, Moorestown, N. J., dis- upon the front page cover of his catalogue, *e Horticulturist and Gardener*. The Pleas- lley nurseries make a specialty of fruit trees nall fruit. Peach, pear, apple, cherry and plum re found in many varieties, and the native earing trees are hardy and vigorous. Trees ade and ornament are deserving of special

e Wagner Park Conservatories, Sid- ., issue a catalogue for 1907 which is a work . Its illustrations of ferns, hardy plants and reen shrubs, numerous varieties of roses and tive novelties, are worthy of a high-class zine. It cannot fail to accomplish its avowed on of making happy homes through the in- e of flowers. Send for it, and frame the bit dscape on its back page cover.

he American Beauty Rose Collection, nts, post-paid," which the Iowa Seed Com- offers its patrons, is a challenge to the ican people to grow roses. It also offers the varieties of corn which give Iowa a claim to e "leading corn State." For earliness, size of lepth of grain and productiveness, the "Far- s Reliance, Iowa Silver Mine, Iowa Gold Mine Golden West" corn have no superiors. Iowa Co., Des Moines, Ia.

or nearly forty years the James J. H. ory & Son's experimental seed farms at Mar- ead, Mass., have steadily grown in size and ess. Their *Vegetable and Flower Seed Cata-* , free for all, details an array of fruit, vege- s and flowers, from the general excellence of h it is different to choose specialties. The on" strawberry, luscious, spicy and firm, hes the eye and tempts the palate. "Collec- of vegetable seeds for the home garden" are desirable and should be ordered early.

heeler's seeds are sold on honor." So Elbridge T. Wheeler, Bridgeport, Conn., as- the readers of his catalogue, upon whose cover "Wheeler's 1907 Trial Collection" of fine peerless roses bloom. They are two-year-old field-grown plants, and are delivered anywhere for $1.25. The "New June Pink Tomato" is a wonder of gardening, and cauliflower and cucumbers seem of special merit. Wheeler's "Giant-flowering Nasturtium" will transform an unsightly spot (7 large pkgs. 25 cents) and "Jumbo" pansies are most attractive. Wheeler's fertilizers are first-class.

"A Seed catalogue is a picture of the firm which issues it." Northrup, King & Co's *Twenty-third Annual Catalogue of Sterling Seeds* contains the above statement, and proceeds to give an excellent showing of everything the garden can grow. Perhaps their specialty of the year is their great variety and choice of onion seed, but melons and the various grains of the Northwest follow closely. A wonderful grain and seed-cleaner, the "Clipper," should be noted. Northrup, King & Co., Minneapolis, Minn.

The photograph of "Black Ben" apple trees grown at the Stark Bro.'s nurseries, Lousiana, Mo., prove that the Fayetteville nurseries sell fruit-bearing trees. The annual catalogue is accompanied by many earnest testimonials, which speak for themselves. By much grafting, an ideal apple has been secured in the "King David." Stark's fruit book, *The Planting and Culture of Trees and Orchards*, should be in every farmer's library.

Park's Floral Guide for 1907 declares that everybody should have the four well-rooted rose plants, which they will send free with every $3 order for seeds and bulbs received during March or April. Get your neighbors to club with you The Park catalogue has well arranged departments. Part I. covers seeds blooming the first season, and so on, through seeds, bulbs, shrubs and choice window plants. Geo. W. Park, La Park, Lancaster County, Pa.

Watermelons of solid, crimson sweetness are those grown from Buckbee's "Monte Cristo" melon seeds. *The Seed and Plant Guide*, issued by H. W. Buckbee, Rockford, Ill., contains "An Open Letter to My Neighbors," which they should not fail to read. Beside the fine old standards of the garden, the Rockford Seed Farms have successfully tested a marvelous "Great Cardinal Onion" and a glowing new pepper, the "Great West." 78 cents will buy, prepaid, six strong, healthy carnations, gems of beauty and fragrance.

BOOK RECEIVED

The Song Evangel, compiled by W. H. Doane, includes all the favorite revival melodies, both new and old. Its nearly two hundred songs and hymns are endeared to Christian hearts everywhere. Published by W. P. Harvey, 642 Fourth Avenue, Louisville, Ky. Price, paper, wirestitched, 15 cents per copy, $13.50 per hundred; muslin lined, sewed, 18 cents per copy, $16 per hundred; boards, sewed, 20 cents per copy, $18 per hundred.

ALFRED HENRY LEWIS

Has written an interesting article, entitled

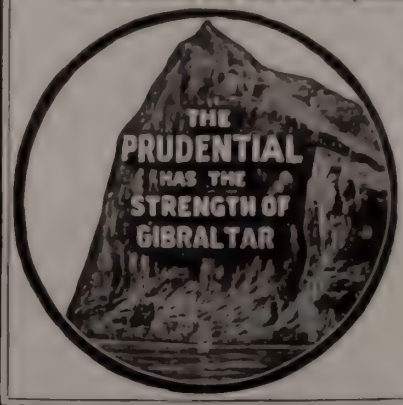
"My Conversion to Life Insurance"

of which the following is an excerpt:

"For a first confident matter, I discovered that Life Insurance has been brought to a science. Every chance has been measured and accounted for; every last possibility eliminated of the company breaking down. The premium Life Insurance as practised by The Prudential for example is mathematically exact and a certainty as the sum of two and two are of making four. Given a policy plus death, the death loss is paid, and that promptly.

True, my doubtful friend, all things of this world are liable to fail or to fade. Crowns rust, thrones decay, and the sponge of time wipes nations from the map. And yet as men use the word, such companies as The Prudential are sure, since they found themselves on investments that are as the blood and sinew of the country. The government must fall before they fall; and the policies they issue, and the promises they make, have all the vital enduring qualities of a government bond.

The Prudential, that Gibraltar of Life Insurance, attracted me. I had heard it best spoken of. Besides, its controlling spirit was Senator Dryden—whose intelligence had been its architect, just as his integrity was and is its cornerstone."



This article, a most interesting and valuable exposition of Life Insurance, should be read from start to finish. A copy of it will be sent free of charge to any reader of this publication who will write.

The Prudential

Insurance Company of America

Incorporated as a Stock Company by the State of New Jersey.

JOHN F. DRYDEN, President. *Write now to Dept. 70* Home Office, NEWARK, N. J.

GOOD NATURED AGAIN

Good Humor Returns with Change to Proper Food

"For many years I was a constant sufferer from indigestion, and nervousness amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill-tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings.

Nothing I ate agreed with me, till one day, I happened to notice Grape-Nuts in a grocery store, and bought a package, out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

"It wasn't long before I was restored to health, comfort and happiness. Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eye-sight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for 20 years. No amount of money would induce me to surrender what I have gained through the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

ASK YOUR DEALER FOR AND INSIST ON HAVING THE GENUINE

Velvet Grip

CUSHION BUTTON

Sample Pair, Mercerized 25c. Silk 50c. Mailed on Receipt of Price.

HOSE SUPPORTER

EVERY PAIR WARRANTED

OVER TWO HUNDRED STYLES WORN ALL OVER THE WORLD

LOOK FOR THE NAME AND THE MOULDED RUBBER BUTTON

GEORGE FROST CO., Makers, BOSTON, MASS., U. S. A.

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WORLD SHOEMAKERS FOR THE WHOLE FAMILY

With every facility at our command known in the art of modern shoemaking we are enabled to produce—and do—a complete line of MEN'S, WOMEN'S and CHILDREN'S SHOES. We make shoes for every known requirement—each shoe the best adapted for the purpose it is intended. 40 years' experience back of every pair of shoes made and sold by us.

SEND TO-DAY for "Our Family Footwear" Catalogue showing hundreds of styles of our Footwear, covering the needs of the whole family.

Ask Your Dealer for RICE & HUTCHINS Shoes

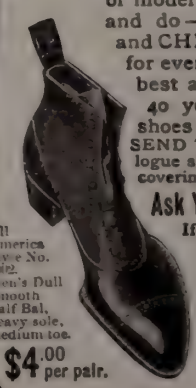
If he will not supply you—send your order to us, adding 25 cents for delivery charges.

$4.00 and $3.50

RICE & HUTCHINS, Inc.

44 High St., Boston, Mass.

Wearers of Rice & Hutchins Shoes are comfortably, tastefully and economically shod.



All America Style No. 7982. Men's Dull Smooth Calf Bal, heavy sole, medium toe. $4.00 per pair.

All America Style No. 7[illegible] Dull Calf Blucher Women's Shoe, heavy single sole, medium narrow toe. $3.50 per pair.

ESKAY'S FOOD

was ordered by the family physician for this little girl, when she was four months old.

Previous to that time she had been given other foods, but "made no progress."

With Eskay's, the improvement was rapid. At twelve months she weighs 28 lbs. and is in perfect health, as her picture shows.

If your baby is not thriving, let us send you without charge a liberal sample, and our helpful book, "How to Care for the Baby."

SMITH, KLINE & FRENCH COMPANY
[illegible] Arch Street, Philadelphia

After the Jamaica Earthquake

From a Special Correspondent

THERE has been during the past year a steady and gradual deepening of spiritual life in many of the churches of Jamaica, accompanied with a growing concern for personal salvation on the part of very many of our people. This I regard as a part of the general awakening which is passing over many parts of the world, especially in India at the present time.

Towards the close of last year, during some special services, this interest became very intense and large numbers kept coming for salvation in the churches in this part of the island. The earthquake, with its attendant slaughter of so many lives in Kingston, our capital city, has added tremendously to the movement that had already begun, so that at the present time there is a wave of blessing passing over Jamaica, or I should say, many parts of it, such as has not been experienced since 1860-61.

Many doubters have been moved by fear, but vast numbers have become subject to the influences of the Holy Spirit, and their happy faces and clear testimonies show, as they themselves express it, that "they have crossed over the line"—the dividing line that separates the kingdom of darkness from "the Kingdom of the Son of His love." It is very blessed to work under these circumstances.

. . .

On February 2d, Dr. Francis E. Clark, of the Christian Endeavor, and his daughter were with us, *en route* for South America. It was an unusual pleasure and inspiration to meet them, and my people had the benefit of hearing Dr. Clark on the following day. February 2d, you will remember, is the birthday of the Christian Endeavor organization, which has a strong root in Jamaica. This being so we had a photograph taken of the doctor and our inquirer's or catechumen's class, which always meets on Saturday afternoons for instruction. There are now 381 on our roll who are "seeking salvation," though probably two-thirds of the number are already rejoicing in Christ, and are ready to bear their testimony in public to how Christ became their Saviour. Every Friday evening we hold an open-air service, when these young converts are most helpful in telling of the saving power of the living Christ. It is touching, almost irresistible to hear their story. I have sometimes been pitied, by those who do not know our compensations, because my lot is this out-of-the-way corner. But so long as the presence of God is evidently with us, and the seal of his Spirit accompanies the work, I would not wish to be anywhere else.

The picture is taken on my chapel steps, a building which was sadly injured in the hurricane of 1903, and for which you gave me some help. We have just restored it at a cost of $3,200 and are grateful that it has stood the recent earthquake without serious damage. Only minor cracks are left on our walls, the worst being from top to bottom of our sitting-room, which is underneath the chapel where our family of eight reside. On the right of Dr. Clark is the Rev. B. J. Loner, who has just come to my assistance from the Congo, where he has been a missionary for eight years. He is one who helped to bring forward the array of evidence against the cruel practices that have made the regime of King Leopold in that part of the world so repulsive to the Christian conscience. I stand at Dr. Clark's left hand, and the figure to the extreme right, with the hat on, and his little boy in front, is one of my most reliable deacons and helpers.

GEO. E. HENDERSON

Brownstown, Jamaica, W. I.

Christian Endeavorers at Brownstown, Jamaica

Dr. F. E. Clark in centre; Pastor Henderson on his left; Pastor B. J. Loner on his right

CALLED HIGHER

Mrs. Henry N. Chappell passed away on April 20, in Vermillion, S. Dak. She was a Christian and was ready to go. She had been a subscriber to THE CHRISTIAN HERALD for many years.

Mr. J. W. Jacoby, of Philadelphia, Pa., died recently, aged fifty-eight years. He is mourned by a wife, three children and an aged, widowed mother. Mr. Jacoby's constant aim was to live as an example of the true believer, and repeatedly stated that THE CHRISTIAN HERALD greatly strengthened his spiritual life.

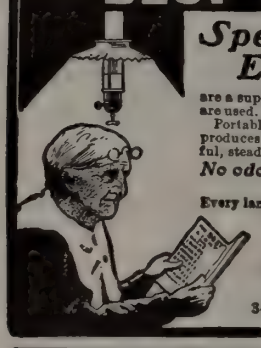
Rev. Edward Pirineu, a Finnish missionary to his people in the United States, passed away on January 15, from Nasel, Washington. Of him his friends who are left say, "The spirit of our Lord was with him to win souls for Jesus." When his voice failed, and he could no longer preach the Word, his last years were spent in translating the works of Dr. T. DeWitt Talmage and the Rev. C. M. Sheldon into his native tongue, in order that his countrymen might be benefited thereby.

Mrs. Rebecca J. Myers died at Knoxville, Pa., on February 8, aged eighty-seven years. Mrs. Meyers has left the record of an unusually serene and beautiful Christian life, and its influence will strengthen many to whom life's pathway has been made plainer by his example.

Mrs. Mary E. Thompson entered into rest, in Moran, Kans., on January 6, aged sixty-one years. She was converted in childhood, and her Christian faith, love and kindness will never be forgotten by those who knew her best. THE CHRISTIAN HERALD was a welcome visitor in her home for many years.

Mrs. George Curle passed peacefully into eternal rest on January 29, 1907, at Mildmay, Ont., Canada, in her sixty-first year. From her early youth, she was identified with the Methodist Church and actively engaged in all branches of its work. Her beautiful Christian life was an inspiration and power for good in the community in which she lived.

THE "BEST" LIGHT



Spectacles and Eyeglasses

are a superfluity where our lamps are used.

Portable, 100-candle power and produces a safe, white, powerful, steady light with

No odor, dirt, grease or smoke.

Every lamp warranted. Costs 2c per week.

AGENTS WANTED EVERYWHERE.

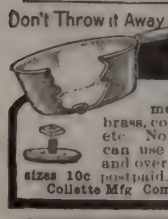
The BEST LIGHT CO.
Owners of Original Patents.
3-70 E. 5th St., Canton, O.

Send Me 8 cents

and names of 2 flower loving friends. I will start you with 4 packets of pure, fresh seed—**Dwarf Nasturtiums**—20 kinds; **Royal Show Pansies**—100 colors; **Sweet Peas**—40 varieties; **Asters**—all kinds. **FREE**—"Floral Culture" and **15th Annual Catalog**, with big list of rare seed bargains; also my offer of $100 cash prizes for pictures of best lawns and yards sown with the famous Lippincott seeds. Write TODAY before you forget.

MISS C. H. LIPPINCOTT, 602-604 10th St. S., Minneapolis, Minn.
Pioneer Seedswoman of America.

Don't Throw it Away



MEND IT IN ONE MINUTE

COLLETTE'S PATENT PATCHES mend all leaks in all utensils—tin, brass, copper, graniteware, hot water bags, etc. No solder, cement or rivet. Anyone can use them, fit any surface; used over and over. Send for sample package assorted sizes 10c postpaid. Regular pkg 25c. Agents wanted.
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SPENCERIAN STEEL PENS

Sample card containing 12 pens, different patterns, sent to any address upon receipt of six cents in postage.
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We have 25 kinds of Instruments to Assist Hearing. Sent on approval. Write for Catalogue.
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Founded 1825. Large NEW Fruit Book free. STARK BRO'S, Louisiana, Mo.

A $10.00 Hand Made Split Bamboo Rod FOR ONLY $[illegible]
This is what we offer to introduce at once t[illegible]
RANCE HAM IDE[illegible]
THREE IN ONE R[illegible]
Made and sold on the 20th century idea of satisfaction or money back. BOOKLET FREE

ONLY $5.00 GUARANTEED ONE
WHO IS RANCE HAM? YOU'RE N[illegible]
He is a Maine guide of forty years' expe[illegible] Known as an expert in his line to nearly every man who has trawled a line in the Rangeleys, w[illegible] the fly in the carries, or eaten venison in the woods. This rod is his idea of what a fresh fishing rod should be. **FIRST**, a perfect fi[illegible] **SECOND**, a perfect angling or bait rod; **THI** perfect trolling and bait-casting rod all in o[illegible] simply reversing the handle or changing a tip. **struction** is of the best hand riven and hand[illegible] bamboo, swelled butt, perfectly portioned an[illegible] anced. Cork or line-wound grip as desired. F[illegible] from bad spots in cane or defective mechanism[illegible] fect fitting joints and reel seat: heavy nickel r[illegible] ings. A broad and absolute guarantee with ea[illegible] for one year. **No responsibility on your** **SIMPLY** send us $5, we will send you the rod; satisfactory return it at once and we will return m[illegible] **TAKE us at our word—put us on our h[illegible]** This advertisement is a contract, in itself, whic[illegible] tects all who accept it. Any court in the land hold us to it. Enough said. **WE REPEAT**, s[illegible] send us $5 and if the rod is not equal to any oth[illegible] rod, and perfectly satisfactory, return at once a[illegible] your money back. Address
KIRTLAND BROTHERS & [illegible]
Dept. C. H. 90 Chambers St., New Yor[illegible]
Tents, Tackle, Guns, Sporting Goods. Catalogue for [illegible]

WHITE BRONZE
EASTER DAY
means much to those whose loved ones have gone before. If it recalls to you an unmarked grave, consider the subject of
White Bronze Monuments
They are unaffected by time and need no yearly cleaning or repairing. They are in every way superior to granite and marble. Let us send a catalog telling more about White Bronze. Let us know how much you care to expend.
Reliable Representatives Wanted
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WILL GIVE
A PERFECT LAWN
IN
SIX WEEKS
Per bushel, $5.00; peck, $1.50; quart, 25c. expressage prepaid.
Our booklet "Everything for the Lawn" mailed free if you mention this paper.
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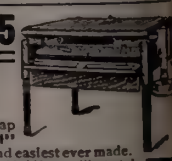
MEN! MAKE MORE MONEY
We are establishing plants every where. Any number of men are making $10 to $15 per da[illegible] with one of our $15 machines.
OWN A FACTORY
Double your income. Our machines will make yo[illegible] $200 to $300 per month. No experience nece[illegible] sary. **Concrete Building Blocks, Cemen[illegible] Bricks, Posts, Burial Vaults, Etc.,** are i[illegible] big demand everywhere.
WRITE AT ONCE FOR PARTICULARS
H. S. QUICK MFG. CO., 27-N. Penn St., Indianapolis, In[illegible]

240-EGG Incubator $11.75



120 Egg Size, $9.00
60 Egg Size, $7.50
Brooders equally low. Not cheap machines but the famous "Ideal"—guaranteed to be the surest and easiest ever made. Why not save from $5 to $10? Get our big 128 page, illustrated poultry book FREE.
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Corns leave you in peace wh[illegible] you use A-COR[illegible] SALVE. Always removes the who[illegible] corn by the root, without cutting poison. Quick, safe and permanen[illegible] 15c. at your druggist's or by ma[illegible]
Glant Chemical Co., Philadelphi[illegible]

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In Energy by Using a

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"Cyco" Bearing

Carpet Sweeper

to say nothing about the saving of carpets, time and sanitary benefits.

No Dust, no Effort, no Noise. Carpets and rugs made brighter and many years added to their life by using Bissell's "Cyco" Bearing, the only Sanitary Carpet Sweeper.

The drudgery of sweeping is removed and woman's energies saved for pleasanter tasks by using the Bissell.

For sale by all first-class dealers.

Buy a Bissell "Cyco" Bearing Sweeper now of your dealer, send us the purchase slip **within one week**, and we will send you **FREE** a neat, useful present.

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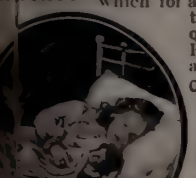
An Inhalation For

hoping-Cough, Croup, rochitis, Diphtheria, etc.

ndence can be placed in a remedy which for a quarter of a century has earned unqualified praise. Restful nights are assured at once.



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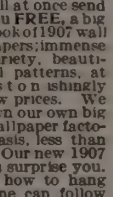
AN GET THIS DRESSER



or a fine couch, Morris chair or choice of hundreds of valuable free if you buy from us. Our Profit Sharing Plan, as explained in the free Catalogue book, is more liberal than ever. Write at once for our new Wall Paper Sample Book and see for how little money you can paper one room or your entire house and all our great new offers. Address,

SEARS, ROEBUCK & CO., Chicago.

Deafness

"The Morley 'Phone"

A miniature Telephone for the Ear, invisible, easily adjusted, and entirely comfortable. Makes low sounds and whispers plainly heard. Over fifty thousand sold, giving instant relief from deafness and head noises. There are but few cases of deafness that cannot be benefited.

Write for booklet and testimonials.

MORLEY CO., Dept. E, 31 South 16th St., Philadelphia

Famine's Death-Roll Growing

Continued from page 278

cruel forms. And yet the suffering has just begun.

"The missionary hospitals are being filled up with the worst cases. Helpless women with their infants are being rescued and treated; but with some of them disease already has the upper hand.

Viceroy Tuan Fang, of Nanking, having been informed that men in Kiangpeh and Chinkiang were buying young girls from the refugees, issued stringent instructions to keep close watch for these purchasers of human flesh and to punish them to the fullest extent of the law. "The refugees," writes the Viceroy, "have a pitiable excuse to sell their children; but there is no sort of excuse for the villains who purchase them for every other purpose than what is promised to the parents of the children. The sale of children must be stopped at all costs, and those rescued from the clutches of the sharks, must be sent back to their parents and the buyers severely punished."

All contributions should be addressed: China Famine Fund, THE CHRISTIAN HERALD, 92 Bible House, New York. Acknowledgments of contributions appear in another part of this issue.

The Christian's Sabbath*

CARE for the welfare of the human race was never more clearly manifested than in the provision God made of the Sabbath. What a dreary round of labor our lives would have been if this provision had not been made. Even those who do not keep the day as God intended it to be kept, have reason to be thankful for the institution. Its physical value is demonstrated beyond a doubt by statistics of all kinds. The man who disregards the day inevitably loses his powers and dies before his time. The Sabbath-keeping nation is of a higher type, with citizens more intellectual, physically more vigorous, and more enduring. Man needs the weekly rest-day to break up the monotony of his life, to give his powers time to relax and renew their strength. God knew the need and provided for it.

Man's spiritual nature requires the weekly rest. He would be in danger of forgetting God if he did not have it. In the rush and whirl of worldly cares he must give his mind wholly to worldly concerns, otherwise he would fall behind in the race. But the Sabbath calls a halt and gives him time to consider his higher nature and its needs. It saves him from becoming an animal, and reminds him that he is a man with the capacity for becoming a son of God. So the spirit as well as the body craves the Sabbath and benefits by observing it.

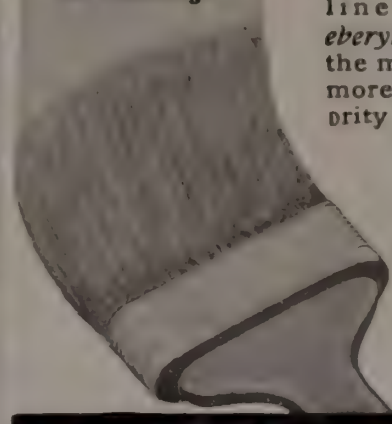
Literalists, of whom there are many in every generation, are striving to break up our weekly custom in these days. If they succeeded, part of the world would keep Saturday, part Sunday and the greater part, hesitating between the two days, would observe no day at all. It is always dangerous to break down a good habit unless we are sure that a better one will come in its place. The Jews kept Saturday and still keep it, to commemorate the rest of God in creation (see Ex. 20: 11). They made it a burden with puerile ordinances and prohibitions which Christ ridiculed. The Gentile followers of Christ were set free from the slavery and when an attempt was made to force it upon them it was resisted. The Apostles told them what part of the law they must observe (Acts 15: 28, 29) and in that list the Sabbath had no place. Paul expressly told them to disregard the laws of the day (Col. 2: 16). But the day was too precious to fall into abeyance. The weekly rest was needed and there was a perpetual anniversary in the resurrection of Christ. That day was held sacred as the best of all festivals. Christians met on it to celebrate the Lord's Supper and gradually the whole day was kept holy, a memorial of an event dearer than the creation.

*Topic of the Christian Endeavor Society for April 7. Jer. 17: 19–27.

Perfect Paint for Every Purpose

FASHION NOTE

The most popular house colors for 1907 will be "Acme Quality" Copper Brown and "Acme Quality" Copper Verde. The first for the body of the house, the second for the trimmings.



Think of every conceivable use, indoors or out, to which it is possible to put paint or varnish, stain or enamel; then for *each one* of these uses picture a perfect finish that has been especially prepared by an expert for *that particular use,* and you have an idea of what stands behind the "Acme Quality" trademark.

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It was before the day of **SAPOLIO** They used to say "Woman's Work is never Done."

HER PEACE-OFFERING

By JEAN C. GULICK

"WHY, Lucy, what have you been doing? You look as dirty as a little beggar."

The question was addressed to a small girl, who, hot and dusty in appearance, was wiping the perspiration from her brow, as she paused at the door of her mother's sitting-room.

"We've been riding Mr. Goodrough's horses in from the farm, and having the greatest fun; but that horrid old Miss Travers! I just hate her." Lucy paused, waxing eloquent in her indignation.

"But what has Miss Travers done?" asked Mrs. Layton.

"Well, she is just as hateful as she can be," continued Lucy, her eyes filling with tears. "We only ate the pears off the tree by the window yesterday, and—"

"But that was stealing, dear."

"Well! she never uses them and we left her two, anyway."

Mrs. Layton smiled involuntarily.

"And this morning when Betty and Nan and I went over to apologize and offer to pay for the pears, she scolded just dreadfully, and drove us out of the yard."

"Perhaps she thought you had come to take the chickens or the cat," suggested her mother.

"But we told her, 'we've come to apologize!'"

"If she will not accept your apology, dear, you will just have to be very patient and as kind as you can, and show Miss Travers by your actions in the future that you really are sorry. She is old, dear, and we must make allowances for her. She has no little girls; maybe she does not understand them. But you must not hate any one, my daughter, for that is just as bad as stealing."

"I'll try, mother," and Lucy gave her mother an affectionate kiss as she left the room. A few moments later Lucy was seated at her desk, while with knitted brow she wrote:

"MY DEAR MISS TRAVERS: The Bible says, 'If thine enemy smite thee on the one cheek, turn to him the other also.' Mother says that every one has a great many burdens to bear; I think that you are my burden, but I am going to try to be brave, and bear you patiently. I am sorry that I took the pears. We left you two. Please tell me if you can forgive me. Respectfully,

"LUCY LAYTON."

She skipped over to the letter-box with a light heart, repeating over and over in her mind, "Forgive us our trespasses as we forgive those who trespass against us."

"That's what mother says that means," she mused, half aloud.

After waiting in vain for a reply, a week later Lucy again took her pen in hand.

"MY DEAR MISS TRAVERS: The Bible says, 'The way of the transgressor is hard.' I think I am finding that out. I wish you would forgive me. Martha says (she is my nurse) I ought to treat you with contempt, and that I am hurting my dignity by writing to you again, but I feel more encouraged every time.

"Yours patiently, LUCY LAYTON."

Lucy waited again, but still no answer came. She pondered the matter carefully, and at length one Saturday afternoon, when her mother had gone to preparatory service and she knew that Miss Travers would be there too, she carried the large market-basket upstairs to her room. One by one she stowed away in its depths her little treasures, all of which were so dear to her. A tear splashed upon her beloved rag-doll, Hannah, as she laid her in the basket. Gazing about the room a sigh escaped her. "I should rather not, but I think I had better take Fuss-and-Feathers," she said, as she took the bird-cage from its hook in the bay window.

"There's just one thing left," she mused, "but I must give all or it will not be like the widow's mite." She took a shining gold piece from its hiding place in her bureau drawer and slipping it into an envelope, wrote upon it:

"MY DEAR MISS TRAVERS: I can never write you another note, because if you will not forgive me now, my heart will be broken. I have done everything I could think of, and prayed for you every night. I have brought you all the treasures I have in the world; so you see I can not do anything more. The money is to pay for the pears. The gifts are for a peace-offering. Very lovingly,

"LUCY LAYTON."

"Martha," said Lucy upon entering the kitchen, will you help me carry these things up to Miss Travers? You take the basket and the baby-coach, while I carry Fuss-and-Feathers and the rocking-chair.

"Now," said Lucy, in a businesslike tone, "Martha, if you will hang the bird-cage on the top branch. Yes, I'm going to trim it like a Christmas tree," she said, in answer to Martha's look of mute inquiry.

"Bless me, darling, I don't see how she could resist such a sacrifice," said Martha, as she wiped her eyes. Lucy gave one parting look at the tree, whose every branch was laden with toys, dolls, books, pictures, ribbons, sashes and everything imaginable that could belong to a small girl.

. . .

"Here's a note," said Martha, handing Lucy an envelope, while the family were assembled at the supper-table. Lucy dropped her fork in her excitement and flushed deeply.

"Oh, mother!" she exclaimed, "she's forgiven me! and she wishes me to come to see her. I'm just the happiest girl in the world. Now I can understand the verse: 'There's rejoicing among the angels of heaven over one sinner who repenteth,'" said Lucy to her mother that evening, as she knelt to say her evening prayers.

THE VISION CLEAR

O MAY we keep the vision clear
Of love divine—
The love that casteth out all fear
Be thine and mine.

O may we keep the vision bright,
Aye, brighter still;
O may it be our chief delight
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H. B. R.

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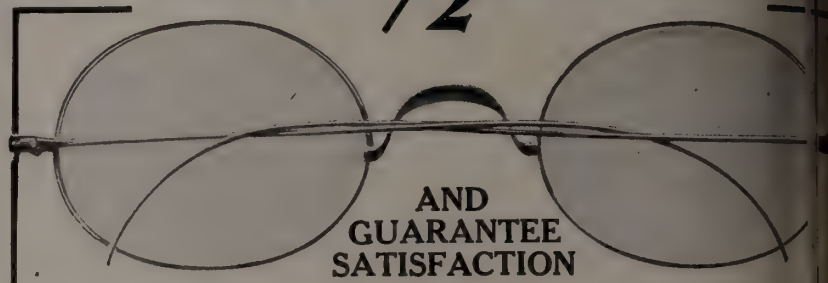

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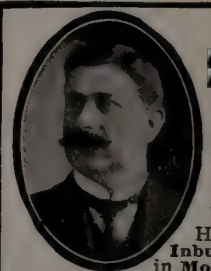

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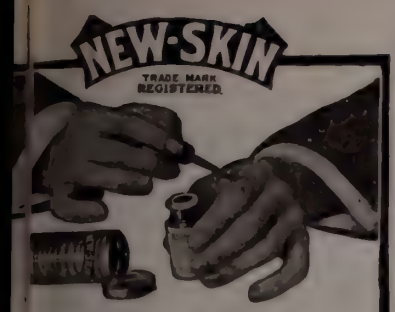

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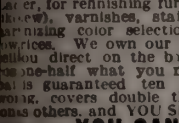

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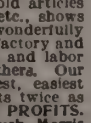

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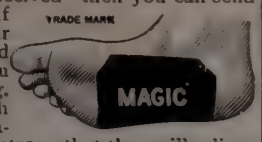

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He was Dead and is Alive

By Mrs. M. Baxter

ALONE in his death, Jesus must be alone in his burial too. The women who had followed him from Galilee truly "followed after, and beheld the sepulchre, and how the body was laid," but it was only to fall back upon their earthly conceptions and their earthly resources. They returned to busy themselves in preparing spices and ointments to keep the body of the Son of God from corruption. Mistaken women! They did their best, but how little they had understood their Lord!

And we? As we yield ourselves to our God, our life is one long disappointment on human lines, one death and resurrection on Divine lines. All we are and all we have, all we do and all we think, has to pass through death, that the flesh may, like the corn of wheat which falls into the ground, die to its own goodliness and power, and that Christ, "the hope of glory," may be formed in us (Gal. 4: 19; Col. 1: 27).

The women rested on the Sabbath after the crucifixion, but very early the first day of the week they came to the sepulchre, bringing the spices which they had prepared. But early as they were, one had preceded them, who brought nothing in her hand. Mary Magdalene had waited neither for spices nor for the dawning of the day, she "came while it was yet dark unto the sepulchre" (John 20: 1; Mark 16: 9). Was it she who anointed him for his burial? Was she the same with the sister of Martha and Lazarus? This is not clear; in any case, Mary had no interest outside Jesus' grave, until he made himself known to her as the risen One.

The women found to their amazement that the stone at the door of the sepulchre was rolled away. They had expected to find a stone between them and a dead Christ, and had said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" They entered in, but they found neither the stone nor the dead Christ whose body they had come to anoint. They looked for what they had left two days before; they were on human lines still.

We have to deal with him who is "the First and the Last, and the Living One" (Rev. 1: 17, R.V.). If we can trust our Shepherd when he leads us through the valley of the shadow of death in our personal experience, in our work for God, our family, or social relations, we shall find we have no longer to do with a dead Christ but a living, mighty one, to whom all things are possible. It was no longer permitted to those women of Galilee to minister to Jesus as they had done; their spices and ointments, the doing and serving, the busy Martha spirit, were all out of place. They were perplexed. But God does not leave his true children long in perplexity. He sent heavenly messengers with a heavenly message. "Why seek ye him that liveth among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words."

Until now these words of Christ had gone for nothing. Oh, are there not many who live in perplexity and poverty of soul, vainly seeking a dead Christ, to whom they fain would minister? In the past, his word had come to them in power, but they were not obedient "to the heavenly vision" (Acts 26: 19), the impression faded away, and for years they have walked afar off, mingling much of self-effort, much of the flesh, with their devotion, because they have not "endured as seeing him who is invisible." Why seek ye him that liveth among the dead? In resurrection everything is changed: "Thou sowest not that body that shall be."

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NEW YORK CITY

A Remarkable Career Ended

WHEN John Alexander Dowie, founder of the Christian Catholic Church, and of Zion City, passed away at his home on Saturday, the ninth of this month, a career ended that had been watched with interest by the people of more than one continent. It is probable that in the future, when the ill feeling, caused by Mr. Dowie's ungovernable and unfortunate outbursts of temper, has died away, that even the most bitter of his former opponents will not deny that mingled with his extravagant religious assumptions, there were some elements of greatness; that his mind conceived great things, and, before his physical and mental impairment, he was able to carry these plans to a successful conclusion. Probably for some time before he made his startling declaration that he was the reincarnation of Elijah, his mind had become unbalanced. He died in the darkness of mental affliction, his mind filled with shadows and imaginary dangers.

Mr. Dowie's career was one of kaleidoscopic changes. He went from one great scheme to another, and always successfully, until he made his great crusade to New York, when his good fortune seemed to leave him. He was a Scotchman, born in Edinburgh, May 25, 1837. He lived there until he was thirteen years old, when his parents removed to Adelaide, Australia. From early boyhood he showed a great fondness for books, especially those of a religious nature. His family were Presbyterians of the old Covenanting type, and the young man was a great "sermon taster" of the preachers of his church. The family was not well off in this world's goods, so young Dowie became a clerk in a grocery store in Adelaide. He worked hard, studied evenings, and saved his money. This went on for seven years, when he had saved enough money to enable him to leave the grocer's shop and study for the ministry, a goal for which he had been striving ever since he became interested in books.

He left Australia and went back to Edinburgh. He soon became noted as a bright student of theology.

Completing his theological studies, he returned to Australia prepared for active work. His first call was to the pulpit of the Manly Congregational Church in Sydney. His earnestness of manner and finished delivery in preaching soon attracted attention, and his fame began to spread beyond the confines of his own parish. He was called soon to the Collegiate Church in Newton, near Sydney.

A few years later, in 1878, he left regular church work in his own denomination and branched out for himself. In Melbourne he built a "popular tabernacle." It was at this time that he began to advocate some of the peculiar ideas that were such a feature of his teaching at Chicago.

After some years he decided to change his field of labor to Great Britain. He came by way of San Francisco and decided to remain for a time at least in this country. He settled in Chicago in 1893, and built a small wooden tabernacle near the entrance to the World's Fair Grounds. His somewhat eccentric methods advertised him and his sect, and St. Paul's Church, a large edifice, was purchased to accommodate the increasing congregations, but this was outgrown before it was used thrice. Central Music Hall was then hired. Sunday after Sunday it was filled to the doors. He started a bank and a publishing house. He was sometimes mobbed on his trips to nearby towns for attacking in his sermons the prominent physicians. As a protection he organized the now famous Zion Guards.

Mr. Dowie found that his plans were outgrowing Chicago, and founded Zion City, forty miles to the north. The new city was dedicated on May 30, 1901. Parks were laid out, handsome houses built and factories established. The value of the entire property was several millions. Two years later he and his followers made their famous trip to New York City. It ended in most dismal failure. Thousands crowded the meetings at first, but left as soon as the novelty wore off. Dowie returned to Chicago, and from that time he was constantly in trouble.

The account of the dramatic struggle between the deposed leader and the "insurgents" at Zion City is of too recent occurrence to need recapitulation here. He had accumulated great wealth through his system of tithes, and this for the most part was taken from his control and put under the charge of officials elected by residents of Zion City and members of its church. The empty title of Spiritual Overseer and a residence at Shiloh House remained to him. A year ago he had a stroke of paralysis, and he was a physical wreck until the end. The hallucinations to which he had been subject for a number of years grew upon him, and he died calling upon the Zion Guards to drive away his imaginary foes. Thousands of people attended Dr. Dowie's funeral, many pressing forward to touch the hem of his pastoral gown in which the body was robed. The closing of the leader's life will probably mean the end of Zion City as a religious institution.

Victorious Effort*

GRACE attains its triumph in the perfecting of the individual soul and its collective triumph in the glory of the perfected church of Christ. There could be no better evidence of its power. It is poor material on which it works. The human soul is a strange mixture of good and evil. Studying the character of a child, the aged Christian, who knows what life is and what the world is, cannot avoid a shock as he sees in the character even of the most innocent child, the germs of the evil rampant in the world. Left to itself, the selfishness, the greed, the anger and the fleshly passions he recognizes in the child will develop and the sweet innocent may grow up a corrupt, malevolent, sensual man. The germs are all there and the child shows it in his conduct. A watchful, tactful parent may do much to restrain them. They are easily checked, when the child loves the father and the mother and is obedient and docile. But even then the parent is sadly conscious, that when home care is removed and the temptations of the world exert their influence, there is still in the child's nature fuel that the fire may ignite. How much more dangerous is the condition of the child who has had no Christian training.

Christ draws a sad picture of the heart. Out of it, he said (Matt. 15: 19), proceed all kinds of evil. The best of us knows that there are in him the capacities for these things. The heart is like a powder magazine, on which the fires of temptation may exert an explosive power. What is the remedy? What is the protection? The answer God gave to Paul is the secret: "My grace is sufficient for thee." It is encouraging to know that God is on the side of good. He desires our development. He is anxious that we should not revert to the animal stage of being. He would kindle our ambition. He has tried to show us what we may become. To the man who ranges himself on his side, he says you are a son of God, and it doth not yet appear what you shall be. There are mountain tops that you cannot see, but you will see them as you ascend. The way is long and arduous. There is opposition within and without to overcome; but the attainment is worth the struggle. "My grace is sufficient for thee."

*Topic of the Epworth League for April 7. "Triumphant Grace." II. Cor. 2: 14; Rom. 5: 15, 16; 8: 28; I. Cor. 10: 13; II. Cor. 4: 15–18; 12: 9, 10.

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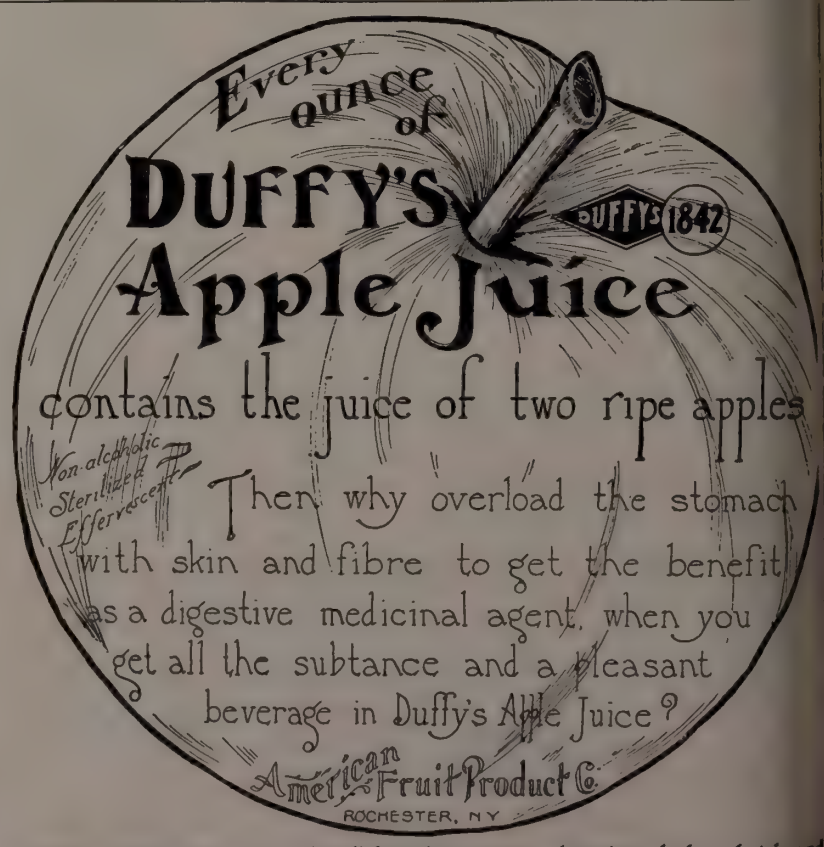
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The City of Sultans' Tombs

IMAGINE yourself on a tiny, unseaworthy boat bound for Moudania, Broussa's seaport, on which Turks, Greeks and Armenians are crouching, *hamals* (porters) pushing on with big loads on their backs, calling out "*varda*" (give way), boatmen around screaming, and over all a dense fog settling down, and you will realize the joy of hearing some one say in your tongue, "Americans, are you not?" The difficulties of the trip seem then to vanish for you in the companionship of your countrymen.

Broussa is about twenty miles from its seaport, Moudania. It is located on the foothills of Olympus (not the famous Olympus, but no doubt in some way connected with it). The city was captured in 1326 by Orkhan, the Turkish Sultan, and was until 1453 the capital of the Ottoman Empire.

Among the Pottery Sellers of Broussa

It is a city of mosques, the largest being that of Onlou Jami. It is said that there is a mosque for every day in the year. The city lies over the base of three hills, the outer limit being *chekirge*, where the natural hot springs baths are. In spring time, the hotels there are crowded with people who have come for the baths. There are both iron and sulphur springs, and the water of one bath is said to pass over beds of silver ore.

Six of the sultans are buried in Broussa. The tombs of some have rich tiling inside, especially that of the *Chelibe Sultan* (gentleman sultan). He has both a tomb and a mosque. A tomb of another sultan is interesting because of its relics and the simple grave, which is open to the heavens. He requested that he should be buried where the rains of heaven would fall upon him, so there is an opening above the grave in the roof of the tomb, and grass is always growing on his grave.

* * *

Right in the heart of the city a school has been established for training native girls. It is under the auspices of the American Board and is supported by the Woman's Missionary Board of the Pacific. It is having a hard struggle for existence, however, owing to the lack of sufficient means to pay the necessary expenses. At present it is in rented buildings, some of them old and unsuitable. The dormitories are unheated, and the girls are obliged to wash, cold mornings, at the fountain and comb their hair in a room one side of which is entirely open to the weather. There are at present forty-one boarders and forty-five day scholars, thirty-five of whom go to the kindergarten. The teacher is an Armenian, trained in Germany. There are two American teachers, Miss Powers, the principal, and Miss Allen, both daughters of missionaries. There are also six Armenian teachers, including the matron, and an Armenian master comes in for the higher classes in Armenian. There are two departments, one for Armenian girls and one for Greek. English is the language of the school, and before the girls graduate they can read, write and speak it quite well. The aim is to give the girls a good common school education, train them in housework, teach needlework, plain sewing and dressmaking, and above all to build up Christian character.

* * *

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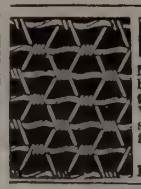

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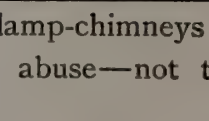

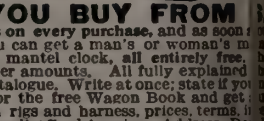

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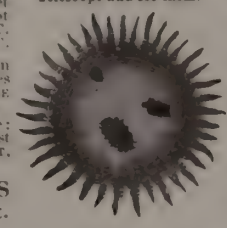

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There will be Four Eclipses in 1907, two of the Sun and two of the Moon. A transit of Mercury over the Sun's disk November 14th (the Sun rising with the planet on its disk). An Occultation or Eclipse of Neptune September 30th, of Uranus November 9th.

A telescope of considerable power will be necessary to view these phenomena satisfactorily.

The Earth will pass through the plane of Saturn's rings on April 12th and October 4th, where they will become practically invisible.

SUN SPOTS. They are dark patches from 1,000 to 100,000 miles in diameter. They last from a few hours to many months. They are known to be hollow cavities in the photosphere, depressed several hundred miles below the general level. Their cause and the precise theory of their formation are still uncertain. At intervals they are very abundant; then there are periods when they almost vanish. Scientists claim that there is a connection between the spottedness of the Sun's surface and the number and the violence of our electric storms and auroras. How interesting to watch these changes and learn to foretell their effects upon the weather!

Using the Eye Piece of an Excelsior Telescope as a Microscope

HISTORY OF THE TELESCOPE

The telescope seems to have originated in Holland early in the Seventeenth Century. It is quite certain that prior to 1608 telescopes were unknown. From 1670 to 1850 a considerable number of telescopes were made over 2 feet in diameter. The largest of these was "The Lick," of the Lick Observatory, California, which was 36 inches in diameter and 57 feet long.

Our own Excelsior Telescope was first brought out in 1888, but the Excelsior Telescope of 1907, with its Solar Eye Piece, with 21 years of work, study and improvement, is a far superior instrument to any of our previous models.

GIVE THE BOY A TELESCOPE! Interest him in the study of the planets. LET HIM EXPERIMENT with lenses and reflectors. SOME GENIUS WILL HARNESS THE SUN some day and with his warm rays heat our dwellings and generate the steam that runs our factories. IT MAY BE YOUR BOY, if he is given a few ideas now to think about.

MR. C. M. MEDLEY, of Duluth, Minn., who purchased one of these Telescopes, says they are superior to anything he expected; that with it he could discern boats on the Great Lakes at a distance of 5 to 10 miles, and in clear weather he could read the names of steamers and other craft at a distance of one half mile away.

WANTS ANOTHER

BRANDY, VA.

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R. C. ALLEN.

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The only question for you to consider is: **Do you want a Telescope?** Do you want to see things at a distance? Do you want to study the Planets? **THEN TRUST IN US IMPLICITLY,** and send us the money, and **we will guarantee you perfect satisfaction or money refunded.**

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"Such songs have power to quiet the restless pulse of care And come like the benediction that follows after prayer."—Longfellow.

THE SONG AT TWILIGHT

Questions and Answers

NOTICE

FROM this date, our undertaking to answer by mail, letters in which ten cents are enclosed for reply, is withdrawn. Letters asking for information of general interest will be answered in The Mail-Bag as speedily as possible. In some cases where, in our judgment, good may result from a personal answer, we will reply by mail. We cannot answer inquiries of the nature of conundrums nor those written for the purpose of argument.

Mr. Henry H. West, Fremont, O. Is there any record of a Sunday School superintendent and organizer who began work in 1853 and continued till 1907 without a vacation of three months in any one year?

This means fifty-four years' continuous service as superintendent. We should be pleased to hear from any reader who knows of a longer record.

X. X., Shoshone, Idaho. Explain the method of conferring degrees B.D., Ph.D. and D.D. Are these degrees conferred on account of graduation in a line of study, or on account of honor? If on account of study, what subjects would one require to graduate in in order to have B.D. or Ph.D. or D.D. conferred on them?

The degree of B.D., Bachelor of Divinity, is conferred on students who have graduated at some theological school entitled by their charter from the State to confer such a degree. Ph.D., Doctor of Philosophy, is usually attained by several years of post-graduate study after the candidate has received the degrees of Bachelor of Arts and Master of Arts. It is sometimes given as an honorary degree to a man who has distinguished himself in literature, D.D., Doctor of Divinity, is an honorary degree given to distinguished clergymen.

A. C., Washington County, N. Y. How large is the Island of Cyprus?

It is one hundred and forty-eight miles long and about forty miles wide.

F. B., Peoria, Ill. Our church is deeply interested in your great life-saving work in China. You have many helpers here. Will you kindly state what is the nationality and religious belief of the proprietor of THE CHRISTIAN HERALD?

Dr. Klopsch is a native of Germany, born there in 1852. His parents on both sides were Lutherans and his grandfathers were preachers of that church. He came to the United States as a child. In his young manhood, he united with the Methodist Church, in which for many years he has been a local preacher.

A. L., South Fork, Pa. Please tell me what the Saviour meant, when he told his disciples to be "wise as serpents and harmless as doves?"

The wisdom of the serpent might be interpreted to mean discretion in danger, tact, diplomacy, adroitness in expedients, and the harmlessness of doves would keep them from resorting to sinful measures or impure expedients to escape danger.

Writing of the result of the Smoot case, Mrs. J. R. D., Ithaca, N. Y., says:

All honor to Senator Burrows, of Michigan, and the other noble men who dared to stand [illegible] the last for God and our native land. M[illegible]a is a great evil, for it enslaves not onl[illegible]lies but the souls of its victims. And w[illegible]'l it religion.

A. S. K., Laceyville, Pa. How does the [illegible]d and silver coined in the mints get into circulation?

By payments to the vast number of government employees and for government work; also by payments to banks, etc.

Reader, Payette, Idaho. 1. What is the address of Winston Churchill, candidate for Governor of New Hampshire? 2. Was a record kept of the names of those Pilgrims that came over in the *Mayflower*? If so, how can I secure the names?

Winston Churchill lives at Cornish, [illegible]. 2. Yes. Governor Bradford, who [illegible] the *Mayflower*, and who was for [illegible] governor of the colony, wrote a [illegible] of the coming of the Pilgrims to [illegible]try, and gave a list of all the [illegible]s on the *Mayflower*, and also how [illegible] the original company were living thirty years later. The history, entitled *Bradford's History of Plimoth Plantation*, has been republished by the State of Massachusetts, and may be purchased of the Secretary of the Commonwealth. Cost, $1.

W. D., Rumford Falls, Me. What is the original meaning of the word crinoline?

It is a French word meaning stuff made of *crin*, hair.

Inquirer, California. What is the condition of the North, East and Western States as to prohibition?

Only three States—Maine, Kansas, and N. Dakota—have what is known as "State Prohibition," while all but four States have what are known as "Local Option Laws." These are only another form of prohibition, and are limited in extent in certain sections of the States, where the citizens annually or semi-annually vote the liquor out. REV. H. WOOD.

D. G., Plainfield, N. J. How long have cucumbers been used as food?

They were mentioned by Virgil and other classical Italian poets. It is recorded that they were brought into England from the Netherlands in 1538.

R. A. F., Bentonville, Va. 1. If people first believed the earth to be a vast plain, with four corners and four sides, when did they first find out that it was round? 2. What is the meaning of this passage of Scripture: "There are seven kings, five are fallen, and one is and the other is not yet come" (Revelation 17 : 10)?

1. Nicolas Copernicus (1473-1543), in his *De Revolutionibus Orbium*, put forth the propositions (1) that the universe is spherical; (2) that the earth is a sphere; (3) that earth and sea make one globe. Galileo also taught the earth's sphericity. It is uncertain whether any of the earlier astronomers held this opinion, although it may reasonably be inferred that some did. 2. The seven monarchies arrayed against God's people were Egypt, Assyria, Babylon, Greece, Medo-Persia, Rome, and another, supposed by commentators to be the Germanic-Sclavonic empire. The first five had already fallen. Rome was still existent and powerful, and the last had not yet been developed.

H. M., Colorado. 1. Who discovered the Delaware River, and where does its name come from? 2. Where and when was the first settlement made within the boundaries of the present State of Delaware?

1. Henry Hudson discovered the Delaware River on August 28, 1609. The river is named after Lord De La Ware, Governor of Virginia, who entered the mouth of the river in 1610. 2. The first settlement was made by David Petersen de Vries, at Hoorn-Kill, now Lewis, just inside the entrance to Delaware Bay. He called the place Swanendael.

Emma S., Covington, Ky. In a recent address here, it was said that Washington was the richest American of his day, and was as fond of money as any of our modern millionaires. What was the extent of Washington's fortune?

To a considerable estate which he inherited from his father and brother (including the Mount Vernon property), he added by marriage much more, and was enabled to live in the dignified style [illegible] fitting a person of his rank and position [illegible] those early days. At no time, however, did his estate greatly exceed £40,000 ster[illegible]ing ($200,000).

Mrs. B. M. P., Rosemary, N. C. I should be glad of some information upon the life and character of *Nancy Stair*. How much of Elinor M. Lane's book is true to history?

Nancy Stair's father was a minor poet and friend of Robert Burns. Mrs. Lane's delineation of Burns is unnecessarily harsh; read Carlyle's *Essay on Burns* for a fair portrayal. *Nancy Stair* is a tender memorial to the beautiful character of a young poetess of the latter half of t[illegible] eighteenth century, whose songs are s[illegible] sung among the Highlands of Scotland.

W. D., Chester, W. Va. As the sun is furth[illegible] from us in summer than in winter, why do [illegible] experience the greatest heat in summer?

The sun's rays strike more directly t[illegible] face of the planet in these northern la[illegible]tudes. Get any elementary book [illegible] astronomy for full explanations.

Elmer B. N., Canandaigua, N. Y. What is t[illegible] most enlightened modern opinion as to t[illegible] probable site of Eden?

The greater number of eminent Biblic[illegible] scholars, travelers and explorers incline [illegible] Babylonia. Others, of almost equa[illegible] authority, regard Armenia as the true sit[illegible] Still others hold that the Paradise of ou[illegible] first parents was in the country about t[illegible] Caspian Sea, in Syria, in Bactria, Indi[illegible] Cashmere, Ceylon, Cabul, &c.

A. W. F., Duluth, Minn. What is being done abo[illegible] the distress in Russia?

A Relief Committee has been organise[illegible] in New York and is doing good servic[illegible] Russia has made no official appeal, and d[illegible] clines to admit officially the existence [illegible] famine conditions. The government ha[illegible] decided to issue a loan of $40,000,00[illegible] expressly for relief purposes. Still th[illegible] suffering is very great.

Civic Reception to General Booth in City Hall, Toronto

GENERAL BOOTH, the veteran founder of the Salvation Army, is now on his fifth Canadian campaign. On reaching Toronto he was accorded a public welcome, and a civic address was presented by the Mayor at the City Hall, where thousands gathered to greet the old warrior of the Cross.

Miscellaneous

J. H. R., Durand, Wis. We are unable to supply the information. It will be necessary for you to write to the Secretaries of State, of all the States, to get information that would be authentic.

C. C., Cortland, O. *Richard Carvel* was written by Winston Churchill, the American author. Write to the Postmaster-General, Washington, D. C., for information about the two-cent postage rate.

J. H. C., Stockbridge, Mass. A majority is more than half of the whole. A plurality is the difference between one candidate's vote and that of the next lower candidate where there are more than two in the contest.

A. B., Dale, N. Dak. 1. Marriages between persons of different religious beliefs usually result unhappily. 2. We certainly do not regard Joseph Smith as a prophet. He is held by the orthodox Christian world to be an impostor.

J. E. P., Dayton, O. The church founded at Jamestown by the first colonists was Episcopalian. We believe the statement made in regard to the number of Episcopalians who signed the Declaration of Independence to be fairly accurate.

Mrs. McB., Washington, Pa. God's power is not shortened that he cannot save. He still pardons and heals. (See Psa. 103:3). We see no reason for criticising others because they happen to differ with us in non-essentials, if they hold fast to the great essential truths of the Gospel.

M. M. P., Butler, Minn. A "righteous indignation" against such a sin as you describe is not necessarily jealousy. One would be more than human to pass it by calmly. Yet even under such circumstances, and while fearlessly condemning the sin, a Christian will not cherish a spirit of revenge.

M. M. K., New York. 1. On high spiritual grounds a lie is never justifiable. We advise you to get a phamphlet by H. C. Trumbull which discusses the whole subject on scriptural grounds. 2. It is difficult to see any material benefit to be gained from reaching the North Pole. Its discovery might settle some disputed scientific questions.

J. F. R., Scranton, Pa. Marriage among Christians during the time of the Roman Emperors was according to the rites of the early church, from which the Catholic Church developed as we now know it. The massacre of St. Bartholomew was ordered by Catherine de Medici, mother of the French King. She was a Catholic and wished for the extermination of the Huguenots on both religious and political grounds.

Appreciates the Premiums

The "Worth While" Library has been received, and I want to say that it is rightly named. I received the two "Companion Pictures" some time ago and think very much of them. I have been a subscriber for THE CHRISTIAN HERALD the past seventeen or eighteen years, and I would part with any other of the many papers we take rather than it. MRS. C. B. LAMKIN.
Inwood, Ia.

NEW YORK, APRIL 3, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Point District, Pittsburg

Looking Toward the Business District of Cincinnati

Homes Surrounded by the High Water

THE GREAT SPRING FLOODS

ENICE, City of the Sea, has little water in her canal-like streets, compared with the floods that have swept through the thoroughfares of Pittsburg, Cincinnati and other towns and cities in lvania, West Virginia, Ohio and Kentucky. The e done will amount to many millions, but much loss cannot be estimated in cold dollars and cents. eblotted out, homes carried away or undermined, old treasures gone forever on the flood with the g of the waters, make up a story that will be ith saddened hearts for years to come by the who were fortunate to escape h ground with little besides ives.

week ending March 16 was the worst that Pittsburg has enced for many years. Eighty of ice blocked the Alleghany above Parker, Pa., while rain d from sagging clouds over- The downtown districts were der water and the mills closed, ing thousands out of work tem- ly. The tracks of most of the d lines running into Pittsburg covered with water, and when ter subsided there was danger he tracks had been undermined. Fallston, an acre of ground ly slipped out from under- the rails of the Pittsburg & Erie Railroad, and sent a ca- plunging over a bank and down feet into the river. The train were imprisoned in the wreck ad a narrow escape from drown- They were pulled out more than alive by the fireman and engineer, while the flagman, h badly injured, made his way ily back along the tracks, to two other trains that were almost due over the line.

ces where the river swept through were covered mud and refuse for several inches, and Pittsburg's -cleaning will take weeks after the water has led to its normal level.

e water reached a height of thirty-seven feet above ual level at Pittsburg and Alleghany and spread ver a territory of ten miles. The great manufac- g plants were flooded (already causing threats of a n the price of steel), the bridges were unapproach- and thousands of people who live in the suburbs who work in Pittsburg found themselves marooned e city, and with no knowledge of how matters going with their loved ones at home, except where the telegraph and telephone lines to small nearby towns managed to survive the general wreck. It was the most disastrous flood that has occurred since the first log huts grew up about Fort Pitt over a century ago, though previous inundations have caused fearful loss. The present flood, it is estimated, will cost the people of Pittsburg over $10,000,000. To add to the general trouble, fires broke out in several places, and buildings had to be dynamited to prevent the spread of the flames, for, oddly enough, though there was enough water above the pavement to put out a Vesuvius, the mains had burst underneath and the hydrants were useless. The fire loss was probably $200,000.

On Pennsylvania Avenue, Pittsburg

Fourteen deaths were caused by the flood within a period of thirty-six hours. In the suburbs of Aspinwall, Sharpsburg, Etna and Millville, over five hundred families had to retreat to the upper stories of their homes. They were without heat and suffered greatly from cold and damp, and also from the lack of food. This last source of distress was removed by numbers of volunteers who came off from the "mainland" in well-laden skiffs, and distributed food to the needy, which in this case included the well-to-do as well as the poor. The water wore away on the thin cellar walls of these houses until there was great danger that the structures would collapse. In the county of Allegheny alone several thousand houses were completely cut off by water, and the only possible way of escape was by skiff or rowboat.

The entire town of Marshfield, West Virginia, a place of sixty houses, was entirely carried away, it has been reported to us. The people fortunately were warned in time, and got on to higher ground just in time to see their homes wrenched from their foundations and carried swiftly off. Viola, in the same county, saw twenty of its homes bobbing and canting away down the river. All were thankful that they escaped with their lives. But little property was saved.

Cincinnati was America's chief watering place for a time, as a glance at the accompanying photographs will show. Pittsburg came in at second place, an honor the smoky city did not covet and one she would willingly pass on to any other town that wants it.

The small boys on the edge of the overflow in both cities, were the only people who got any enjoyment out of the situation. Building rafts out of boxes, these young gondoliers rowed and poled up and down the streets, level with the first-story windows, and studied the fascinating art of navigation in their own back yards, while their families looked on ruefully from the second story windows. In Cincinnati many a careful housewife cautioned the other head of the household to be sure and wear rubbers before going down town. They certainly needed them, but they would have been better sixty feet high instead of two inches, for that was the height of the river reached.

The lower Ohio Valley has seen the highest water since February, 1884. The Muskingum, Great and Little Miamis, and the Scioto have been pouring their floods into the Ohio River from the North, while from the South the Lanawah, Licking and Big Sandy Rivers have poured in an almost equal amount of water. These rivers for miles before they swept into the Ohio, had overflowed their banks, and carried havoc to farms and villages whose inhabitants had thought themselves secure. A number of lives were lost, and there were many thrilling escapes. Twenty workmen were living in a house that formerly stood well back and above high water mark at Zanesville. Suddenly the place was surrounded by the rising waters of the Muskingum, and

Continued on page 312

THE
AMERICAN PULPIT

SERMON BY
Rev. F. DeWitt Talmage, D.D.

A TESTED SALVATION

TEXT: I. COR. 10: 13

"There hath no temptation taken you but such as is common to man"

THE scientists teach us that anthropology, or the science of man, is the crown of all the natural sciences; but subsidiary to it and contributory to its proper comprehension are the other natural sciences. Nature has the same method of working in all, and if we learn what she does in the lower spheres, we shall know what she does in the higher. If we learn how the plants and the animals grow and thrive, we may infer that in a similar way man will grow and thrive. No man is absolutely unique. He is one of a species the members of which prosper under like conditions or degenerate under the opposite conditions. Nature is a unit in this. In other words, the same inexorable natural laws which cause a rose, or a lily, or a heliotrope, or a horse, or a cow, or a sheep, or a robin, or a bluebird, or a trout, or a black bass to do and to be what they are under certain conditions, are the same inexorable biological laws which will compel man under certain conditions to do certain things. When we study the characteristics of a species, we study in a broad sense the characteristics of all the individuals of that species and there is no exception to the rule.

A Uniform Law

Now Paul, in the words of my text, is enunciating a great natural law. He comes to us and says, "My brother, in your egotism you believe you are different from the rest of mankind. You may think that no man ever faced just the same trials and temptations and sorrows and bitter disappointments which you have. But in your loves, your hates, your sorrows and your temptations you are just like the generality of mankind. You are under the common law; you must eat as they eat; you will laugh as they laugh; you sleep as they sleep; you suffer from the cold and the heat as they suffer; you cry as they cry; you are tempted as they are tempted; you sin as they sin. Furthermore, you can be saved from your sins by the atoning blood of Jesus Christ as they can be saved. You are part of a great species of living creatures which is called the human family." Then Paul seems to generalize all his thoughts into these words of my text, "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it."

My friends, as there are thousands of men and women in the past who have been tempted just as we are tempted and God has found a way by which they may escape from their temptations, so if we let Jesus come into our lives and accept his offer of a way of escape, we may overcome our present temptations. We all have many temptations. There is no doubt about that. The next question is, do we apply the Gospel weapon against those temptations?

Physical Temptations

There are in the first place physical temptations. There are the temptations of the blood, of the nerves, the muscles of the stomach and of the heart. There are the temptations which appeal to the physical organism which we have inherited from our ancestors, and which may have been weakened by disease or by abuse. These temptations of the physical organism are among the very fiercest of all temptations to battle against. Paul was speaking literally as well as figuratively when he described himself as an armed sentinel standing guard over his body, or as an armed foe in mortal combat with the passions of his flesh. He knew, as every true Christian ought to know, that unless he was continually warring against the evil desires of his flesh he would become their slave. He said, "I keep under my body and bring it into subjection, lest by any means when I have preached to others, I myself should be a castaway." Oh, my brother, do you know that with the help of the Holy Spirit you may overcome your physical temptations?

One of the most common of those physical temptations is the craving of the stomach and the nerves for a stimulant or a soothing narcotic. You are not a lazy, good-for-nothing drunken loafer. You are an intense, ambitious, energetic man. You, perhaps, started with nothing; and everything, to use a slang expression, "seems to be coming your way." Your business has been going ahead by leaps and strides. The orders have been tumbling in on you as an avalanche. If you had ten hands and ten feet and ten eyes and ten brains, you could work them all to their limit. The result is you have been overworking that body. You cannot sleep at night. When you arise for breakfast in the morning you are more tired than when you went to bed. About two years ago you began to use stimulants. You did it to arouse your depleted faculties. Then at night you commenced to take some sedative. You said to yourself, "I must sleep. I must sleep or I shall die." Then you did not like liquor. You did not in the beginning crave that sedative. But now every nerve and muscle and sinew of your body is crying, "Give me drink; give me that sleeping potion. I must have them or I shall go mad." Under these

Temptations of the Flesh

you are going down and down. You are heading straight for a premature grave. Do you not realize now what Paul means when he says, "I keep under my body and bring it into subjection lest by any means when I have preached to others, I myself shall be a castaway."

Or perhaps we have broken the moral code. Perhaps we have inherited the inflamed proclivities of some dissolute ancestor. When we try to govern ourselves we find that we are like a mettlesome, high-strung horse, ready at a moment's notice to take the bit in his teeth and rush madly away. The cold blooded-man of phlegmatic temperament cannot understand why the quick-tempered, high-strung, nervous, passionate nature can so easily kick over the traces and do what it ought not to do. The phlegmatic man is a mound of wet sand, slowly being dried by the rising sun. The passionate man is a gunpowder magazine, ready to be exploded by a spark. And yet the power of God can come in and make it possible for a weak man to overcome the temptations of drink and all the unspeakable temptations of the flesh. Yes, the power of God has been able to help thousands of men in the past to triumph over the cup and over the morphine habit and over libertinism. The power of God can help you now to triumph over your evil desires of the flesh. Your temptation is not an extraordinary case. There have been many men of the past even more desolate than you, who have been saved from the sins of the flesh. Have you forgotten Paul's statement? "There hath no temptation taken you but such as is common to men, but God is faithful who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape that ye may be able to bear it."

But there are mental temptations as well as physical. Just the same as a man may have a malformed body he can have a malformed mind. His thinking apparatus may be all askew. In Bulgaria a short time ago there died a young woman of thirty years of age. She had the mind of a matured, developed woman. She could talk as a woman. But she had the body of a little six months' old baby. She never grew physically after she was a few months old. She had to sleep in a cradle. She had the mind of a woman, yet the body of a little child. In direct antithesis to this we often find men of fully matured physical bodies who are worse than children in intellect. Their minds are warped and twisted out of form. They have such malformed intellects that they cannot think aright. They cannot tell the difference between right and wrong. In their own strength they are intellectually color-blind.

Minds Askew

You know what I mean by a man having defective color-sight. When the applicant for a locomotive engineer's position applies to the railroad, what is the first and the chief rule by which the official tests the applicant? He takes him into a room where there are a lot of worsted yarns all jumbled up together. "Now you go and pick me out the blue skeins" says the examiner. "Now pick me out the red." The difference between the colors of red and white may involve the safety of hundreds of passengers which an engineer may ha his charge." Some of you may be surprised to that hundreds of would-be engineers have been reje because the optic nerves which connect their eyes their brains could not carry their messages aright. there are hundreds and thousands of men whose b are deformed. They cannot think aright. They not tell right from wrong when they see it. These have malformed intellects just the same as others malformed bodies. Of course, I am here using brain in the broad moral sense and not in the nar

The Reader's Magnet

I was never more impressed with this thought some time ago when I was reading the most marve sermon I think Henry Ward Beecher ever preache is called, "The Courtesy of Conscience." In this course Mr. Beecher shows how each man by educat as well as by hereditary law, becomes an entity to self, or an individual different from all other indi uals. Each man to a great extent judges the worl giving voice to the predominant characteristics of own heart and mind and life. "Now," says Mr. Beec "take a man of large benevolence. That is the dominating quality of his mind. It overshadows ev thing else. As he goes through the Bible everyth that magnifies the goodness of God and the merc God will come after his magnet. Whenever he co to a fissure where there is smoke or wrath, he jump and will not touch it. While on the other hand, man who has not such benevolence, but has a good of the sense of justice of government and of rules regulations, goes through the Bible and when he retu he has on his back a pack filled with the texts of fir Mr. Beecher was showing that every man's mind is a unto itself. If that mind is a malformed or one-si mind in its color blindness, it will cover with fa colors every moral object its eyes focus, just the same the locomotive engineer with color-blindness may th the red light of warning is the white light of safety.

The Guiding Voice

Now, the power of the Holy Spirit may come i our lives and teach us to think aright. Through Holy Spirit we can get a revelation of what the div sacrifice means. Through him we can truly get infinite grasp of what the words "Jesus Christ Saviour" mean to the troubled, sinful heart. Oh, sins of the mind. Oh, the awful results of wrong thi ing to the human heart. This mental fog is like a other kind of darkening mist. If you have e crossed the Atlantic you know well what I mean. Wh you come to the Banks of Newfoundland the fo settled about you so thick that you cannot see the pr of the ship from the stern. Then the boat slows up a the deep-throated fog horn begins to call. Every ti that hoarse note goes rolling over the waters it see to be calling, "Oh, ships and fishing smacks, where a you?" Then off in the distance you will hear a fai answer, calling, "Here am I! Beware! Beware! B ware!" So in the mental fogs of

Doubt and Mysticism

in the fogs of scepticism which envelop every huma heart, there is but one right course. Slow up. Se forth thy cry for guidance. Call and keep callin "Jesus, where art thou! Jesus, where art thou Then amid the deepest, densest gloom of life thou w hear the Saviour's answer, "Here am I. Come to m Come to me!" Oh, may the mental fogs which ha enveloped so many of us to-day be lifted by the su shine of God's love. "There hath no temptation take you but such as is common to man."

But there are temptations from without as well temptations from within. There are temptations whi come to us from other men, as well as temptations wel ing up in our own hearts. There are temptations soci and commercial as well as spiritual. The prophet old described himself as a little terror-stricken birc with a great flock of angry sparrows encircling it, tryin to peck it to death. Thus when we see all the tempta tions which swoop down upon us from without, can w not cry out, "Mine heritage is unto me as a speckle

, the birds about are against her; come ye, assemble e beasts of the field come to devour." For truly rever we go into the outside world Satan is ready reet us with fierce temptations.

Don't you remember the old nursery fable where the er stands at the door of his palace trying to get the to come in and banquet with him? Well, that is the Satan stands at the door of the commercial and the al world begging his victims to come in and sup with . He looks at us and smiles, and says, "Come, join social club! Come and learn how to drink wine and amble with us! Come and join our dancing cotillion. Of course many of these entertainments may conflict with your old-fashioned ideas, but never mind, you can still be a member of the church and be just like hundreds and thousands of Christians who profess their religion and do not practice it." Or Satan sends acquaintances, who say "Come, let us use in wildcat speculations some of the moneys which have been left us in trust for the widow and the orphan." And though the average man would not be dishonest if left to himself, yet when some of these worldly temptations come to him from without, he yields because other men about him are accustomed to sin in the same way.

I always look upon the infectiousness of sin a great deal as I do upon the transmitting power of an electric current. When we were young I had a classmate who owned an electric battery. Then he used to stand us boys around in a circle. We would all clasp hands, and the end men would take hold of the handles of the electric battery. Then my classmate would turn on the current, and this current would go running from hand to hand and from hand to hand, until it had made the complete circuit. If two of those men would unclasp their hands, instantly the circuit would be broken and the current stopped. So I believe Satan sends the currents of temptations through the hearts and the minds and the souls of men. He arranges us about in circles. Then he gets us all to clasp hands. Then because men by our side sin we sin, and because we sin other men sin. But though there is a pernicious companionship of sin there is a saving companionship in Jesus Christ. When you clasp hands with loose men, with evil men, with sinful men, the currents of spiritual death leap through your soul. When you clasp hands with good men, with God-fearing men, with Christian men, the currents of spiritual life will go coursing through your minds and hearts and souls.

Now, my brother, the question for you to decide today is not whether you are tempted worse than any other man has been tempted. Your spiritual temptations are such as have always been common to man. The great question for you to decide is whether you are willing to clasp hands with Jesus Christ and with good men who are struggling to save a sinful world and let the divine currents of redemption leap through your minds and hearts and souls as the electric current goes coursing over the wires. In other words, to-day are you going to break the divine currents which want to save and redeem you and give yourselves up to the evil currents which will be the means of your eternal overthrow?

If we clasp hands with Jesus Christ, if we clasp hands with Christian men, if we get in touch with the divine life we shall ourselves become divine. Now, my friends, the question for you and me to decide is this: With whom shall we clasp hands? Shall we clasp hands with Satan? Shall we clasp hands with Christ? If you clasp hands with Satan you must be destroyed by Satan. If you clasp hands with Jesus Christ you shall by the promises of God be filled with eternal life. Which current will you seek to-day? The divine current of spiritual power which comes straight from the Throne of God or the currents of evil by which you will be forever destroyed? In God's name which current will you choose? Hear you not God's promise: "There hath no temptations taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it"?

NEW ANECDOTES BY GIPSY SMITH

N beginning his services at the Central Congregational Church, in Brooklyn, Gipsy Smith spoke of the attempts ng made in these days to discredit the ble. He said: "When people came to r Jesus he gave them the word of d, and the word of God is still in this k. Don't you forget it. It is the rd of God struggling with the limitaons of a book, and he has not recalled it y, and until he does it holds the field. I

Gipsy Smith

n old-fashioned enough to believe that has no rival. The preaching of this old ory has done during the last fortnight hat it always did. It has attracted gger crowds than anything else would ve done, and I feel sure that if we could on another fortnight or six weeks we ould have even a bigger crowd to listen the old story. There is nothing like it. appeals to the human heart as nothing se does. It satisfies our longing as noth- g else can do. What is the use of trying fill a hungry man with a pretty bread asket? It is no more use than it would e for us to throw a nosegay to a drown- g man."

A Minister's Conversion

"My dear brother, the late Charles A. erry, of Wolverhampton, England, whose ame is known to some of you, and who reached in the United States more than nce, and who was a great friend of mine, hen he went to his first pastorate was a young man, in doubt about the cardinal principles. His friend and my friend Jowett, of Birmingham, told me this story, which he heard from Berry's own lips. Berry was sitting in his study in Bolton, Lancashire, late one night when everyone else had gone to bed, and there came a knock at his door, and when he opened it there stood a typical Lancashire girl, with her shawl over her head and with clogs on her feet. 'Are you the minister?' she asked. 'Yes.' 'Then I want you to come and get my mother in.' Berry, thinking it was some drunken brawl, said: 'You must get a policeman.' 'Oh, no,' said the girl, 'my mother's dying, and I want you to get her into salvation.' 'Where do you live?' 'I live so-and-so, a mile and a half from here.' 'Well,' said Berry, 'is there no minister nearer than I?' 'Oh, yes, but I want you, and you've got to come.' Berry said to me: 'I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was no use. That girl was determined, and I had to dress and go.

" 'I found the place was a house of ill-fame. In the lower rooms they were drinking and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled Him as a leader and teacher; and she looked at me out of her eyes of death, and said: 'Mister, that's no good for the likes 'o me. I don't want an example—I'm a sinner.' And Berry said to me, 'Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no Gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ dying for sinful men, whether I believed it or not. 'Now you are getting at it,' said the woman. 'That's what I want. That's the story for me.' And Berry turned to Jowett and said, 'I got her in, and I got in myself.' "

Depends on Yourself

"When the sheep in the parable (Luke 15) went astray a man went after it. When the silver was lost a woman went after it. When the son went astray who went after him? Nobody. Nobody. And Jesus told the story. Nobody went after the son. Why? Because he was a moral agent, and was accountable to God for his own act. Why did not Jesus tell the story this way? 'The father was so concerned about the absence of the boy that he got his servants and staff of men and his neighbors and friends together and sent out a search party, and went in the far country and got hold of him and bound him in chains.' Because Jesus knew he would have been a rebel in chains. Because he knew that nobody repents till he comes home of his own accord. And that is what Jesus is emphasizing. Listen! 'He came to himself.' And he didn't send a letter to the old homestead and ask for a chariot to be sent to meet him, and he didn't ask anybody to give him a lift on the way. He went to the far country, and he had to walk home, every inch. He had to tramp it. He said: 'I will arise and go to my father. I have sinned against heaven.' "

The Obstacle to Conversion

"I was conducting a mission in Glasgow a few years ago that lasted sixteen weeks. I moved from church to church in one section of the city and I took a circuit of ten churches—a week in each. I noticed for six or seven weeks a man, a fine specimen of a Scotchman, following me from church to church night after night. I knew he was concerned and I prayed for him, and I felt, somehow or other, there was a link between that man and myself, and I felt that he understood it, too. One night I stayed in that old-fashioned box pulpit and watched the congregation leave at the close, and my man sat down below in the pew and watched me, and presently, we, two, were left alone. I left the pulpit and went to him, and I said, 'My friend, I have been watching you for some weeks.' 'Yes, I know,' he replied. 'Well, you are concerned about your soul?' 'I am,' he said. I said, 'You know what you have to do?' 'Yes, I do.'

"I was urging him to make the surrender, and while talking with him discovered a gentleman near us listening. He came forward and said, 'Will you let me speak to this brother?' I said, 'Yes,' and he continued, 'I have heard part of the conversation and I want to read you (turning to my friend in the pew) a text and he read John 3: 16. 'Do you believe that?' he asked. 'Yes, of course a Scotchman believes that. I can repeat it as well as you can.' The newcomer then read Romans 10: 9: 'If thou shall confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead thou shalt be saved,' and asked again, 'Do you believe that?' 'Of course, I believe it.'" Next he read from John's epistle: 'If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness,' and asked, 'You believe that, too?' 'Yes, I believe that.' Then you are a Christian.'

"'My friend straightened himself up and looking at the man with the Bible said: 'You are wrong, my friend. 'Well, but you believe Christ died for you?' 'Yes.' 'You believe he rose from the dead for your justification?' 'Yes.' 'You believe he is able to save you?' 'Yes, right on the spot.' 'Then you are saved.' 'No, I am not.' 'How do you make that out?' 'Well, you have read three passages, now find one for me.' 'Where is it?' 'Isaiah fifty-five and the seventh verse.' The man with the Bible turned to the passage and read: 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord.' 'Now stop,' said my friend. 'I am the wicked man; I am the unrighteous man, and I have to forsake the sin and the wicked thought, and I have to come back from my own way to God's way. In my heart is a great sin, and I am hugging it and am not willing to give it up, and my own common sense tells me I cannot be saved until I surrender.' That is the best sermon I ever heard on repentance in my life."

A Father's Responsibility

"On the other side of the ocean, just before I left home last September, a mother suddenly came into the room where there was a little boy six or seven years old, and found that little boy trying to kill a baby two years old with the scissors, and she said to the child, 'What are you doing?' and he said, 'I want to kill him.' It frightened the mother and she talked to the father about it, and the father took him to a doctor, and he took him to a specialist, and that specialist was my friend. He examined the child thoroughly and said to him, 'Why do you want to kill the baby; it does not hurt you?' And the boy replied, 'I want to kill somebody all the time.' And the doctor turned to the father and said, 'Are you a drinking man?' The father said, 'Well, I do drink, it is true, but I don't often drink to excess.' The doctor replied, 'Well, you drink. That boy will kill somebody some day. It is in his blood and your drinking habit is the cause of it.' You reap what you sow. Don't forget it. You are passing on what you are to the next generation, and God Almighty will hold some of you men responsible for bringing into the world assassins, murderers and cutthroats. Don't forget it. What we sow we shall reap."

A VICTORY OF PRAYER

International Sunday School Lesson for April 14

*By Dr. and Mrs. Wilbur F. Crafts**

IN ancient days a name meant more than it does now. Oftener than otherwise a name is now given simply as a matter of fancy. Jacob had been given a name, meaning "supplanter." But there came a time when God changed Jacob's name to suit new conditions. He had gone out from the home of his father Isaac a fugitive, fearing the anger of his brother Esau, and now after an absence of twenty years or more, he was returning with his large family and servants and herds and flocks. During the years in which he had sojourned with his uncle Laban, from a poor wayfaring man he had risen to be a man of property. But it was not because of these changed circumstances that God gave him a new name.

Under his rich and lordly garments Jacob still carried an accusing heart for the wrong he had done his brother Esau. He did not expect Esau to receive him with open arms when he should return to Beersheba. On the contrary, he thought that Esau might still desire to kill him. And so as he journeyed toward Beersheba he was continually on the watch for a hostile band. Presently he had word that Esau was coming with a band of four hundred men. Jacob sought to placate him by sending in advance a rich present, and then he divided his caravan into two parts, so that in case of an attack his possessions might not be annihilated.

Jacob's Struggle in the Dark

When night came on, Jacob went out alone to watch and pray. So earnestly did he pray, that God came swiftly to his rescue, even before Jacob could realize that his prayer had been heard. He mistook God for his enemy and strove against him. God had to make himself known to Jacob by putting forth extraordinary power, that Jacob would recognize as beyond the strength of man. By the divine touch Jacob was made so lame that he could wrestle no longer. He clung to God, and begged that he would not leave him without blessing him. Then it was that God gave him a new name: "Thy name shall no more be called Jacob but Israel, for as a prince hast thou power with God and with men." And when God had blessed him there he departed, and it is recorded that Jacob called the name of the place "Peniel," which means "the face of God."

Jacob had nothing more to fear, he was sure of his brother's heart, and on the morrow went forth to meet him. And when they came in sight of each other, Esau ran to meet Jacob and fell on his neck and kissed him. With their arms about each other they wept for joy. Then the present of the five droves was given and accepted. And Esau proposed that they should journey together. But Jacob knew that his little ones could not keep pace with Esau's hardy troopers, and so he urged Esau to go ahead and said he would "follow on softly", according to the pace of the children. He journeyed so softly, that it took him seven years to make the journey that might have been done in a week. He stayed on the way to build a house. At length Jacob returned to his homeland.

The Accusing Conscience

As he stayed at night by the brook he had leisure to think over his mean, tricky, deceitful ways. Like other men of that type when he was in peril he prayed, "Deliver me, I pray thee, from the hand of my brother" (v. 2). Esau appeared to Jacob like a merciless enemy. The injury Jacob had done Esau, in depriving him both of his birthright and his father's blessing, must have made Jacob feel that Esau must be his enemy. A story is told of a young soldier named Stevens, in Africa, who unwittingly took refuge in a cave in the darkness of the night, as he was wandering alone in the forest, having become separated from his companions. Looking toward the entrance of the cave, he saw in the moonlight a great lion coming toward him, and then the truth flashed upon him that he had invaded a lion's bedroom! He quickly decided to lie down and pretend to be asleep. So he lay perfectly still, with his eyes closed, and presently with a terrific roar, that seemed to make the ground shake, the lion bounded in. The intruder felt the lion's hot breath upon his face. The beast licked him all over, as the poor fellow feared preparatory to tearing him in pieces. Then Stevens cried out to God in earnest, and promised that if his life were spared he would become a Christian, and return to England to preach the Gospel. God heard the cry of the soldier, and shut the lion's mouth. The lion laid down quietly by the side of the man, having probably eaten a heavy supper and soon went off asleep. But before doing so he put his paw on Steven's chest. Oh, what a time of agony and suspense and prayer this was for the soldier! He slowly moved the heavy paw from his breast. The next thing was to creep out of the cave without making the slightest noise, and this God enabled him to do and thus to make his escape. But did Stevens forget the promise he had made to God in the time of his distress? No, he returned to England, and became a valiant soldier of the cross.

Jacob's Mistake

Jacob lodged there that night, and took of that which he had with him a present for Esau his brother (v. 13). The painful consequences of sin may follow us for years after God has forgiven us. An old Chinese proverb says: "An unkind word falls easily from the tongue, but a coach and six horses can not bring it back." How important, then, that we not only pray to be saved from our sins, but also to be kept from committing sin.

And Jacob was left alone. He had sent his family and servants and live stock across the brook Jabbok. As he was walking alone in the darkness to cool his fevered brow, some one in the darkness suddenly seized him. And Jacob as one wrestles for life, thinking it was Esau or some emissary of his struggled as with a foe. The only way God could make himself known to Jacob, was to wound him seriously in his overmastering strength by putting his thigh out of joint. And then Jacob recognized that he had been wrestling with God, who had come in answer to his prayer to help him. A boy was one day out walking with his father near a bridge that was about completed. The men were

A Dutch Artist's Conception of the Wrestling by the Brook

Knocking Away the Props

The boy watched them. "Won't the bridge fall?" the boy asked. "No," said the father, "when the props are taken away the timbers of the bridge will rest more firmly upon the stone piers." And so God often takes away our earthly props that we may rest more firmly upon him. When Wellington asked one of his officers to undertake a very difficult and perilous enterprise, and said, "Will you go?" he replied: "Give me one grasp of your all-conquering hand and I can go." The best preparation for difficulties and dangers is to be alone with God, and by prayer grasp his all-conquering hand. Moses alone with God on Mount Sinai prepared his heart to teach God's laws. Alone on Horeb, Elijah heard the still small voice and was prepared to go forth on his difficult work. Alone with God on the Mount and in Gethsemane Christ girded himself fo[r] struggles and duties before him.

"I will not let thee go except thou [bless] me." Wrestling ceased and prayer be[gan], and through prayer Jacob prevaile[d in] his appeal to God. Prayer makes us pri[nces] as at the brook of old, having power with God and [with] men and prevailing. Adam lost his princely plac[e by] his sin, man regains it by prayer. Wrestling with[God] Prince of Peace, he receives of his spirit and his like[ness].

A Young Man Captured

A pastor relates how one night at a revival meeti[ng] young man was asked to go into the inquiry room. [He] grew violently angry. "We resolved," he says, "to [pray] for that young man, and we prayed that he might y[ield] his soul to God. And when the next night at the m[eet]ing the side door was flung open he was the first to [come] in. Prayer had captured him." The same pastor [tells] that he had a classmate in college, whose uncle, Dr. J[ohn] Scudder, of India, wrote to him: "I will pray for [you] every day until such a day, and then I will give my [at]tention to some other subject." The last day of th[at] prayers my classmate surrendered his soul to Jesus."

Thy name shall no more be called Jacob but Is[rael] (v. 28). The former name, Jacob, was a record of [his] sin as his brother's supplanter. His new name me[ant] that he was a prince who had power with God. [Our] names to-day are significant, although we seldom reg[ard] their meanings. Every Charles should be "strong [and] brave." Every Richard should be "liberal." Ev[ery] David should have qualities to make him "the belove[d]." Every Benjamin should be so t[rue] as to be indeed "the beloved [of] God." Every William should [be] "resolute;" every Ira "wat[chful]." The name Stephen imp[lies] that he who bears it shall at l[ast] receive a crown. And as to [the] names of women, every Augu[sta] should be "exalted" in charact[er]; every Elizabeth "consecrated [to] God," every Ida "God-like" every Sarah "a princess" in go[od]ness. But, above all, those w[ho] have taken upon themselves t[he] name of Christian should excel [in] all that is true and noble and go[od]. The German word for Christi[an] is "Christs," so Dr. Arnot or[ce] said, and in that connection [he] took occasion to say that the wo[rld] looks at the visible persons w[ho] thus represent Christ more th[an] they look at Christ himself.

The New Name

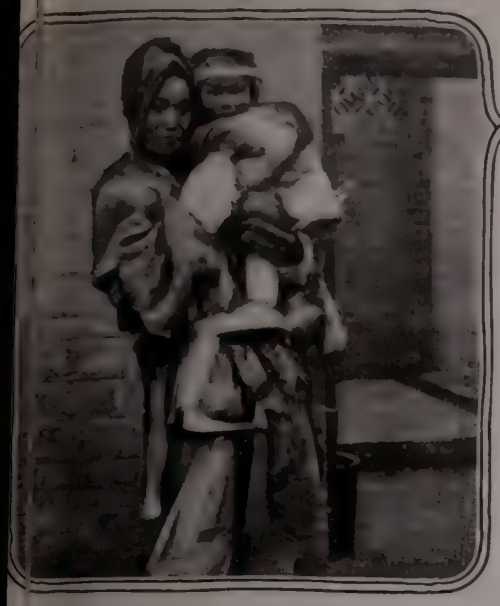
And he blessed him there (v. 2[9]). Not only was the name of Jac[ob] changed, but his whole visage [was] well. How radiant a spirit-fille[d] face becomes. One night at [a] revival meeting the leader notice[d] a little girl about eleven years o[ld] looking as if she was in gre[at] trouble. He asked her what w[as] the matter? She replied that sh[e] was unhappy because of her sin. He read to her from his testamen[t] "I am the door; by me, if an[y] man enter in, he shall be saved," and then he explained to her th[at] Jesus was like a door because h[e] was the means of entrance int[o] God's household or family. H[e] said to her that because of ou[r] sins we all deserve to be shut out of heaven, but th[at] Lord Jesus having been punished instead of sinners, [it] was like opening the door wide, and that he was no[w] inviting her to enter in and be saved. Still her head wa[s] bent down and her face was sad. Two days afterward[s] at one of the meetings he saw two little girls waiting i[n] the conversational meeting, and asked why they stayed. One of them, the one who had been so sad, looked very brightly into his face and said: "I want you to speak to my little friend, please." "But what about yourself?" he asked. "Oh, I am saved," she replied. "And when was it?" "Oh, don't you remember," she said, "it was the night before last." "Indeed, I don't remember anything about it." "Why, sir; don't you remember talking to me at the back of the church about, 'I am the door; by me, if any man enter in, he shall be saved?'" "But you are not that little girl who looked so unhappy, are you?" "Yes, sir." "Then, my child, you have got a new face." Indeed she had, and a new heart too.

Jabbok Becomes Peniel

And Jacob called the name of the place Peniel (v. 30). And so it seems that places as well as people have new names given to them. The ford at the brook Jabbok became as a shrine to Jacob, one of the sacred places of the earth, and the name he gave it embodied the incident, for Peniel means, "I have seen God face to face." Many places have been made sacred by those who have gone in God's name to lead men into the light.

*International Sunday School Lesson for April 14. God gives Jacob a New Name. Genesis 32: 9-12, 22-30. GOLDEN TEXT: "Rejoice, because your names are written in heaven." Luke 10: 20.

The Last Meal Finished



In their Flood-Wrecked Homes

Concealed Starvation

A Famine Relief Ship for China

The Government Transport "BUFORD" to Carry a "Christian Herald" Cargo of 5,000 Tons of Food—$50,000 more Cabled

FOR the third time, the Government of the United States has granted a relief ship to convey a cargo of life-giving food, the gift of CHRISTIAN HERALD readers to the famine-stricken people of a foreign land. An official telegram from the State Department in Washington brings the welcome intelligence that the offer made by the Proprietor of this journal to furnish a cargo of 5,000 tons of foodstuffs for the starving Chinese has been accepted, and the Army transport *Buford* has been assigned to this duty.

Recent advices by cable and mail from China, received by Dr. Klopsch, convinced him that the wisest disposition that could be made of the Relief Fund would be to purchase flour in the home market, instead of in China, where all foodstuffs are scarce and held at famine prices. This conviction was confirmed by cablegrams from the Shanghai and Chinkiang Relief Committees, and also from the editor of the *North China Herald*. Some American flour had already been sent to Shanghai, and so satisfactory was the result of this experiment, the missionaries reported, that the proprietor of THE CHRISTIAN HERALD at once set about securing full information as to the practicability of sending a large cargo of wholesale food from an American port direct to Shanghai, whence it could be transported to the famine districts in the interior.

He communicated with the State Department at Washington, making the request that a vessel be assigned by the Government to carry a CHRISTIAN HERALD cargo to starving China. Established precedent was found in the action of our government during the great India famine, when two steamships, the *Quito* and *City of Everett*, were chartered with government funds expressly to convey cargoes of foodstuffs which were purchased with the gifts of our readers and their friends. On March 19, the War Department notified the Department of State that the army transport *Buford* would be placed at the disposal of the National Red Cross Society for the purpose of carrying THE CHRISTIAN HERALD cargo to China.

The following telegram was thereupon sent by the State Department:

"WASHINGTON, D. C., March 20.

"DR. LOUIS KLOPSCH, Bible House, New York City:

"The Government transport *Buford* will be entirely at THE CHRISTIAN HERALD'S disposal for contributions for the famine sufferers in China. Her capacity is 5,000 tons.

(Signed) ROBERT BACON,
Assistant Secretary of State."

Simultaneously with this the following statement was issued:

"The assignment of the *Buford* for this purpose was made at the request of Dr. Louis Klopsch, Editor of THE CHRISTIAN HERALD, who has notified the State Department that he will load the ship with provisions. Her capacity is 5,000 tons, and Mr. Klopsch intends to supply the entire cargo, which will be in addition to the contributions which he has heretofore sent. It is estimated that not less than $100,000 will be required to supply a cargo of 5,000 tons of provisions, but this Mr. Klopsch advises the Department he is in a position to furnish. The *Buford* is now at San Francisco, and will sail for Shanghai, where distribution will be made as soon as she can be unloaded."

U. S. A. Transport "Buford," Which will Convey "The Christian Herald's" $100,000 Cargo to China

Arrangements are already under way for the purchase of the *Buford's* cargo of 5,000 tons of good, clean American flour. The flour will be shipped in sacks, and the entire cargo of 10,000,000 pounds, equal to 250 car loads, will be rushed from the various grain centres by different railroad routes to the Pacific without delay. Inspection and loading will be pushed forward rapidly, and it is expected that the transport, which is a swift vessel, will reach Shanghai within one month after clearing. In Shanghai such a cargo will be almost doubled in value, owing to the food scarcity and high prices there. In the interior, where the multitudes are slowly perishing, the value of the flour will be incalculable. Grain is so scarce in the five famine provinces, that Viceroy Tuan Fang, at Shanghai, has appealed to the Emperor to order the purchase of foodstuffs in Siam.

The editor of the *North China Herald* sends the following cable dispatch, giving information as to the present situation:

"DR. KLOPSCH, New York.

"American foodstuffs now arriving improve the situation. Distribution proceeding satisfactorily. Ominous silence envelops all districts outside of the missionary reach. Plague caused by famine privations has already broken out in one locality."

Continued on page 315

FAMINE GROWS WORSE—$50,000 MORE CABLED

(Special Cablegram from the Secretary of the Chinkiang Missionary Committee)

KLOPSCH, NEW YORK — CHINKIANG, MARCH 22

Reports from all parts of Anhui, Kiangsu, Chekiang, and Kiangsi provinces show that the already desperate situation is daily becoming worse. Riots are occurring, with general pillaging of the rice shops in the famine area. The condition of the people is growing steadily worse. There are many deaths, but the area of the famine is too great to permit the gathering of statistics. Sickness of all kinds—fever, small-pox and plague—is increasing. Some seed had been sowed and a half crop was hoped for, but the people, who for some time have only had the bark of trees, weeds and straw to eat, are now, in sheer desperation, pulling the green wheat for food. They are even tearing down houses for fuel or to sell, that with the proceeds a little food may be procured.

The money cabled by THE CHRISTIAN HERALD has been a great blessing. It is saving many thousands of lives. [Signed] McCREA.

[In response to the above cablegram, THE CHRISTIAN HERALD has forwarded, through the State Department, **$50,000** more for immediate relief—**$25,000** to each Committee—making **$150,000** cabled to date. This is in addition to the food cargo of the *Buford*, which will cost **$100,000** more.]

Contributions to The Christian Herald Chinese Relief Fund to March 11, 19

New York

Albee, W A 25
Abbuhl, D B 1 00
Abrams, Mrs A.... 2 00
Acker, Mrs M M.. 4 00
Ackley, A S 1 00
Acksut, Mrs A V.. 1 00
Adams, Miss 20 00
Adams, Miss B 05
Adams, Miss L E.. 10
Adams, H B 7 50
Adams, J E & F J. 1 00
Adams, Mrs J H...30 00
Adams, Miss V.... 1 00
Alheim, J 5 00
Allen, C 5 00
Allen, Geo P 1 00
Allen, James 20 00
Allen, Miss M I...10 00
Allen, Mrs S 2 00
Anderson, Mrs A . 1 00
Anderson, E 1 00
Anderson, C F ... 1 00
Anderson, Geo 1 00
Anderson, J E 1 00
Anderson, Mrs P .. 25
Anderson, S R ... 5 00
Applen, J D 1 00
Arbuthnot, Miss A M 10 00
Archer, Mrs T 50
Armstrong, Mrs E 50
Arnink, H 1 00
Arnold, Mrs A 1 00
Arnold, Levi 10 00
Arnott, Mary H... 1 00
Artman, Ruby 1 00
Atkins, Mrs A H.. 2 00
Bacon, Mrs H.... 1 00
Bailey, Mr & Mrs W P 10 00
Bain, Ethel M..... 05
Bain, Mildred 05
Baker, F L 25
Baker, Rev M L... 1 00
Baldridge, Mr & Mrs G W 25 00
Baldwin, Mrs M... 1 00
Baldwin, Mrs S E. 3 00
Baldwin, Mrs L M 2 00
Banta, Miss E ... 2 00
Barette, Mrs 10
Barlow, K 1 00
Barker, Miss S M. 1 00
Barnes, E G 3 00
Barney, B S 50
Barstow, Mrs E .. 2 50
Barton, Mrs F M.. 3 00
Bassett, Mrs C R.. 5 00
Bassett, E C 1 00
Bates, Mrs J 1 00
Bateman, R E 1 00
Baurer, K 25
Baxler, Mrs E W.. 1 00
Beale, H W 5 00
Becker, A 1 00
Becker, M M 5 00
Beckwith, Mrs T G 1 00
Beckwith, Mr H .. 25
Belden, Mary W... 2 00
Benz, Dr H 1 00
Benjamin, Mrs C. 25
Benjamin, Mrs S O 5 00
Benjamin, S E ... 1 00
Benning, Mrs J C. 2 00
Bennett, J D 5 00
Bentley, M D 1 00
Bentley, Mr R.... 1 00
Bellis, Mr M 50
Betts, Will 25
Beveridge, I 50
Beville, C 50
Bickel, Wm 2 00
Billard, Mrs B T..16 02
Billings, Mrs W... 1 00
Bingham, H J 5 00
Binsack, W 1 00
Birdsay, P 50
Blackmer, Rev E F 5 00
Blauvelt, Mrs M... 1 00
Bleadow, Mrs ... 50
Bloodgood, Mrs A L 10 00
Boelmer, Mrs N ... 1 00
Boggs, Mrs W F.. 1 00
Booker, Mr A S... 1 00
Booker, Mrs M 3 00
Booth, B J 25
Borden, A G 25
Boyd, Mrs M J.... 3 00
Boynton, L L 2 00
Braby, W & L..... 2 00
Brady, E M 1 00
Brand, Mrs V E.. 1 00
Brandow, Mrs S... 2 50
Bretch, Mrs L A. 50
Braisted, Mrs S S. 1 00
Bridenbeck, N 1 00
Briggs, A 50
Briggs, Mrs J D... 2 00
Buggs, Mrs M..... 10
Buggs, Miss S.... 10
Brinkerhoff, M 1 00
Buggs, W E 1 00
Brink, Anna 2 00
Brittain, Rev T... 1 00
Broden, Mrs 25
Brodie, H E 5 00
Brodie, R W 5 00
Bront, Henry 50
Brooks, Mr & Mrs J L 2 00
Brooks, Mrs M..... 2 00
Brower, Mrs A.... 10
Brower, Mrs H.... 25
Browman, B 90
Brown, A 1 50
Brown, A 1 00
Brown, B 25
Brown, Mrs C 25
Brown, E D 1 00
Brown, Mrs L 50
Brown, Mrs S S.. 1 00
Brownell, Mrs A.. 1 10
Brownell, F & L.. 2 00
Bruffe, Fred 25
Brush, Miss E S.. 1 00
Brush, E & L A... 5 00
Bryant, Mrs F ... 1 00
Bryant, M E 2 00
Buckbee, Mrs F C. 1 00
Buess, Mrs F 10
Buess, Mr H 25
Buess, Mrs H 25
Buess, Mr J 25
Burgess, Miss E... 75
Burgess, Miss Ida. 25
Burgess, P 50
Bunnell, S 25
Burritt, Mr & Mrs D C 10 00
Burt, Mr J R..... 50
Burton, E K 5 00
Burton, Miss H M. 1 00
Burton, L M 2 00
Bushby, C S 1 00
Bushnell, Mrs C R. 5 00
Buss, Mrs H I.... 1 00
Butts, M L 1 00
Bwolelyn, Mrs J S L 2 00
Byles, Miss E 1 00
Byington, Miss M F 3 00
Caden, Mrs J 25
Cagwin, S M 5 00
Calkins, Mrs J W. 5 00
Callanan, Geo 1 00
Campbell, Mrs F O 1 00
Carpenter, Mr & Mrs Z 1 00
Carr, Henry 10
Carr, Mr H 10
Carvington, Mrs .. 10
Carruth, Mrs 1 00
Carus, Mrs E M... 1 00
Cary, M 25
Carey, Mrs S E... 1 00
Cargon, Mrs S ... 35
Carle, Miss E 2 00
Carmen, Mrs 25
Carpenter, Mrs G S 1 00
Carpenter, O A... 2 00
Carpenter, Miss M 5 00
Cary, Mrs John .. 1 00
Case, Mary 2 00
Cassey, Mrs H D.. 50
Cassey, Mrs H D.. 5 00
Caswell, E H 3 00
Causer, Mr C E... 2 00
Cayle, Mrs E P... 1 00
Chadwick, Mrs A S 2 00
Chaldner, Mrs L S. 1 00
Chellor, Mr 50
Chamberlain, Mrs A L 2 00
Chamberlain, Mrs R A 10
Champaign, D K.. 1 00
Champion, W D .. 1 00
Chapin, Mrs S E.. 2 00
Chapman, C H ... 50
Cheney, A C 1 00
Childs, C A 2 00
Church, Mrs 10
Churchill, B W ... 5 00
Clark, A C 1 00
Clarks, Geo 2 00
Clark, John O.... 2 00
Clark, Miss M D. 1 00
Clark, Mrs N S.... 2 00
Clark, Mr & Mrs Robt 6 00
Clarke, L 1 00
Clarke, M E..... 1 00
Clay, L A 1 00
Clement, Miss G E 2 00
Clements, M 1 00
Clinch, W G 50
Cloise, Mrs A 1 00
Cloise, Dr S D.... 1 00
Cognell, Geo D 2 30
Cogswell, G D 52 95
Cogswell, G D 25 00
Cole, Mrs J 05
Cole, Mrs P 10
Collins, L Y 2 00
Cole, Vic 25
Collar, Mrs 10
Collier, Isaac 1 50
Comstock, Mrs A... 2 02
Comstock, W L .. 1 00
Condiet, Mrs D F. 1 50
Conley, Mr B..... 75
Cook, Mrs L 25
Cook, M C 2 00
Cook, Y 50
Cookingham, S M.. 2 00
Coon, Mr A J 1 00
Cook, Mrs J 5 00
Coon, Mrs John .. 10
Contryman Family. 1 00
Copeland, Mrs M.. 1 00
Cornin, Mrs C W. 2 00
Correll, K 1 00
Corwin, Miss E.... 10
Cassaart, Mrs A P 50
Couse, Mrs H 2 00
Covert, Mrs J 25
Cramer, Mrs J A.. 5 00
Crannell, Mrs M.. 1 50
Crampton, W L .. 1 25
Crawford, V 2 00
Creed, Miss C 1 00
Creveling, C C ... 1 00
Crissy, A 1 00
Crumb, Mrs P 10
Crumb, Mr T 1 00
Crye, Miss J 25
Cushman, H B 25 00
Cushman, Mrs H B 25 00
Cunnings, Mrs A.. 5 00
Curtis, Earl 05
Curtis, Guy 05
Curtis, H 05
Curry, Mrs M R...14 00
Dadd, Mr W 10
Darfler, M 25
Darling, Mrs S S.. 1 00
Darron, Mrs J 2 00
Dash, Mrs C W... 1 00
Davenhaven, Mr V 50
Davis, Mrs D H... 2 00
Davison, Miss M.. 1 00
Davidson, Mr R L. 3 00
Dawn, Mrs M C... 1 00
Day, I S 2 00
Dayharsh, Mr J.... 25
Decker, Mrs R A.. 10
De Font, D W 2 00
Degeman, H B 10 00
De Leper, Mr J & Elizabeth Parsons 3 00
Demarest, S A.... 5 00
Demorest, J S 1 00
De Pencier, M E.. 5 00
Dewey, Miss E ... 2 00
Dexter, E B 1 00
Devo, Mary 5 00
Dikeman, Miss C L 200 00
Dillenherht, D 25
Dillon, Mrs J 25
Dilts, M A 1 00
Ditmis, C 50
Ditmis, J D 50
Dixon, I E 50
Dobbins, A M 1 00
Dodds, R S 5 00
Dodge, Miss J ...100 00
Dommett, John 3 00
Donaldson, E 50
Done, Mrs W A... 1 00
Dottz, R 5 00
Dougle, Master L.. 30
Dougle, Miss M... 10
Douglass, Mrs L... 1 00
Douw, Miss D M..100 00
Downer, C R 1 00
Drake, Mrs M F.. 1 75
Drake, Mary 1 00
Drew, Mrs E 05
Dunn, E C 1 71
Dubois, Mrs L M. 1 00
Duffy, Mrs A 05
Duffy, Mr J P.... 25
Dumont, Rev W A 5 00
Duwans, F 05
Dunbar, Mrs M A. 1 00
Duncan, G I 10 00
Duncan, Mrs J ... 1 00
Dunham & Children & Mrs C L Lebanon 2 00
Dunning, Mrs M... 1 00
Dunning, Wm D ...10 00
Dupuy, Mrs M W. 3 00
Durkley, C S 2 00
Durland, A C 3 00
Dutcher, R F 7 24
Duvernoy, E F 1 00
Eager, Mr J F ... 3 00
Eaton, E S 1 00
Earing, O 1 00
Earing, S 25
Edgerton, Miss ... 10
Egbert, Mr W 50
Edwards, H W ... 1 00
Eiles, Mrs J 25
Eldred, Mrs J ... 50
Eldredge, Mrs W H 1 00
Eldridge, Mrs C... 10
Ellison, Mrs R... 1 00
Elmer, M A 1 00
Elms, Mr C A..... 50
Elms, Mrs C A.... 50
Elshee, Mrs B L.. 1 00
Elsbree, Mrs B L. 1 00
Erck, Oscar 25
Erickson, L 2 50
Erickson, J T 2 50
Estey, Mrs S & Mrs A McKnigt. 2 00
Evans, E E 25
Evelyn, M 3 00
Faber, Mrs 15
Fairchild, L 1 00
Falls, Mrs R 10
Fanning, Rev 25
Farquharson, S M. 2 00
Farnsworth, Mrs E S. 1 00
Farr, Mrs L 1 00
Faville, E C 2 00
Fayette, Mr E ... 1 00
Fearon, Mrs G T. 1 00
Ferenbaugh, H J. 1 00
Field, Mrs C A... 5 00
Fisher, Mrs A ... 50
Fitch, W R 1 00
Fitzgerald, J J ... 1 00
Fitz Gerald, Mrs J J 1 00
Flagler, Mrs J A.. 1 00
Flensgir, M H 1 00
Flewell, Mrs J.... 5 00
Flowery, Miss E M 1 00
Folliner, E 3 00
Force, H L 5 00
Foster, D H 25
Fowler, B 50
Fowler, Mrs E ...10 00
Fralick, Mr F G. 2 00
Fralick, Mrs F G. 3 00
Frel, Mr A 25
French, F P 1 00
Fridenburg, L E.. 10
Frindenheim, Mr L 25
Frisbie, Mrs A J.. 1 00
Futhill, H 2 00
Frost, Geo W 10 00
Fucland, E 1 00
Fuller, D W 5 00
Fuller, Idora 05
Fuyat, Mrs L 1 00
Funk & Wagnalls Co 1 00
Gaber, Martin ... 50
Gambee, Mr B L.. 1 00
Gardner, L J 1 00
Gardner, Miss M... 05
Gates, A E 1 00
Gates, M 1 00
Geddes, Mrs M... 3 00
Geyer, Mrs J W...10 00
Geyer, Mrs W E.. 5 00
Gerritsey, K L.... 2 00
Gifford, H P 1 00
Gilbert, Mrs A 10
Gilbert, Mrs T M. 1 00
Giles, Mr & Mrs.. 2 00
Giles, G E 1 00
Gillespie, Mrs R H 1 00
Gillet, Mrs A L.. 1 00
Gillett, Mrs E J... 50
Gillis, L M 1 00
Glazier, O H 1 00
Gold, Mrs 1 00
Goldworthy, A 1 00
Gonder, Mrs M 2 00
Goodell, Miss E... 1 00
Goodnough, Mrs... 10
Gordon, Mr & Mrs 1 00
Gordon, Mrs U.... 80
Gory, Lizzie 50
Graham, Mrs A M 1 00
Graves, G S & Family 50 00
Graw, W S 2 00
Gray, Cyrrs 5 00
Gray, R I 2 00
Green, Mrs A 25
Green, C G 1 00
Green, E I 1 00
Green, James 1 00
Green, J G 2 00
Green, M H 5 00
Gridley, E J 1 00
Gridley, O 1 00
Groat, F 25
Grove, Mrs L 10
Gueldenapfel, Mrs G 1 00
Gunderman, I S 25
Guptill, J I 1 00
Guez, Mrs R 2 00
Hade, C & A..... 1 00
Hagar, H C 50
Hagaman, C A ... 5 02
Haines, Mrs C P.. 1 00
Haldane, Mrs J F. 3 00
Haldane, J F 3 00
Hall, A A 1 00
Hall, Mrs H J.... 1 00
Hall, Mrs O 25
Halsey, R W 5 00
Hill, P 9 00
Hillfrank, Miss ... 50
Hamblin, Miss A H 1 00
Hamblin, Mrs W M 1 00
Hamlin, Miss 10
Hamilton, Miss A C 1 00
Hamilton, Rev F.. 25
Hamilton, Mr & Mrs F W 8 00
Hamilton, Rev J... 1 00
Hardenburgh, J H 1 00
Handy, Mrs W C.. 10
Hanford, F T 2 50
Hannah, Miss 1 00
Hanson, Sarah ... 50
Hardin, E C 10 00
Hargraves, Mrs M 1 00
Harlow, J H 50
Laporito, Chas ... 1 00
Lappens, Mrs 25
Lathrope, Mr G S.. 1 00
Lawrence, Mrs C H 1 00
Leavenworth, Mrs H 1 00
Lebicht, Mrs C ... 25
Lee, Joe 1 00
Lee Lever, Mrs P.. 2 00
Leighton, Miss M.. 1 00
Lemsbury, L 10
Lemmerman, G 5 00
Lent, Robt A 2 00
Lester, Mrs 1 00
Lester, Mr H 1 00
Little, Mrs Thomas... 1 00
Lisso, Miss C L.... 1 00
Linder, Geo A 2 00
Lindley, L M 2 00
Larkins, Mary 2 00
Lloyd Pres Ch S S, Highland 14 61
Lodewick, Mis I .. 10
Lockhart, A 3 00
Loeffler, Mrs C S & Family 2 00
Lord, Mrs L 10
Lounsbery, E L ... 1 00
Lovette, Master J. 10
Lovette, Master M. 10
Lovette, Mr H E.. 1 00
Lowe, N J 5 00
Lower, F E 1 00
Luckenbach, Miss Charlotte C 70
Luckenbach, Mrs D 90
Luckenbach, Mr T H 25
Luckenbach, Mrs T H 25
Luckenbach, R L .. 10
Lumman, Miss J .. 5 00
Lund, Miss M 25
Lyman, M 1 25
Lynch, B 1 00
McAlee, A J 3 00
MacAlpine, B F... 1 00
MacBride, C L.... 4 00
McCabe, Mrs M E.. 25
McCarthy, Mrs M.. 1 00
McCelland, Mrs... 10
McClelland, Mrs K 1 00
McColl, Mrs R 5 00
McCord, Mary A.. 1 00
McCormick, P 25
McCracken, Mrs F A 3 00
MacDavell, Mrs D. 50
McDownold, P 25
McEachron, Rev W 2 00
McElwane, Rev T A 10 00
McFarlan, Mr & Mrs J P 5 00
McGooch, Mrs R L. 4 00
MacGregor, N G... 1 00
McHughe, Mrs ... 10
McKercher, M 7 00
McKinn, Eva L ... 2 00
McIntosh, Mr B... 50
McIntosh, John ... 30
McIntire, Mrs L... 50
MacNeil, A J 1 00
Mackmer, F 1 00
Macclark, G 1 00
Madison, Mr E 1 00
Madison, Mrs E... 1 00
Madison, Dr W B.. 2 00
Malchin, Mrs A... 1 00
Mapes, Mrs G C.. 1 00
Mapes, Mrs O W.. 5 00
Marsh, Mrs 25
Marsh, Mrs C 1 50
Marshall, Mr F ... 25
Marshall, N J 05
Martha, Mary S .. 2 00
Martin, Master C. 25
Martin, H J 1 00
Martin, Master L.. 25
Martin, Master R.. 25
Martin, Mrs W A.. 1 00
Matthews, Mrs J H 2 00
Mashier, Mrs K... 25
Masters, Mary E... 3 00
Mattisan, Lena ... 25
Maxon, Mrs D J... 1 00
Maxwell, Miss H A 2 00
Mear, Mrs A 50
Medburry, Mrs C M 2 00
Meener, Mrs M M. 5 00
Meghells, E C 50
Mentley, Mrs J.... 2 50
Merrill, Mrs W P. 25
Mervin, Mrs S 10 00
Meserole, Mrs C M 5 00
Metcalf, Mrs 1 00
Miglelk, L & G... 25
Milks, Miss M 1 00
Millard, S C.....25 00
Mills, Mrs J E... 1 00
Mills, T M 20 00
Mills, P E 20 00
Miller, Mr 10
Miller, Mrs 20
Miller, Mr A 2 00
Miller, Chas 1 00
Miller, H M 10 00
Miller, H 5 00
Miller, John 50
Miller, Mrs M..... 50
Miller, W S 1 00
Mitchell, G P 50 00
Mix, Mrs Jas 10 00
Mizener, Mrs C C.. 2 00
Morey, Mrs M 10
Morgan, C S 1 00
Moore, Frank 1 00
Moore, G A 50
Morse, Mr G 50
Moore, Jas A 1 00
Moore, W S 1 00
Morse, Mrs E M... 1 00
Morse, Mr J F.... 50
Morse, Mrs S 50
Mosiere, Mrs M T. 3 00
Nadge, Mrs M J.. 10
Mucklin, N A 15
Mullen, Mrs S 25
Menger, Mrs 05
Musson, Mrs W.... 3 00
Mutterer, Mrs ... 20
Muterer, M A 25
Mystrom, Miss E C 2 10
Nash, Chas H 50
Nebengurgh, F ... 1 00
Neilson, B 1 00
Neilson, F S 50
Neilson, Mrs M.... 50
Neilson, S 1 50
Nelson, E G 2 00
Nephew, C 1 00
New, A H 50
Newkom, Mr & Mrs H 2 00
Newton, A 25
Nichols, Wm 1 00
Nicholas, Miss S D 2 00
Ninickerbocker, Mr & Mrs H 7 01
Noah, Mrs 25
Noah, Mrs Geo ... 50
Noah, Jas 1 00
Norris, Rev C H.. 1 00
Norton, Mrs F ... 1 00
Norton, Mrs G H.. 1 00
Noxon, A M & Family 2 00
Nynkoop, G 5 00
Ochompough, Mr F 2 00
Oollschalger, Miss B 25
Ormaeb, Caneadea.25 00
Ottley, Miss A.... 10
Ottman, E A 1 00
Ovenshier, H 50
Paddock, Mr & Mrs W M T 3 00
Page, M S 1 00
Parker, O 2 00
Palmer, Mr 50
Palmer, Mrs L C... 5 00
Palmer, Mrs R H.. 25
Palmer, Mr S 1 00
Pardee, Mrs 25
Parsons, Mrs A... 1 00
Parsons, R 2 00
Partridge, J 25
Patterson, Mrs C H 25
Patterson, C S....10 00
Pattuis, P E 10
Payne, B 2 00
Peck, Rev F 1 00
Peck, Mrs P 25
Pedley, Miss L E. 25
Peyton, Miss H... 10
Pendelton, G W.. 2 00
Penney, A L 10 00
Penney, H B 5 00
Perkins, R W..... 1 00
Peters, Mrs 25
Peterson, Mr C ... 25
Pettett, J W 5 00
Pfling r, Miss L.. 1 00
Phinney, F P 1 00
Phraner, Wm H... 1 00
Pickhardt, Wm ...10 00
Picklner, Mrs 15
Pierce, Mrs H 1 00
Pierce, Mrs D 50
Pierson, W 2 00
Plank, F H & Mother 2 00
Plumbley, C D ... 1 00
Pole, Mrs Jas 5 00
Polhemrs, Mrs J... 1 00
Pomeroy, Mr & Mrs Chester 2 00
Porter, E C 2 00
Porter, Mrs W I.. 1 00
Post, Isaac R 5 00
Potter, Mrs S..... 5 00
Powers, Mrs H.... 2 00
Purington, Rev J.. 1 00
Purington, Mrs O J 1 00
Pratt, B M 1 00
Prentiss, L 4 00
Prescott, G L 5 00
Purcivel, Mr 05
Putnam, Mrs R J. 6 00
Quackenbush, E ...10 00
Quackenbush, Mrs J H 1 00
Race, A E 1 00
Rand, Wm W 2 00
Randall, J G 2 50
Randall, O M 50
Rate, Mrs J 1 00
Raplee, Miss J ... 05
Ray, Mr Geo 50
Ray, Mrs Ida 1 00
Raynor, Mr E J .. 1 00
Reese, O W 5 00
Reid, Mrs E J.... 50
Reed, Mrs Jas 1 00
Richard, Mrs A A. 1 00
Relph, Mrs A..... 2 00
Rensen, Mrs J L.. 50
Rhodes, Miss E M. 2 00
Rhogdes, Mrs C T 25
Rhodes, Uri 25
Rhome, C 50
Rice, A L 20 00
Rice, Mrs E E 50
Richards, Mrs L... 1 00
Rinney, Mr R 5 00
Rita, E H 25
Risley, Mrs D C... 25
Robertson, J R ...10 00
Robertson, W N...10 00
Robinson, E G 1 00
Robison, Miss H... 10
Robison, Mrs M L. 1 00
Rogers, Mrs J W.. 5 00
Rome, F A 10 00
Root, Mrs 25
Roosa, Mrs M E... 1 00
Rose, Mrs M A.... 10
Ross, Mrs Chas... 1 00
Ross, Rev Wm....10 00
Rowe, Mrs D 1 00
Rowe, Mrs C 10
Ryder, May C 1 00
Ryder, Rev W 1 00
Ryder, Mr W A.... 1 00
Rudd, Mrs L 10 00
Runyon, Mrs 50
Russell, Alex R... 5 00
Russell, Mary E... 3 00
Rutherford, Mrs W 10
Sage, Mrs J L.... 1 00
Salt, Mrs E M.... 2 00
Sammis, M Belle.. 5 00
Sample, Mrs Anna. 25
Sanford, Mrs Chas. 1 00
Sargeant, Mrs J H 2 00
Sargent, Mrs M M. 2 00
Sarle, Mrs A J.... 1 00
Sayre, K A 3 00
Scales, Mrs Alice C 1 00
Scheffler, Geo A..20 00
Schenk, P L.....10 00
Schellinger, Mr & Mrs Lee L..... 2 50
Schermerhorn, G S 1 00
Shermerhorn, J V. 25
Schlemmer, Geo .. 1 00
Schroder, Mrs 15
Schoonmaker, J ... 5 00
Schofield, Rev Jno H 4 00
Scoon, M A 10 00
Scott, A J 6 10
Scott, John T..... 1 00
Schumer, C J..... 25
Schuyler, G L.... 5 00
Schuyler, Mrs G M 1 00
Schuyler, M C.... 25
Scales, H & M ... 25
Seaman, J 1 00
Seaman, Mrs W J. 2 00
Seargeant, Alice E 5 00
Secor, Miss C W.. 5 00
Schelf, Mrs M C.. 25
Selkirk, Frank ... 50
Selkirk, Mrs Frank. 25
Shafer, Wm D 1 00
Shaffer, Mrs L H.. 1 00
Shane, Charles ... 1 00
Shant, W E 5 00
Shapely, Mrs L L.. 1 00
Shaw, Mrs H 25
Shearer, A P.....10 00
Sheldon, C D..... 5 00
Sheley, Mrs Lizzie 50
Shelley, Mrs Sarah 10
Shepard, E L..... 1 00
Shepperson, Deaconess Mary 1 00
Shermenborn, Mrs C 25
Shermenborn, Mrs N 25
Shoemaker, Mr & Mrs Lott 4 00
Shortslieve, Mrs L 1 00
Sidney, Mrs W H.. 1 00
Silliman, Mr & Mrs D A 3 30
Silliman, S D..... 1 00
Silver, Chas A ...10 00
Simpson, Albert A 5 00
Simpson, Miss F.. 50
Simpson, Miss F... 1 00
Sivers, Mr Chas H. 2 50
Sivers, Mrs H..... 2 50
Sisum, Mr Clark.. 25
Sisum, Mr Herbert 50
Sisum, Rev Joseph 50
Skinner, Walter .. 5 00
Sleath, Louise M.. 1 00
Slingerland, A K.. 7 00
Sloan, Clark B.... 1 00
Sloan, S & W Jr...10 10
Slusser, Mrs H.... 10
Smart, Mrs Alta .. 50
Smart, Martin 10
Smellie, Mr Wm... 1 00
Smellie, Mrs Wm.. 1 00
Smith, Mr A A.... 1 00
Smith, Miss Amy.. 50
Smith, Mrs A 8 25
Smith, B F..... 5 00
Smith, Mrs C W... 2 00
Smith, Mr C W.... 2 00
Smith, Mr C A.... 4 00
Smith, Miss E A... 5 00
Smith, Miss E M.. 2 00
Smith, Emma 25
Smiley, Mr Geo E.. 25
Smith, Geo G..... 3 00
Smith, Mr Geo M.. 5 00
Smith, H E 2 00
Smith, Mrs I J.... 10
Smith, Miss Jennie 50
Smith, Mr & Mrs L D 5 00
Smith, Mr Lewis .. 50
Smith, Mrs L H... 1 50
Smith, Miss M M.. 1 00
Smith, Miss May.. 1 00
Smith, Pauline ... 1 25
Smith, Mrs R M J 15
Smith, Mrs Robt H 1 00
Smith, Mr W B.... 3 00
Smith, W C..... 5 00
Smith, V A..... 50
Snelling, Mr S 50
Snelling, Mrs S 50
Sniffen, Miss E L. 2 00
Snyder, Peter 1 00
Snyder, Mrs W J.. 1 00
Sodergren, Miss O 2 50
Sossan, M 1 00
Sowles & Keller .. 1 00
Son, Mrs A 25
Spalding, Alonzo G 3 00
Spear, Mrs Geo. Grace & Gertrude 1 00
Speare, Ruth E... 1 00
Spence, Miss E W..30 00
Spencer, Horace A. 1 00
Spwal, A A 10 00
Sprague, Mrs A M 10
Sprague, Mr E.... 25
Sprague, Frank .. 25
Springer, Mary E. 1 00
Springer, Ruter W 5 00
Stafford, Miss M J 3 00
St George, Rev H. 1 00
Stelle, Solomon ... 5 00
Stevens, Edward .. 50
Stewart, Mrs A.... 1 00
Stewart, Marvin N. 1 00
Stickney, C H 1 00
Stickney, Mrs D S 6 00
Stillman, M J.... 2 00
Stockholm, Mrs A.. 50
Stone, G W..... 1 00
Straus, Croomer .. 50
Streibert, Henry .25 00
Steinburg, Mrs ... 25
Strong, Harriet E .10 00
Strong, Mina R ... 1 00
Stryker, C & C.. 5 00
Stuart, Mrs S.... 2 00
Sturgess, D M.... 1 00
Sturry, Mrs W H. 1 00
Sutherland, Jessie. 1 00
Sutton, F 5 00
Swarthout, G W... 2 00
Swartwout, Kate .12 00
Swing, Mrs Jno... 50
Sybrandt, Mrs C G 1 00
Taggart, Mr & Mr Chas A 1 00
Tarble, Mrs Mary 1 00
Taylor, Mr & Mrs W F 1 00
Tears, Mrs L T.. 1 00
Teed, Mary 1 00
Teed, Phoebe 3 00
Terry, Mrs Morris 1 00
Thayer, L D..... 1 00
Thatcher, Mrs O.. 1 00
Thompson, Mrs E.. 1 00
Thompson, T J.... 1 00
Thompson, L G.... 1 00
Thrall, F I..... 1 00
Timmers, G W.... 1 00
Talson, Rev G M.. 1 00
Town, L S 1 00
Townsend, Mrs M 1 00
Traphagen, Uriah . 1 00
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Bussey, Frank	1 00
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Nichols, S Geo 1 00
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A Friend, Beaver Dam 1 00
A Friend, Beloit.. 1 00
A Friend, Crandon 6 00
A Friend, Fond-Du-Lac 10 00
A Friend, Grand Rapids 1 00
A Friend, Lodi... 1 00
A Friend, Marshall 1 00
A Friend, Racine.. 1 00
Friends, Janesville.10 00
I H N, Colby..... 2 00
I H N, Columbus. 5 00
I H N, Lake Mills. 5 00
I H N, Racine 2 00
I H N, Wampum.. 1 00
Reader, Sturgeon Bay 2 00
A C H Reader, Galesville 1 00
A Subr of C H, Lacross 5 00
A Gift from Friend in sympathy with the work 2 25
From some Children in Almond.. 81
Mother, Ballington. 1 00
A Brother, Burlington 5 00
Ingalsbe, Columbud 2 00
A Widow's Mite, Fon-Du-Lac 1 00
Thank Offering, London 3 00
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Girls of Sixth Grade, Lake Mills 14
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S S of Cong Ch, Lancaster 27 00
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Wells, M 5 00
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Wilcox, Clara 1 00
Wilkinson, R 25
Willerton, C H 5 00
Williams, D 1 00
Williams, M 25
Williams, Mrs R... 3 00
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Wilson, A 1 00
Wilson, R 10
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Wesley, Mrs Z 5 00
O T 5 00
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A Sympathizer.... 5 00
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Wolf, O F..... 50
Wolf, Miss R B.. 50
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M M C..... 25
M V E, Mr & Mrs. 1 00
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Conan, C P 25 00
Conon, F W 50
Cutting, Mr H P.. 3 00
Flenner, Mrs L 4 00
Gifford, Mrs & children 84
Gisk, Minnie C ... 2 00
Green, J O 50
Hastings, H P 5 00
Hayes, Mila A 1 00
Henry, Mrs B W & Miss Mary 75
Hurley, Master Peal 05
Kirkpatrick, Mr J M 50
Lewis, Mrs D W.. 1 00
Lyon, Annie 1 00
Palmer Children .. 15
Parr, John 1 00
Peterson, John B.. 20
Reece, Linnens ... 1 00
Reed, Mrs R.... 5 00
Riley, Mrs Jack Daughter 20
Robberson, Mrs .. 25
Robbins, Miss F Berlin 1 00
Rsdger, Mrs Jas S 50
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Siddons, Marie 00
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Traynier, Miss 1 00
Trowell, Mrs Geo 25
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Warner, Miss Alic 00
Williams, H T .. 00
Wood, Buena Vist 00
M H, Cazenovia .. 00
J D M, Mrs. Dray 00
Allens, E Orwell.. 00
W L, Mrs Fan ington 00
S L H, Mrs, Milto 00
A C H, —— 00
H N M, —— 00
J A M O, —— 00
J H S & Family.. 00
——, Abbeville .. 00
——, Bellfield 33
——, Buckhamon .. 00
——, Cameron 00
——, Halmers 50
——, Pleasant Hill 00
——, Portage 00
——, Sotia 00
——, S Berkeleys.. 00
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—— 25
—— 00
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Anomymous 00
A Friend 00
A Friend 00
A Friend 00
A Friend 00
A Friend, I C B.. 00
Friends, Meadow Brook 50
A Friend, Oxford .. 00
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A Friend of Jesus. 00
A Friend of Humanity 00
From Friend of the Needy 00
I H N, Roanoke .. 25
A Reader, Indianola 00
A Subscriber, Parkville 10
A Sympathizer, New Haven 00
Sympathy, Greensburg 00
In Sympathy, No Woodbury 5
Friends of the Needy 14 00
L, Arizona 00
Brotherhood St Paul of Homer Ave M E Ch & Friends. 10
Blind woman 00
Shut In 00
Monticello Bank Monticello 00
A Shut-in, Kings Daughter 5
Nichols 00
Hargrove, Wm H, Pastor M E Ch So, Iowa City... 00
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INTO STILL WATERS

A NEW SERIAL STORY WRITTEN EXPRESSLY FOR THE CHRISTIAN HERALD

By ELEANOR H. PORTER

CHAPTER I

THE long train from the North rolled into the Grand Central Station and came to a jerky stop, while out the doors and down the steps ...ed a hurrying throng of men and w...en who seemed intent on reaching a g...n point in the shortest possible time. ...ack in the luxuriously appointed draw...room car there was not so much haste, t...ugh even there silk-lined skirts rustled ...dy and carefully creased trousers sub...ed themselves more or less graciously t...he porter's whisk-broom. At the end o...he car a tall, fair-haired woman in d...k blue and a little girl five years old s...by themselves.

"Are we there? Is it New York?" a...ed the child, eagerly.

"Yes, dear."

"And now what do we do?"

"We take a carriage across the city, ...sweetheart."

"To go home?"

"No, dear. We don't go home until n...t month. If we were going there now w...should wait right here for another train. A...it is, we have to cross the city. Come, M...rgaret—see, we are the last to leave," s... added, as she gave a final pat to the b...ck silk coat. "Now run along ahead, d...r."

Even the conductor had fallen captive t...he big blue eyes and yellow curls under l...e Miss Margaret's drooping hat-brim, a... he gave a nod and a pleasant smile as h... lifted the child from the car steps to t... platform. The porter, too, showed all h... teeth in a broad grin.

Once on the platform Margaret hesi...ted, looking from one man to the other. I... seemed to her that something was due t...se two kind friends who had been so g...d to her all day.

"Thank you," she said at last, in her s...eet, high-pitched treble. "I've had a v...y 'joyable time in your car. Good-...!"

Mrs. Kendall smiled, and reached for h... daughter's hand. The porter grinned ...en more broadly than before, but the ...nductor bowed very low with his hand ... his heart.

"It has been a pleasure to me, I assure ...u," he said gravely; and Margaret ...rned away, well content.

Mrs. Kendall still smiled all the long ...y down the narrow lane between the ...rs. It was so like Margaret, she thought, ... do that, and so kind of the conductor ... respond in that ready fashion to her ...aint courtesy. Some would have ...ughed—and Margaret was always ...ieved when they laughed. She was a ...ar little girl, anyway; still, it was no ...onder people called her "quaint" and ...old"; and Mrs. Kendall's lips twitched ... she thought of some of the large words ...at were her young daughter's special ...elight.

In the big waiting-room Mrs. Kendall ...used thoughtfully.

"Margaret," she began, with some hesi...tion, "mother has an errand to do—...mething she wants to get at a store. It isn't far—just down a little way across the street, but she doesn't want to take you. Do you suppose you can stay here on one of these seats until she comes back? Do you, dear?"

Margaret frowned and looked away.

"Margaret would prefer to go, too," she said emphatically.

"Yes, I know, dear; but we can't do what we prefer to do all the time, sweetheart. The street is very full of teams and people and I don't want you with me when I cross it. So, I am very sure, you are going to be my brave, patient little daughter and wait right here until I come back. Isn't that so, dear?"

There was plainly a struggle, but in the end Margaret smiled, even though she sighed.

"Yes, mother, I s'pose so," she admitted; "but please hurry," she added, as her mother helped her up on to one of the long seats.

"Of course I'll hurry, precious," promised Mrs. Kendall with a kiss. "Now don't stir from this seat, dear, else mother won't know where to find you. I'm sure she can trust you! Good-by."

In appealing to her daughter's courage Mrs. Kendall had done a wise thing, as she well knew. Such an appeal was seldom made in vain. Margaret's father, who had died when Margaret was a year old, had been a soldier; and whether it were a hurt finger or a rainy day that threatened to bring tears to Margaret's eyes, the warning, "Soldiers' daughters don't cry!" never failed to bring a smile so brave that the tears could not fall.

"The conductor bowed very low"

"Of course, I'll hurry," Mrs. Kendall was murmuring, as she sped through the station doorway. "Dear child! but I'll be back before she scarcely knows I am gone."

The clerks, however, were busy when Mrs. Kendall reached the store and there was considerable delay before she could leave with her purchase. Perhaps it was this that quickened her steps almost to a run, or perhaps, it was the memory of a wistful, yet bravely smiling face under a wide hat-brim—whatever it was, Mrs. Kendall was certainly keeping her promise to "hurry" as she stepped from the curb-stone and started to cross the street.

Was it a careless chauffeur or a wet cobblestone? No one seemed to know afterwards, but there came a scream, hoarse cries, and then the rush of many feet. Later, a limp, unconscious form in a bedraggled dress of blue, was lifted by tender hands into the ambulance which had been hastily summoned, and which at once drove rapidly away with its burden.

Back in the street three policemen tried to bring order out of the chaos of shouting, gesticulating men and boys; and in the confusion no one noticed the little urchin who dived under a wagon and captured a lady's hand-bag—small, expensively made, and bearing the monogram, "AWK."

"Whew! Wa'n't she a swell one!" cried the boy a minute later, as he was examining his treasure in the seclusion of an alleyway near by. "Whew!" he whistled again, as he stuffed silver and bills into his pockets; "I reckon de gang gits a spree ter-night awright!" He paused, and gazed with frowning face at what was left in his lap: two keys, two trunk checks, a card or two, and a letter addressed to Mrs. Frank Kendall. "Hm-m, I reckon this is best fur them," he muttered, as he tore letter and cards into fragments; "an' I reckon it's jest as well if I ain't found with these," he added, as he dropped bag, keys and trunk checks into a convenient ash barrel. The next instant he gave a wild shout and raced off in search of "de gang" and "de spree."

CHAPTER II.

Left to herself in the huge waiting-room Margaret looked about her with lively interest. There was a lady with a pet dog near by, and a young girl with a cat in a basket across the way. The dog strained at his leash, and the cat pushed its head through the round hole at the top of the basket and made frantic efforts to shake itself free; but the basket and the leash were both strong, and all that the cat and the dog could do was to spit and to bark. By and by the woman with the dog got up and went away, and Margaret had only the cat to watch.

"You may come over here, little girl, if you like," said the owner of the cat pleasantly, as she noticed Margaret's interested gaze. "I think Tiddelkins would love to meet you."

Margaret had almost slipped from her seat to the floor when she suddenly bethought herself of her mother's admonitions.

"No, thank you," she said with much dignity, settling back in her seat. "I promised not to move. I'm waiting for mother."

Continued on page 308

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Edi

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THE new Serial which begins in this issue will prove of absorbing interest to all of our readers. The author has touched the "harp of life" with no uncertain hand. We will not lessen the anticipation awakened by the first installment of *Into Still Waters*, by giving an inkling of the plot. It will win a host of friends as it progresses, and it deserves to be read in every household throughout the land.

Let Us Fill the Famine Ship

ONCE more our government has accorded the highest mark of official recognition to the humanitarian work of the readers of this journal. In granting the request of THE CHRISTIAN HERALD for a famine relief ship for China, the Departments of State and War, with the President's consent, have given to the relief work in which our friends are now engaged the seal of official approval, as an enterprise which merits the cordial support of the American people. For our part, we are thankful to be privileged as the chosen channel through which this great international life-saving benevolence is to flow. God grant it may be the means of saving thousands of lives and of averting much suffering!

. . .

The army transport *Buford*, which has been specially commissioned for this charitable enterprise, is a gallant vessel and a quick sailer. She will sail the latter part of this month. General John Buford, in whose honor she is named, was a brave soldier who served with distinction as a cavalry commander during the Civil War.

. . .

This is truly "the King's business," and it requires dispatch. Every reader of this journal should be represented in the cargo of 10,000,000 pounds of flour, which the *Buford* will carry to the starving Chinese. Let all make haste to fill the famine ship. And, whether your gift be large or small, whether your share of the steamer's life-saving load is the price of a sack of flour or of a single pound, remember that it will in all probability be the means of rescuing one poor sufferer from death by starvation. Give as the Lord hath prospered you; even deny yourself for the sake of giving, for the need is great, the way is open, and the blessing that comes to every heart that does a kindness in His name is assured.

. . .

Responding to the urgent appeal in the cable despatch of Secretary McCrea of the Missionary Committee at Chinkiang, THE CHRISTIAN HERALD has cabled an additional $50,000 to be apportioned equally between the two Famine Committees, and applied to immediate relief. It is essential that there should be no halt in the work. An interregnum of a single day would mean the loss of precious lives. This latest remittance makes the total amount forwarded by THE CHRISTIAN HERALD Relief Fund to date $150,000. When the *Buford's* cargo, now under way, is loaded and dispatched, the total will have reached $250,000—a splendid monument to America's practical Christianity.

The Passing of a Poet

WHEN Thomas Bailey Aldrich died recently at his home on Beacon Hill in Boston, the American world of letters lost one of its foremost poets; one who for a quarter of a century had been able to find a common chord in the great heart of his countrymen, which gave back a quick response to the truth and beauty of his verse.

Mr. Aldrich's literary work covered a wide field. Stories, plays, verses came from his gifted pen; but it is to the last that he owes his reputation, and it is his poetry that will live as an integral part of our literature. He did not often aspire to write upon heroic themes. He was a poet of nature, of life as it now is—not as it was. He saw Nature in her softer moods, and no one has better transposed those moods to paper so that the reader might feel them as they came to the eye and heart of the poet. It was this that made him so popular from the time he began to attract the notice of the reading public in the early "seventies." He was painstaking and his own severe critic, polishing his lines until they seemed to sing themselves. He was able to describe much in a single line, where others would have taken many:

> On still nights
> There is a folding of a world of wings.
>
> A drowsy murmur floats into the air
> Like thistledown.

His life was not one of struggle. He had to work during his boyhood in a counting-house, but success came to him with the first contributions to the periodicals. His was the happy fate to live in beautiful places, among beautiful things, to make the world itself appear more beautiful to those who read.

A Strange Movement

FROM a college in the South comes a remarkable story that reads like a reminiscence of the scenes in Edward Irving's chapel at the beginning of the last century, and like an echo of the story of events in the church at Corinth in Apostolic days. The minister who describes it, says that the power of the Spirit was never manifested so vividly in the whole course of his experience. Every one in the college is affected. "Cultured, refined, sedate, dignified young men and women, hitherto absolutely quiet, subdued and reserved in their religious experience, became suddenly and irresistibly possessed of a strange power, impelling them to shout, rejoice, clap their hands, and in divers ways give expression to the overflowing ecstasy which thrilled their souls. The young men literally take possession of the house, running, jumping and shouting vociferously, while the young women rise to their feet, clapping their hands, waving their handkerchiefs, laughing and shouting praise to God. The movement," says the writer, "had no beginning, has no leader, and possesses every feature of a most genuine work of the Spirit."

The narrative goes on to describe certain instances of the conduct of men affected by the strange power. Far be it from us to decry any manifestation of the Holy Spirit. The subject is too sacred, too mysterious for criticism in any form. Christ, describing the work of the Spirit, said it was like the wind that bloweth where it listeth and we hear its sound, but cannot tell whence it cometh, nor whither it goeth. Such scenes as those at the first manifestation at Pentecost make us careful of our words in regard to it. But all the more reason is there for being quite sure that the excitement in this little college is really the Spirit's work. It is so easy to mistake hysterical manifestations for divine power, that, knowing our own nature and our liability to be carried away by excitement, we have need to be cautious. Paul had to give such a warning to the Corinthians when they began prophesying and speaking in unknown tongues. The human mind is treacherous and the possibility of self-deception is unlimited and the contagion of excitement is very great. Therefore caution is imperative, lest the subjects of the movement suffer harm and do harm to others, by bringing religion into ridicule.

Time will show what the power really is and whence it comes. These manifestations are not the end of the Holy Spirit's work. They may accompany its beginning, but if they are the end they cannot be genuine. Not for such purposes does the Holy Spirit influence men. If the movement crystalizes into consecration to service; if the subjects of the influence emerge from the exuberance of their joy, devoted to Christ prepared to do and suffer for his sake; if their conduct in the world is characterized by holiness and earnestness and Christian love above others; then we may rejoice in the revived work of the Spirit in these lukewarm days. But if, on the other hand, the strange ecstacy subsides fruitlessly and burns out like a fire of straw, we may be sure that the work is one of purely human origin, the outbreak of human tendencies that are used to simulate the divine power.

Roumania and the Jews

IN the recent anti-Jewish outbreaks in Roumania and at various points along the Austrian frontier, there are ominous indications of the influence of Russia and of a tendency to imitate the methods of those Russian officials whose brutal treatment of the unfortunate Hebrews has shocked civilization.

According to the dispatches, the peasants in Northern Moldavia, usually a quiet and contented class, were stirred to revolt against the new taxes lately imposed by the Roumanian Parliament. In the large tow Botosahni, which has a population of some 40,00 demonstrations were so threatening that it was necessary to effect a diversion. Accordingly, with seems to have been deliberate purpose, the fury o mob was directed against the Jewish residents. Jewish quarter was ruthlessly plundered. Their cipal buildings were given over to the torch. storekeepers were beaten and their defenceless w and children—several thousands of them—were d out into the highways. They fled across the border Austria, where fortunately they were succored sheltered. Similar disturbances are reported in other towns of Moldavia.

This is a new experience for Roumania, which has hi to been regarded as a law-abiding and progressive kingdom. Among his subjects, King Charles nun 300,000 Jews. The ruling church is the Orthodox Gr but Catholics, Protestants, Hebrews, Mohammedans Armenians, till now, have lived together in peace toleration. But across the river Pruth lies Ru Kishinev, centre of massacre and scene of many *pogr* is near at hand. There, in the province of Bessara the ancient feud between Slav and Semite finds exp sion in hot carnage and rapine. That hatred, tr planted to Roumanian soil, bore its first fruits in Botosahni riots.

If proof were needed of official complicity in the break, it is furnished in the remarkable utterances of Prefect of the Botosahni district. Asked by the R manian Premier why he did not maintain order in territory, he replied contemptuously that no Roum ians were in danger, and as for the Jews, he "would give one Christian soul for a million of them!".

Russia sowed the wind in her cruel Jewish pers tions and she is still reaping the whirlwind. It wil well for Roumania if King Charles and his minis show to their people an example of religious and ra tolerance by making the little kingdom as safe for as for Gentile.

Among the Workers

--EVANGELIST S. WALLACE MITCHELL has lately held special go meetings in St. Paul's Church, Ocean Grove, N. J., and a num of conversions are reported.

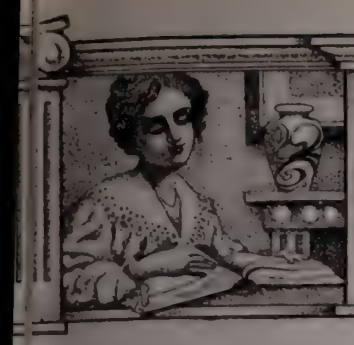
—REV. RALPH GILLAN, evangelist, has just closed revival serv at Wyoming, N. Y., where four churches were united in the wo The last three days, the public schools were closed, as were the stores in the afternoon. One hundred and fifty publicly c fessed their determination to live a Christian life.

—MISS M. B. LORD, who has been engaged for eleven years evangelistic work, has lately concluded a series of successful s ices at Forestville, Conn. She will next hold meetings at Winst Greenwich, Danbury and Norwalk. Miss Lord is the gif daughter of Rev. D. B. Lord, a well-known evangelical past She had a most thorough training for her present work and been instrumental in winning many to Christ.

Contents of this Number

Wednesday, April 3, 1907

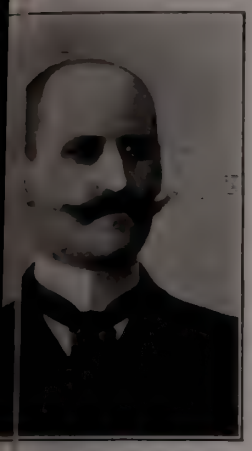
	PAGE
A Song at Twilight	Cover
Our Mail-Bag	294
General Booth's Reception at Toronto (Illustrated)	294
The Great Spring Floods (Illustrated)	295, 312
A Tested Salvation. Sermon by Rev. F. DeWitt Talmage	296, 297
Gipsy Smith's Anecdotes	297
A Victory of Prayer. Sunday School Lesson (Illus.)	298
A Relief Ship for China (Illustrated)	299
Contributions to China Relief Fund	300, 301, 302
Into Still Waters. A New Serial by Eleanor H. Porter (Illustrated)	303, 308
EDITORIAL PAGE: Fill the Famine Ship—Roumania and the Jews—Passing of a Poet—A Strange Movement—Among the Workers	304
BIBLE AND NEWSPAPER: Russia's Second Douma (Portrait)—A Marriage in Egypt (Illustrated)—A Losing Profession—A Wife's Sentence—War About a Mule	305
Should Children be Whipped. By Mrs. Sangster (Illustrated)	306
Sixty Years a Sunday School Teacher (Portrait)	307
A Jew Without a Bible	307
Called Higher	308
The Late Mr. Ralph Wells (Portrait)	309
A New Temperance Crusade. By Rev. A. Alison (Portrait)	310, 311
Away from Home. By Mrs. Baxter	313
What One Old Woman Did	314
The Fruit of Trickery. Christian Endeavor Topic	314
God in Christ. Epworth League Topic	315



THE BIBLE and the NEWSPAPER

ussia's Second Douma

RE significant than any classification of numbers n the Douma elected by the Russian people, is the election of Feodor Golovin as the President. Reports from influential government newspapers declared that the people had elected more moderate men than were in the former Douma, and besides, they were so hopelessly divided into parties, that it would be impossible for them to combine in opposition to the government. This statement was negatived by the first vote of the Douma, when it was found that the Constitutional Democrats and the Radicals had cast a unanimous vote for Golovin, and that many men known as Octoberists, or supporters of the Czar's original pro-



M. Feodor Golovin
ident of the Russian Douma

ıle, had supported him. Golovin is also the Presit the Moscow Provincial Council, and is a member of the oldest Russian families, and a man of indedat fortune. He is a man of d connection with the aristocy and is popular with the s ts, thus an ideal man for fice to which he has now lected.

Conservatives in the Douma, classes, including the retro- e party and the moderate ters of the Court policy, r about ninety; the Social- evolutionists and the Labor number nearly two hundred e Constitutional Democrats -two. These results show the Russian people are y resolved on reform, and heir representatives in the a, though divided in name, unit in opposition to the nment of the bureaus. Even Monarchists or Retrogressists onvinced that a change of n is inevitable and are anxnly that it shall not be too l. The struggle that must ably ensue will be watched intense interest throughout orld, and with sincere hope a basis may be found for ful agreement. The most e Conservative cannot fail to in the result of the recent ons, confirmed by the choice lovin as President, the doom e old system. That is the nce of all Russia, the edu- and the ignorant. The nts are patient, as they al- have been, but they are determined. It is a crisis. l parties God's Word is:

refore now let the fear of the Lord be upon you: take heed o it; for there is no iniquity with the Lord our God, nor t of persons, nor taking of gifts (II. Chron. 19: 7).

Marriage in Egypt

aint ceremonies accompany a marriage in the land e Pharaohs. Ancient traditions are scrupulously ved and the rites that were in use centuries ago are arefully carried out. The bridegroom, if he is in ctable society, conducts the preliminary negotiations a deputy of the bride. If her father is living, he the part; if he is dead, some one, generally the st male relative of the bride, officiates. The bride, urse, as in all Mohammedan countries, has not been by her future husband. Some female friend, who een her, describes her to him, and if he decides to ed, he waits with some friends on her father or ty. If he is acceptable, the father states what dowry he expects, and if the bridegroom is satisfied with the terms, he pays two-thirds of it, the remaining third to be paid after the marriage. The ceremony of betrothal then takes place, the bride being still absent. The father and the bridegroom join hands with the thumbs upward, a handkerchief is thrown over the hands and a Moslem officer recites a chapter of the Koran and pronounces a blessing. Sherbet is then served and a dinner provided at which all present sit down. An interval generally of ten days ensues, during which furniture is sent by the bride's friends to the bridegroom's house. The bridegroom makes feasts for his friends, goes regularly to the bath, and performs various religious ceremonies. On the night agreed upon beforehand, the bride is conducted in a closed palanquin, slung between two camels, to the house of her future husband. She is accompanied by all her female relatives, and by musicians and other followers. This is a solemn occasion, and one of considerable state. Such a procession was recently witnessed by Mr. Paget, of the London *Sphere*, whose picture of it is reproduced on this page. The bridegroom, according to tradition, should be attending the Mosque when the procession reaches his house; but the bride and her relatives enter and await his return, when he sees his wife's face for the first time. Happy is he if she prove such an one as Lemuel's mother described:

She will do him good and not evil all the days of her life (Prov. 31: 12).

A Losing Profession

Two weeks ago a man named McNally went to the Tombs Police Court in New York and asked to be sent to the poorhouse. He was old and infirm, his clothing was in rags and his hands and feet swollen with cold. It was clearly a case for the almshouse or slow death from starvation. His request was granted and he was sent up. Less than fifteen years ago he possessed half a million dollars, all accumulated by crime. But the whole had been lost or stolen from him by gamblers, receivers of stolen goods, saloon-keepers and blackmailers. The police say that his experience is by no means unique, in fact it is the common end to a criminal life. They cite the case of another criminal known as little Adam, who burglarized a Boston bank and secured nearly a million. Altogether he obtained over three million dollars by bank burglaries. His companions and disreputable people of the other sex swindled him out of all and he died penniless five years ago. Another instance was that of a man named George White, whose robberies netted him more than two millions. He was known as an unlucky criminal, as he was tried and convicted several times, but never gave up his loot. His career began in 1875 and in 1906 he died in abject poverty. Like the others he sinned and suffered, and unworthy persons with whom he associated gained the proceeds of his crime. So in these late days the same law operates as in the days of the ancient prophet and men heed not his warning.

He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool (Jer. 17: 11).

A Bride of Modern Egypt Being Taken in her Palanquin to the Bridegroom's House

A Wife's Sentence

A pitiful story of marital misery was related recently in a court in Bayonne, N. J. It was the wife who, weary with the accumulated wrongs of twenty-five years, had at last invoked the law. The prisoner was repentant and pleaded for another trial. The Recorder, willing to be merciful, and knowing that the wife would receive no help from her husband if he sent him to prison during his incarceration, hesitated about sentencing him. The wife's charge had been clear and explicit. Her husband, she said, seldom worked at his trade; he lost one situation after another, and when he was at work did not bring his wages to support her and the family, but spent them at the saloon. The husband begged so hard for mercy and promised amendment so vociferously, that at last the Recorder said he would leave the decision to the wife. "You know more about the case than I do," he said, addressing the wife, "suppose you take my place and I will endorse any sentence you pass on him." The husband then addressed the wife. "Be easy with me, Mary," he whined. "I will behave myself this time and will bring you all my wages." The wife, however, was obdurate. She said: "You have been talking so for years. I have forgiven you again and again and you have gone away and got drunk and beaten me. I am tired of it and I want to see what effect your being kept from liquor will have on you. I think a month in jail will do you good." The Recorder promptly entered the sentence and the husband was led away weeping by the warden to begin his term. He must have been surprised that the woman who had borne with him, and had doubtless loved him, was more severe with him than the Judge would have been. But then she had suffered and her patience was exhausted. His mistake was such as sinners make when they think that God will always bear with their wickedness.

He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy (Proverbs 29: 1).

War About a Mule

A ridiculously inadequate cause is said to have precipitated the present conflict between Nicaragua and Honduras. The dispatches between the two governments show, that while an embittered state of feeling had arisen over the possession of a strip of land which both nations claimed, the dispute was in a fair way to settlement, when a new occasion for quarrel arose. A party of Nicaraguans was charged with entering the territory of Honduras and seizing a mule, which was the property of a Honduran citizen. The Nicaraguans did not deny taking the mule, but said that it belonged to a Nicaraguan citizen who, on account of his resistance to that government had taken refuge in Honduras. To this Honduras replied that the man from whom the mule was taken was a reputable Honduran citizen, who to his sorrow bore the same name as the Nicaraguan refugee, but was an entirely different person. This fact was disputed, and the conflict became so acute that peace negotiations were broken off. The war began, which now threatens to involve other States. The mule is notorious for the mischief he can do with his hoofs, but probably this is the first time he has been the cause of quarrel between nations. These two nations seem to have imbibed some of the mule's spirit. They may yet have occasion to wish they had heeded the Apostle's warning:

But if ye bite and devour one another, take heed that ye be not consumed one of another (Gal. 5: 15).

SHOULD CHILDREN BE WHIPPED?

What Mothers of Experience Have to Say on the Subject

BY MARGARET E. SANGSTER

A MOTHER who successfully trained a large family of boys and girls, as strong-willed as ever came into this world, each and all bringing honor to the family circle and great joy to the heart of the dear mother, replied, when she was asked "What do you consider the secret of successful training?" "Beginning soon enough."

M. H. P. "I have four boys, three of them are grown. They inherited from their father's side a very contrary high temper. I have raised them so that they are respectful children, though I had a long, hard battle. I never could have succeeded if I had not used the switch. I never punished them to appease anger, but I frequently waited a day or so before administering punishment. I would then take the child, explain his faults, give him advice, tell him that I must be obeyed, and then punish him. I never threatened without performing, any more than I broke my word if I promised a treat. Their father gave me some trouble by not keeping his word, but my sons who are grown tell me that, as they look back, they see that what I did was always right."

Christian Mother. "I am the mother of three and speak from experience. I heartily denounce whipping as a means of punishment. Do you know I find that punishment to the little ones generally has the opposite to the desired effect? It is my firm belief that most children can be handled better by gentle reasoning than in any other way."

A. M. H. "I remember very well when my own dear mother used to whip me. I always felt as if she whipped me in too wrathful a mood. When I had little ones of my own, I thought I would try a different mode of punishment. When they did anything that was wrong and grieved me, I used to sit down and reason with them and show them the better way. Then I would take them with me before the dear Lord, asking him to help them and give me wisdom to train them up for his glory. I had two little girls—they both passed away in one day. It was a great comfort to me at that time that it had never been my custom to whip my children."

J. M. T. writes: "I am a mother of seventy-two years of age, and have learned some blessed lessons from my own experience in training the young, but many more have I learned from the experience and testimony of others. I believe with all my heart that if parents would begin work with their children early enough, there would be no need of the switch."

E. J. B. "I am the mother of three boys, the oldest now seventeen, the youngest thirteen. I have always believed with our missionary friend that there are times when the switch is needed. My children, when very young, were allowed to sit at the table in a little high-chair. When they pulled the tablecloth or threw the dishes around or displayed their temper, they were punished by having their little hands slapped. Do the readers of THE CHRISTIAN HERALD believe a baby under a year old can be taught what to do and what not to do by love? They do learn mother's love instinctively, but will that suffice to keep dishes in place, etc.? I think not. If our babies were allowed to have their own sweet way until they understood what love meant, our homes would be a perfect bedlam. No, the little babe is a little animal and he learns by experience even as we older children learn. If baby found that by pulling the cloth, slamming his tray and overturning the dishes these manifestations were received with love pats and smiles, baby would contrive to enjoy himself to his heart's content. Can any one say we could allow it? Now give baby's hands a good slap, the hands that did the mischievous work, and very soon baby will understand that when he does certain things he is made very uncomfortable. Even a dog learns by being hurt. How could we teach a dog or a cat to be cleanly except by whipping when it was otherwise, and yet our dogs and cats know that we are kind. They do not resent it. They know who feeds them and they appreciate the love and do also (when they are intelligent) learn to know what is expected of them. After all I think we must train all the young animals in the same way, including the human animal."

These experiences culled from a number of letters are glimpses into home life. It would be well for every mother entrusted with the care of young children to bear in mind: First, that she is training them for life, with all its temptations, trials and privileges; next, that it may be the Lord's will that her children should leave her early for the Heavenly Garden. Is she doing day by day for them and with them that on which she can ask God's blessing?

A certain child annoyed his mother very much day after day by violently dashing his cup of milk to the floor. Every attempt to break him of the practice proved futile. Finally Mrs. Lucretia Mott, wearing the quiet garb of the Society of Friends and with their serenity in her manner, came to make a visit in the home. She said to the child's mother, "Thee is mistaken in noticing the baby so much. The child is dramatic in his disposition and likes to make a sensation. Cover the floor with something thee does not care for and give him a tin cup and let him throw it down to his heart's content. Go right on as if nothing had happened. Thee will soon find that the trouble will end." And so it did.

A mother has sent us the following beautiful selection:

Be Patient With the Children

THEY have such tiny feet!
They have gone such a little way to meet
The years, which are required to break
Their steps to evenness, and make
Them go more sure and slow.

They are such little hands!
Be kind—things are so new, and life but stands
A step beyond the doorway. All around
New day has found such tempting things to shi
And so the hands are tempted oft, you know.

They are such fond, clear eyes,
That widen to surprise
At every turn! They are so often held
To sun or showers—showers soon dispelled.
By looking in our face,
Love asks for such, much grace.

They are such fair, frail gifts!
Uncertain are the rifts
Of light that lie along the sky.
They might not be here by and by,
Give them not love alone, but more, above
And harder—patience with the love.

A JOLLY CROWD

There's very little troubles us, for fellows one and all,
We work and play, and every day obey our teacher's call.

How to Get Things Done

THE art of getting things done is one that requ as much study and application as any other tau in schools. Hosts of people begin well enough, but break down in the middle, leave their work unfinished, a at the end of a day or a eek, have little to show fo eir efforts. We know h it is in housekeeping. S e of us manage our h m by schedule t i m e. W ave days and hours set ap for definite tasks. We pl our work and we never le get ahead of us. Other eep house in a haphazard ay, and are constantly la nting that "we have no t e."

The fact is, that God ves us the same amount o me every day, and that we choose to waste it, or not put it to good accou we are responsible. An h in the morning is wortl wo later in the day, an for women at least, the hly possibility of getting ge done, lies in a good rt. They who, without ry and without fuss, pass om one duty to another, ey who understand that a eat deal of momentum i st if things are talked but when they ought to is process of doing, s el m have to complain that r work is beyond them.

. . .

As habit rules us wi an iron hand, it is wis or mothers so to train r children, that the hat of finishing everything th is begun shall be set in ir acter like hardened pl er of Paris in e a r l y l e. Nothing can stand before diligence, thoroughness nd conscience, in the day's work.

Selfish Prayers

Are we not a little startled now and then at the p nopoly self has in our daily prayers? A large pa of prayer, when prayer is at high-tide, is devoted to i r cession. A dear girl who very recently was called a y from a beautiful earth-life to fulness of joy in hea , was in the habit morning after morning of spending r silent time not in petitions for her own health and p piness, or even for her own work, but for dear fri s over the circuit of the globe. She had friends ev - where, for her soul was attuned to the highest friend p, and she loved to mention these by name to the one fri d who was nearest and dearest of all. When she had g , there were those who realized that they would miss n speakably the feeling that she remembered them at e throne of grace. We may train ourselves in prayer, n other departments of life and other uses of privilege, o forget ourselves, and as our Master did, seek bless s for our kindred, our acquaintances and neighbors and r the wide world. If only we could trace some migh y revivals to their source, we should find that the Ho y Spirit's power came in answer to the prayers of s e dear saints who seldom lifted up their voice in pub , who perhaps could give little money, but who of n communed with God in solitary hours.

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Sixty Years a Sunday School Teacher

"IN the teaching of a Bible class lies the secret of longevity and the maintaining of a youthful spirit with gray hairs," says Mrs. Mary A. Wright, who for nearly sixty years has been a teacher in the First Baptist Sunday School in Burlington, N. J. Mrs. Wright, who is now six years beyond the "three score and ten," took her first Bible class in the Baptist Sunday School in Burlington when but sixteen years of age, and is still teaching. She joined the school when only eight and later, when she was given a class, the girls she taught were almost as old as herself. She continued for some time as an instructor of boys and girls; but in later years she has devoted herself to the teaching of adults, and her Bible class for women has long been the largest in the city. She is a remarkable little woman and her faithfulness and enthusiasm in her work has served as inspirations to the hundreds of younger teachers and scholars in the Sunday School, and to many others.

Mrs. Mary A. Wright

She comes of a family many members of which were prominent as Bible teachers. Her father was a minister of the Gospel and her mother was one of the first teachers in the First Baptist Sunday School, organized in Burlington in 1825. Her husband, the late Noah E. Wright, was also an active Sunday School worker, and for forty years was connected with the same school where his wife is still teaching, and where he himself was, for several terms, superintendent. Besides being a teacher, Mrs. Wright is prominent in mission work.

Teachers and officers of the Sunday School and members of Mrs. Wright's large Bible class tendered her a complimentary reception last month. Speaking of her career, Mrs. Wright says: "I have made many mistakes in life, but the teaching of the Bible is not a mistake. One would suppose that after so many years' study of the Bible it would grow old and uninteresting, but every time I read it I find something new. When I started as a Sunday School teacher I little thought that I would spend so long a time in the work, but had I my life to live over again I would still teach a Bible class. I will give you a recipe for keeping young, "Teach a class in a Sunday School."

J. G. Sholl, Jr.

A Jew Without a Bible

WHILE the Jews are commanded to teach diligently the Word of God to their children, and to talk about his precepts as they sit in their houses, as they walk by the way, when they lie down and when they rise up (Deut. 6:7), the Jew in America has, sad to say, practically eliminated the Bible from his home. A startling situation along this line is portrayed in the fact that of the more than 900,000 Jews of Greater New York, less than 28,000 are reported as being connected with some Jewish synagogue, or place of worship.

Rabbi Leopold Cohn reports an interesting incident in his work among the 250,000 Jews of Brooklyn, N. Y., which gives a keen insight into this singular condition of affairs:

"While visiting among my brethren one afternoon, in the vicinity of the Mission in Williamsburg," he says, "I happened upon an aged Jew, with flowing gray beard and venerable countenance. We engaged in conversation upon the vital Messianic theme. To prove to him that Jesus is the Messiah, I quoted that memorable prophecy of Jacob, 'The sceptre shall not depart from Judah . . . until Shiloh comes.' He recalled the verse faintly, as all the European Jews are familiar with the Pentateuch. But when the truth was strongly brought out, he began to express misgivings as to the correctness of the wording of the verse in question.

"Then, of course, I asked for his Bible, for the Jew will not believe the missionary's Bible, as he thinks the missionary has changed its wording. The astonishing reply was 'A Bible in America! America is only to make money. Who has time to read Bibles? But,' he continued, 'perhaps my neighbor has one.' We went from door to door among ten neighbors in the same house in search of a Bible, but could not find one. It is almost impossible to persuade the Jew in America to study the Bible; even if I offer him a Bible without money, he refuses to take it, except after he has visited the Mission and learned the value of the Word of God. I found in their homes the most advanced productions of modern infidelity—Darwin, Huxley, Buchner, all translated into Jewish—and these they devour with eager zeal for knowledge.

When I saw this strange condition, I felt the force of the word, 'My people perish from lack of knowledge,' and as I saw how eager they were for literature and enlightenment, I set myself to the task of writing a series of tracts in Jewish, suited to the Jewish way of thinking, and calculated to remove any doubts they may have concerning the Messiah. Each year, for seven years, a new tract was written; some friends donated the funds, and we had it set up, and now, whenever a reprint is needed the plates are used. They were hailed by the Jews with gratitude, and the Lord has richly blessed the reading of them to the salvation of many. Christian friends all over the country have sent for these tracts and distributed them among their Jewish friends, and have written encouraging reports concerning them. They have gone even into Russian and proved a balm to many suffering Jews during those horrible massacres."

Rabbi Cohn is now arranging for a new supply of tracts. About 100,000 tracts can be put at once to use. Any reader interested in assisting him in this work of spreading the Gospel among the Jews, by contribution or otherwise, may address Rev. Leopold Cohn, 620a Quincy Street, Brooklyn, N. Y.

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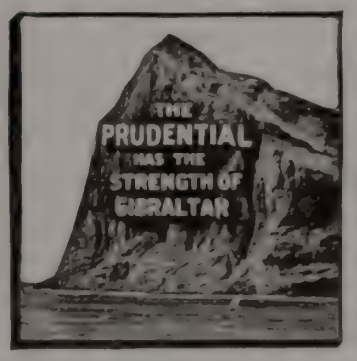

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INTO STILL WATERS

Continued from page 303

"Then Tiddlekins and I will come to you," replied the young girl graciously, as she crossed to Margaret's side. "There, now, this is all right; isn't it, Tiddelkins?" she finished, patting the cat's head.

For ten minutes Margaret forgot everything but the cat with the yellow eyes, the enchanting purr, and the seventoed feet—which last the girl cautiously pulled out of the basket for inspection; then the cat and the girl hurried away to take a train, and Margaret suddenly realized that she was alone, and that her mother had been gone a long, long time.

Quick tears came to the little girl's eyes, but she forced them back.

"Cry? Of course I'm not going to cry!" she stormed hotly to herself. "Soldiers' daughters don't cry!" So she lifted her chin, and tossed back her curls, and swung her feet very hard. She even began to hum a little song—a wavering, quavering little song full of pitiful jerks and breaks.

Richly gowned young women glanced at her and passed by. Motherly old women looked at her closely, and went by with more hesitating steps. One turned back and spoke.

"Are you alone, little girl?" she asked gently. Margaret shook her head.

"I'm waiting for my mother," she faltered.

"Oh, that's all right," said the woman with a relieved sigh, as she went on; but at the door she paused and looked back—and her face was troubled.

An hour passed, and still Margaret sat in the seat alone. The quavering little song had long ago stopped, and in spite of the soldier father, hot tears had from time to time rolled down the flushed cheeks and splashed on the black silk coat with its broad lace collar. More people came and went, and more women asked questions. Once a blue-coated man eyed her sharply, and then spoke to her; but to all she gave the same reply: "I'm waiting for my mother. I must stay right here. She said so."

To poor little Margaret it seemed hours since she began to watch the great door through which she had seen her mother disappear. So many, many people had passed through it since, and so many, many blue dresses had come into sight to bring a big throb of joy to her heart. But every time the blue dress had turned aside, and every time its wearer had shown an unfamiliar face to the anxious little maid watching so intently.

After a time it seemed to Margaret that if only she could reach the door it would be better there. She could see her mother more quickly when she came in. To be sure, there was the wide empty space between herself and the door, and she did not like to cross it alone; then, too, her mother had told her to stay where she was. Still, if she went to meet her, surely mother could not mind that!

Just as all this was reasoned out to Margaret's satisfaction, a man, woman and three children passed quite close to her seat; and with a glad little cry Margaret slipped to the floor, and in their company passed safely across the wide empty space between her seat and the door.

On the outer steps she paused. Even here mother was nowhere to be seen, though Margaret looked with anxious eyes up, down and across the street. Still, it was far better than inside, there was so much more to take up one's attention, and surely here mother must soon come into sight, Margaret told herself.

Little by little the hurrying throngs crowded Margaret quite off the steps and on to the sidewalk. As in the waiting-room people stared, and women and a blue-coated man asked questions; and as in the waiting-room she answered bravely, "I'm waiting for mother."

Five, eight, ten minutes passed, and no mother came. Margaret was thoroughly frightened now, and scarcely realizing what she did, she ran swiftly down the street to the corner. Surely there, where the two ways crossed, she might catch the first glimpse of the beloved blue dress.

To be Continued

CALLED HIGHER

Eliza C. Newman died recently in Boonville, Ark., in her eighty-sixth year. She was a consistent Christian from her early girlhood, always contending for the right against the wrong.

Mrs. Jane Botts, of Hurdland, Mo., went to her eternal rest on the 1st of October, 1906, aged eighty-nine years. Her friends rejoice in the knowledge that she dwells with the Saviour whom she served so faithfully.

Edward W. Findley passed away from Riverton, Ia., on December 26, 1906, aged seventy-three years. His wife, Mary E., followed him on the 11th of January, 1907. "United in life, in death they were not divided."

Mrs. Mary J. S. Sherwood passed to her rest from Moyersville, N. Dak., on October 23, 1906, aged seventy-eight years. She was a faithful Christian, patient and unselfish to the last. Her last words were, "Rest, rest, rest."

Mr. Daniel L. Lyon, of Vermillion, S. Dak., died on September 1, 1906, aged seventy-six years. For fifteen years he had been an interested reader of THE CHRISTIAN HERALD, and for the greater part of his life was a loyal Christian.

Mr. P. Midkiff, of Manchester, Ia., an old and valued subscriber to THE CHRISTIAN HERALD, died at his home on the day following the celebration of his golden wedding anniversary. May the Comforter sustain his sorrowing widow.

John M. Robley died near High Prairie, Mo., on January 4, aged seventy-seven years. His last words were, "The angels are here now, calling me, and I must go." He leaves five sons, four daugters and thirty-four grandchildren.

Mrs. Elizabeth Bagley entered into rest in Auburn, Calif., on January 25, in her eighty-fourth year. Mrs. Bagley was a "shut-in" for eight years, but her loved ones are comforted by the example of her kind and faithful Christian life which she left.

Dr. C. Colegrove, of Holland, N. Y., died October 19, 1906, aged seventy-nine years. A thorough, lifelong student of the Bible, he believed and loved its teachings. He loved the helpful work of THE CHRISTIAN HERALD, and did what he could to assist in that work, longing to do more.

Miss Carrie Dickinson passed to her reward from Texarkana, Tex., on June 15, 1906, in the forty-sixth year of her age. She became a Christian, and up to the time of her death was an earnest worker in the Master's vineyard. She had been a teacher in the public schools for twenty-seven years.

Rev. J. M. C. Hamilton died in Van Buren, Ark., January 7, aged sixty years. Under his long and faithful ministry in the Methodist denomination, literally thousands of souls were converted to God throughout Arkansas and the Indian Territory. His life is epitomized in the words, "He went about doing good."

Mr. Edward Bridson, an old member of THE CHRISTIAN HERALD family, died June 9, 1906, in his sixty-sixth year.

"God in his wisdom has recalled
The boon his love had given;
And though the body slumbers here,
The soul is safe in heaven."

George Garrett Lifferson departed this life on November 27, 1906, in his twenty-seventh year. The only son and surviving child of his parents, he leaves to them the memory of his beautiful life, and the influence of his young manhood was a living testimony to the truth of God in his community.

Mrs. Mary W. Scott died in Paola, Kansas, on October 29, 1906, in her eighty-fifth year. She joined the Presbyterian Church early in life, and always lived an earnest and devoted Christian. Her last words were a prayer that "God would bring all her children home," and then "come, dear Jesus, come."

The Garden in Spring

J. Roscoe Fuller, seedsmen and florists, Floral Park, N. Y., use convincing statistics in their *Garden Annual for 1907*. They report 125,000 satisfied customers. A new palm, *Phœnix Robelini*, and a collection of seven rare callas divide honors with every vegetable and flower the garden grows. Send for a catalogue.

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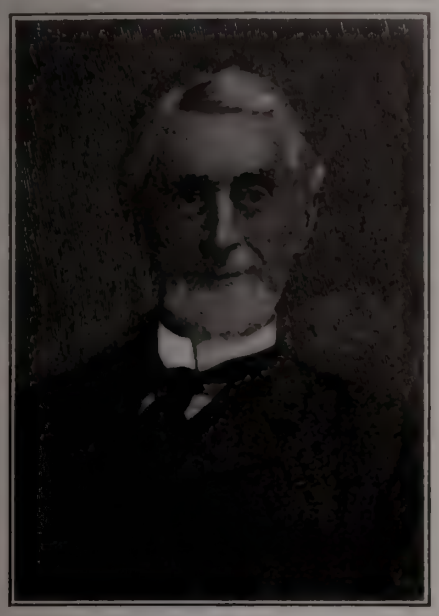
Four Score Beautiful Years

of years and of honors, a well-own figure in the circles where n foregather, has entered into itance. The death of Mr. Ralph n Friday, March 15, marked the f an eminently useful Christian who had brought many sheaves reat Harvester. Mr. Wells was hty-second year, and for the past ad made his Washing- C. He had ly lived and for more lf a century York City, n from the business in sixties, to he remain- life to reli- charitable He was in- al in the n of the len's Chris- Association nt, but it a Sunday worker with passion for at he won ic laurels. ar back as served with success as t of the rk State School Association. The scope fluence broadened with his oppor- and in 1870 he had become easily t Sunday School worker in the At that time he was Superinten- Grace Mission, then the most d Sunday School in New York d carried on under the auspices old Fourth Avenue Presbyterian He had a magnificent corps of , and every week they met in his ne to listen to his luminous exe- the coming lesson. For many e conducted with tireless energy l class in Sunday School training ome church, to which the teachers l over the city eagerly flocked. It ing this period that he issued his *tendent's Log*, a book which may with profit by religious educators here.

of his pupils of that by-gone time, a man now prominent in the field stian work, pays the accompany- ute to the memory of his former "Mr. Wells blazed the way for t was in his normal class that I earned what teachers' meetings He was no college man, but he many a college man to his great ge. Of endless ingenuity in get- the hearts and minds of those with he worked, he clinched his argu- with illustrations so apt that a point nade was never forgotten by his . As I look back over the years, g how the whole phalanx of men oved on with whom Mr. Wells was associated thirty years ago, I see re of a man of endless activity, of dous zeal for individual souls, inde- le to the end."

no record of public usefulness, no , however eloquent, paid to this character in his official or educa- career, is so truly an intimate reve- of the great heart of the man, its ulsation instinct with an abiding r humanity, as are the simple mes- f love and loss which came to his ed family from the sick and the whom he had unobtrusively be- d during his ten years in Washing- There were a number of people to whom every Sunday he wrote little notes of courage and cheer, and the recipients in many walks of life testify with one accord to the blessings which attended these messages of helpful sympathy.

A single incident serves as a golden key to the beautiful life of ministry which is ended. A friend entered a Washington florist's to order flowers for the funeral of Mr. Wells. "Ah," said the florist, "there was no one like Mr. Wells. Never a day passed that the frail, old man did not come in to buy some roses, or a few violets, or a growing plant, to take to some one in trouble or illness. One day I visited a friend of mine, a poor old soldier, to find him as happy as a child over a rose that Mr. Wells had brought him. Think how I felt when I thought of the flowers that passed through my hands every day, and I had never taken one to my disabled comrade." "Death can never interrupt a faithful Christian life. As heaven is still the glad doing of God's will, where is there any interruption?"



The Late Mr. Ralph Wells

The Flowers

'TWAS in her heart to do a kindly deed—
To take some flowers to a suff'ring one;
But illness came, and many other things,
And so the kindly act remained undone.

And then, one day, a line of carriages.
And snow-white hearse were halting at yon gate,
Shocked and dismayed, with raining tears she wailed—
That now all kindnesses would be too late.

She spoke of all the things that people say—
Of flowers given to the sightless dead;
"And oh, I meant them while she was alive,
And by their beauty could be comforted."

"Weep not," I said, "God knows you meant to give,
And she, with crown of life upon her brow,
In fairer gardens where the angels dwell
Beyond the stars, I think she knows it now."

Haddonfield, N. J. MRS. FRANK A. BRECK.

A FRIENDLY GROCER

Dropped a Valuable Hint About Coffee.

"For about eight years," writes a Mich. woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At others, I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was, and he urged that I quit coffee and use Postum, so he brought home a pkg. and I made it according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good and I commenced to take on flesh and become interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, her's was as good as mine. It's easy if you follow directions." Name given by Postum Company, Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

We Couldn't "Corner" Corn So We "Cornered" the FLAVOR

Just as soon as the remarkable and almost instantaneous success of Sanitas Toasted Corn Flakes became known, the imitators got busy. Every conceivable method was tried in an endeavor to copy this delicious food. The imitators did fairly well in imitating the name. They also used corn. But the great obstacle, and the thing that interests **you** most, could not be overcome—**that was the flavor.**

This flavor is the result of years of testing by the food experts of the Battle Creek Sanitarium. It cannot be reproduced in a few weeks by those who follow in the footsteps of a great success. It's the flavor that gained the favor for Sanitas Toasted Corn Flakes. Don't be misled by a name or any of the many grotesque counterfeits. Get the genuine. Ask for SANITAS and look for the signature of

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You Run No Risk You save all dealers' profits. We send you the skirt express prepaid and if you do not find it exactly as represented in style and fit we refund your money. The model shown at $5.79 has the new flaring French gores, deep pleated front and sides, with sides headed with tailored straps and folds at the bottom. Man-tailored and finished in the best possible manner. One of the most attractive styles of the season. But one of many style. Don't wear a ready-made skirt, when you can get the most popular models made-to-order from newest fabrics at our money-saving prices **SEND FOR SAMPLES** and spring and summer style book. Write to-day.

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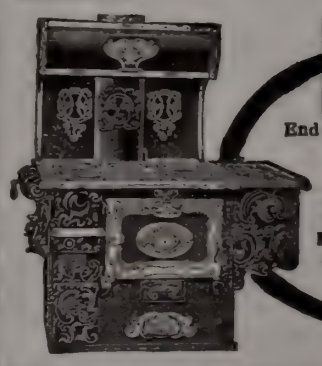

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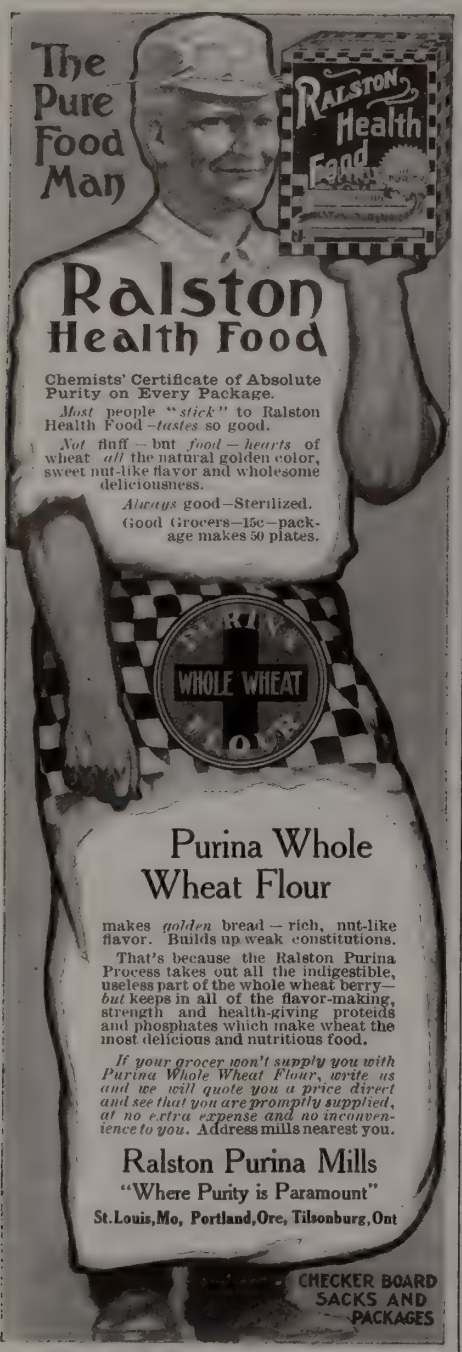

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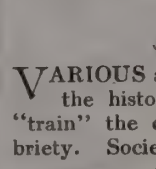
For a New Temperance Crusade

The Youth's Temperance Alliance of America, its Principles and Objects

By REV. ALEXANDER ALISON, D.D.

VARIOUS attempts have been made in the history of temperance effort to "train" the children in the way of sobriety. Societies have been organized, among these, for example, the "Cold Water Army," and the "Band of Hope." What prevented large numerical successes? Several reasons might be advanced. One appears to the writer as potent. They began with the "pledge." Only the boys and girls who took the "pledge" could belong to the organization. This limited the number who came under instruction. What about the unpledged? Probably seventy-five per cent. of a Sunday School remained unpledged. Not to exceed twenty-five per cent. of those over twelve took the pledge. The present plan believes in the pledge; it believes in the pledge being taken; it believes in the pledge being kept.



Alliance Button

The National Temperance Society, with its forty-two years of educational history behind it, with its abundant literature (its over two thousand publications of all kinds are in all parts of the world and in many languages) and its common platform, on which all churches and temperance organizations may stand, namely, total abstinence for the individual and the entire suppression of the liquor traffic for the State and nation, is organizing "The Youth's Temperance Alliance of America." This is an alliance of the young people of this nation against the legalized liquor traffic and for the surrender, without conditions, of King Alcohol. The Society feels that the coming years must be devoted to the preparation of the young for the downfall of that which has so long defied both God and man. The Bible says, "A little child shall lead them." We propose to take God at his word.

This Alliance is to be an alliance of the youth of our Sunday Schools, who will be gathered into fellowship. If its plans are carried out successfully, there will be a real "Federation of the Churches" before the churches, in a technical sense, succeed in reaching formal Federation.

Let me illustrate how we propose to operate this Alliance. Here is a community of from two to five thousand population with, say, five churches in it. In this community we organize a branch of the Youth's Temperance Alliance of America. This branch shall consist of the Sunday Schools of these five churches. Membership in the Sunday School shall constitute membership in the Alliance. "Pledge-taking" will, however, be kept to the front. Every time the Alliance meets, an appeal will be made for those who are willing to sign the pledge to do so. A book will be kept and a report made every month and a full report once a year of the number thus pledging. But pledging will not be the initial point. The Alliance will consist of two classes all the time—"the pledged" and "the unpledged"—both sitting together under the same instruction. The result of this will be that "the pledged" will increase in number and "the unpledged" will decrease.

The Alliance itself is organized in the usual way, with president, vice-presidents, secretary, treasurer and other officers. According to the programme, all local Alliances are to be organized on a similar model. The church is to take the initiative and prepare the way. The vice-presidents are to be the pastors of churches and Sunday School superintendents. Thus if in a given locality there are five churches, the five pastors and the five Sunday School superintendents—ten in all—would be chosen as vice-presidents. There would, of course, be the usual executive and other committees. Meetings should be held once a month for at least eight months in the year. No topic that might excite antagonism or create dissensions will be allowed to come up for consideration. The executive committee shall consider all questions on which differences of opinion may arise. Meetings may be held in the church buildings in turn. The programme will be supplied each month by a different school. This will produce variety. There will be a pleasant rivalry among the schools, which will prevent the interest from waning.

Rev. Alexander Alison, D.D.

Programmes may consist of recitations, readings and essays, songs, solos, duets, trios, quartettes, choruses, etc., by members of the school providing the programme for the month. The pastor, or some one appointed for the purpose, may at the close make an address and an appeal for pledge-signing. The meetings shall not be too protracted. They should be held Sunday afternoons. In places where the Sunday Schools meet in the afternoon, arrangements can be made for a monthly meeting after the schools conclude their sessions. In scattered districts, the Sunday evening service might be given up once a month to the Alliance union meeting.

My illustration has been that of the smaller community, a town of from two to five thousand, where only one branch of the Youth's Temperance Alliance of America may wisely be formed. I have not referred to the larger centres of population. Plans for the "big city," though apparently more complex, discover themselves to be no less simple than those for the smaller community.

The National Temperance Society will send to church and temperance organization workers generally, who may desire it, a printed booklet which will set forth the plan in detail. In this, it is made clear how all shades and opinions may find in

Continued on page 311

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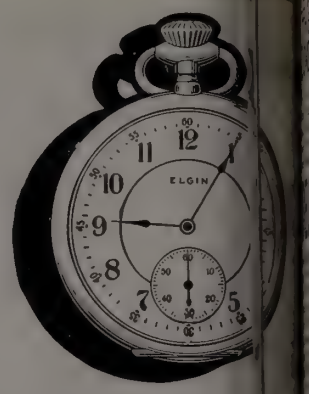

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latable cooking,
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Ideal Cookers.
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or Cook Book,
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LEDO COOKER CO., Desk H-S, Toledo, O.
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LEN'S FOOT-EASE
Shake Into Your Shoes

Allen's Foot-Ease, **a powder for the feet.** It relieves painful, swollen, smarting, nervous feet, and instantly takes the sting out of corns and bunions. **It's the greatest comfort discovery of the age.** Allen's Foot-Ease makes tight-fitting or new shoes feel easy. It is a certain relief for ingrowing nails, sweating, callous and hot, tired, aching feet. We have over 30,000 testimonials. **TRY IT TO-DAY.** Sold by all Druggists and Shoe Stores, 25c. **Do not accept any substitute.** Sent by mail for 25c. in stamps.

FREE TRIAL PACKAGE sent by mail.

MOTHER GRAY'S SWEET POWDERS, the best remedy for Feverish, Sickly Children. Sold by Druggists everywhere. **Trial Package FREE.** Address,
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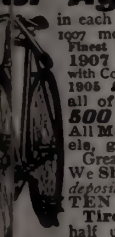

in each town to ride and exhibit sample 1907 model. *Write for Special Offer.*
Finest Guaranteed **1907 Models $10 to $27**
with Coaster-Brakes and Puncture-Proof tires.
1905 & 1906 Models all of best makes **$7 to $12**
500 Second-Hand Wheels All Makes and Models, good as new **$3 to $8**
Great **Factory Clearing Sale.** We **Ship on Approval** *without a cent deposit,* pay the freight and allow **TEN DAYS' FREE TRIAL.**
Tires, coaster-brakes, sundries, etc. half usual prices. **Do not buy** till you get our catalogs. *Write at once.*
MEAD CYCLE CO., Dept. B-71 Chicago

The "Best" Light

is a portable 100 candle power light, costing only 2 cts. per week. Makes and burns its own gas. Brighter than electricity or acetylene, and cheaper than kerosene. **No Dirt. No Grease. No Odor.** Over 100 styles. Lighted instantly with a match. Every lamp warranted. **Agents Wanted Everywhere.**
THE "BEST" LIGHT CO.
3—70 E. 5th Street, CANTON, OHIO.

STAMMERERS

ARNOTT METHOD is the only logical
od for the correction of Stammering.
ats the CAUSE, not merely the HABIT,
insures natural speech. Pamphlet, par-
rs and references sent on request.
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DEATH TO HEAVES Guaranteed

NEWTON'S Heave, Cough, Distemper and Indigestion Remedy. A veterinary specific. 15 years' sale. Strong Recommends. Send for booklet. $1.00 per can. Of dealers or express prepaid.
THE NEWTON REMEDY CO., TOLEDO, OHIO.

FENCE STRONGEST MADE. Bull-strong chicken-tight. Sold to the Farmer at Wholesale Prices. Fully warranted. Catalog free
COILED SPRING FENCE CO., Box 47 Winchester, Indiana.

Agent's Outfit Free.—Delight, Biscuit, Cake and Doughnut Cutter, Apple Corer, and Strainer. 5 articles in one. Sells on sight. Large Catalog free. RICHARDSON MFG CO., Dept. 6, BATH, N. Y.

NTS WANTED PORTRAITS, 35c, FRAMES, 15c, sheet pictures, 1c, stereoscopes, ws, 1c. 30 days credit. Samples and Catalog Free.
dated Portrait Co., 290—155 W. Adams St., Chicago

FOR A NEW TEMPERANCE CRUSADE

Continued from page 310

the Youth's Temperance Alliance a common platform on which they may stand in fellowship.

If all branches of the great Temperance family unite in pushing this Alliance under the auspices of the National Society, until every village, town, city and state in the Union is thoroughly organized, it will only be a few years until victory shall be emblazoned on our banners.

Write to the National Temperance Society, 3 East Fourteenth Street, New York City, for "Model Constitution" and the booklet referred to above containing full information regarding the organization of local branches. Full instructions for organizing local Alliances will be sent on application, together with any special information that may be desired.

The Rev. Alexander Alison, D.D., who was lately elected General Secretary of the National Temperance Society, is well known among Presbyterians on both sides of the Atlantic. Dr. Alison is a native of Scotland which he left, as a young man, for the United States. He has, therefore, spent the greater part of his life in this country. He began his studies for the ministry before leaving his native land, and completed them on this side. His theological training was had in McCormick Theological Seminary, Chicago, where he spent the usual three years of study. He took an extra year of work and study in Canada. He has occupied the pulpits of many of the leading Congregational churches in London, and nearly all of the large Presbyterian. He has also conducted a variety of services in England, Scotland and Ireland and has been among the most active Temperance workers. In this country, he has occupied leading pulpits East and West. For six years he was pastor of the West Green Street Church, Philadelphia, where his success led to his receiving a call from the First Presbyterian Church of Seattle. The latter church doubled in membership during his pastorate. As a lecturer also he is well and most favorably known, and for many years has given much of his vacation time to travel and public speaking. His two sons are pastors of large congregations, one in New York State and the other in Delaware.

Dr. Alison's ability and energy along temperance lines mark him as a strong leader in that growing movement. His article in this issue, planning a new temperance crusade among the young, should be read everywhere.

How He Helped China

THE following letter, which tells its own story, may serve as an object-lesson to others who are interested in the Chinese Famine Relief Work.

EUGENE, Ore., March 13.

DR. KLOPSCH, *Christian Herald:*

Your little leaflet regarding the Famine in China reached me last Tuesday. On the same day I secured the consent of our daily papers to write articles about the famine in China, free of charge, and I gave them some very good stories about the conditions over there, and appealed to the people to attend a mass meeting the coming Sunday afternoon (having engaged the theatre and orchestra in the meantime). I also secured four good speakers to give ten-minute addresses, some musical talent etc., and then got out some handbills on Saturday afternoon. Sunday afternoon was a terribly stormy one, but I got out quite a good-sized crowd, and with the Mayor to preside, we raised $200.88. After paying expenses, I have a net sum of $177.63, which I inclose with this letter. Please use it for the relief of the famine sufferers in China, and with the prayer that it will do much good. I remain, &c., W. H. HALL,
Mgr. and Supt. U. B. Sunday School.

Nothing a Surprise

DEAR DR. KLOPSCH: The "Worth While Library" is a library in itself. I had intended them for Christmas gifts, but I fear my selfish propensities will gain control and I will keep them myself. The Calendar also came, but not as a "surprise," for we always expect something good and get it.

M. C. MCKINSTRY.

For Whom Is Life Insurance?

It is not for the rich, nor the independent, nor the selfish. It is for the man who recognizes responsibility; for the man who will discriminate—who will take the money he needs for other things and put it in Life Insurance because he sees that the protection of his loved ones after his departure is the greatest need of all. Such a man is worth insuring, and such a man should be sure of his insurance.

The Mutual Life Insurance Company

offers such a man something as good as gold; a bond of the United States could be no better. Its policies give the maximum of security at the minimum of cost. In sixty-four years of history it has paid more money to beneficiaries than any other Company in the world. If you have obligations; if your life means something to others, insurance is for you. Investigate the cost of absolute protection in the Mutual Life.

The Time to Act is NOW.

For the new forms of policies consult our nearest agent, or write direct to

The Mutual Life Insurance Company of New York, N. Y.

EGG-O-SEE 10¢

Keep Step With Nature

Take your cue from nature when Spring sunshine and birds announce the warmer days. Lighten the diet from heavy meats and indigestibles and tempt the fussy appetite with Egg-O-See, the food with a relish to it. Let the appetite and digestion adjust themselves to natural food perfectly prepared. The Egg-O-See process takes selected wheat and makes it delicious and digestive. It gives energy at first hand. Children take to Egg-O-See and every one is delighted with it. Warm it in a pan before serving.

10 Liberal Breakfasts 10c

In Canada the price of Egg-O-See is 15c, two packages for 25c.

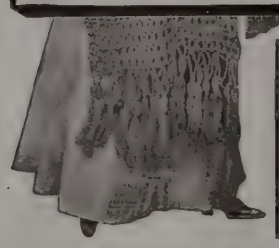
How to get well, keep well by natural means—bathing, exercise, food, etc.,—and how to use Egg-O-See for every meal in the week is told in our expensively prepared booklet, **"-back to nature," sent free.** We are glad to send it. You will be glad to get it.

EGG-O-SEE CEREAL COMPANY
856 American Trust Bldg., Chicago, U. S. A

-back to nature

Spring calls for FLEISHER'S WORSTED THE BEST YARNS

Garments made of The "Fleisher" Yarns protect you from Spring's changeable weather and are more beautiful, even, lofty and elastic than those made of other yarns. 'Tis a pleasure to knit and crochet with The "Fleisher" Yarns—the acknowledged standard of excellence.



"Fleisher's Knitting and Crocheting Manual" sent for 24 trade-mark tickets, the name of a dealer in your community who does not carry our yarns and 5 cts. for postage.

Dept. 7. S. B. & B. W. Fleisher, Inc. Philadelphia

A WOMAN FLORIST

6 Roses Hardy Everblooming On their own roots. ALL WILL BLOOM THIS SUMMER. 25c

Sent to any address post-paid; guaranteed to reach you in good growing condition.

GEM ROSE COLLECTION
Gruss an Teplitz, deep red.
Aurora, grandest pink.
Princess Sagan, bright red.
Ivory, pure white.
Enchantress, deep rose.
Sunrise, golden yellow.

SPECIAL BARGAINS
6 Carnations the "Divine Flower," all colors, 25c.
6 Prize-Winning Chrysanthemums, - - 25c.
6 Beautiful Coleus, - - - - - 25c.
3 Grand Orchid Cannas, - - - 25c.
8 Sweet-Scented Tuberoses, - - 25c.
6 Fuchsias, all different, - - 25c
10 Lovely Gladiolus, - - - - - 25c
10 Superb Pansy Plants, - - - 25c.
15 Pkts. Flower Seeds, all different, 25c.

Any Five Collections for One Dollar, Post-Paid. Guarantee satisfaction. Once a customer, always one. Catalog Free.
MISS ELLA V. BAINES, Box 44 Springfield, Ohio

LABLACHE FACE POWDER

FAIR AS A LILY

Thousands of noted women everywhere enjoy complexions that are free from blemishes and are as fair as a lily. They are the users of Lablache. Its peculiar perfume which is extracted from flowers adds to its healthfulness. It is invisible. It makes the skin clear, smooth and youthful. It is a wonderfull beautifier.

Refuse substitutes. They may be dangerous. Flesh, White, Pink, or Cream, 50c. a box, of druggists or by mail. *Send 10c. for sample.*

BEN. LEVY CO., French Perfumers
Dept. 22, 125 Kingston St., Boston, Mass.

MENNEN'S BORATED TALCUM TOILET POWDER

A Positive Relief For CHAPPED HANDS, CHAFING and all skin troubles. "*A little higher in price perhaps than imitations, but a reason for it.*" Delightful after shaving and after bathing. Sold everywhere, or mailed on receipt of 25c. Get Mennen's (the original). *Sample free*

Gerhard Mennen Company, - Newark, N. J.

AFTER SHAVING USE PONDS EXTRACT

Nothing else so soothing, so healing, so beneficial to the skin. Use it always at home. Insist upon your barber using it. Better still have your own bottle at the barber's and protect yourself from "bay rum" and "witch hazel" adulterated with poisonous wood alcohol and formaldehyde.

"FIRST AID TO INJURED" Booklet Free. Write
Lamont, Corliss & Co., Agts., Dept. 36, 78 Hudson St., New York

THE GREAT SPRING FLOODS

Continued from page 295

the house began to rock and sway in the currents. The workmen rushed out and tried to wade ashore. The flow was too strong for three of them and they were swept away from the sight of their companions.

Cincinnati's Water Front at the Height of the Floods

The loss at Marietta was enormous. The water flowed in until the main street was all "a-wash," and after it ceased to rise, it remained stationary for a long while. Hundreds of people took what they could and left their homes at the mercy of the river, while they made their way to the hilly portions of the district. No supplies could come in from outside, and for a time there was considerable suffering as only a few small grocery stores on the hills could supply the people with food. All the stocks of provisions in the inundated business districts were of course destroyed.

At Gloucester, Ohio, seven business houses went down the river, while the lighting plants were rendered useless, adding to the general terror during the night. A great part of the residential part of the town was flooded. The mines were filled with water, and scores of horses were caught in the inrush and drowned.

The Far West has also suffered from inundations, the cause there being constant and heavy rains, instead of melting ice and snow. Many Californian towns were under water. Nearly thirty people lost their lives in that State. The village of Dreadful, near Oroville, was entirely swept away by the rapid rise of the Feather River. Two hundred people escaped and took refuge in the tops of high trees, where they remained without food for over two days Many, weakened by hunger, were almost ready to drop into the water, when relief boats arrived. One boat caught in the wreckage was overturned, and seven people were lost.

The business part of Oroville was six feet under water and all stocks ruined. Chinatown was eight feet under water, and twenty of its inhabitants were drowned. Rescue parties arrived in time to save many of the celestials who had been caught in their shops. The loss to this thriving town will be nearly $650,000, a large sum for a place of its size.

Stockton was covered with water four feet deep, but there was no loss of life. There was not a dry place in the district. The various towns affected both east and west are wondering if they must follow the custom of Holland and the people of the Mississippi valley, and intrench themselves behind dikes in order to make life and property secure. It is either that or beat a retreat to the hills and start over again.

A Russian Woman's Appeal

Russia's great and distressing need is eloquently set forth in a letter recently received by this journal from Mrs. Mary Weissberg, vice-president of the Copeck Union, which has established a Penny Famine Relief Fund. This is an association of Russian Christian women. Mrs. Weissberg writes: "It has saved many a thousand from starvation and a miserable death." The committee having the funds in charge send them direct to some trustworthy person in a famine-stricken village, and at the same time the starving peasants themselves are notified. There is consequently no opportunity for misappropriations or delays.

India Baptists and Our Orphan Work

Dear Dr. Klopsch:—It gives me great pleasure to communicate to you the following resolution adopted by the Annual Conference of the American Baptist Telugu Mission at its recent session in Nellore:

Resolved, That the Conference record its deep appreciation of the good work done by THE CHRISTIAN HERALD and its proprietor, Dr. L. Klopsch, in the support of so many orphans and destitute children in the Mission during the past six years.

On behalf of the Conference,
W. T. ELMORE, Corresponding Secretary, A.B.T.M.
Podili, Nellore District, India.

WHEN DINNER COMES

One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing, but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby.

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry, while if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner.

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Summer Suits

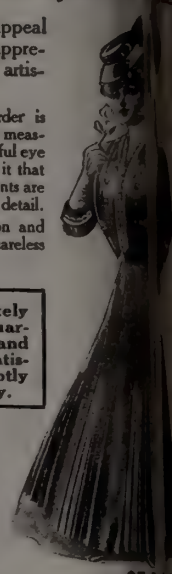
MADE TO ORDER $6 to $25

OUR costumes appeal to women who appreciate the fine points of artistic dressing.

The garment you order is made to your individual measurements under the watchful eye of an expert, who sees to it that your wishes and requirements are carried out to the smallest detail.

Our system of inspection and re-inspection makes a careless stitch impossible.

You risk absolutely nothing, for we guarantee to fit you and give you entire satisfaction or promptly refund your money.



Our prices include materials, linings, trimmings and making—the garment complete and ready to wear.

Our Catalogue Illustrates and Describes:

TAILORED SUITS	$7.5
SHIRT-WAIST SUITS	$6.0
SILK SUITS	$9.7
JUMPER SUITS	$6.0
SKIRTS	$3.5
JACKETS	$6.0
RAIN COATS	$8.7

We prepay express charges on these garments to the United States, which means a big saving to you

Write Now While You Have Our Address

Ask for Summer Catalogue No. 38 and samples of materials from which to select. They will be sent free by mail to any part of the United States. If possible, state the colors you prefer, as this will enable us to send a full assortment of just the samples you wish.

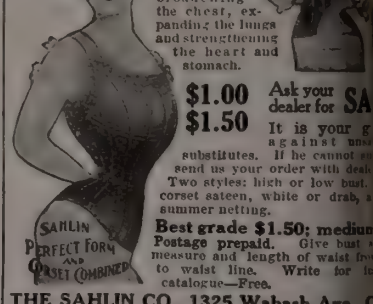
NATIONAL CLOAK & SUIT
218 W. 24th Street, New York City
The Largest Ladies' Outfitting Establishment in the World
Mail Orders Only. No Agents or Branches. Est

A Perfect Figure to Every Woman

WHO WEARS A

Sahlin Perfect Form and Corset Combined

Ladies who have worn this garment are anxious to testify to its merits. The illustrations tell what space does not allow us to print. The Back View shows the manner of adjustment; try the position. It will naturally throw your chest forward, shoulders back, and cause you to stand erect—thus broadening the chest, expanding the lungs and strengthening the heart and stomach.



$1.00 $1.50 Ask your dealer for SA

It is your g against unsubstitutes. If he cannot su send us your order with dealer's Two styles: high or low bust, corset sateen, white or drab, summer netting.

Best grade $1.50; medium Postage prepaid. Give bust measure and length of waist from to waist line. Write for illustrated catalogue—Free.

THE SAHLIN CO., 1325 Wabash Ave., C

Near-Brussels Art-Rugs, $

Sent to your home by Express, Prepa

Sizes and Prices	
9x 6 ft.,	$3.50
9x 7½ ft.,	4.00
9x 9 ft.,	4.50
9x10½ ft.,	5.00
9x12 ft.,	5.50
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Beautiful and attractive patterns. Made in all colors. Easily kept clean and warranted to wear. Woven in one piece. Both sides can be used. Sold direct at one profit. Money refunded if not satisfactory.

New Catalogue showing goods in actual colors, sent

ORIENTAL IMPORTING CO., D-Bourse Bldg, Philad

HARTSHORN SHADE ROLLERS

Bear the script name of Stewart Hartshorn on label.

Get "Improved," no tacks required.

Wood Rollers *Tin Ro*

OUTFIT FREE TO AGEN

Best selling Handkerchiefs, Dress Goods and Fancy Go the market. Quick sellers, big profits. Deal direct a large manufacturer. Send stamp for full particu

FREEPORT MFG. CO., 351 & 353 Jay St., Bklyn, N.Y., D

WE WANT GOOD AGENTS to sell a wonderful labor and money saving kitchen article. We guarantee $30 to $40 per week and expenses. Write to-day and start business for yourself before your territory is taken by another. Ohio Cooker Co., 427 Jefferson Ave., Tole

t Seed Offer of 1907
'SBELL'S
Market Basket Collection

For the purpose of introducing our famous Northern grown seeds to thousands of new customers, we will send our **Market Basket Collection** containing the following vegetable specialties:

1 Pkt Sweet Corn, Premo,	.04
1 Pkt Cabbage, Isbell's Lightning Express,	.10
1 Pkt Lettuce, Isbell's Verifirst,	.08
1 Pkt Radish, Crimson Giant,	.08
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1 Pkt Cucumber, 10 Varieties Mixed,	.04
1 Pkt Beet, Detroit Dark Red,	.04
1 Pkt Muskmelon, Emerald Gem,	.04
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he following collection of old, fashioned seeds:	
Bachelor's Button,	.04
Marigold,	.04
Asters (Comet),	.08
Pinks, (Double Mixed),	.04
Zinnas. " "	.04
kets catalog price,	.24

Worth Tested Vegetable and Flower Seeds for ONLY 20c

rieties tested flower and garden seeds, og price 76 cents, sent to any address. aid, for only 20c., (stamps or silver) ur new 1907 catalog. The above are full ackets and all the best on the market.
ISBELL & CO., 133 Pearl St., Jackson, Mich.

MICA
Axle Grease

takes miles off the road, and weight from the load.
Helps the team and pays the teamster.
Practically destroys friction. Saves half the wear that comes from jolting over rough roads, and lengthens the life of a heavy vehicle more than any other one thing.
Ask the dealer for Mica Axle Grease.
STANDARD OIL COMPANY
Incorporated

EVERBLOOMING ROSES 25¢

Vigorous Growers. All Will Bloom This Summer

eemaid, satin pink; **Bride**, deli- e creamy white; **Crimson Rambler**, bright nson, climbing; **Maman Cochet**, deep rosy k; **White Cochet**, snowy white; **Yellow hot**, sulphur yellow.

Chrysanthemums, 25c. 6 Carnations, 25c. Gladiolus Bulbs, 25c. 6 Coleus, 25c.

36 Superb Plants for $1.00

he above 6 roses and the four collections will sent to any address for $1.00, all charges d. All different varieties in each collection.

rge 2-year-old roses, strong, bushy plants our ction, no two alike, **3 for 50 cents, or 8 for .00**, charges paid.

pay the postage and guarantee safe arrival. Our large 1907 Catalog **FREE TO ALL.** Ask for it.

GEO. H. MELLEN CO., Springfield, Ohio.
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GREGORY'S SEEDS

FREE Our catalog is rich with information for the guidance of farmers and gardeners. It has been a great help to thousands—has been the means of turning many a failure into success.

The great variety of vegetable and flower seeds include the best of the old standard and such new kinds as have proved of value by actual test.

J. J. H. GREGORY & SON, Marblehead, Mass.

LAWN FENCE

Many designs. Cheap as wood. 32 page Catalogue free. Special Prices to Cemeteries and Churches. Address COILED SPRING FENCE CO., Box D Winchester, Ind.

AWAY FROM HOME

By Mrs. M. Baxter

A LARGE number of such as are true believers, so far as they go, but whose lives are not of the Abraham type, find their type in Jacob, they are really God's children, but they do not reach the true spirit of sonship. They are not continuously "led by the Spirit of God," and so are not the (grown up) "Sons of God" (Rom. 8: 14). They are as the "heir" in a state of childhood, who differs nothing from a bondservant though he be lord of all; but is under guardians and stewards until the term appointed of the father (Gal. 4: 1, 2, R.V.). Jacob partly trusted God, and partly trusted himself, he partly sought the glory of God and partly his own interests. God could not have trusted Jacob with the tests to which he could call Abraham. While Abraham carried out God's purpose, voluntarily, and at a cost to himself, so manifesting God's likeness in his walk and conversation—Jacob served God's purpose in spite of himself by showing forth the faithfulness of God to his covenant, and his patience and forbearance in bearing with one who understood and honored him so little.

Just as a wayward, heartless son who sets himself against all the tender, holy influence of a godly mother, nevertheless serves God's purpose in educating that mother, and so giving him the opportunity to manifest his grace in her trying circumstances, so Jacob did.

Jacob had obtained the birthright from his brother, but how should he get his father's consent to this shameful transaction? Once off the lines of true rectitude, a child of God must meet with all kinds of hindrances. God is against the way which he takes. Knowing that God had foretold to Rebekah, his mother, that he should take precedence of his brother, Jacob, nevertheless, had not confidence enough in God to trust him that he would accomplish this purpose, unless he himself had a hand in bringing it about. In the depth of his heart he trusted himself more than God. How far may his mother have been responsible for this! It was a pitiable step for a mother to take when Rebekah made her plan for her darling son to deceive his blind and aged father. She was sowing the seed in her son for a life of crookedness; she was saying to him practically: "God is not to be fully trusted; by foul means, if fair means will not succeed, we must secure to ourselves what he has promised."

Thus the mother and the son dishonored God by unbelief, and sowed want of confidence in the heart of Isaac, who could never again trust his wife as he had done before. They set the example of duplicity before their household, and showed that people who believe in God, and set a value on his word of promise, can yet be double in their dealings! They made the conversion of the high-spirited Esau almost impossible, and they broke up the peace of the family.

God must interpose when his children thus wrong him. Such things could not go on unrebuked; God hates sin while he loves the sinner. The love was strong between the mother and son, and it was just on this point that trial must come. Esau, unconverted as he was, despised and hated his brother Jacob. Inconsistent believers are held in the utmost contempt by those of the unconverted who have something of natural nobility about them. It was a sad time for this family. The father had sought his own way and not God's in giving the blessing, and God had thwarted him in the most painful way; all the three who were on God's side had failed, and the apparently most righteous in the family was the unconverted son. How often this happens where God's children are not of the true Abraham type, not fully entering into God's purpose to make man like himself and so they hinder God's work!

When You Look in Your Mirror Are You Satisfied?

Any Woman Can Have Good Health, a Refined Face and Good Figure

SUSANNA COCROFT

MANY a woman has surprised her husband and friends by giving 15 minutes a day in the privacy of her own room to special directions which I give to her for the care of health, face and figure. Over 20,000 women have studied themselves under my direction in the past five years.

Are You Tired of Drugs?

I use no drugs. I study each woman's case just as a physician studies it, the only difference being that I strengthen and put in place weakened organs by exercise for nerves and muscles controlling such organs, bring a good circulation of warm blood which I purify by teaching correct breathing and by prescribing the special diet, bathing, etc., adapted to each individual. I strengthen ***all your vital organs, lungs, heart, nerve*** centers and send your blood bounding through your veins as when a child.

I ***develop*** or ***reduce your figure*** to correct proportions. I teach you to stand and to walk with an ease and dignity which at once bespeak culture and refinement.

Clear Skin and a Good Figure

Every figure ***can be rounded*** out ***symmetrically*** unless bones are missing or tissues entirely wasted away, and the woman who carries from 20 to 100 pounds of ***superfluous flesh*** every time she moves has my sympathy—but she does not need to do so—and surely it is every woman's privilege and duty to keep herself attractive and pleasing.

How to Stand and Walk

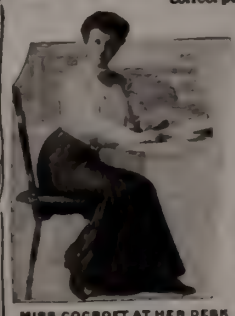
When you request details about my lessons, I send you **free**, a booklet showing you how to stand and walk correctly, with a card of correct poise for your dressing table

The following are some of the ailments I correct. For details about my personal instruction, write me which symptoms apply to your case. If you are suffering from any other ailment write me fully and I will frankly tell you, without charge, if I can help you.

Too short
Thin bust
Thin chest
Thin arms
Thin neck
Round shouldered
Superfluous flesh
Prominent hips
Protruding abdomen
Height
Weight
Do you stand correctly
Completion
Do you walk gracefully
Weakness
Lame back
Dullness
Irritable
Nerves
Headaches
Catarrh
Dizziness
Indigestion
Constipation
Liver
Kidneys
Lungs
Heart
Throat
Colds
Rheumatism
Circulation
Blood
Is your health or figure imperfect in any way not mentioned here?
Occupation?
What is your age?
Married or Single?

Give me your full name and address, writing very clearly, please.

Write me TODAY!


MISS COCROFT AT HER DESK

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I wish every nervous teacher could know what benefit is to be derived from your physical culture.
I have lost 73 pounds, and was never better. I look ten years younger.
My biliousness is entirely relieved.
Just think how I have gained, since I began with you, from 112 to 137½ lbs. in one year.
My catarrh and lungs are much better and my body, which was a bony, crooked structure, is actually beginning to look like your picture of correct poise.
My head is steady, the confused feeling having gone. It is the best money ever spent for myself.
Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could digest tacks. I am so happy.

Personal Instructions Write me fully, also letting me know your faults of figure, etc. I will make a personal study of your case and will let you know whether I can help you or not. Your letter will be held in strict confidence. I never publish letters without special permission, though I can send you hundreds of testimonials from women I have helped, who have given me permission to show their letters.

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NO other place about the home requires such strict and constant sanitary looking-after.

To keep bath tub and lavatory shiny-white and inviting—
To keep metal pipes, fixtures and taps brightly burnished—
To purify closet bowl—
To keep tiling and woodwork spotless and beautiful—
Simply use

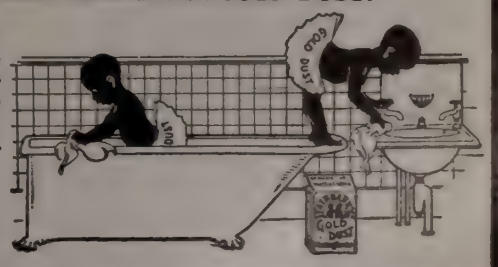
GOLD DUST

and water. A heaping tablespoonful of Gold Dust to a pail of water is all that is required.

Gold Dust is the greatest of all sanitary cleansers. It searches out every impurity—kills every germ—does its whole wholesome work without weary rubbing and scouring.

No soap, borax, soda, ammonia, naphtha, kerosene or other foreign ingredient needed with GOLD DUST.

For washing clothes and dishes, scrubbing floors, cleaning woodwork, oil cloth, silverware and tinware, polishing brasswork, cleaning bathroom pipes, refrigerators, etc., softening hard water and making the finest soft soap.



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"Let the GOLD DUST Twins do your work"

The Fruit of Trickery*

MORE in touch with us, more like ourselves is the character of Jacob than those of Abraham and Isaac. We can understand the man, appreciate his temptations and his faults and his struggles, and can sympathize with his sufferings. The Bible is very frank about him. We know his tricks and his petty meannesses. We realize how unbrotherly he was in bargaining with his hungry brother for the soup; how wicked he was in deceiving his blind old father, and how crafty he was in overreaching his uncle. The man was selfish and unprincipled and was not particular about the means by which he became rich. Well, his type has persisted, and specimens of it are with us to this day. Esau was his twin brother, and it must have appeared hard to him that a few minutes' difference in the time of the birth should make so much difference between the lots of the two.

If by dexterity and craft he could set the apparent injustice right, the temptation to do so must have been strong. Then, too, in his uncle's house, it was "diamond cut diamond." Laban had deceived him and had saddled him with a woman he did not want. During the seven years he was working for Rachel, the sense of injury must have galled him. A man who had tricked him, he seemed to think, deserved to be tricked, and so he arranged his plan to get the best of the flocks.

It was at Jabbok that the change came. In modern language we should call that night of wrestling the time of Jacob's conversion. He was a new man after that. The danger threatening him and his loved ones brought him to pause. He did not know whether on the morrow he might not lose his own life and those of Rachel and Joseph. The danger was very near, and very terrible, and Jacob knew that his own tricks had brought it upon him. He learned then that his own strength and shrewdness had prospered, but had yielded an awful harvest.

The struggle that ensued taught him a lesson. Not his thigh alone was out of joint. His pride, his shrewdness, his self-confidence fell, and he rose no longer Jacob, the Supplanter, but Israel the prince whose power was in his God. He was a new man, but the old man had sown the seeds that the new man must reap. His sons were tricky as he had been, and they deceived their father as he had done. When he wept over Joseph's bloody coat, he must have remembered his own sins. The end was peace, but who can tell what he suffered before it came? A troubled life in which we see sin bringing its fruits in sorrow and sadness.

*Topic of the Christian Endeavor Society for April 14. "Lessons from the life of Jacob." Gen. 48: 1-19.

What One Old Woman Did

IN the far-off isles of the sea there lived not so many years ago a little old Filipina woman, of whom it can truly be said, "She hath done what she could." This woman, like many others of her race, had been helped from heathenism into a certain degree of enlightenment by the Spanish friars, who occasionally visited the town, or *barrio*, in which she had her dwelling-place. She knew something about the Saviour of the world from their teaching, but only in the most meagre way, and the mother of the Saviour meant just as much perhaps to her as did the name of the Saviour, for they are taught to give her reverence and to worship her and to think of her as almost, if not altogether, divine. While she believed as she was taught and did her best to be satisfied with the little learning she received, yet she longed for a better realization of the true life.

In the course of events, the Philippines fell into the hands of the Americans and missionaries were soon at the front, bringing with them some copies of the Bible, printed in Spanish. Hardly a day passed without some natives being arrested for different causes and it happened that the son of this little old Filipina woman was so unfortunate as to be among the number. From his native town he was taken to the penitentiary at Manila, at which place his mother was allowed to visit him occasionally. During one of her visits to the capital, she became the possessor of one of the Bibles which had been translated into Spanish and she soon learned that she had "the priceless gift." It was entirely new to her and with great joy she read it at every opportunity and upon her return home carried it with her.

Being a true disciple of Christ, she preached him and began at her own Jerusalem. She lived in a small and poorly-constructed house, but this was her home and to it she invited her friends and neighbors and to them she read the Word and taught the people as best she knew how and they heard her gladly. The meetings grew and soon her home was too small to accommodate the number that nightly gathered there. They contributed enough money to build a small chapel, in which services were regularly held, over which this brown-skinned Filipina woman presided. The people came from far and near and it was not very long until the chapel was too small. About this time a missionary had been sent to them, and what was his surprise to find a chapel with a large congregation and this in a place where a Protestant missionary had never set foot! It soon became necessary to build another chapel in a nearby *barrio* for the accommodation of those living at a distance from the "home church."

This woman left the place for a while. She went into another province where the Word had never been taught. Immediately upon her arrival she began to teach and to preach. A church was soon established and is now in a flourishing condition and supplied by a missionary. From the original church in the town in which this woman lived, there have grown up three other churches and many souls have been converted and saved for Christ. Not long ago the woman who accomplished so much was called to her reward.

HERBERT F. GAMBELL.
Washington, D. C.

Answered Prayers

Grandma's Girl, Virginia. "I wish to testify in grandma's paper of God's goodness to me in answering all my prayers. When I was in great trouble I prayed to God, and he heard me."

A Constant Reader, Massachusetts. "I wish to tell of God's goodness to us in answer to our prayers. Recently, when in great trouble, I appealed to him for help and guidance, and almost immediately my prayer was answered. God has never failed me in time of trouble. Should we do without him?"

It's not fair to your lamp to dwarf its light with a poor chimney. I manufacture lamp-chimneys that get the most out of lamp-light, and that won't break from heat.

I put MACBETH on every one, because it tells you how to get the best in lamp-chimneys.

My Index tells about these facts, and tells how to get the right size chimney for your lamp. It's free—let me send it to you.

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Note the tiny single line on the mouth of Jupiter itself; that denotes success.
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Floor Varnishes	1.73 per gal.
Wall Paper Cleaner for 1 room, 10c	

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It is well and carefully constructed from the best of selected **Solid Oak**, and is finely finished in golden oak and nicely polished. It is 43 in. high and 24 in. wide, with writing bed 24 in deep and a drawer under desk 10x22 in. in size. The interior is large and spacious, is fitted with two large pigeon holes, two pen rests and two stationery compartments. The drop lid is handsomely carved. The legs are of the latest fancy French shaped style, and are braced and strengthened by the neat and artistic shelf underneath which will be found very convenient on which to lay magazines, books, papers, etc.; has neat and strong lock and key to both drawer and drop lid and handsome pressed brass trimmings and handles to drawer.

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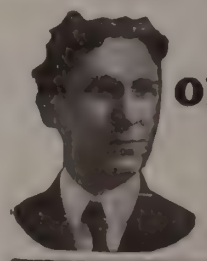

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Relief Ship for China

Continued from page 299

rker of the China Inland Mission
Reid writes from Autung that
f the refugees who were forced
on the breaking up of the great
amps have arrived at their former
n a most deplorable condition.
ve been driven by the gnawing
er to eat even the old cotton wad-
om their clothing. There are no
r leaves now to be found. Children
nly sold on the streets for a little
ys and girls sharing the same fate.
are being left at the missionary
Large numbers of the refugees
evitably starve if help fails. Their
t cry is "What shall we do?" "It
er with us!"

in the last two weeks reliable re-
om Anhui province give the fol-
figures, showing the actual deaths
mine in the several districts named:

ng, Mong-Cheng and Pouchou,	4,000
Shang and Fu-Yang, . .	3,000
. . . . .	600
ang, Husi-Yuen and Feng-toi,	3,000
i and Su-Chou, ...	7,000
uen and Shou-Chou, . . .	2,000
and Sz-Chou, ...	3,000
. . . . .	700

e victims in part of a single province
men, women and children. Most
are refugees who succumbed on
ay home from the concentration
There are no attempts at for-
remonies in such cases; the poor,
n creatures are bundled up in reed
nd buried out of sight.

now admitted by the authorities
e breaking up of the great famine
at Tsingkiangpu was decided upon
e smallpox had appeared and an
ic was threatened. A grim side-
s shed on the struggle for existence
famine camps by the following
st of "articles of food."

	Per pound
aves	25 cts.
aves and a little corn .	40 "
th, ground (for bread) .	32 "
. . . . .	60 "
heat straw	20 "
heat and chopped straw .	35 "
leaves and stalks, pounded .	24 "
. . . . .	36 "
-leaves	24 "

hanghai correspondent who has been
gating famine conditions in Lin-
and Pai-Chow, confirms the ugly
s of cannibalism in these places.
particle of grass, roots and weeds
nished. Starving parents, he de-
have actually eaten their children.
roughout the whole country," writes
r correspondent, "the people are
for grain, grain, grain." Time
gain they asked me, 'What is the
the copper money? There is noth-
r us to buy except leaves!' Grain—
y sort—is what is wanted in the
e area, whether it be wheat or flour,
or oats, barley or buckwheat, or
corn, or any other cereal. Some is
g there now, as twenty-four hours
the time I left Suchien on my way
ward, I met the first argosy of the
ne Relief Committee, eight boats
with the flour that left Shanghai a
n ago, sailing up the canal before
r wind. They had got through the
' at last, and by the time this ap-
, their cargo will be doing something
st to relieve the horrors of that night-
from which I have now escaped."

rtunately, the way is clear for all
desire to have a share in the famine
work to do so and to do it effectively.
y dollar added to the Famine Fund
will mean so many pounds of flour
d to the *Buford's* life-saving cargo.
when the good ship sails, freighted with wholesome food and wafted onward with the prayers of God's people, she will be the bearer of welcome succor to the sufferers and a means of rich blessing to both those who send and those who receive.

All contributions should be addressed to CHRISTIAN HERALD China Famine Fund 92 Bible House, New York. Every contribution, however small, will be acknowledged in this paper. Recent contributions are acknowledged elsewhere in this issue.

God in Christ*

IN the early history of Christianity there was no subject so hotly and vigorously disputed as this of the Incarnation. Endless were the theories broached, some making Jesus all divine, others representing him as wholly human with merely a divine inspiration. Others made a division of his nature, representing his spirit as divine, and his mind, or brain as human. Some contended that in knowledge he was only man, while others insisted that he had divine knowledge. Some argued that he knew only the science of his time, while others held that he anticipated the discoveries of scientists to the end of time. Profitless discussions, all of them, engendering bitterness and attempting to explain the unexplainable.

At the end of nineteen hundred years, we are still incapable of rationally explaining the Incarnation. A few there are, who have a pigeon-hole in their minds for every theory, and profess to know exactly what Christ's nature was, but the more devout and modest are content to leave it among the mysteries that will not be solved until we have the quickened faculties of heaven itself. On the one hand they hold the statement of Christ himself (John 14: 9), "He that hath seen me hath seen the Father." And on the other, the same authority (John 10: 36), "How say ye of him whom the Father hath sanctified and sent into the world. Thou blasphemest because I said, I am the Son of God?" Between the two statements there is the widest room for all worshipful faith and for the charity that does not quarrel with our brother who differs from us.

Setting aside intellectual difficulties, the Christian's part is that of devout thankfulness for the revelation itself. We could not have comprehended the nature and character of God without Christ. He revealed God to us in his own person. We see God in him. The pure spirit which we know God to be, is inconceivable to us; but since Christ came we have learned to love God, to call him our Father and to believe that in worshiping Christ we worship God himself.

*Topic of the Epworth League for April 14. "God Revealed in Christ." John 1: 14; 10: 14; II. Timothy 1: 12; I. John 1: 1-3.

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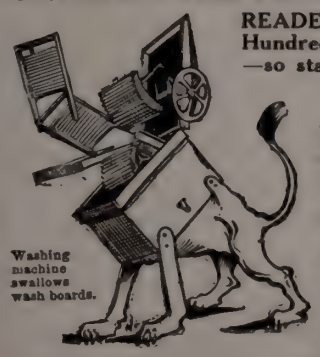
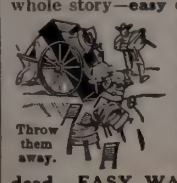
READERS LISTEN SHARP, DON'T MISS—BEST THING EVER HAPPENED!
Hundred years coming, here at last full grown—so startling will say it's impossible—but wait, don't worry. LADIES, THERE'S NO MORE WASH DAY! IT'S DEAD! LAID AWAY! WIPED OUT FOREVER.



Washing machine swallows wash boards.

The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—cut so much **wash day's all over, changed**—there's **new way** cleaning clothes—different from anything known—new principles, ideas, methods, **EVERYTHING NEW.** Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—**no rubbing, squeezing, pounding, packing, pressing,** no injury—**no drudgery**—that's past. **Good-by wash boards, washing machines, laundries**—throw them away—the **EASY WAY** is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—ruining health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than to get a simple meal. **That glorious day has come.** The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, it's drudgery, long hours, hard work—backache—a day no woman forgets. **Invention that killed wash day named EASY WAY**—name tells whole story—**easy** on clothes—**easy** used—kept clean—handled—**easy** on women—makes washing **easy**—**easy** to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no spirits, yet works in darkness. **OPERATED ON STOVE**—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All iron and steel—always ready—**sets away on shelf.** Entirely unlike old methods. **Verily, wash day is dead—EASY WAY settled that**—woman's joy and satisfaction. **Less than an hour** cleans washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time **without rubbing, squeezing, packing, pressing**—without chemicals to injure goods. Saves **52 days drudgery** yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises all—sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it.



Throw them away.

Blessing the Inventor.

J. McGEE, Tenn., writes:—"One **young lady** cleaned **day's washing** by **old method** in **one hour** with **EASY WAY. Another in 45 minutes.** Everything as clean as could be." **E. CRAMER, Tex.**, writes:—"Received Easy Way. Gave it a thorough trial. After **ten minutes clothes nice and clean.** Satisfactory in every respect." **ANNA MORGAN, Ill.**, writes:—"I washed **a woolen bed blanket** in **Easy Way** in **just three minutes perfectly clean.**" **J. H. BARRETT, Ark.**, after ordering **38 Easy Ways**, says: "**I don't understand why it does the work, but it does.** You have the grandest invention I ever heard of. People are skeptical; have to be shown." **J. W. MYERS, Ga.**, says: "Find check to cover one dozen 'Easy Ways.' **Easy Way** greatest invention for womanhood, **forever abolishing miserable wash day.** Saves me turning **old washer** for hours. I am ready to have old washer accompany all others to the **Dump.** Sells itself." **I. BECK, Ga.**, writes:—"Enclose order. Find 'Easy Way' as represented. Worked **4 days** and have **15 orders.**" **J. T. PEAY, N. C.**, says:—"Been out **2 days—sold 1 dozen,** for which enclose order. Everybody is carried away that sees it work." **Guaranteed,** everything proven, old house, responsible, capital $100,000.00. **PRICE, ONLY $5.00 COMPLETE, ready to use—sent to any address. Not sold in Stores.**

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New York, April 10, 1907

VOLUME 30 — NUMBER 15
OFFICES: BIBLE HOUSE, NEW YORK

See page 321

Rome's War on the Bible—Stopping its Sale on the Streets of Lima, Peru

Questions and Answers

NOTICE

FROM this date, our undertaking to answer by mail, letters in which ten cents are enclosed for reply, is withdrawn. Letters asking for information of general interest will be answered in The Mail-Bag as speedily as possible. In some cases where, in our judgment, good may result from a personal answer, we will reply by mail. We cannot answer inquiries of the nature of conundrums nor those written for the purpose of argument.

F. R., South Jacksonville, Fla. Who is the American Minister to Colombia?

John Barrett of Oregon. You can get the report mentioned in your letter by writing to the Secretary of State, Washington, D. C.

J. M. S., Santa Monica, Calif. 1. What was the length of the period from Adam to Christ? 2. Do the Greeks and Italians speak the ancient languages?

1. By reckoning the ages of the patriarchs as given in Genesis 5, and later generations as given in Chronicles and elsewhere, Biblical students have arrived at the conclusion that there were about four thousand years between Adam and Christ. The estimate, however, carefully as it has been made, is unreliable for various reasons. 2. No; modern Greek and Italian differ widely from ancient Greek and Latin.

Dr. B. T. Jones, Shuqualak, Miss., writes, apropos of a recent communication in THE MAIL-BAG:

Don't you think this has been the mildest winter we have had in years? Not a flake of snow have we seen this season, nor ice but once; and that as thin as a wafer. Thermometer has averaged about fifty-five in shade.

In most of the middle and northern States, the winter, on the contrary, has been exceedingly severe, with the heaviest snowfall in many years.

Iva G. C., Salem, Ore. An editor here, in an article on plagiarism, said that even Christ had borrowed the Lord's Prayer from the sacred writings of the Hindoos. Is there any truth in the statement?

Such a charge cannot be substantiated. It is, however, admitted by commentators that the Prayer is based upon expressions and sentiments already familiar to the Jews, and that parallel phrases may be found in the Talmud, but this does not detract from its beauty and originality as a whole.

Nella S., Ruffsdale, Pa. How many foreigners came into the United States during 1906, and did not the largest percentage of them come to Pennsylvania?

1,100,735 immigrants came in last year, of whom 880,036 came through New York, 54,064 through Baltimore, 23,186 through Philadelphia, 62,229 through Boston, and the remainder through other United States ports and through Canada. It is not clear that the majority went to Pennsylvania, and we do not think it likely, although many may have gone to the mining districts in that State.

Sophie E., Ventura, Calif. 1. Should religious appeals be addressed to the reason or the emotions—to the heart, to use the common phrase? 2. A young minister tells us that we should dwell more on Christ in the life, his example and teaching, than on his suffering on the cross. Is that right?

1. Religious appeals should be addressed to both the reason and the emotions. There is excellent ground for appealing to both. Some people, according to their nature, yield more readily to one than the other. There are some who are convinced and know what they ought to do, but do not do it until the heart supplies the motive force, and then they enter in with enthusiasm. On the other hand, a convert moved only by the emotions is liable to fall away when the impulse passes, unless he is shown that his new life is right and reasonable. The office of the Holy Spirit is not limited to quickening emotional life but to convincing the world (John 16: 8). 2. Such a minister must ignore much of the teaching of Christ and his apostles. Jesus said: "I lay down my life for the sheep" (John 10: 15). "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish" (John 3: 14). The epistles are full of the Cross. Peter is very emphatic: "Who his own self bare our sins in his own body on the tree (1. Peter 2: 24). Christianity without the Cross is ineffective, as your friend will find.

W. E. M. 1. Where did we get our surnames from? 2. How came there so many nationalities?

1. Surnames did not come into use before the tenth century A.D. Before that time people usually carried a given name with the name of their occupation or residence attached. 2. As a result of many political causes. Within the period of written history many nations have appeared, flourished for awhile and then lost their nationality. Several nations belong often to the same race. If you refer to races in your question we refer you to any good encyclopedia.

Subscriber, Gouverneur, N. Y. In what part of the Alps is the "Weghorn"?

You probably mean the Weisshorn, which is one of the highest peaks in the Pennine group, the great chain which includes Mont Blanc and Monte Rosa. The Weisshorn's altitude is 14,804 feet.

C. M. J., Seattle, Wash. Can you help me learn the origin of the expression "drawing the long bow," as applied to a story whose truth is doubtful or much exaggerated?

It probably originates in that many of the longest bows of this sort have been drawn about bows and arrows. It does not of necessity imply the telling of a falsehood, but of a story so marvelous that it is a decided strain upon modern credulity. Virgil tells of four archers shooting for a prize, the mark being a pigeon tied to a mast. The first man hit the mast, the second cut the cord, the third shot the free pigeon and the fourth created such a friction with his shot that he set the feathers on fire. The stories told of Robin Hood's archery are astounding, and many others justify the dubious use to which the term "drawing the long bow" is put.

A. C., Chicago. How long did it take Thomas Jefferson to write the Declaration of Independence. Did anyone assist him?

Jefferson, as chairman of the committee appointed for the purpose, wrote the first draft of the Declaration of Independence. Franklin and Adams, as associates, suggested two or three alterations, which were made, so the document stands substantially as Jefferson wrote it. No one knows how long it took him to prepare it.

Th. V. M., Pasadena, Calif. Where did New York get its name and what is its derivation?

It was named in honor of the Duke of York, afterward James II., after the English took possession in 1664. In the old Latin deeds it is called *Novum Eboracum*. "York" is derived from the Saxon *Eurewic*, meaning "a town on the River Eure." The Romans Latinized *Eure* into *Evora* or *Ebora* and *wic* into *vicum*, but the Saxons afterwards restored the older form of the word.

F. C. T., Chambersburg, Pa. I should like information upon the subject of "Scotland's Maiden Martyr." I have recently heard a fine recitation bearing the title, but could not decide whether she was a character in fiction or history.

She was a noble character of history. On May 11, 1685, the "two Margarets" of the poem—one a widow, the other a maiden of eighteen years—suffered death for their faith under the cruel persecution of James II. of England. They were sentenced to be drowned, and were tied to stakes in the sand at a point between low and high water mark, which was overflowed by the Solway twice each day. The elder Margaret was placed nearer the advancing flood, in the hope that the contemplation of her last agonies might reduce the maiden to submission. But the courage of the survivor was sustained by as lofty an enthusiasm as any in the history of martyrdom. As the waves crept closer, she prayed and sang verses of Psalms, until the sea choked her vo
At the very last she was given one
chance to abjure, but she cried, "Ne
I am Christ's. Let me go." The w
closed over her for the last time and "S
land's maiden martyr went to God."

C. C. E., Newfield, N. J. 1. To what church George Washington belong? 2. What Abraham Lincoln's religious belief? told quite recently they were both skeptic

1. Washington was a Christian, a dev
member of the Protestant Episcopal Chur
and served on the vestry board of at l
two parishes. 2. Lincoln was a firm
liever in God and Divine Providence
prayer. His favorite poem, in fact,
"Why Should the Spirit of Mortal
Proud?" If you read it you will see t
a skeptic would have little use for it. Y
informant had evidently little acquainta
with the historical facts.

H. T., Genoa, N. Y. Who was that nobleman asked the King of Sparta to show him fortifications?

In *Plutarch's Lives* there are extra
from letters ascribed to Lycurgus.
was asked by his countrymen whet
they should enclose Sparta with walls.
replied: "That city is well fortified wh
has a wall of men instead of brick." T
must be what you refer to.

The Wrecked Douma Building in St. Petersburg

The photograph shows the interior of the great hall of the Douma, immediately after the accident. The roof collapsed and a large section of the ceiling fell. Fortunately, the Douma was not in session at the time.

Miscellaneous

Mary E. S Carlisle, Pa. We do not regard proposition as a practical one.

Will Mrs. L. G. S., Pennsylvania, please s post-office address for personal letter

Mrs. S. D. Petoskey, Mich. We believe but we have no positive information.

Reader Fitchburg, Mass. Write to Revell, A strong or Macmillans, publishers, New York.

F. W. L New York City. We are not aw that these organizations are doing anythin help China

J. E. M., Tumwater, Wash. We believe tha the Lord is in it, it will continue to flourish, withstanding opposition; if not, it will dec and die.

E. L. S., Northampton, Fulton County, N. Write to the State Librarian, Albany, N. Y. the information concerning the Indian name are interested in.

Abbie E. Kipton O. The slaughter of fowls birds for Easter decorations is barbarous and excusable—a piece of vanity which savors more heathen cruelty than of Christianity.

E. C., Omaha, Neb. Though no fee may charged by the pastor for such services, one expected and it is quite reasonable that should be so, wherever the service rendered personal or for the family alone.

Reader. The city of Knoxville, Tenn., went by a majority of 1,929, on March 11. The total was 6,415, of which 4,174 were "dry," and 2, "damp." After the election there was an impromptu temperance parade of 10,000 with banners, etc.

Common usage rules against the capitalizati of the word "negro" in newspapers and ma zines. It is treated as a common noun, the sa as white, yellow, creole, black, or half-bre Yet in a scientific sense, it is as much entitled capitalization as Caucasian, Mongolian, Ary Semite, etc.

An Anxious Inquirer, Sault Ste. Marie, Canad No, you should have courage to bear your puni ment in silence. Neither of you can confess pu licly without injuring the other, and it is too l to make reparation. "Yesterday's sins let y terday cover; take heart with the day and be again." A truly repentant man has no more do with his sin than a well man has to do w the disease of which he has been cured.

EVERY now and then inquiries reach this office, from generously-inclined friends, for the proper legal designation of THE CHRISTIAN HERALD charities. While the benevolent work of THE CHRISTIAN HERALD extends over the whole world, its special charities are the Bowery Mission and our Children's Home. The corporate name of the Bowery Mission is as follows: "The Bowery Mission and Young Men's Home of New York City." The proper designation of the Children's Home is as follows: "THE CHRISTIAN HERALD Children's Home at Nyack, New York." Both are duly incorporated and entitled to receive legacies.

NEW YORK, APRIL 10, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

President Roosevelt

Carnegie Hall, Meeting-Place of the Congress

Earl Grey of Canada

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AMERICA'S FIRST PEACE CONGRESS

SUNDAY next, April 14, will be a memorable day in peace annals, as it will witness the assembling of the first National Arbitration and Peace Congress ever held in America. Although the Congress is called by Americans, for the purpose, among other objects, of choosing American delegates to the Hague Peace Congress which meets in June, it will, to a very considerable extent, be international in its personnel and in the character of its work. Among those who will bear a prominent part in the historic Congress will be many who are eminent in various walks of life: legislators, educators, jurists, high public officials, and distinguished divines. It is expected that President Roosevelt; Earl Grey, Governor-General of Canada; Secretary of State Root, Ambassador Bryce and Baron Descamps of Belgium, will be present; Mme. Van der Poorten-Schwarz, the famous Dutch author; Presidents Butler of Columbia, Hadley of Yale, Eliot of Harvard, Jordan of Leland Stanford, Woodrow Wilson of Princeton, and a host of similar literary and educational celebrities. Congressman Richard Bartholdt of Missouri, an ardent peace lover, will be there, as President of the American Interparliamentary Group, and so also will Senators Bacon of Georgia, Burrows of Michigan, Warner of Missouri, Newman of North Carolina, Foraker of Ohio, Knox of Pennsylvania, and others. From the House of Representatives, too, there will be an able and eloquent contingent. All the Governors of the various States and the Speaker and President of each State Legislature have been invited. The Judiciary Committee of the Congress will include Justices Day and Moody of the United States Supreme Court, and the leading Judges of the Supreme Courts of the various States, and through this committee, invitations have been extended to many other judges in the lower courts.

The Carnegie Palace of Peace at the Hague

M. Cordonnier, of Lille, France, has just been appointed to superintend its construction. The illustration is from the architect's drawing

Besides the foregoing, there will be present representatives of patriotic societies, commercial bodies, and religious and ethical organizations. Nor will the interests of the women of America in the peace movement be overlooked, for Miss Jane Addams, Mrs. Ellen M. Henrotin, Mary E. Wooley, Mrs. Anna Garlin Spencer, Mrs. Florence Kelly and other talented ladies will have an opportunity to speak. The foreign contingent will include many distinguished men, among them Sir William Turner, Principal of Edinburgh University, W. T. Stead, Baron d'Estournelles de Constant, of France, Theodore von Moeller, of the German Privy Council, Dr. Reinhold Koser, Chief Director of the Prussian State Archives, and others.

There are many questions of urgency connected with the progress of the peace movement which the Congress which meets in Carnegie Hall next Sunday will probably consider. The opening session will be largely devoted to religious services. Addresses will be delivered by Bishop Potter, Bishop Vincent, a Catholic archbishop and a Jewish rabbi. While this programme is being carried out in Carnegie Hall, all the churches in Greater New York at the same hour will conduct peace services.

At the sessions of the next three days, the following topics will be discussed:

1. The establishment of general arbitration treaties between all nations.
2. The establishment of a world congress, advisory in character.
3. The preparation of a code of international laws for the adjustment of all international differences by an approved court.
4. The question of gradual disarmament.
5. The Nicaragua-Honduras-Salvador trouble may also be considered.
6. The proposition for the establishment of an international police system.
7. An educational peace propaganda, to apply to schools and other educational institutions.
8. The appointment of American delegates to the Hague Congress which meets in June.
9. The establishment of a permanent American peace commission with suitable headquarters, and with the special purpose of spreading peace principles throughout the Union.

Within a few weeks, an organization, which will no doubt be represented in the Congress, has been formed in New York. It is called the Association for International Conciliation, and Andrew Carnegie and Hon. Andrew D. White are honorary presidents. Its object is to co-operate on an extensive scale with a parent body of the same character now

Continued on page 337

THE

American Pulpit

A Sermon by

Rev. A. C. Dixon, D.D.*

Morning Scenes

TEXT: GENESIS 21:14

"And Abraham rose up early in the morning"

GOD had promised Abraham that in his seed all the families of the earth should be blessed, and for a long time Abraham's unbelief gave him trouble. His brain was puzzled by the problem as to how God could fulfil his promise. His first thought was that he would have to fulfil it through Eliezer, his steward and heir, if he died without issue. In chapter fifteen God speaks in vision and says: "Fear not, Abraham: I am thy shield, and thy exceeding great reward." Abraham's reply shows that he is fearful about the promise, for he says: "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" God had said, "I am thy exceeding great reward," and yet Abraham asked, "What wilt thou give me?" He is not quite satisfied with God himself as a reward; he wants something from him. The gift is in mind rather than the Giver.

Abraham's Mistake

Abraham had not yet learned the great fact revealed in Hebrews 11: 6, that "God is the rewarder of them that diligently seek him;" seek him, not his. God delights to give all he has to those who desire only him. The promise is repeated to Abraham with the assurance that his own child and not his steward's shall be his heir, and that his descendants shall be like the stars of heaven for multitude. Abraham believed in the Lord, and "it was accounted unto him for righteousness," and yet there was in him unbelief enough to lead him to ask of God a token; he desired more than the bare word of God. When told that he would inherit the land on which his tents were then pitched, he replied, "Lord God, whereby shall I know that I shall inherit it?" In answer to this question Jehovah sends him the vision of the divided carcass. "And, lo, a horror of great darkness fell upon him." Unbelief always brings a horror of great darkness, and God's goodness leads him to make the darkness so dense that we are oppressed by it, and made to cry unto him for deliverance. As Abraham is so anxious to see God's method of doing things, he lifts the veil of the future and lets him behold the suffering his posterity will endure on account of the very kind of unbelief that is now filling him with a horror of darkness.

Though God renews his covenant, Abraham is still troubled about his ability to fulfil his promise, knowing as he does that Sarah has passed the time of life for child-bearing. So he and Sarah decide that the only thing for them to do by way of helping the Lord in the matter is to adopt the polygamous customs about them. Hagar, the Egyptian maid, is near at hand, and Sarah suggests her as a suitable second wife. The whole arrangement was born of the sin of unbelief, and the results could not fail to be disastrous. Within a short time there is a family quarrel, and the gentle Sarah is turned by jealousy into a fury, treating Hagar so cruelly that she flees from her presence.

When the child of promise is born, Abraham and Sarah see the awful blunder into which unbelief has led them, and now they must meet its consequences. At the great feast on the day of weaning, Ishmael, now about fourteen years of age, mocks and persecutes little Isaac, and Sarah insists that mother and child shall be cast out of their home—not taking the matter in her own hands as she did once before, but casting the responsibility upon Abraham where it belonged.

Hagar Cast Out

This brings us to the early morning scene in which Abraham, obeying the voice of his wife which God approved, with kindness, gentleness and forethought, and yet with great firmness, thrust the mother and child out into the wilderness. "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away, and she departed and wandered in the wilderness of Beersheba." It is a morning of retribution. He is reaping the harvest of the sin which he and Sarah sowed when they, prompted by diplomacy rather than by faith, broke the law of God by taking a second living wife. And sin never fails to bring its harvest of retribution. "Be sure your sin will find you out." It is a persistent detective that tracks sin to every hiding-place, and finds us when we least expect it. It disturbs all the relations of life, turns music into discord, and delights in breaking hearts and ruining homes. No sooner have we made it our ally than it becomes our enemy.

Sin's Harvest of Sorrow

Sin broods a thousand sorrows. It pours its inky blackness into every crystal cup of joy. It corrodes the metal of any character. Promising a garden of delights, it gives a desert of grief. It poisons every spring of comfort and muddles every stream of pleasure. And back of every sin, as with Abraham, is unbelief. If there were no unbelief there would be no sin.

The early morning hour is a good time for facing the fact of sin, and doing what God tells us to get rid of it. The refreshment of body and vigor of mind which come with sleep help us deal with it unflinchingly. The result of our sins in the past cannot be ignored. To overlook them is to leave fire in the midst of combustible and, it may be, explosive material.

The black cloud of retribution in the early morning has on it the rainbow of an obedient spirit. Abraham has no disposition to fight against God. To turn out Hagar and Ishmael according to the demand of Sarah was grievous in his sight, but when God expressed his approval there was no hesitation. He permits the spiritual to rule the natural, and the will of God is supreme. There is no appeal from his authority, and Abraham desires none.

Have we learned the secret of doing disagreeable things because they are right? Is there joy in pleasing God while we crucify the flesh? Has our inner consciousness been brought into subjection to the Spirit of God? Is our conscience regulated by the Word of God rather than by our desires? If not, it will pay us to rise early in the morning and let God deal in faithfulness with us. Open your Bible and let the light of his truth fill your soul, while the light of the sun enters the window. The need of the broom, suggested by the dust revealed in the clear morning sunlight, may make you realize that there are some things in your heart which need to be swept out. Keep before God in prayer until he shall subdue the stubborn will. Ask him to give you grace to cast out every Hagar and Ishmael that robs you of peace and prevents you from living the obedient surrendered life.

The New Testament Type

In order to get out of this morning's scene all there is in it for us, we must turn to Gal. 4: 28. "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast, therefore, in the liberty wherewith Christ hath made us free."

Hagar represents the carnal, sinful nature, always under the condemnation of the law which enslaves us if we yield to it, while Sarah represents the spiritual nature, always under grace, the supremacy of which makes us free. Ishmael is the child of the flesh in conflict with Isaac, the child of the Spirit. Ishmael was the child of unbelief, Isaac of faith. Ishmael and Isaac cannot agree; one or the other must be cast out. The flesh and the Spirit are forever at variance; they cannot be reconciled. Ishmael always will persecute Isaac. He must be displaced from his position as heir, and Isaac given his full rights. The new birth is the birth of Isaac into our souls, and Ishmael, the older nature, begins at once to oppose. "The flesh warreth against the Spirit, and the Spirit against the flesh." If, therefore, we would stand fast in the liberty wherewith Christ hath made us free, we must be liberated from the dominion of this old nature, while the new nature which enthrones the Son of God and yields to his Spirit, reigns within us. With this experience da the morning of true liberty in the soul.

Now let us turn to another morning in Abraha life. This also is a morning of testing.

"And Abraham rose up early in the morning, saddled his ass, and took two of his young men w him, and Isaac his son, and clave the wood for burnt offering, and rose up, and went unto the place which God had told him." Gen. 22 : 3.

And yet in the following verse we are told that "the third day Abraham lifted up his eyes and saw place afar off." He went to the place early in morning which he did not really reach until three da afterward. The journey was virtually made before left the tent. He lived over the day while the sun w rising. In the early morning hours we often feel t burdens and cares of the day that is to follow. In ima ination the battle is fought before we reach the enem In our consciousness the burdens press upon us befo we get under them. Many a man has risen in the mor ing with the feeling that the day is to be one of gre trial or joy, and the trials come to him before he go to them. He journeys to Mount Moriah with his b for sacrifice before they have started on the journey.

The Test of Faith

There is in this early hour's experience a testing faith, and we are told in Rom. 4: 24 that "Abraha staggered not at the promise of God through unbelie but was strong in faith, giving glory to God, and bein fully persuaded that what he had promised he was ab to perform."

One of the most pathetic things about this chapter the fact that the name of Sarah is not mentione Abraham bore the burden alone with his God. H would not break his wife's heart by telling her of th trial through which he was going, and he did not e pect to break her heart in the evening by returnin without Isaac. In Gen. 22: 5 we read that he sai to the young men, "Abide ye here with the ass, and and the lad will go yonder and worship and come agai to you." "I and the lad will come to you." He e pected to bring the lad back with him. The explan tion of this is given in Heb. 11: 19, where we are tol that Abraham believed that God was "able to raise hi up, even from the dead; from whence also he receive him in a figure." God had promised that in Isaac a the families of the earth should be blessed, and Abraha believed that this promise would be fulfilled, though i required a miracle.

Physicians place their patients on the table and giv them anesthetics which virtually kill them for hours a a time. They do this because they have faith in scienc founded upon the laws of nature, and they expect th patient to recover from this temporary death. Abraha believed in God as able to raise from the dead just a implicitly as the physician believes in the law of Go which, through the anesthetic, produces temporar death. He did not try to explain how it might b done; all that belonged to God. He simply believe that God could do the humanly impossible for those wh trust and obey.

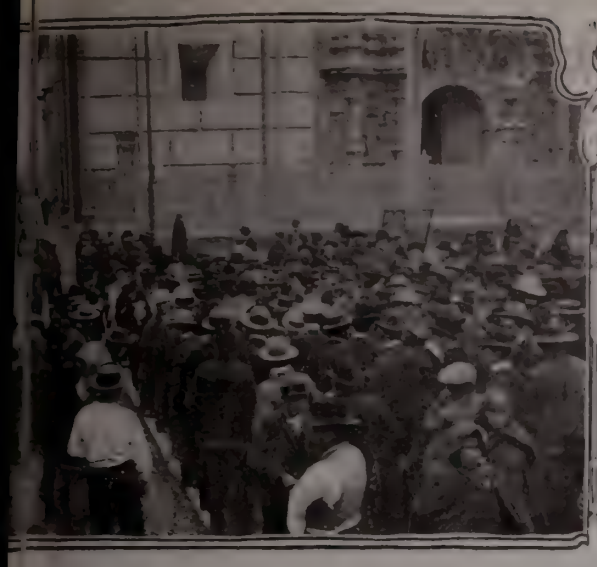
Obedience Tested

There was also in this early morning hour the testing of obedience. God had commanded a thing that wa revolting to a father's heart; though, if Abraham re garded human sacrifice as no sin, he simply shared the prevalent belief, but he regarded God's will as supreme His standard of right was the will of God. He believed that it was right simply because God willed it, for the infinitely holy God could not do wrong. God knew that Abraham would stand the test, and that the result would be just as it was; and, instead of encouraging human sacrifice, he thus won Abraham entirely from this practice of the age, by teaching him that the living child, thoroughly devoted to Him, was what he desired rather than the killing of the body. The substitution of the ram suggested the great principle of substitutionary sacrifice which would come by and by on Calvary. Abraham "by faith saw that day and was glad."

Continued on page 321

*Formerly pastor of Ruggles Street Baptist Church, Boston, Mass.

Crowding Around the Bible Colporteur



A Religious Street Procession

Missionary Ranch in an Andean Valley

ROME'S WAR ON THE BIBLE IN PERU

From a Special Correspondent

N. has been called "the City of Churches and the Paradise of Monks." Religious buildings have multiplied until it can boast of no less than seventy edifices. The doors of its many churches stand ntinually; the outward symbols of religion are ly observed in them, and the great festivals of urch are constantly commemorated by high

e reader could ascend with us one of the neighhills which surround Lima and look down on the es, convents and monasteries and read their history, what a vision would he behold! There Inquisition Square, where this terrible tribunal ce in full force for the extermination of heretics, here, during the days of Spanish dominion, its , after being flogged, twisted and tortured, were the galleys for life or burnt at the stake. Here beautiful cathedral church with its lofty roof and e towers, one of the most inspiring church edifices South America. It overlooks the *Plaza de Armas*, the poor victims of the "Holy Office" faced the *fe*. Yonder is the church of the Dominicans. notable churches are San Augustin, La Merced, rancisco, and so on.

a is essentially the city of the Holy Orders. In eets to-day one may see Fathers of the Sacred Jesuits in black robes, white-frocked Dominiugustinians, Recoletos, Capuchins in chocolate ray, not to mention the Barefooted Friars, Reorists and many others, for the city and country swarm with priests and monks in flowing robes. de the churches are images and altars, erected for rship and veneration of the saints; gaudily dec, high altars, cheap tinsel shrines, rows of. conal boxes, stalls for the sale of pictures, charms lics, and a basin, usually of marble, which conhe holy water for the people to sprinkle themas they enter the building. The whole atmosof the place is charged with gloom and darkness, resistibly carries the modern Protestant mind back Middle Ages.

us enter the Cathedral of Lima, a relic of the time when Spain was in the plenitude of her power. We may enter by one of the massive doorways which overlooks a lottery stand. Even lottery-ticket venders thrust their tickets in your face on the threshold of the building. And little wonder; for while most governments have declared the lottery business to be a form of gambling, and unlawful, the Church of Rome conducts it for her benefit and for her charities. Along each entrance are a line of small chapels in which are found images to the Virgin and other popular and paying saints. Most of these images are decorated with costly adornments of silver, gold and other vestments. In line with the columns are two rows of confessional boxes, around which are grouped numbers of devotees awaiting the opportunity to pour their sins and griefs into the ears of the confessor. Around the high altar, elevated some four feet above the floor, are four-and-twenty beautifully carved choir seats for the liturgical service and the accommodation of the *canonigos* and the archbishop; the whole is a very fine sample of old Spanish wood-carving. Rising from the choir is the host chamber with a crucifix over it, and above this a picturesque dome, supported by delicate, gold-coated pillars in which is an image of the Virgin and the child Jesus in her arms.

Let us leave the building by what is called the "Jewish Gate." Here pictures of heretics and Jews condemned by the terrible Inquisition were, until quite recently, on exhibition in this doorway.

In a country which does not enjoy religious liberty and before such an array of monks and churches it is easy to understand that the restrictions and persecution imposed on native Protestants are worthy of the days of the Middle Ages. Indeed, Rome still claims to be the same relentless foe of human liberty and intellectual freedom. How long Article IV (which prohibits the public exercise of any other religion but that of the Roman Church) will stand as an article in the political constitution of Peru we cannot say; but we know that the country's free, democratic basis must ever be in opposition to a system which strangles every claim which may be set forth by the people to think for themselves about God's revelation to humanity.

We are thankful to note that the daily experiences of the Bible colporteur of the British Bible Society, as he offers his books on the streets and church squares of Lima, prove that the liberal element of the country recognizes the fact that progress and civilization have always gone hand in hand with religious freedom, and when the colporteur is harassed by the priests in the streets, a majority of the audience will always vote for the colporteur against the monk. We could multiply incidents of this character, but one which was photographed and published in one of the leading popular dailies of Lima will illustrate public sentiment.

In the historic square of the Church of San Augustin, in Lima, our men were surrounded by a large crowd to whom they offered the Scriptures, after faithfully and clearly expounding the contents of the Bible. A popular monk of the order of the Barefooted Friars, pushing his way to the centre of the crowd, began to refute the Bible being sold by our men, basing his authority on a wrong interpretation of Article IV of the Constitution. With a torrent of fiery Spanish eloquence, he overbore the policeman who ordered him to move on and leave the colporteurs free to sell their Bibles.

The Chief Inspector of Police now appeared on the scene, and invited our colporteurs to sell in another part. The majority of the crowd of people protested against this measure, saying it was the priest, and not the Bible-sellers, who made the disturbance. The Inspector explained, though quite aware of this, that he had made the suggestion only to avoid further disturbance in this busy thoroughfare.

What a blessed privilege to bear the Bible to the people in any land; but how much greater is that joy to those of the land of the Incas who are living in gloom and superstition, and without the light and life of the Book through which God speaks to mankind of sin and death, redemption and eternal life.

Callao, Peru. A. R. Stark.

MORNING SCENES—Continued ✳ Sermon by Rev. A. C. Dixon, D.D.

t the test of obedience was in the fact that the and contradicted the promise. How can God the families of the earth through Isaac according promise, if Abraham is to sacrifice Isaac accordthe command? The sturdy hero of faith does oncern himself about the promise. That is God's nsibility and he has nothing to do with it. He is rned only with the command which imposes nsibility upon him. He will obey implicitly and God to fulfil the promise in his own way. In our the command and the promise may seem to be in ct. The promise says, "My God shall supply all need according to his riches in glory by Christ ," while the command bids us be honest, faithful, whatever be the loss or gain.

re is a man with a family of eight children; he small income; he does not see how these children e reared and educated. One day a proposition is to him that he sign a certain document, and the will be $50,000 in his own pocket. That amount ney will make him easy in his circumstances, and e him to educate his children, but to sign his name to that document would be a dishonest act. He does not even stop to consider it. He says, "If I give my children no education, and leave them not a dollar, they shall have at least the heritage of an honest, truthful father." Men are often tempted thus to do wrong on the right side. They would help God take care of them by adopting the maxims and methods of diplomatic dealing in the business world, and, while they make money, they lose character. Usually God's promises inspire us to obedience. There is reward in doing his will. But in the case of Abraham the promise discouraged obedience, for it looked as if there could be no fulfilment, if obedience resulted in the death of Isaac. It is ours to obey, and God's to fulfil the promise. Let us do our part, and God will never fail to do his.

There is again in this early morning hour the testing of love as it is seen in the spirit of sacrifice. It ought to be easy for anybody to give up sin which pollutes, poisons and kills. When we find sin in our lives, we should hasten to take God's side against it, and in his strength cast it out; but the testing which tries our love for God comes when we are called upon to give up what we know is good. There was no harm in Abraham's preserving Isaac as the son of his love, but now God requires of him his most precious treasure and there is no hesitation. With a readiness that seems almost more than human, he consents to lay on the altar the one whom he and Sarah love above their lives. He expects to receive him back, but the test of giving him to sacrifice is still severe.

We believe that all we give to God will come back to us in God's way, and yet we shrink from the ordeal of laying everything upon his altar. It is easier to cast out the Ishmaels that give trouble than to give up our Isaacs in whom the heart delights. The fact is, Abraham laid himself upon the altar with Isaac: it was the day of his death and resurrection. And the strong young man could have resisted the old father and escaped, but when he was told that God would furnish a lamb, he yields without a murmur. He is himself willing to be placed on the altar in obedience to God's command, and he comes from that altar as from a Calvary of Sacrifice, beyond which is the resurrection life. The night of testing is followed by the morning of joy.

Loading Our China Relief Shi

Hurrying Forward the Work of Filling the "BUFORD" with the Life-Saving Grain—She Goes Direct to the Centre of the Famine

THAT "all things work together for good" to those who are earnestly striving to serve God and humanity, has been illustrated in a most remarkable manner ever since the beginning of the present Chinese Famine Relief campaign. And now, close upon the heels of the generous grant by our government of an army transport, to convey the cargo subscribed by CHRISTIAN HERALD readers and their friends throughout the country, we are enabled to announce that Messrs. Edward H. Harriman, of the Union and Southern Pacific Railways, and Marvin Hughitt, President of the Chicago and Northwestern Railway, have donated to the Fund the splendid gift of free transportation over their lines from Minneapolis to San Francisco of 1,000 tons of flour, which has been purchased there to form part of the steamship *Buford's* cargo. This gift by these two railway magnates is equal in round figures to $15,000—equivalent to the saving of 15,000 famine sufferers from starvation.

Famine Sufferers Lined Up for Relief Distribution at Nanking

These 1,000 tons of flour, filling two trains of twenty-five cars each, are now on the way to the *Buford's* dock in San Francisco. The balance of the cargo is being purchased in San Francisco, through the Commissary-General of the War Department, and paid for by THE CHRISTIAN HERALD Fund. The entire cargo will be consigned to United States Consul-General Rodgers, at Shanghai, as the representative of our State Department. That official is now making all necessary arrangements for its reception and distribution. He cables, under date of March 25, to the State Department:

"Request Transport *Buford* will be ordered direct to Chinkiang for discharging cargo. Time, expense, trouble saved in so doing." In the same cablegram, Consul-General Rodgers acknowledges the receipt of the $50,000 cabled last week by THE CHRISTIAN HERALD, of which $25,000 goes to the Missionary Committee at Chinkiang, the balance to the Civic Committee in Shanghai. This considerable sum, together with shipments of American foodstuffs from other sources, will keep the relief workers supplied until the great cargo itself reaches Chinkiang.

On its arrival, the hardest, most energetic, yet most hopeful work of the campaign will immediately begin. Arrangements will be made for systematic and extensive distribution in the territory along the banks of the canal, by the use of native junks, each of which will be under official supervision. Distributing stations inland now in operation will be supplied by carriers, and new stations opened wherever needed. Both Relief Committees are working harmoniously in preparing for the big cargo, and the local authorities are ready to offer every facility.

In a cable message to this journal, dated March 28, the editor of the *North China Daily News* says:

"Destitution is taxing Relief Committees in the absence of proper governmental machinery, but the missionaries are responding nobly. Everything is proceeding smoothly. Rioting has not yet been serious. American relief contributions are two-thirds of the total thus far received."

The famine has now spread to a sixth province, Kiangsi, the southernmost of the group of provinces. This no doubt explains in part the statement in the cable message just quoted that the extent of the destitution is "taxing the Relief Committees." Between 15,000,000 and 20,000,000 are now affected by the famine, and the difficulties of transportation and distribution must be largely increased. However, it is hoped that the foodstuffs now in hand and on the way, together with the $50,000 remittance forwarded last week by THE CHRISTIAN HERALD, will enable the work of relief to go on uninterruptedly until the arrival of the *Buford* with her big cargo at Chinkiang. The rioting referred to in the cablegram may be due either to the general distress or to the efforts of seditionary societies to foment rebellion, or both. In either event, the arrival of a great relief cargo cannot fail to act as a palliative. It will not only save many thousands of lives, but in the opinion of well-informed observers in China, who are in touch with our State Department, it will g... far toward checki... disturbances and re... order. The results of ... eral uprising at the ... time would be too t... to contemplate.

Rev. A. Sydenstric... Secretary of the Chi... Famine Relief Comm... sends to THE CHR... HERALD a copy of a ... written by Rev. Dr. ... Bradley, an American ... estant missionary livi... the heart of the famin... trict in the northern ... Anhui. He adds: "I ... translated a few o... Chinese words occurri... the letter, so as to ma... more easily intelligible ... situation is sad beyon... power of words to descr...

Missionary Bradley ... ter is as follows:

"I have been out i... country for several ... giving out flour tickets ... the condition beggar... scription. There are ... two *tu-fen* (townships ... Suchien hsien (county) ... the average will be s... thing like 4,000 homes in each *tu-fen*, or nearly 1,... 000 mouths. A most conservative estimate woul... that 500,000 of these are without grain at this t... 250,000 of the remainder have a little grain to mix ... their potato leaves, and the remaining 250,000 wi... able to live till harvest, but many of them wil... pinched. When we think that Pichow on the n... Haichow and Shuyang on the east, Antung and T... kiangpu with Taoyuen on the south, Suining and T... shan on the west, are all in about the same despe... condition, we stand appalled at the outlook and wo... what will be the result. I fear that death, corrup... and disease may make it necessary for all (mission... included) who can raise ten dollars to pay traveling ... penses, to leave for other parts. This provided ... officials are able to keep the people down, which se... almost impossible. Last Thursday, I was out in ... country and went to one village, wh... might be taken as an average. The p... contained 154 homes by actual count... found 135 of these homes were absolu... in a desperate condition; of the remain... nineteen at least eight had only eno... grain to last them one month. Of the ... destitute homes about 130 had still eno... potato and willow leaves to last them ... or three weeks. There were nine ho... that did not have anything, and whose ... mates said that, except what they ... begged, they had had nothing to eat ... several days. Dogs, cows, donkeys ... horses are dying from starvation and ... people are eating them as fast as they ... The flour that the Shanghai Committee ... promised will just about keep the peo... alive in one of the fifty-two *tu-fen* in ... Suchien district. What about the ot... fifty-one *tu-fen?*

"The little village that I have just t... about, I myself visited and made ... count. I can vouch for the accuracy ... my figures, and while it may be a lit... worse than some places on higher grou... I doubt if it is as bad as others, and it c... be taken as a fair sample.

"What can be done? Your committ... has asked for suggestions, and I vent... to give you my opinion. I believe th... your committee should make a despera... effort to have at least twenty tugs, wi... boats in proportion, impressed into servi...

Continued on page 335

Loading American Flour for Relief Along the Grand Canal

ntributions to The Christian Herald Chinese Relief Fund to March 18, 1907

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- ...rs J W. 1 00
- ...E 1 00
- ...Mr E P.. 50
- ...iss J F.. 50
- ...M D..... 25
- ...Lester .. 5 00
- ...Mr Stanley bie, Rev 25
- ...A L..... 1 00
- ... Fred .. 1 00
- ...Mrs 25
- ...rs E D.... 1 00
- ..., Alonzo . 5 00
- ...a, Mrs S. 1 75
- ... C 5 00
- ...Mrs H W. 10 00
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- ...Mrs 5 00
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- ...A & Meed, ...
- 5 00
- ...J 25
- ...Mrs Chas. 2 25
- ...Julia C... 1 00
- ...Mrs L ... 2 00
- ...Mrs Mary. 30
- ...Mr Geo... 1 00
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- ...es E P... 2 00
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- ...Marie T 1 00
- ...S L ... 5 00
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- ... Mrs B..... 2 00
- ...k. Mrs 50
- ...k, C W & E ....
- 2 00
- ...r. Mrs H.... 5 00
- ...Mrs A.... 1 00
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- ...ll, Mr Chas. 1 00
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- ...in, W R 1 00
- ...in, N 2 00
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- ...Miss E M.... 2 00
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- ...d, Mrs 50
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- ...r, Mrs W D 2 00
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- ...; A 2 00
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- Corwin, Mrs C H.. 2 00
- Corwin, C R 10 00
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McKinst, Mr E .. 1 00
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McPennan, Mrs J .. 1 00
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Machave, S M 1 00
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Magison, C 25
Mahlstadt, G 1 00
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Male, B 50
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Mance, Mr 1 00
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Manville, M D 1 00
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March, E G & V A. 2 00
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Mark, Mrs Z 2 00
Marks, Mrs L ..100 00
Marshall, E D .. 2 00
Martell, Mrs L 1 50
Martin, E 1 00
Martin, Geo 25
Martin, Mr Wm .. 1 00
Marvel, E B 50
Mason, Mr B J.. 25
Mason, M C 05
Mason, Mrs M L .. 50
Mason, Mrs T 25
Mason, W 7 00
Masson, K 25
Mastio, Mrs D 2 00
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Matteson, Mrs E .. 1 00
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Mayward, M M D.. 3 00
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Mead G W 2 00
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Mead, W D & Wife 5 00
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Meeker, Mrs A S & Family 2 00
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Mercer, M F & Friends 1 50
Merchant, G L .. 1 00
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Merrick, Mrs J C .. 1 00
Merrill, Mrs A M .. 1 00
Merrill, W P 2 00
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Merritt, E 5 00
Merritt, G W 1 00
Merritt, Mrs M 1 00
Merritt, T H 2 00
Mesick, E H 10 00
Metcalf, Mrs C 1 00
Metler, Fred & F 1 00
Mewrer, G W 1 00
Meyers, Mrs A 25
Myer, D J 50
Meyer, M E 5 00
Meyer, Mrs H A .. 1 00
Meyer, H 1 00
Meybin, M 1 00
Middleton, I 10
Mikham, W M 1 00
Miler, Rev & Mrs. 3 00
Mille, Mrs S 50
Miller, B 1 00
Miller, C H M 2 00
Miller, F E 2 00
Miller, Mrs G H .. 2 00
Miller, Mrs H 50
Miller, J E 5 00
Miller, P 1 00
Miller, S E 1 00
Miller, Mrs S T .. 5 00
Miller, Mrs S 1 00
Mills, L 2 00
Mills Sisters, F M & S 16
Mills, W A 2 00
Minier, H 1 00
Mips, J H 50
Mitchell, D E 1 00
Moffatt, M L 2 00
Moffatt, Mrs S A .. 2 00
Moncrief, Mrs N .. 1 00
Monroe, Mrs C .. 25
Moon, E L 2 00
Moore, E 25
Mootz, E H 1 00
Moore, Mrs H 25
Moore, M E 50
Moore, M R 10 00
Moore, O D P 50
Moore, Mrs S 1 00
Moore, Mrs W 1 00
More, Mr & Mrs C C C 50 00
More, D L 1 00
Morgan, Mrs O 2 00
Morehouse, Mrs L 1 00
Morey, J W 1 00
Morey, Rev J N.. 25
Morris, A M 1 00
Morris, R O 1 00
Morse, Mrs 25
Morse, A 25
Mortan, G A 2 00
Morse, Mrs F 22
Mosher, C 2 00
Mossley, G G 1 00
Mott, E L 1 00
Mott, Miss J 1 00
Mott, L S 7 00
Mourbees, S G 1 00
Mowbray, Mrs M .. 1 00
Moyer, R 1 00
Moyer, Mrs F 2 00
Moyer, W E 1 00
Muellen, J H 1 00
Mueller, A 1 00
Muhleman, S 50
Muller, Mr 10
Muller, Will 25
Mulcok, D 1 00
Munger, Mrs M H . 1 00
Munn, Misses H & S 2 00
Munson, Mrs E C .. 2 00
Murray, Mrs J 50
Merray, Mrs M .. 1 00
Murray, P 25
Murphy, G D 1 00
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Myers, Jas 5 00
Myers, Mrs J 1 00
Myer, J B 2 00
Myers, J M 10 75
Myers, M C 2 00
Myers, Mrs M E . 1 00
Myer, S B M 25
Nash, Mrs M M ...10 00
Natt, E L 1 00
Neighy, Mrs P M . 1 00
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Nelson, G R 5 00
Nelson, H M 50
Nelson, M B 3 00
Nelson, Mrs S 1 00
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Sessions, F E ... 10
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Simpson, Jay 2 00
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Sin, Geo 35
Sinwald, Mrs E .. 1 00
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Slawson, H 1 00
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Sleath, Louisa M. 1 00
Sleath, Mr & Mrs Willie 1 00
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Smith, Mrs 15
Smith, Mrs A..... 2 00
Smith, A A 2 50
Smith, A D 1 00
Smith, Mr B A.... 2 00
Smith, Mrs Chas. 1 00
Smith, Mrs Chas. 50
Smith, Mr C 25

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Smith, C R ....
Smith, Mrs C W
Smith, Edith ...
Smith, Miss Eliza
Smith, E A ....
Smith, F B ....
Smith, Miss E I
Smith, E S ....
Smith, F A ....
Smith, Flora E..
Smith, F A ....
Smith, George ..
Smith, G B ....
Smith, Mrs H ..
Smith, Mrs I E..
Smith, J U K ...
Smith, Julia ...
Marsad, Mrs C.
Smith, Julia ....
Smith, J E ....
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Parmelee, Miss I E .....
Smith, Mrs J M..
Smith, J M ....
Smith, L B ....
Smith, Marguerite
Smith, M L ....
Smith, Mrs Mary .
Smith, M A ....
Smith, M M ....
Smith, Martha ....
Smith, Mrs M ....
Smith, Sidney ....
Smith, S S ....
Smith, Thersa ...
Smith, Wilbert L.
Smith, Wm .....
Smith, Mrs Wm ..
Smith, W & M A
Snell, Electa M...
Snick, M .....
Snider, Henry ....
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...ll, E 7 25
... C 1 00
...nut, Mrs A. 1 00
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...d, Mrs C. 5 00
... Mrs 1 00
...g, Mrs M
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...n, Mrs 1 00
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...er, M F 10 00
...ers, W N 1 00
...ers, T S 5 00
...erson, Mrs A.. 1 00
...erson, Chas L 5 00
...erson, John ..10 00
...erson, Marg't
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...erson, Mrs M
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...erton, Miss W
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... R V 1 00
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...ffin, Mr 1 00
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Mrs 2 00
Vann, Mrs I G..... 5 00
Veght, Edwin ...10 00
Veeder, Louise ... 10
Victory, L T L... 1 25
Villodas, Mrs M H 50
Vinall, Mr & Mrs
David 2 00
Vinall, Viola 05
Vincent, J Lee .. 2 00
Vincent, W B 2 00
Viault, S N 5 00
Visscher, Mrs J N
& Mrs C Visscher 1 00
Vogel, C A 2 00
Volk, Mrs F L.. 3 00
Volk, Mrs G 1 00
Voorhees, Miss M.20 00
Vreeland, A M ... 5 00
Vrooman, Mrs J
A 84
Waddell, M A B.. 1 00
Wager, Mr Frank . 1 00
Wagner, Leon 10 00
Wakefieke, A M... 2 00
Waite, S 2 00
Walbert, J 6 00
Walcott, Mrs E A 1 00
Waldron, D, J &
M D & Morris, C
D 4 00
Wales, Mrs P H 50
Walker, Mrs 50
Walker, F J 1 00
Walker, Mrs Geo. 50
Walker, Mrs L M 1 00
Walker, Mr W ... 25
Walker, Wm R ... 3 00
Wall, Mrs C M... 5 00
Wall, Miss H G... 5 00
Wallace, Mrs B.. 50
Wallace, Lizzie .. 1 00
Wallace, G H 2 00
Wallace, R H 1 00
Waller, Dr D P G....10 00
Walter, Mrs 1 00
Waltermire, Mrs E
H 1 00
Walbrath, Mrs J N
N & Davis, Anna 2 00
Walthen, M 1 00
Waugh, W H 5 00
Wacker, Mrs F ... 3 00
Ward, Mr & Mrs
James 2 50
Ward, Mrs J D... 1 00
Ward T 1 00
Ward, Miss Grace 1 00
Ward, Wm C 50
Wardner, Mrs A.. 1 00
Warring, Mrs B... 1 00
Waring, Emma ... 36
Waring, Mr & Mrs
E M 5 00
Waring, Ruth 45
Warner, Mrs C ... 1 00
Warner, Mrs F W. 5 00
Warner, Mr & Mrs
G H 5 00
Warren, Mrs Chas. 1 00
Warren, Henry ... 1 00
Washington, G ... 1 00
Watkins, Arthur .. 1 00
Waterman, W A .. 1 00
Waters, Mrs A H 5 00
Waters, Mrs F L.. 25
Waters, Mrs J A 5 00
Watson, Mrs A N.. 5 00
Watson, Ethel ... 1 25
Watson, Isabelle . 25
Watson, Mrs M.. 05
Watson, Sylvester. 50
Watson, Thos 1 00
Watson, Mrs T... 2 00
Watts, Mrs E 1 00
Wayne, C M 1 00
Weaver, Anna 1 00
Weaver, C F 1 00
Webb, Geo W 2 00
Weber, John 50
Webster, Mrs F N 1 00
Webster, Mrs L G 50
Weekley, Jacob ... 5 00
Weeks, A J 1 25
Weiser, F B 5 00
Weise, J C 10 00
Weiler, Mrs Ellen . 2 00
Wells, Mrs A D.. 1 00
Wells, Alice H.... 6 00
Wells, Mary 1 00
Wells, Mrs Sara .. 2 00
Weneg, Miss M.... 2 00
Wentworth, Mrs .. 1 00
Werner, Gust 1 00
Werry, Drusilla ... 5 00
Wescott, Mrs 1 00
West, Mrs J B....10 00

NEW YORK—Cont'd

West, O A 25
West, Richard ... 1 00
Westcott, Mrs C.. 2 00
Westfall, Geo H... 1 00
Westwood, Mrs D
J 1 00
Weston, J B 2 00
Wetmore, Ruth ... 1 00
Wey, Mrs 10 00
Whaler, M A 5 00
Whaley, Florence . 25
Wharton, Debbie . 50
Wheeler, Mrs C M. 3 00
Wheelock, Mrs M.. 10
Whipple, D 1 00
Whipple, Mrs F .. 10
Whipple, Iva B.... 50
Whitaker, Mrs 25
Whitbeck, Andrew. 2 00
Whitcomb, Mrs W
A 1 50
White, A 1 00
White, Mrs A 1 00
White, Edith M.. 1 00
White, Eliz S.... 1 00
White, Hattie A... 1 00
White, Mrs M 1 00
White, Mrs R S... 5 00
Whitford, F S 1 00
Whitman, Mrs C E 2 00
Whitney, D D (Jr). 3 00
Whitney, Mrs G M 2 00
Whitney, Geo M.. 5 00
Whitney, Mrs Julia 2 00
Whitney, R 1 00
Whiting, Mrs 25
Whittington, J S.. 1 00
Widler, Franc M.. 1 00
Widmer, Mrs 50
Wiedman, E 1 00
Wightman, J 2 00
Wightman, P B... 2 00
Witham, H H 1 00
Wikander, Elin .. 1 00
Wilcox, A J..... 5 00
Wilcox, Geo 1 00
Wilbur, Gerald ... 50
Wilder, Mrs L A. 2 00
Willenbroch, Mrs
F 5 00
Wiley, T W 50
Wilfert, John 1 00
Williams, Mr &
Mrs 1 00
Williams, A 5 05
Williams, Arthur . 1 00
Williams, C L 1 00
Williams, C H 1 00
Williams, Dan'l .. 2 00
Williams, Ed 50
Williams, Mrs J R 2 00
Williams, Mrs M.. 1 00
Williams, Mrs M
J 2 00
Williams, Mrs R C 1 00
Williams, Mr S .. 1 00
Williams, Mrs Wm 2 00
Williams, Mrs W. 2 00
Williams, W T ... 1 00
Williamson, E 25
Williams, Mr &
Mrs J W 2 00
Willind, Susan ... 1 00
Willoughby, Sam . 1 00
Willett, Mrs G L. 1 00
Wilmarth, Miss N. 20
Wilmot, Miss L.. 2 00
Wilsey, Mr A 1 00
Wiley, H Ellen .. 25
Wilson, Miss A.. 20
Wilson, A & E.... 1 15
Wilson, Mr Ogden. 2 00
Wilson, Mrs T E.. 1 00
Wilson, Mrs Wm.100 00
Wilson, Mrs W J 25
Wilson, Mrs F.... 25
Wilson, John R... 2 00
Winchell, Fred ... 20
Windt, Mrs C M. 1 00
Wing, Lizzie 05
Winkle, Mrs 25
Winne, Jacob 1 00
Winne, Mrs Jacob 1 00
Winterburn, F W. 1 00
Wiswell, A L 2 00
Wohrle, C F 1 00
Wolcott, F M 1 00
Wolcott, Mrs P.... 1 00
Wolford, Mrs F... 1 00
Wood, Chas H ... 3 00
Wood, E P 1 00
Wood, Mrs Geo...10 00
Wood, Mrs Lucy.. 1 00
Wood, Millie 1 00
Wood, O S 25
Wood, S R 2 03
Wood, R W 1 00
Wood, Mr Wm 1 00
Woodard, Mrs ...10 00
Woodbury, L G ... 1 50
Woodin, Estelle ... 3 00
Woodley, John ... 50
Woodley, Maria ... 25
Woodmansee, Mrs
J P 1 00
Woodworth, P T .. 1 00
Woolf, Mr H 25
Woolley, Mrs B... 1 00
Woodruff, J W ... 1 00
Wowling, J C ... 25
Wray, Mrs T 10
Wright, Alma M.. 3 00
Wright, Mrs B 5 00
Wright, Mrs C.... 1 00
Wright, Mrs C A.. 50
Wright, C F J... 5 00
Wright, Mrs C T.. 2 00
Wright, Miss D O. 50
Wright, Mrs Eliza 50
Wright, Mr & Mrs
J B 5 00
Wright, Mina 25
Wupperman, Geo .10 00
Wurt 1 00
Wurth, Mary 05
Wyllie, Mrs G H. 2 00
Wynkoop, Mrs J.. 3 15
Wykoop, M H 3 00
Yaber, Mrs E L. 5 00
Yarick, Miss M
L 10 00
Yates, Miss W .. 2 00
Yeager, R E 2 00
Yonker, Mary L.. 1 00
Young, Mrs C F.. 25
Young, David 10
Young, H N 24
Young, Irena A.... 1 20
Young, John 2 00
Young, Mrs J C..10 00
Young, Nell 20
Younglove, J P... 2 00

NEW YORK—Cont'd

Youngman, Mrs M 1 00
Youngs, Ethel B.. 50
Zinke, Wm 25 00
Zeller, Mrs E 50
Edna, Akron 1 00
Gertrude Albert &
Mary Louise 25
Little Dorothy, Al
lentown 35
Dorcas, Gray 1 00
Ashbone, Mr Cas
nelsville 1 00
Rotmans, Roches
ter 1 00
Olmsted, Utica ..10 00
A H H, Mrs 25
J S W, Mrs 1 00
J S, Mr & Mrs...10 00
E T D, Albany ... 1 00
E I W, Albany .. 1 00
S A B C, Albany . 2 00
A L B, Allen
town 5 00
F A L, Amster
dam 6 00
F H R, Mr & Mrs,
Andover 2 00
R J K, Athens 1 00
M M B, Auburn .. 2 00
S D M, Mr & Mrs,
Aurora 10 00
L B B, Babylon . 50
A M H, Baldwins
ville 1 00
F B, Baldwins
ville 1 00
J A, Basom 5 00
V S, Boiceville .. 1 00
E J B, Brooklyn.. 1 00
J G, Brooklyn 2 00
J R H, Brooklyn.. 5 00
M E P, Brooklyn . 1 00
P W M, Brooklyn.. 1 00
O R, Brooklyn 1 00
C A, Mrs, Brook
ton 1 00
A S C, Cambridge. 50
M S A, Camden .. 25
F E H, Catskill .. 50
H C W K & M L T
B, Chatham 3 00
N A H, Mrs, City
Island 1 00
H F M,Clifton
Springs 1 00
E B F, Colves ... 1 00
J W H, Danville . 1 00
M L, Dannemora . 1 00
A S E B, Delevan . 1 00
J E M, Elmira 1 00
J A R, Elmont 5 00
B B, Flatbush 1 00
J S, Florence 1 00
Y W C T U, Flush
ing 1 00
A M C, Frankfort. 50
B F S, Mrs, George
town 2 00
W D, M D & S
D, Glasco 60
O O, Gloversville . 4 00
M S C, Goshen .. 1 00
A S, Mrs, Green
wich 1 00
J M, Hartwick .. 2 00
A S S, Huntington 2 50
M J W, Jaquins . 1 00
T E R, Johnston . 1 00
E C B H,Kenka
Park 1 00
T B V, Kinderhook 5 00
M R W, Lawrence 1 00
L W K, Liberty . 5 00
H C, Little Neck. 1 00
W C B, Lockport. 5 00
F H B, McLean .. 1 00
C A, Mahopac 1 00
M E M & R H M,
Manchester 3 00
P E M, Manches
ter 20 00
S M, Matteawan . 2 00
M V H, Mechanics
ville 1 00
J P, Mrs, Mechan
icesville 50
G F S, Mexico ... 1 00
P E G & Daugh
ter, Middlesex ..10 00
E M N, Middle
town 1 00
E G B, Mrs, Mo
hawk 5 00
M M M, Mohawk . 2 00
C, Miss, Newburgh 1 00
A A B, New York
City 1 00
A B, N Y City .. 25
C E C, N Y City .. 1 00
E & B, N Y City . 1 00
E K B, N Y 2 00
E O C, N Y City .25 00
F A & H T C, N
Y City 3 00
F Y, N Y City.. 25
H A S, N Y City . 2 00
H E G, N Y City 1 00
L K M, N Y City. 2 00
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M L C, N Y City.. 2 00
A C, Perry Cen
tre 2 00
F A K, Mrs, Perry
Centre 3 00
C C, Miss Pompey 1 00
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ter 50
A C, Mr, Port Jer
vis 1 00
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M A H, Pough
keepsie 1 00
J L, Ripley 1 00
C M, Mrs Roches
ter 2 00
I S S, Rochester . 4 00
M E W, Roches
ter 50
S A M, Rockville . 1 00
M E S, Schaticoke 1 00
N S H S, Schenec
tady 6 00
A M H, Sterling . 1 00
A C B, Syracuse .. 1 00
E B, Thompson
Ridge 5 00
M E L, Upper Red
hock 1 00
A A F, pper Troy 1 00
S M D, Utica 1 00
M E F, Waterliet . 2 00
A K, Westfield ... 1 00

NEW YORK—Cont'd

L J K, Yonkers .. 1 00
From J J, Canan
daigua 1 00
, Albany 5 00
, Albany 10 00
, Angelica 2 50
, Auburn 1 00
, Auburn 50
, Auburn 10 00
, Babylon 10 00
, Binghamton .. 5 00
, Binghamton .. 5 00
, Binghamton .. 5 00
, Brasher Falls . 1 00
, Brooklyn 2 00
, Brooklyn 1 00
, Brooklyn 1 00
, Brooklyn 15 00
, Brooklyn 1 00
, Brooklyn 3 00
, Brooklyn 1 00
, Brook Port... 08
, Buffalo 5 00
, Buffalo 2 00
, Cambridge 1 00
, Campbell 1 00
, Canajoharie .. 5 00
, Canastota 1 00
, Carmel 1 00
, Catskill 5 00
, Centreport ... 1 00
, Climax 25
, Dexter 1 00
, Dolgeville ... 1 00
, Dunnsville ... 1 00
, E Orange ... 5 00
, Elmhurst 2 00
, Flushing 1 00
, Fordham 1 00
, Franklin 1 00
, Gansevoort ... 2 00
, Geneva 5 00
, Genoa 1 00
, Gilbertsville . 1 00
, Gloversville . 5 00
, Greenport ... 1 00
, Guilford 20
, Hackensack . 1 35
, Hammonds
port 4 00
, Hayt Corners 1 00
, Hillsboro 1 00
, Huntington .. 3 00
, Ithaca 1 00
, Jamestown .. 1 00
, Jamestown .. 5 00
, Johnsonburg . 1 00
, Johnstown .. 2 00
, Johnstown .. 1 00
, Lawrenceville. 20
, Liberty 1 00
, Lockport 1 00
, Lockport 1 00
, Lyons 5 00
, McGraw 1 16
, Malone 25
, Malins 3 00
, Mannsville 1 00
, Margaretville. 2 00
, Marlboro 1 00
, Medina 1 00
, Middletown .. 2 00
, Middletown .. 1 00
, Moravia 1 00
, Newark 1 00
, Newark 5 00
, Newark 1 00
, New Berlin .. 1 00
, New Brighton 1 00
, Newburgh 50
, Newburgh 1 00
, Newburgh 5 00
, N Y City 10
, N Y City 3 00
, N Y City 1 00
, New Paltz 1 00
, N Y City 2 00
, N Y City 5 00
, N Y City 1 00
, N Y City 25 00
, N Y City 1 00
, N Y C 5 00
, N Y City 1 00
, N Y City 2 00
, N Y City 10 00
, N Y City 1 00
, N Y City 25 00
, N Y City 2 00
, N Y City 1 00
, N Y City 1 00
, N Y City 25 00
, N Y City 1 00
, Niagara Falls 1 00
, Norwich 2 00
, Nunda 4 00
, Ogdensburg .. 2 00
, Ogdensburg .. 25
, Ogdensburg .. 25
, Ogdensburg .. 25
, Ogdensburg .. 25
, Ogdensburg .. 25
, Ogdensburg .. 25
, Ogdensburg .. 50
, Ogdensburg .. 10
, Ogdensburg .. 25
, Ogdensburg .. 50
, Ogdensburg .. 10
, Old Chatham. 1 00
, Oneonta 1 00
, Ossining 5 00
, Oswego 50
, Otsego 1 60
, Patchogue .. 2 00
, Pearl River.. 1 00
, Peekskill 10 00
, Peekskill 1 00
, Penn Yan 4 00
, Perry 1 00
, Perrysburg ... 2 00
, Plattsburg .. 2 00
, Plattsburg .. 1 00
, Plattsburg .. 1 00
, Pt Chester .. 1 00
, Poughkeepsie. 1 00
, Poughkeepsie. 01
, Poughkeepsie. 1 00
, Poughkeepsie. 50
, Pulaski 1 00
, Ravena 50
, Red Hook ... 5 00

NEW YORK—Cont'd

, Rhinebeck 2 00
, Rochester 1 00
, Rochester 1 00
, Rochester 10 00
, Rochester 1 00
, Sandy Hill ... 5 00
, Schenectady .. 1 00
, Shortetown ... 25
, Sherman 1 00
, Skaneateles ... 1 00
, Smithville
Flats 25
, Southampton . 3 00
, Southampton . 5 00
, South Dayton . 5 00
, Southold 1 00
, Stapleton 1 00
, State Hill 25
, Syracuse 1 00
, Syracuse 5 00
, Syracuse 1 00
, Syracuse 1 00
, Syracuse 1 00
, Tarrytown 10 00
, Thompkins
ville 1 00
, Topkins Cor
ners 25
, Tribes Hill .. 5 00
, Troy 25
, Troy 20
, Troy 1 00
, Tully 1 00
, Union Sq 2 00
, Utica 1 00
, Waterbone 1 00
, Watertown 25
, Waverly 3 00
, Waverly 10
, Westfield 2 00
, West Hampton 5 00
, White Plains 1 00
, White Plains. 2 00
, Whitney Pt . 50
, Williamsport. 3 00
, Wilson 5 00
, Wilson 1 00
, Woodburn 2 00
, Yonker 1 00
, Yonkers 2 10
, ... 25
, ... 15
, ... 5 00
, ... 10 00
, ... 5 00
, ... 1 00
, ... 10
, ... 5 00
, ... 1 05
, ... 2 00
, ... 2 00
, ... 1 00
, ... 30
, ... 1 00
Cash, Am Field .. 2 00
Cash, Bridgeton .. 5 00
Cash, Gloversville. 50
Cash, Gloversville. 25
Cash, Gloversville. 20
Cash, Johnstown . 2 00
Cash, N Y City .. 2 00
Cash, N Y City .. 1 00
Cash, Nyack 5 00
Cash, Oneida 1 00
Friend, Cambridge. 1 00
Friend, Camillus .. 3 00
Friend, Easton 2 00
Friend, Lockport .. 30
Friend, Marcellus . 1 00
Friend, Palmyra .. 24
Friend, Sennett ... 1 00
Friend, Shelter Is
land 1 00
Friend & Another,
Rochester 50
A Friend 2 00
A Friend 10 01
A Friend, Albany. 50
A Friend, Astoria . 4 00
A Friend, Auburn . 2 00
A Friend, Auburn. 40
A Friend, Billings 6 00
A Friend, Brierhill 2 00
A Friend, Brooklyn 25
A Friend, Brook
lyn 20 00
A Friend, Buffalo . 2 50
A Friend, Cam
bridge 10
A Friend, Carmel . 1 00
A Friend, Castle
ton Corners 50
A Friend, Castile . 5 00
A Friend, Cazen
ovia 1 00
A Friend, Chazy .. 15
A Friend, Clark
son 1 00
A Friend, Cox
Sackie 1 00
A Friend, Danne
mora 2 00
A Friend, East
Aurora 5 00
A Friend, Elmira . 1 00
A Friend, Elmira . 25
A Friend, Elmira. 25
A Friend, Elmira . 25
A Friend, Fern
wood 15
A Friend, Grafton 5 00
A Friend, Hopkin
ton 5 00
A Friend, Jamaica. 1 50
A Friend, John
son 1 00
A Friend, Johns
town 5 00
A Friend, King
ston 5 00
A Friend, Le Roy. 1 00
A Friend, Maine . 1 00
A Friend, Marcella 1 00
A Friend, May
field 1 00
A Friend, Millers. 15
A Friend, Monti
cello 1 00
A Friend, Moravia 5 00
A Friend, Mt Ver
non 2 00
A Friend, New
burgh 2 00
A Friend, New
Brighton 50
A Friend, New
Lebanon Centre . 1 00
A Friend, New Ro
chelle 1 00
A Friend, N Y City 25

NEW YORK—Cont'd

A Friend, N Y City 2 00
A Friend, Oak
field 50
A Friend, Ogdens
burg 10
A Friend, Ogdens
burg 50
A Friend Oxford . 1 00
A Friend, Peek
Kill 5 00
A Friend, Penn
Yan 25
A Friend, Roches
ter 5 00
A Friend, Roches
ter 1 00
A Friend, Round
Lake 50
A Friend, Round
Lake 30
A Friend, Round
Lake 50
A Friend, Round
Lake 1 00
A Friend, Round
Lake 25
A Friend, Round
Lake 25
A Friend, Round
Lake 20
A Friend, Rush
ville 2 00
A Friend, Salem . 2 00
A Friend, Savarna 50
A Friend, Slinger
land 1 00
A Friend, So Can
bridge 1 00
A Friend, So Dus . 2 00
A Friend, So Kort
right 5 00
A Friend, Syra
cuse 25
A Friend, Vernon
Center 10 00
A Friend, Warsaw 25
A Friend, Water
town 1 00
A Friend, Wesches
ter 2 00
A Friend, West
Chazy 1 00
A Friend, White Pl 2 00
A Friend, Yale 50
A Friend, J W,
Plattsburgh 5 00
Christian Friend,
Troy 2 00
A Friend to the
Suffering, Perry . 1 00
From a Friend,
Bullville 2 00
From a Friend,
Plattsburg 5 00
Friends 2 00
Friends, Albany .. 1 15
Friends, Babylon . 2 00
Friends, Ballston
Spa 2 00
Friends, Brockport. 2 00
Friends, Brooklyn. 20
Friends, New Hart
ford 1 25
Friends, Ogdens
burg 7 95
Friends, Wheat
ville 3 80
Friends of Mrs
MacCall, Phelps. 13 00
Two Friends, Cats
kill 1 00
Two Friends, Kees
ville 2 00
Two Friends, Lock
port 4 00
Two Friends, Mill
brook 1 00
Two Friends, New
burgh 2 00
Two Friends, New
field 2 00
Two Friends, Pots
dam 3 00
Two Friends, Rens
selar 1 00
Three Friends .. 1 50
Three Friends .. 3 50
Three Friends of
the Cause 1 00
Three Friends, Dun
dee 3 30
From Friends,
Mannsville 2 00
In the Master's
Name, Brooklyn . 1 00
In the Master's
Name, Utica ... 5 00
In His Name 5 00
I H N, Babylon .. 5 00
I H N, Buffalo .. 5 00
I H N, Ithaca 1 00
I H N, N Y City.. 1 00
I H N, Niskayuna 2 00
I H N, Phelps 1 30
I H N, Ripley 2 00
I H N, Schaghtl
coke 30
I H N, Shortsville 5 00
I H N, Willink .. 10 00
A Reader, Cohoes. 1 00
A C H Reader,
Brooklyn 1 00
A Sub'r, Tabius .. 5 00
Various Sub'r, At
tica 6 11
A Sympathizer,
Pawling 5 00
A Sympathizer, Pal
myra 1 00
A Sympathizer,
Brookyn 1 00
A Sympathizer,
Riverhead 5 00
A Few Sympathiz
ers, Williams
bridge 2 00
One Who Sympath
izes, Loomis 1 00
Two Sympathizers,
New York City.. 1 00
Three Sympathiz
ers, Babylon 5 00
Two Members of
Pres Ch, Albany. 20 00
The East End Girls,
Auburn 2 00
Brooklyn, Brook
lyn 5 00

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A Sister, Mamaro 1 00
A Widow's Mite,
Charlotte 1 00
His Own's College
Pr 5 00
A Widow's Mite,
Liverpool 10 00
A Mite to His
Name, Malone .. 20
Syracuse, N Y ... 1 00
The Misses Co Newa
York 1 00
Widow's Mite,
Penn Yan 1 00
Greenbeck, Platte
Kill 1 00
Two Christian La
dies, Quaker
City 4 00
A Lover of Jesus,
Schenectady 1 00
Two Sisters, South
Lyon 2 00
A Widow's Mite,
Williamsport 50
First Presbyterian
Ch 4 00
The 4th Pres Ch,
Albany 9 50
L C Lincoln Band
Spa Pres Ch,
Ballston 10 00
First Presby Ch,
Binghamton 6 00
Presby Ch, Murray
H Gardner, Pas
tor, Brewster ... 5 00
Some Mem &
Friends Jeff St
Ch of Christ,
Buffalo 5 00
Woman's West Ave
Presby Ch, Buf
falo 3 00
Bapt Ch, Canandai
gua 8 00
1st Presby Ch,
Canton 6 00
Presby Ch, Chu
mont 13 80
Friends Ch, Clin
ton Corners .. 15 40
1st Ref Dutch Ch,
Fishkill Village 50 00
Presby Ch, Fort
Edward 13 00
First Presby Ch,
Galway 16 00
First M E Ch,
Hensonville 70 00
Buffalo St M E Ch,
Jamestown 5 00
First Bapt Ch,
Jamestown 29 00
Kenwood Gospel
Miss, Kenwood 36 12
Presby Ch, Liberty 10 00
St Eustace Ch,
Lake Placid 1 00
Scotch Presby Ch,
Maddington .. 58 20
Epworth League
Chapt No 3766,
Matteawan 5 00
First Cong'l Ch,
Napoli 11 21
Bapt Ch, New Dorp 5 00
Bethany Memorial
Ref Ch, N Y C. 21 00
Miss Children of E
S, N Y City 2 00
St James' Ch, N Y
City 50 00
Florida United Pres
Ch, Patterson
ville 20 00
C E Soc Lake Ave
Bapt Ch, Roches
ter 10 00
West Bethany Bapt
Ch by Rev L C
Smith, Rochester. 26 00
Rockland Lake M
E Ch, Rockland
Lake 6 50
Zion Ch, Rome .. 29 78
Members of Ref
Ch, Saugerties . 3 75
First Ref Ch of
Bethlehem, Sel
kirk 42 00
Emit Bapt Ch,
Seneca Falls ... 19 50
Trustees Delaware
St Bapt Ch, Syra
cuse 10 00
Second St Presby
Ch, Troy 3 59
Third Presby Ch,
Troy 1 00
Cong'l Presby Ch,
W Delhi 10 21
Meth Epis Ch, W
Winfield 20 00
Eastport M P S S. 4 87
M E S S of Edin
burgh 11 00
Honeoye Cong'l S
S, Honeoye 5 00
M E S Sch, Killa
wog 2 90
Bapt S S, Kings
burg 5 00
Bapt S Sch, Kings
bury 4 00
Bible Sch of Little
Neck 7 50
St Thomas' S S,
Mamaroneck 10 00
The Beloved for
Disciple Ch Sch,
N Y City 15 00
N Brookstield C S,
No Brookfield .. 1 75
M E S S, North
Germantown 5 00
S Sch Class, No
Tonawanda 4 75
Stone Ch S S, Nyack 10 00
Free Meth S S, Pen
dleton Village .. 6 50
Perry Center Sch,
Perry Center 5 13
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S S Rochester .. 20 00
Tylers Switch S S 1 40

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The Peace Congress

HOW important the Peace Congress, which will commence its sessions next Sunday in Carnegie Hall, New York, may be, no man can estimate. It may exercise an influence on the approaching Conference at the Hague that will be felt in every nation in the world. As will be seen from the descriptive article on another page of this issue, there will be men in attendance whose ability and influence give them the right to speak on the subject—men of sound judgment, wide knowledge of international affairs, and the purest motives. There should come from such an assembly thoughts that will influence the deliberations at the Hague, and tend to make its conclusions practicable and effective.

It is most earnestly hoped that the Sunday session, at which doubtless the message of the Prince of Peace will be impressed on the delegates, will exhaust the doctrinal and theoretical tendencies of the Congress. The world does not need to be told how dire an evil war is, nor to be taught the blessings of peace. All too long has this poor world been convinced of this by sad experience. It has seen its harvest fields torn up by the tread of armed men, its buildings blown to pieces, its families robbed of fathers and brothers, and its finances crippled for generations to pay for cannon and ammunition, and it does not need to have orators and statesmen declaim on the evil. It is slaying the slain, threshing out old straw to do this. The duty to be done is practical, and we look to these men of wisdom, who are coming from all lands, to show how the duty can be done. They will not be hampered by the rules laid down by the Czar for the guidance of the Hague Conference. They may speak their minds freely and without fear of offending this or that potentate.

It is possible that this Congress may even prepare a definite programme for presentation to the Hague Conference, which that body may consider and accept, or amend, without prejudice. The problem is not so difficult as it might appear. Two highly placed men sitting on thrones get into a quarrel and, as in the days of Frederick II. of Prussia, seven years of war follow to decide whether he or the Empress of Austria shall hold Silesia. Or, as in the days of Napoleon I., all Europe is trodden down and men die by the million, before his ambition is controlled and he is safely caged up. The business of the Hague Conference is to discover a way in which such men may be restrained and prevented doing public mischief, as we restrain lunatics and bullies in private life. But it may be a little delicate in a conference in which every nation represented is a sinner, to devise such methods. This, however, might be done in a free Congress like that in New York. The delegates at the Hague might really be glad to have such work done for them and might cheerfully accept a programme that comes to it from a disinterested source and one without prejudice, save against men who want to trouble the earth. If the New York Congress will do this, it will do a useful work that may exert an influence that will be felt the world around.

Luminous Generosity

WHEN the history of the current famine in Northeastern China is written—as written it surely will be and by native historiographers—two names will be luminous by reason of prompt and princely generosity. The names are those of E. H. Harriman, head of the great Union, Central and Southern Pacific Railway systems, and Marvin Hughitt, President of the Chicago and Northwestern Railway.

When the efforts of THE CHRISTIAN HERALD to secure from the United States Government a vessel for the trans-Pacific carriage of a cargo donated by this paper to the starving Chinese, were crowned with success, and the army transport *Buford* was assigned, the question arose, "How shall railway transportation of the 1,000 tons (10,000 barrels) of flour, bought in Minneapolis, from the Mississippi to the dock at San Francisco, be arranged for without a serious drain upon the funds set apart for purchasing additional food supplies?" Railway freightage on the thousand tons meant an expenditure of nearly $15,000, and $15,000, if applied to food purchase, meant the salvation of fifteen thousand lives.

In this dilemma, it was decided to appeal to Messrs. Harriman and Hughitt, whose roads form a connecting line between Minneapolis and San Francisco. Frankly and simply the facts in the case were put before these rulers of the rail and as frankly the query presented, "What will you, what can you, do to help?" Response was instant and far in excess of the highest hopes. "We will take the thousand tons free," was the reply.

By this action Messrs. Harriman and Hughitt and the roads they represent have earned full meed of gratitude, high accord of honor. Big men themselves and apt in the handling of big affairs, they did a big thing quickly, simply, effectually, without haggling, without possible hope of reward, save the approval of their consciences and the approbation of good men and women throughout the world. In the broad sense, and to those possessed of imagination, it is well-nigh impossible to gage the greatness of the results this generous gift shall aid in securing.

The Upward Look

IT is very beautiful, that lily of the field. But whence are the beauty and glory in which it is arrayed? The answer is simple: They are the equal product of the earth and the heavens. Round its roots is a rough, dark substance that soils the fingers. But overhead is the sky, with its light and the blue air and the soft dews; and the beauty of the lily is something in which heaven as well as earth has a part. The lily needs more than the earth, it needs the sky.

This is a parable homely enough, but is it not one that we need to learn? How many people are trying to achieve moral beauty without a sky—without a heavenward outlook! They say, "The earth is good enough for us; life and love are enough; what do we want with heaven?"

A man had a pet eagle, which he caught young and brought up like a domestic fowl. After some years, the owner, who was about to leave home for a long absence, decided to give the eagle its freedom. He brought it out of the enclosure and turned it loose. It walked about quietly and seemed to have no thought of flying away. The man was disappointed. He took up the great bird and set it on the garden wall. It stood there for a few moments, and then looked up toward the sky. Suddenly it seemed to remember that it was an eagle, whose home was amid the cliffs and the crags. It lifted one wing, then the other—a moment more and it was gone, soaring away into the blue sky.

What a desecration of life it is to live in the dust when we were created for the heights, noble and divine! Let us lift up our eyes to the hills. We were made for God; we were made to fly. Earth cannot make us perfect; we must enlist the heavens. There is no beauty without the upward look, no fine achievement of character without the sense of God, the choice of his light and his home.

The Joy of Service

THAT the spiritual life has its attractive and even romantic side, is well known to every Christian who has made any substantial progress in that life. It affords experiences that have no parallel in the worldly life. When we have laid our selfish desires, our indulgences, and our follies upon the altar of sacrifice, and have disciplined our minds and accustomed our bodies to service as good soldiers of Jesus Christ, then we begin to realize the true joy of service. And our hearts overflow with gladness as we feel that the loving offering is acknowledged and made a means of blessing to others.

Seldom has this condition been more happily illustrated than in the biographical sketch of a Christian business man, which we publish on another page of this issue. His first experience in service was in personally supporting native missionary teachers and preachers in the foreign field—the same service, in fact, upon which many readers of THE CHRISTIAN HERALD are now entering, in connection with our plan of personally supported native missionary substitutes. This, with our merchant, was merely the entering wedge. It has led to a long life of full, joyous, fruitful service, marked by a faith that is noble and a consecration that is complete. How he opened a ledger account with "The Lord's Fund," and gratefully set aside an even half of all his increase to be expended "for the glory of God and the benefit of humanity," and how the divine blessing rested upon this spiritual partnership, is a story which deserves to become an object lesson and an inspiration for Christians everywhere.

Yet it should not be forgotten that much of the joy of such service lies in the absence of all self-seeking and personal glorification. The faithful servant does not seek worldly aggrandizement. With a heart filled with love for the Master and yearning with a passion to win souls, he is ready if need be to lay everything altar of service. He knows that the treasures of are not as the treasures of heaven, and that the su man's real, abiding riches is his spiritual posse And so he plods on in humble service, but w great joy in his soul, as he remembers that "the turn many to righteousness shall shine as the stars f and ever."

The Counter Drift

A LESSON might be learned by those disconl ones who have tired of life in the country, two classes of people who live in the city, if they to come for a while from their healthful surroun and mingle with those who have fought the worl lost and those who have fought the world and wo the lesson were well studied, the student of social ditions would again set his face homeward, happy his home was where the sky was really blue, inste a thick covering of factory smoke, and where ther more green grass than a few discouraged shoots a base of a statue in a city square.

The young men and women are coming in an eve creasing stream from the farms to the large cities, the impression that only in the latter is life really the living. They find that while they are endeav to get in, there is a counter current of thousands t to get out. If they strike the level of the "discourag they will find them longing for a chance to be sent t country, where they know that the blackness of the ments may be forgotten in the work in the fields they strike the level of the prosperous, they will find trying to decide where to buy their homes in the cou where they can renew their health and spirits in roundings that make life really worth the living.

Those who have become tired with the bleak, months in the country, and who feel their blood stir the impulse of spring, and who intend, with the ac of the pleasant weather, to leave the home nest and their fortunes in the cities, would do well to study counter drift. They may find that a fortune comp of good health and the certainty of employment is b than a small gambler's chance of success where thous have tried and failed.

Why not stay where those who are considered fav of fortune and those who are bankrupt in spirits pocket, are endeavoring to come?

Among the Workers

—UNDER THE AUSPICES of the Canadian Temperance League, Gospel meetings have been held lately in Toronto. Miss Hildebrand, the "Gospel Nightingale," sang the songs of salva to an audience of 4,000, at Massey Music Hall, creating a deep pression. She will be actively connected with the work of Evangelistic Association in New York during the coming sumn

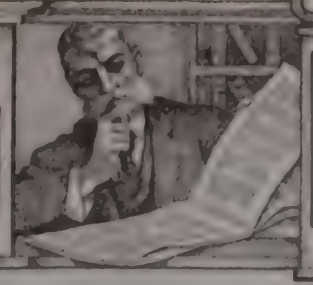
—THE PRESBYTERIAN AND METHODIST churches of Flatbush trict, Brooklyn, N. Y., have enjoyed a profitable series of re services under direction of Dr. Smiley and his musical dire with marked spiritual results.

Contents of this Number

Wednesday, April 10, 1907

	PAG
Stopping the Sale of the Bible in the Streets of Lima	Cov
Our Mail-Bag	3
The Wrecked Hall of the Douma	3
America's First Peace Congress (Illustrated)	319, 3
Morning Scenes. Sermon by Rev. A. C. Dixon, D.D.	320, 3
Rome's War on the Bible in Peru (Illustrated)	3
Loading Our China Relief Ship (Illustrated)	322, 3
Donor to the China Relief Fund	323, 324, 3
OUR EDITORIAL FORUM: Peace Congress—Luminous Generosity—The Upward Look—The Joy of Service—The Counter Drift—Among the Workers	3
BIBLE AND NEWSPAPER: Before Moses — Adoption Ignored—Wrecked by a Wreck—On a Crumbling Ledge—A New Use for Convicts (Illustrated)	3
Roumania's Peasant War (Illustrated)	3
Into Still Waters. Story by Eleanor H. Porter (Illus.)	329, 33
New Departures for Women. By Margaret E. Sangster (Illustrated)	33
A Tragedy of Envy. Sunday School Lesson (Illus.)	332, 33
"The Lord's Account"	33
God's Yearning. Epworth League Topic	33
How Aunt Hannah Helped China	33
An Evangelist's Peril	33
Books and Readers. Christian Endeavor Topic	33
Jacob's Lack of Faith. By Mrs. M. Baxter	33

THE BIBLE and the NEWSPAPER



Before Moses

UR readers will be pleased to see the photograph on this page of one of Egypt's Pharaohs, who, as a boy, may have known Joseph in his old age. The excavators, under the superintendence N Theodore M. Davis, the American archæologist, oeen busy with pick and shovel for some years, and nearthed the mummies of many of Egypt's most s kings and queens. Among them is that of the f Seti I., the father of the great Rameses II., who he oppressor of the Israelites. The Bible says arose a new king who knew not Joseph." This oken of Rameses, son of Seti. Perhaps if Seti had seen Joseph, the spectacle of the aged statesman ave made little impression on the young Egyptian , and that he did not communicate to his son, who ore knew not Joseph.

neses reigned over Egypt for over sixty years, which he enslaved Jacob's descendants, who had e so numerous that Rameses dreaded their power. odus we read his argument. If Egypt should be d by foreign foes, or if civil war should occur, and aelites, as clannish and compact a race as they w, should join the enemy, the Egyptians would be ad case. His remedy, never a wise one on the f any monarch, was to oppress them. We know quel—how, in spite of his precautions, Moses sur- and was taken into his own house as the adopted f his favorite daughter. It is the body of that grandfather, embalmed and mummified, which has found and photographed for the first time, thirty- undred years after his death. The body of his powerful son had previously been found and been in an Egyptian museum for any one to stare at. he old monarch shares the same fate. His features more repose than those of his son, more dignity, rocity and cruelty, though they do not attain the y of the bas-reliefs executed of him by the courtly ors. There is, however, no doubt of his identity. gyptians always took care that there should be no ke about their deceased kings. They inscribed on rcophagus in which they were laid and on the in which their bodies were wrapped their first , their royal names and their Ka names by which were known. He may have been as handsome as s-reliefs indicate, for we see only his mummy, the and shriveled presentment of his living form.

e of the strangest temples in Egypt is that of Abu- el, a picture of which, by Messrs. Underwood, ap- on this page. It is in the Nubian district, and is seen from a boat on the Nile. The tic statues which adorn it, some of over sixty feet high, overwhelm the r who enters it. They are cut in the rock and must have required a long d to execute. It is thought that it cut by some king of the fourteenth sty, that is, about five hundred years e Rameses; but that monarch, jealous y glory attaching to a predecessor a rival, is believed to have had the of the builder chiseled away and ve taken credit for the temple him- This is not the only instance in h the unprincipled old man did this . If the grotto-temple was really the of Rameses, some of the cutting may been done by Hebrew slaves, under whips of his relentless task-masters. treasure cities they built for him, m and Raamses, have now been un- red. Thus, in a time when confirma- of the Scriptures is needed, it is ght to light, as the inspired poet said: th shall spring out of the earth (Ps. 85: 11)

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The Mummy of King Seti, Father of the Oppressor

ption Ignored

appeal from a Surrogate's Court in a of northern New York has been red on behalf of a young lady who plains of a broken promise that the r court declines to recognize. It ap- s that a wealthy merchant and his being childless proposed to adopt a girl whose father was dead and the ner scarcely able to support her. The ner was very reluctant to part with her , but, reflecting that it would be for girl's advantage, and that she would better cared for and educated in home of the rich childless couple than under her own care, she consented to the adoption. The child went to her new home and her mother came to New York to earn her own living. The child was duly educated and her foster parents promised to leave her all their property. But, like many procrastinating people, they let the years slip by and neglected to make a will, and when the old man and his wife died recently their adopted daughter, now grown to womanhood, found her claims ignored. She is now bringing witnesses who know of the promise that was made to her. No such difficulty can ever confront those who become the adopted children of God. Their heritage is secured to them by his love and his promise.

Ye have received the spirit of adoption, and if children then heirs, heirs of God and joint heirs with Christ (Rom. 8: 15–17).

Wrecked by a Wreck

A steamer of the Hamburg-American Line which arrived at New York last week, brought the crew of a barkentine which had been rescued near Hogstye Reef on the Bahamas. The Captain, a seaman of long experience, said the wreck of his vessel was the most mysterious he had ever heard of. He had kept careful reckoning, and according to his compass and chart he should have been a long distance from the reef. Suddenly, and without the slightest warning, the vessel smashed broadside on the rocks. He was completely at a loss to account for it, until he and his crew struggled through the waves and reached the reef. Then the mystery was explained. A large steamship laden with steel rails had been wrecked on the same reef some weeks before. The vast mass of steel had fallen on the reef when the steamer broke up, and its influence was quite strong enough to affect any compass that came within a short distance. On the reef at about fifty yards' distance was the wreck of a large schooner. Thus one wreck leads to others. It is frequently so in the moral and spiritual world. No man is wrecked for time and for eternity without exercising an influence over others. It ought to be an influence of warning, but too often it is one of attraction.

Be not ye like your fathers, and like your brethren who trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see (II. Chron. 30: 7).

On a Crumbling Ledge

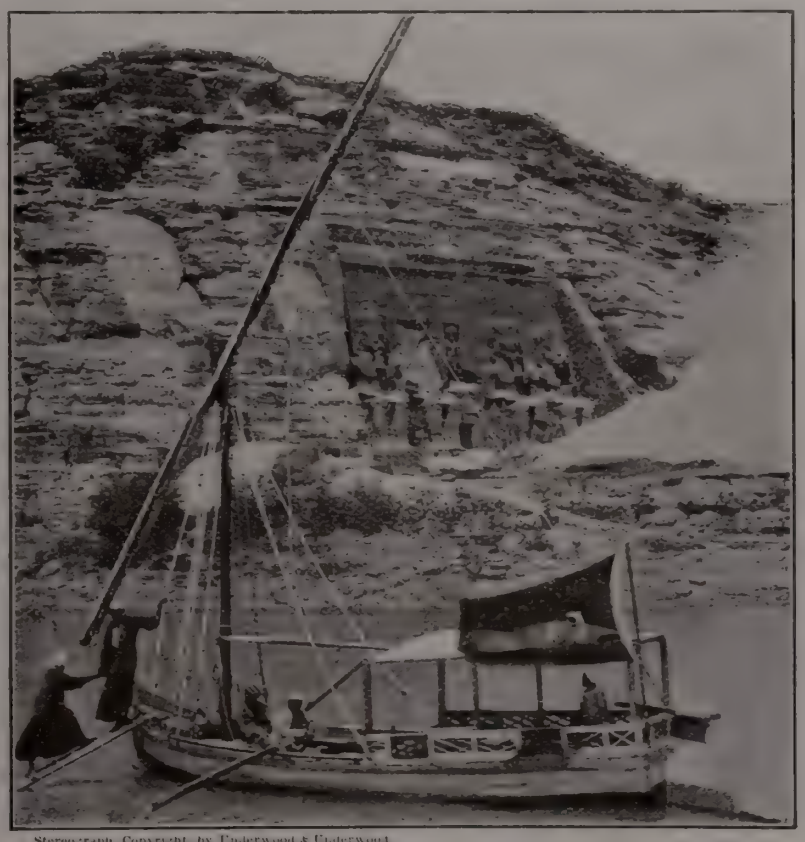
A press despatch from Los Angeles, Cal., describes the rescue of a New York tourist from a position of extreme peril. The tourist had worked his way down a steep cliff, with the object of reaching a bathing place at the mouth of an unfrequented canyon in the vicinity of Catalina Island. He reached a narrow ledge, when he felt, to his horror, the rock crumbling beneath his feet. He tried to go back and to go forward, but every step seemed equally insecure. His only resource was to get as close to the cliff-side as he could, and wait for rescue. Afraid to move a step, lest the entire ledge should fall, he crouched for two days and nights on the only part that appeared solid. He saw several boating parties pass far beneath him and shouted to them, but none heard him. Hungry, thirsty and almost dead for lack of sleep, he at last attracted the attention of a party of fishermen who went to his relief. He had no sooner reached solid ground than he swooned from weakness and nervous strain. In the moral sphere men are frequently less wise than he. Though they know the path is crumbling under them as they tread the paths of sin they struggle to deliver themselves or go on to destruction instead of stopping and waiting for Christ to rescue them.

Their strength is to sit still (Isa. 30: 7)

A New Use for Convicts

At a meeting of the Maryland Medical Association, recently held in Baltimore, one of the physicians made a novel suggestion. After dwelling on the value of antitoxines as a remedy for certain diseases, which he said had been clearly proved by actual tests in the practice of himself and other medical men, he deplored the fact that the sources from which they could be obtained were so limited. They could be obtained from animals, but there are very few animals that are susceptible to the worst diseases to which human beings fall victims. Besides which the serum obtained from animals is uncertain in its operation, and varies considerably and without the knowledge of the physician in its power. The physician can only guess in many cases at the strength of the antitoxine he uses. The best and surest of this class of remedies is obtained from human beings. He suggested, in view of the reluctance of men to be inoculated with the horrible diseases, so as to yield the needed serum, that convicts be used for the purpose. He thought that a law might be passed giving persons convicted of heinous crimes the option of undergoing severe punishment or of submitting to inoculation, and he believed that in that case many convicts would choose the latter. He thought the public was not yet prepared for making inoculation compulsory on a convict. A convict condemned to death might consent to submit to inoculation as giving him a chance of life, but it is doubtful whether others would do so. They usually shrink from injuring their bodies, though they are indifferent to injuries to their souls that involve infinitely greater suffering.

Fear not them who kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body (Matt. 10: 28).



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The Grotto Temple of Abu-Simbel, in Egypt

Premier Cantacuzino

The Royal Palace, Bucharest

King Charles of Roumar

ROUMANIA'S PEASANT WAR

SEVERAL years ago a well-known war correspondent complained that the "Balkans refused to balk," when he was sent to report conditions in the States along the Turkish border, at a time when a serious conflict seemed impending. Within the last few weeks, however, the news that has come speeding over the wires from Bucharest, capital of Roumania, has been of a nature to satisfy the most inveterate seeker for excitement. The first dispatch announced in three lines an uprising of the peasantry in a remote part of the country. In a week the rising was an insurrection of such proportions as to tax all of the powers of the Roumanian government. Roumania has been constantly progressing since the people freed themselves from the overlordship of the Turk, and it was supposed that such uprisings were a thing of the past. King Charles, brave soldier and able statesman as he is, has made himself greatly beloved by all patriotic Roumanians, and it is not against him that the revolt is directed. The peasants have been struggling with increasing fierceness against the present system of land tenure. On the one hand, the disturbances are declared to be purely agrarian, irrespective of race feeling; on the other, it is pointed out that the landlords in Moldavia do not live on their lands, but rent them to the peasants, and they have been constantly growing more and more oppressive through their hired agents. For a number of years three Jewish families, Fischer, Costenai and Juster, have formed a gigantic trust for the leasing of half the cultivable land in Moldavia. At last their exactions started the revolt, the peasants soon attacking all Jews, and then, as they became intoxicated with success, Christians as well. It was an anarchistic, rather than an anti-Semitic movement.

A Roumanian Peasant

In an incredibly short time all of the peasantry of Upper Moldavia were on the march, a march that resembled those made in the Peasants' War in Germany, where prosperity smiled before them, and ashes, burning houses, and mutilated bodies marked the trail behind. Within a few days three hundred estates had been plundered and the houses given to the flames.

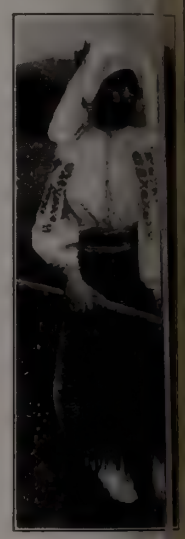
Here and there across the hilly landscape, the military patrols that were hanging on the flanks of the insurgents could see at night the red glare of farmstead and castle, and hear the distant crackle of the flames, and the murmur of a thousand voices as the plunderers gathered in their loot. But looting was not the worst. The tales of the peasant excesses would melt the stoniest heart. Women and girls butchered on their own doorsteps, and little children tied into sacks and thrown into wayside streams, were some of the stories that were brought in by wounded refugees. Among the estates that were sacked were a number belonging to members of the Roumanian Cabinet, some of the higher nobility, and even one of the King himself.

There can be but little doubt that the strength of the uprising was due to the machinations of unpatriotic politicians, who took advantage of the peasant's discontent over the land tenure system, and turned it to further their own selfish ends. The government felt that it must act quickly if it were to maintain its present respected position among the European states. The reserves were summoned to their colors, and regiment after regiment clanked out of Bucharest, and by forced marches reached the small detachments that had been worsted in their first encounters with the insurgents. At Bascu the peasants and the troops clashed and the former were forced to retire. Before the troops arrived at Berlad the place was surrounded by over seven thousand blood-stained rioters, and many small villages in the locality were utterly destroyed. Some of the troops unfortunately were not entirely trust worthy. About seventy per cent. of them were new recruits and were found wanting when called upon to withstand the sustained attacks of the well armed peasants. Many of the insurgents were old soldiers who had whipped the peasantry into some military shape and made a body to be feared by any force not perfectly confident of its ability to cope with a daring adversary.

In the Vlashka district the peasants barricaded themselves in three villages to await the coming of the soldiers. The field-pieces were trained on the houses and soon knocked them to pieces. The peasants lost heavily, and finally came out and threw down their arms. There were numerous skirmishes in the Dolj district. Both rioters and troops fought desperately, coming repeatedly hand-to-hand with pikes, s[illegible] and bayonets. Here again the rioting peasants, [illegible] looting the country, and driving out the peaceat[illegible] clined, barricaded themselves when they heard [illegible] approach of the troops. In one place the [illegible] trained their field pieces on the houses and soon kn[illegible] many of them to pieces. The peasants swarme[illegible] and charged against the infantry which they outnumbered six to one. The soldiers were nearly borne off their feet by the rush but managed to hold their ground.

The second week of trouble the old cabinet gave up and a new liberal cabinet was formed, greatly to the relief of King Charles. He promised that new land laws would be passed taking away the almost unlimited power now enjoyed by the absentee landlords, and also providing that a large part of such lands would be under the immediate control of the government, and rented direct to the tenants. All parties in the Roumanian Parliament agreed to lay aside their differences and work for the suppression of the disorders. Two members of the ministry went to the front for the purpose of dissuading the peasants from their campaign of plu[illegible]. The new premier and his most bitter adversary s[illegible] hands amid the applause of the deputies. Deputa[illegible] of citizens and students marched to the King's pa[illegible]. When the sovereign appeared he was wildly cheere[illegible]

Much anxiety was felt in the capital when it [illegible] reported that the insurgents were within sixty m[illegible] and strong bodies of troops were sent to the six [illegible] forts that girdle Bucharest. A[illegible] the proclamation of agrarian [illegible] forms Northern Moldavia bec[illegible] more quiet, though fighting [illegible] curred at intervals. In the st[illegible] of one city there was a fi[illegible] encounter in which the bu[illegible] master, or mayor, was killed. [illegible] one battle the infantry and [illegible] alry again and again charged t[illegible] insurgent ranks, but were un[illegible] cessful until the artillery be[illegible] to play upon the peasants, w[illegible] they sullenly retired. The [illegible] turbances at this writing h[illegible] spread into Wallachia, and [illegible] government has secured f[illegible] Parliament a bill authorizing [illegible] declaration that the country i[illegible] a state of siege. It is to be ho[illegible] that before this strikes the ey[illegible] the reader the government [illegible] have been able to check the [illegible] orders that threaten to set b[illegible] the progress of a promising yo[illegible] nation for a generation.



Peasant Wom[illegible]

A Street in Roumania's Capital

INTO STILL WATERS

A NEW SERIAL STORY WRITTEN EXPRESSLY FOR THE CHRISTIAN HERALD

By ELEANOR H. PORTER

CHAPTER II—*Continued*

'was then that the city in all its wonder and terror burst upon the little girl's frightened eyes. Everywhere were cabs, cars, carriages, people d automobiles; everywhere were noise d confusion. A fire engine dashed r the avenue a block away, and in the rong rush of many feet toward it, rret was swept along with the crowd. otuntil she was completely out of breath l e find herself flung to one side against g brass railing of a store window. e with a frightened cry she turned and e o go back by the way she had come. "e seat, the seat! I must get back e seat in the big tall room, or t'r'll never, never find me," she ed, as she stumbled along.

B the "seat" and the "big tall room" r not so easily found. The very first r Margaret made was a false one, and e step after that carried her farther d arther away from the station.

and on hurried the little girl, pling, falling, and picking herself up n. The black silk coat grew soiled dumpled, and the wide-brimmed hat ped forlornly over one ear. The ds grew narrower and dirtier, and the e on them more noisy and rough. It almost dark, too, and Margaret was ning to feel hungry. At last, exed and thoroughly frightened, she ped down on a doorstep and began y.

"I don't care, I don't care," she sobbed. father was a little girl all alone he'd ven if he was a soldier."

"Hullo, kid! What's up?" asked a

Margaret raised her head in astonish. Before her stood a boy with very freckles and a very small nose.

"I say, what's up, kid?" he asked n.

"My name is Margaret," returned young person with some dignity, try very hard to force back the tears. To was one thing, but to cry before ge little boys was quite another.

"Well, Mar-ga-ret, then," jeered the good-naturedly. "What's up? What ryin' for?"

"I'm not crying," choked Margaret. father was a so-so-soldier!"

he boy took a step forward. His showed a lively interest.

"Whar 'bouts? Did he git killed?"

argaret stared without speaking.

"I say, did he git killed?" repeated boy. "Is that what makes ye cry—se he was a soldier?"

was the boy's turn now to be amazed, the little girl on the steps sprang sudy upright and stamped her foot.

"I tell you it's 'cause he was a soldier I don't cry. Soldiers' daughters er cry," she stormed wrathfully. "I ld think you'd be 'shamed to say they

But I guess if you couldn't find the tall room nor the seat, nor mother, anything, and if you hadn't had anyg to eat for ever and ever so long, you'd cry, even if your father was a soldier!" And down fell the soldier's daughter in a forlorn little sobbing heap on the bottom step.

For a moment the boy stared in blank surprise; then he gave a low whistle.

"O, my!" he exclaimed. "You're a spunky little thing, anyhow, an' I like ye. Come, tell us all about it." And he dropped himself down at the little girl's side.

"Whew!" he cried frowningly, after he had heard Margaret's story. "I bet ye 'twas the Gran' Central whar she left ye. I bet ye two cents 'twas!"

"Oh, do you know the place? Can you find it? Will you take me?" panted Margaret, springing to her feet. "Come, let's hurry!"

"Slow up, slow up," cautioned the boy with a grin. "'Tain't no picnic gittin' thar. It's a mighty long ways. You know how fur 'twas comin' here."

"I know, I know," acknowledged Margaret, fairly dancing up and down in her eagerness to be off; "but you see there's mother at the end of it this time. Come!" And at the word the boy, too, sprang to his feet and turned his face toward Forty-second Street.

"Mumsey, look at what I bringed home!"

CHAPTER III

IT was dark when a barefooted boy led into the Grand Central Station a little girl in a rumpled black silk coat. The walk had been a long one for weary little feet unaccustomed to such journeyings; but it was taken by a soldier's daughter and with a loved mother for a goal—hence its final accomplishment.

For a minute after entering the waiting-room the lights were blinding; then Margaret led the way straight to her old seat. She had no trouble in finding it, for she had sat there so long she knew its exact location. The seat was empty.

"Why, she hasn't—come—yet!" faltered Margaret.

The boy noted the quivering chin, and tightened his grip on the small hand.

"Bo! she's jest a-settin' somewhar's else; that's all," he comforted cheerily. "We'll take a look an' see whar she is. Now some girls'd cry, an' I hain't no use fur them kind of girls; but you bein' a soldier's daughter so, I hain't got ter worry 'bout that; have I?" he finished.

"Certingly not," assured Margaret, gulping back the sobs that would rise in her throat. "Come; we'll go find her. She probably preferred to sit somewhere else."

In and out the rows of seats trudged the two children, scrutinizing every woman's face, being themselves, meanwhile, utterly unconscious of the many curious glances cast in their own direction by those who wondered at the ill-assorted pair.

"She had on a bootiful blue dress, and she said she was certing she wouldn't be gone but a minute," murmured Margaret, plaintively, after a time. "She said 'twas just down a little way across the street."

The boy stopped abruptly and pulled his companion to one side.

"Did ye say 'blue'?" he asked in a curiously strained voice. "Did ye say a 'blue dress'? an' did she go 'cross the street?"

"Yes, yes," nodded Margaret.

The boy dropped the girl's arm and fell back a step. He turned his gaze away from the wide-open blue eyes so earnestly questioning him. It seemed to him that they must see in his own eyes the reflection of the dreadful thought that had come to him; that limp form lifted into the ambulance a few hours before in front of this very station—was that the solution of the mystery? He had seen the whole thing—and the woman was dressed in blue!

"Look a-here, we—we better be goin'," he stammered feverishly, again catching hold of Margaret's arm. "I—I don't reckon she's comin' no more ter-night, anyhow. Come, come home with me."

To do this, however, Margaret stoutly refused; and not until the boy hit upon the plan of leaving a note in the seat for the mother did the child consent to stir from the place. Then, hungry, frightened, and so tired she could scarcely walk, she suffered herself to be led out into the warm June night.

"Ye see it's the only way," soothed the boy, as they trudged along. "Yer ma ain't thar, an' she ain't a-comin' ter-night, I'm jest sure. We can give ye somethin' ter eat—that is, if dad ain't 'round; an' I reckon he won't be—he ain't due sober fur two days yet. Besides, thar's the letter, ye know."

The boy was proud of that "letter." At the same time he was a bit ashamed. It seemed a shabby thing—this taking advantage of such innocence; on the other hand, if he had not taken advantage of it, the poor little thing at his side would

Continued on page 330

INTO STILL WATERS

Continued from page 329

even now be back there in the station waiting for the mother who would never come—the boy was very sure the mother was dead.

The note had been written on a torn scrap of brown paper with an old lead-pencil stub, which the boy had abstracted from among the strings, marbles, nails and cigar-stumps in his pocket. It had been written at Margaret's dictation, with an occasional remonstrative "I say, ain't thar anythin' smaller?" from the boy when a big word threatened ignominious defeat to the speller. As the note—half printed, half written—finally stood, it read:

"My darling Muther. i have gone with the Boy 2 git somethin 2 eet. i prefured 2 remane here but my Stomak refuzd 2 stay. i kan not go 2 yu but yu kan kum 2 me so kum pleze. yuer effeckshunate (blurred with much erasing) dorter

"MARGARET."

It was after what seemed to Margaret a very long time that the boy turned into a dirty hall and began to climb the stairs.

"Thar, here we be," he called back cheerily. "Come right on up."

"Yes; I'm coming," sighed Margaret, dragging one foot after the other up the stairs, and hoping that her voice did not show how very unpleasant she thought this little boy's home was, with its hallways so dark and ill-smelling. "My stars!" she panted at the bottom of the fourth flight. "What a 'markable place for a parlor—'way up in the attic so!"

The boy did not hear. He had clattered up the last flight and burst open the door.

"Mumsey, look at what I bringed home this time!"

"Dear me, Bobby, your sick dogs an' mangy cats 'll be the death o' me yet," returned a tired-sounding voice. "I told ye last week I shouldn't let another one—Bobby McGinnis!" broke off the voice, sharply, as Margaret came into the shaft of light from the kerosene lamp. "Where did you get that child?"

"She's lost, mumsey, an' she's awful hungry. I bringed her home ter git some grub. Her ma left her in the Gran' Central, an' she got—" Bobby crossed to his mother's side and finished his sentence under his breath so that the little girl by the door should not hear.

"Oh, Bobby!" cried Mrs. McGinnis in a horrified voice, as she darted over to the child and drew her gently into the room. "But, Bobby, there's your father!"

"Pooh! Don't ye fret none 'bout him. I see him Sat'day down ter Little Mike's, an' he was with that long-haired anarchist feller, an' ye know he always gits the biggest kind of a jag on when he's with him. He won't come botherin' 'round here yet awhile. Like enough he's jugged anyhow by this time," finished Bobby, hopefully.

The woman shivered a little, then turned to the child at her side.

"What's yer name, dearie?"

"Margaret."

"Margaret what?"

"Margaret Kendall."

"Where do ye live?"

The little girl hesitated and looked distressed.

"I mean, where is yer home, dearie? Where do ye live?"

"In a trunk, please."

"In a—wha-at?"

Margaret looked still more distressed.

"A trunk. I—I don't 'zactly understand it myself, you see, but that's what mother said last night. She said, 'Sweetheart, it's been travel, travel, travel for a whole year; but next month we're going home. We've been just living in a trunk all the time.'"

To be Continued

To Clean Fine Linen Handkerchiefs and Delicate Laces:

Soak in Ivory suds, work up and down with the hands (when they are very delicate it is better to shake them in a fruit jar about two-thirds full of suds), then rinse in clear water.

A pinch of gum arabic dissolved in hot water and a little bluing should be used to dip the pieces into before drying.

Stretch on a marble bureau top, a pane of glass, or wind tightly about a round bottle with smooth surface, and allow to dry. The wrong side should be against the marble or glass surface.

There is no "free" (uncombined) alkali in Ivory Soap. That is why it will not injure the finest fabric or the most delicate skin.

Ivory Soap
99 44/100 Per Cent. Pure

ANSWERED PRAYERS

We kneel—how weak; we rise—how full of powér!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

ARCHBISHOP TRENCH.

M. B. W., Maine. "Please report answered prayers from a mother heart."

Mrs. G. H., Iowa. "God has wonderfully answered my prayers in converting my husband and boys."

Mrs. L. H. S., New Hampshire. "I want to testify to His goodness and great mercy to us for seventy-three years. He ever hears our prayers."

Mother and Daughter, Massachusetts. "'The Lord hath done great things for us, whereof we are glad.' These words express the gratitude we owe our Heavenly Father for another answered prayer."

Mrs. G., Nebraska. "I have my prayers answered without number. The dear Lord has done so much for me I have given all that I am into his loving care. Though he slay me, yet will I trust in him."

M. B. P., New York. "I was wrecked in the Pacific Ocean forty-five years ago. Helpless upon the deep, I cried to the Lord to save me, and he sent rescue. I shall praise his dear name as long as I live."

Mrs. B. F. A., Massachusetts. "I wish to thank our dear Lord for his gracious answers to my prayers, since my husband left this world for eternity. May my experience help somebody toward more faith in prayer."

Reader, Massachusetts. "For the last twelve months I have needed to depend on Him alone for help and guidance in a way that I have never experienced before. He has never failed me, but is leading gently on. My heart is full of gratitude."

J. W. L., Canada. "The testimonies to answered prayer mean so much to me that I cut them out and paste them in a blank book, reading them often for help and encouragement. Unworthy as I am, I know God answers my prayers, and light and joy and blessing are mine."

E. A. M., Ohio. "A prayer for the restoration of a dear friend to health has been granted. I am praying for my son's welfare, but I know that I must have patience to wait God's own time for changing my cross to a crown. The burdens that are not lifted here will surely be laid down at the gate of eternity."

K. E. D., New Jersey. "Through your 'Answered Prayers' column I wish to testify to God's goodness to me. I was very ill, alone, and far from home. I prayed earnestly that God would let me come back to my boy, who needed a mother's care so much. At this moment I am safe at home, for which I continually thank him."

C. E. D., Maryland. "I wish to register my heartfelt thanks to Almighty God for answered prayers; not once, nor twice, but half a dozen times, when the way seemed closed. Though falling far and often astray, his arm has been a mighty wall of protection round about me, which has safely guarded me."

Mrs. M. A. L., Texas. "In His own time, and often in his better way, he hath attended to the voice of my supplication. During a life of over eighty-one years, I have endured the fires of affliction, and should long since have fallen by the way but for the sustaining power of faith and trust in Him who doeth all things well."

E. C., Connecticut. "I wish to acknowledge through the columns of your valued paper, all praise and gratitude to our heavenly Father for manifold blessings and answered prayers. It is my sincere desire and determined purpose to live in closer personal touch with my Saviour this year than ever before. I am praying for the conversion of husband and children."

Mrs. S. A. W., Oregon. "I am impressed with the duty of adding my testimony to your list. Over fifty years ago my first-born was given back to me from the very gates of death, in answer to prayer. Though he wandered to paths of sin when he grew to manhood, I prayed on, and several years ago I saw him, with his two sons, come into the great Shepherd's fold. 'Praise the Lord, O my soul.'"

Mother, Illinois. "A loved one was drifting away from mother, and there was great sorrow in our home. Alone with Him who never fails to hear, I lifted my soul in agony for my child. Strength and help came in that struggle, and I could say 'Lord, I believe she will be saved.' The answer came, and my daughter is restored. Mothers, never doubt Him 'who sticketh closer than a brother.'"

An Unknown Donor's Gift

A friend of China in the West, who desires to remain unknown, sends this unsigned letter to THE CHRISTIAN HERALD Famine Fund:

PARKERSBURG, ILL., March 19, 1907.

DEAR SIR: You will find enclosed one hundred dollars to be sent to China to help save some starving people. FROM ONE WHO LOVES THE LORD.

What is the letter of YOUR line?

B

	PAGE
Bank Clerks	6-8-26
Bank Tellers	8-26
Bookkeepers	8-26
Builders	18
Business of All Kinds	1-32

No matter what your line of work, there is a Lead Pencil made especially for *you*. **Dixon's Pencil Guide** will direct you to **that** particular pencil. It is *indexed by vocations*. Look for **your** letter, turn to the page and there you are! The Guide is free for the asking.

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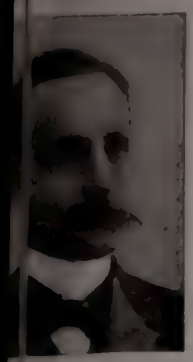

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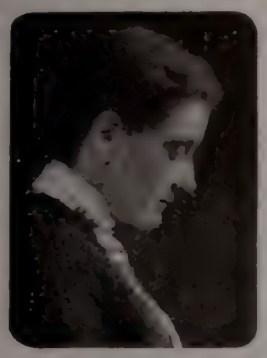

Jane Addams

Andrew Carnegie

nerica's First Peace Congress

Continued from page 319

Europe, and which has a large
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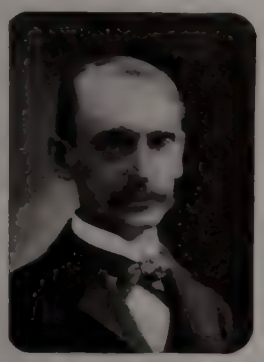


Judge Day, ex-Sec'y of State

Hon. Richard Bartholdt

Amendments affecting the rights of neutrals, the laws and customs of war on land, the manner of opening hostilities, etc.

A new convention relating to the laws and customs governing war on the sea.

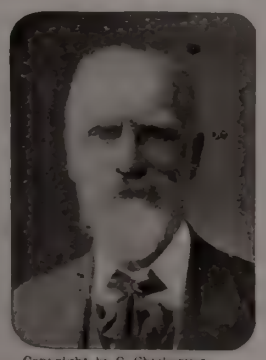
Amended laws concerning bombardments, closing of ports, torpedo laying, transformation of merchant vessels into warships, private property of belligerents at sea, the question of contraband, destruction of merchant vessels captured as prizes, and the adaptation of the principles of the Geneva Convention to modern warfare.

In addition to the foregoing, Russia has also stipulated that the deliberations of the Hague Congress shall not deal with the political relations of the several States, nor with conditions that have been established by treaties, nor with any matters that do not come properly within its scope as indicated in the programme. The Czar expressly wishes it understood that the acceptance of Russia's programme shall not be regarded as a bar to free expression of opinion on all matters that may arise. In a word, while employing his prerogative as the founder of the Hague Conference to submit the programme, he wishes to leave that august body an absolutely free hand to deal with all questions that may be considered of vital importance as affecting the world's peace.

. . .

Our American delegation to this second Hague Conference will be larger than that which represented this government at the first Congress. It was announced that the delegates would be Gen. Horace Porter, Hon. Joseph H. Choate and Judge U. M. Rose of Little Rock, Ark. The additional delegates may be chosen from names suggested by the Carnegie Hall Congress.

C. E. Hughes (Gov. N.Y.)



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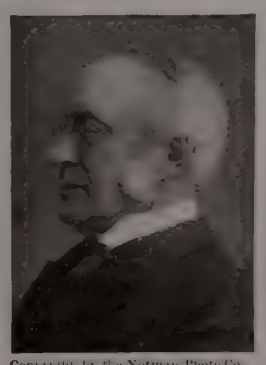
Ambassador Bryce



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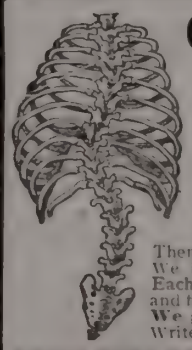

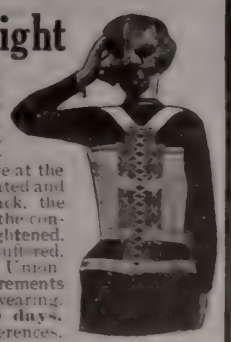

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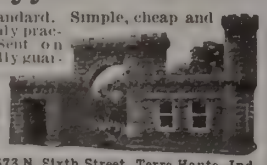

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A TRAGEDY OF ENVY

International Sunday School Lesson for April 21

*By Dr. and Mrs. Wilbur F. Crafts**

FIRST scene. Two motherless boys, one about seventeen years of age, and the other so tiny as scarcely to be able to walk, their names, Joseph and Benjamin, are often to be seen beside the tomb of their mother Rachel. Sometimes they are accompanied by their father Jacob, who is now considerably over one hundred years old. He dotes upon the two lads for the sake of their young and beautiful mother who rests in an untimely grave. The older boy is dressed in a coat of many colors, a special gift of favor from his father.

Second scene. A group of ten men, the grown-up sons of Jacob and Leah and Jacob's other wives, are pasturing their flocks in the valley of Dothan, more than sixty miles away from home. They have rough faces and sinister looks. Perhaps this is why they have not been molested by enemies ever hovering near.

Third scene. A lonely traveler is outlined against the sky, as he appears on the crest of one of the hills surrounding Dothan. He is recognized by the ten shepherd brothers, and they exclaim: "Behold, this dreamer cometh; let us slay him, and cast him into some pit." This they said for envy. Because his father loved him best, they envied and hated him. But there is a division in the council. Reuben, the oldest brother, advises against killing Joseph, and suggests that they put him into a pit alive, as if it were any better to kill him by starvation than by violence.

Joseph Sold as a Slave

Fourth scene. The cruel brothers seize Joseph as he comes among them, and beat him cruelly, notwithstanding that he tells them he has been sent by their father to inquire after their welfare and bring them provisions. They bind him and cast him into an empty well, which is a bottle-shaped affair with a narrow opening at the top, making escape quite impossible.

Fifth scene. A train of camels is seen making its way down the valley. The brothers perceive that it is a caravan of Midianite tradesmen on their way to Egypt to sell their balm and spicery. Judah proposes that they take Joseph up out of the pit, and sell him as a slave. He says: "We should get as much as twelve dollars for him. They can sell him again down in Egypt for twice as much."

Sixth Scene. Joseph is being borne away by the Midianites, bound in the fetters of a slave, and the brothers, except Reuben, have seated themselves to divide the price they have received, and to determine how to explain to their father the disappearance of Joseph.

Seventh Scene. Reuben, not knowing that the brothers have sold Joseph in his absence, goes to the pit, determined upon rescuing Joseph, but on finding the pit empty, indulges in great grief, and then seeks his brothers to find out from them what has become of Joseph.

Eighth Scene. The ten brothers are bringing to their old father Jacob Joseph's coat of many colors, which they have dipped in the blood of a goat they have killed, and they are asking him if he thinks it is his son's coat. The old father recognizes the coat, and seeing the blood upon it exclaims that "an evil beast hath devoured him." Jacob weeps and will not be comforted.

Unpopularity of Informers

Joseph dreamed a dream (v. 5). While Abraham was good for his age, Joseph would be a good man in any age. His excellence as a boy and as a young man of seventeen is set off against the weakness of his brothers in striking contrast. He was more beloved by his father because he was purer as well as younger, and he was envied and hated by his brothers not only because he was more popular but also because he was nobler. His character was developed by high ideals, which God set before him in dreams, promising great future usefulness. Some will criticise Joseph for bringing evil reports of his brothers. This is because of our schoolboy code of to-day, which is a false one, teaching that things against the public welfare, if they are done by our classmates or friends, should be hidden. The Japanese code of honor, known as "Bushido," meaning "the way of the warrior," is superior to the code of the American school and of our army in two points especially; first, in teaching absolute self-control, and second, in teaching self-sacrifice for the general good. This second point, which has been so much neglected because of our excessive individualism, would require a soldier to report his fellows' misdeeds in loyalty to his country, for loyalty implies obedience to law. The same principle applies to the schoolboy in his relations to his comrades. The judge who spared a culprit because he had been a college classmate or fellow soldier, or even because he was a relative, would be instinctively condemned as disloyal to duty. Every one is bound to be as loyal to the public good as if he were a judge on the bench.

Murder's Inception

His brethren envied him (v. 11). Envy is one of the meanest of vices, a seed out of which many other vices grow. It is said that "one never envies what he can equal." This lesson shows how envy grows into a tree of hatred, whose chief branch is murder, which Joseph's brothers committed in their intent, its most essential part. Among the evil fruits of this tree we find not only hatred, but cowardice, evil speaking, cruelty, hard-heartedness, covetousness and lying. The "undertow" of the ocean is the sea-bather's danger. It beats the best swimmer now and then. But there is an undertow of soul which will ruin any life in which it is allowed to run. Such an undertow is envy.

They conspired against him (v. 18). Here we see envy growing into murder, for it is profoundly true, as the New Testament teaches, that "he that hateth his brother is a murderer." In the words of Shakespeare: "Hates any man the thing he would not kill?" Another fruit of envy was the cruelty with which the brothers looked on unmoved as they saw the anguish of Joseph's soul when he besought them not to sell him into Egyptian slavery, and they would not hear. With this cruelty was mingled covetousness that made them accept twenty pieces of silver as the price of their brother's bondage.

We will say an evil beast hath devoured him (v. 20). Here we see envy growing into falsehood, for though they did not in words lie to their father, as they had proposed, they showed the bloody coat, which was an acted lie. An evil beast had indeed devoured him, the evil beast known as envy. In Spenser's *Faerie Queen*, Envy is pictured riding upon a ravenous wolf. Pollock, in his *Course of Time*, says of Envy, "His joy was woe—the woe of others." A fitting symbol of envy is the deadly stipa grass of South America, which contains an arrow, and when the plant is ripe this arrow is blown through the air in great numbers, fastening itself in the garments and the flesh of man and beast. Men are able to escape by instantly removing it, but if they fail to do so, it works itself into the clothes and cannot be removed. If it strikes a man's flesh it causes serious inflammation. In the case of the poor dumb sheep it fastens itself into the wool and works into the flesh, producing most serious ulcers. Such is the effect of evil words, the darts of envy as they fly about in a community, causing bitterness, the estrangement of friends where there should be happiness.

Envy Leads to Lying

One of the most striking pictures of envy is the case of King Saul, physically the tallest and strongest of his people, every inch a king. He was also mentally endowed. Because of his intellectuality and spirituality his people exclaimed, "Is Saul also among the prophets?" But he allowed himself to become envious of the character and popularity of David after the lad had

Continued on page 333

* **International Sunday School Lesson for April 21.** Joseph Sold by his Brothers, Genesis 37: 5-28. GOLDEN TEXT: "For where envying and strife is, there is confusion and every evil work," James 3: 16.

Teach Your Bo
The Value of Ti

TEACH him to be punct
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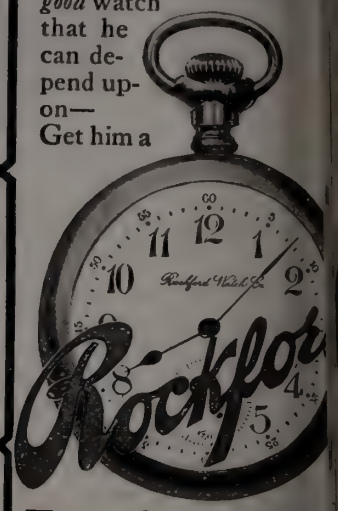

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Sunday School Lesson—*Continued*

he giant, and the people had
ul has slain his thousands, but
n thousands." Envy led him
whom he should have loved
g his country from its great
l of that, he hunted him like a
nd when David, returning good
ing him asleep, cut off a bit
instead of his head, he ex-
the discovery of this magna-
ave played the fool." That
at is played by every one who
e mean vice of envy. Envy
ally harm others as much as
ing the soul like those ancient
ich there were dark corridors
ors, deep dungeons in which
e destroyed.

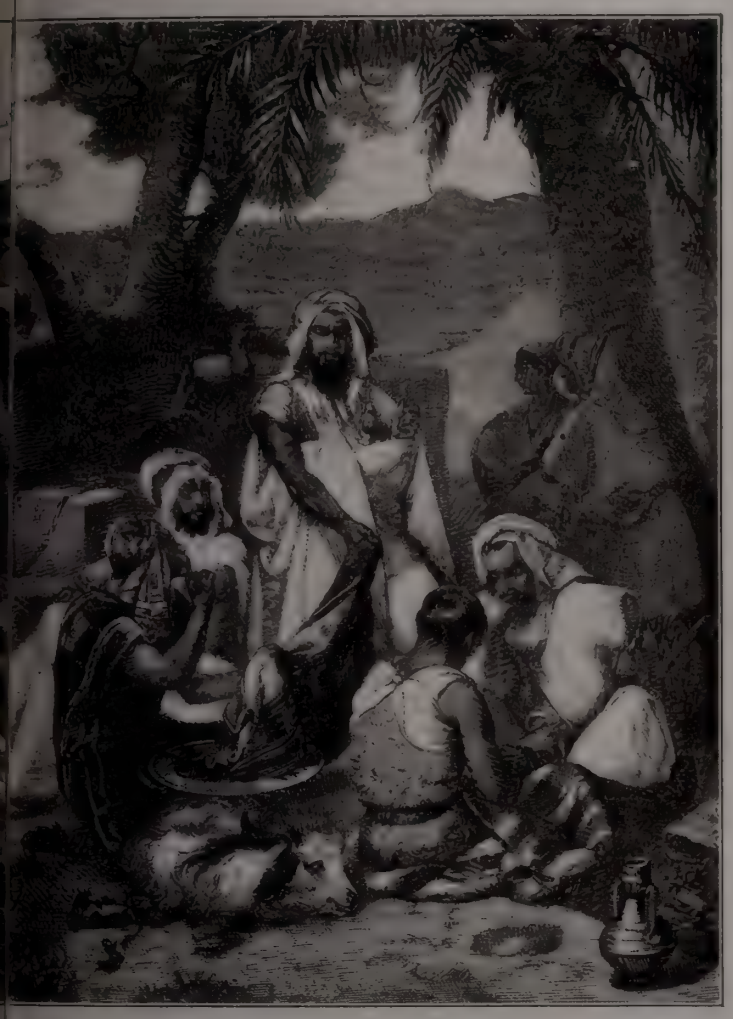
Precocious Child

n presents not only purity in
envy, but also the providence
e protector of purity and the
f envy. Joseph when thrown
and when sold into slavery
to doubt the promises of God
n that had come into his young

out waiting for his father's reply, he said softly, "If gentle Jesus can keep those pretty little birds in the midst of all this lot of water and big wind, of course he can keep us. I did feel 'fraid down in the cabin, but I don't now. I know what mamma meant by the story about gentle Jesus and the five sparrows sold for two farthings. Not one of them can fall in the sea without their Father."

An Inscribed Weather-Vane

The tempest that was raging in the heart of Joseph as he found himself being taken down to Egypt as a slave was no doubt soon quieted with the thought that God would be with him and keep him safe from all harm. An English gentleman, proud of his fine estate, called to him his trusted steward, saying: "Morgan, I wish you would take my guests around the place this morning. I would do so myself, but I have a heap of letters to answer this morning." The guests were taken to the orchid house, and to the grapery, and through the fine gardens, and then to the stables to see the thoroughbred horses. One of the



killed a kid of the goats, and dipped Joseph's coat in the blood"

od was making all things work
r good. A beautiful illustra-
providence of God is the story
sailing from the Cape of Good
nd which two Cape pigeons
en it was far out to sea and all
he flock had long ago turned
nd. The sea was tossed with
At such a time usually only
trels keep company with the
captain's wife brought up their
the deck, as he was very de-
eing what made the ship tumble
rst thing his bright eyes lighted
he pair of pretty birds hovering
ndward over the broad, smooth
the ship's sidelong drift, and
eenly for scraps as usual. He
s hands with glee, and cried
)ada, those little birds don't
storm a bit, do they?" "No,
his father gravely, "the sea is
, don't you see?" The child
for a few moments, and then,
ghtening again, he cried, "Well,
urs, too, isn't it?" Then with-

guests noticed the gilded arrow weather-vane shining in the sunlight and pointing to the south: "That is a fine weather-cock," he said. "I never think a place is quite furnished unless it has a vane." "Aye," answered the steward, "and this is a curious weather-cock in its way, too. The master, as ye know, is mighty fond of Scripture. He has mottoes and verses on everything he can put 'em. The text he has around the weather-cock is 'God is love,' for he said: I mean that whichever way the wind blows, God is love. It is not for us Christians to judge when the wind is at its best." Some months after, when death and affliction had come to the home of Mr. Brown, the friend of the weather-cock incident called to offer consolation. He found Mr. Brown bowed down but not overwhelmed. He said: "The weather-cock teaches me the truth I put on it in my prosperity. When the desire of my heart was beside me, and the children my delight, I could say 'God is love' with a thankful heart. He is still love, though his east wind is blowing."

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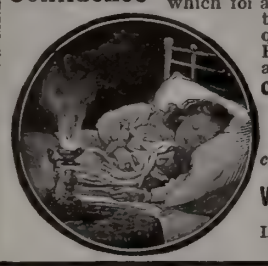

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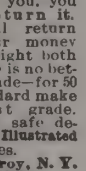

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"THE LORD'S ACCOUNT"

A Remarkable Story of Spiritual Experience in a Business Man's Life

A FEW days ago a reader of this journal, a prosperous Western business man, called at the offices of THE CHRISTIAN HERALD in the Bible House, and after a short talk with the editors of the paper, he made a contribution for the China Famine Fund. This gentleman, in the course of conversation, told a most interesting story of his spiritual experience, the substance of which we print below. It is the narrative of a life that has been under God's leading for many years, and it shows, in a remarkable manner, the efficacy of prayer and the results of a fixed purpose to employ one's talents, opportunities and means for His glory and the benefit of humanity.

"When I was a boy of from twelve to fifteen," he said, "following the plough in the field, I received the impression, almost as though a divine voice had spoken, that India, China and Africa were mission fields in which I must become specially interested. Many years afterward, when I came East to attend the funeral of my mother, I was urged to visit an aged aunt in Michigan. She gave me a book, entitled, *From Darkness to Light*. It treated of foreign missionary work, and it exerted a powerful influence on my life.

"Under spiritual guidance I was led to devote part of my means to missionary work. For twenty-one years past, I have been led to make regular remittances four times a year, for the support of a native preacher in India. Since the fall of 1886, for twenty years past, I have supported a second native preacher in North India. In 1895 I began to support two native preachers in China, and two teachers. These six I have maintained regularly to the present time.

"On January 1, 1897, my wife and I had a little conference about the subject of whether we were doing enough for the Lord's work. After consultation, we arrived at the conclusion that our necessary wants were small, there being only the two of us. We decided that while our income was comparatively small, we could live just as well as we needed to on one-half of it, and that we would just set over the other half into a fund which we would call the 'Lord's Fund.' We keep a ledger account of that fund just as we keep any other account on our books, and whatever the balance of that account shows we consider that we owe the Lord that amount. We hold it as sacredly due to the Lord just as we do what we owe to John Smith, and we keep as accurate account of it as we do with any other creditor. Our experience from that day to this has been, there has always been a balance due from us to the Lord from that account. It is never empty; there is always something due which we are glad to pay over for the support of some missionary work or for some worthy charity or benevolence.

"This money is paid out on requests that are made, but always after prayer about the matter, asking for divine guidance as to how much we should give. We receive very definite impressions from time to time of what it is God's pleasure for us to give.

"At the time of the India famine, one stormy night, the janitor failed to ring the church bell in our town for prayer meeting. Three personal friends of ours came to our house and inquired, 'Why not have a little prayer meeting at home?' We were delighted to have it. The subject of prayer that night was what we should do for the India famine. While on my knees, asking for light, it was made very clear to me that I should pay as my part from $600 to $1,000. Six hundred dollars of this was sent to Dr. Klopsch, and $400 was sent to a State fund that was being raised at that time for the benefit of the famine. Subsequently it was made clear to me at different times what I should do, and the result was that I put $2,000 in the same India famine.

"At another time, in February, 1903, I was impressed with the fact that funds were needed at Guatemala City to purchase the ground for a mission building. $1,650 was sent at that time, and subsequently I made the contribution for that mission $2,500, or over. This was all on the 'Lord's account' and was regularly entered in my ledger, the money being taken from the profits of my business. Between 1900 and 1903 we gave $500 towards a mission building in a Western city, and in the same years $500 or more to a Western Tuskegee, and the like sum to a colored orphanage in a Southern State. Besides these we have been privileged to give to the China Famine Relief work in 1906-7, and to many other charities, and for spreading the gospel light in Africa, China, South America, Central America, and among the American Indians.

"I remember as one of the turning-points of my spiritual life, the advice given me by the late Dr. Gilman, then Secretary of the American Bible Society in New York. I called on him to consult as to the best fields in which to place money for the advancement of the Lord's work, and he advised me to return home and 'pray to God to open the doors.' I did so, and wonderfully has the Lord answered the prayers of my wife and myself, for he has made the open doors appear and guided us according to his divine will.

"One point I would especially emphasize for the sake of others who wish to enter the Master's service in the same way I did, and it is this: even a man of comparatively small means and limited advantages and opportunities for acquiring wealth can find it possible to do much for the Lord's work if he determines to do it. My wife and I were willing to practice self-denial, yet we have not wanted for any of the necessities of life and we have lived comfortably.

"For what we have been privileged to do we take no credit to ourselves; it is done for Christ's sake. We regard our worldly possessions as a trusteeship, for the right use of which we are accountable; and therefore we take every proper opportunity to use them to best advantage for God's glory and the advancement of Christ's kingdom on earth. We hope, God willing, to keep on doing this work, humbly, quietly and unostentatiously, until he calls us home."

Gave All He Had to Help China

Permit me to point out what a "boy" may do, if only willing. A week or so ago there lay on the table your appeal for "China Relief Work." A boy not yet twelve years old, named Francis Atkinson, noticed the appeal, and was so touched that after supper he put his hand into his pocket and pulling out all he possessed, twenty-five cents, said, "I'll give all I have." Turning to his grandma, he asked, "What 'll you give." Then he put the same question to father and mother. Having begun well he started out to canvass the block, and before bed-time had secured several dollars and forwarded, under his own name to you, over $12. Perhaps this fact or instance of sincere effort on the part of a boy might, if brought to the notice of others, be an inspiration. What Francis Atkinson has done all may do. They need only the "will," the "way" will follow.

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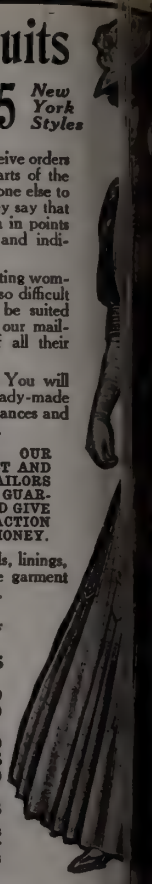

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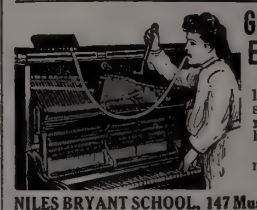

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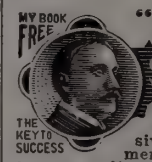

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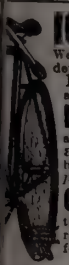

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Loading our China Relief Ship

Continued from page 322

by the officials, and that the offer should be made to the merchants to transport all the grain that they can sell to the famine districts, free of charge. If grain can be sent, many of the people can buy by pawning their land. If grain can be sent in large quantities, the prices will at once go down. Rice that sold last week in Suchien for 890 cash per *tou* (peck), can only be bought to-day in small quantities at the rate of 1,200 cash per *tou*. This will give you some idea of how grain is on the rise at this time."

. . .

The *Buford's* cargo, which is now being loaded, will include 10,000 barrels of the famous patent flour, which was purchased by THE CHRISTIAN HERALD from the Washburn-Crosby Company of Minneapolis, Minn., that company generously making a special concession for this great charity. The balance of the cargo is being arranged for by Gen. H. G. Sharpe, Commissary-General, U. S. A., who has placed the facilities of his Department at the disposal of the fund for that purpose.

. . .

All contributions should be addressed to CHRISTIAN HERALD China Famine Fund, 92 Bible House, New York. Every contribution, however small, will be acknowledged in this paper. Recent contributions are acknowledged elsewhere in this issue.

God's Yearning*

AT first sight there seems to be an inconsistency in speaking of God, who is omnipotent, yearning over humanity. They are his creation; can he not turn them as he will? Can he not compel men to do his will? Undoubtedly he can, but that is not his ordinary way of working. There are extreme cases in which he applies force, but they are rare. Usually he treats men as reasonable beings and respects their right to decide and act for themselves. Why he does so, we do not know. It often seems as if the world would be spared great sorrow and misery by the application of a compulsion which would make every man do exactly right. But it may be that such a world would not fulfil God's design. The father is aware that his boy is not satisfactorily developed when he behaves well under compulsion. He knows that when he dies that boy will run riot in his liberty and will give the rein to his passions. If there is evil in the boy's heart, it must be eradicated if he is to be safe. No boy can be trusted who has been held in with bit and bridle and has never had the chance of showing what he really is. So the wise father cautions him, warns him against evil, reiterates to him that the end is death and tries to so strengthen him that he of his own accord will avoid sin. If after all he does go astray the father tries to woo him back, not by fierce vindictive punishment, but by love and entreaty. Perhaps that is God's way with the world. The end may be a race knowing evil and avoiding it, knowing good and pursuing it.

We can imagine that God takes a deep interest in the process, and watches sympathetically the growth of the good in his children. To return to the illustration of the family: the sullen child is a severe trial to his father. The child has done wrong and has been detected, and he himself knows he has done wrong. What shall be done? How the father yearns over him! If the boy sulks under punishment, how intently his father watches him! What relief to him it is, if the boy should realize his fault and the meaning of his punishment, and should of his own accord go to his father's room and honestly and simply apologize and promise amendment! How gladly his father forgives and rejoices over the return!

*Topic of the Epworth League for April 21. John 5: 16; Luke 15: 11-32.

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FASHION NOTE

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1 Philadelphia Rambler. The most magnificent Crimson Climbing Rose in existence. Blooms earlier than *Crimson Rambler*, with color deeper, flowers larger, and perfectly double. Very free in both growth and bloom. Flowers borne in clusters covering the whole bush. It is perfectly hardy.

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1 Silver King. An ever-blooming pure Snow-White Tea Rose. A vigorous grower, with heavy foliage—a free bloomer, the flowers being large, perfect and double, and very fragrant. Valuable for out-doors. Hardy with protection.

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is through and through a woman's magazine; clean, wholesome and up-to-date, and is recognized as an authority on all matters pertaining to the domestic life of the home, dealing in a practical way with every subject in which women are vitally interested. It is edited by CHARLES DWYER (*for the past 20 years editor of the Delineator*). Its Departments, comprising THE HOUSEHOLD, HOME SERVICE BUREAU, ARTISTIC NEEDLEWORK, GOOD LOOKS, THE OBSERVANCES OF SOCIETY, FASHIONS AND DRESSMAKING and ILLUSTRATED FEATURE ARTICLES, are all conducted by experts in their respective lines. It publishes the very best Poetry, Serial and Short Stories, and numbers among its contributors for 1907 such high-class authors as F. HOPKINSON SMITH, FLORENCE MORSE KINGSLEY, JULIA TRUITT BISHOP, RICHARD LE GALLIENNE, GRACE BARTON ALLEN, MARY STEWART CUTTING, CAROLYN WELLS, ALBERT BIGELOW PAINE, ANNIE HAMILTON DONNELL, ZONA GALE, and many others equally well-known. It is profusely illustrated by artists of reputation, and its handsome colored covers are a special feature. Each number contains from 36 to 48 large pages, 11 x 16 inches in size. It stands very high in its class, and gives more for the money than any similar publication. It is popular everywhere, and is conceded to be **the best magazine published at 50 cents per year**, comparing favorably with many magazines of double its subscription price.

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How Aunt Hannah Helped China

"OH dear! Another famine," said Aunt Hannah, as she dropped into my kitchen one day, "and in Chiny, too, where folks has so little sympathy for a poor Chinee. But 'tain't shiflissness that brought this on and they hain't a shifliss set as I can see. They're good to work and too savin', willing to eat rats and mice, some folks say; but they can't get enough of even that kind of food out there, and so in some places they kill and eat little children.

"Isn't that horrid! Yet I'd rather have a child killed in a merciful way than to have it sold to a fate that comes to many of the little girls in Chiny, where they sell for a higher price than boys do. I've read how mothers with starvin' babies in their arms and little children clingin' to their skirts, what they had left on them, who had come a long ways, were holdin' out their bony hands for food, and findin' nobody to give them any. Oh dear, I wish I could give them the leftovers from my table that I give to the pigs and hens. When Injy and Chiny had their famine before I managed to give them five dollars apiece, and—"

"Why, Aunt Hannah!" I cried, "I didn't think you were forehanded enough for that!"

"Well, you see, I had to plan ways and means and do without a lot, but I done it and I've always been glad of it."

"I should like to know how you did it."

"Well, one time I made a barrel of soap, and then I got a chance to work for the dressmaker to pay for makin' my new gown, and I cooked dinners for the men to work on the bridge close by my house, and other things I've forgot. I went without a new bonnit, too. I had quite a tussle with my folks about that, so I asked the milliner what one would cost. She showed me a bunch of fuss and feathers with a dead bird on top and asked five dollars for it. I said, 'No, ma'am! I don't believe in killing birds in no such way. If I needed feathers I should have been able to grow 'em myself.' So I went without till my sister in the city sent me one of hers, that just suited me. Then I went without sugar in my tea and allowanced myself on butter and other things, and raised the money each time. This time I'm going to try and raise it by subscription. If I do, I'll call and let you know."

I handed her a dollar and did not see her for several days. One morning she dropped in, a trifle worn but triumphant.

"Well, I've done it, but the next famine I'll go out washin' and house-cleanin' before I'll try to collect the money. I called at Square Pratt's office first, and he said, 'We better help our neighbors instid of sendin' money across the world.' I told him they was our nearest neighbors, reckonin' down through—you might say their land joined ourn. He laughed and said he hadn't time to argue and tossed me fifty cents. Then I called on Mis' Neal. I traded at their store for years. She said charity began at home and why didn't I get somethin' for Widder Smith, who'd lost her cow and had four children to do for. I was ready for her and took out my paper with some names already on it. She was fairly cornered and handed me a quarter.

"Then I called at Dr. Burns, and by persistent urgin' I got fifty cents. Then I called at the elegant home of the Reeds. Everything spoke of wealth, but Miss Reed said, 'When folks was so poor they was usually to blame.' I told her they wasn't to blame for the flood that killed their crops for forty thousand square miles, and they were just starvin'. She handed me a quarter and I hastened away.

"Next place I went to was Lem Jones. They urged me to stay to dinner and Lem joked and quizzed me about why I didn't marry Ben North with his broad acres. I told him 'twas when I was raisin' five dollars for Indy, and I'd told Ben about it and asked if he didn't want to send somethin' too. You ought to have seen his face. He had a coughin' spell come on and said he'd see about it and that's the last I see of him.

"Lem laughed till he nearly choked and tossed me out a dollar and a half. Miss Chapman said I might put her down for a dollar, but if I ever get it I shall earn it. The Widow Ellis, who supports herself and invalid daughter by sewing, gave me a dollar. I told Deacon Stowe I must have fifty cents from him and he paid it on the spot. He knew he might as well first as last, for I meant to have it. Now I've got enough and I'll see about that cow-money next."

MRS. MARY B. WINGATE.

AN EVANGELIST'S PERIL

EVANGELIST Lew G. Broughton relates this incident, which occurred during his religious work in a Southern city. A saloon-keeper, the worst in the city, had lost his license through the influence of the revival meetings, and he threatened to attack the evangelist on sight. Mr. Broughton tells the rest in these words:

"One morning, a very cold morning, I stepped into my study of the church, and as I opened the door, who should I find sitting before the fire but this man. I tell you I had some serious thoughts. I said, 'Good morning.' He grunted 'Good morning.' Said I, 'Pretty cold this morning,' and he answered, 'It's hot in here.' I was thinking a thousand thoughts a minute. I didn't want that fellow with me.

"'I expect you have heard something about me,' he said.

"'I heard what you were going to do to me,' I answered, and he continued, 'That's what I am here to talk to you about. I was as mad as ever a man was, but there was something or other that held me down. I intended to call you out and beat you dead; but something held me down, and I don't know what it was. Last night, after I went to bed, I felt the presence of my sainted mother. Did you know my father was a preacher? My mother was the best woman in the world—now she is in heaven—and as I lay there on the bed, with her conscious presence, I heard her say, "Son, think of it! Think of it! That you, your mother's boy, bearing your father's name, have gone so low down that a minister will dare go before the city council and make the charge that you are not fit to run a dive in hell, and, worse than that, the city council believes it, and refuses to give you a license." It overcame me, and I cried all that night long, and I have come up to ask you if you think there is any salvation for me. Can you account for the way this thing has come about?'

"'Get down and tell the Lord,' I said. 'Talk to God as you do to men.' He dropped on his knees, and said, 'God, I don't know how to pray; teach me how to pray. I am a poor sinner.'

"After a while I felt his big arm around me, and his hand drop by my side, and then he pulled me to him, and we broke out in praising God together. Then he said, 'I have three friends who have been with me in this business—I want to reach them.' We began this morning, Monday, and on Wednesday night of that week we baptized in that church this man and his three friends, the most notorious dive-keepers, gamblers and blacklegs in our city."

Concerning Sunday School Teachers

"Many a poor teacher," writes Marion Lawrence, "is helped by encouragement: by placing in his hands a book on the subject; by inducing him to attend Sunday School conventions or institutes or summer schools. Sometimes a transfer to another class gives new impetus. Sometimes teachers fail not because they cannot teach, but because their week-day duties prevent them from maintaining that close touch with the scholars which is essential to success. Sometimes the class is too large, or sits in too public a place. When you have done all you can, and the desired results are not reached, it is better to lay the matter before the teacher in a kind, loving way, without fault-finding, and suggest that the teacher take up some other kind of work in the school. Perhaps that teacher can keep the records, assist in the library, do house visitation, help in the home department, play the organ or hold some other office. There is a place for every one, and there is some one for every place. Success is fitting one to his work."

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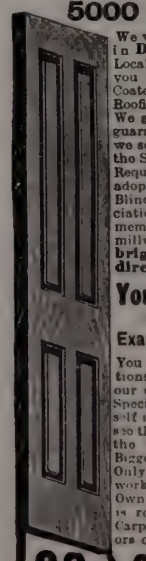

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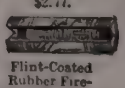

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Books and Readers*

IN view of the extent to which reading enters into our modern life, the right way of reading becomes an important matter. It is important as to selection and important as to method. There must be restriction and selection, if the young student desires to avoid waste of time and effort. Let him look through the catalogue of some great library and realize how few, how small a portion he can read. We might go further and say how few it is desirable that he should read. There is, especially in these times, a large quantity of literature shoveled out to the public that had better have been sent to the flames. Among the novels, not one in ten, perhaps not one in a hundred, deserves to live. Of those conveying wicked or immoral lessons, the student instinctively is on his guard, and with them there might go many that are frivolous, conveying no lesson at all. The young man, aware of how much there is to be learned from books, will not, if he is wise, spend his time on books of this type.

He would not be wise to neglect fiction altogether. The good novel is a mirror of life. The novels issued in the reign of Queen Anne teach us what the life of that time was like, better than do the histories. Our own time and that of the past generation are photographed more vividly in the pages of Howells, Hawthorne, Dickens and Thackeray than in any historical record. The student would miss much of value in his mental development if he failed to read fiction. But it is the confectionery of literature, which finds its place in the mental diet better after the more solid food. The student may take his novel with advantage after hard study. He should avoid the habit of reading merely to pass the time. Reading should have an object, which is not attained by the mere cursory survey of a book. "I am so fond of reading," says one who could not give an intelligent idea of the contents of even the last book he has read. If a book is worth reading at all, it is worth reading carefully. Reading while the mind is wandering on other subjects is worse than useless, for it begets a bad habit of inattention. In this, as in all else, success comes by attending to the matter in hand.

Lincoln University's Progress

LINCOLN MEMORIAL UNIVERSITY is doing a great work for the boys and girls of the Tennessee mountains. Gen. O. O. Howard writes:

"We have the largest enrolment in our history, an aggregate of five hundred and sixty students. Last year we sent out fifty to teach during summer vacation, and they had an average of more than sixty pupils each. Eager pupils they were, too.

"In these mountain schools the young people get a taste of knowledge, and then they are anxious to go where they can get more. This leads them to our University, which was founded to help just these youths. Some of them travel long distances on foot, or in farm wagons, to get to us. Some of the boys meet a part of the expense of their board and tuition by working on the farm, in the mills and in carpenter work, and some of the girls (though not so many) by helping in the kitchens, etc. We hope to make arrangements soon, so that the girls will have an equal chance with the boys, and if we do we are sure larger numbers of them will come.

"We shall not be able to receive all who apply. We have no place to put them. We have recently lost one of our buildings by fire, and the others are crammed full. We must have more room. We are trying to raise money to put up a large building, which will meet our needs for a number of years. We already have several thousand dollars towards it, and we expect help from a few rich people. But rich people cannot do everything; they have a great many calls; and really we don't want them to do it all. This Lincoln Memorial University is meant for the common people (our charter provides for that), and so we expect them to help in building it up. And now I make an appeal for help from everybody. Let those who can, send us big checks — checks for thousands, for hundreds, and those who have less, checks for tens and twenties and fifties, and let those who are only able to give a little, send us that little, no matter if it do not exceed a dollar or part of a dollar. We shall appreciate every gift, however small, and when the building is completed each glad contributor will say, 'I helped to erect that fine building.' "

All communications should be sent to Hon. Darwin R. James, Treasurer, 384 Washington Street, New York.

*Topic of the Christian Endeavor Society for April 21. "Wise ways to read wise books." Prov. 4: 1-9.

In the Foreign Field

DR. BEATTIE, founder of the Leper Children's Home, at Canton, China, is on a furlough in the United States. The missionaries in charge have recently opened a new home to be used exclusively for girls. The former building will be turned over to the boys' department. There are many more girls who are untainted with disease, living in the leper village, and the lack of accommodations is a cause of anxiety to the missionaries who are anxious to rescue these unfortunates. During the winter rice was distributed to 650 of the poorest lepers. Native Christians in Canton have been denying themselves all luxuries to help the work with money.

The following interesting letter has been received by Dr. Klopsch from the Scandinavian Alliance Mission at Pueotoo, Shansi, China. "Ours is the work of rescuing the cast-away orphan Chinese. One never heard of such awful massacre of babies—with some exceptions all girls—as is now going on here, year after year and day by day. Many are put to death just when born; some are thrown out to die in a back street or open space, or outside the city wall. It is these latter we are trying to save. How cruel these parents are, we had an opportunity of knowing, some weeks ago, when a newborn babe was found not far from our station. We asked the mother to nurse it, allowing her a monthly payment, but she refused. It is needless to say that when these rescued girl babies are grown up and are married, they will make a splendid factor in forwarding the kingdom of Christ, as they, from their tenderest years, will be brought up under Christian influences."

Lieut.-Col. Yamamoto, who is a veteran of the Japanese Army, has retired from the military service to devote his life to the spread of Christianity. He has a government pension. He has a church in the suburbs of Tokyo, and is making an impression on the people of the district. In order to be able to do more efficient work he is attending a theological school. He wishes to become an evangelist in order to come into contact with greater numbers of his countrymen.

Rev. H. Loomis sends interesting notes on the progress of the Gospel in the Mikado's Empire: "Hon. Mr. Shimada, of Tokyo, was recently invited by the principals of the various schools in Kofo to speak on the subject of religion, and at every meeting there were thousands present. When he went to the same place but a few years ago there were but a few who would listen to a Christian address, and the general sentiment was against the presentation of such a topic. Now things are quite different, and Christian addresses are welcomed in all parts of the country."

Miss Gertrude Howe of Nanchang, China, writes: "Your enclosure of $20 for our work here is just received. I have decided to use it toward the furnishing of a girls' day school here."

Pacific Coast Opportunities

Are waiting every man of brain or brawn—they are many and are calling you. Every day during March and April there is a low rate from Chicago of

$33

to nearly all points in California, Washington and Oregon, with daily and personally conducted excursions in Pullman Tourist sleeping cars, S. A. Hutchison, Manager, 212 Clark Street, Chicago, via

CHICAGO, UNION PACIFIC & NORTH-WESTERN LINE

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Tickets good on fast trains through to San Francisco, Los Angeles and North Pacific Coast Points.

Write for itineraries, maps, booklets, time schedules, etc., to

W. B. Kniskern,
Passenger Traffic Manager, C. & N.-W. R
Chicago, Ill.

FIND OUT

The Kind of Food That Will Keep You Well

The true way is to find out what is best to eat and drink, and then cultivate a taste for those things instead of poisoning ourselves with improper, indigestible food, etc.

A conservative Mass. woman writes:

"I have used Grape-Nuts 5 years for the young and for the aged; in sickness and in health; at first following directions carefully, later in a variety of ways as my taste and judgement suggested.

"But its most special, personal benefit has been a substitute for meat, and served dry with cream when rheumatic troubles made it important for me to give up the "coffee habit."

"Served in this way with the addition of a cup of hot water and a little fruit it has been used at my morning meal for six months, during which time my health has much improved, nerves have grown steadier, and a gradual decrease in my excessive weight adds greatly to my comfort." Name given by Postum Cereal Co., Ltd., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

SUN PASTE STOVE POLISH

UNSCRUPULOUS AND INEXPERIENCED MANUFACTURERS mak inferior stove polishes which are often inflammable, explosive and dan gerous.

FOR FORTY YEARS we have been successfully making stove polish whic pleases the housewives. It is natural we should know what they want and ho to make it right. No housekeeper can afford to take chances of being horribl burned with inferior stove polishes. *Use Sun Paste Stove Polish.*

IT MAKES THE STOVE AN ORNAMENT.

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WRITE A POSTAL FOR LARGE ILLUSTRATED CATALOGUE V-

It is the most complete catalog of **vehicles** and **harness** ever printed. The cuts are made large so as to show you just how each vehicle is made. The two center show a colored plate 9x11 inches, of our **CHICAGO SPECIAL BUGGY,** reproduced in the actual colors just as it is painted and finished. The descriptions are comple plain. All vehicles are shipped direct from our factory. Our prices are the very lowest. **Be sure to see our astonishingly low prices and the most liberal terms ever offered to you.**

MARVIN SMITH CO. CHICAGO. I

ob's Lack of Faith

By Mrs. M. Baxter

E sons and daughters of Abra- n love God enough to trust him, d they know that to them that d "all things work together for nd knowing that God is for them, "more than conquerors through t loved them," and, therefore, anything nor anybody can be ainst them (Rom. 8: 28, 31, 37). g shall by any means hurt you" e): 19).

nad given to Isaac his wife Re- but Jacob, who set his heart on Laban's daughter, must himself en years in order to obtain her, n the seven years were ended, eceived him, and gave him Leah of Rachel, and he must serve ars still for Rachel. He served s also for possessions of flocks and nd then Laban ten times changed es. This is the history of all children who are occupied with l things more than they are occu- th God. God gave to Abraham cob labored hard to obtain. We at we sow.

dealt with Laban on human stead of divine; he tried to lay nder an obligation to him by his bor; but after all it amounted to le, and had no influence upon the eart of Laban. Abraham, wher- was, was honored; but there was that Laban acknowledged such ity in Jacob, nor have we any o suppose that his life had been a n Laban's house as Abraham's n in his father's house, or as Jo- erwards was in Potiphar's.

God's purpose—was it abandoned ended? No, Jacob was God's eaven had been opened to him; he r with Abraham and Isaac of the omise (Heb. 11: 9); and through life of failure, God's wondrous ness shines out, so that every fail- made to work together for good festing what God is, and how true o his promises. It was twenty nce he had appealed to Jacob at and Jacob had not forgotten his God was known in Jacob's tents, ls were known too, and it was a alf-and-half worship which was there, just as in many a semi- amily now.

God had not forgotten Jacob. Had otherwise his weak faith would been easily lost in the worldly here of Laban's household. Jacob empted to outwit Laban instead of g God to deal with him, and when, wenty years of hard service, God d things to come to a crisis between o kinsmen, and Laban's counte- was not towards Jacob as before, ok the opportunity to step in and acob's attention to himself. "Re- nto the land of thy fathers, and to ndred; and I will be with thee" 31 : 3). Once before, God had said thel: "Behold, I am with thee" 28 : 15), but Jacob's unbelief had oned it. "If God will be with me" 0): Now God comes down to his ect apprehension of him, and says, l be with thee." Yet even this, the part of God's communication, was it by him when he told Leah and l of the vision (Gen. 31 : 11-13). it did not prevent him from his omed habit of outwitting Laban; st steal away unawares to Laban 31 : 20). But God did not permit his plan should answer, and Jacob he humbling experience of Laban's aking him, reproaching him with ting secretly, and not allowing him y farewell to his daughters. This nterview with Laban was one in Jacob appeared to little advantage.

BARRELS OF AIR BURNED AS FUEL

New, Remarkable Stove---Ohioan's Great Invention---Consumes 395 Barrels of Air to One Gallon of common Kerosene oil making oil-gas---the New Fuel that looks and burns like gas!

Wood, Coal and Oil All Cost Money. ONLY FREE FUEL IS AIR! Unlimited Supply—No Trust in Control. Air Belongs to Rich and Poor Alike---We Can't Burn Air Alone, but See Here! Our Wonderful Stove Burns Air and Gas---Very Little Gas---Principally Air. Takes Its Fuel Almost Entirely from the Atmosphere.

A Miniature Gas Works---Penny Fuel for Every Family---Save ⅓ to ½ on Cost---Save Dirt and Drudgery No More Coal or Wood to Carry—Ashes Unknown—Absolute Safety.

SEE HOW SIMPLE! TURN A KNOB---TOUCH A MATCH---FIRE IS ON TURN AGAIN---FIRE IS OFF! THAT'S ALL

Astonishing but True—Time-Tested—Proven Facts—Circulars Give Startling Details—Overwhelming Evidence.

NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF

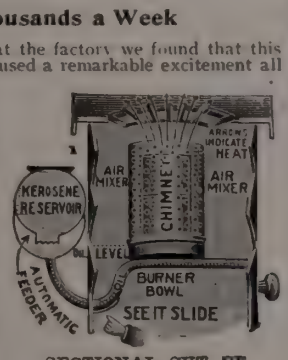
A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas — relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves ⅛ to ⅓ in cost of fuel.

How often have many of the lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves — also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

Thousands a Week

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U. S.— that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements.



SECTIONAL CUT OF GENERATOR

As will be noticed from the engraving, this OIL-GAS GENERATOR is entirely different from any other stove — although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement, as all valves are liable to leak, carbonize, clog up or overflow.

By simply moving a knob the oil is automatically fed to a small, steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright, blue flame — hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the United States Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-gas is proving so cheap that 15c. to 30c a week should furnish fuel gas for cooking for a small family.

Kerosene oil from which oil gas is made may be purchased in every grocery — is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours and as a stove is only used 3 or 4 hours a day in most families, for cooking, the expense of operating would be but little.

In addition to its cheapness is added the comfort, cleanliness — absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil — light the gas — a hot fire ready to cook. When through, turn it off. Just think; a little kerosene oil—one match—light—a beautiful blue gas flame—hottest fire — always ready — quick meals — a gas stove in your home.

It generates the gas only as needed—is not complicated, but simple—easily operated and another feature is its PERFECT SAFETY.

Not Dangerous Like Gasoline

And liable to explode and cause fire at any moment. This stove is so safe that you could **drop a match in the oil tank and it would go out.**

The Oil-Gas Stove does any kind of cooking that a coal or gas range will do — invaluable for the kitchen, laundry — summer cottage — washing — ironing — camping, etc. Splendid for canning fruit — with a portable oven placed over the burner splendid baking can be done.

Another Important Feature

Is the invention of a small Radiator Attachment which if placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction, and as a few extracts may be interesting to our readers, we produce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50% to 75% over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: **"That he saved $4.25 a month for fuel** by using the Harrison Oil-Gas Stove. That his gas range cost him $5.50 per month and the Harrison only $1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell —great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted — Oil-Gas Stoves so much nicer and cheaper than others — no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline.

ALL SIZES

Chas. N. Bendeke, of N.Y. writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove— no coal yard, plumbing— ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

Agents Are Doing Fine---Making Big Money.

WONDERFUL QUICK SELLER

Geo. Robertson, of Maine, writes: "Am delighted with Oil-Gas, so are my friends — took 12 orders in 3 days."

A. B. Slimp, of Texas, writes: "I want the agency — in a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine."

J. H. Halman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance for the readers to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas stoves in operation — in fact, uses one in his own home — is delighted with its working and after a thorough investigation can say to the readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes 1, 2 or 3 generators to a stove. They are made of steel throughout — thoroughly tested before shipping — sent out complete — ready for use as soon as received — nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.

HOW TO GET ONE

All the lady readers who want to enjoy the pleasures of a gas stove — the cheapest, cleanest and safest fuel — save ⅛ to ⅓ on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, **The World Mfg. Co., 6481 World Bldg., Cincinnati, Ohio,** and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these Stoves is remarkably low, only $3.25 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TO-DAY

For full information regarding this splendid invention.

The World Mfg. Co., is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital $100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted.

Don't fail to write for Catalogue.

$40.00 Weekly and Expenses

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages, by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the factory is rushed with thousands of orders.

Many of the readers have spare time or are out of employment and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 8 and make $10.00 to $15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

VICTOR
Band Music

You'd stand on a corner or rush to a window any day to see a band go by.

The Victor makes the world's greatest bands parade before you as you sit in your easy chair—Sousa's, Pryor's, U. S. Marine Band, Royal Marine Band of Italy, The Garde Republicaine of Paris.

Here are a few favorite marches:

Blue Jackets	Bennet
"Lights Out"	McCoy
Stars and Stripes Forever	Sousa
Under the Double Eagle	J. F. Wagner
With Sword and Lance	Starke
American Patrol	Meacham
Royal Trumpeters'	Seltzer
On Jersey Shore	Pryor

Ask your dealer to play you some Victor band records, and write us for complete list of records.

Victor Talking Machine Co

Camden, N. J., U. S. A.

Berliner Gramophone Co. of Montreal, Canadian Distributers

CHRISTIAN HERALD

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SHED 52 TIMES A YEAR

New York, April 17, 1907

VOL. 30 NO. 16. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

awn from a Photograph for "The Christian Herald"

aved From Starvation—A Chinese Family After Visiting a Famine Relief Station

Questions and Answers

NOTICE

FROM this date, our undertaking to answer by mail, letters in which ten cents are enclosed for reply, is withdrawn. Letters asking for information of general interest will be answered in The Mail-Bag as speedily as possible. In some cases where, in our judgment, good may result from a personal answer, we will reply by mail. We cannot answer inquiries of the nature of conundrums nor those written for the purpose of argument.

J. McA., Croy, Oregon. 1. What makes the ocean salt, when all the streams that flow into it are fresh? 2. Is there a cable laid under the Pacific Ocean? 3. Does a ship cut through the top of the waves or ride them?

1. One theory is that the ocean bed contains innumerable salt springs. 2. There is a cable from San Francisco to Manila that connects with one from Manila to Shanghai, China. 3. Cuts through them; at the same time rising and falling with the waves to a certain extent. The bottom of the lightest flat boat is submerged two to four inches.

S. L. W., Mitchell, S. D. When was the salary of the President of the United States raised to $50,000, and who was the first President to receive the present salary?

Previous to 1873 the President received $25,000. President Grant was the first to receive $50,000.

J. J. M., Rahway, N. J. What is the total aggregate wealth of the United States at the present time and how does it compare with our wealth a decade ago?

According to the Census Bureau's latest figures, the present wealth of the country is, in round figures, $107,104,192,410. In the ten years from 1850 to 1860, it increased $180 per family; from 1870 to 1890 the increase was $184 per family, and from 1890 to 1904 $182 per family.

Reader, Hayden, Colo. In traveling around the earth to the west, would a person gain or lose a day?

A person would lose a day going westward, and gain a day by traveling east. See *International Encyclopedia*, under "International Date Line," for full information.

J. E. H., Acme, Pa. Where is the country of Croatia?

Croatia with Slavonia and the "Military Frontiers" forms a province in the Southwest of the Austrian dominions in the Hungarian portion of the monarchy. It is partly bounded by the Adriatic.

W. P. D., Farmington, Me. Is there any difference in the height of the water-level of the Pacific and Atlantic Oceans?

There is none. The waters of the Atlantic and the Pacific flow into one another, and any difference in one level would be at once corrected by the inflow from the other.

Fred. M., Petersburg, O. Did no one have a second name in Bible times, as they are all called by their first names only, as Paul, John, etc.? If not, when and how did the custom change?

The introduction of "surnames" (or the family name after the given name) cannot be traced further back than the latter part of the tenth century. Before that time, men used their father's name after their own, as Abraham ben Levi (son of Levi), or the name of their estate or birth-place (as John of Gaunt). In very ancient times also they probably were distinguished in this way.

L. B., Hampton, Conn. 1. Is it possible for any person to want to be a Christian and strive to be one, yet have no power? 2. Are any people sent into the world cursed, destined to perdition, and who could not be saved, no matter what they did?

1. Yes, that is quite possible. Most Christians at times have felt their own weakness in greater or less degree. The failing is so common that the Holy Spirit has been provided to meet the difficulty. God promises the Holy Spirit to all who ask him in sincerity (see Luke 11: 13). There is, therefore, no reason for any one to fail through lack of power; all power is accessible. 2. The offer of salvation is made freely. Do you suppose God offers with one hand what he holds back with the other? Our business is to accept his offer and not to worry about election and foreordination. An illustration may show you our meaning. Suppose a philanthropist makes the announcement that every night, at a certain hour, he will give away a loaf of bread to every one who applies. What would you say of a person who did not go for it, but sat at home and said, "The philanthropist did not mean me; I am not chosen"? You would say, "That person is not hungry, or is too proud to go. What he says is only an excuse, inasmuch as the philanthropist said every one who came would receive."

One of His Little Ones, — —. Is a presbytery or an ecclesiastical court justified in telling a woman guilty of heinous sin that she need not confess? Is not the gospel rule confess; forsake; repent?

We do not believe that open and public confession is required of the sinner. He must confess to God from whom alone he can receive pardon. It is too much the custom to make the public confession a matter of pride and boasting, which is disgusting. The ecclesiastical court has no right to listen to a confession in which it can do nothing. It cannot forgive. Let the sinner go to God with his story saying, "Against thee, thee only have I sinned and done this evil in thy sight." Let him renounce and forsake his sin, and plead for strength to resist it in the future. Then God will forgive him.

F. H., Wynantskill, N. Y., and others. Is not Amundsen the discoverer of the North Pole, according to your sketch on Nov. 21, 1906?

No; the geographic North Pole and the magnetic pole are two different things. We say, in a general way, that the needle of the compass points to the North Pole, but in fact it is pointed some distance away. The North Pole is a fixed point on the earth's surface. The magnetic pole is variable, several hundred miles from the North Pole. It would probably be now some distance along on its path from the point at which Amundsen discovered it some time ago. Commander Peary has got nearer the North Pole than any other explorer.

E. A. P., Rockland, Mass. Is there any difference between speaking and acting in the sin against the Holy Spirit? I have heard it stated that a man who persistently resists the Holy Spirit commits that sin.

We think he does not. The offense to which Christ referred was a direct insult to the Holy Spirit. The nearest approach to it possible in our day is, we believe, in connection with revivals. If a man witnessing the operations of the Holy Spirit in conviction, and seeing men and women in the agony of sorrow and distress over their sins, ridicules them and says they are under miserable delusions, or that they are under Satanic power, he comes as near to the sin as he can come. The man who persistently resists the Holy Spirit may become hardened and find it difficult to seek God, but if he does seek him will be accepted. There is no sentence pro-hibition against him as in the othe case. The phrases often used, that "a m has sinned away his day of grace"; th his "opportunity is gone"; that "he let alone," are delusions which Satan u to keep him away from Christ. Tho a man has resisted for fifty years, if will lay aside his opposition, submit an seek pardon, he will surely be receive and welcomed.

J. R. B., Fruitland, Md. 1. Was Joseph of Arimathæa buried in the tomb in which Christ was laid? 2. May a minister baptize his own child its mother being dead and no one being present but the child's grandmother? 3. What is the use of a godmother? 4. Are there ever two full moons in the month of March?

1. The tradition about Joseph is that he traveled far and died and was buried a long distance from Palestine—some say in Britain. 2. We know of no reason why he should not, if he believes in infant baptism. Witnesses are not necessary. 3. If you will refer to the baptismal service of the Protestant Episcopal Church, you will see what are the functions of a godmother. 4. There necessarily must be, when a full moon occurs on the first or second days of March as full moons occur every twenty-seven and a half days. Any almanac will show when it happens.

Stereograph. Copyright, by Underwood & Underwood

The General Education Board who have Charge of the $43,000,000 Rockefeller Fund

This is the first photograph ever taken of this Board of distinguished educators, who are the sole judges of how the income of $43,000,000, given by John D. Rockefeller for educational purposes, shall be spent. The Board was photographed at a meeting in the Board offices, 54 William Street, New York City. In the group, sitting, from left to right, are: Dr. Wallace Buttrick, Executive Secretary; Frederick T. Gates, Chairman; George Foster Peabody, Treasurer; and Dr. Edwin A. Alderman. Standing, from left to right, are: Dr. Harry Pratt Judson, Dr. Daniel C. Gilman, Starr J. Murphy, Dr. Albert Shaw, Dr. E. Benjamin Andrews, Dr. Hollis B. Frissell, and Dr. Walter H. Page.

Miscellaneous

C. P. S., Hammond, Minn. ... can get beginners' books in ... of Hinds & Noble, 31 West ... teenth Street, New York City.

Inquirer, Camden, N. J. ... name of the plant used in ... Malay Straits Settlements ... cure for the opium habit is ... *bretum Sundaicum*. It gr ... abundantly there.

A. A. B., Hillside, Rhinebeck, N. Y. All that is known concerning the history of the prayer ... mention is given in our issue of November 28, 1906. We be ... that its author is unknown.

A. T., Wollaston, Mass. ... slavery exists under the Amer ... flag. In a few sections of ... country abuses exist in connec ... with the labor of criminals, ... these are remedied where fo ...

Pamphlets descriptive of ... work of Rev. and Mrs. I. E. ... ball, at the Industrial Farm, ... pan, N. Y., will be forwarded ... any one interested in this wo ... cause, who may write to the a ... address.

A pastor of a Western ch ... can make use of good books ... pictures or any kind of relig ... literature for distribution in ... lected places. Any reader can ... such literature to Rev. T. M. ... terson, Shoshone, Idaho.

D. D. L., Neversink, N. Y. One who is rende ... crazy through continued violent pain and suf ... ing would be regarded as temporarily irratio ... Responsibility, both legal and moral, under s ... conditions would be a question for experts.

Premiums Appreciated

Dear Dr. Klopsch: THE CHRISTIAN HERALD is received weekly in our ho ... and is always a welcome visitor. T ... beautiful Calendar for 1907 is certainly ... work of art, and "The Greatest Wonde ... of the World" is also greatly appreciate ... Indeed, every book sent out from T ... CHRISTIAN HERALD office tends towa ... advancement of the moral and spiritu ... welfare of our race and also to the glo ... of God. THE CHRISTIAN HERALD binds a ... hearts together, irrespective of creed ... nationality. MRS. C. L. KERR.

Pierson, Fla.

NEW YORK, APRIL 17, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

rmenian Merchant | Lake Van, near Bitlis | Christian Chapel and School at Bitlis | A Kurdish Mountaineer

The Armenian Earthquake

Bitlis in Ruins, its Population Homeless and Camping in Deep Snow—Missionaries Cable the Story of Disaster

MENIA, the land of suffering and persecution, whose native Christian population, descendants of a once great race, have endured ess barbarities at the hands of Turks and Kurds, en visited with a new calamity. On March 30, e dispatch was received by THE CHRISTIAN HERALD Rev. Dr. Peet, representative of the American of Foreign Missions in Constantinople, which s follows:

"Severe earthquake at Bitlis. Most houses amaged. Americans and their people in missions endered homeless. Snow twenty-five feet deep. f possible, cable relief. (Signed) PEET."

later cable dispatch from um, which lies north of and near the Russian r, says the first shocks oc- l March 29 and were very t. Fortunately, there was forewarning, which en- most of the people to flee the buildings before the er shocks. The greater f the vilayet was affected e earthquakes and there een much loss of horses cattle. The British con- was damaged. Nearly all ouses are unsafe. Only lives were lost, as far as n, but the number of in- d is considerable. The c k s continued as late as 2. "Almost all the in- ants," says the dispatch, camped in the snow, and act that sleet is falling in- ntly adds greatly to the ss, especially among the r classes."

ssionary Royal M. Cole, ead of the Bitlis Mission, pril 3 cabled this descrip- of the earthquake, giving the whole terrible situa- in a few brief sentences:

At ten o'clock in the forenoon, March 29, there upon us unannounced the worst earthquake wit- d in forty years in these or the Erzerum volcanic ns. Such was its force that our city seemed to be e jaws of some monster, who would shake us into ls, as a mastiff does his game. Down came the ering, the furniture was overturned, cracks were ed in strong walls, roofs were shattered and rain ed in. During the first day, there were fourteen ks and they still continue. There have been alto- er twenty-eight shocks.

"Of the four thousand houses here more than three hundred have fallen and half the remainder have been seriously damaged, about $50 to $500 being needed to repair each house. The officials report that eight persons were killed by falling walls. Many persons were wounded and many churches, mosques and government buildings were damaged. The surrounding villages sustained heavy shocks, but it was in the day time, and so there was no great loss of life. Famine prices prevail and there is great poverty and extreme suffering."

General View of Bitlis, Scene of the Earthquakes

Bitlis is the principal station of the Eastern Turkey Mission of the American Board. The Board Mission workers on duty there are Rev. Royal M. Cole, Mrs. Lizzie Cole, Miss Nellie A. Cole, Miss Charlotte E. Ely, Miss Mary A. C. Ely and Dr. Herbert L. Underwood.

The Bitlis Mission Station was established in the ancient city in 1859. It is in a valley in the heart of Kurdistan, in a wild, mountainous, volcanic region, 5,000 feet above sea level, and subject to earthquakes. Not far distant is the vast crater of Mount Nimroud, one of the largest extinct volcanoes in the world. Intense heat in summer and almost arctic cold in winter mark the variableness of the climate, yet Bitlis is regarded as exceptionally healthful. Of the thirty thousand population some ten thousand are Armenians, the majority being Turks and Kurds. Practically all the houses are built of volcanic stone.

In the valleys, the snow is so deep, and lies so long, that horses are frequently kept in their stables for months in unusually severe winters, like that now closing. A letter from a native Armenian of Ismidt to a relative in New York says:

> This winter has been a most unusual one—the severest within the memory of the oldest inhabitant. No one was prepared for such extreme cold and heavy snow-fall; and fuel, both coal and wood, became exhausted early in the season. From village to village the people trampec, searching for charcoal burners who had not been able to market all their coal on account of the depth of snow. Even the little procured in that way was soon exhausted, and great sickness and many deaths have resulted from the cold and exposure. It looks to us as though even nature was against us in the struggle for existence.

No later news of the earthquake has yet been received, but it can readily be understood from the missionaries' appeal for help that their situation is a deplorable one. Their buildings wrecked, they themselves with their mission attendants and children are dependent upon others for food and shelter. Their friends, the Armenians, are the poorest of the population and the most persecuted and despised. At the time of the great Armenian massacres, in 1896, Bitlis was a scene of ruthless slaughter, hundreds of Armenian Christians being butchered and their homes plundered by fanatical Moslems. Oppression has kept the survivors poor ever since. Little sympathy for the missionaries might be expected from the Turks or semi-savage Kurds. In their sudden plight, deprived of their homes and all their belongings, and it may be escaping the great peril not wholly unscathed, they naturally looked to the homeland for succor and sympathy. One can imagine the sending out of the messenger to wire for help; the dangerous journey in inclement weather until a telegraph station was reached; the sending of the message of appeal to Mr. Peet at Constantinople, with the request that he forward it to the one quarter from whence unfailing help had come to Armenia in her former distresses—to THE CHRISTIAN HERALD. Those good missionaries at Bitlis,

Continued on page 345

THE AMERICAN PULPIT

SERMON BY

Rev. F. DeWitt Talmage, D.D.

The Sower and the Reaper

TEXT: JOHN 4: 37

"One soweth, and another reapeth"

CHRIST is here describing a group of workmen going forth to their labors. Each laborer carries upon his arm a bag full of seed. They fill their hands with the seeds, and begin to scatter them far and wide. Finally one of these laborers turns, and says to Christ, "Why, Jesus, for what am I planting these seeds? I will never live long enough to gather the harvests in this world." "No," answers Christ, "I know it. But the coming generations will gather the harvests of your seed-planting. As your ancestors planted seeds from which you are to-day gathering harvests, so you must plant seeds that your children and children's children may gather their harvests." In other words, the great lesson of this text is that "We ourselves may die and be forgotten, but our works shall live on, and other men may get the credit of the work." Come, let me read to you the text in full: "And herein is that saying true, one man soweth, and another reapeth."

The Seed of Electricity

Every generation builds upon the tombs and the catacombs of previous generations. This fact is emphatically true in both the scientific and the industrial world. It is true of the houses in which we live, and the railroad trains and steamboats in which we travel, and the food that we eat, and the clothing that we wear, and the electric lights by which we see, and the books that we read. It is true in almost all the industrial developments of life. It is also true that the men who made these industrial developments possible, themselves, as a rule, got very little reward out of their inventions or improvements.

When Benjamin Franklin was making his electrical investigations, people used to laugh at him. One day he produced the proof that lightning and electricity are identical. Then the people again began to sneer and say: "Well, even if that is true, what is the good of the discovery?" "What is the use of a child?" answered Franklin; "it may yet become a man. This truth is now only in its infancy. You cannot foresee how it may be applied, and into what power it may yet be developed." Did not the "child of electricity" grow into amazing strength? Long after the sage of Philadelphia was buried, Galvani and Volta and Oersted and Joseph Henry and Faraday and Sir Humphrey Davy and Gramme and Morse and Edison and Cyrus Field got to work, and with this far-reaching truth discovered by Benjamin Franklin as a basis, they developed power to run our street railways, and power to turn the wheels of factories, and power with which to scatter the darkness of the night, and power with which to send our messages under the seas. Could Benjamin Franklin awaken now from his grave, truly he would not recognize the face of his "child of electricity." He planted the seed of electrical development, but others have garnered the harvests. "One man soweth, and another reapeth."

The Sower of the Cotton-Gin

Many years ago a poor Yale student, who had a tendency to consumption, was living in South Carolina, in the home of the widow of General Nathaniel Greene. While there, he met some Southern planters who were bemoaning the fact that the chief profit of the cotton industry was lost, because no machine had yet been invented which could separate the cotton seeds from the cotton. Young Eli Whitney, for that was the Yale student's name, went to work and labored on month in and month out. He perfected the cotton-gin, but before he could get a patent upon the invention, the barn, in which he had his workshop, was broken open, and the machine was stolen, and his ideas were patented by other men. Eli Whitney, the man who has made millions of dollars for the South, the man who has doubled and quadrupled and infinitely increased the earning capacity of the Southern plantations poor Eli Whitney himself never got a dollar from his cotton-gins, save the poor pittance of $50,000 granted him by the legislature of South Carolina. Like Robert Fulton with his steamboat, like Morse with his telegraph wires, like Watt with his steam engine, like George Stephenson with his locomotive, like R. A. Holden the agriculturist, and Burbank the wizard of flowers and vegetables, these men have been seed-planters. They have made millions of dollars for other men; but like Agassiz, they have not had time to make money for themselves. "One man soweth, and another reapeth." One generation plants the seeds of the industrial world and another generation reaps the harvest.

Have you ever stopped to think how magnificent is the heritage in the industrial world you as a child fell heir to when you were born? Have you ever stopped to think of all the well-built roads and the railroad tracks and all the lighthouses and aqueducts and sanitary developments which have come to you through your ancestors? How you have been served by the wise men and the greatest heroes of the world? Child of the twentieth century, how rich is the heritage on which you have entered! Men have thought and studied and toiled, and you are enjoying the fruit of their labors. Do you not realize that when John Gutenberg invented printing he was inventing it for you, and that when Columbus sailed across the seas he was discovering America for you, and that when Cyrus W. Field stretched his cables he was laying them for you, and that when Galileo developed the telescope he was developing it for you, and that when Isaac Newton discovered the law of specific gravity he was discovering it for you? All these men were seed-planters. They were the giants who laid the foundation-stones upon which the superstructures of our industrial prosperity have been erected. They themselves received very little personal benefit out of their seed-planting. But they made millions of dollars for other men. The next generation reaped the harvest of their seed-planting. "One man soweth, and another reapeth."

A Relic of the Past

This fact was powerfully illustrated in the life of one of my friends. In my Pittsburg church there was a family which for generations had produced bridge-builders and contractors. The first member of that family who came to the western part of Pennsylvania was a contractor. His grandson, whom I knew well, was also a contractor. Some years ago this grandson of the first pioneer had a contract to build over or reconstruct a railroad bridge. As he dug down into the foundations to relay some of the old stones, much to his surprise he found there a tool-chest marked with his own initials "R.S." That tool-chest could have belonged to but one person, and that his own grandfather, after whom he had been named. One of his grandfather's men had forgotten and left his tools there when his grandfather built the original bridge. So when we begin to dig down into the foundations of our modern industrial prosperity we always find that our modern industrial life has been built out of the inventions and the discoveries of the generations that are dead and gone. Like the coral-reef, we have been growing in a temporal sense. Our industrial prosperities are built upon the catacombs and the tombs of our ancestors. These former generations may have received but little personal benefit from their seed-planting. We have reaped the rich harvest. "One man soweth, and another reapeth."

What is true of the industrial life is emphatically true of the political and the social life. The flag under which we live and breathe and have our being was not designed entirely by a Betsy Ross. It was not woven by the fingers of a Martha Washington. That flag is a combination flag. It was dyed red on the bloody soil of many a hard-fought battlefield. Its white stripes were cut from the sainted robes of many martyrs. Its many stars represent the States added one by one to the great family. The men who followed it when it was first unfurled, and who made it glorious by love and sacrifice, reaped but little personal advantage in this world. But these noble patriots were seed-planters. The present generation and all coming generations will gather the plenteous harvest of their sowing.

Political Sowing

Do you for one instant suppose that even there we are at the beginning? There would never have been a Declaration of American Independence, unless there had first been a Magna Charta. Why, those stern-faced, iron-fisted, unrelenting English barons, who gathered about the "Round Table" at Runnymede in 1215, and compelled King John to grant them personal liberty, unconsciously fought as much for American independence as they did for their English ri Washington and Samuel Adams and Jefferson Patrick Henry would not have been possible these patriots of seven centuries ago had first dar challenge the doctrine of the divine right of kings. you suppose there would ever have been a Con tion of the United States, unless there had first a Bannockburn, or a Beverly Manor House? Witherspoon was only a reincarnation of a Sir Wil Wallace. Miles Standish and Israel Putnam have lived two or three hundred years apart, but were twin brothers. Governor Carver and Gove Bradford spoke in the Continental Congress thr the lips of John Adams and Franklin. A man seem to die, but his spirit never dies. It has its incarnation, then its reincarnation, and then it liv thousands of other lives. You see

The Doctrine of Psychical Heredity

displayed by men of all races in these national c far apart in time and place. It is made up of the binations of thousands and tens of thousands of he men who when they lived did not or could not dr of a country like that in which to-day we are liv These patriots in their own time received little pers benefit from their sacrifices. They were governme seed-planters. But the present generation and succeeding generations shall be the gatherers of harvest which they sowed. "One man soweth, another reapeth."

Many patriotic martyrs have died deaths of ig miny, but that does not prove that they lived and in vain. No. From the blood-soaked planks of French guillotine has been lifted the glorious Fre Republic. From the sacrifice of human life at Val Forge, Bunker Hill and other fields has been evol this mighty government of the United States to-d under whose constitution we now live. In Rome th sleeps the immortal dust of one who has the follow sad words for his epitaph: "This grave contains that was mortal of a young English poet, who on deathbed, in the bitterness of his heart at the malic power of his enemies, desired that these words engraved on his tombstone: 'Here lies one wh name was written in water.'" That is the grave of immortal John Keats. Did John Keats ever die? As an inspiration of his pen there have come forth t mighty poets, who studied him intently as th model: Robert Browning and Alfred Tennyson. lives. John Keats will always live in song. So th has been many a martyred patriot who thought he di an abject failure. But out of the death and the pat otic sacrifice of these heroes of the past has be evolved an ideal of conduct for all patriots of this a other nations. These patriotic martyrs gained little no personal benefit. They were the seed-planters. T present generation and succeeding generations will co tinue to gather in their cumulating harvests. "O man soweth and another reapeth."

The Seed of the Martyrs

What is true of the industrial world and the politic life is true of the Church and of our ecclesiastical a spiritual blessings. When the fire grate is always fu of coal, and the cupboard is always full of food, and t wardrobe is always full of clothes, most of us acce the luxuries of life as the ordinary commonplaces. The we wonder why any person will grumble about bein cold or hungry. When we are born under the shado of a church spire and are baptized at the church alta and we are sent to her Sunday Schools and ar invited to sit at her communion tables we are ver apt to believe that the Church is like an indigenou plant that has always been here and that always will b here. Now, my friends, I want to tell you that th Church of the Lord Jesus Christ was never planted any where successfully, unless it was first planted there i blood-soaked soil. The planters of the Church of th Lord Jesus Christ were the heroes who were alway looking for the harvests of the future and never living for their own personal benefit and reward.

Where did the American Church come from? Did

great explorers who came across the seas find
white meeting-houses in the centre of every
village and planted upon every hilltop and
here and there over the broad prairies of the
"Oh, no!" you say, "It was only by the greatest
s of Marquette and Eliot and Roger Williams
sionaries of such ilk that the Church of Jesus
was ever planted upon American shores. Then
churches were established in the East the back-
reachers like Peter Cartwright and Havens and
ng missionaries like Bishop Whipple led on their
of evangelists. Farther and farther west they
the Cross, and farther and farther west they
til at last that Cross reached the Pacific Coast.
Moravians penetrated into the snow and ice of the
with the news, and by-and-by Sheldon Jackson
e Cross and carried it far north amid the Alaska
So step by step the brave missionaries have
d and starved, and in many places have died
tting with their bodies the land they had won."
American Church came as the results of the
sacrifice of thousands of obscure ministers of
he world knows nothing.
once asserted that in his work he was surrounded
eat cloud of witnesses. As we gather about our
altars to-day cannot we see the faces of the
lf-sacrificing missionaries who have made such a
service as this a possibility? Are they not
above this pulpit to-day? An eye-witness
clared that the most beautiful part of all Father
's ministry was his intense realization of Christ's
e. The things he would say and do might have
reverent in another, but in Taylor they seemed
idence of His reality. Sitting one Sunday at the
able to administer the Communion, he concealed
. Then in deeply solemn tone he said: "Chil-
bring you a gift from Jesus, something to
you of him." Then, his voice breaking, he said:
"It is the wine of the Covenant, His own blood shed for you, and he bids me say, 'Drink ye all of it,' and he brought forward the cup, and looking at it he wept. Yes, all the good we enjoy has come to us as that wine by sacrifice. They lived their lives of sacrifice to give us this gospel sanctuary. We are to-day gathering in their ripened harvests. "One man soweth, and another reapeth."

But we do not have to go alone into the past centuries to find the sowers. All those who have planted harvests for their fellow men are not to be found alone in the damp, dark cells of a Savonarola or a Huss. You remember well a seed-planter who never wore a monk's cowl. Her face was wrinkled and her hair was white and her hands very thin when you last saw her. Her throne-room was the nursery and the kitchen. Her realm was the old home of your boyhood. The world at large never thought that she amounted to much. She never had a large harvest. She was always sowing. She was sowing her life in the heart and brain of this child and that child and the other child. She had a good second in her sowing. That other sower was the husband who stood by her side. Indeed, they had so little that they always lived in a plain house and dressed in very plain clothes, and ate very simple food and never went anywhere outside of their own little town. One day some years ago, you began to be ashamed of their shabby clothes. The neighbors seemed to have so much better than they. You sharply said, "Mother! why don't you get a better dress? Why does not father move into a better house?" You remember just how she looked as she said, "Well, son, this dress is warm enough, and I guess the old house will do for pa and me. We cannot afford much better clothes and give you children all the education you ought to have. We are willing for you children to gather the harvests of our life's work. We do not care so much what becomes of us, if you boys only turn out well. We are sowers, just humble sowers. You, my son, can reap, but your father and I will just keep on our sowing."

And can you not say those two old folks sowed well? Is not the result of their seed-planting being reaped to-day in rich harvests by you and your brothers and sisters? All you are and have are the fruit of that home husbandry. Why did all your sisters and brothers turn out well? Shall these brothers and sisters get all the credit for the harvests they have reaped? "No, no," you answer. "We are nothing. We are merely the result of the seed-planting of the two Gospel sowers who lived and labored for us children back in the old farmhouse." In heaven to-day they are getting the rewards for the harvests you and your brothers and sisters are garnering. Your parents were sowers, glorious and triumphant sowers. You are gathering in the harvests that have come from the seed they sowed long ago. "One man soweth, and another reapeth."

Now, my friends, as others have sowed for you, are you also sowing for your children? As the glorious men and women of the past have been seed-planters that you might gather their harvests, are you willing to be seed-planters that your friends and your loved ones and your children and your children's children may gather the fruit? In other words, are you willing to so submerge your life in Christ's that you will find your joy in the joys of others and your gospel triumphs in their salvation, although on earth your name may never get the credit or be linked with the harvests of those whom you have blessed? Are you willing to be a sower for the Master, and like him to leave the fruit of your service and sacrifice for others to reap? Have you learned the meaning of those words in which he compared himself to a corn of wheat which brings no fruit until it is cast into the ground and dies? Are you ready to give yourself to service or to sacrifice to lay down all for Jesus Christ, who himself was a seed-planter and himself died in order that you might live?

THE ARMENIAN EARTHQUAKE—Continued

eir brethren all over Armenia, believed that the
of this journal would not fail them in their ex-
; hence the appeal.
Cole is a partial invalid from a fall received last
hile on a tour to succor the refugees in the
egion. In a recent letter Miss Nellie Cole, one
missionaries, wrote:
is is going to be a terrible year for the poor un-
tes. Food of all kinds has gone up to famine
and the winter bids fair to be long and severe.
ve already had two feet six and one-half inches
w. At this rate, we may round out a full thirty
cord of snow ere spring returns to cheer us. If
n't hear from us for several weeks,
o our being in cold storage, namely,
l in on all sides and almost on top,
ith snow, snow, snow! The Ger-
(new arrivals at the Mission), will
to think, when the snow has con-
y reached up to their sitting-room
ws and peeped in to see all that is
on, that they accidentally went too
uth and landed in the Antarctic re-
of perpetual snow!"
uded in the Bitlis mission, and under
mediate care of its missionary staff,
enty out-stations, with an aggregate
00 Christians. Services are main-
at almost all of these places. There
ver thirty native workers, nine
s, three Sunday Schools, nineteen
schools, two high schools and an
rial school. This is a great and
g Christian work. Some twenty-
ears ago, in 1883, when a destructive
curred in Bitlis, 1,258 shops and hun-
of dwellings were burned, but the
n buildings escaped practically un-
d. In the present instance, the
n structures seem to have suffered
severely from the earthquake, the shocks of which
so violent that they were recorded by the seismo-
s of Western Europe.
sponding to the appeal of the missionaries for help,
roprietor of THE CHRISTIAN HERALD has cabled
o Rev. Mr. Peet, Constantinople, to be forwarded
v. Mr. Cole and applied to relief work. Any con-
ions which our readers may send to this journal for
itlis earthquake sufferers, will be cabled to the
naries. Every contribution, however small, will
ly acknowledged in the columns of THE CHRISTIAN
LD.

Missionaries at Bitlis and their Families

In middle row, the two ladies on extreme left are Misses Charlotte and Mary Ely. On extreme right, same row, Mr. and Mrs. Cole. The others are missionary friends and children.

lis, although known only to modern times as a commercial city, is rich in historic legend and tradition. Near the city is a romantic gorge or pass thirty miles in length, which is still pointed out as the retreating route of Xenophon's Ten Thousand, after the slaughter of the Greek leaders by Artaxerxes, about 401 B.C. One of the most ancient landmarks in the city is a castle or fortress 150 feet high, which may have been built in early Roman days, although it is said that Alexander the Great was the founder. Four valleys lead from four different directions through the centre of the city. Through three of these valleys flow streams known as the Hamba, Aveklon and Khosrovan. These in turn flow into the Abi Bitlis (river Bitlis), which is a tributary of the Tigris. At one time the city contained 25,000 houses, but a great famine in the seventeenth century caused a large migration.

In a quarter called the *Avel Meidan* (the "Market of Abel"), are the missionary headquarters and the British consulate. Not far distant are the bazaars and principal buildings. The Turkish officials have opposed missionary teaching among the Mohammedan population, and the Armenians, among whom the missionaries have labored freely, have become the most intelligent part of the population.

The ancient name of Bitlis seems to have been Baghesh. This story is told in explanation of the change:

"The King of Macedon was impressed by the advantages of the site as he journeyed past it at the head of his army. Detaching one of his generals who was called Lais, or Lis, he ordered him to erect a stronghold at the junction of the two streams and to endeavor to complete it against the return of the royal forces. The general executed these commands to the very letter; and when the King retraced his steps to the valley which had excited his admiration, he found it defended against his entry by a formidable fortress. After in vain employing all the arts known to the besiegers of his day, he contrived to possess himself of the person of his revolted subject. When that rebel was introduced to the royal presence, he defended his action against the vehement reproaches of his master in the following brief but pointed speech:

" 'My lord ordered me to build him a strong castle, the strongest which should yet have been constructed. How could I better convince my lord of the obedience of his servant than by successfully resisting in that castle the greatest warrior of the world?'

"Alexander was pleased by the words, but playfully observed in the Persian language that Lis was a very bad man, *bad Lis*. The epithet adhered to the name of the general and survives in that of the town to the present day. . . .

"The population of the town appears to have increased during the present century. In 1814 (writes Lynch in his book on Armenia), it was believed to consist of not more than 12,000 souls, one-half Mussulman, and the remainder Armenian. Brant computed the number of families in 1838 at 3,000, or from 15,000 to 18,000 souls. Of these, two-thirds were Mussulman, and one-third Armenian, besides 50 families belonging to the Jacobite persuasion. In 1868 Consul Taylor speaks of 4,000 families, of which 1,500 were Christian, that is to say Armenian. In 1900 the population of the town probably amounted to close on 30,000 souls, 10,000 Armenian, 300 Syrians or Jacobites, and the rest Mussulman Kurd.

"The official figures for the population of the town and caza, comprising Tadvan and the head of Mush plain, showed a total of just over 44,000 inhabitants, including about 15,500 Armenians. If we would equalize the number of the females to that of the males, 15 per cent. must be added to these figures."

Our China Relief Cargo Ready

It Cost, Complete, $110,000--Will be Loaded on the "Buford," which Sails April 30--"Thousands are Perishing," the Missionaries Report by Cable

WITHIN two weeks from this date, the good ship *Buford*, Army transport, wafted by the prayers of a countless multitude of God's people, will be steaming across the blue waters of the Pacific, on her way to China. Her entire cargo has now been completed, the purchase of the flour, in addition to the thousand tons previously bought in Minneapolis, having been made through Major Krauthoff, Division Commissary, U. S. A., at San Francisco, under instructions from Commissary-General Henry G. Sharpe, of the United States Army. The entire cargo cost **$110,000**, for which amount Dr. Klopsch, in behalf of the contributors to THE CHRISTIAN HERALD Relief Fund, has sent a certified check to Gen. Sharpe.

If to this sum representing cargo value be added $15,000, representing the gift of free transportation to the coast from Messrs. Harriman and Hughitt (of the Union and Southern Pacific and Chicago and Northwestern Railroads), and $25,000 as the approximate value of the *Buford's* charter, generously contributed by the government, this princely gift from the people of Christian America to the famine sufferers represents a total of $150,000, in addition to the sum of $150,000 already cabled at different times to China for immediate relief. The grand total of the help given to the sufferers, up to the moment when the *Buford* weighs anchor, will therefore have reached $300,000.

But the actual amount expended by the Fund in the purchase of the cargo will represent probably less than half its value when it reaches Chinkiang. In the present condition of affairs in the famine provinces, we are assured that the *Buford's* welcome gift of life-saving food will be worth not less than double what it cost to purchase here. With favoring weather, she should make port within a month.

A cablegram to THE CHRISTIAN HERALD from Secretary McCrea of the Missionary Committee, gives the present condition of affairs as follows:

"CHINKIANG, March 31.

"DR. KLOPSCH: Reports of famine abatement unfounded. Relief work saving many, but totally inadequate. **Thousands are perishing.** Missionaries in famine area are unanimous as to urgent need of relief until June.

(Signed) "MCCREA."

From the same source we have the following letter by the latest mail, which affords a glimpse of the splendid work the Missionary Committee is doing:

"DEAR DR. KLOPSCH:

"Our Committee asked me to send you a copy of the report which I have just made to them. It gives the receipts and disbursements to date. The missionaries in the various stations will give us later reports of the actual distribution to the people.

"We are unable to express to you and the readers of THE CHRISTIAN HERALD our gratitude for this generous response to our appeal for help. While the missionaries who compose our Committee are distributing the money raised by the Shanghai Committee, and appreciate greatly the fine work they are doing, we nevertheless are very happy to have a fund with which we can give help to the people in the name of Christ.

"Conditions at Tsingkiangpu are now such that no relief works can be started, and the missionaries distribute food and money directly to the people. All your money is going to Suchien, Hsuchowfu, and Tsingkiangpu.

"Conditions in the famine area are becoming frightful. Brigandage and piracy are rife. The wives and children of the missionaries are preparing to leave the stricken section. We can only hope and pray that conditions will not become so bad that the men too will have to leave. Quite a number of missionaries have gone up to the famine area to help the brethren there in the relief work."

A correspondent of the North China *News and Herald* writes from the famine districts:

"We are in desperate straits here. The people are starving and freezing to death and are becoming truly desperate. Our gate is thronged all day and night with the most pitiful specimens of starving humanity. When we go out we are besought for help and clung to until we can hardly get through the crowd. The clothes sent by the ladies have all been distributed. We were almost mobbed by the crowd wanting garments, but with the help of the local police we got through safely. It is a fearful state of affairs and I am not sure how long we shall be able to bear the strain, to say nothing of the disease with which we are surrounded."

Another correspondent of the same paper says of Cheng Yang Kuan, in Anhui province: "Things are bad here. Many of the people are dying for want of bread and clothing. Crowds patrol the streets crying for food. Things are exceedingly dear; the price of everything is abnormally high." Relief has been afforded, but not in measure to keep pace with the advancement of famine and destitution.

From Chinkiang, under date of March 1, comes this hopeful statement: "The supplies of American flour and money are being received by the starving people with the utmost appreciation. The first consignments have arrived at all the centres, and have already been largely distributed to the people." It can readily be understood what a blessing the *Buford's* cargo will mean to the starving multitudes. It will drive back the wolves of hunger from countless homes and save hundreds of thousands who must otherwise perish. The Chinese government, aroused to the emergency, is now exerting itself to check the progress of the famine, by providing a system of public works which will employ the able-bodied. This will be a great help; but the official plans mature slowly, like everything else in the Orient. Meanwhile, but for the aid from abroad, and more especially from America, which has contributed two-thirds of the foreign help thus far, death would reap a frightful harvest in the six famine-swept pr

Mr. W. T. Ellis, correspondent of this journa ing from the famine field, states that up to the time there has been no danger to missionaries eigners. Reports of such danger were circula Chinese officials in order that the Shanghai Con might be induced to place the distribution of funds in native hands. This ruse failed, howev as already stated in THE CHRISTIAN HERALD, all relief contributions are distributed through the m aries alone. Among the Protestant denomi working in and around the famine districts are ern Presbyterians, Southern Presbyterians, Meth Baptists, Quakers and Disciples, besides several bers of the China Inland Mission.

That the suffering in China has touched Am hearts very deeply is evident from the thousa sympathetic letters that are received daily b CHRISTIAN HERALD. From every State contrib are pouring in from those who are eager to share in this great work of benevolence.

Distributing Relief to Famine Sufferers at Suchou, China

Many churches, Sunday S and religious societies are sented among the contributors many hard-working men and w who, from their very scanty m have still found opportunity something for China.

Rev. Wm. Yost, Treasurer, sionary Society of the Evang Association, writes from Clevelan

It gives me great pleasure to forw you an additional check for $500 f China Relief Fund. The good people church, the Evangelical Associatio doing grandly. You have now alre ceived through me $2,267, and the not yet.

"My Sunday School class o Westminster Presbyterian Chu writes Bessie Williamson, Salt City, "when they heard of the fa in China, asked to give $5 of money toward this Fund."

The letters abound in expressio deep, kindly Christian sympath hope this ($5) may prove 'the c cold water' to some poor sta soul," writes a "Friend" in dolph, Vt. Through Mr. Elliot L john of New Haven, two go hearted old ladies send a loving of $10. "I trust you may ha generous response from all C tians," writes E. T. E., Danville ($1). An invalid family at S wood, Calif., whose mother is ridden, sends $2 as "a tiny pitt to help." Counselor J. H. Str of New York forwards $6.25 at request of seven generous-hea children, who raised the money very clever little parlor enter ment. An inmate of the Home fo Friendless at Scranton, Pa., send "widow's mite" ($2), the fruit of self-denial. Pasto G. Beaird, of Tipton, Ia., has forwarded at different t $10, the gift of the Cedar County Sabbath Sc Association. The Junior Guild of the Church of Epiphany, Atlanta, Ga., sends $8, per A. E. Mi Secretary. Mrs. A. B. Royall of Arcadia, T writes: "Enclosed $12 to help feed some poor Chin $2 I give and the $10 I raised among friends in Arcad Rosa S., St. Louis, writes: "I told my little granc last evening about the China famine. This morn the little fellow of his own accord handed me ten ce saying: 'Grandma, please send this for me to Ch I have only twenty cents and can give no more.' gave half of his earnings. May the rich childre New York do likewise." The brave little fell name is David G. Loth.

* * *

All contributions should be addressed to CHRIST HERALD China Famine Fund, 92 Bible House, N York. Every contribution, however small, will acknowledged in this paper. Recent contributions acknowledged elsewhere in this issue.

ntributions to The Christian Herald Chinese Relief Fund to March 28, 1907

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Moller, Otto 2 00
Monks, Mrs J 1 00
Montague, R 1 00
Montague, Mrs ... 10
Montross, Mrs 25
Moon, Geo E 1 00
Moore, Mr & rs H S 5 00
Moore, John 2 00
Moore, Mary 2 00
Moore, W 1 75
More, Hiram 1 00
More, O C 50
More, Sam 1 00
Morehouse, A 3 00
Morey, Wm C 2 00
Morgan, C A 2 00
Morgan, Mrs D P .10 00
Morley, Mrs C A. 25
Morley, Mrs E ... 50
Morley, Harry 1 00
Morley, Mrs S 25
Morris, Miss Ella. 1 00
Morris, Mrs J S. 5 00
Morrow, Family .15 00
Morrow, Mrs R ... 1 00
Morse, A A 1 00
Morse, Mrs E M.. 25
Morse, Mrs Henry 1 00
Morton, C W 50
Mosher, Mr W ... 10
Mott, Mr & Mrs E P 10 00
Mott, J C 2 00
Mouritz, Mr Wm . 25
Mowry, Mr G W. 1 00
Moyer, Mr & Mrs F 2 00
Moyer, Mr & Mrs William 20
Mullin, Miss Kate 50
Mullen, Rachael . 2 00
Mummery, Geo ... 25
Munson, Elizabeth. 2 00
Munson, M G 2 00
Murdock, E & D.. 1 00
Murphy, Jerry ... 25
Murray, Mrs G W. 1 00
Murrey, Mrs H S. 1 00
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Myers, Mr & Mrs Adelbert 1 00
Myers, R M 2 00
Myers, W R 1 00
Nash, W W 25
Nason, Mrs 1 00
Ndell, M L 5 00
Neate, Mr M W... 50
Nelson, Erick ... 1 00
Nelson, Jas A 5 00
Nemitz, Anna 1 00
Nesbitt, W P 2 32
Nesthop, Mrs A J. 2 00
Nestletry, Mr B.. 50
Neville, Mrs J.... 25
Nevin, Chas 25
Newcastle, T W... 5 00
Newcomb, Geo A. 1 00
Newell, Mrs A A.. 1 00
Newell, Mrs Geo . 25
Newland, H E ... 1 00
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Newman, Mrs H L 50
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Newton, Mrs A D. 25
Newton, Mr E S.. 5 00
Newton, Mr F 25
Newton, Mr H .. 30
Newton, Mrs H... 1 00
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Newton, Mrs 15
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Sherman, J N 5 00
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Sisson, C W 2 00
Sisson, Mrs E L.. 2 00
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Skinner, C E 2 00
Skinner, E W 1 00
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Smith, E S 1
Smith, Miss E ...
Smith, F D .....
Smith, F .....
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Smith, H .....
Smith, H J .....
Smith, J W .....
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Smith, Mr J .....
Smith, J E .....
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Smith, L H .....
Smith, Miss L ...
Smith, Mrs L H. 1
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Smith, Marie 1
Smith, M J 1
Smith, Miss M M. 2
Smith, R S 3
Smith, R V 2
Smith, R H .....
Smith, V M 1
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Smith, Wm N 1
Smith, Mrs .....
Smith, Mr .....
Smithson, J C 1
Smithson, Mrs Wm 1
Snedeker, Mr D... 1
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White, Richard S.	1 00
Whitford, Mrs L..	1 00
Whiting, Mrs M A	1 00
Whitman, Burt ..	1 00
Whitney, Mrs G H	5 00
Whitney, Mr M R.	1 00
Whitney, R H....	2 00
Whitney, Mrs W R	1 00
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Wichols, Mrs Robt	1 00
Wickett, Mrs M...	1 00
Wiegner, Mrs L...	1 00
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Wiggins, Mrs M H.	1 50
Wightman, Mr L L	1 00
Wilcox, F B.....	41
Wilcox, Mrs F B..	25
Wilcox, Mrs G....	1 00
Wilcox, Mrs H....	50
Wilcox, Mrs H....	25
Wilcox, Mrs S.....	25
Wilbur, H C.....	1 00
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Wilkin, Miss J....	3 00
Wilkinson, Mrs E E	1 25
Wilkinson, H O ...	25
Willets, Martha T.	10 00
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Williams, Mrs	1 00
Williams, C P B..	5 00
Williams, Edw	25
Williams, Mrs E..	1 50
Williams, Mary A	25
Williams, Mr O J.	50
Williams, R & H.	3 00
Williard, Mrs, W W	
Baker	50
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Wilson, Geo	50
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Wilson, Gert'de ..	10
Wilson, H E.....10	00
Wilson, John D....	1 00
Wilson, Mrs J J..	1 00
Wilson, Isabella ..	5 00
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Wilson, O M & wf	2 00
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Wilson, S A.....	25
Wilson, Mrs T F..	2 00
Wilson, W M.....	5 00
Wilmer, Edith 10	00
Winchell, Mrs D..	1 00
Winchell, Miss R.	50
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Wing, C B.....	5 00
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Winship, Howard..10	00
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Wintringham, C V.	5 00
Wipple, Fannees M	5 00
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Witman, Theresa ..	1 00
Witmer, Mary B..	1 00
Witzel, Mr A C..	50
Witzel, Mrs A C..	2 00
Witzel, Master C..	25
Witzell, Master F	10
Witzell, Master F.	10
Witzell, Master Geo	10
Witzell, Miss Helen	10
Witzel, Master Jno	25
Wizeman, Chas ..	1 00
Wolcott, R P &	
Family	3 00
Wollaber, A	1 00
Wolson, Mrs Iris..	25
Womback, Louis....	1 00
Wood, Everitt	25
Wood, Mrs G.....	1 00
Wood, Mr James..	50
Wood, Mr Jos.....	1 00
Wood, Kenneth ...	25
Wood, Meridith ...	15
Wood, Mrs Noah...	1 00
Wood, Mr Thomas.	1 00
Wood, Wm E.....	3 00
Woodall, J E.....	1 00
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Woodhouse, Mrs F.	50
Woodhull, Miss AH	1 00
Woodruff, L.....10	00
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& Jeanette	1 00
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Wright, B E.....	1 00
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Wright, Mrs E S.	3 50
Wright, Hattie ...	25
Wright, Mr John..	10
Wright, Mrs J....	25
Wright, Lavinia ..	1 00
Wright, Mrs P....	2 00
Wright, Thomas ..	2 00
Wyman, Mrs J A..	25
Wyman, Mrs	10
Yates, George	1 00
Young, Mrs Chas..	25
Young, Edith	1 00
Young, Mrs J S..	1 00
Young, Mr Louis..	2 00
Young, Martha A..	1 00
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Youngs, Edward ..	15
Youngs, Nellie ...	10
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Yule, Mae Belle...	1 00
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Zeilbeer, Ella	1 00
Zipp, Mrs Peter..	1 00
Zwink, Rev David.	2 00
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—, —	1 00
—, —	1 00
—, —	1 00
—, —	12
—, —	20
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nour Children,	
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Glen Falls	25
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B C M, —	48
E P C W, —.....	1 00
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H L, Arkport.....	1 00
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M W, Auburn.....	3 00
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burn	5 00
M W, Bedford.....	1 00
F A F, Bedford..	3 00
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D F A P, Bklyn.	2 00
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J L, Mrs, Bklyn..	1 00
B M B, Bklyn.....	5 00
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Mills	1 50
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Mrs S, Morris.....	2 00
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N W, Morris.....	1 00
J S, Morris	1 00
H C, Morris.....	1 00
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G F L, Morris	1 00
Mrs F G, Morris ..	50
A R, Morris	1 00
H C M, Morris.....	1 00
Mrs R, Morris	5 00
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Morris	2 50
Mrs H, Morris.....	25
Mrs H, Morris.....	1 00
Mrs S N T, Morris.	1 00
E, Morrisville ...	1 00
B, Morrisville ...	1 00
K, Morrisville ...	3 00
Mrs E A, Newark.	1 00
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C F C, N Y C....20	00
S O G, Dr, N Y C.	1 00
C P C, N Y C.....	2 00
A F B, N Y C.....	5 00
G P R, N Y C.....	1 00
C C B, N Y C.....	5 00
H M C, New City	1 00
M C L, N Y C.....	2 00
X Y Z, N Y C.....	2 00
B H, N Y C.....	25
D M R, N Y C.....	25
L B, N Y C.....	25
E B, N Y C.....	25
A R, N Y C.....	25
S R, N Y C.....	25
M G, N Y C.....	25
L P, N Y C.....	25
C H, N Y C.....	2 00
S V B, N Y C.....	2 00
R H S, Nyack...	4 00
J A, Palmyra.....	1 00
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A S, Portchester..10	00
I L T, Rochester	2 00
W W S, Saratoga.	1 00
L K, Saratoga Spgs	1 00
A F T, Schenectady	2 00
Mr & Mrs W, Sche-	
nectady 10	02
L H B, Schenectady	1 00
E H F, S Hampton	5 00
E S, Spafford.....	1 00
L M C F, Staple-	
ton	1 00
E M, Stittville	1 00
G S F, Tompkins-	
ville	2 00
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A C S, Troy.....	50
H M B, Ulster....	1 00
A L L, Upper Red	
Hook	1 00
W E F, Utica....	1 00
M O Utica.....	5 00
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A M S, White	
Plains	1 00
G A W P, White	
Plains 10	00
M I R, Yonkers...	2 00
—, Albany	1 00
—, Albany	26
—, Albion	1 00
—, Amity	3 00
—, Bath	5 00
—, Batavia	25
—, Bayshore	1 00
—, Beerston	1 00
—, Binghamton...	1 00
—, Binghamton...	1 00
—, Binghamton...	2 00
—, Bloomville ...	1 00
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—, Brooklyn	25
—, Brooklyn	1 00
—, Buffalo	1 00
—, Buffalo	1 25
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—, Cape Vincent.	1 00
—, Central Sq ...	10 00
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—, Clayton	1 00
—, Cobleskill ...	5 00
—, Coila	5 00
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—, Elmira	2 00
—, Elmira	1 00
—, Fleming	1 00
—, Forestville ..	1 00
—, Glens Falls ..	5 00
—, Glensville ...	5 00
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—, Green Isld ...	5 00
—, Greenwich ...	1 00
—, Hornell	1 00
—, Hudson	25
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—, Ithaca	1 00
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—, Jewett	10 00
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—, Kingston	2 00
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—, Medina	2 00
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—, Morristown ..	2 00
—, Mt Morris ...	1 00
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—, N Y C.....	1 00
—, N Y C.....10	00
—, N Y C.....	50
—, N Y C.....30	00
—, N Y C.....10	00

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—, N Y C.....	5 00
—, N Y C.....	1 00
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—, N Y C.....	25 00
—, N Branch ..	1 00
—, N Ross	5 00
—, Norwood	1 00
—, Ossening	5 00
—, Patchogue ..	2 00
—, Peapeld	3 00
—, Peapeld	2 00
—, Pen Yan	1 00
—, Perry Ctr	1 00
—, Phoenix	25
—, Pine Plains ..	5 00
—, Pine Plains ..	1 00
—, Plattsburg ..	2 00
—, Poughkeepsie.	2 00
—, Poughkeepsie.	1 00
—, Rochester	1 00
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—, Rochester	1 00
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—, Rochester	25
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—, Sandy Hill ...	1 00
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—, Schenectady .	2 00
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—, S River	1 00
—, St Johnsville..	10
—, Syracuse	2 00
—, Syracuse	2 00
—, Wallkill	1 00
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Lake	1 00
—, Warnersville..	2 00
—, Watermill	1 00
—, W New Brigh-	
ton	1 00
—, White Plains.	2 00
—, Wynantskill...	1 00
Anon, New York..	1 00
Anon, N Y C.....	5 00
Cash, Guilford ...	65
Cash, New York..	5 00
Cash, Upper Red	
Hook	2 00
Cash, Walker Val-	
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Friend, —	3 00
Friend, Ashland ..	3 00
Friend, Bergen ...	25
Friend, Binghamton	25
Friend, Ellington..	1 00
Friend, E Worcester	1 50
Friend, Hillsdale .	1 00
Friend, Ithaca ...	1 00
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Friend, Morris	25
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Falls	1 00
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A Friend, —.....	5 00
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A Friend, —.....	5 00
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A Friend, Bergen.	50
A Friend, Bingham-	
ton	1 00
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ville	1 00
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Brooklyn	2 00
A Friend, Brooklyn	12 00
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A Friend of the	
Cause, Stamford.	3 00
A Friend, Chatham	1 00
A Friend, Collins..	15
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A Friend, Fabius.	25
A Friend, Florida.	15 50
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A Friend, Green-	
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chester	1 35
Rock Hill S S, Rock	
Hill	3 00
S S of Emit Bapt	
Ch, Seneca Falls,	14 00
S Sch Class, Silver	
Creek	4 00
Baraca Class Stam-	
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Stamford	5 00
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Stamford	1 10
The M E Sunday	
Sch, West Hamp-	
ton Beach	3 00

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Bapt S S of Water	
vliet	5 00
Women's Foreign	
Miss Soc of Al	
tay	10 75
From the Ladies	
Aid Soc of the	
First Ref Ch	
of Amsterdam	25 00
Jr C E Soc of	
Barker	1 50
W F M Soc of Bar	
ker	5 00
King's Daughter,	
Bloomfield	1 00
Christ Ch League,	
Brooklyn	5 00
Brookview Chapel	
C E Soc of Brook	
view	3 00
Golden Rule Circle	
of King's Daugh	
ters 1st United	
Presby Ch, Buf-	
falo	5 00
Royal Guards, Buf	
falo	3 00
Sr C E Soc of	
Carlyle	6 50
Ladies' Miss Aid	
Soc of Presby Ch,	
Clarence	10 00
Civic Club, Clifton	
Spgs	5 00
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Landing	4 00
C E Soc, Florida	25 00
Systematic Givers	
Miss Soc of Pres	
Ch, Geneseo ...	16 50
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Ref Ch, Gloversv.	2 00
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of Hammond	
Hammond	5 00
Help a Load Co	
cle, King's Daugh	
ters, Hiberna ..	1 00
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Branch of Jr	
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League, Highland	5 00
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Miss Soc M E	
Ch., Huntington.	8 00
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Katrine	5 00
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low Standard	
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Keeseville	5 00
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M E Ch, Kensico.	10 00
Tuscarora Bapt Ch.,	
Lewiston	2 90
Presby Soc, Mexico.	32 00
King's Daughter,	
Millbrook	5 00
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ple's Union, Mon-	
ticello	5 00
Chinese Chris Wo-	
men's Soc, N Y	
City	15 00
Jr Epworth St	
Johns M E Ch,	
New Rochelle ..	5 00
C E Soc of N Y	
Cong'l Ch, N Y	
City	6 66
Dorcas Circle of	
King's Daugh-	
ters M E Ch, N Y	
City	1 00
Free Home for	
Young Girls &	
Supt, N Y City..	5 00
Ladies' Aid Soc of	
Ch of Son of	
Man, N Y	2 00
North Hammond C	
E Society	10 00
Loyal Workers' Cir-	
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ters Cong'l Ch,	
Norwich	5 00
Juniors, Nichols ...	3 00
1st Ref M Ch &	
C E Soc, Orisco .	16 60
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Ref Ch, Owasco.	5 25
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dox Friends Ch,	
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E of the Presby	
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of Second Bapt	
Ch, Rochester ..	7 00
Jr League, Rock-	
land Lake	1 00
Baraso Bible Class	
1st M E Ch,	
Rome 18	05
Jr Chris En Soc of	
1st Cong'l Ch,	
Roscoe	1 00
Chris En Soc, Sau-	
born	1 50
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Saugerties	5 00
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& Friends of Sea	
Cliff M E Ch, ..	10 30
C E Soc of Emet	
Bapt Ch, Seneca	
Falls	2 00
Zions Luth C E,	
Seward	5 00
Miss Soc of the	
Shokan R Ch,	
Shokan	8 28
S S & C E Socities,	
Stark	2 83
Bapt Miss Band,	
Stockton	5 72
C E Soc, Wana-	
hena 12	15
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Weedsport 27	00

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Powell, B S &	
Wife	2 00
Powell, O V	1 00

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In this issue, three pages are devoted to acknowledgments of contributions to the China Relief Fund. In doing this, we are not encroaching upon the rights of our readers, as these pages are given in addition to the usual number which constitute the regular issue of the paper.

The "Buford's" Cargo

THE completion of the cargo of our Famine Relief ship *Buford*, marks an important stage of the life-saving work in China, in which our readers have been engaged during the last two months. This great benefaction of thousands of tons of sound, wholesome American flour, which will reach the famine field at the most critical period of the suffering, cannot fail to produce a radical change in the situation.

It is gratifying also to learn that the relief operations under both committees in the field are proceeding with unexampled smoothness, and that the system under which our missionaries are working reaches the very centres of suffering. Yet, notwithstanding all that is being done by the Imperial Government and foreign relief, the Chinkiang Committee cables the sad news that "thousands are perishing."

We can imagine the eagerness with which the workers look forward to the arrival of the great food cargo from America, and the earnest prayers that Heaven may speed the ship. She will sail April 30.

The Warnings of Sin

SOLEMN warnings against sin and worldliness do not always come from the pulpit. We remember shuddering at Thackeray's description of a London woman of fashion. "The rush from entertainment to entertainment; the fiddle-faddle of the milliner's boxes; the lying down at two o'clock at night; the prayerless awaking to a godless to-morrow." What could be more descriptive?

The poet Gray, whose beautiful "Elegy in a Country Churchyard" cannot be forgotten, once said that the greatest wish of his life was to "lie on a lounge and read French novels." The desire was gratified; but alas! he mourned bitterly over wasted time and misspent hours. No other great poem followed the Elegy. His days were a stagnant sea wherein were sunk the treasures of an intellect.

Whoever has read Charles Lamb's *Confessions of a Drunkard* can never forget the bitter pang of remorse, the gay evening with its flashes of wit and humor, followed in the morning by heavy head, throbbing as he bent over the desk where he earned his daily bread; the shame, the sorrow. He faithfully wrote it all down, seemingly as a warning. Over De Quincey's *Confessions of an Opium-eater* dance the corpse-lights of insanity. No one can call the lurid flame merriment. The fearful pictures which the present use of morphine is painting are only reflections of his testimony.

In private life the witness is as strong. You see on a train a company of actors and actresses. The face of one woman impresses us. The soured glance, the gathering lines on cheek and brow, the sharp voice. Oh, to see such a page written on a woman's face! The fresh youthful look of a young man is commented on. There sits another about the same age, with heavy lines under his dark eyes and about the mouth. When the remark is made he lifts the heavy lids and says: "It is because he has lived that kind of a life; if he had lived the other, it would have left its mark on him."

These are the testimonies of those who have tried the pleasures of sin.

The Danger Line in Present Fiction

A GLANCE at the novels offered to the public at present is somewhat disconcerting. In contrast with the fiction in vogue in middle Victorian days, much that is written for our amusement or instruction, now deals frankly and unreservedly with themes of passion and with illicit relations on the part of both married and single folk. Any work by Charles Dickens or William Makepeace Thackeray or Sir Walter Scott or Jane Austen or Anthony Trollope is a safe ibook to put into the hands of youth. The books written by those great authors may be read aloud in the family, or discussed without a blush in a group of refined people of both sexes.

This can hardly be said about three-fourths of the novels that we read and discuss in the twentieth century. Some of them boldly advocate independence of marriage; many of them take for granted the easy dissolution of the marriage tie; the majority insidiously teach contempt for religion and exalt human desires at the expense of conscience and divine authority. Even authors of acknowledged genius and power deal openly with primitive and elemental passion, in a way that must be dangerous to the immature mind.

The real danger in fiction of this type is the same danger that has hurled itself upon us in recent newspaper publications of marital infelicity. It may be a brutal report of a murder trial, or a cunningly conceived plot and development of a modern romance, but equally if primitive passions are laid bare to no moral purpose, there will be a withering effect on the minds of readers, delicate sensibilities will be blunted and emotions will run riot over principle. None of us would proffer a cup of deadly poison to one dear to us. Why should we tolerate insidious poison in our books? What we formerly called the sensationalism of the dime novel has found its way into finely bound and printed volumes on both sides of the sea. Danger signals are in order.

Broad-Minded Beneficence

ONE of the last acts of Mr. James J. Hill as president of the Great Northern Railway Company was to agree to transport, free of freight charges, 1,000 tons of flour—part of the relief ship *Buford's* cargo — from Minneapolis to Seattle.

Indisputably, Mr. Hill is in the fore-front of constructive, enlarging, beneficent industry. Few, if any, are his peers as authority on questions of economical transportation. By written and spoken word, as by enduring accomplishment, he has taught truth to the world in the matter of opening new territory and economically administering trans-continental systems of transport. This broad-gauged, busy man finds the day all too short for the performance of crowding duties. Yet his broad-minded beneficence recognized at sight the propriety of the draft made upon it by the needs of China's starving millions, and he honored that draft fully, quickly, unreservedly.

To one of Mr. Hill's temperament the knowledge that he has earned the gratitude of all who contributed to the life-saving cargo of the *Buford* must be exhilarating. He is a man of large affairs and his gifts are on a par with his undertakings.

In equal measure of beneficence appears the management of the Northern Pacific Railway, which, through Mr. J. G. Woodworth, Traffic Manager, telegraphed quick and full assent to a request from THE CHRISTIAN HERALD to transport free 800 tons of flour from Minneapolis to Seattle. To the Northern Pacific as to the Great Northern the commendation of the world of Christian charity is due. It is none the less due and accorded in that the offer of neither road was used. This was owing to the necessity (which transpired after the requests had been granted) for purchasing 1,800 tons of Pacific Coast flour at San Francisco. It was found impracticable to send the *Buford* to Seattle.

Unhappy Armenia

THERE is an old world tradition, which is still cherished in the Orient, that when Satan had been cast out from the Divine Presence after his rebellion, he took his flight toward the newly-created earth, and the first soil to feel the impress of the foot of the fallen angel was the summit of Niphates, the great mountain of Armenia, now known as Mount Nimroud. Milton, in *Paradise Lost*, has utilized this tradition in the lines wherein he describes how Satan, having visited the sun—

> Took leave and toward the coast of earth beneath,
> Down from the ecliptic, sped with hoped success,
> Throws his steep flight in many an aery wheel,
> Nor staid till on Niphates' top he lights.

In after ages, but still long before history's dawn, Niphates became a vast volcano, dealing death and desolation over a wide area of that fair land, which tradition further affirms was almost on "the border of Eden."

In whatever light we may regard this quaint old story, preserved in Eastern folk-lore, which tells how the devil entered Armenia, it is pretty certain that for many generations past the forces of evil have been at work in that unhappy country. Probably no cou in the world has seen so much of this bitter antago as Armenia and certainly none has suffered more.

In her latest misfortune, one of her fairest and ol cities has been partially wrecked by a series of ea quakes. It would almost seem (as a letter fron Armenian suggests) that even the forces of nature l allied themselves against that ill-fated land. All remember how she suffered in the great persecutio 1894–96 will sympathize with her in her present fortune.

King of Emergency Benevolences

From the New York Christian Advocate, March 28

DR. LOUIS KLOPSCH on Friday last informed the State partment that his telegraphic advices from China sho such an acute condition that he is sending to the Red Cros Washington $50,000, in addition to the $100,000 worth of which he will place on the army transport *Buford* at San F cisco next month. This is a union of effective missionary w relief and international amity.

Rev. Dr. Buckley, the esteemed editor of *The Ch tian Advocate*, and the Nestor of Methodist journali has the foregoing kindly comment in his paper, on T CHRISTIAN HERALD's relief work in China. The pro etor of this journal, however, can accept this trib of praise only as the representative of the thousands earnest, noble-hearted men and women throughout t land who, for many years past, have made THE CHRIST HERALD the chosen channel of their benevolences. their splendid generosity is due the present popu movement, which, under divine blessing, will assure result in a great saving of precious lives, and in avert much suffering.

A Vast Calamity

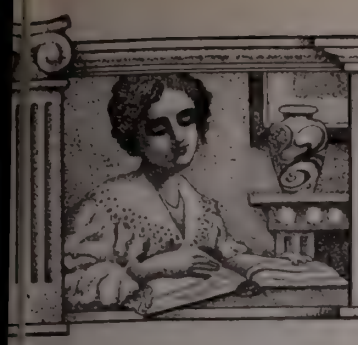
(New York Evening Post)

New Yorkers have been called on so frequently with the past twelve months to aid sufferers from earthquake or fam or flood the world over that any fresh appeal must find many empty purse. And yet those who can afford to give should n overlook THE CHRISTIAN HERALD's appeal for the China fam sufferers. Conditions there grow worse and worse. Every ca brings news of greater destitution and suffering, or tells of t horrors of cannibalism to which the victims have been driv The Chinese have so much reason to believe that we are altogeth hostile to them as a race and as individuals, that this is a p culiarly fitting opportunity to prove to them that the mass of t American people feel for them in their misfortune, precisely they would for any other stricken nation. The vastness of t calamity makes even San Francisco's earthquake seem a sm affair. Moreover, this is an emergency which should appeal to t small givers, since ten cents a day will save a small family, twen cents will sustain life for a week, while five dollars will furni the necessary sustenance for six lives for one month. One hundr dollars will save a whole community. Surely, THE CHRISTI HERALD's appeal should meet with a prompt and generous respon

Contents of this Number

Wednesday, April 17, 1907

	PAGE
Saved from the Chinese Famine	Cover
Our Mail-Bag	342
The General Education Board (Illustrated)	342
The Earthquake in Armenia (Illustrated)	343, 345
The Sower and Reaper. Sermon by Rev. F. DeWitt Talmage, D.D.	344, 345
China Relief Cargo Ready (Illustrated)	346
Donors to the China Fund	347, 348, 349
OUR EDITORIAL FORUM: The *Buford's* Cargo—The Warnings of Sin—The Danger Line in Present Fiction—Broad-Minded Beneficence—Unhappy Armenia	350
BIBLE AND NEWSPAPER: The Wrecked Steamer—An Ex-Convict's Plea—Light Through Work—A Fisherman's Peril—A Real Passover—A Husband's Life-Blood	351
New Departures for Women. By Margaret E. Sangster	352
Into Still Waters (Illustrated). Serial by Eleanor H. Porter	353, 357
Character Developed by Adversity. Sunday School Lesson	354
The Tuskegee Conference of 1907 (Illustrated)	355
Emperor Kwang Hsu's "Pink Babies" (Portrait)	355
Training Soul-Winners (Illustrated)	356
Joseph's Boyhood Trials. By Mrs. M. Baxter	357
Open Doors. Epworth League Topic	358
Gems from New Books	359
Gathered Nickels for China	360
The Death of Bishop FitzGerald (Portrait)	361
Missions in Asia. Christian Endeavor Topic	362
New Canadian Missionary Enterprises (Portrait)	363
Rev. Dr. Devins' New Field	363



THE BIBLE and the NEWSPAPER

e Wrecked Steamer

VE work was done recently by ife-savers on the southern coast of England. The White Star liner on its way to Plymouth from Aus- ruck on the rocks near the Lizard a heavy fog. She had three hun- ssengers on board, of whom 160 were n, some of them infants in arms. citement on board was of course , but was allayed by the officers, who the passengers that help would be obtained. The lifeboat was ly lowered and filled with women ldren, and a gun was fired to notify -savers on shore, who launched a hich brought off more. It was o'clock at night, but there was nt light from the moon to carry on work. Steam tugs were sent from th when news reached that city by ut were unable to reach the scene disaster owing to the rocks and the sea. They were used, however, to e boats to shore and so save time bor. One of the ladies on board "The greatest difficulty of the rescue was that of transferring the large r of children, who were carried down der in the arms of the sailors. It rible to see the lifeboats lifting and . We had to go down a rope ladder rope passed under our arms and om the deck, and as the lifeboat was t upwards on the crest of a wave we jump off." It is marvelous that such conditions all the passengers aved.

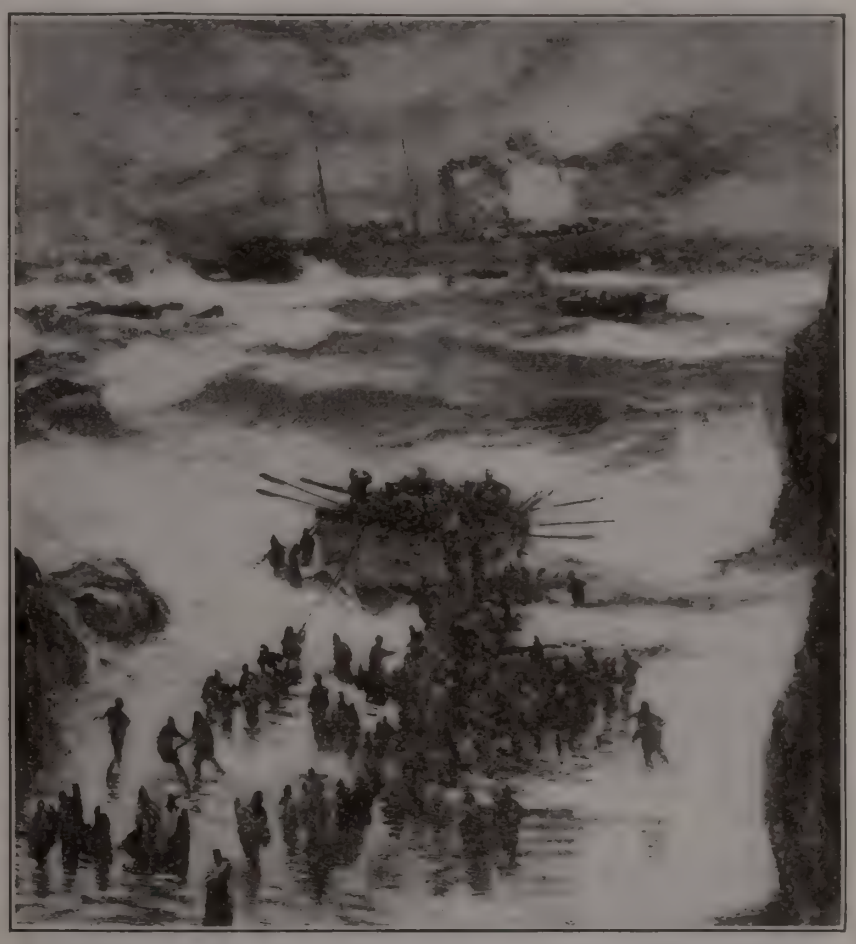
ther passenger describing the wreck hat, ten minutes before the liner the look-out in the crow's nest re- "All well." She struck the Stag beyond the lighthouse with a crash, emed to rise, strike the rock again, rate her hull along, stop, and then orward. The force of the impact great that most of the crew in the stle were thrown out of their bunks. how it was that the officers and crew t see the Lizard light, which is clearly twenty-one miles away, the sailor hat the light seen through the fog d a mere speck and was not recognized t was too late. It was supposed that amer would be a total loss, and that aggage of the passengers would not covered, but when the White Star ers examined it, a plan was devised ving part of the vessel. The fore- as badly torn by the rocks, but the was uninjured. It was, therefore, re- to cut the vessel in two, leaving two ed feet of the whole length on the and saving the remainder, com- g two-thirds of the vessel. This part ined the engines and the most valu- part of the cargo. Dynamite was and when the last charge was fired o parts of the ship separated. The r part was then made water-tight and owed into Plymouth. If the entire had been taken off it would probably filled and gone to the bottom, but by icing the forepart the hinder part was . This is an unprecedented mode of g with a wrecked ship, but some- like it was recommended by our as to character. A treasured con- n, an evil habit that is so close as to most a part of the life, has to be sacri- that the soul may be saved.

profitable for thee that one of thy members l perish, and not that thy whole body should t into hell (Matt. 5 : 30).

Ex-Convict's Plea

ong the prisoners awaiting sentence e court of Queens County, New York, tly, was a man who made an eloquent for mercy. As he had already served erm in prison, he knew that his sen- would probably be severe, and he sought to get it mitigated by an appeal to the judge's pity. He told the story of his life and described his temptation to commit crime, his final downfall and his good resolves to lead an honest life. Since his liberation from jail he protested that he had been trying to live an honest life and was innocent of the crime for which he was convicted. He then quoted Mr. W. J. Bryan as saying in substance that an ex-convict who honestly endeavored to lead a good, useful life after his discharge from prison should receive the encouragement and aid of all good citizens. The judge said he had given the plea careful consideration, but inasmuch as stolen goods had recently been found in his possession, the proceeds of the burglary for which he had been tried, he failed to see any evidence of contrition or a desire to reform. He therefore sentenced him to the full penalty. The judge took the Scriptural view of repentance, which is that it consists not in weeping and groaning, but in a renunciation of sin and a reformed life.

Bring forth therefore fruit worthy of repentance (Matt. 3: 8, R.V.).



Rescue of Passengers From the Australian Liner "Suevic"

Light Through Work

This motto is used by a society in New York to describe the work it is trying to do for the blind. The work as described in the *Outlook* commenced about four years ago, through the visit of two young ladies to an institution in Italy, where some blind boys were enjoying a concert. Returning to New York the ladies became intimately acquainted with the deplorable condition of the adult blind in the State, and in a quiet way began distributing tickets to the afflicted people for concerts and oratorios. The effect was so beneficial that they continued their work until five thousand tickets had been given away. Out of these efforts grew up an attempt to help the blind in other ways by training them to do work by which they could become self supporting. Basket-making, weaving, knitting and lace-making were the employments first taught, and it was found that the blind boys and girls became adepts, and were brighter and happier for the occupation. It was then suggested that they might learn to be telephone switchboard operators. The telephone companies, skeptical at first, became converts, and report that the blind operators, of whom several are now employed, compare favorably in efficiency with seeing operators. The change in their lives is wonderful. They are cheerful and hopeful, and full of joy. Light has come to them through work, and the society has adopted the fact as its motto. It cannot open the eyes of its proteges, but it alleviates the darkness of their lot. The work is truly Christlike, and is assured of the reward.

They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just (Luke 14 : 14).

A Fisherman's Peril

Among the stories told by a fisherman in a daily journal is one of a critical situation in which there was a narrow escape from drowning. He had gone with some friends to a noted resort in New Jersey, but his friends, after a few days' experience, went away disgusted with their failure. One of them, however, who is an enthusiast in the sport, remained after the others left, in the hope of a catch. He had been watching the net for hours, when he saw the floats suddenly swish around under the impetus of a heavy body. He knew at once that a big fish was enclosed, and began to pull in with energy. Just as he had the net well in hand, standing in the front of the boat, the fish gave a heavy lunge and broke away for freedom. The fisherman was taken by surprise, and the sudden jerk threw him off his balance into the water. Happily, a companion saw his predicament and threw him a line, by which he was drawn on board. Then, with the aid of his rescuer, he caught the net with a hook and captured the biggest sturgeon of the season. It was well for him that some one was near enough to save him, otherwise he might have lost his life in securing his prize. There are some who have lost their souls in that way. In trying to gain a fortune, they have been drawn into sin, and have sunk beyond redemption.

They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction (I. Tim. 6 : 9).

A Real Passover

The celebration of the ancient feast in the Jewish homes of New York this year had special significance for a band of two hundred immigrants on Ellis Island. To every Jew the feast had a symbolic meaning. But to the immigrant it had a deep and vital reality, for had they not been delivered from the darkness and tyranny of Russia, and were they not come into the new Canaan, the land of milk and honey, America? Therefore they drank of tokay, and toasted the Stars and Stripes and the blue star of Zion, and praised the God of their fathers for taking them into the land of freedom. The celebration was planned by the United Hebrew Charities and the Hebrew Immigrant Aid Society, with the sanction of the Immigration Commissioner. Unleavened bread had been duly provided, and the viands and fruit usual at the ceremony. One of the little boys asked the usual questions prescribed in the Pentateuch, and a chaplain who presided as patriarch chanted the answers. At the close of the feast the chaplain addressed the guests on the new exodus they had passed through, and assured them of a welcome in the land of freedom to which they had come. He pointed out that in every age God renews his deliverances to them who trust in him. Thus was the commandment fulfilled:

Ye shall keep the feast throughout your generations; ye shall keep it a feast by an ordinance for ever (Exodus 12 : 14).

A Husband's Life-Blood

A remarkable operation took place in Philadelphia a few days ago. A lady, thirty-five years of age, had become a sufferer from anemia, and her physician, being alarmed, had her removed to a hospital. There a consultation of doctors took place and the conclusion was reached that only by the transfusion of blood could she be saved. Her husband was notified and he promptly offered himself for the purpose. There was no time to spare, for the woman was evidently dying. Quickly baring the husband's arm, he was etherized and husband and wife lay side by side, both unconscious, one from the deathlike coma peculiar to the disease, and the other from the anesthetic. The pulse artery in the husband's arm was severed and at the same time the large vein in the wife's left arm was opened and the free end of her husband's artery inserted and the juncture clinched with tiny needles. Every beat of the man's heart sent a stream of the red fluid into his wife's body. As each drop trickled in, the effect was noticeable, and as time passed it was apparent that life had returned to the woman's body. She is now reported to be on her way to recovery. There can be no doubt of her husband's love for her. As we think of it we realize what the love of Christ must have been when he shed his blood for his enemies.

In whom we have redemption through his blood (Eph. 1: 7).

NEW DEPARTURES FOR WOMEN

By MARGARET E. SANGSTER

AMONG interesting phases of the modern woman's everyday life, none are more striking than her fearless enterprise in forging ahead along roads hitherto monopolized by man. For example: A few years ago it was exceptional to find women engaged in hotel-keeping and catering; their attempts in these lines being limited to the opening of boarding-houses that were not always well managed. At the present time a number of beautiful and attractive luncheon and tea rooms are carried on exclusively by women for women, or are thrown open to the general public. A charming daintiness pervades these rooms. The food is excellent, the service prompt, the table furnishings home-like, and the atmosphere refined and restful. Orders left at such establishments by householders are punctually filled, and in some cases each lunch room has its own specialty in preserves, pickles, sauces or jellies; a specialty that bears the delicate flavor of individual thought and care. So far from losing money in ventures of this particular kind, the women engaged in them are piling up their gains rapidly; are branching out and extending the business at other points; are buying real estate, and, in short, have stepped upon the train that leads its passengers onward to fortune.

. . .

A young woman who possessed the gifts of magnetism and initiative, and who was able to secure a modest financial backing, bethought herself of a novelty. She had observed that women were always in search of unique and elegant gifts for holidays, weddings, birthdays and other anniversaries, and that in looking for them in the large department stores they were obliged to waste much time and strength. She therefore decided that she would open a shop in which there should be a variety of articles suitable for gifts—some of them costly, many of them inexpensive, but all selected with a view to satisfying the most exacting and fastidious taste. She sent her circulars far and wide, not merely to women, but to men, knowing as she did that the latter are frequently helpless when confronted with the necessity unaided of choosing a gift that shall convey pleasure to the one receiving it. In her gift-shop she provided seats, she hung its walls with pictures, and she gave it an air of repose and simplicity. Her success exceeded her anticipations. She had discovered and supplied a felt want.

At several suburban resorts, to which in summer and winter alike tired people turn for refreshment and recreation, there may be found hotels carried on with an attention to detail and a delightful domesticity such as belong to our own homes when the matrons who engineer them are good housekeepers. It was formerly thought that the ability to keep a hotel was confined to the masculine mind, but women have shown that their brains are quite equal to the task.

. . .

In a business house downtown in New York, the head of the firm last year complained that one department, requiring especial attention to minute details, and much personal courtesy to customers, suffered because he could not find a man to give it efficient attention. "I have tried," he said, "young men out of college, and young men who have had a business training from boyhood. I have paid liberal salaries. I cannot secure the assistance I need."

"Why not try a young woman?" was asked. The house was one where it had not been the custom to employ women. But the suggestion was entertained and the trial made, the result being that a capable and conscientious woman between twenty-five and thirty, with excellent recommendations as to fitness for any position she was willing to undertake, was placed in charge. There has been no reason to regret the step. The young woman straightened matters out, understood how to treat customers and correspondents with tact and intelligence, and has proved herself able to earn a generous stipend.

. . .

Women have developed new fields for themselves in photography. How to get the baby's picture at the happiest moment, how to pose the little daughter of the house so that her sweetness and loveliness shall be caught by the camera, how to obtain exquisite pictures of beautiful interiors have been questions that puzzled many people who were able and willing to pay a good price for the gratification of their fancy. In a town less than an hour from New York, a clever girl has made for herself a large and increasing income by taking orders for photographs of children in their homes and of homes when the residents desired to have cozy corners, pretty chambers or stately drawing-rooms reproduced.

The gist of the matter is that granting skill, pluck and application, granting energy and attention, [illegible] to-day are as successful in any department they se[lect] their husbands and brothers are. If a woman is [fortu]nate as to hit upon a novelty, she is to be cor[re]lated. Witness the success of the woman in Ger[many] who set upon the market the Teddy bears that to[ok] popular heart by storm in the early part of the [year].

ALL YOUNG TOGETHER

The spring of life and love, the young things glad together,
A cloudless sky above, and radiant, sunny weather.

Concerning Friendly Books

The excuse for reading books that are hurtful [in] ground that they possess a surpassing distinctio[n] unequaled literary charm cannot be maintained. The[y] and often do possess nobility of sty[le] grace of diction and a keen flavor [of] tained interest, but they have no mor[e] of these qualities. Every month [in] the publishers' announcements we di[s]cover friendly books, intimate books, books that are sure to uplift a household and [to] and strengthen the life of the youth [or] the older reader to whom they [are] Much attention has of late been di[rected] to the exceptionally delightful wo[rks] Mr. Arthur C. Benson, a Fellow of [Trin]bridge University, England. My fi[rst] quaintance with Mr. Benson as an a[uthor] who brought a new and enriching infl[uence] into the common days was made it[h] *House of Quiet*, which bore on its [title] page only initials, and those mislea[ding]. The story is of a man of wealth and [lei]ture who is suddenly and abruptly [com]pelled to abandon a public career, be[cause] of a disease that has fastened itself [upon] him unsuspected, his only hope for res[tored] health being in a life of rural retire[ment] and complete tranquillity. In the c[ourse] of the story, the history of the soul [is] vealed, and the reader is admitted int[o] secret places and the sanctuary of a [true] man's heart. *The Upton Letters*, *Fr[om] College Window* and *The Gate of Deat[h]* the same author, are fine examples o[f] highest art in essay writing.

Uncle William, an unpretentious [little] book by Mrs. Gerald Stanley Lee, is [full] of sea breezes and bright sunshine [and] clean mirth. The old sailor is a qu[aint] homespun philosopher, and his ch[at] wisdom and wholesome fun will [drive] away melancholy and incite to unse[lfish] living. We are too prone to be mor[bid], and *Uncle William* will prove a foe a[nd] tonic when the blues are getting the u[pper] hand.

I am not sure that we can ever pay [the] debt we owe to such men as Dr. Wil[fred] Grenfell, for showing us that Christia[nity] at its best carries a gospel of healing [and] help to the downtrodden and the forlorn [and] the neglected. Anyone who has heard [Dr.] Grenfell's simple, straightforward stor[y] the Labrador sea and the Labrador c[oast] will find the literature of Labrador, [and] particularly the stories of Norman Dunc[an] enthralling.

All stories of heroic lives are adva[nce] guards in the battle for better things on [the] old earth, and this is why Ralph Conn[or's] books from *Black Rock* to *The Doctor* ca[rry] messages of hope, courage and cheer [on] every page.

What we demand in the books that shall help u[s] vitality. A book that has not something in it of v[ital] outdoor reality will fail to hold the loving attention [or] to enter into the life-blood of its readers. One mistak[e] made too often is to ask at the library or in the boo[k] store for the newest books. New books are always [on] trial.

They may or they may not satisfy the cravings [of] the intellect and the wants of the heart. Old boo[ks], like old friends, may be trusted, since they have prov[ed] themselves true and tried. If a girl reader shou[ld] ask for a list of perfectly satisfying books, refer h[er] to Mrs. Margaret Oliphant, whose stories touched hig[h] water mark in girlish life and have lost none of th[eir] charm. If a boy asks a similar question, send him [to] Froissart.

INTO STILL WATERS

A NEW SERIAL STORY WRITTEN EXPRESSLY FOR THE CHRISTIAN HERALD

By ELEANOR H. PORTER

HAPTER III—*Continued*

r, mumsey, ain't she great?" cut in Bobby, admiringly. "She's been carryin' on like that all the time. She's more fun than

, Bobby, hush," remonstrated Ginnis. Then she turned again tle girl.

where's the home that ye're goin' know that, don't ye, dear?"

ret shook her head.

t's the name of the town? Don't mber anythin' about it? — not i?"

ret frowned and tried very hard mber. She had her opinion of ho insisted upon asking all sorts essary questions when one was so so hungry; but still, she must et to be polite.

thank you, I—oh, yes, I do," ke off triumphantly; "there's a e lion on each side of the steps live. That's the house."

gave a wild whoop, but his gave a sigh of despair. Marerself broke the pause that fol-

ou please, ma'am," she began "if 'tisn't dinner time yet, mayn't wn into the kitchen and ask cook me something to eat? I'm so

s yer dear heart, 'course ye're an' it's little enough I can give ed Mrs. McGinnis, hurrying over upboard, and beginning to put a cked dishes on the bare, not overble. "There's bread an' a cold rter, but that ain't no supper for s o' you. But such as 'tis, you're me. . . . An' I didn't even help with yer pretty hat!" she added usingly, as she saw Margaret tug the wide ties under her chin.

u are perfeckly 'scusable," choked et, in her very politest manner; the consternation of all concerned, st into a storm of tears and sank floor. The strange people, the r place, the questioning, the dear that was nowhere to be found — hing an accumulation of woe was ch for even the daughter of a sold at the last straw the brave little nt down in defeat.

s a long cry, and a tempestuous nd Bobby and his mother were at its' end before it ceased. Then, supper of very dry bread and very ilk, Margaret went to bed on the s in one corner of the room, not ing to kneel with clasped hands for ent "Now I lay me down to sleep." g after Margaret in one corner and in another were in the land of , Mrs. McGinnis sat thinking. Ber mind's eye was a little red farmon a hill where had lived a sweetwoman at whose knee she herself id that same "Now I lay me down p." But that was years and years ong before she had run away with handsome young McGinnis, the "hired man" of the farm.

And as Mrs. McGinnis in the attic room sat thinking, two men in a hospital many blocks distant met at the head of a stairway.

"Has she regained consciousness?" asked one.

"No; and when she does I doubt if it will do us much good—she'll not be sane, I fear."

"And was there nothing about her to tell who she is?"

"Nothing—at least, no name. Her clothing was of the finest cut and texture, and everywhere was the monogram, 'AWK'; but that's all."

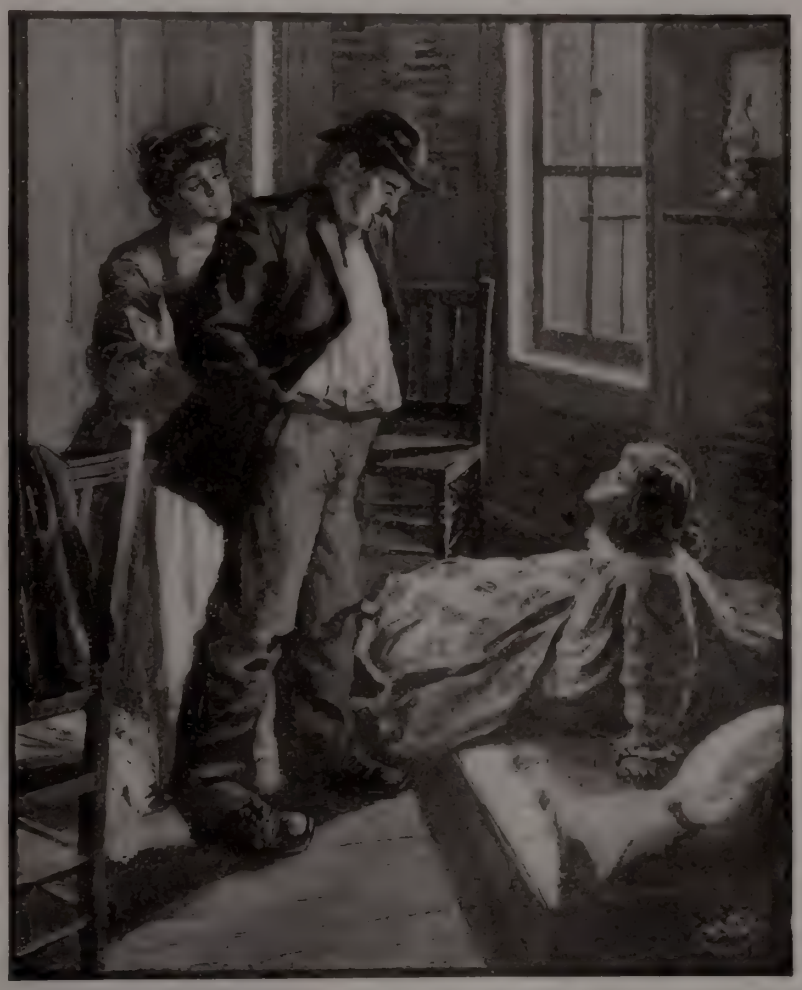
"And there was no purse? no shopping-bag?"

"No. She must have had one, for she had evidently just made a purchase—an insignificant something that gave no clue to her identity. She was a stranger to the clerk who sold it, as we found upon investigating the firm-name on the wrapping paper. The package was still in her hand, but the purse or bag must have dropped as she fell. She was evidently a person of some means and consequence, and I should think would be missed and ought to be easily traced. Still, if she were a stranger in town, it might complicate matters.

"Hm-m; too bad, too bad! I fear there'll be anxious hearts somewhere tonight. Bad case, too—isn't it?"

"Yes; three fractures, a bad cut on the head, and, I fear, internal injuries. It's a question whether she ever comes out of it at all, or not."

"Hm-m; too bad, too bad!" muttered the man again, as he turned away.



"'If you please, I—I'm company,' choked Margaret"

CHAPTER IV

THE gray morning light had scarcely penetrated the little attic tenement when Mrs. McGinnis shook her son's arm.

"Bobby, Bobby, wake up!" she urged in a hoarse whisper. "Run down ter old Nancy's an' see if ye can't borrer a little milk. That baby's got ter have somethin' fit ter eat this mornin'."

Bobby stirred sleepily. The next instant he had sprung to his feet at the sound of a heavy tread on the stairs outside.

"O dear! if it ain't dad!" he muttered, as the door banged open.

The woman did not speak, but she shrank back into the shadows. Over in the other corner a blue-eyed child with rumpled yellow curls awoke, and sat up with a frightened cry.

"Got anythin' ter eat?" snarled the man, slamming the door behind him, and shuffling into the room. "Hullo! Who are you?" he demanded, as his bleared gaze fell on the little girl in the corner.

Margaret was thoroughly frightened. Her dazed brain was just beginning to grasp her surroundings. Then with a rush memory came to her, and she made a desperate effort to be her father's own daughter.

"G— good morning," she faltered. "If you please, sir, I—I'm Margaret."

"Humph!" grunted the man, thickly. "Well, what ye doin' here?"

"Jack, don't!" begged the woman, starting forward. "You're half drunk—let the child alone."

"Shut up!" growled the man with an oath. "Hain't I got a right ter speak in my own house? Come, what ye doin' here?" he added, turning again to the girl.

"If you please, I—I'm company," choked Margaret. "But I'm not going to stay long—truly I'm not! I'm just sure mother'll come after me to-day."

"Well, she will if she knows what's good for her," retorted the man; then his eyes fell on the broad-brimmed hat with its blue ribbons. "Ho, ho! so these are the fine feathers my pretty bird wears!" he chuckled disagreeably, as he caught up the hat and held it on a level with his eyes. "Look a-here," he snapped, turning to his wife with a quick change of manner. "What's all this tomfoolery mean?"

"Why, Jack, it's only a poor little girl that got lost, an' her mother—"

"Here, mumsey, let me tell him," cut in Bobby, going close to his father's side, and whispering a few hurried words in the man's ear.

As McGinnis listened, his face relaxed. A slow cunning came to his eyes and an evil smile to his lips.

"Humph!" he grunted, after a momentary pause; "well, I reckon then there ain't nothin' ter prevent my makin' the most o' these!" And he gathered into his arms the hat, the black silk coat, the dainty little shoes and the pretty white dress.

"Jack, what do you mean? You wouldn't—pawn them!" screamed the woman, darting to his side and clutching at the garments in his hands.

"Wouldn't I?" sneered the man, pushing her off roughly. "Well, you jest wait an' see!"

Continued on page 357

Character Developed by Adversity

INTERNATIONAL SUNDAY SCHOOL LESSON FOR APRIL 28—By DR. and MRS. WILBUR F. CRAFTS*

An Egyptian Fresco of a Butler

At twenty-seven years of age Joseph finds himself an inmate of an Egyptian prison. His being there was not an incident in a career of crime. On the contrary, since being brought into Egypt by the Midianites, who had purchased him of his brothers, he had been an exemplary servant under one master, Potiphar, who was chief of the Egyptian national police. Joseph had been bought by Potiphar of the Midianites, probably for the sum of twenty-four dollars. We know that Joseph's life was fully identified with Potiphar's home, for after five years of service, he received promotion by being made a kind of general steward over his master's entire estate. In that capacity he had served about five years, when he was suddenly degraded and cast into prison. A false charge had been trumped up against him by his master's wife. It was not of being dishonest, or negligent of his duties, but of being too familiar with her. As a matter of fact, it was she who had made love to Joseph, and he had rebuffed her. "There is no fury," says the poet, "like a woman scorned;" and it was true in this case, for she revenged herself on Joseph by concocting a plot for his ruin. She told Potiphar, her husband, that during his absence Joseph had approached her with wicked designs, and that she had struggled with him and taken his cloak, which she showed. Potiphar evidently did not believe her story. If he had, he would have killed Joseph. He had, doubtless, reasons for suspicion of her, so he contented himself with committing Joseph to jail.

The Sympathetic Jailer

The situation seems to have been well understood, but was hushed up for the sake of appearances. Joseph was kept in prison, but as a warden rather than a prisoner. Doubtless, Mrs. Potiphar's character was known, and little dependence placed on her evidence. Joseph remained in the prison looking after the prisoners. One day two servants from the royal household were brought in, the king's chief baker and chief butler. They were placed under Joseph's charge, and a few days later were found by him to be very despondent. They had each had a dream which they believed to be of great import, but no one had been able to interpret it. This Joseph proceeded to do, because he knew the Lord would reveal it to him. First he heard the butler's dream, and he was able to say to him that at the end of three days he would be released from prison and be restored to his position in the king's household. The baker was so encouraged that he then told his dream to Joseph, but alas for him, Joseph interpreted his dream to mean that in three days he should be hanged on a tree, and the birds would eat of his flesh.

When the fateful third day came around, the king sent to the prison and released the butler, but the baker met the sad fate Joseph had described. The butler had promised that he would be a friend at court for Joseph, but he forgot his promise, and Joseph still remained in the prison under false charges, keeping bravely on in all right doing.

Fidelity in Adversity

Joseph was (1) slandered, (2) imprisoned, (3) forgotten, but he was (4) faithful, (5) hopeful, (6) helpful. These were to him the six steps to the throne.

Joseph Slandered. In an idolatrous country and a corrupt household, what courage it took for Joseph to hold fast to his father's God and keep himself pure! Let young men and boys away from home be as true. None of us should be surprised when our good is evil spoken of. Shakespeare has said: "Though thou be as pure as snow, and as chaste as ice, thou shalt not escape calumny." Let us be more concerned about our character than our reputation, for character is what God and the angels know about us, while reputation is only what men are saying about us.

We do not read that Joseph made any effort to contradict the slander which caused his imprisonment. To have done so would probably have broken up Potiphar's household. It was wiser for Joseph to wait for time to prove him innocent. It is a homely illustration, but true, that the way to get mud off a garment is not to rub it off while it is wet, but to let it dry, and then it is easily brushed off. This is quite the way to deal with slanders, and all the while the drying process is going on to live nobly and purely.

Illustrious Prisoners

Joseph Imprisoned. We are reminded of what a noble company are the prisoners of the Lord, of whom Joseph was the first. Into this goodly fellowship of prisoners punished, not for evil-doing, but for doing good, came in due time Jeremiah, Daniel, John the Baptist, Christ, James, John, Peter and Paul, all "blessed," not in heaven only, but also on earth, because persecuted for righteousness' sake. Chains could not frighten them from duty, but how many of us are turned aside, even by a sneer! The lions' den to Daniel, like the pit to Joseph, was only a short tunnel in the path to power. But to James and Paul and Christ, who came from prison to die, it was also in reality the vestibule to a coronation.

In slavery and imprisonment God was only schooling Joseph for his high position. He learned as the slave steward of Potiphar how to be the kingly steward of Egypt. That he might be a just and reforming ruler, he saw the realities of prison life. Thus Daniel was prepared by captivity to be the prime minister of Babylon, and David, even by his dark days at the court of Saul, to become the king of Israel.

"God hath shewed Pharaoh what He is about to do"

Joseph Forgotten. It must have been a real grief to Joseph that the king's butler so speedily forgot the favor Joseph had done him in prison in interpreting the dream which promised freedom. Next to slander there is nothing harder to bear than ingratitude. We often hear Shakespeare's words quoted: "How sharper than a serpent's tooth to have a thankless child!" God has many such children. "Forget not all his benefits," is a watchword that should be ever present with us. But after a while the butler did remember Joseph, and was the means of his being released from prison.

There is an incident that reminds us that we may ourselves forget, as well as be forgotten. A long time ago a boy, living in the most poverty-stricken section of a great city, found his way into a warm Sunday School, and after some weeks became a Christian. One day, long after, one of those sceptical grown-up peo whose hearts are dried up, tried to shake the chi faith in his new-found religion, and began asking puzzling questions. "If God really loves you, doesn't he take better care of you? Why doesn't tell somebody to send you a pair of shoes, or else enough so that you can keep warm this winter?" little lad thought a moment, and then said, as he d himself up straight to look at his questioner: "I d say he does tell somebody, and somebody forgets."

The Lighthouse Motto

Joseph Faithful. It was Joseph's integrity that caus him to be cast into prison. We can but admire Josep heavenly trust and earthly pluck, which together ma his influence positive. The world wants more of trust God, and also more of backbone in man. There i motto on a lighthouse on the coast of Cornwall, in E land: "To give light to save life." And so where Joseph was, he made his presence life and light to around him. Afterward he was light and life to Egypt and the countries round about. Joseph's faithf ness made the prison the vestibule to a palace. Wi such a spirit as he possessed, the cloudy pillar of gr may lead us as safely as the brighter signal of fire.

There is a pretty custom in Japan. On the fifth May there floats from every house in which a little b has been born during the year a fish-shaped flag. every case it is the representation of the carp, which h the peculiar faculty of ascending a waterfall as well leaping down it, and so represents bo strength and courage. The Japanese ha chosen this emblem for their boys th they may express the wish that they m be as strong and brave as the carp in ov coming the difficulties of life.

Joseph Hopeful. Martin Luther wrote Joseph: "He continued in his prayer God for help thirteen entire years, yet t more he prayed, the worse his conditi seemed to become. If Joseph had obtain an immediate response to his prayer, Jac his father would have been saved mu anxiety, but Joseph himself would ha remained a simple shepherd. By the lon continued delay of the fulfilment of

Joseph's Prayer

it came to pass that God made him rule over Egypt. 'Whatsoever ye ask the Fathe in my name, he will give it you.'" Life i like riding on a railroad: as we sit in th car, and look out, we see no track, bu only the country, and the cars seem to b running without guidance. But we kee our seats, knowing that if we continue, w shall reach our destination. It may, how ever, help us in this good hope and ex pectation to take a look backward out o the rear car, and see the two rails of th track over which we have safely spe along. God's goodness and God's mercy are the two tracks on which we pas through life.

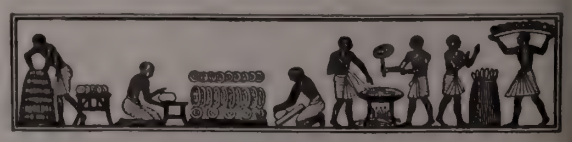
There are three lessons I would write,
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope. Though clouds environ round,
And gladness hides her face in scorn,
Put off the shadow from thy brow:
No night but hath its morn.

Have Faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

—JOHANN VON SCHILLER.

Joseph Helpful. How wonderful the opportunity of Joseph to be helpful in the prison, for the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, and whatsoever they did there, he was the doer of it. The way in which Joseph took hold of prison life, determined to make the best of it, instead of bemoaning his fate and observing those who had placed him there, was the secret of his helpfulness to others. Idle hands hanging down and a long face do not belong to one who can help others. No man's character has been fully tested until he has been in adversity. It is the way he acts under trial that shows the kind of man he is. If he is weak and cowardly, he lies down and bemoans himself. If he is a true man, he is up and doing, trying to overcome his difficulties and renew the fight.



An Egyptian Picture of Breadmaking

* International Sunday School Lesson for April 28. Joseph Faithful in Prison. Genesis 39: 20—40: 15. Golden Text: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2: 10.

THE TUSKEGEE CONFERENCE OF 1907

HE dominant note in the proceedings of the Sixteenth Annual Negro erence, which has just d its sessions at Tuske- Ala., was the demand for a complete and efficient co- ation among the churches, schools, and all other or- zed agencies of instruc- for the moral, educational religious upbuilding of the es of the Negro people.

he first day's session of the ference was given up to reports of the farmers. e than one hundred repre- atives of colored schools educational enterprises of ous sorts, from all parts of South, from points as far ant as Texas and Virginia, came to the Conference ake part in the meeting of the "Workers," which the day following the meeting of the farmers.

General View of Tuskegee Institute Buildings

eports indicated that gambling and loafing were on increase in many parts of the country. Perhaps the akest and most emphatic statement of conditions was de by President William E. Holmes, of Central City llege, Macon, Ga. Some one asked Mr. Holmes if he ught there were any more vagrants and criminals long the negroes than would be found among any er race of people under the same condition.

"We cannot afford to do what other races do," said . Holmes. "We haven't a single, solitary man or man that we can afford to waste. It may be that white people, who are so far ahead of us, can afford support a class of people who do not work; but we e too poor to do that sort of thing. Besides, there are good many of us who have the impression that the rld owes us a living and a holiday. I am convinced at at the present time we furnish a larger number of afers than any other race of people on the continent."

In the Farmers' Conference of the previous day, A. Abrams, a farmer from Miller's Ferry, Wilcox unty, had told the Conference about the organization a Reform League among the members of five churches. They directed their efforts to get the white men in charge of the plantations to enforce the laws against gambling and drunkenness in the neighborhood of the churches, and not to "protect" men who were arrested for these crimes.

What this "protection" means was brought out by another farmer, W. E. Robinson, from Hamlin County, Ga. He explained that this protection involved in many cases actual slavery. When a man was arrested, the man who "protected" him would invariably be there to pay his fine. Then the prisoner was expected to work out the fine on his protector's farm.

"Why, it's just like the old slave block," said Mr. Robinson. "I know men who are sold for $150 who before the war would have sold for $1,000. The only difference is, now they sell themselves. A good many white farmers prefer this sort of labor because it is not free, and many of them, as they say, have not learned to work 'free niggers.'"

Robinson's remedy for this evil was public opinion. He thought men who would deliberately sell themselves, men who ought to be in prison, should be ostracized and no longer tolerated in the churches.

R. L. Smith, of Paris, Tex., reported this year that the Farmers' Improvement Association, which he started some eight or ten years ago, now has a membership of between 8,000 and 9,000, and owns 70,000 acres of land, with a tax valuation of $1,265,000.

The work of the Conference was pretty well summed up, at the close of proceedings in the two days' sessions, by the following declarations:

The members of this Conference express their sense of the gravity of the situation brought about in recent years by the existence of a class of idlers and vagrants, particularly in the cities of the South. In view of these conditions, the members of this Conference urge:

1. That our leaders, ministers and teachers take steps to impress upon the masses of the people the seriousness of the situation, and to organize public opinion in their various communities in a way to do away with these evils.

2. That every effort should be made to secure a wise, impartial, but rigid enforcement of the law against vagrancy, gambling and intemperance.

3. That as the class of vagrants seems to be largely recruited from young men and women who leave the country to go to the city, new efforts should be made to improve the condition of the people in the country districts, particularly in relation to their schools, and in their opportunities to buy land and settle permanently on the soil, so that the children of the Negro farmer will decide to remain at home, and take up the work of their fathers and mothers upon the farm.

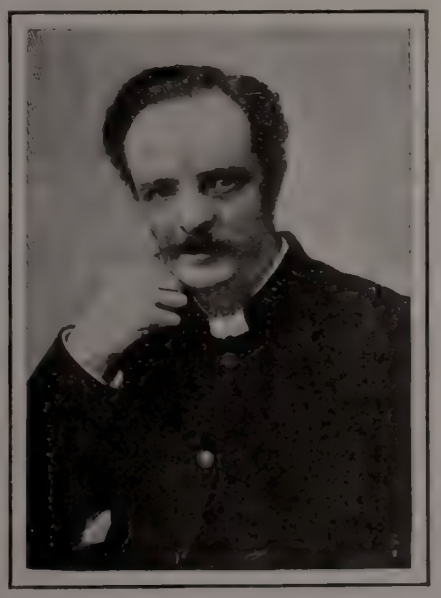
4. That methods be taken to improve the methods of dealing with prisoners, particularly those who are children, to the end that they may be reformed rather than punished, and since the customary confinement in prisons and convict camps, in close association with hardened criminals, encourages in them a disposition to continue in a life of crime after they have served their terms, and so confirms them in a life of crime.

In this connection, we rejoice to hear from the presidents and representatives of the leading institutions here represented that they have no records to show that their graduates have become criminals.

In conclusion, the members of this Conference desire to express their appreciation of the work undertaken by the Colored Women's Clubs of Alabama, looking to the establishment of a reformatory for colored children in this State, and to commend their example to the women of other Southern States. ROBERT E. PARK.

EMPEROR KWANG HSU'S "PINK BABIES"

NE of the most famous and useful of living missionary pioneers in China is just now on furlough in England. Mr. A. W. Cornaby belongs to the same category of accomplished *itterateurs* in the missionary field as Dr. Timothy Richard and Dr. Griffith John. These three wonderful xperts in the language and literature of the great Oriental Empire are achieving xtraordinary results in transorming the mind of the cultured ection of the native community hroughout the land. Mr. Cornaby is editing two papers in the ative language, and is taking a ost influential part in the proess of introducing Western nowledge amongst educated Chinamen. He has just been iving me some account of his xperiences and some of his iews on the outlook.



Rev. A. W. Cornaby, of Shanghai

Arthur William Cornaby reeived an education while a outh living in London, which ccounts for his remarkable veratility. He was first prizeman t Sydenham College, spent our years in the office of a olonial merchant, then, having ecured practical business skill, tudied chemistry in the School f Mines, graduating in science ith first-class honors. He was ppointed one of the professors f chemistry at Clifton College. visit of Moody and Sankey to ondon exercised converting power on the souls of young Cornaby and several of his companions. When the time ame that he was ready to enter the ministry, he also ntimated his wish to go to the foreign field under the uspices of the Wesleyan Foreign Missionary Society.

Mr. Cornaby gave the following account of the social ystem in China:

"The government rests on a purely patriarchal foundation, with the Emperor as Patriarch or Priest-King, as in the case of Job or Melchizedek, the people being his little children, or 'pink babies,' as the Chinese call themselves to this day in relation to the Emperor as their head. The mandarins are regarded as the 'deputy parents of the people.' These latter dignitaries are supposed to be above the need of any salary. They are unpaid magistrates. The arrangement seems to have worked well in the ideal days of certain early rulers of China, but its working now is a proverb and a byword of contempt, and it is the great drawback to any real progress or real reform.

"I said that these mandarins were unsalaried," Mr. Cornaby remarked; "but, to be precise, a governor of a province (as large, say, as New York State) gets about $5,000 a year, while a county magistrate gets not more than $100 a year. This being utterly inadequate, the rest is made up from taxes, public moneys, presents from parties at law, and 'squeeze' generally. Huge sums of money are thus in many cases amassed.

"A change must come over the whole mandarin system," continued Mr. Cornaby, "before China can really prosper. It will not matter how far the nation may adopt Western methods; there will be no progress worth regarding unless such a radical change is effected. Two things are essential before the world can look on a regenerated China. One is a new system, the other is moral force to work it. This is only another way of saying that the case of China is hopeless without a conquest of the Empire by Christian principles. But let me say right here that the signs of the times are marvelously encouraging in the Far East. Christianity is steadily honeycombing the whole fabric of Chinese civilization and heathenism. The missionaries are regarded to-day with quite another spirit than that displayed before the Boxer outbreak. A few years ago it was very difficult for a missionary to gain any contact with a viceroy, but for the last three years I have had the privilege of saying 3,000 words to the various 'Princes of the Provinces'—viceroys, governors, treasurers, judges—over fifty of them, seeing and talking with some of them week by week, on subjects connected with Christian civilization, international harmony and the supreme lordship of Jesus Christ."

Mr. Cornaby has had twenty-one years of China Mission work, eighteen in the great central cities of Hankow and Hanyang, and then three years in Shanghai specially for Christian literary work. His Chinese editorial work began eight years ago when he had no Chinese writer of adequate capacity available, and no contributors to add to his own material provided in eleven days. The first book he translated into Chinese was the famous work, entitled *The Tongue of Fire*, by the late Rev. William Arthur.

"Three thousand missionaries," he added, "are now engaged in that vast Empire in ordinary mission work, including the medical and educational departments, but just three or four of us are devoted to a literary mission to the *literati* and officials—the brain of China and the molders of public opinion. Broad national movements have resulted. One vital matter in hand is the abolition of girl-slavery throughout China, a measure for which the court has been memorialized by H. E. Chou Fu, Viceroy of Nanking. Finally, it is certain that Western civilization is making way. The fact of Western consuls being found in all the treaty ports—upright men whom it is impossible to bribe—has been a wonderful object-lesson, as also has the system of maritime customs inaugurated by Sir Robert Hart. Such influences, together with the work of 3,000 missionaries, Christian men and women, all combine to produce the beginnings of a transformation of a Dead Sea into a Sea of Galilee."

London, England. REV. WILLIAM DURBAN.

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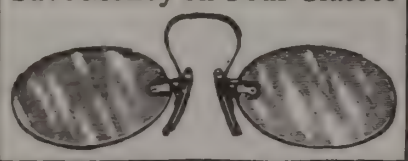

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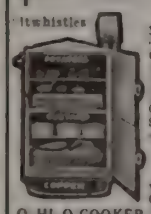

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"For 30 years I drank coffee for breakfast and dinner, but some years ago I found that it was producing indigestion and heart burn, and was making me nervous at night. These symptoms were followed by brain fag and a sleepless mental condition.

"When I realized this, I made up my mind to quit drinking coffee, and having read of Postum I commenced to try it. I had it carefully made, according to directions, and found to my agreeable surprise at the end of a week that I no longer suffered from either indigestion, heartburn or brain fag, and that I could drink it at night and get restful and refreshing sleep.

"Since that time we have entirely discontinued the use of the old kind of coffee, growing fonder and fonder of Postum as time goes on. My digestive organs certainly do their work much better now than before, a result due to Postum Food Coffee. I am satisfied.

"As a table beverage we find (for all the members of my family use it) that when properly made it is most refreshing and agreeable, of delicious flavor and aroma. Vigilance is, however, necessary to secure this, for unless the servants are watched they are likely to neglect the thorough boiling which it must have in order to extract the goodness from the cereal." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

TRAINING AS SOUL-WINNERS

FOUNDERS' Day at the Huguenot College, in Wellington, South Africa, is celebrated with much the same ceremonies as are observed by its American prototype, Mt. Holyoke, of the old Bay State. But the hurrying procession of college girls who cross the wide lawns in all the dignity of gowns and "mortar-boards," pass beneath the wide-spreading shade of the gigantic "blue-gum," or eucalyptus trees, instead of the sturdy oaks and graceful elms which belong to our college campus.

"Founders' Day" at Huguenot College, Wellington, South Africa

Most people who become familiar with the life work of Mary Lyon are moved to some high endeavor. In 1874, Dr. Andrew Murray read the history of that noble character, and as a direct result, the next mail carried his letter of appeal for Christian teachers to Mt. Holyoke. The two who immediately responded are still in active service.

The school, whose foundations were faith and prayer, has been wonderfully blessed. Only forty-six miles from Cape Town, it is the only woman's college in Africa, and the young women of that territory—daughters of English and Dutch settlers in humble circumstances—have eagerly seized the opportunity thus offered to become thoroughly equipped for the work God gives them to do in bringing light to the "Dark Continent."

The years between have been wonderful years of development and individual consecration to the broad fields of missionary endeavor. Since the foundation of the college, literally a "great host" have gone out from its halls prepared to do battle with evil in every quarter of the globe. No less than sixty women missionaries in organized work have looked back upon the Huguenot College as their *Alma Mater*, and many more are letting their light shine in the dark corners to which they have been led. One missionary is in Ceylon, another in Persia, a third doing valiant service in the Salvation Army. Dr. Murray's own daughter is among the pioneers of Christianity in dark Bechuanaland, and a number of the college alumnæ are telling the story of salvation to the Kaffirs in the mines of Kimberly and Johannesburg. There are as many stories as there have been students, few of whom have failed to dedicate their powers, developed by the Christian educational methods of the Huguenot College, to the conscientious fulfilment of God's plans for them.

. . .

The expenses of this most laudable enterprise have been borne chiefly by the voluntary contributions and bequests of generous friends. Its directors are struggling toward the acquisition of an endowment which may enlarge its scope of usefulness and relieve them of the financial "thought for the morrow," which so greatly hampers progress.

WORDS OF COMMENDATION

NEW YORK RED CROSS HOSPITAL AND TRAINING SCHOOL, NEW YORK.

Editor The Christian Herald:

There are many charitable or benevolent organizations which ask the public for subscriptions to aid the needy, but the requirement of personnel for collecting, distributing, clerical and other work connected with these, brings to the sufferer only a reduced portion of what the giver expected would reach him. However, it is not my desire to comment upon these methods, though it is my belief that one blessed with earthly wealth should not only hand money, but be personally active in the distribution of it. I therefore cannot refrain from expressing my admiration for the excellent manner in which your collections and distribution of funds are made. In the instance in which I had the pleasure of working with you, and under your personal supervision, I could observe your very able manner and method. THE CHRISTIAN HERALD had charge of the collections, and delivered them in full, and no salary of any kind diminished the funds subscribed; thus the entire amounts, or their equivalent, were used in full to give succor to the hungry or starving.

Work such as yours indeed deserves admiration and for that reason I can say it gives me pleasure to send you herewith my personal subscription for $25 for the sufferers in China.

Praying that God may grant you further success in your continuous noble work, I am, etc.,

A. MONÆ LESSER,
Surgeon-in-Chief.

"The Christian Herald" in Burma

The Calendar was received in good condition, and I thank you very much for it. It helps to make my walls bright and pretty now, but will be especially enjoyed during the six months' rains, when all photographs or unframed pictures that one does not care to have spoiled must be put carefully away in a tin-lined box.

After we missionaries have enjoyed reading THE CHRISTIAN HERALD it is put in our library, where the teachers and many of the older students enjoy it. We have a teaching staff of seventeen Karens, one of whom was educated in America. One of THE CHRISTIAN HERALD sermons by Mr. Sheldon has been translated into Karen and was in the last number of our Karen paper. Many subjects for morning chapel talks have been found in THE CHRISTIAN HERALD. I am glad that I am a life subscriber, for if for any reason the weekly visits of this paper should cease, I would not be the only one who would miss them. *Bassein, Burma.* CLARA BELDEN TINGLEY.

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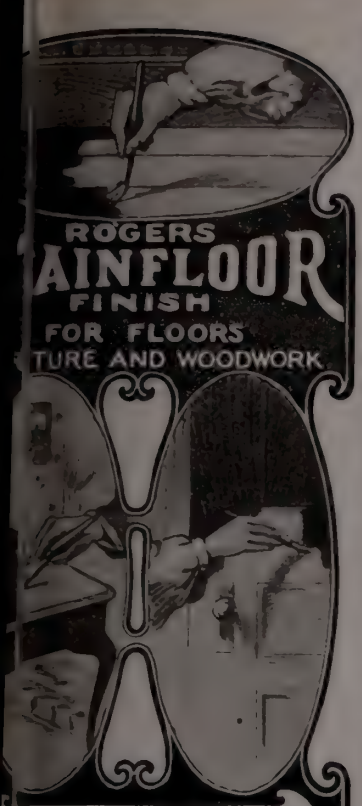

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INTO STILL WATERS

Continued from page 353

"But her mother, her friends—if they should find her!"

"Well, as near as I can make out her mother won't be showin' up here yet a while, an' "—

A scream from Margaret interrupted his words at this point.

"You brute!" cried the woman, hurrying across the room and taking the child in her arms. "How could you tell her like that?"

"That's right! Pet her an' coddle her—she's used to it, I'll be bound," jeered the man. "But I reckon she'll find out now quick enough that life ain't all sugar-plums. As for her fine friends—let 'em come. I'll show 'em what livin' is for the most of us. An' as fur this finery here—I reckon a hard luck story about a extra mouth ter feed 'll fix that all right, eh?" he finished with a grin. McGinnis was in better spirits than he had been in five minutes before. He could afford to joke a little. Did he not know that another hour would find him once more at Little Mike's, and with the pleasant jingle of coins in his pocket?

"You are goin' ter keep her, then?" gasped the woman.

"Sure! Why not? She ain't good fur much now—but she's growin'; an' even now I reckon she could sew on buttons an' earn a penny or two fur a poor old man like me. I hear Sullivan wants a couple more kids. I'll speak to him."

"Jack!" shuddered the woman, tightening her clasp on the sobbing little girl in her arms. "You wouldn't put her there! It would kill her! She ain't used ter such work."

"Well, she will be 'fore I get through with her," drawled the man. Then he whined mockingly: "What would ye have a poor hard-working man do, that's jest taken in a extra mouth ter feed?" The next moment, with an oath and a jeering laugh, he was gone.

It was not an easy half hour that Bobby and his mother spent then. There was no quieting the little Margaret until some explanation of the man's words had been given; and at last Mrs. McGinnis was forced to tell her that they feared her mother had fallen ill and would not be able to come for her for some days. It was scarcely better after that, for the child sobbed and cried, and refused to be comforted. Even Bobby's frequent reference to the soldier father served but to make the sobs more prolonged. At last, however, tired nature conquered, and the child forgot her sorrow in sleep.

It was then that Mrs. McGinnis laid her guest gently down on the mattress, and crossed the room to an old bureau. From the lower drawer she took out a faded, carefully mended little dress, valueless save to the mother eyes that had seen it worn by the dear little daughter long since laid away.

"She's just Mary Ellen's size," murmured the woman, with a sob in her voice, "an' I'm goin' ter let her have it, though I thought once I wouldn't never let any one wear it again."

To be Continued

Joseph's Boyhood Trials

By Mrs. M. Baxter

FROM his earliest years Joseph learned to bear the cross; he was chosen "in the furnace of affliction" (Isa. 48: 10), a chosen vessel. His first test had been in the family; there he had begun to learn how to "endure grief, suffering wrongfully" (I. Peter 2: 19); that great lesson of Christlikeness, in which our Lord has left us "an example that we should follow his steps" (I. Peter 2: 21). In this Joseph was in a measure a forerunner of Christ. Being in his own life the best of Jacob's sons, he was treated as though he were the worst, and he had to learn in those early days to take everything from the hand of God, and like Abraham to "walk by faith, not by sight" (II. Cor. 5: 7). His dreams were ridiculed and despised; his faithfulness to his brothers, which cost him so much, when he brought to his father their evil report, was naturally resented.

But the cause of the ill-will which Joseph's brothers bore him did not lie wholly at his door; his father Jacob was in fault, for we read, "Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors." How common, but how dangerous, is the sin of partiality in parents! We shall learn to know no man, not even our own children, after the flesh, if Jesus has full possession of us; and it will be quite out of the question to make marked and visible distinctions, as Jacob did by the coat which he gave to Joseph. Many parents are responsible for a terrible bitterness of spirit in their children because they have been guilty of indulging in some trifling partiality towards one more than another.

Young hearts, in which self is dominant, are intensely sensitive to anything like injustice. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Joseph had an inner life, unknown to his family, which they had no power to understand or to enter into; probably his father understood him better than the others did. "Joseph dreamed a dream." In those days dreams were regarded as communications from God. "He told it to his brethren, and they hated him yet the more." All their natural pride of heart rebelled against this young upstart, who not only went hither and thither clad in the distinctive garment which marked him as their father's favorite, but also set himself up to hold a position of superiority which they did not so much as aspire to.

Now his father puts him to a severe test. His brethren are gone to a distance to find pasture for their flocks. Jacob sends Joseph to seek them, that he may bring tidings of them and of the flocks to his father. A more unpleasant mission, under the circumstances, could hardly have been offered him; but Joseph, without hesitation, says, "Here am I;" and when an opportunity presented itself for his return, without executing his commission, because his brethren were not in Shechem where his father sent him, Joseph proves himself to be no shuffler. He takes pains to find his brethren, and he overtook them in Dothan. But he was hardly prepared for the reception which he met with at their hands. Thoughts of murder were in their hearts, and their first terrible design when they saw him was to slay their brother!

This man of God was passing his standard in God's school. To the flesh it would look to him as though God were on the side of the wicked, and as though wrong prospered more than right. There may have been awful moments of conflict, when his soul was in anguish, and he besought his brethren, and they "would not hear."

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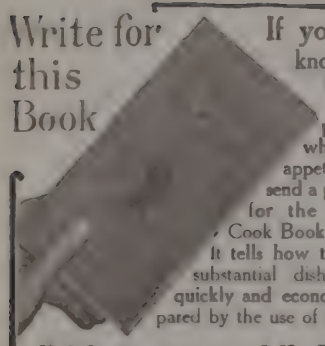

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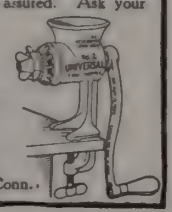

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More Anecdotes by Gipsy Smith

PROBABLY no preacher at present on the pulpit platform has such a fund of reminiscences and little stories of real life as Gipsy Smith, who is making such an impression on the "unchurched" and the unconverted in the churches in this country. Some of his latest anecdotes are published below, each one with a telling point, and told in a way that the reader can not easily forget.

Empty Hands

"If you want Christ, empty your heart and hands and you will get him—he is here. He wants to come to you, and he will come when you submit.

"On my third trip to your country I was conducting a mission in one of your New England cities, and a lady came down one of the aisles bringing her little boy of ten to shake hands with me. The little fellow held out his left hand and held his right hand behind his back. I told him I would not shake hands with a left hand, but he was very obstinate for a while, but at length I persuaded him to bring his right hand from behind him, and then I discovered that he had five marbles in his hand and he was afraid to let go of them. The child had his marbles; you have your idols. With some of you it is a pack of cards, with some the theatre, with some it is drink, with some it is a forbidden thing. You know what it is. You know. Lay hold! Lay hold! Lay hold of eternal life, and let it be now. Let it be this moment.

The Conversion of the Rich

"On one of my trips to your great city I spent, as some of you will remember, nearly six months in New York. Hundreds of people were converted. One morning I sat at the breakfast table of a very wealthy family. The wife, a splendid Christian woman, who bears an honored name and does great work in this country for God, said, 'Brother Smith, I wish we could do something for the rich women of our city. Some have been to your meetings, but the majority are afraid to go. I have an idea. If you give a few meetings especially for them privately, in some drawingroom, I think if they were invited by letter, they would come.' And we arranged half a dozen meetings in one of the mansions in New York City. I went to the first meeting with a good deal of fear and trembling, but my fear soon vanished when I saw waiting for me 175 women, mothers, wives, sisters and daughters of the wealthiest men in America. I know no difference between millionaires and paupers when I am preaching my Master's message.

"I took for my text, 'Repent ye,' and at the close of the service a bright young mother came to me and asked to speak with me. We withdrew into one of the bay windows. Her tears fell like rain, and she said: 'If what you have been preaching is the Gospel, if that is religion, then I am a heathen. It is true I am a church member, but I have no knowledge of righteousness and joy and peace in the Holy Ghost. I have no Holy Ghost within. I live as these women live. I am one of the "swim" and we are living for the gratification we can get out of our money—the theatre, the race course, the ballroom, the swell dinner, the euchre party. What have you to say?' I said, 'God has spoken to you; obey him,' and we parted.

In a Gipsy Tent

"She attended every meeting, and when the last one came, after the benediction a lady got up and said: 'Mr. Smith, our men folk want to meet you. Will you give us an afternoon? They have heard us talk about you and have expressed a desire to meet you.' I replied, 'You can have my rest day—Saturday,' and I arranged to have a meeting with the men and women. They came as if to some brilliant social function, decked out in their jewelry, to see this gipsy boy, and I took them where they never expected to be taken—to a gipsy tent—and I showed them a father and five little motherless children, without hope, without God or a Bible, with nobody to love or care for them. Only an old gipsy tent, a gipsy father and five little children. And then I tried to show them how Jesus came down into that smoky tent and cast it into loveliness until it shone like an old cathedral, and how out from that tent has gone all round the globe a stream of blessing that has enriched the world and made it a little more like what it ought to be.

"For all these children are trying to preach the gospel, and I saw there men move like a field of corn, and just as I was about to close the gentle lady of the house rose and said, 'May I speak?' I said: 'You are in your own house, speak,' and she said: 'You know me. I am no stranger. I was born with you and grew up with you. I became a mother with you. I have been with you to the theatre and the race course, but you will never see me there any more, for Jesus has come to me and he satisfies me. You may keep my company, but if you don't I know it will be hard to bear. My choice is made, Christ for me, Christ for me.'"

OPEN DOORS*

ONCE, in speaking of missions, we were compelled to speak sadly of doors firmly closed against the Gospel. In Japan, in many provinces of China, in large districts of Africa, in Madagascar and the islands of the South Seas, the prohibition to the entrance of the missionary was peremptory. But now all is changed. With the possible exception of Thibet, which shows signs of yielding, and some other minor countries, the missionary may go everywhere preaching the Gospel. The hostility of priests and people in some places, such as in Peru, is still intense, but the legislative enactments which once barred the way to many a promising field have been removed. It was always distasteful to the missionary to be a breaker of the law—even of an unjust law—though his yearning for souls sometimes led to his being in that attitude; but now most of the legislative doors are open.

That God has opened the doors there is no doubt. It is one of the signs he has given of his approval of missionary effort. He was not indifferent to the fact that his messengers, eager to carry the good news of the Gospel to men sitting in darkness, were held back by the kings of those countries. As Solomon said: "The king's heart is in the hand of the Lord; he turneth it whithersoever he will." The Church was praying to him fifty years ago to open doors in many lands and he has answered. In ways wonderful to us the doors have been opened. Is it right that he should wait for us to enter?

This question does not touch the missionary; he is ready to go and if he falls in the conflict ten are ready to take his place. This question is for the Church. The Societies will send men whenever they have the money to pay the bare cost of their living. All that they are waiting for is the money, and missionaries say that if men were sent they could be set to work speedily. Besides this, the scheme THE CHRISTIAN HERALD is advocating, of employing native helpers to the missionaries, is fraught with promise. They will not have to wait to learn the languages nor the customs of the people. No one need wait who desires to help. A small sum will set a man to work speedily.

* Topic of the Epworth League for April 28. I Cor. 16: 9; Luke 14: 21-23; Acts 8: 4-6; 14: 27; 15: 3; 15: 12-18.

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TEMS FROM NEW BOOKS

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Many of the best encyclopedias that have seen the light of day in this world of facts, or that seems to pass well the tests mentioned above, is that just published by the house of Thomas Nelson & Sons, of Edinburgh and New York. The most cursory examination at the reviewing desk shows that the set of twelve volumes covers not only the unchangeable facts of history, literature, and other departments of knowledge that should be found in all first-class books of reference, but also the history of the day.

It is a surprise and a pleasure to find such recent important events as the earthquake at San Francisco, and the Russo-Japanese War, are as fully discussed as the destruction of Pompeii by Vesuvius, and the battles and campaigns of Alexander the Great.

The world moves very rapidly nowadays, especially in scientific research. The books of 1897 are not, in many cases, suitable for those of 1907, and the preacher, political speaker, professor, student, who bases his conclusions on encyclopedic knowledge that is out of date, is likely to find that authorities in the same field have outclassed by going to the very latest sources of information. To meet the demands of students and of the every-day man who wants the latest and best light on the subjects in which they may be interested for the time being, the editors have called to their aid over six hundred contributors, men and women who have made lasting reputations in their special fields of knowledge. The result must be gratifying to the compilers as it certainly is to the reader. The latter can turn down the page on most subjects presented with the comfortable feeling that they have received the last word, for the present at least, on the subject under consideration.

Editorially, the publishers seem to have exercised the art of the engraver, the printer and the publisher, to make clear the various articles by illustration. The maps are excellent, showing not only all the ancient geographic divisions, but all those of the present day. The wars and treaties of a decade have called for almost an entire revision of the map of Asia, the West Indies, the Pacific Islands, China, Japan and Russia. All of the new colonies appear under their proper names and nations, together with an account of their history and prospective development. The articles on various countries are illustrated by pictures of the vegetation, the fauna, geographic features, landscape views, views of cities and historic houses, castles and monuments, all of which make parts of the twelve volumes as interesting as a book of travel, without the exaggeration that almost invariably creeps in to elaborate the works of the ordinary world-traveler with pen and pencil. The pictures and plates printed in colors show the high-water development of this twentieth century art and make the most practical illustration to the articles on this and kindred subjects.

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*Nelson's *Encyclopædia, Everybody's Book of Reference.* Editors-in-chief, Frank Moore Colby, A.M., of New York, and George Sandeman, M.A., of Edinburgh, Scotland. The set comprises twelve volumes of convenient size, each volume averaging 750 pages. It is profusely illustrated with engravings, half-tones in full plates in colors, maps, etc. The cloth-covered edition costs $12. Published by Thomas Nelson & Sons, New York City.

Books Received

A New Appraisal of Christian Science, by Joseph D. Burrell. This new appraisal is an exceedingly interesting book to all those who have given thought to the peculiar teachings of Mrs. Eddy. 76 pages; cloth boards. Price 50 cents. Funk & Wagnalls Company, New York and London.

The Kinsman, by Mrs. Alfred Sidgwick, is a capital story of the adventures of a poor young London clerk and a rich, distant relative, who by a singular freak of fortune, or misfortune, get their identities strangely mixed, involving them in a seemingly inextricable tangle, which, however, the author works out in a very clever and amusing way. Pp. 384. Price $1.50. The Macmillan Co., New York and London, publishers.

In Eastern Wonderlands is a tale of three well-bred American children, who travel with their father through the storied scenes of old Japan, wonderful India and mysterious Egypt. It is delightfully told, with ease and the accustomed style of one who has traveled far and oft, and may well hold the pleased interest of "children of a larger growth." Miss Charlotte Chaffee Gibson is to be congratulated upon her happy combination of fact and fancy, of guide-book and colloquial history. Pp. 194. Illustrated. Price $1.50. Little, Brown & Co., Boston, Mass.

Reminiscences of a Missionary Bishop, by the Right Reverend D. S. Tuttle, D.D., LL.D., Bishop of Missouri, is a book full of interest to the student of religious progress in the West. Bishop Tuttle is a member of the Episcopalian household of faith, but members of any denomination may be sure of finding much information in his early experiences in the West. For some years his home was in Salt Lake City, and the chapters covering his association with the Mormons are of absorbing import. Pp. 498. Price $2. *The Religion of a Seminarian*, by George Hodges, D.D., consists of a paper read before the Berkeley Divinity School recently. Price 10 cents. Both published by Thomas Whittaker, 2 and 3 Bible House.

Gipsy Smith's *Mission Hymnal* has been called "the most complete hymn-book of the age." It consists of 256 pages, containing over 400 songs, many appearing for the first time in print. Evan Roberts used a number of them in his famous Welsh revival of last year. Among the new songs may be mentioned "Never Give Up;" words by Fanny J. Crosby, music by I. Allan Sankey, a son of the famous song evangelist. This song has been the keynote of many of Gipsy Smith's meetings, and has been called for night after night. It has proved an inspiration to hundreds of people. Of the large number of other new songs may be mentioned "Forward," "Get Right with God" and "The Story Must be Told." Once heard, these songs will never be forgotten. Biglow & Main Co., New York and Chicago. Price, boards, 25 cents per copy; $25 per hundred, not prepaid. Cloth 30 cents per copy, $30 per hundred, not paid. Single copies mailed 5 cents extra.

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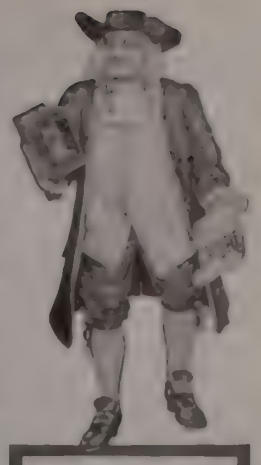

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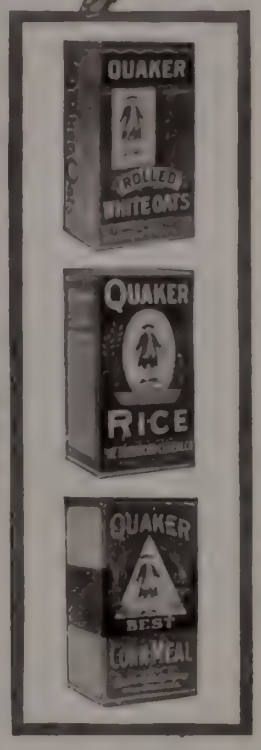

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Without and Within

WITHOUT, the hurry and clash, the race and the rush;
Within, the keeping in peace, the silence and hush.

Without, the love of the scene, the pomp and the show;
Within, simplicity sweet, all quiet and low.

Without, the labor and toil, the wave's frothy crest;
Within, the working of God, the centre of rest.

Without, the grasp for the first, the anger and strife;
Within, the waiting for God, the letting-go life.

Without, resentment and rage, hate, bitterness, death;
Within, the sweetness of heart, the Spirit's calm breath.

Without, the unyielded will, the love of one's way;
Within, the list'ning for God, his voice to obey.

Without, the stubbornness strong, the boast and the blow;
Within, the meekness that yields, humility low.

Without, the sunshine and rain, the night and the day;
Within, the light of his love that shineth alway.

Without, the spot and the stain, the curse and the sins;
Within, the cleansing divine, a new life begins.

LOUISE S. PRIDGEON.

Gathered Nickels for China

MR. JAMES TANIS of Paterson, N. J., is the publisher of the *Sabbathschool Bode*, a weekly, devoted chiefly to the publication of the International Lessons in the Holland language, and circulated in the Holland Christian Reformed Churches in the United States. Recently Mr. Tanis hit upon the novel idea of asking through his paper, each scholar and teacher to contribute, if possible, a nickel for the famine-stricken Chinese. He termed it a "nickel collection." The result has been very gratifying. Up to this writing, $1,038.86 has been received by him and forwarded to our care. It shows what a large amount can be raised by small efforts.

Women's Society C R C, Cleveland	17 70	Ladies' Aid Society, North West St, Kalamazoo	5 00
S S C G G, Sioux Centre	10 00	Friend, Vesper	25
Kiel, Mr & Mrs	10 00	S S C R Church, Koster, Mrs	3 00
Kiel, Master L	1 00	S S Union Mission, Muskegon	14 20
Mulder, Master A	1 00	S S C R Church, Summit	7 00
C G G, Middleburg	20 00	S S C R Church, Sioux Center	14 35
G M, Little Falls	2 00	In Church Collection, Sioux Center	5 00
S S C G G, Rochester	8 85	S S C R Church, Three Oaks	8 50
C G G, Oakland	33 61	Y M C A, Farmington	4 50
N H	1 00	S S C R Church, Farmington	3 50
E R, Mrs	05	S S C R Church, Pella	28 50
Y M C A, South Olive	13 00	C R Church, Midland Park	91 25
S S C R Church, Drenthe	41 43	Congregational Emden, Renville	14 83
S S C R Church, Cincinnati	13 50	S S C R Church, Lodi	5 50
S S C R Church, Walnut Street, Kalamazoo	12 60	S S C R Church, Prospect Park, Paterson	17 26
Friend, Vogel Center	1 00	Y M C A, Prospect Park, Paterson	10 00
S S C R Church, West Layville	7 00	Y W C A, Prospect Park, Paterson	10 00
S S C R Church, Dostburg	7 50	Sunday School, Roseland, No II	13 90
S S C R Church, 9th Street, Holland	28 55	Sunday School, Grand Haven, No II	21 50
S S C R Church, Lucas	24 31	Sunday School, Grand Rapids, Commerce Street	19 11
S S C R Church, Vogel Center	41 00	Congr, LeMars	7 32
C R Church, Falmouth	28 63	Infant Class, LeMars	1 00
C R Church, Pinesburg	34 76	Congregation, Beaverdam	21 90
S S C R Church, 14th Street, Chicago	16 00	Mrs P de V, Beaverdam	1 00
S S C R Church, Jamison	2 00	M Brower, Beaverdam	1 25
S S C R Church, Cleveland W S	12 25	Children of M Brower, Beaverdam	75
S S C R Church, West Olive	3 17	Sunday School, Orange City	17 76
S S C R Church, Overisel	20 45	Congregation, Overisel	32 00
Y M C A, Hull	3 80	Congregation, Pella	5 25
S S C R Church, Orange City	31 75	Sunday School, Orange City	35 52
Ladies' Aid Society, Orange City	5 00	Congregation, Hollandale Center Ave	115 85
In Church Collection, Orange City	10 00	Congregation, Lebanon	2 20
Received Later, Orange City	2 50	Sunday School, Lebanon	20 50
S S C R Church, North West St, Kalamazoo	13 65		
Catechism Class, Vesper	2 50		

Dr. Grenfell's Conversion

"IF any one had called me a Christian then, I'd have punched him." This was the manner in which Dr. Wilfred Grenfell, the famous medical missionary to Labrador, described his spiritual attitude before he met D. L. Moody. Dr. Grenfell was recalling his old life in an address at the Founder's Day celebration at Northfield Seminary and Mount Hermon School, February 5, the seventieth anniversary of Mr. Moody's birthday.

"Sporting life was the kind of thing I liked then," continued Dr. Grenfell. "It did not occur to me that Christianity was a practical fact to a fellow like me, who was hoping for athletic success. Then I drifted into a Moody meeting one night. There was a fellow on the platform who was a good athlete, and could jump farther than I. I watched him, and he seemed wholly cheerful about his religion. Mr. Moody's simple, manly influence upset my life, isolated me from my friends, and I cast in my lot with uneducated people. But I have found out that these lives could be touched, and have seen fishermen cry when they were told about Christ."

A Deserving Rescue Work

A FEW years ago, when Miss C. L. Boardman learned by personal observation of the rescue work going on in one of the active missions of our lower East Side of New York, her earnest question was, "What can I do?" "Go to Chinatown," she was told. "Do you know that within five minutes' walk of Mott Street, there are young girls living in that sin whose wages are death? Will you not try to save them?"

The simple, conclusive answer clinched the argument. The Chinatown and Bowery Rescue Settlement for Erring Girls, then established, has been in existence since the first of July, 1904. The Settlement occupies two floors over a Chinese restaurant in the heart of Chinatown. The tactful perseverance and loving wisdom displayed by the consecrated young women who are resident workers are indeed remarkable. It was uphill work at first, but gradually the bright faces and gentle courtesy of the workers succeeded in winning the confidence of the girls who live their awful lives within a stone's throw of the Settlement. The one aim of the workers is to snatch the girls from their lives of sin and win them back to self-respect and hope, to place them in reputable employment, or—better still—to send them to their own homes. Into saloons and low dance-halls at midnight go the devoted workers, happy if but one discouraged, unhappy victim is won to accept their loving offer of restoration to home and peace.

The Society is sadly crippled for lack of room, but its resources, entirely composed of voluntary contributions, are already strained by the demands made upon them. Any correspondence received by Miss Price, Rescue Settlement, 10 Mott Street, New York City, will receive immediate attention.

Called Higher

Mr. George Sparhawk, of Albion, R. I., passed away on the fifth of February, in his eighty-seventh year. His life was full of childlike trust in the Father above, a life of service and devotion to his Master. He was an inspiration and a power for good in the community in which he lived

Mrs. Mary M., widow of Thomas J. Welby, died early in the present year at St. Michael's, Md., aged ninety six years. Mrs. Welby had survived both husband and only son, and was in full possession of her unusually brilliant faculties until the close of her life. Specimens of her handiwork as an artist are cherished in many parts of the country.

Mrs. Sophia Gunn Allen passed away at Stockton, Kan., on January 15, aged eighty-five years, after a long and useful life.

She is safe in her Father's home above,
In the place prepared by her Father's love;
To depart from the world of sin and strife,
And to be with Jesus - yes, this is life.

Mrs. Lodema Rolfe died at Mountain Home, Ark., on March 12, in her eighty-fourth year. "Grandma Rolfe," as she was known to her friends, has left the memory of a life which was a blessing to all who came within the sphere of its influence, and her removal is regarded as a public misfortune. She was a faithful exponent of the Methodist doctrines, aiming always to fulfil her duty as a Christian.

Theodore Benjamin Galusha, of Cortland, N. Y., died on August 16, 1906, in his eighty-second year. Mr. Galusha was a teacher for many years, achieving marked success in his chosen calling. His patriotic devotion to national affairs was a natural legacy from his revolutionary ancestors. He loved his Bible, his whole life showed his high ideals, and his obedience was in accord with the teaching of the Master.

Mrs. Caroline Scott, a highly esteemed resident of Frankford, Philadelphia, Pa., entered into rest on the last day of 1906, aged seventy four years. During her whole life, Mrs. Scott was ordained an evangel of charity and sympathy to the sick and the sorrowful. She was well known as an earnest worker in the S. P. C. A., and was frequently spoken of as a friend to all dumb animals. For many years she was a devoted reader and advocate of THE CHRISTIAN HERALD.

Pacific Coast Opportunities

Are waiting every man of brain and brawn—they are many and are calling you. Every day during April there is a low rate from Chicago of

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Gruss an Teplitz, deep red.
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10	Lovely Gladiolus,	25c.
10	Superb Pansy Plants,	25c.
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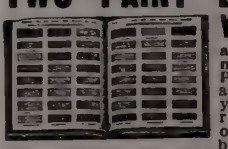

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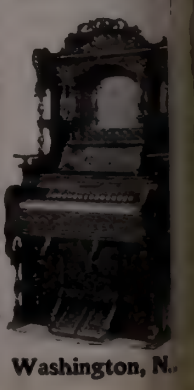

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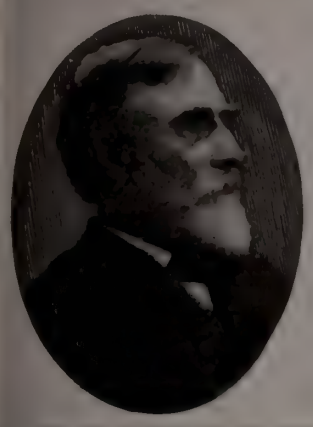
Ocean Grove's Leader Gone

ISHOP James Newbury FitzGerald, of the Methodist Episcopal Church, resident Bishop of St. Louis, and n the death of Dr. Stokes the well- e ed spiritual leader of the Ocean



The Late Bishop J. N. FitzGerald

Gve Camp Meeting Association, died in Hng Kong of pleurisy on April 4. Integence of his death was received in Nv York by cable the same day. The ns was a great surprise and a severe sk to Methodists throughout the cntry, who regard his death as a distinct to the church.

Bishop FitzGerald left St. Louis last Clober with his wife, two daughters and o of his sons, to spend the winter in the E t as visiting Bishop in India and China. Although seventy years old, he was then in the best of health. On March 1, his daughter Cornelia died in Penang, India. The body of the Bishop, accompanied by his family, will be brought home on the Pacific Mail steamship *China*.

James Newbury FitzGerald was born in Newark, N. J., in 1837. He chose law as a profession, and studied in Princeton, being admitted to the bar of New Jersey in 1858. After a few years in the law, and with brilliant prospects before him, he became a convert to the Methodist Episcopal Church and decided to enter the ministry. He spent three years each as minister of churches in Elizabeth, Hudson City, Newton, Paterson and Jersey City, and in 1880 became presiding elder of the Newark District. In 1888 he was made a bishop. For the last ten years he had been the resident Bishop of St. Louis. He was sent last fall as a representative of the Board of Bishops to visit the missions in India and China and report to the General Conference in May, 1908. He had visited the missions in India, and when his fatal illness occurred, he was on his way to attend the centennial celebration of the founding of Protestant missions in China, in Shanghai. With him at the time of his death were Bishop Bashford, of China, and Bishop Spellmeyer, resident Bishop of Cincinnati.

In 1864 he married Mary Eliza Annin, who, with two sons and a daughter, survive him. His eldest son is Paul FitzGerald, a physician of Newark, N. J.

News of the Bishop's death brought sorrow to Ocean Grove and Asbury Park. His successor will not be chosen until a general meeting of the Camp Meeting Association takes place.

The Relief Ship's Officers

MAJOR and Quartermaster J. W. Littell, U. S. A., writes to THE RISTIAN HERALD that the officers in nmand of the army transport *Buford*, ich will sail from San Francisco April with our famine relief cargo for China, as follows:

The Quartermaster in charge of the ship Lieut. Charles B. Moore, Twenty-second S. Infantry; the master of the vessel is pt. James Willson; first officer, J. M. w; second officer, James Swan; third icer, W. J. Crangle; fourth officer, mes Reid; chief engineer, Wm. Mair; t assistant engineer, E. Derenberg; ond assistant engineer, John Cruden; rd assistant engineer, Charles Wanenrg; fourth assistant engineer, R. Farley. Mr. E. R. Johnstone will accompany *Buford* as the representative of THE RISTIAN HERALD. He will visit the nine districts and personally supervise e work of distributing the relief at Chinng and elsewhere. Mr. Johnstone is experienced editor and writer, and has en intimately associated with the prest relief movement since the outbreak of e famine. His letters and cablegrams m the famine field, after the *Buford's* rival, will form an important part of the story of this great life-saving crusade, d will be awaited with the deepest interest by readers of this journal.

Among the Workers

—EVANGELISTS HART AND MAGANN, of Fairbury, , have recently finished a revival campaign of ven weeks in the East. They will conduct ree revivals on the Pacific coast during April.

—SEVEN CHURCHES and the college joined in the r weeks' revival at Charles City, Ia. The servs were in charge of Rev. Oscar Lowry. Six ndred and seventy confessed Christ.

—MARIE L. HOLLOWAY, Decatur, Ind., writes at evangelists of the Church of Christ (Disci- es), Scoville, Welsheimer, Buchanan, Brooks others, Yenell, Violette, and J. H. O. Smith ve been doing a very active spiritual work in ent months. They have baptized thousands the past year.

—REV. GUSTAVE BLOMGREN, pastor of the Finnish Mission Church in New York City, has been appointed as pastor of the Finnish Mission in Chicago, in which city there are over 3,000 Finns who speak their own native language exclusively. The Chicago Tract Society is one of the chief supporters of the work.

New Gold Coinage

During the present year gold coins of the United States of a new design will be struck and put in circulation. The law provides that the designs on the coinage shall not be changed oftener than once in twenty-five years, and that on each coin there shall appear an emblem of liberty, the year of coinage, and the words *E Pluribus Unum*. Beyond this the President has authority to prescribe just whatever figures or emblems shall appear on the coins. The gold now circulated has been in use fifty years or more, and the President has now the privilege of making any change or improvement. It is understood that a committee of prominent officials will be appointed to pass on the designs submitted.

STRENGTH

Without Overloading The Stomach.

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day as to how he may expect to accomplish the work on hand.

He can't be alert with a heavy, fried-meat-and-potatoes breakfast requiring a lot of vital energy in digesting it.

A Calif. business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes:

"For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

The Man From New York

rather than "the man from Missouri" was the one who said "show me" as to life insurance. Everyone knows that the New York Legislature investigated the insurance situation but everyone may not know that the insurance laws of New York are now recognized as the best in the world. Other states will doubtless follow, but New York has led the way in laws made in the interest of the insured.

The Mutual Life Insurance Company

operates under these laws. Its policies have the state's approval. It is withal a mutual company belonging to its policy holders and they must therefore participate in the vast savings and economies which have been put into effect by the new management. Things are bound to be good for the Mutual Life policy holder.

The Time to Act is NOW.

For the new forms of policies consult our nearest agent, or write direct to

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You can furnish your home complete without cost by ordering your daily household supplies from us, the manufacturers, and getting valuable and sensible premiums free because we cut out all wholesaler's and retailer's profits and expenses

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FOR THIS PRETTY HOUSE DESK—VALUE $6.

With an order for **only $6.25** worth of our **Teas, Coffees, Spices, Extracts, Laundry & Toilet Soaps, Perfumes, Baking Powder, Yeast, Rice, Starch, Bluing and other General Household Supplies** for your own family use or for distribution among your friends and neighbors, at prices no greater than your dealer charges you—better goods, too. We will give you **absolutely free** this beautiful Ladies Desk worth $6 in any furniture store in the country. It's just the kind of an artistic, handy, convenient desk every lady wants to have in her home.

It is well and carefully constructed from the best of selected **Solid Oak**, and is finely finished in golden oak and nicely polished. It is 43 in. high and 24 in. wide, with a writing bed 24 in. deep and a drawer under desk 10x22 in. in size. The interior is large and spacious, is fitted with two large pigeon holes, two pen rests and two stationery compartments. The drop lid is handsomely carved. The legs are of the latest fancy French shaped style, and are braced and strengthened by the neat and artistic shelf underneath which will be found very convenient on which to lay magazines, books, papers, etc.; has neat and strong lock and key to both drawer and drop lid and handsome pressed brass trimmings and handles to drawer.

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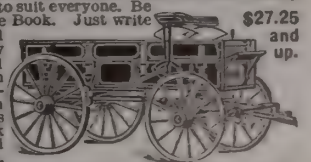

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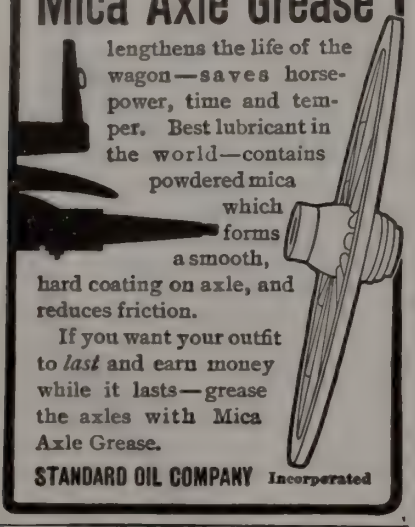

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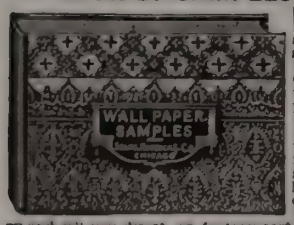

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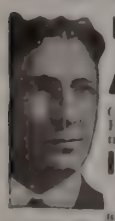

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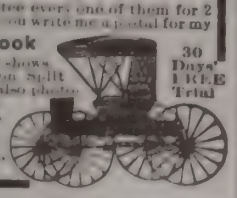

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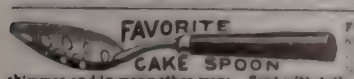

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Missions in Asia*

RATHER a wide subject is that chosen for the topic of the Society this week. The nations of Asia differ so widely in race, in character, and in religion, that missionaries are compelled to approach them by different methods, and to grapple with difficulties of different kinds. Their remedy for the evils they meet is one and the same, but it must be presented in different ways and it meets with varying success. The Pantheist, the Confucian, the Hindoo, the Buddhist, and the Mohammedan, divide the non-Christian world of Asia among them, and besides these there are many smaller divisions, each of which has its own disciples, strong in their respective faiths. The population of the Asiatic continent, as near as it can be reckoned, is 848,954,000, but this includes Thibet and other lands, of which a mere estimate is all that can be given. The three great nations, China, India, and Japan, have a population of 772,732,000, and thus form the chief part of Asia. The latest estimate of Christians in these three nations in which so many missionaries are at work, is a small percentage of the population. That there are as many as there are may well excite our astonishment, when we reflect that Christian missions were not systematized there a century ago. But it must impress us also with the magnitude of the work still waiting to be done.

The results should not be discouraging. As in building, the foundation is the slowest and most expensive work, so in missionary effort. It has taken time to get even an entrance into some of the nations that compose the mighty continent. Longer still to disarm the prejudices of the people and to convince them that the missionaries have no designs against their liberties. The learning of the languages, the preparation of grammars and dictionaries had to be done before the Bible could be given to the people. But now in those three lands there are 7,214 well-equipped missionaries, many of whom are doctors of medicine, and all eager and ready for service. The foundation having thus been laid at the cost of life and the expenditure of money our faith assures us of results. The sowing has been done; now if we do not withhold our hand, the harvest will be gathered.

The Church She Belonged To

I believe I have told you in the past how we value THE CHRISTIAN HERALD. May I tell you the impression it has made on our little four-year-old daughter, Esther?

Esther is very quaint and old-fashioned in her ways. She likes pictures, and must have THE CHRISTIAN HERALD pictures explained to her every week. She is much given to original comment and is a great favorite with my patients when she comes to the office. She was in the office yesterday. At the dinner-table last night we heard the following conversation between Esther and her nine-year-old sister, Dorothea:

"Dorothea, to what church do I belong?"

"You belong to Plymouth Congregational Church. Why?"

"Oh my, Dorothea, I told a lady wrong to-day."

"What did you tell a lady?"

"A lady in papa's office asked me what church I belonged to, and I told her I could not think of the name, but I thought it was THE CHRISTIAN HERALD. I know we take THE CHRISTIAN HERALD."

Our church issues a weekly called *The Plymouth Herald* and the little one surely received a good impression, and we think it was sweetly expressed."

Spokane, Wash. (DR.) WM. L. HALL.

Many Koreans Confess Christ

Mr. John R. Mott recently spent three days in Seoul, Korea, on his way to the Conference of the World's Student Christian Federation in Japan. On his arrival he was met by two hundred representative citizens, carrying brilliantly colored paper lanterns, who escorted him to his hotel. More than six thousand men attended the open-air meeting next day, paying the closest attention to Mr. Mott's two-hour address, delivered through an interpreter. Upon the platform sat H. S. Yun Chi Ho, Ex Minister of Education, who was educated at Vanderbilt University, Tennessee. Many senior and advanced students were interested in the audience and at the close of Mr. Mott's address, more than two hundred young Koreans declared their purpose of becoming Christians.

* Topic of the Christian Endeavor Society for April 22 [illegible] 19.8-13

8 FINE, HEALTHY ROSE PLANTS FREE

To introduce our popular woman's magazine, THE WORLD, into thousands of homes where it is not already [illegible] offer for a limited period only, *absolutely free* with subscription at 50 cents (the regular price), a Set of 8 Fine Blooming Tea and Hardy Roses, all choice varieties, as follows:

1 Bridesmaid. A beautiful rich Dark Pink Tea Rose. A bloomer, easily grown, and very desirable for summer bedding.

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1 Clothilde Soupert. A superb White Tea Rose, whose flowers in clusters all over the bush, being large, full and double, and sweet. Noted for its compact, vigorous habit and profusion of bloom rapidly and is loaded with flowers during the entire season. Perfect

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1 Star of Lyon. A lovely Yellow Tea Rose which blooms in the profusion, and each bud is a perfect gem. The flowers are large, very fragrant. It is perfectly hardy with ordinary winter protection

1 Silver King. An ever-blooming pure Snow-White Tea Rose. A grower, with heavy foliage—a free bloomer, the flowers being large, double, and very fragrant. Valuable for out-doors. Hardy with protection

1 Mrs. Ben R. Cant. A brilliant Red Tea Rose. Flowers round double. Remarkable for its robust habit and profuse manner in which from early summer until late fall. A garden rose, especially fine

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THE LADIES' WORLD

is through and through a woman's magazine; clean, wholesome and up-to-date, and is recognized as an authority all matters pertaining to the domestic life of the home, dealing in a practical way with every subject in which are vitally interested. It is edited by CHARLES DWYER (*for the past 20 years editor of the Delineator*) Departments, comprising THE HOUSEHOLD, HOME SERVICE BUREAU, ARTISTIC NEEDLEWORK, GOOD THE OBSERVANCES OF SOCIETY, FASHIONS AND DRESSMAKING and ILLUSTRATED FEATURE ARTICLES conducted by experts in their respective lines. It publishes the very best Poetry, Serial and Short Stories, a bers among its contributors for 1907 such high-class authors as F. HOPKINSON SMITH, FLORENCE MORSE KI JULIA TRUITT BISHOP, RICHARD LE GALLIENNE, GRACE BARTON ALLEN, MARY STEWART CUTTING, C WELLS, ALBERT BIGELOW PAINE, ANNIE HAMILTON DONNELL, ZONA GALE, and many others equal known. It is profusely illustrated by artists of reputation, and its handsome colored covers are a special Each number contains from 36 to 48 large pages, 11 x 16 inches in size. It stands very high in its class, a more for the money than any similar publication. It is popular everywhere, and is conceded to be **the best ma published at 50 cents per year,** comparing favorably with many magazines of double its subscription pr

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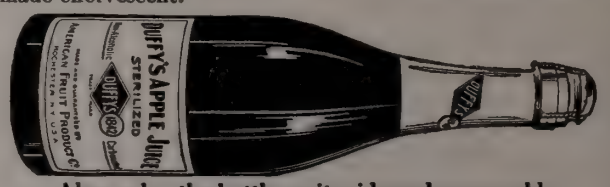

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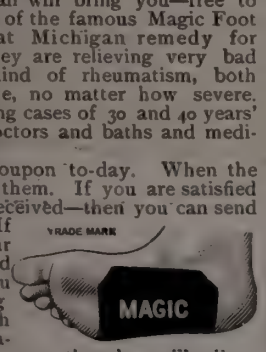

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New Canadian Missionary Enterprises

The "Regions Beyond" Missionary Union have just appointed Mr. E. C. Austin, of Toronto, as the first Canadian missionary to Peru, South America. Mr. Austin for some years has been secretary of the Young People's Department of the Canadian Congregational Foreign Missionary Society, and is an enthusiast in the cause of missions. Through his activity and insistence,

Mr. E. C. Austin, of Toronto

many mission classes have been sustained in the churches. He is at present making a brief tour among the churches, and expects to leave for his new field of labor in April or May. His work will be at Arequipa, among the Inca Indians, at one time a promising but now a down-trodden race, for which the Church and Government of the Republic are responsible.

Rev. Dr. Devins' New Field

FOR the last five years Dr. John Bancroft Devins has been widely known throughout this country as the editor of *The New York Observer*, a prominent Presbyterian journal. The directors of the New York Tribune Fresh Air Fund are to be heartily congratulated upon the appointment of Dr. Devins as successor of Rev. Willard Parsons, the originator of the movement and the man who for thirty years has cultivated and developed its growth.

When Mr. Parsons, in 1877, preached to his little congregation in the Pennsylvania hills, telling them of the suffering he had witnessed among the poor children of the great city's slums during the hot summer, he little dreamed of the far-reaching effect his words would produce. The next day his people sent him to New York with an invitation to the children of poverty to come out into the woods and enjoy the flowers and the brooks and the trees. So began the Fresh Air movement which has since 1882 been conducted under the auspices of the *Tribune*. As manager of the Fresh Air Fund, Mr. Parsons has preached through the columns of that journal to a steadily increasing congregation, and his sermons have resulted in sending a total of 237,709 tenement children for a fortnight's sojourn in hospitable country homes, and 429,071 mothers and children for a long summer day's outing up the Hudson river.

In Dr. Devins the work, from which ill-health compels Mr. Parsons to withdraw, finds a conductor who is peculiarly adapted to carry it forward to a constantly broadening usefulness. Born in New York, his experience as a city missionary on the lower East Side has taught him to know, as few workers can, the needs of the children of the poor. For years, also, he has been officially and intimately connected with the New York Association for Improving the Condition of the Poor, especially in the work of the Sea Breeze Home for Crippled Children. He is therefore admirably equipped for the duties and responsibilities which await him. His new appointment will not alter his relations with *The New York Observer*. We confidently trust that under his energetic guidance the success of the Fresh Air Fund may be greatly augmented during the coming years.

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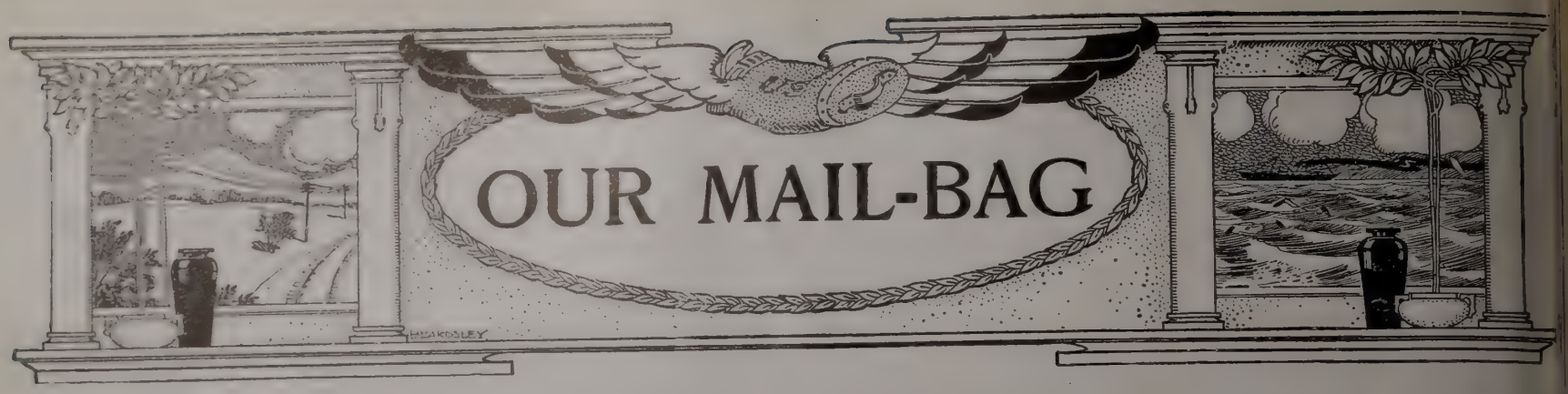
New York, April 24, 1907

VOLUME 30 - NUMBER 17
OFFICES: BIBLE HOUSE, NEW YORK

A MORNING AT THE ANNUAL SPRING FLOWER SHOW



Questions and Answers

NOTICE

FROM this date, our undertaking to answer by mail, letters in which ten cents are enclosed for reply, is withdrawn. Letters asking for information of general interest will be answered in The Mail-Bag as speedily as possible. In some cases where, in our judgment, good may result from a personal answer, we will reply by mail. We cannot answer inquiries of the nature of conundrums nor those written for the purpose of argument.

W. M. Cumming, Wilmington, N. C. Has the United States not returned nearly $20,000,000, exacted by the Powers as our share of the losses during the Boxer troubles?

We understand that during the time of the late Secretary Hay arrangements were made for the return of a certain part of the amount above that necessary to settle American claims.

H. H., Cedar Grove, Wis. What are the chief hindrances to foreign missions?

1. The indifference of so-called Christians to their duty and privilege under the "great commission." See Mark 16: 15. 2. The love of riches, ease, pleasure, and social position, and the failure to realize that all our means are a trust to be used for the advancement of the kingdom of God and the benefit of humanity. 3. Want of faith in the promises. If we had faith we would go forward and evangelize all the "dark places of the earth." 4. The lack of personal consecration. We need more of the spirit which says, "Lord, send me!"

J. E. T., Statesville, N. C. Is there any particular name in current English with which to designate the party that is being chaperoned? If so, what is it?

No; we say the young lady chaperoned by Mrs. So and so, or the party of ladies chaperoned by her. There is no one word in good use to convey the entire meaning.

V. B. G., West Sullivan, Me., and many others. Could The Mail-Bag give a list of the Pilgrim Fathers, who came in the *Mayflower*, in 1620?

The following list was written by William Bradford, second Governor of Plymouth Colony, in his account of "Plimoth plantation." The old spelling of the names is retained in this list:

Mr. John Carver, Katherine, his wife; Desire Minter, Joan Hoctrouk, Roger Wilder, William Latham, a boy, a child, several strange not given; a child, Jasper Mage; Mr. William Brewster, Mary, his wife, two sons, Love and Wrestling; Richard More and one brother; Mr. Edward Winslow, Elizabeth his wife, George Soule, Elias Story, Ellen sister of Richard More; Mr. William Bradford and wife Dorothy, their son, the famous Major wounded in the swamp Fight, came later; Mr. Isaack Allerton, wife Mary, three children, Bartholmew, Remember, and Mary, a boy, John Hooke; Mr. Samuell Fuller, Wilham Bubern, John Crakston, and son John, Captain Myles Standish, and wife Rose; Mr. Christopher Martin and wife, Salamon Prower, John Langemore, Mr. William Mullins, wife, and children Joseph and Priscilla, Robert Carter, Mr. William White, wife Susanna, sons Resolved and Peregrine, William Holbeck, Edward Thomson, Mr. Steven Hopkins, wife Elizabeth, and their two children Giles and Constanta a daughter by a former wife, gotten two Mothers, Damaris and Oceanus, Edward Doty and Edward Litster. Mr. Richard Warren, Ca. and water-works system for New York City report that they have been unable to find solid bottom at four hundred feet below the surface of the water. Of course much of this length is soft mud. The average depth in the lower course of the river is about thirty or forty feet. 2. The sun has a diameter of 866,900 miles. The earth's diameter at the equator is 7,925.83 miles, or 41,848,380 feet.

Inquirer, Jacksonville, Fla. Does God ever take his Spirit away from a person in this life and leave him to seek in vain for mercy and forgiveness? Does Proverbs 1: 24–33 imply this?

If God took his Spirit away, the person would not seek for mercy and forgiveness. He would be indifferent. The effect of the withdrawal would be a cessation of any desire for conversion. Any person who is sincerely anxious for salvation has the proof in that fact that the Holy Spirit is working with him, and if he will yield to the influence and go to God he will be accepted. No one who seeks sincerely ever seeks in vain. There are people who profess to seek and do not find; but it is usually because they want to be saved and yet keep some treasured sin. That God never does. He saves people from their sins, but never with their sins. The passage in Proverbs that you quote pictures people driven by terror, as a wicked man on shipboard afraid of wreck prays for deliverance. Even he might be saved if it was deliverance from sin that he sought. But God knows that if he was saved from shipwreck he would go back to his sin. The boy who cries and pleads and promises amendment when his father takes the rod in hand, would be gladly heard if his father was sure that he was really penitent; but if he knows that the boy is merely afraid of the rod he is deaf to his plea.

J. F. C., Columbia, Ky. Was the site of Jerusalem chosen by men or appointed by God?

It is said to have been the mount on which Abraham offered Isaac. The prophets speak of the city as having been chosen of God, but there is no record of any direct appointment.

W. S. M., New York City. 1. What is the greatest depth of the Hudson River, and where is it? 2. How many times larger than the earth is the sun?

1. The greatest depth of the river is found off Storm King Mountain, in the Hudson Highlands, near Cornwall. Engineers at work there on the construction of the new

Front View of the Wreck — View of the Stern of the "Dakota"

The Wreck of the "Dakota"

On Sunday, March 3, the great Pacific liner *Dakota* was nearing the entrance of Tokyo Bay. It was clear weather and the seas were not running high. Suddenly the ship stopped with a shock and began to gradually point down at the bow. She was hard and fast on a sunken reef and a total loss. If she had gone a few yards farther she would have gone down with most of the passengers, on account of the enormous rents that had been torn in her hull. The passengers were saved, but lost all their baggage. The people on shore did all they could to relieve the distress of the passengers as they came ashore in the ship's boats. The *Dakota* is a sister ship of the *Minnesota*, and these are the two finest ships of their class on the Pacific. She was six hundred and thirty feet in length and seventy-three feet beam. This is the third wreck of a large steamer in the Pacific in the last few months.

W. F. J., Brooklyn, N. Y. Did Christ have any brothers and sisters?

The statement in all four Gospels is direct, that he had. Matthew gives the names of the four brothers (Matt. 13: 55) and mentions the sisters. Mark does the same (Mark 6: 3). Luke mentions the brothers (Luke 8: 19). John also mentions his brothers (John 2: 12 and 7: 3, 5 and 10). Attempts have been made to show that these were Christ's cousins, or that they were children of Joseph by a former marriage, but they are the attempt of persons desirous of showing that Mary had no other children, and as Dr. Schaff, who made an exhaustive study of the subject, points out, there is nothing in Scripture or reason to support the idea.

M. A. Y. Has Raisuli, the brigand who is now causing so much trouble in Morocco, ever kidnapped and held for ransom any one American, or otherwise? If not, in what way has he in years past made himself conspicuous?

He caused our government much trouble by capturing a naturalized American named Perdicaris. This man was born in Greece, lived some time in America, and took out naturalization papers. He then went to Morocco to live. Raisuli was in rebellion against the Sultan and held the naturalized American for ransom. He was at last set free. Raisuli's rebellion has several times got the government of his country in serious trouble with other nations.

W. C. P., Siler City, N. C. 1. What does the word "empty" imply in the parable of the house swept and garnished (Matt. 12: 44)? 2. Were the persons mentioned in Acts 19: 2, as having heard of the Holy Spirit, converted people?

1. It means uncompleted work: as when a drunkard or a gambler is induced to quit his vice and reform, but does not go on in faith in Christ and dependence on him; or as when a nation turns from its idols and rejects all religion — when it becomes atheistic instead of Christian. The evil is swept out and some other devil enters because the room is empty. 2. We should infer so from the narrative. Paul had been there and preached one sermon but did not stay (see Acts 18: 20). That sermon would probably be devoted to preaching Christ as a Saviour. He would not be likely to enter into the mystery of the Trinity. But men were saved through the sermon. The Holy Spirit operated, though the people were unconscious of the source of the change. Then when Paul returned and explained to them there was no further baptism and they "prophesied."

J. A. S., Charlton, [illegible] Will you advise a reader who has just begun to take up the study of general literature how to proceed?

We recommend the Chautauqua course: a generally comprehensive foundation in history and the rudiments of science. A lighter yet broad educational course is that which has been outlined in the *Book News Monthly*, of Philadelphia, since April, 1904. It begins with a Preparatory Period, then took up Chaucer, Spenser, Shakespeare, etc., and is now occupied with the early Victorian era. It recommends excellent supplementary reading and the student who follows it cannot fail to expand and develop mentally.

Miscellaneous

J. G. R., St. Thomas, Pa. The question is evidently a riddle, which would take too long for us to work out. Why not write to the editor of the paper in which it first appeared and ask for the copy containing the answer, if any?

J. W. R., Curtis, Neb. The following are the present members of the English Cabinet: Henry C. Bannerman, Prime Minister and First Lord of the Treasury; Marquis of Ripon, Lord Privy Seal; Sir Edward Grey, Foreign Secretary; Lord Loreburn, Lord High Chancellor; Earl of Crewe, President of the Council; Herbert Henry Asquith, K. C., Chancellor of the Exchequer; Herbert John Gladstone, Home Secretary; Earl of Elgin, Colonial Secretary; Richard Burdon Haldane, Secretary of War; John Morley, Secretary for India; John Sinclair, Secretary for Scotland; Lord Tweedmouth, First Lord of the Admiralty; Daniel Lloyd-George, President Board of Trade; John Burns, President Local Government Board; Sir Henry Hartley Fowler, Chancellor of the Duchy of Lancaster; Sydney C. Buxton, Postmaster-General; Sir Samuel Walker, Bart., Lord Chancellor for Ireland; Earl Carrington, President Board of Agriculture; Lewis Vernon Harcourt, First Commissioner of Works; James Bryce, who was Chief Secretary for Ireland, has just come as Ambassador to the United States and another member of his party was appointed to fill the place.

NEW YORK, APRIL 24, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Dwarf of Ghoom

A "Dandy" and Bearers, Darjeeling

A Woman Coolie

UNDER "THE EAVES OF TIBET"

By CHARLES M. PEPPER

TIBET, from its situation in the Himalayas, is called "the roof of the world," though Bolivia in the Andes has almost as good a title. Sometimes a roof is not so interesting as the eaves. Certainly, interesting as Tibet is, the eaves are even more so. This is the name given to the slopes of the Himalayas around Darjeeling, which is the entrance to the mountain passes leading to Tibet and beyond.

Darjeeling is especially notable for its medley of races. In Tibet it is the Mongolian type that prevails; but at Darjeeling there is also the Hindu type from the plains and a mixture of others, quite distinct from either the Mongolian or the Hindu. It was perhaps for this reason that a scientific observer called the region "the eaves," since so many civilizations and so many varieties of the human race are drained off there.

It takes nearly a day to travel from Calcutta through the jungle and up to the canyons and valleys in which Darjeeling and other "hill stations," as the English call them, lie. The entire trip is made by railway except that the Ganges is ferried, no bridge having yet been built, though in time there will be one probably three miles in length. The lower plains, where they are not jungle, are covered with rice-fields and jute plantations. Then come the tea plantations and after that the railway with a two-foot gauge which, in a course of 50 miles, by making double loops and reverse curves, climbs to a height of 7,500 feet. Darjeeling is the summer capital of Bengal, but it is also a great sanitarium and health resort, and a military station.

The mountains are terraced for miles. There are splendid villas, winding roads, barracks, sanitariums, hotels and seminaries. But though the roads are so very hilly no wheeled vehicles are to be had. One must either mount a pony, hire a *rickshaw* or rent a "dandy." The *rickshaw* is like that used in Japan and elsewhere. The "dandy" is somewhat more novel. It is a chair slung on poles and carried on the backs of four coolies. These "dandy-bearers" are strong and sure-footed. They climb the steepest and crookedest paths with the greatest ease, and they are never troubled at the fear of dropping their burden. The tourist in his first trips is not so confident and is pretty sure to be nervous over what would happen if they should drop him; but after a while he ceases to think of that.

The different races which meet and mingle at Darjeeling are shown by the Christian churches, the Mohammedan mosques, the Hindu temples, the temples to Buddha, and the totem poles, which are somewhat similar to the totems of the Alaska Indians. The churches, of course, are for the English and other Europeans, though they have some native worshipers and there are several mission schools. Buddhism in a depraved form is, however, the most prevalent religion and there is much of the rankest idolatry and adoration of the unseen powers. Streamers of cotton and other cloth float from the totem poles and houses to keep off the demons, which the ignorant people think are always threatening them. There are many Tibetan lamas or priests in faded scarlet gowns twirling prayer wheels. The prayer wheel is a common cylinder with a strip of paper in Sanscrit characters. The cylinder is kept constantly in motion.

Bhutea Women in their Holiday Attire

In the market-place or bazaar all the different races are seen. Here is the Hindu woman with her baby swung across the hip, while near her is a Tibetan woman with her baby carried on the back papoose fashion, just like the Indian woman of America. Then there are the Bhuteas, with their infants in an ordinary wicker basket—perhaps the first form of the modern baby carriage.

Though most of the people are very poor, they do not seem discontented with their lot. Some of them, too, take pride in showing themselves off in their best clothes, and groups of these are the delight of the amateur photographer. The abundance of amulets, bangles, ear-rings, nose-rings, anklets, and toe-rings are characteristic of all the tribes; but the Nepaulese are perhaps the most given to adornment, and since they are the most industrious, they are better able to gratify themselves and make a showing. The children are bright-faced and keen as well as mischievous. Other hill tribes are the Bhuteas, the Limboes, and the Lepchas. Sometimes these tribes will be found living in the same village, but occupying entirely separate quarters, not intermarrying and apparently maintaining their existence as they have done for centuries without change.

The Lepchas are among the sturdiest and at the same time the most peaceful of these tribes. They are of short stature, with small hands and feet and muscular arms. They have a written language, and their morals are superior to the code practised by their neighbors. The Limboes resemble them and intermarry with them, but do not seem to be so far advanced in civilization.

The Bhuteas are lower in the scale than either the Limboes or the Lepchas. They are a cross of many

Continued on page 383

THE
American Pulpit

SERMON BY

Dr. John Watson (Ian Maclaren)*

A SCHOLAR'S HOMAGE

TEXT: JOHN 19: 38-42

"There came also Nicodemus," etc.

BEFORE the tragedy of history closed, and Jesus was crucified, our Lord had become the storm centre of the national life. He had compelled the attention of all classes; which classes in turn gave their decision on Jesus. We know what the Pharisees thought of Jesus, we know what the Sadducees thought of Jesus; what the government of the day —the Roman magistrates—thought of Jesus; and we know what the poor, stupid, blundering, deluded, changeable proletariat thought of our Master. Their judgment is recorded, and by that judgment they are to be judged.

The Attitude of the Learned

What did the scholars of that day think of Jesus? They were not all "dry-as-dust" scholars, not all bigots. There were many broad and liberal-minded ones, who, like Nicodemus, studied the signs of the coming of the Messiah, and that nameless lawyer who showed so candid a spirit that Jesus declared he was "not far from the kingdom of God;" and the finest representative of the class, the man who, I think, has not always occupied the place he should in our estimation, is the scholar whose visit to Christ is recorded in the fourth Gospel. We know what the others thought of Jesus, but what did the scholars think of Jesus? There is no man, possibly, in the Bible gallery of portraiture who fulfilled himself, according to the idea of God, so perfectly and becomingly as this Jewish scholar. He appears first in the familiar passage (John 3 : 1-21) which is usually employed as evidence for the doctrine of regeneration. This is a just and proper use of the passage, but to-day instead of theology let us have humanity, and instead of creed let us have character. Let us consider the persons who met and faced each other in a private interview that spring evening.

They were as different as is the East from the West. Nicodemus belonged to the learned class; he was a member of the supreme council of the nation, and a scholar so distinguished that he seems to have held a premier position in the ranks of learning. When we speak of a scholar it does not matter whether he was a Jew or a Greek. A scholarly mind is the same in all ages and in all nations. The characteristics of a scholar are an earnest passion for truth, an indifference to popular prejudices, and an elevation above this present world. There is no class of men more unworldly than scholars. The scholar loves beauty, truth and reality; and this man who faced Jesus was a characteristic scholar of his day.

The Prophet and the Scholar

Jesus represents the other side. He had sprung from the common people. He had received nothing more than what we call an elementary education. He had wrought with his hands for his living, and he was brought up in a village notorious for the rudeness of its manners and the coarseness of its people. But he had appeared as a prophet and won the affection and respect of the people by the simplicity of his style, the profound spirituality of his ideas, his self-sacrificing life, and a certain indescribable and mysterious grace which surrounded him like an atmosphere. These two faced one another. One, the head of a nation's university, the child of religious and national culture. The other, an evangelist, without letters, speaking the people's tongue and leading the people's life. Jesus did not look upon a "dry as-dust" scholar; he looked upon a modest, simple minded, earnest, spiritual man; and Nicodemus did not look upon a low, young demagogue; he looked upon the chief saint and mystic who has appeared in human history. They were far apart.

It is remembered that Nicodemus sought Jesus by night, and by the majority he is considered to have in some way played the coward by seeking a midnight interview. Let us remember the situation. There are two types of men, the popular and the learned. God made the people with the people's ways, and God made the scholar with the scholar's ways. We have no right to set up one standard making the people's religion every man's religion. If God has been pleased to make men in different patterns, what is required of men to fulfil themselves?

Now, contrast the representative of the people and the representative of the scholars. The people: If he had been one of the people he would have gone to Jesus in broad daylight, in the crowd, and everything he said he would have been willing to say at the pitch of his voice; and the more to see and hear the better. Quite right, you say. Now, on the scholar's side: It is a little startling to attend a huge meeting and hear a man suddenly tell the most sacred passages which have occurred between his soul and his Maker. It makes you shudder to hear a man pray at the top of his voice, making confession of sin which you would mention with bated breath, and telling emotions for which you have no words. This, you say, is dreadful and profane. Pause, pause! It is natural to the man. God made him so. It is his way of fulfilling himself. But the scholar: he hates to obtrude himself upon the public. He never for a moment imagines that people next to him want to know his profound and sublime emotions. Whatever he says he says to God alone. The scholar is shy. It would be to him an absolute agony, a crucifixion of his noblest life, to tell everything that has passed between his God and his soul. Are you to judge the scholar? No. If it be a man of Galilee, let him talk with Jesus in a public place; if he be a scholar, then let him go quietly at the close of the day and have

An Interview with Jesus

Then, remember, Nicodemus was a public man, and there must always be a great difference between a private person and one who is charged with the affairs of other people. If no one is following you, climb the hill any way you please, it makes no difference to the people what happens, you are alone; but if you are a guide, and others are following you, be careful where you put your foot; for if you make a mistake, it may be death to others. Nicodemus was a ruler, and had he suddenly, without consideration, thrown in his lot with Jesus, he had shown himself unworthy of his high position. On him depended many students and many other people. More than that. He had questions to ask which would never have occurred to the people. The people did not ask many questions. They had no problems to settle. They had not any load of learning coming between them and faith. The questions he had to ask were not suitable to ask in public, and therefore he must meet Jesus alone. He acted bravely and quite becomingly in doing as he did. Therefore, in this chief chapter of his life he rises before us as a typical scholar in his sincerity, modesty, quietness, and in his earnestness.

You want a more public scene? You shall have it. We find ourselves in the council chamber of the nation. We see around us the heads of the Jewish people, and among them you can identify the night visitor of the Galilean Teacher. He is sitting in his high place. The council have become suspicious of Jesus. They cannot prove anything against him, but they are afraid. They are waiting for the officers to bring Jesus in as a prisoner. They come without him and the court upbraids them. What does Nicodemus say? Is Nicodemus going to side with his colleagues?

He Speaks to the Point

I will pause a moment. We are slowly building up this man's character. What would you expect him to say? That he is a believer in Jesus, and that Jesus is the Son of God, and that they also should become followers of Jesus? I would not like a judge upon the bench to preach but to administer justice. Nicodemus speaks as a judge. I do not ask a merchant if he conducts prayer meetings in his office or on the street, but does he so conduct his business, especially in times of strife, that men shall say, "That man has become a son of God"? If I am judging a student I shall not be conciliated for his failure in his examination by the fact that he gave his time to religious work that he should have given to his studies. I would say that the man who finishes his work and takes his degree so thoroughly that professors, tutors and others acknowledge that he has done rightly, has brought honor to name of our Lord and Master.

I do not want Nicodemus sitting in the counc preach a sermon. My eye is upon him. I am anx He speaks to his colleagues and says (as it were in ern language): "My Lords, have you been acting ac ing to law? I protest that you have broken disregarded the safeguards which are flung aroun innocent man. Behold! by your partial judgment have already condemned him. No evidence has brought against him. Is that the law? I protest, as a judge of the Supreme Court I fling my shield the wronged and outraged man." Well done, N demus! it is just what you should have said. colleagues were ten times more impressed than if he made a sensational harangue from his high pl Before I leave that chamber I wish to say, I am pr of Nicodemus, and I am also proud of my Lord, has already entered upon the Via Dolorosa that end in the dust and shame of Calvary.

The Scholar a Friend

Once more we meet Nicodemus. And now, ger men, if you are still feeling that you would like les the shade and more of the open, you get the ope last. We come to no private chamber; no high cou room; we come to a new space, namely, the hil Calvary on which our Lord was crucified. The spiracy has succeeded, and the Son of God, the grea Prophet God ever sent to Israel, and the most per Man that ever lived, has been done to death. Al over. He has said the last word; done the last ac mercy. It is all over. Well, not quite. His bod hanging upon the cross, and I am haunted with te as to what is going to be done with the body of Master. We cannot reverse the decision, but oh, it be the crowning shame of all if that body is taken fr the cross and flung to the dogs, or laid in a felo grave. It would not affect his work, I presume, his resurrection, but the Church would weep at insult.

Who will bury Christ? Ah, now I grant you we w open work; open confession; no secret interviews, brave doing. Who is able for it? Oh, I know. Th are the people he raised from the dead; there are lepers he cured; there are the blind men to whom showed the glory of the world; there are those wh tears he wiped away—hundreds of them. I only w half a dozen to take down that poor body and put it some kind of grave and shed some tears over it. N one! Not one! Ah, well! There are the people, enthusiastic, outspoken, buoyant, emotional people; people that pleased you so much. They will come hundreds. I have already heard them cry, "Hosanna the Son of David!" And the people? He loved the He threw in his lot with them. Do you understa that he could have come to terms with the rulers, a that it was because he would not that he was sent to cross? He died for the people who never had such friend. We only ask the people

To Bury Him

It is a public act; they will do it. It is a chan for a great procession; for a spontaneous exhibition dramatic loyalty. Where are the people? Ah, I wou lift up my voice to-day and beseech you not to put t much trust in the people's loyalty. They are ve easily turned. It is not that they are deliberate false; it is that they are subject to endless, passi emotions. The people have not always stood by t leaders; and in the greatest of all instances the peop for whom our Chief Leader died, they had not t courage to bury his dead body.

I have some hope still. You believe very much in dramatic profession. You like to hear a man stand u and repeat the Creed. You say, "There is that repre sentative Christian; he holds the Creed and is n ashamed of it." I know, I know, I know the man There was a man who stood forward and said, "Tho art the Christ, the Son of the living God." That wa a brave confession, and any man who can make tha confession with his mind and his heart together—if h

Continued on page 380

* Preached in Fifth Avenue Presbyterian Church, New York.

Blind Students of Columbia University

Learning the "Braille" Alphabet

Home Teaching in Knitting

LIGHTING THE DARKENED LIVES

How Two Kind-Hearted Women Began a Great Work Among the Hopelessly Blind

WHEN the blind poet, John Milton, gave voice to his immortal protest,

'O loss of sight, of thee I most complain!
. . . . . O worse than chains,
Dungeons or beggary, or decrepit age!"

he expressed the sentiment of the sightless of every generation. But, although since Milton's day civilization has taken gigantic strides in the direction of responding intelligently to "earth's sorrowing cry," only in the living present has it been recognized that the duty of society toward the indigent blind is not all performed when charity is regarded as the only means of subsistence open to them.

There are 65,000 blind persons in the United States, and of these a pathetically large proportion are poor. Over 6,000 of those who sit in darkness are found within the boundaries of New York State; 2,300 within the city limits. Since the State makes no provision for their instruction after school age, more than three-quarters of those thousands are left alone in their darkness to begin life anew. It has been proven by experiment that they may be trained to proficiency in many industries, and it has remained for two noble young women to come to New York City to set the wheels in motion, which shall insure the equipment for self-support of these victims of a blighting infirmity.

The New York Association for the Blind made its first bow as an organization to a sympathetic public but one short year ago. Such prominent men as the Hon. Joseph H. Choate, Mr. Richard Watson Gilder, President Butler of Columbia University, and others are to be found upon its Advisory Board and among the contributors to its work. But the moving springs of the Association are to be found at No. 44 East Seventy-eighth Street, in the persons of the Misses Winifred and Edith Holt, daughters of Mr. Henry Holt, the well-known publisher.

That "great oaks from little acorns grow" is exemplified in the apparently trivial circumstance to which the present active organization may trace its origin. The Misses Holt, while traveling through Europe some years since, observed a blind lad at an Italian concert. His intense enjoyment of the music which required no aid from the one sense he lacked to add to his delight, inspired a great desire in the hearts of the sisters to bring such pleasure into the lives of others who dwell in a land where it is always night. Returning to America, they wrote to every concert and lecture manager in New York City, requesting that unsold tickets for all entertainments might be sent to their home, from whence they would be distributed among the city's blind poor. The success of the venture has led to the founding of seven similar Ticket Distributing Bureaus, including one in London and another in Geneva, Switzerland.

But in thus striving to brighten the sombre lives of the blind sufferers, the Misses Holt became more and more alive to the necessity for something definite in the way of helping the poor blind to help themselves. A legislative investigation resulted in the appropriation by the State of $5,000, and the appointment of Miss Edith Holt as chief of a commission for collecting all data concerning the blind, without which nothing systematic could be attempted. This feature of the work demands a story by itself. The two sisters have practically given over their home to the furtherance of the larger work for the blind. The room devoted to Miss Edith's bureau of statistics holds within its orderly files the record of every blind man, woman and child in New York State, so indexed that a moment suffices to locate an individual, his name, age, residence, condition in life, previous occupation, cause and period of blindness.

The Blind Overseer Instructing a Beginner in Chaircaning

Every man in this workshop is totally blind

The avowed purpose of the Association is "to establish perfected methods for reaching, teaching and making useful every blind person in the State, that it may serve as a model for every other State in the Union." Its chief activities consist of a workshop located at 147 East Forty-second Street, New York City, where blind men are instructed in broom-making, chair-caning and other useful trades; and in the home teaching which is given to blind women by six skilled blind and two "sighted" teachers. They give instruction in reading, writing, typewriting, telephone switchboard operating, sewing by hand and machine, knitting, crocheting, basket and lace-making and bead-work. For the finished product of industrious hand and brain, the Association finds ready market.

The aptitude with which many of the blind students acquire proficiency in their chosen industry is truly wonderful. A Columbia student, totally blind, writes upon his typewriter at the rate of sixty words a minute, taking notes of the lectures he attends upon his "Braille" pocket-slate as rapidly as any of his sighted fellow-students, transcribing them with equal speed by means of the sensitive "eyes" at his finger-tips. One young woman, a short time ago helpless in her affliction, is to-day in sole charge of a telephone switchboard in a down-town commission house where 150 employees are on the pay-roll. She has written her own list of addresses in "Braille," adding each as given her, and "feeling" the one called for without hesitation; she takes all messages accurately and promptly upon an ordinary Remington typewriter. A blind man, similarly taught, manipulates the switchboard of a Brooklyn hospital.

The young organization is over-burdened by the magnitude of its responsibilities, and worried for lack of funds. The workshop is the salvation of the uneducated blind adult, and it is an unspeakably pathetic thing to scan the face of an applicant turned away because of lack of room. The market for brooms, etc., is an open one; the work would be self-supporting if funds for an enlarged plant were available. One stalwart old veteran of the Franco-Prussian war, a pauper in his infirmity, is an embodiment of self-respecting industry since his initiation into the mysteries of broom-making. What has been done for the few must be done for the many, if the distressing conditions which prevail among the blind are to be ameliorated. No appeal in behalf of this great work can be so strong as that framed by her who stands before the world as its chief exponent of what can be done by the sightless if we will help them. Helen Keller, in an address prepared for the annual meeting of the Association, makes this stirring plea:

> The men and women for whom I speak are poor and weak in that they lack the chief weapon with which the human being fights his battle. . . . I appeal to you, give the blind man the assistance that shall procure for him at least partial independence. Go a little more than half way to meet him. Remember, however brave and self-reliant, he will always need a guiding hand in his.

Further information concerning this admirable work may be obtained from Miss Winifred Holt, 44 East Seventy-eighth Street, New York City.

THE OLD-AGE PENSION PROBLEM

Hon. Frank A. Vanderlip Discusses the Subject in Its Relation to American Labor

By E. R. JOHNSTONE

IN the most practical way, the United States is kindly to every one who has ever carried its flag, shouldered its musket, or in any way contributed to its defense or protection as a nation.

No other country in the world shows to-day, or ever has shown, such munificence of reward in the line of pensions as that Uncle Sam takes as a matter of course. Familiar as the figures have grown, it is, nevertheless, a continuous astonishment to know that in the forty-four years preceding July 1, 1906, the United States has dispensed in pensions to the soldiers of the wars of the Revolution, 1812, with Mexico, of Secession, and with Spain, and to their widows or dependent children, fathers or mothers, the vast total of $3,412,994,667.35.

On June 30th of last year, there were 998,441 surviving pensioners of the wars mentioned, and last year was the first that showed a material decrease in the number. To the soldiers and sailors of its regular service, the United States is equally liberal when old age or disability overtakes them. Naval officers are retired by law at the age of sixty-two and army officers at sixty-four, unless disability acquired in the line of duty make active service impossible. They are then retired by means of medical reports, sometimes assisted by courts of inquiry. In any event their pay is seventy-five per cent. of that received while on the active list. Warrant, petty and non-commissioned officers are retired for age or length of service, while for the soldiers, sailors and marines who are faithful and continuous in service pensions are assured.

The United States alone of all the great civilized nations is without a Civil Service pension list. The question of such a list has often been mooted. Reams have been written, millions of words spoken for and against the establishment of a fund that shall care for civil employees when they have reached the age of sixty-five or seventy years, or have become disabled by reason of work or exposure incident to their service.

In the United States many great corporations, some multi-millionaires and not a few secret orders provide for the old age of beneficiaries and employees by a system of pensions or annuities, which in most cases presupposes a payment through a long series of years, of certain sums on the part of those to be benefited.

The most notable private provider is Andrew Carnegie, who first gave $4,000,000 to provide pensions in what is known as The Carnegie Life Fund, the recipients being employees of the great steel works which owe their very existence to the donor of the fund. Later Mr. Carnegie donated $10,000,000, the income from which is expended by trustees in the pensioning of college and university professors, providing they are associated with an institution sectarian in its government.

Quite recently John D. Rockefeller donated a fund of $3,000,000 for pensions for superannuated or disabled professors in the University of Chicago, an institution which he is credited with having endowed to the aggregate of $27,000,000.

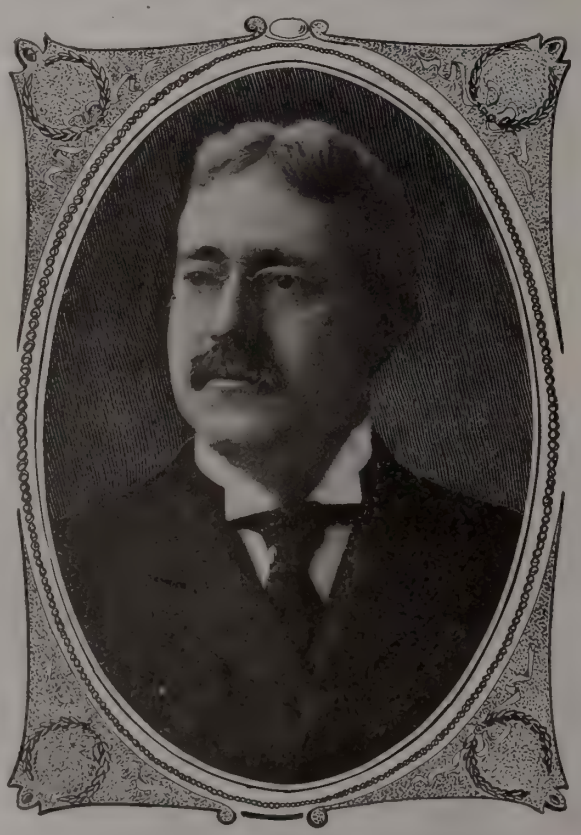
Nearly a generation ago the Grand Trunk Railway of Canada adopted a pension system, which has grown in importance and has served as an example and a model in this country. Fifteen years ago the Baltimore & Ohio Railway established a pension list, and about the same time the Pennsylvania Railroad and the Pennsylvania lines west of Pittsburg formulated and adopted the intricate system of pensions now in vogue, and constantly widening in its scope and purpose. The Pennsylvania Railroad retires upon a pension, and compulsorily at the age of seventy, all officers and employes, and if such officer or employee has been thirty years in the service of the road, he may be retired at the age of sixty-five.

The Northern Pacific, the Southern Pacific and the Canadian Pacific, the New York, New Haven & Hartford, Illinois Central, and many other railway corporations in the United States have adopted, or are about to adopt, an old age pension plan. Each railway has its specific rules and requirements, exceptions and advantages, but all contemplate sharing the burden between employer (that is the road itself) and employed, either by weekly or monthly contribution, or, as in the case of the Pennsylvania, by what is known as deferred wages. The Grand Trunk Railway, which retires at the age of fifty-five years, requires a contribution of two and a half per cent of the monthly wage, and the First National Bank of Chicago—one of the most noteworthy instances of corporate pensioners—requires a contribution of three per cent, provision being made, however, for the return of all payments in case connection with the service is severed.

As said above, all the Great Powers except the United States provide a Civil Service pension fund, but Germany alone has given to the subject of proper care for the great body of working men incapacitated by old age, careful thought and practical and successful application. Emperor William I., in a message to the Reichstag, dated on the 7th of November, 1881, and read by Imperial Chancellor Prince Bismarck, said:

> We consider it our Imperial duty to impress upon the Reichstag the necessity of furthering the welfare of the working people. . . . A bill for the insurance of workmen against industrial accidents will first of all be laid before you, after which a supplementary measure will be submitted providing for a general organization of industrial sick relief insurance. But likewise, those who are disabled in consequence of old age or invalidity, possess a well-founded claim to a more ample relief on the part of the State than they have hitherto enjoyed.

The sickness insurance law of Germany passed in June, 1883, the accident insurance law in July, 1890, and the old-age and invalidity insurance law in July, 1899. Kaiser Wilhelm II., present ruler of Germany, has earnestly seconded and furthered the purpose of his Imperial grandfather, and, as a consequence, while nealy half of Germany's 52,000,000 of population are eligible, the benefits and the cost of administration of



Hon. Frank A. Vanderlip

the funds now fall alike on the beneficiaries and other citizens of the Empire. The total receipts for the organization at the end of last year exceeded $2,000,000,000, and the yearly receipts are in excess of $150,000,000. To show the proportions, it is noted that in the period from 1885 to 1903, 4,018,134,807 marks were paid in compensation, and of these 1,885,920,210 marks were raised by the employers, 1,838,214,597 by the insured, and 294,000,000 paid by the Empire. (A German mark is equivalent to 24 8-10 cents in American money.)

In Germany the expense of administration is being steadily decreased, and amounts now to so small a proportion of the total that criticism as to expense is practically unknown. There is criticism in Germany concerning the amount of the old-age pension, and already there are plans on foot to disarm such criticism and secure better results, by increasing the amounts paid weekly by employers and employed and by augmenting materially the governmental contribution. As it is now, men pay from 6 to 15 cents per week, and at the age of seventy obtain pensions ranging from $27.50 to $60 per annum. It is believed that ere long these amounts will be practically doubled, and that the retiring or pension-receiving age will be lowered from seventy to sixty-five years.

The German plan, though probably inapplicable here, is indubitably a success in the German Empire, and in many of its features furnishes an admirable model for other governments. That example will be followed, in Europ least, is shown by the fact that in the French Assembly, by a vote of to 3, passed a law providing for aid old people. The French idea is to se annuities for the elderly in humble cumstances by a single payment in earlier years of life, or by a series of payments throug the years of labor. Even Russia has made provisio insurance by the State, the business being entruste the governmental savings banks. In Russia, the tal out of insurance for old age or invalidity is made gatory upon the employees of government railways, premiums are deducted from monthly salaries.

The Hon. Frank A. Vanderlip, formerly assis Secretary of the United States Treasury, and now V President of the National City Bank of New York, came interested in the subject of old-age pensions w in the banking business in Chicago, and was one of promoters and developers of the system in succes practice in the First National of that city. Whe came to Washington, he became even more deeply terested in the subject, and his interest waxes ra than wanes, now that he is in the very strongest fi cial current known to the world.

To Mr. Vanderlip the writer went for exposition comment. Mr. Vanderlip takes it for granted that sane, sensible, or patriotic citizen objects to the p ciple of old-age pensions. He points out that to- there is no such thing as industrial independence sible for a working man; new industrial condit make it necessary that he should work with oth become subject to regulations in common with his lows, and give up, in exchange for the comforts of which are now his, a measure of his industrial in pendence. As Mr. Vanderlip said:

"So long as the individual can actually fill his p in the new order of affairs, his condition shows g improvement in many respects. The moment he out of harmony with the whirl of the industrial mach the moment sickness overtakes or accident injures h the moment old age reduces his power to keep step the music of industrial progress, that moment his co tion is likely to become far more unfortunate t would have been the case under similar circumstan in earlier times.

"Business men clearly recognize a changed order affairs in industrial and commercial life; they know t they must co-operate with their fellows, share th risks, help to sustain them in misfortune. They, t have lost, as has the working man, a measure of dustrial independence. All political economists note changed conditions between employer and ployed, changed relations between the State and citizen. The reason why thoughtful business men interested in the subject of working men's pensions is be found in the fundamental change going on in dustrial affairs. Our interests as Americans logica follows the evolution of economic laws, and a sec foundation for judgment in regard to pensions for wo ing men can be found in analysis of economic conditio and not in sentimental or charitable ebulitions."

Mr. Vanderlip has made a careful study of the G man system of old-age pensioning, and has for it b admiration and criticism. He recognizes that there need for careful thought before any system should attached to our own body politic. In the pursuit his investigations, he corresponded with many Germ publicists and manufacturers, and was much interest in some of the replies received. For example, manager of one of the greatest interests in Prussia wro

> I think the general opinion in Germany is that in America creation of large funds under government control would ca great temptation for their misappropriation. Their selection distribution would be too dependent upon politics. This opin seems largely justified in view of the instances of maladminist tion that so many of your government departments have recen furnished. Collectively, as exhibited in the Government of y municipalities and of the State, you seem to us weak in economi and effective in business management and financial integrity.

Unfortunately, there is a deal of truth in this criticis Another correspondent, referred to by Mr. Vanderlip eminent in industrial and public life in Germany, sa that his nation can conscientiously recommend the intr duction of the system of workmen's insurance into oth countries, but so far as the United States is concerne does not see any great necessity therefor. He poin out that wages are higher in America, and workm better capable of providing for their future, and then makes this interesting comment:

> There is no doubt that the introduction of compulsory insuran would produce a social line of demarcation between those who obliged to submit to the law and those who are exempt, and doubt if the people of America would look upon such a social clas fication with favor. It cannot be denied that with the Germ system there is a certain amount of tutelage which the Americ

Continued on page 383

USHING THE "BUFORD'S" CARGO

One of "The Christian Herald" China Relief Trains of Twenty-five Cars Starting from Minneapolis with One Thousand Tons of Flour

UESDAY next, April 30, will be a memorable day for all who have been associated with THE CHRISTIAN HERALD in the China Famine Relief work. On that day, the transport *Buford*, loaded her precious cargo of life-giving food, and flying CHRISTIAN HERALD Relief flag, will sail from San ncisco for China. During the past week great trains, ily laden with hundreds of thousands of sacks of , have been arriving at the Golden Gate city. n Minneapolis came two long trains, each loaded 30,000 quarter-barrel sacks. Trains from Seattle other milling cities in Washington and Oregon ught equally big loads. As fast as it arrives, the r is being placed in the transport's capacious hold. loading will be completed this week.

n "sailing day," a special farewell religious service be held on the *Buford*, by special permission of the r Department, granted through Quartermaster-neral Humphrey, U.S.A. It is expected that many able guests will attend, and several interesting and piring addresses will be delivered. The Rev. Frank Witt Talmage will come from Los Angeles to make a ewell address on behalf of the contributors to THE RISTIAN HERALD Fund and to invoke the divine ssing upon the good ship, her officers, crew and go. The other speakers will probably include mbers of Congress, representatives of the Red Cross l leading pastors of San Francisco. The service will lude a responsive reading, the singing of appropriate mns, led by a cornetist, and the "blessing of the go" by Dr. Talmage.

That the *Buford* will arrive at a most opportune season the time of greatest need—is shown by the following blegram from the editor of the *North China News:*

"SHANGHAI.

"Approaching period of severest pinch. Authenti-ted instances of corpses having been exhumed for nnibalism. Foreign relief working effectively and aintaining whole districts until harvest."

As the *Buford* is a comparatively swift steamer, she ll probably reach Chinkiang by June 1, and her rgo, which will doubtless be the means of saving hun-eds of thousands of lives, will be distributed through t all the famine districts as rapidly as possible.

A correspondent of the *North China News and erald* writes from Suchien-ku, under date of March 5:

"The light in the famine area burns lower; the ater-logged craft sinks deeper, and hope grows dimmer. ere must be an enormous amount of grain imported d official money given, or—delay simply spells death.

"The flour from foreign mills is greatly appreciated. saw a man buy two pounds of it to-day to carry nety *li* to give his father 'a taste of flour.' Since e have begun to give out the relief flour here, men ngregate around our doors and mutely look for help, nich they know we dare not give them there. The eets of the town at night are well described in Long-llow's lines:

"Oh the wailing of the children!
Oh the anguish of the women!
. . . . . .
And the hungry stars in heaven
Like the eyes of wolves glare at them."

The Rev. W. Nelson Bitton, who has lately com-eted an extensive tour of the famine districts, gives is realistic description of his experiences:

"In Tsingkiangpu it is with difficulty that a foreigner akes his way along the pathways; starving women and ildren bar his progress by throwing themselves in the ay and clutching at his clothes in the hope of help. The country district to the northeast of this place is bare of food. Towards the region of Antung, in almost every house that is visited, the pounded bark of trees, and sweet potato leaves made into a most repulsive dark green gruel, are the only evidences of food to be seen.

"The prevailing tint that is seen on the faces of the people is an ashy black, as though they were sick negroes, and their cheeks and eyelids are puffed as if with dropsy. When famine fever gets its hold—and it is already present—and the wet weather of spring brings on the typhus that only the clear cold is now holding at bay, these people will die like flies.

"It is little short of heart-breaking to watch the tiny children and to hear the wail of the youngsters that comes from every house. Fullgrown men who went down on their hands and knees to appeal for help were, in instances, too weak to rise again, and at the distribution of the flour in one of the out-stations, men, whose lives have been lived in the fields, were staggering under twenty pounds of flour." He adds:

On my return journey down the canal, from Huaian to Yangchou, nearly three days' journey, I met an incessant stream of refugees trekking northward by boat and on foot from the southern camps. We estimated those we met (part of the number) at forty thousand. The condition of many of them was pitiable. If rain comes and the roads return to their native mud, what then? Those wheelbarrows—on which are placed the poor little children and the bamboo mat under which the family must sleep at night, and the necessary cook-pan—driven by weakened men, aided by weaker children or small-footed women, tugging at ropes attached to the barrow, will not make ten miles a day, and then what of their food? Thousands will be in the position of one poor desperate woman whom I found at one spot wailing by the wayside, left to perish by her husband, with two helpless little children. This enormous mass of fugitive people foreign relief cannot touch. They must be left to perish unless the officials save them. But, in the districts of the country where the depots under foreign direction have opened, there are thousands of families who stayed at home to perish, and in their extremity have found in the result of the charity gathered in Shanghai a welcome means of rescue and a herald of unexpected life.

U. S. Consul-General Rodgers, writing from Shanghai, March 2, to the State Department at Washington, says:

"As to the present state of affairs in the Kianpeh region it can only be said that a goodly portion of the people are starving, the Chinese officials seem powerless to afford general relief, and the charity of the foreign relief committees, extended through their agents, Chinese as well as foreigners, will only serve a comparatively small number. This condition will undoubtedly last till June, and by that time there will be a very large loss of life. Just how great it will be no one can say. . . The mortality cannot fail to be of sufficient proportions to shock the world. Whether half a million or one or two million die, will probably never be known definitely, even to the Chinese."

A letter from Nanking points out that the distribution of government doles has ceased and the refugees collected there have been sent back to their homes with small final gifts, which means inevitable starvation. A local committee of missionaries has found and will continue to find employment on relief work for 250 men, which is equal to providing for 1,250 people.

In one of the Suchien districts, since the arrival of small consignments of American foodstuffs, a "flour line" has been established and some 3,000 families are being helped. About 2,500 quarter sacks of flour were received. A total of over 6,000 persons are being kept alive.

This district is a very fair illustration of many others. The Huaian Committee is using 16,300 bags of flour in its relief work and can use twice as many to advantage in saving lives. The Tsingkiangpu Committee is giving help to thousands of natives, and has already used 11,245 bags of flour, besides other foods. One of the latter committee reports these incidents:

The condition of things is fearful. I saw two dead bodies in the fields as I approached the town. One had dropped as he was begging from one hamlet to another, and, unable to rise, died there. The body was unburied for three days. We had it interred. In four out of five houses there is sickness; often several members of the same family. People are eating bark of trees, roots, stalks of the tobacco plant and dried leaves, and are praying for the sap to rise faster in the trees and for any green things to grow. The change of color is seen on the faces of the people, and the swelling of the features which shows an advanced stage of starvation. The people look eagerly for relief. In one hamlet of eight houses I counted five houses dismantled. I was told yesterday by a gentleman that a child was eaten three days before This I cannot confirm and hope it is only a rumor.

Rev. T. F. McCrea, of the Missionary Committee at Chinkiang, writes:

"Great multitudes of poor, patient peasants are starving, and the Foreign Relief Committees are doing what they can to supplement the feeble efforts of the government to save life. The officials are now rendering valuable assistance in protecting us in our efforts. The situation of millions of people is pitiable in the extreme. Great numbers of children, being the weakest, are dying. As one missionary expressed it: 'For the poor, this will be the hardest year in their lives, with great multitudes perishing.'

"It is marvelous how these people, inured through centuries of poverty to suffering, patiently resign themselves to death. Where other peoples, so misgoverned, would have been in hottest rebellion, they quietly say: 'It is the will of heaven,' and starve. But we doubt if even the patient Chinese will quietly submit to the horrible sufferings that await them during the next three months. Already robbery and brigandage are rife, and at Yangchow the refugees have once or twice rioted against the officials, for attempting to send them back to their homes in the famine area."

At Antung, the Relief Committee is employing sixteen hundred famine sufferers, who support two thousand families. In addition, five hundred and sixty-four families are receiving relief.

The latest cablegram from the editor of the *North China News* is as follows:

"April 11.

"KLOPSCH, New York: Relief work proceeding at highest pressure. **400,000** are now recipients foreign relief. Must provide food until June. Officials and gentry co-operating well."

In Chekiang Province, famine riots are reported and there have been serious disturbances at Shaohsing and Hsiang-shanshien. Even as far south as Tungkuan, near Canton, great distress is reported and hungry mobs have surrounded the grain shops. Order has been preserved with difficulty by the use of troops.

In view of the unexpected spread of the famine, relief arrangements are now assuming much more extensive proportions. It is pointed out that if food were available, launches could be put into commission to tow native boats to Suchien and even beyond, so that within a short time, relief would reach nearly all the centres of suffering in North Kiangsu. This, however, owing to the present scarcity, can hardly be expected to take place before the arrival of the famine relief ship *Buford*.

All contributions should be addressed to CHRISTIAN HERALD China Famine Fund, 92 Bible House, New York. Every contribution, however small, will be acknowledged in this paper. Recent contributions are acknowledged elsewhere in this issue.

Contributions to The Christian Herald Chinese Relief Fund to April 6, 190

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Bailey, Alice 1 00
Bailey, Mr 25
Baillie, John 2 00
Bainbridge, H 1 00
Baker, Mrs A 1 00
Baker, Miss 1 00
Baldwin, F L..... 1 00
Baldwin, Wm H... 5 00
Barber, R H 2 00
Bardin, Geo 10 00
Barland, A 1 00
Barnes, A O 2 00
Barnes, E E 1 00
Barnes, Mr J C ... 1 00
Barnes, Mrs M C.. 2 50
Barnes, Mr R 1 00
Barney, Mrs A C. 1 00
Barney, C S..... 1 00
Barnhart, K A 1 00
Barrett, E F 5 00
Barrett, N J 5 00
Barrett, Mr & Mrs D C 25 00
Barsler, Mr & Mrs Emery 1 00
Barber, J E 2 00
Bates, Mrs Wm... 2 00
Baxter, M J & A A Baxter 2 00
Baylis, Leslie 25
Beach, M H 5 00
Beadsley, Mrs H F & R E Bastenstein 5 00
Becker, F E 2 00
Beebe, A S 1 00
Beebe, Mrs D 50
Beebe, E L V 1 00
Bell, Miss E 1 00
Bell, Mrs N H 1 00
Bender, W E 1 00
Bennett, M P 2 00
Bentinke, C 5 00
Bernet, Mrs A M.. 50
Bennett, A A L.. 5 00
Bennett, R 50
Bennett, I 1 00
Benton, A 5 00
Bessey, Chin Yen. 4 25
Bettendorf, Mrs H 1 00
Bettner, W G 1 00
Bettner, W I 1 00
Betz, Wm D 2 00
Bickford, L M ... 2 00
Bieder, Mrs 1 00
Bigelow, L 25 00
Bigelow, C D 2 00
Bigelow, I 1 02
Billington, S 2 00
Bingham, Mrs C A & Mrs H S Farr 2 00
Bingham, I W 1 00
Binn, Andrew 9 20
Bissell, C L 1 00
Bissell, Cyrus 25
Bissell, Mrs C 5 00
Bisset, Warren 20
Blanchard, Mrs A H 1 00
Blanchard, Mrs E 10
Blanchard, Mrs H I 2 00
Blanchard, H 1 00
Blanchard, G F 1 00
Bland, Mrs G F 1 00
Bleeck, Mrs A 5 00
Bleeker, Eug G 1 00
Bleibtreu, Miss P .. 5 00
Bleecker, Mrs P L 5 00
Blessing, I 1 00
Bliss, M F 1 00
Bloor, Dean, Ruth Peerless & Van Marlin 1 00
Blydenburgh, Jr, Mrs C P 1 00
Bradley, Mrs L M B 2 00
Brainard, M 1 00
Brandt, Mrs M ... 1 00
Brandstadter, M. 1 00
Brandweiner, G 1 00
Brauer, Mr F M... 1 00
Brauer, J F 5 00
Brauer, Mrs N ... 2 00
Brazie, E D 2 00
Briggs, Mrs Jos .. 1 00
Brockenbrough, Mr & Mrs Chas 1 00
Brokaw, B R 5 00
Brooker, Mrs E J . 1 00
Briggs, Mr & Mrs Chas 50
Brock, Dell 50
Brosnan, C W 1 00
Brothers, M F R 1 00
Brower, A C 1 00
Brown, Mrs B I & Miss M E Smith. 1 00
Brown, Mr L 1 50
Brown, E E 1 00
Brown, Mrs J ... 2 00
Brown, Mrs J D .. 1 00
Brown, K S 5 00
Brown, Mary 1 00
Brown, Miss M ... 2 00
Brown, Vida 25
Brown, W L 2 00
Brown, Mrs W ... 2 00
Bruggeman, Mr .. 1 00
Brush, Mrs Ida & Mrs C M Sheldon 2 00
Bryan, Mrs M & Sister 1 00
Bryant, G H 1 00
Buckhardtbe, Mrs M. 1 00
Buck, A E 3 00
Buck, J G 2 00
Buckelew, S F... 2 00
Buckley, Mrs E... 1 00
Buckminster, E .. 1 00
Bulkley, Mrs L D.. 5 00
Bull, J P 1 00
Bundy, Delia 1 00
Burch, Mrs E 1 00
Burden, M C 1 00
Burdott, C A 1 00
Burgess, Miss I B 05
Burgess, Miss L... 05
Burgess, Mrs M... 05
Burgess, Mr P 10
Burke, Mrs M 1 00
Burke, Wm B 5 00
Burlison, N D 1 00
Burnett, C H 5 00
Burroughs, Rev C H 2 50
Burton, A S 1 00
Burton, Miss I.... 50
Bush, Alice F 1 00
Bushrow, Mrs C A 1 00
Butterfield, E N... 2 00
Beyer, M H 1 00
Cable, E 2 00
Cairns, Jane 24
Campbell, A H 63
Campbell, H 1 00
Campbell, R 25
Cantield, F P & Family 1 00
Card, M A 1 50
Carpenter, Mrs M. 5 00
Casselman, A D .. 15
Carstinson, M 25
Carter, C 2 00
Carter, Mrs C 5 00
Carter, Mrs J C.. 2 00
Cardner, W N 3 00
Carhell, Mrs W N. 1 00
Carraway, Mrs M J 50
Carver, Miss C W.. 25
Casselman, Mrs C R 1 00
Carter, Frank ... Davis, A ..... Dorgan, E ..... Straley, Jr, J A. Straley, S L .... Carter, A ..... Davis, Jessie ... 6 25
Chace, Mr & Mrs C C 5 00
Chamberlain, C E. 2 00
Chamberlain, J A. 26
Chapman, M 1 00
Chase, M O 1 00
Cheesman, Mr & Mrs R C 5 00
Chesebrough, T W. 5 00
Chilson, O A 5 00
Christopher, C E.. 1 00
Churchill, W B .. 5 00
Church, Mrs C M.. 1 00
Clark, A N 1 00
Clark, E R 5 00
Clark, J C 1 00
Clark, R D 10 00
Clark, Mrs S C .. 2 00
Clark, Wm J 1 00
Clayton, S 5 00
Cleveland, G H ... 1 50
Cleveland, V 2 00
Clifford, C 1 00
Coe, Mrs M M 50
Coleman, A S 100 00
Coe, Mrs J S 1 00
Coe, M J 1 00
Cobb, Rev H K & Wife 10 00
Cogswell, M & L 1 00
Colburn, C 5 00
Cole, W 2 00
Coleman, J R 2 00
Colgate, H C 5 00
Colgate, R B 100 00
Colgate, A 5 00
Colgate, Mrs 1 00
Colgate, L D L.. 2 00
Colgate, J R 1 00
Colgate, J B 1 00
Colgate, M H 1 00
Collins, Mrs M L.10 00
Collins, H 1 00
Collins, C W 25
Collins, J B 10 00
Collins, Mrs S L.. 2 00
Colwell, L 5 00
Colwell, Mrs J M 1 00
Conway, ... 1 00
Conway, Wm 1 00
Conway, Mrs G H 2 00
Coombs, C C 3 00
Corman, L & H.... 1 00
Cone, G H 1 00
Cornell, Mrs T A. 5 00
Corlies, G W & Son 6 00
Cooke, James 50
Cooke, Miss D 60
Cooper, Mrs L.... 1 00
Cooper, Mr & Mrs A. 1 00
Cox, C R 5 00
Cox, Conroy 5 00
Craft, Frank 1 00
Craft, Miss C 1 00
Crane, Robert 1 00
Crane, Miss G H .. 15
Crane, Mrs C E 10
Crandall, Mrs O A. 1 00
Crandall & Mrs O A 1 00
Crandall, Rev Mr... 1 00
Crane, Cassius 50
Crane, Grace B 1 00
Crane, Mrs 1 00
Crawford, N F 1 00
Crawley, Mrs G... 1 00
Crego, Mrs A M... 50
Cromwell, Mr & Mrs Jacob 1 00
Crook, Chas 1 00
Cronkite, Mr & Mrs Harrison.... 5 00
Crosby, Stella 1 00
Crothers, Mrs J ... 1 00
Crouch, Allen 1 00
Crowell, J H 1 00
Crumb, Mrs E L... 1 00
Cudworth, J W ... 5 00
Culver, G R 5 00
Culvan, E J 1 00
Currie, L S 1 00
Curtis, G L 2 00
Curtis, Mrs I S... 2 00
Cusack, S 50
Cushen, E 2 00
Daily, Mrs 30
Daine, Mr Jas ... 1 00
Dana, Lucy 25
Dandy, Jas L 1 00
Darling, Isabell .. 1 00
Darring, Mrs B ... 30
Darrow, Mrs Jas.. 1 30
Davidson, M 1 50
Davis, J A 1 00
Davis, M 3 00
Day, Mrs O 1 00
Deane, Jet 25 00
De Camp & Flint. 52
De Coudres, Miss K E 5 00
Dedrick, W 3 00
Dearborn, A M... 2 00
De Gleason, Mrs F D 2 00
De Golyer, W 3 00
De Gorest, A S.... 1 00
De Hues, L 1 00
Delavan, Mr & Mrs F A 1 00
Delavan, J S 1 00
Delong, H 1 00
Dennison, Mrs E... 5 00
Denslow, M 5 00
Dernell, H F 25 00
Derrick, H A 1 00
Detro, Mrs L P.... 1 00
De Voll, Mr & Mrs A P 2 00
De Voll, Mr & Mrs F A 2 00
De Voll, H 25
De Voll, L 25
Dewey, H B 2 00
Dewey, I W 2 00
Dibble, E 10 00
Dickison, Mrs A .. 20
Dickison, Mrs D... 50
Diefenbach, J F... 2 00
Diffin, Mira 3 00
Diffin, Mr & Mrs W H 75
Dockstader, A ... 1 00
Dodge, Miss R 5 00
Doehler, F 1 00
Dominick, N 1 00
Doty, Mr H 25
Doty, Mr J J..... 75
Doughty, Mr & Mrs Dr D B 65
Doughty, M E 1 00
Dovie, Mrs J S... 1 00
Downing, R 10 00
Dudley, Mrs E M.. 2 00
Dug, A T 5 00
Durgan, C M 1 00
Dunning, Mr E C. 1 00
Durand, G R 10 00
Durand, J E 5 00
Durfee, M G 10 00
Durkee, Mrs S A... 1 00
Dye, Mr C 1 00
Earsley, T 1 00
Eaton, M L 3 00
Eckler, L Z 50
Eddy, F E 50
Edwards, C E ... 2 00
Edwards, Mrs J C. 25
Edwards, Miss L S 50
Edwards, W R 50
Enstie, Mrs S 1 00
Ellis, Mrs M E... 1 00
Ellsworth, L 1 00
Ellsworth, Mrs S.. 1 00
Ely, Mrs H S 2 00
Emery, Wm 2 00
Ender, T M 1 00
Erisman, C A 10 00
Ernst, Mrs C E.. 5 00
Fassard, Wm 5 00
Hassan, M W 2 00
Hastings, Dr J M. 1 00
Havens, G L 1 00
Hawkes, T G 5 00
Hawkins, B L 1 10
Hawley, L S 1 00
Haws, Mr C W... 50
Haws, Caral 30
Haws, K 20
Haws, Marion 02
Haws, Phillip 50
Haynes, Mrs A E 1 00
Health, Mrs M T.. 5 00
Healy, Mrs K M.. 2 00
Heath, Mrs J A... 50
Hegeman, E A 1 00
Hebel, Mrs A J... 1 00
Hein, H 5 00
Hellman, H 10 00
Henderson, H 2 00
Henderson, Wm .. 2 00
Hendee, S 2 00
Hensil, Wm 5 00
Henry, Jr, Geo ... 1 00
Henry, Wm 1 00
Hentshaw, Mrs G H 2 00
Hermans, C C 3 00
Herman, L & H.... 1 00
Hess, G H 1 00
Hewlett, Mrs T A. 5 00
Hickox, G W & Son 6 00
Hicks, James 50
Hicks, Miss D 60
Hiehl, Mrs L.... 1 00
Hiehl, Mr & Mrs A. 1 00
Foskett, Ida 25
Forbess, R N 2 00
Forbush, Mrs 50
Ford, W I 1 00
Fort, C W 1 00
Foster, A L 1 00
Foster, C F 10
Fowler, N H 10 00
Fraleigh, Miss G.. 2 00
Frank, Grace 1 00
Frank, James 2 00
Fraser, J T 3 00
Frazao, C A 50
Frederick, Dr C O. 5 00
Freeman, E D 5 00
Fries, C 1 00
Frodenburgh, O P.. 1 00
Fromwiller, J 1 00
Frost, Mrs C 1 00
Frost, E O 50
Frost, Mr & Mrs Will 1 25
Frothingham, John W 100 00
Fuller, Mrs G B... 25
Fuller, Mary 1 00
Gage, Isaac 6 00
Galloway, M A... 1 00
Gano, Mrs L M & M M Cass, Jr... 2 00
Gans, Miss 83
Gaple, Mrs P G.. 1 00
Gard, J T 1 00
Gardner, Wm R & G S Gardner 2 50
Garrison, Mrs M.. 2 00
Garson, S L 1 00
Gates, Mr E O ... 5 00
Gatman, Mrs & Miss A 3 00
Gannett, W M...15 00
Gavett, W 1 00
Gelatt, V W 1 00
Genrich, Mr 2 00
Gerdes, John 1 00
Gerhard, W V 2 00
Gerling, Wm V .. 1 00
Getman, Mrs M J.. 1 00
Gienke, Fred 1 00
Giffin, Mrs C E ... 1 00
Giffin, John 2 00
Gifford, Mr & Mrs Hy 5 00
Gifford, O P 5 00
Gill, W W 1 00
Gillis, J W, Co... 2 00
Gleason, C W 2 00
Gold, Mrs 1 00
Goodenough, O E. 5 00
Gordon, A C 3 00
Gordon, W H 1 00
Grab, Mrs J 1 00
Graeber, W P 25
Graley, Geo A.... 5 00
Grant, H C 1 00
Grant, M E 1 00
Grath, M M 50
Graves, Mr C 25
Graves, Mrs C ... 25
Graves, Mrs J ... 1 00
Gray, Alfred 1 00
Gray, Frank 1 00
Green, Mrs 1 00
Green, E 1 00
Green, Fred 1 00
Green, Miss J ... 50
Green, P J 2 00
Greene, Fred W... 5 00
Gregory, Mrs C R. 1 00
Gregory, Mrs W H 1 00
Gribbrock, G H... 1 00
Griffith, Miss M... 25
Griffiths, Mrs C.. 2 50
Groat, Mrs C 50
Groder, Mrs B ... 5 00
Guadt, E A 2 00
Guthridge, Dr W.. 5 00
Haffa, E 2 00
Hall, Chas H 5 00
Hall, M J 1 00
Hall, Miss M T... 1 00
Hall, Thos F 1 00
Hallenbeck, H 50
Hallenbeck, Mrs . 1 00
Halladay, S C 2 00
Halsey, Miss J L.. 5 01
Hamilton, A 5 00
Hammond, H B .. 1 00
Hanford, G S & Family 7 00
Harder, Mrs Geo & Mable 50
Harder, Mr Wm... 25
Harder, Mrs W.. 75
Harding, J W....10 00
Hardy, Mrs J W.. 1 00
Hare, Mrs H & L Oliver 5 00
Hartwig, Miss J .. 50
Hartwig, Mrs O H 2 00
Hartwig, H W.... 50
Harvey, Mr & Mrs T V 1 00
Harvey, Mrs W... 1 00
Hassard, Wm 5 00
Hassan, M W 2 00
Hastings, Dr J M. 1 00
Havens, G L 1 00
Hawkes, T G 5 00
Hawkins, B L 1 10
Hawley, L S 1 00
Haws, Mr C W... 50
Haws, Caral 30
Haws, K 20
Haws, Marion 02
Haws, Phillip 50
Haynes, Mrs A E 1 00
Health, Mrs M T.. 5 00
Healy, Mrs K M.. 2 00
Heath, Mrs J A... 50
Hegeman, E A 1 00
Hebel, Mrs A J... 1 00
Hein, H 5 00
Hellman, H 10 00
Henderson, H 2 00
Henderson, Wm .. 2 00
Hendee, S 2 00
Hensil, Wm 5 00
Henry, Jr, Geo ... 1 00
Henry, Wm 1 00
Hentshaw, Mrs G H 2 00
Hermans, C C 3 00
Herman, L & H.... 1 00
Hess, G H 1 00
Hewlett, Mrs T A. 5 00
Hickox, G W & Son 6 00
Hicks, James 50
Hicks, Miss D 60
Hiehl, Mrs L.... 1 00
Hiehl, Mr & Mrs A. 1 00
Hill, Helen 1 00
Hills, Mrs J B.... 1 00
Hipp, Mrs H E & Firk 1 00
Hitt, T R 5 00
Hoagland, R F.... 1 00
Hobart, Wm 4 00
Hockenberger, W.. 1 00
Hodder, R 1 00
Hoffman, Mrs P... 1 00
Hoffman, T 5 00
Hogie, E E 5 00
Holden, Mrs R ... 1 00
Hollett, John 1 00
Hollister, C L 2 00
Holt, C W 1 00
Holt, Henry 10 00
Holthusen, P A H. 5 00
Handley, Mr & Mrs W H 5 00
Hooper, Ida V 1 00
Hopkins, G A 5 00
Horitz, G H 1 00
Horn, J H 2 00
Hornsby, Mrs M H 3 00
Hotchkiss, C B ... 1 00
Houck, Mr & Mrs E 10 00
Hough, Mrs A J... 2 00
Howard, M D, C A 5 00
Howard, F E 1 00
Howe, E D 3 00
Howland, Mrs E.. 5 00
Hubbard, Mrs E... 1 00
Hubbard, G S 1 00
Hubbard, Mrs G W 50
Huff, Mrs A V.... 50
Hughes, Mrs S 50
Hughes, Mrs 50
Hughes, T K 2 00
Hunje, S A 1 00
Hunt, Mrs A E... 1 00
Hunt, Mrs A 1 00
Hunt, C L 2 00
Hunt, Mr & Mrs H Hunt, I M 2 00
Hunter, Mrs E ... 1 00
Hurd, R A 50
Hurlburt, Mrs R.. 25
Husted, C H 1 00
Hutchinson, Mrs T 25
Hutchinson, W H H 1 00
Hyslop, Jas H ... 5 00
Ihde, W F 5 00
Jackson, Miss ... 25
Jackson, G A 2 00
Jackson, T 5 00
Jackway, Mrs J E 1 00
Jacobs, E E 5 00
Jacobson, H R.... 1 00
Jacobson, H 1 00
James, D 5 00
James, Wm V 1 00
Jeffers, M A 1 00
Jennings, Mrs S C 5 00
Jessup, B A 5 00
Jewell, J I 1 00
Jewet, L P 1 00
Jewett, Mrs W ... 4 00
Johnson, Mrs A K 1 00
Johnson, A 1 00
Johnson, Mrs C... 25
Johnson, Mrs D ... 1 00
Johnson, H 25
Johnson, A 1 00
Johnson, Mrs C... 25
Johnson, Mrs D ... 1 00
Johnson, H 25
Johnston, G E 1 00
Johnston, A S 2 50
Joiner, S E 1 00
Jones, A 25
Jones, H L 5 00
Jones, Mrs H M.. 1 00
Jones, H 50
Jones, I H 10 00
Jones, Nelson 2 00
Jones, Mrs J B.... 1 00
Jones, John C 1 00
Jones, M E 2 00
Jones, Sylvia 1 00
Jones, V 25
Jordan, Mrs W E.. 2 00
Joslyn, E J 10 00
Martin, F 1 00
Martin, G R 1 00
Martin, J H 2 00
Marten, T W 1 00
Martin, Walter 1 00
Marvin, Mrs L D. 1 00
Masone, A 10
Mason, C H 2 00
Matthews, Mr J M 5 00
Maxim, Mrs M ... 2 00
Maybury, M G 5 00
Mayer, B 25 00
Mayer, John 2 00
Mead, Mrs M 1 00
Meade, M E 5 00
Mebance, F C 5 00
Mee, Sarah A 1 00
Meredith, Mrs W..10 00
Merick, F J 1 00
Merkel, Miss L.... 1 00
Merrill, C E 1 00
Merrill, Mrs L.... 25
Merrill, Mrs M C. 5 00
Merrill, Mrs S E. 1 00
Metcalf, G S 25
Metzger, Mrs C... 2 00
Millard, Mr A D.. 5 00
Miller, A D 2 00
Miller, Mrs A E... 1 00
Miller, A T 50
Millgan, A 2 00
Millett, E C 5 00
Miller, G M 20
Miller, H 1 00
Miller, Mr & Mrs H J 2 00
Miller, Mrs J K.... 1 00
Miller, Mrs L.... 1 00
Miller, Mrs M E.. 50
Miller, Mrs Dr, Mrs Millend & Mrs Wilson 4 00
Miller, Pearl E ... 20
Miller, Ruth A.... 10
Miller, Thos 1 00
Miller, Walter E... 5 00
Milne, Mrs W 5 00
Mills, A E B.... 1 00
Minc, Miss T E ... 1 00
Minson, Mrs C T. 1 00
Mirrell, The Misses 1 00
Mitchell, Mrs F... 1 00
Mitchell, Mrs J T 3 00
Mitchell, S L 25 00
Moffatt, Sr, Mr R. 5 00
Moffatt, Jr, Mr B B 3 00
Moffatt, Mr Jas .. 1 00
Moore, C K 1 00
Montgomery, Mrs H 10 00
Lapsy, Mrs J 2 00
Laub, Mrs G 5 00
Lawrence, Mr F... 25
Law, Mr J 25
Lawrence, Mrs M. 10
Lawrence, Mrs M T 1 00
Leadbeater, Rev J W 1 00
Leader, L W 10 00
Leary, S O 1 00
Le Finge, C W... 5 00
Leland, A 5 00
Lemmey, Robt 5 00
Lemon, Mrs J I...10 00
Lenathen, Mrs J Q M 2 00
Lent, Miss Edith.. 25
Leolis, Mrs R ... 2 00
Leonard, G C 20 00
Leech, Miss Ida... 2 00
Letts, L & S 2 00
Levy, I J 2 00
Lewis, A M 1 00
Lewis, Mrs B B... 50
Lewis, Mrs G P... 1 00
Lewis, Geo R 1 00
Lewis, Mr H 51
Lewis, W W 1 00
Lewison, H 1 00
Liebrs, J C R 10 00
Life, Mrs J E 50
Line, Walter 1 00
Little, Mrs T 50
London, Mrs C T.. 1 00
Long, C F 50
Loonam, Mrs 50
Losee, Mrs S 50
Losee, T K 2 00
Lounsbury, L A... 1 00
Luce, Mrs Y N.... 1 00
Lucie, Ida 25
Luther, Mr J 5 00
Lyman, L S 1 00
Lyon, Mrs B D.... 1 00
Lyon, Mrs G T 3 00
McAlister, F E... 1 00
McCarter, H L.... 2 00
McClumpha, J I... 1 00
McClelland, Mrs J. 06
McCleman, F H... 1 00
McCollister, Mrs C J 1 00
McDowell, W J.... 2 00
McEbray, Chas 1 00
McEwen, G C 1 00
McGibney, J H... 1 00
McGill, Miss J ... 3 00
McKage, C 1 00
McKage, Geo 05
McKage, N 05
McKaller, D E.... 1 00
McKelvey, Mrs T.. 25
McKerral, M 2 00
McKillen, J B ...10 00
McKnight, J 50
MacLennon, E ... 2 00
McMahon, Wm ... 1 00
McQueen, Allan & Friends 6 00
McVean, J E 2 00
McVryne, Mr D... 4 00
McWest, Mrs N.... 1 00
McWharton, M B.. 3 00
Mabon, J B 10 00
Mace, Mrs W 1 00
Magee, Mrs J 1 00
Mahanna, Mrs J L 50
Mahlbauer, J M.. 5 60
Mahling, E 1 00
Mailey, M 25
Mahn, G W 5 00
Mallory, H H 1 00
Mang, F S 1 00
Manierre & Manierre 20 00
Mann, Dr M D....10 00
Mansice, Thos 1 00
Mapes, Geo 5 00
Mariata, Mrs S... 2 00
Mark, Mrs R 1 00
Marsh, Mrs L G... 1 00
Martin, F 1 00
Martin, G R 1 00
Martin, J H 2 00
Marten, T W 1 00
Martin, Walter 1 00
Marvin, Mrs L D. 1 00
Masone, A 10
Mason, C H 2 00
Matthews, Mr J M 5 00
Maxim, Mrs M ... 2 00
Maybury, M G 5 00
Mayer, B 25 00
Mayer, John 2 00
Mead, Mrs M 1 00
Meade, M E 5 00
Mebance, F C 5 00
Mee, Sarah A 1 00
Meredith, Mrs W..10 00
Merick, F J 1 00
Merkel, Miss L.... 1 00
Merrill, C E 1 00
Merrill, Mrs L.... 25
Merrill, Mrs M C. 5 00
Merrill, Mrs S E. 1 00
Metcalf, G S 25
Metzger, Mrs C... 2 00
Millard, Mr A D.. 5 00
Miller, A D 2 00
Miller, Mrs A E... 1 00
Miller, A T 50
Millgan, A 2 00
Millett, E C 5 00
Miller, G M 20
Miller, H 1 00
Miller, Mr & Mrs H J 2 00
Miller, Mrs J K.... 1 00
Miller, Mrs L.... 1 00
Miller, Mrs M E.. 50
Miller, Mrs Dr, Mrs Millend & Mrs Wilson 4 00
Miller, Pearl E ... 20
Miller, Ruth A.... 10
Miller, Thos 1 00
Miller, Walter E... 5 00
Milne, Mrs W 5 00
Mills, A E B.... 1 00
Minc, Miss T E ... 1 00
Minson, Mrs C T. 1 00
Mirrell, The Misses 1 00
Mitchell, Mrs F... 1 00
Mitchell, Mrs J T 3 00
Mitchell, S L 25 00
Moffatt, Sr, Mr R. 5 00
Moffatt, Jr, Mr B B 3 00
Moffatt, Mr Jas .. 1 00
Moore, C K 1 00
Montgomery, Mrs H 10 00
Moore, Geo 1 00
Moore, Mrs H H.. 1 00
Moore, Miss M C. 2 00
More, Marg T 7 00
Morehouse, H L... 1 00
Morgan, L 2 00
Morris, P O 1 00
Morris, R T 10 00
Morrison, Mrs V... 50
Morrow, H 5 00
Morse, E M 1 00
Morton, Mrs A C. 25
Morton, F S 5 50
Mosher, Leon 1 00
Mower, Mrs J P... 1 00
Mowris, A 1 00
Mulholland, G 25
Mulholland, Mrs . 50
Muncey, Mrs W A 1 00
Munsell, F E 5 00
Murphy, H 05
Murphy, H T 2 00
Murphy, J J 1 00
Murray, J W 1 00
Murphy, Master M 50
Myers, Emma 1 00
Myers, Lillie 16
Nell, John J 2 00
Nellis, Mrs A J... 1 00
Nelson, M E 1 00
Newell, E A 2 00
Newman, Mr & Mrs Geo S 2 00
Newton, Geo H ... 2 00
Nichols, Mrs A P. 1 00
Nichols, Jr, C E... 30
Nicholson, F 10
Nichmann, H 1 00
Norton, Julia & Roy Stockton .. 1 00
Nowes, Jas W 1 00
Noyes, Mrs K 1 00
Obenauer, A J.... 1 00
Obenauer, L E .. 1 00
Obenauer, M J ... 1 00
O'Hara, G 1 00
Oliver, Mrs H N.. 2 00
Olmstead, A B... 1 00
Olney, Mr & Mrs E B 2 00
Ornushine, Mrs S M 1 00
Orr, Mrs S J 40
Osborn, Miss 1 00
Osborne, J S 2 00
Ostrom, H D 2 00
Page, Mrs C 1 00
Palmer, Jr, W A. 3 00
Paris, Mrs F N...25 00
Parker, Miss A B. 1 25
Parker, L B 1 00
Perkerson, Rev ... 1 00
Parkhurst, Mrs M J 1 00
Parsons, R 15 00
Paulter, W 1 00
Payne, Mr 5 00
Payne, Mrs F R... 1 00
Peak, Henry 5 00
Peake, Mrs T 1 00
Pear, G 20
Pease, W B 10 00
Peck, A 1 00
Peck, Capt 1 00
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Penny, C M 1 00
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Perkins, Mrs G H. 1 00
Perlee, John 25
Perry, H G 1 00
Peterson, B 5 00
Petrie, Mrs R H.. 1 00
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Pierce, Miss 25
Pierce, M H 2 00
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Pillmore, M 10 00
Pinnock, Mrs E J.. 50
Pitts, G Fred 2 00
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Plumb, C H 1 00
Pngraken, C 1 50
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Porterfield, W H. 1 00
Post, Jas P 1 00
Post, Wm 5 00
Potter, E L 1 00
Powell, Mrs C.... 2 00
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Rew, Geo 5 00
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Richardson, M ... 05
Richadson, O J ... 2 00
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Rollins, E A ....
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Salis, Rev A C....
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Shaw, Mrs H E...
Shaw, Mrs O A....
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B 1 25
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tworth, Mrs L 2 50
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ley, J E 5 00
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tervitt, Mrs... 2 00
tfall, M 1 00
burn, R L.... 3 00
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eler, Mr 1 00
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tcher, M 1 00
tcomb, G O.... 5 00

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Williams, C S 5 00
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Williams, S A 2 00
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Wood, E C 2 00
Wood, Mrs E F... 1 00
Wood, E S 1 00
Wood, G L 3 00
Wood, Mrs T H... 50
Woodford, Rev ... 1 00
Woods, Mrs A J.. 1 00
Woods, Miss N... 1 00
Woolsey, A G 1 00
Woolworth, C C...10 00
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Wright, Miss E E.. 2 00
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Wright, Mrs J P... 2 00
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Yale, L C 2 00
Yale, Mrs W W... 1 00
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York, Christina .. 5 00
York, J 5 00
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G E 5 00
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Young, Ph 1 00
Young, Mrs R C... 2 00
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ter 2 00
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ion 5 00
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ley 5 00
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H V C, Ballston
Lake 5 00
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E M M, Brooklyn 1 00
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ville 50
J M H, Freeport.. 1 00
A L, Greendale ... 5 00
J L H, Ithaca..... 2 00
U S S, Jefferson-
ville 5 00
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G M P, Lyons... 2 00
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M I B, New Ber-
lin 1 00
J K H, New Haven 1 00
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F N D, New York. 10 00
E P I, N Y City... 5 00
C B R, N Y City..10 00
A, N Y City 2 00
G L J, N Y City...10 00
K T, N Y City ... 5 00
R M C, Newark ... 2 00
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Mrs K H R, Owego 5 00
S W M, Reber 1 00
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W J F, Rochester.. 1 00
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D J I, Saratoga
Springs 3 00
K J J, Schenectady 2 00
A G T, S Gahanack 2 00
F A C G, Stephen-
town 1 00
C E M, Stormville. 1 00
C W W, Utica... 2 00
From M, Utica ... 50
U H I, Yonkers... 2 00
—, ... 10 00
—, ... 25
—, ... 15
—, ... 5 00
—, Adam's Basin 1 00
—, Antwerp 1 00
—, Athens 1 00
—, Baldwin 1 00
—, Batavia 1 00
—, Black Creek.. 5 00
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—, Brooklyn 1 00
—, Brooklyn 26
—, Brooklyn 5 00
—, Brooklyn 2 00
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—, Buffalo 2 00
—, Buffalo 1 00
—, Buffalo 26
—, Buffalo 1 00
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—, Buffalo 2 00
—, Canaseraga 10 00
—, Cates 25
—, Catskill 1 00
—, Cazenovia 1 00
—, Cherry Creek. 40
—, Clarence Ctr.. 9 00
—, Constable 10
—, Corning 1 00
—, Eaton 2 00
—, Elba 1 00
—, Ellenville 34
—, E Moriches ... 2 00
—, Fallsburg 35
—, Flushing 1 00
—, Fredonia 6 00
—, Freeport 2 00
—, Ft Plain 2 00
—, Gloversville .. 1 00
—, Goshen 20 00
—, Homer 1 00
—, Hornell 1 00
—, Hudson 25
—, Hudson 50
—, Ithica 6 00
—, Jamaica 5 00
—, Marcellus 1 00
—, Mecklenburg .. 25
—, Middletown .. 1 00
—, Middletown .. 1 00
—, New Rochelle. 3 00
—, N Tonawanda. 5 00
—, N Y City..... 1 00
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—, N Y City..... 1 00
—, Ogdensburg .. 50
—, Olean 1 00
—, Olean 20
—, Oswego 5 00
—, Owego 1 00
—, Owego 2 00
—, Oxford 20
—, Palmyra 20
—, Peekamose ... 1 00
—, Port Jefferson 1 00
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—, Richmond 1 00
—, Rochester 40
—, Rochester 2 00
—, Rochester 5 00
—, Rochester 1 00
—, Rochester 1 00
—, Rochester 1 00
—, Sayville 1 00
—, S New Berlin. 1 00
—, Springville ... 50
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—, Warrenburg .. 1 00
—, Warrensburg .. 1 00
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lyn 1 00
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Cash, Wall St.... 1 00
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A Friend, Hornell. 1 00
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A Friend, Jamaica 38
A Friend, James-
town 1 00
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Park 1 00
A Friend, Kingston 1 00
A Friend, Leeds.. 2 00
A Friend, Leroy... 2 00
A Friend, Living-
ston 2 00
A Friend, Long Ed-
dy 10
A Friend, Lyndon-
ville 5 00
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A Friend, Marion. 32
A Friend, Middle-
burgh 45
A Friend, New
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A Friend, Pinebush 25
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burg 60
From a Friend,
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head 1 50
A Friend, Rochester 25
A Friend, Rochester 2 00
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A Friend, Rochester10 00
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A Friend, Rochester 1 00
A Friend, Romulus 1 00
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A Friend, Waddington 10 00
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A Friend, Whitestone 1 00
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I H N, Osmego ... 2 60
I H N, Oxford.... 25
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I H N, Pottsdam.. 1 00
I H N, Rochester.. 1 00
I H N, Thompkinsville 1 00
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In Jesus Name,
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Memory of Brother,
Cherry Valley ..10 00
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M Deyoe, Friendship 6 00
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I, N Y C..... 2 00
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A Reader, Port Byron 25
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Point 1 00
A Sub'r B A L,
Livonia 1 00
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Sub'r C C P, Marton 5 00
Sub'r, Noriches ...10 00
Sub'r, Attica 4 10
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Y City 5 00
Manuet Sympathizers 50 00
Two Sympathizers,
J s E & J W,
Brownstation ... 2 00

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Three Sympathizing
Friends, Walden. 2 00
One Who Sympathizes, Germantown 1 00
9 Yrs Old Albanian,
Albany 1 00
Three Sisters, Albegerville 1 05
Albanian, Alton ... 1 00
Contribution, Auburn 1 00
Two of Us, Auburn 1 00
Chinese Famine
Fund, Auburn .. 5 00
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Aurora 27 15
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Collection From
South Woods,
Bridgeville 5 00
Prospect Heights
School for Boys,
Brooklyn 1 15
A Brooklyn Letter
Carrier 2 00
An Elder, Buffalo. 5 00
Students of Masten
Park H S, Buffalo 1 00
Thank Offering
Fund, Buffalo .. 4 50
A Working Woman, Cassadaga. 24
Six Nurses of Sanitarium of Clifton
Springs 7 50
A Ch Woman, East
Aurora 50
Two Sisters, E
Randolph 2 00
Sat P M Study
Class, Fort Plain. 10 00
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Franklin 27 00
Grange 965, Gardiner 5 00
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Lorraine 7 45
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Stranger, Rochester 1 00
Fan Eur, Rochester 1 00
Peabody Class
Rome, Rome 5 00
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Schenectady 1 00
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Woodmere, L I.15 00
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Alden 3 00
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Ch, Binghamton. 6 54
Bapt Ch, Booney. 4 50
Italy Hill Bapt
Ch, Branchport.. 5 00
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Brooklyn 11 40
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S, Brooklyn 42 05
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Buffalo 9 00
Flat Brook Bapt
Ch, Canaan,
Four Corners ... 9 40
Luth Ch, Chatham 4 20
Ch & S S East
Cobleskill 1 56
M E Ch, Conquest. 6 00
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Elmira 1 00
First Presby Ch,
Fair Haven 3 25
Cong'l Ch, Groton. 7 50
First Bapt Ch,
Hermon 5 00
M E Ch & S Sch,
Highland 21 00
1st Bapt Ch of
Hinrod 10 00
Hobart Presby Ch,
Hobart 17 00

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Ref Ch, Fonda ..21 00
Congregational Ch,
Jamesport 10 50
Grace Chapel, I. I
Chy 5 55
Killawog, Bapt Ch,
Lisle 2 12
Mclean, Bapt Ch,
Mclean 7 30
M E Ch, Martinsburg 10 00
Welsh Ch, Middle
Granville 6 00
Begtmers Class
Presby Ch, Millerton 5 00
M E Ch, Monroe .. 17 00
Greenville M E
Chapel, Newton 2 10
General Offering of
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Woodstock 6 55
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Y City 5 00
Free Meth Ch, N
Chill 23 00
Meth Epis Ch, No
Sarmenac 6 00
Meth Epis Ch,
Northville 22 00
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Norwich 21 30
M E Ch, Pekin 15 00
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Pittsfield 2 85
M E Ch, Port
Ewen 18 00
Presby Ch, Prattsburg 10 20
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Prattsburg 1 00
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Ripley Bapt Ch,
Ripley 16 96
1st Ref Ch, Rochester 42 50
M E Ch, Rushville..30 25
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Shelter Island .. 3 00
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Salisbury Mills .. 8 50
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Ch, Shelter Island 3 00
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Cong Ch, Schenectady 5 00
Ref Ch, Schuylerville 30 35
Bapt Ch, Sidney
Center 16 60
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Ch of So American Union 10 00
Meth Congregation
South Glens Falls 4 25
Presby Ch, So Salem 21 10
South Ave Cong'l
Ch & S S, Syracuse 6 37
Presby Ch, Vernon
Center 5 09
The Scotch Presby
Ch, Waddington. 3 00
Bapt Ch of Warrensburg 17 50
Presby Ch, Washingtonville 54 00
Ref Ch, West Leyden 25 00
Cong'l Ch, West
Winfield 21 00
Sunday Sch, Alden
Creek 1 50
M E S Sch, Apalachin 5 00
S S of 1st Cong'l
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1st Presby Ch,
Binghamton 10 00
Pike Bapt & Pres
S Schs, Bliss 18 00
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Silvain S S & C E
Soc, Elton 16 00
Bapt S S, Delphi
Falls 5 00
Firthcliffe Union S
S, Firthcliffe .. 9 25
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Fonda 1 55
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Hartland M E S S,
Gasport 2 75
Collection S Sch,
Glenwood 4 00
Kingsboro Ave
Presby S S of
Gloversville 30 00
S Sch, Gouverneur. 5 00
Baraca Class of St
Paul's Luth S S,
Johnstown 6 00
1st Bapt Ch S S, L
I City 8 62
Oran S Sch 10 00
E Campbell Bapt
S S, Painted
Post 10 00
M E Ch & S S
Lisle 12 75
M E S S, Livingston Manor 6 65
Pres S S, Livonia
Ctr 5 00
Benoff S S, Lockwood 3 20
Immanel Bapt S S,
McDonough 5 60
M E S S, Machias 7 50
M E S S of Maphopac 1 00
Dutch Ref Ch S S,
New Paltz 19 10
Children of the Primary Dept of S
Sch, New Woodstock 2 00
Cong'l S S & C E
Soc, No Bangor.. 5 25

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Bapt S S, Nassau 25 00
Onondaga Reord S
Sch, Onondaga . 3 00
Hellville S School,
Oswego 11 00
The Evangelical
Luth Ch, S Sch of
Palatine Font
Plain 6 25
1st Bapt S S, Penn
Yan 15 00
M E S S, Phoenix 10 50
S S 1st Presb Ch,
Poughkeepsie .. 30 00
S S Ch of Messiah,
Rhinebeck 10 00
S S of Ch of Reformation Roches
ter 2 75
Welsh Presby S Ch,
Rome 12 25
Wesleyan Meth Ch,
Syracuse 16 72
Zion Ch S S, Rome 10 00
M E S S, State
Bridge 2 00
Bapt S S, Whitesboro 5 00
Woodbury M E S
Sch, Woodbury .. 10 00
Class in Presby S
S, Brunswick .. 2 00
Men's Bible Class
of Mem Ch, Buffalo 9 00
Primary Class of
Cong'l S S, Eldred 1 56
Primary Dept Trinity Chapel, Gloversville 5 00
Primary Dept
Grove Bapt Ch,
Greece 6 00
Jr Dept Plymouth
Cong'l S Sch,
Utica 1 00
Comfort Circle of
Ref Ch, Albany 10 00
Comfort Circle of
the Holland Ref
Ch of Albany .. 10 00
Miss Soc of M P
Ch, Arkport 5 00
Branch S Sch of
1st Ref Ch, Atkins 3 00
W C T U, Bemis
Heights 2 00
W C T U Central,
Binghamton 5 25
Ladies' Aid Soc,
Borough Park,
Brooklyn 10 00
Jr Soc of C E of
Ross St Presby
Ch, Brooklyn .. 6 00
Grace Circle King's
Daughters of
Grace Presby Ch,
Brooklyn 5 00
Busy Bees Soc,
Brooklyn 3 00
Calvary Presby Ch
Jr Dept, Buffalo 6 00
Woman's Miss Soc
Presby Ch, Camden 5 00
C E Soc, Cannonsville 5 00
Benevolent Circle
King's Daughters, Carmel 5 00
Epworth League,
Clarksville 2 50
Jr League M E Ch,
Dannemora 5 00
Women's Guild of
Ossian Presby
Ch, Dansville 25 00
Daughters of the
King, Delanco .. 1 00
Aef-vi-derchen, Club
DeRuyter 1 15
W C T U, Dickinson Ctr 8 00
C E Soc & Friends
of Ref Ch, E
Greenbush 31 00
East Kingston Ch
Miss Soc, East
Kingston 6 00
M E S S of Edinburg 2 00
Jr Epworth League
M E Ch, Chinea
Heights 12 00
Match Circle of
King's Dau, Far
Rockaway 50 00
C E Soc of Flanders 19 15
Inasmuch Circle K
D of Fleming .. 4 00
Y W C T U, Flushing 1 00
Soc of the Atonement, Garrison-on-Hudson 3 00
Jrs of the 1st
Presby Ch, Gloversville 2 00
Woman's Relief
Corps No 211,
Gramville 5 00
C E of Ref Ch,
Greenwich 10 30
M E Aid Soc,
Hamlet 5 00
Dorcar Circle, Higginsville 10 06
Women's Foreign
Miss Soc of M
E Ch, Highland..16 77
East Hill Miss Soc,
Houghton 5 00
Y P S C E of 1st
Presby Ch, Ilion. 20 20
Y People's Soc of
Pilgrim Memorial Ch, Jamestown 50
Harmony Circle of
King's Daughters of Jamestown ...10 00
Willing Workers'
Soc, Jeffersonville 11 75
Women's Foreign
Soc of M E Ch,
Lestershire 15 65

NEW YORK—Cont'd
On Hand the Macedonian Gazette,
Lewisburg 23 40
Harmony Circle of
King's Daugh
ters, Little Neck 5 00
H H Society, Lockport 50
Ladies' Miss Soc
of the Ref Ch,
Lodi 9 00
King's Daughters,
Lynbrook L I. 2 00
W C T U of Mt
Kisco 4 00
Mattituck Auxiliary W F M S of
M E Ch, Mattituck 17 00
C E Soc Antelope
Press Ch, Merrick 5 00
Workers in Meth Ch,
Middletown 5 00
Miss Band Cir
cle, Pine City Ch,
Mottsville 5 00
Ladies of Love Circle of King's
Daughters, Mt
Clare ville 8 50
Society at Mecklenburg 1 00
Mecklenburg Aux of
Woman's Miss
Soc of Cohocton
Presbytery Meeting 13 02
C E Soc Bapt Ch,
Middleton 1 15
Jr C E Soc of 1st
Pres Ch, Mt Vernon 7 00
Y W C T U, Mt
Vernon 2 00
Jr C E Soc 1st Bap
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New Dorp .. 5 00
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Christ Ch Miss, N
Y City 2 00
Miss Thimble Circle & Friends, N
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Jr C E Soc Cro
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N Y City 3 50
Palm Strewers Circle of King's
Dau Mt Morris
Bapt Ch, N Y C 10 00
Chinese Social at
No Pitcher 21 00
Loving King's Circle King's Dau,
Warwick 3 00
Silent Workers'
Circle, Norwich . 5 00
Mazuth Bottome
Circle of King's
Daughters, Norwich 2 00
C E Soc Cong Ch,
Ontario 3 00
C E of Scarborough
Pres Ch, Ossining 2 75
Jr E Soc Pres Ch,
Oxlow 5 50
Jr Ep League,
Patchogue 5 00
Y P S C E of Pres
Ch of Peru..... 6 05
Jr League, Pheonicia 25
Jr League, Pheonicia 25
Ladies' Aid Soc of
Bap Ch, Poestenkell 1 00
G P S of C E of
Second Ref Ch,
Pokeepsie 10 00
Ladies' Aid & Miss
Soc Bap Church,
Port Washington. 1 00
Bethel Ch C E Soc,
Pulaski 5 00
Red Creek Grange,
Red Creek 5 00
Woman's Auxiliary
Ch of Messiah,
Rhinebeck 10 10
W M Soc, Rensselaerville 5 00
J C E of Bapt Ch,
Sandy Hill 2 00
W C T U, Saugerties 23 55
Epw League, Sayville 5 00
Jr Class, Schenectady 1 00
C E Soc Second Reformed Ch, Scotia 7 25
Sherwood W C T U 3 00
Y P S of the C E,
Springfield Ctr .. 5 00
Ladies' Aid Soc
Bap Ch, Springfield 10 00
Woman's Miss Soc,
Summer Hill 5 00
Ep League of
Bethel M E Ch,
Tottenville 6 00
C E Societies of
Ladies' Aid Watertown 10 50
Societies at Westport 40 00
C E Soc First Bap
Ch, White Plains. 3 00
Y P S C E, Wood
hull 5 00
Young People's Lea
of First Bap Ch
of Woodside 6 00
Woman's Home &
Foreign Miss Soc,
Woodville 5 00
Jr C E Soc of
Dayspring Pres
Ch, Yonkers 10 00
Dayspring Presby
Ch, Yonkers 5 00

About 500 N. Y. Contributions received before April 6, will be acknowledged later.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor

LOUIS KLOPSCH, Editor and Proprietor

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The Hope of the World

ONE of the most remarkable features of the controversy now agitating religious circles here and in England is the essential unity between the two parties in a vital doctrine of the Christian faith. The orthodox believer is assailing the new theology and denouncing it as pantheism. He declares that the new teaching, that insists on the immanence of God as its cardinal doctrine, and sees God in everything, is little different from the old pantheism that robbed him of personality and represented him as mere force. It is contended that if God is everywhere and in everything and is manifested in every human being, as the advocates of the new theology aver, then we cannot realize his identity or see in him a Being ruling, guiding, loving and redeeming the human race. Leaving the scholars and metaphysicians to carry on the dispute to their own satisfaction, if not to the edification of the world, it is interesting to note how dear to every true Christian is the doctrine out of which this question has grown and which neither side can afford to ignore.

The one essential hope for the human race is that of the presence of Christ in the believer. That God will dwell in the man who yields himself to his will, is the sole dependence of the Christian for attaining the God-like in character. Jesus continually reiterated the promise that his nature would be imparted to the believer. As he manifested the Father to the world, so his followers to the end of time were to manifest him to the world, and thus God would be seen of men; and at the final culmination Jesus said: "Ye shall know that I am in my Father, and ye in me, and I in you." Long before, Solomon had caught a glimpse of this great truth and had declared that "The spirit of man is the candle of the Lord." The light in the spirit of man is not its own, but is lighted of God; and the world sees it and learns dimly and feebly what God is. But it was not until Christ came and became one with humanity, united as the vine and its branches, that the truth was made plain. It is Christ's life in the believer that supports him, that enables him to resist temptation, and that eventually transforms him into the same image. The doctrine of the indwelling Christ is the consolation and inspiration of the believer and the pledge of his future triumph. He knows that he is "the temple of the Holy Spirit," and that the strength in which he fights his battles is not his own, but comes from the divine nature that Christ has implanted within him. That doctrine is one to be held fast, even though men abuse it and call it by hard names, for it is the one and only hope of the redemption and elevation of the race.

Turn on the Searchlight

IT is gratifying to observe how effectively the war on quacks and nostrums is being waged by a considerable section of the influential magazines and weeklies. Many an ancient "cure-all" has been stripped of its undeserved reputation and ruthlessly exposed, and not a few have been practically wiped out of existence by the strong searchlight of the printing press. *Collier's* has led in this meritorious crusade for the public welfare, and has borne well the brunt of the first attack, although it has been ably seconded by other publications. Long before the present movement began, THE CHRISTIAN HERALD shut out all quackery and empiricism from its pages, and it may be regarded therefore as somewhat of a pioneer in this field, although the honors of aggressive conflict belong to others.

There is another evil, a species of quackery of a different sort, to the dangerous existence of which we are glad to see some of our contemporaries are becoming thoroughly awake. The stock jobbing and speculative fraud is everywhere rampant these days. One can hardly pick up a newspaper which does not advertise, in vociferous type, wildcat schemes, offering the credulous public an opportunity for sudden wealth. Almost every mail brings to this office letters from readers inquiring concerning some alluring enterprise, a trifling investment in whose worthless stock is sure to net them fabulous revenues, although the shares cost next to nothing. It is difficult to understand how even the simplest could be gulled by such transparent trickery; yet the victims of "enterprises" of this class are legion. They are mainly the middle-class and the thrifty poor, who can least afford to be victimized.

If a reasonable test were applied to doubtful investment schemes before granting them the benefit of publicity, a large majority would fail. To be deprived of the privilege of spreading their net through the newspapers would be an effective quietus. If, in addition, the conductors of such schemes were also compelled to qualify by examination before being allowed to use the mails, the safeguard would be an admirable one, and far better than the present method, which is to investigate after the evil has been accomplished and when the injury inflicted upon thousands of unprotected victims is beyond repair.

Religion and Morals

DOUBTLESS the conclusion of the Thaw trial has already furnished the theme for many a sermon in pulpits of all denominations. Pastors have dwelt warningly on the disclosures of immorality in high life, the temptations that beset young women, the perils of a theatrical career, the evils of promiscuous acquaintanceships and the irredeemable wickedness of New York, especially after dark. But to those who have noted closely the progress of the case, there is one fact that stands out in strong relief: not one of the trio of principals appears to have had any fixed religious convictions, or any conception of the spiritual meaning and purpose of life. They seem to have lived for self, for pleasure, for the indulgence of the day and the hour.

Whether this was due to neglect of early religious training, or to some unfortunate lack of opportunity, is of little moment now. Yet two at least had wealth, social position, and all the material advantages heart could wish. Like ships helmless and anchorless, they drifted about, blown hither and thither by every wind of passion. Like many other unregulated lives, they went on the rocks at last.

What a lesson is here taught, especially to the young. Neither education nor riches can give assurance of real happiness or of a beneficent life. The only protection from sin and disaster that has ever been found efficacious is the religion of Jesus Christ, which, without taking men out of the world, keeps them from the evil.

An Unfortunate Change

IN one of New York's pulpits recently a clergyman spoke of the change that had come over our industrial and commercial life in regard to the position occupied by men who held such positions as clerks, cashiers, bookkeepers, and others, who have to spend even more time in preparation for their life's work and get so little for it. A few years ago, fifteen or twenty, perhaps, these same men, if bright and industrious, had the incentive offered by the opportunity to rise to higher position, higher salary, and even a partnership in the firm for whose interests they were giving the best years of their lives. That it is not so to-day is realized not only by the clergyman referred to, but by all whose lives come into daily contact with the great class of our population that has no millions at its disposal, nor on the other hand is laboring with pick and shovel for its daily bread.

More and more our large firms are becoming close corporations, in which one can only have an interest by having a relationship to the family of the owner or owners, or by buying stock. The ownership of almost any separate business has now become "a rich man's game." Andrew Carnegie started his great career as an ironmaster with a capital of about six thousand dollars. If he were to start out to-day to do the same thing he would find that the amount would not pay one-tenth of the price of the steam crane to lift the iron from the cars.

Those that started years ago and became successful cannot understand that things are getting down to the close competition of the older countries of Europe, that this is no longer a new country, and that the doors of opportunity in many directions are closing, if not closed already. In other words, the man who starts in business to-day, whatever his age, has to work twice as hard and be twice as fortunate as his predecessor, who was successful in the bonanza days, in order to keep anywhere near the front.

Those at the bottom, whose destinies are regulated by organization, are getting more and more for their labor, as is also the man at the top. For the numberless thousands, educated men though they be, that stand between the two extremes, the problem is difficult, and one that should be solved soon, if that large part of our population is not ground out of existence between the upper and the nether millstones. Organization is not possible nor advisable. What they shall do in th ing years with the increased cost of living, is a q to which no one has yet advanced an answer.

Old-Age Pensions

IT is presumable that no intelligent and warm-h reader of THE CHRISTIAN HERALD doubts worthy old age should be pensioned, or that pr should be made by which habits of weekly or m economy should be fostered; that the corporation way or business, should be interested in the quest providing for its faithful servitors; or that the g ment could well afford to bear a reasonable perce of the burden of old age or invalid pensioners, cially in view of the fact that this is not only the country in the world, but presumably the most cratic, and with the further truth that hencefo our pension list will appreciably decrease each from the $138,000,000 of current expenditure to a paratively few millions at the close of the next g tion.

The great insurance companies of the United will pay annuities commensurate to the amount o mium paid, but these provisions do not meet the c the workingman in the humbler walks of life, b the annual consideration is above his capacity to p

Some of the biggest financiers and employers o nation are interested in the subject of old-age pen and have been for years. None of them, howev better posted on statistics, both as to needs and rem than is the Hon. Frank A. Vanderlip, once c of the First National Bank of Chicago, then A ant Secretary of the United States Treasury Lyman J. Gage, and now Vice-President of the tional City Bank of New York. Mr. Vande views on this subject stated on another page in issue, coming from so authoritative a source, ar titled to consideration. In this time of great nat prosperity and general increase of wealth—to say ing of the vast fortunes that are now being rapidly mulated by hundreds and thousands of individuals— fitting that the proposition to adopt some far-reac plan for making a generous provision for the age deserving worker should be discussed. We have example of such a system in operation in other l Some of these experiments Mr. Vanderlip desc briefly. He very clearly demonstrates that her abroad, the plan of old-age pensions is one that is ble of being carried out with the co-operation o beneficiaries and of the people generally, in a mann remove it wholly from the domain of charity.

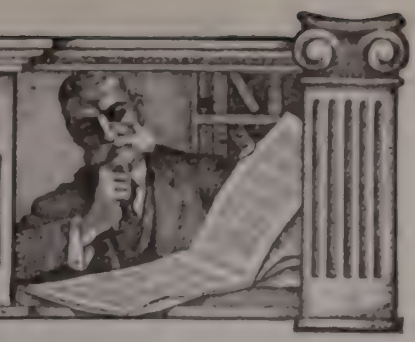
The late Hon. Andrew H. Green, once Comptr and known as the "Father of Greater New York," a stanch advocate of old-age pensions, under a sy toward the support of which employers and emplo generally should contribute compulsorily. It ma that some not far distant generation will yet see vision of an honored and comfortable old age for worthy workingman fully realized.

Contents of this Number

Wednesday, April 24, 1907

	PA
A Morning at the Annual Spring Flower Show	Cov
Our Mail-Bag	3
Under the Eaves of Tibet	367, 3
A Scholar's Homage. Sermon by Dr. John Watson (Ian Maclaren)	368, 3
Lighting the Darkened Lives (Illustrated)	3
The Old-Age Pension Problem (Portrait). By E. R. Johnstone	370, 3
Rushing the "Buford's" Cargo (Illustrated)	3
Donors to the Famine Fund	372, 3
OUR EDITORIAL FORUM	3
BIBLE AND NEWSPAPER	3
God's Opportunity (Illustrated). Story by Margaret E. Sangster	376–3
Into Still Waters (Illustrated). Serial by Eleanor H. Porter	377–3
Contented Lives. Christian Endeavor Topic	3
A Year at Water Street Mission	3
The Open Secrets of Success. Sunday School Lesson	380–3
Spending the Family Money (Portrait)	3
Counting the Cost. Epworth League Topic	3
Gems From New Books	3
Dedicated to Knowledge (Illustrated)	3
How a Mission Was Founded (Illustrated)	3
Joseph, Ruler of Egypt. By Mrs. M. Baxter	3

THE BIBLE and the NEWSPAPER



Jamestown's Exposition

THIS week the fruit of four years' planning and hard work comes to maturity in the opening of the Jamestown Tercentenary Exposition. It was right that such an event as that of the nting of the first English settlement in the New World uld not be overlooked among our historical celebra- is. Though the Jamestown settlement in 1607 had less influence on our national life than the Puritan tlement of 1620, it has the claim of priority, and by t claim alone is entitled to Tercentennial celebration. e celebration has been arranged with exquisite taste. e Exposition is not a mere show of material products, care has been taken to preserve its historic idea. e scene was the beginning of English life on this conti- nt. There the first marriage of English people took ce; there occurred the birth of the first Anglo-Amer- n; there the first legislative body assembled; and in t neighborhood occurred some of the most important ttles that liberated the country from the English yoke. ese facts give historic interest to the celebration, and itors will be reminded of them in the exhibits. The nagers have endeavored to show not only the nation's present wealth and prosperity, but the stages in the long and toilsome journey by which in three hundred years it has been attained. We have already published (Jan. 30, 1907) a full description of the plans of the Exposition, which have been carefully executed. The hopes then expressed have been fully realized. Our own States have done themselves justice by buildings and exhibits, and foreign countries have participated in an unusual degree. The National Government, too, has lent its aid, and has contributed materially by its naval and military features to the success of the exposition. Looking back to that feeble beginning of civilization here three hundred years ago, and contemplating the present power and influence of this great nation, the Christian visitor may well ex- claim:

What hath God wrought! (Num. 23: 23.)

A Girl's Victory

An interesting examination took place in a hospital in Williamsburg, N. Y., recently. Four internes were needed and there were thirty-six applications for the positions. The office is valuable not only as certifying to the ability of the appointee, but for the experience it affords in future practice. The young physician learns in that office how to deal quickly and effectively with difficult cases and thus acquires that most essential of all professional gifts, self-reliance. The position is therefore eagerly sought, as a beginning to general prac- tice. One only of the thirty-six applicants for these appointments was a girl, a student of Cornell University, Mary Merritt Crawford by name. It was a severe ordeal for her to answer in writing the questions of the seven examiners, and still more severe the ordeal of an- swering orally the questions that each of the seven put to her after the written examination was complete. Miss Crawford passed through both bravely, but she was not sanguine of success, for she remembered that she was competing with thirty-five men, just as anxious as her- self to gain the coveted honor. It was therefore a pleasant surprise for her when she was notified that one of the four appointments had been conferred upon her. Hard study and faithful assiduity had won their reward in spite of her youth and sex. It speaks well for the examiners that they did not allow the prejudice against women in the professions to operate against her, but gave her the honor she had fairly won by her intelli- gence. They thus obeyed the wise king's injunction:

Give her of the fruit of her hands; and let her own works praise her in the gates (Prov. 31: 31).

Cross-Marked Preachers

A press dispatch from Oskaloosa, Iowa, describes the inauguration of a new crusade. In a university of that city a professor has issued a call for volunteers to follow him in preaching the Gospel far and wide. He has burned into his forehead with acid a cross one and a half inches long as a sign of the mission he has undertaken. He calls for one hundred and forty-four thousand volun- teers to begin the crusade of the twentieth century. He demands of each of them that they mark their foreheads with the cross as he has done, and that they set out to preach without purse or scrip. He proposes to begin the mission in Kansas, and to proceed thence to other States. The faculty of his university have examined his principles and plans and have marked their disapproval of them by dismissing him from his chair in the university. The scarifying of the brow seems to be after the pattern of the Pharisees whom our Lord condemned for ostentation. Neither the professor nor his followers are likely to preach any more effectively for it. He evidently does not obey the apostolic injunction:

He is a Jew who is one inwardly, and circumcision is that of the heart in the spirit and not in the letter (Rom. 2: 29).

A Consecrated Foundling

A janitor of a row of buildings in Eighth Avenue, New York, found one night last week an infant in one of the hallways of the buildings. As the night was very cold and the baby had no clothing except a blanket around it, he summoned an ambulance from the nearest hospital. Ordinarily he would have taken it to the local police sta- tion, but he believed that unless it had immediate medical attention it would die. An ambulance speedily arrived from the J. Hood Wright hospital and the doctor con- firmed the janitor's opinion. He said the child could not be more than a few hours old and was at that moment in imminent peril of death. He hurried with it to the hospital where doctors and nurses worked over it all night. In the morning the doctor said the child was out of danger. It was a pretty little boy with fine blue eyes. Doctors and nurses took a deep interest in the little crea- ture and determined to adopt him if he is not claimed. The child was named J. Hood Wright after the founder of the hospital and the staff have pledged themselves to his support. He is to be cared for and educated at their expense, and is to be trained to be a physician. Such kindness to the babe entails on him, if he lives, an obli- gation to fulfil the wishes of his benefactors. An infi- nitely greater obligation lies on the Christian whose life was purchased for him at a great price.

He died for all that they who live should not henceforth live unto themselves but unto Him who died for them (II. Cor. 5. 15).

An Egg Antidote

The gratification of a child's Easter fancy had a happy result this year in New York. The child wanted a cele- bration all her own, and the mother determined to please her. She bought a number of eggs with some dye for coloring them. Preparations were being made for the operation, when the father came in. He complained of severe indigestion and went to a closet where remedies were kept. He poured out a dose and drank it, but he had made a mistake. It was iodine, and his cries rang through the house. A policeman who was passing called an ambulance and went into the house to ascertain the cause of the trouble. He knew something of poisons and their antidotes, and seizing the child's Easter eggs, he beat them up and forced them down the sufferer's throat. When the ambulance came, the doctor said that the policeman's act had probably saved the man's life. How thankful the mother must have been that in pleas- ing her child she had provided the means of saving her husband's life. It is not the first time that a kind act has proved an unexpected blessing.

Cast thy bread upon the waters, for thou shalt find it after many days (Eccles. 11: 1).

A Steamer's Appeal

News of a steamer's mishap came to New York a few days ago. The *Arapahoe*, of the Clyde Line, on her way from Jacksonville, Fla., to New York, broke her pro- peller while in the vicinity of Winter Quarter Shoals. The captain, realizing his helplessness, cast about for assistance. He calculated where the *Apache*, the sister ship of the same line, going south, must be, and be- gan calling to her by wireless telegraphy. In a short time he received the answering signal, and communicated the news of his disaster. The *Apache* promptly left her course and went to the help of the disabled steamer. She passed a hawser to her, and towed her toward the Dela- ware coast. As the two vessels passed Five Fathom Bank the hawser parted and the steamers came to anchor. From that point a message was sent by wireless to the Company's office in New York. The Port Super- intendent immediately set out with a tug to the assist- ance of the disabled vessel, and will tow it to New York. In time past such an accident would have involved delay and intense anxiety, and possibly the loss of the ship. How much distress would have been saved all these years had we known that the power existed of a vessel in diffi- culty notifying her owners of her need of help. It would have often been used, though even now that power, which is unfailing, that men have at command, of appeal- ing to God in trials of every kind, is used by comparatively few persons.

I cried unto God with my voice and he gave ear unto me: in the day of my trouble I sought the Lord (Ps. 77: 1, 2).

The Government Building

The Palace of Manufactures

Copyright by the Jamestown Exposition

THE JAMESTOWN TERCENTENARY EXPOSITION TO BE OPENED THIS WEEK

God's Opportunity

BY MARGARET E. SANGSTER

THE great department store was thronged with shoppers. New York seems generally full to the overflow, yet there are seasons when the town has a peculiar aspect of gaiety, and Broadway, in its bright length, always cosmopolitan, is more than ever a street of sharp contrasts. There were many strangers in town on the sweet April day that brought together two women whose lot in life was so widely diverse, that only God's opportunity could have made them clasp hands. Mrs. Renwick had been selecting pretty things for her daughter, whose coming out was to follow her graduation in June. After that event, mother and daughter were to spend a summer abroad. Hobart Renwick, prosperous and sagacious, was so devoted to business that he seldom crossed the Atlantic except for a flying trip, but with the usual generosity of the American husband, he liked to have his dear ones enjoy themselves on either side of the ocean, and was never heard to complain of solitude if his wife elected to travel. His pride in her and in their beautiful daughter Amy was unbounded, and, so far as he could manage it, not even a crumpled roseleaf was ever permitted to disturb their peace.

Feeling a little tired, and remembering one or two notes that ought to be posted immediately, Mrs. Renwick decided to take her luncheon downtown. She had finished her errands in the store, and finding a little unoccupied table in the luxurious rooms set apart for the accommodation of women who wish to rest or write, she seated herself and began her task. Presently her attention was arrested. She hardly knew how. It was almost as if a touch had fallen on her shoulder. She glanced up, but she was as much alone in the crowd of well-dressed people who passed to and fro as if she had been in a desert. She resumed her writing. Again came the slight, almost phantom touch on her shoulder. This time she glanced around the room as if inquiring whether any one in it had dared to play her a trick. She was still alone, but now her eyes were caught by a little figure in the corner, a figure quite alien in appearance to the moving panorama in its neighborhood. A little old woman, quaint and shabby, with a thin, sleazy black frock, a rusty cape, a bonnet the worse for wear, shoes out at the toes, and no gloves on the hands crossed in the lap, sat there in a rockingchair wrapped in a deep sleep.

Mrs. Renwick noted the tokens of extreme poverty in every detail of the dress, and her eyes filled with tears as she saw the thin white hair, the hollow cheeks and the purple shadows beneath the closed eyes of the old woman. Her heart was very tender to old age, and she had never turned a deaf ear to the appeal of want and distress. On the boards to which she belonged it was known that Clara Renwick was in favor of planning and carrying out liberal things, and in every charity in which she had a share, she preferred to do personal work and to care for the individual.

She finished and sealed her last note. Again glancing toward the corner where the little old woman slept in her chair, unconscious that she was attracting the gaze of the curious or sympathetic, she saw that the latter had not changed her position a hair's breadth. For an instant she had a mental conflict: should she go on her way or should she speak to that sleeper? She decided that she must speak, even though in doing so she might seem a trifle conspicuous.

A moment later it was the turn of the little old woman to feel a gentle touch, not on her shoulder, but on one of her weary hands. The tale of weariness is told by hands as it is not told by faces. The ungloved hands that Mrs. Renwick saw were red and swollen, as if most of their work were scrubbing and scouring, and their broken nails and enlarged joints were eloquent of the fact that by their means their owner's soul and body had been kept in company. Yet there was something about them that made Mrs. Renwick aware that once, perhaps long ago, they had been soft and white, unstained and symmetrical, the hands of a lady.

Her touch was very light, but the old woman woke with a frightened start.

"I beg your pardon," she said, "I only sat down for a moment. I am going right on." Evidently she felt that some one in authority had noticed her, and that the intimation was to send her away.

"I fear," said Mrs. Renwick, very gently, "that you are not quite well. Is anything the matter?"

"Oh, no," replied the other, "I am perfectly well. I was a little tired and it was warm here, so I sat down and fell asleep. I am going right away. Do not let me bother you."

Mrs. Renwick laid a detaining hand on the thin arm as the older woman attempted to rise.

"Her touch was very light———"

"It is almost time for luncheon," she said, "and these first warm days bring spring fever with them. I am sure you will feel a great deal better if you will come with me and have a cup of tea and something nice to eat."

A blush rose in the withered cheek. Surprise and something like dismay came into the faded eyes.

"I am not dressed like you," she said. "I am not fit to go where all the richly dressed ladies are. Besides, I am not hungry."

"One often feels that way," said Mrs. Renwick, "not exactly hungry, but able to eat a little if one does not have to cook it. You come with me. Don't think about your dress. It is all right. I am sure you will feel rested and stronger if you will do as I say."

Thus persuaded, the little old lady went timidly into the restaurant with her new friend. As they sat by a window, they dropped into womanly chat over the delicious food that Mrs. Renwick ordered. Altho her guest had said she was not hungry, she ate v the appetite of one whose meals had been sparing far apart. As they talked Mrs. Renwick drew fr her the story of her life, a common story enough. had come to the great city from a country home ye ago, had for a while been able to support herself v comfortably, until her strength had given out with creasing age; growing a little deaf and losing sc portion of her sight she had been less able to comp in the labor market where there were thousands youn and better equipped than she. One by one her peo at home had died, and now she was alone in the wo She had no money except what she earned by ill-p toil in scrubbing offices. She told Mrs. Renwick t she worked at a small weekly wage for a man w cleaned large buildings by contract, and that lately had been ill and had lost the price of a fortnight's w —a serious loss indeed.

"I little thought," she added, "long when I was a pupil in Miss Warden's sch at Salisbury, that I should ever come scrubbing floors in my old age. Anyw it is honest work."

"Were you a pupil in Miss Warde school in your girlhood?" asked M Renwick, gazing with new and eager tentness into the wrinkled face before h "When was it, pray, and what is y name?"

"It was in 1852," was the answer, "a I am Betty Lester now as I was then."

"Betty Lester! and do you remem Margaret MacIlvane?"

"Remember Margaret! how could I f get her? She was the sweetest girl w ever stepped, and she was my seat-m and chum."

"She is my mother," said Mrs. Renwi

"Your mother? You are Margare daughter? Oh, my dear, my dear! T me, is Margaret living?"

"Yes, indeed; and how glad she will to meet you again! When I was a lit thing she used to tell me stories abo you, and I was taught to call you Au Betty. Mother used to speak about t time when scarlet fever broke out in M Warden's school and the school bei closed, she went to spend a month wi you, so that her long journey to the nor was saved her. Why, dear Miss Leste or Aunt Betty, as I like better to c you, I have heard so much of your o home with the broad porch and the whi pillars, the fig trees and the persimmon that I know exactly how it looked in t peaceful days before the war. How c it have happened that you and moth lost each other so completely, and th you could be in the same city with me a with her and be in straits, and we not fi it out?"

"The war changed everything," said t old lady, "and I could not beg. I pa my last room rent this morning and I ha just precisely fifteen cents left in my purs I knew where that would get me a dece night's lodging and a breakfast to-morrow. I saw n farther ahead than that. I had reached the last e tremity, and I thought that maybe God meant to tak me home to my dear ones."

"It was God's opportunity," said Mrs. Renwick "He put it in my mind to stay here to-day, write m letters and take my lunch, a thing I seldom do, awa from home. Come, Aunt Betty, you are going hom with me, but first I have an errand or two in th store."

Mrs. Renwick stopped here and there at a counte and gave some rapid orders. Then drawing the han of her charge through her arm, she piloted her to th street, where she called a hansom and speedily she an her friend were whirling uptown.

A few days later, no one would have recognized in the little old lady, dressed in a soft gray wool, wit

Continued on page 379

INTO STILL WATERS

A NEW SERIAL STORY WRITTEN EXPRESSLY FOR THE CHRISTIAN HERALD

By ELEANOR H. PORTER

CHAPTER V

Spite of the kind-hearted efforts of Mrs. McGinnis, Margaret was set to work that very day. First, however, she was told in the faded blue dress, much to her surprise—and not quite to her pleasure. She tried to be politely interested, nevertheless, when Mrs. McGinnis explained that it was her own little girl's dress and that she wanted Margaret to have it. Margaret said that the dress was "very nice, thank you," but she hovered all the while where her own mother.

True to his word Jack McGinnis "spoke" to Sullivan. He met the man that morning on the way from the pawnshop, and Sullivan expressed himself as very glad to take on another kid."

Sullivan lived in another attic room just around the corner. It was a bigger room, to be sure; but that was well, for there were so many, many people in it. First there was Mrs. Sullivan on a bed in the corner. She was not good for much—so Sullivan said—and the baby certainly was a sad loss. Still, there were times when a cough would give the sick woman just enough respite to enable her to baste together a pair of trousers or a coat; and the baby, of course, would grow. Then there were the other thin-faced, hollow-chested little Sullivans—they could work, all seven of them, even down to the little four-year-old (she could pull bastings); and even in his children, Sullivan was not a little disappointed. They seemed to be growing too fast in the footsteps of their mother; and already the eldest girl had hired away twice at her work.

All these, together with Sullivan, lived in the attic room both day and night; and during the day there were still others present, men, women, boys and girls, perched on broken chairs and boxes, or sitting Turk-fashion on the floor—for how else could Sullivan send out the great piles of finished garments every night? The few cents he paid for the children's labor were greedily welcomed by the parents, and he had no trouble in keeping the room as full of little helpers as he pleased—and he pleased to keep it very full indeed, for the more workers he had, the more money and leisure there followed for himself.

It was to this room that Margaret was introduced. Jack McGinnis himself brought her, and said that he would call for her—and for her wages—at night. Then he turned and hurried away down to Little Mike's.

Margaret looked about her with wonder-filled eyes. McGinnis had told her that she was going to be taken where there were lots of little boys and girls, and that she might play with them all day. To Margaret it was a very strange-looking playroom; still she did not wish to be impolite, so she smiled and said, "Thank you," when Sullivan led her to a small box for a seat and handed her a needle all threaded.

Sullivan laughed at the "thank you," and winked at a man over in the corner; then he thrust into Margaret's lap a great pair of trousers and handed her a little box of buttons.

"Here, show the kid," he snapped to a big girl at Margaret's side.

"Oh, I know!" cried Margaret, gleefully. "I've played this before."

"Huh?" returned Sullivan, in some surprise. "Oh, ye have, have ye?"

"Yes. It's stringing buttons. I like that; but are they all—all black buttons? I—I should prefer other ones, if you have them."

"Margaret gazed up with round eyes of wonder"

Sullivan swore under his breath; then he said a few sharp words to the girl at Margaret's side.

"Look a-here," he added sternly to Margaret herself, "you'll find you don't string but one at a time. Do ye hear? One at a time!"

With flushed cheek and trembling hands Margaret set to work, and tried to do as she was bid; but the thread knotted and finally broke, and the tiny holes in the button seemed almost impossible to find. At last, however, the task was accomplished, and Margaret viewed with no little pride her handiwork. Confident now of her proficiency, she politely declined any further help from the big girl, and set about sewing on the next button alone.

It was just here, however, that Margaret came to grief. Supposing that to secure the button fast to the cloth was success enough in itself, she paid scant attention to location; the result being that the next button she held up in triumph was found to be adorning the left trouser-leg a little above the hem.

Sullivan swore again—this time not under his breath.

"Look a-here," he snarled, "them buttons are ter be sewed on where this girl tells ye to. Do ye hear? Now, mind! No more foolin'!"

Margaret gazed up at the man with round eyes of wonder. This certainly was the most curious "playing" she had ever known. She was very sure, too, that she did not like it. She made up her mind that she would tell Mr. McGinnis that she did not care to play with these little boys and girls to-morrow. Very patiently, however, she picked up once more the needle, the thread, and the button—which the girl had ripped off—and set once again to work. But the thread knotted, the buttons dropped on the floor, and the needle pricked her fingers until a bright red drop splashed on the coarse cloth in her lap.

"I—I don't think I'll play any more, thank you, to-day," faltered Margaret then, trying very hard to remember that soldiers' daughters do not cry. And she tugged the heavy trousers across the room and laid them in Sullivan's lap.

"Eh? What?" demanded the man. Then he suddenly understood. "Oh, ye don't! Well, I reckon I've got a word or two myself ter say on that subject." And he picked up the work and dragged the child back to her seat.

It was not long then before Margaret understood—this was no game: in games one was not scowled at nor scolded if one did not play right! She did ask timidly if it was "that kindergarten place" that her mother said she was soon to go to; but the laugh that greeted her question hurt Margaret's dignity sorely, and after that she said but little, watching with frightened eyes those about her, and trying to do exactly as she was bid.

Margaret's first day as an employee was certainly not a success; but then the first day of five-year-olds seldom was. Sullivan, however, was not discouraged. He knew the second day would be better—and it was. When one knows that one's knuckles will be sharply rapped, one does not lose so many buttons nor tie so many knots in one's thread; and when one knows that one will be awakened with an angry word and a vigorous shake, one does not so readily fall asleep.

CHAPTER VI

THE long hospital ward was very quiet. A white-capped nurse at the far end was writing something on the card over one of the beds; and another one was rearranging a pillow under an aching head. Suddenly, there rang out a single word, incisive and full of anguished terror—"Margaret!"

The two nurses exchanged glances.

"Poor dear!" sighed one. "She's been quieter of late. I hoped she wouldn't have any more of those turns."

"So did I," said the other in a low voice, as she went quickly to the sufferer's bed. Once there, however, she started in amazement.

The beautiful, white-faced woman before her was sitting straight up in bed. There was no light of feverish delirium in the wide-open blue eyes, only terror and agonized questioning. At the first glance the nurse knew that she was looking straight into the eyes of a perfectly sane woman—a woman who for weeks had been the unsolved mystery of the hospital.

"Where am I? How did I come to be here?" demanded the woman, imperiously. "What have you done with Margaret?"

Continued on page 378

INTO STILL WATERS

Continued from page 377

"There, there, if you'll lie down," soothed the nurse, tremulously; but she could say no more.

"I can't lie down. I must know at once. Where is Margaret?"

"You have been ill, madam. You were injured," stammered the nurse. "You were brought here to the hospital, and—"

A sharp cry interrupted.

"Margaret! I left her in the station. It all comes back to me now. The dear child—she'll be so frightened! I must go to her at once. Quick—where are my clothes, please?"

"No, no, you are too ill! Madam, I beg of you!" cried the nurse, putting out two restraining hands.

"But I must. I—" Something in the nurse's face stayed the words on her lips. A new horror came to her eyes. "Nurse, how long have I been—here?" she breathed.

For an instant there was absolute silence. Then something entirely outside the nurse's control forced the words from her lips.

"Two months, madam."

Even as she spoke the tense muscles of the woman in her arms relaxed, and the long lashes swept the white cheeks. The woman had fainted.

Long before Mrs. Kendall was well enough to leave the hospital, the whole vast machinery of the city detective force was set in motion; but nowhere could there be found a trace of the yellow-haired little maid in the black silk coat. The great city seemed to have opened and swallowed her up.

The half-frantic mother was in despair, but at the earliest possible moment she took up the search herself. It seemed to her that she certainly would win, even though so many before her had failed.

She went first to the Grand Central Station, and forced herself to enter the waiting-room, though her eyes were blinded with tears, and though her knees shook under her so that she could scarcely stand. Not until she questioned the matron of the women's waiting-room did she find any one who had any recollection of a little yellow-haired, blue-eyed girl in a black silk coat sitting all alone.

"Yes, ma'am, I remember her well," said the matron, respectfully, "and a right pretty child she was, ma'am. I even spoke to her, and she answered up as pretty as you please that she was waiting for her mother."

"Yes, yes, the darling!" choked Mrs. Kendall behind her veil. "It must have been she. And then?"

"And then—why, there wasn't anything then, as I know of. You see, it seemed all straight to me, as long as she said she was waiting for her mother, and I left her. When I looked again—she wasn't there."

A low moan came from behind the black veil. For a moment no one spoke; then the matron began hesitatingly:

"There was a little scrap of paper with some writing on it found out in the big waiting-room about that time, and it was brought to me. I kept it 'cause it was such a queer little thing. It has just occurred to me that it might have been found that day your little girl was here, and maybe she wrote it. I'll get it, anyhow."

Half an hour later a slender, black-gowned woman walked out of the Grand Central Station with unsteady steps. The eyes behind the black veil were red with weeping; and one black-gloved hand held fast a scrap of brown paper on which had been half printed, half written, a note signed "yuer effeckshunate dorter Margaret."

"If only there were some clue to tell who the 'boy' is," moaned the grief-stricken mother that night as she paced her room in the hotel. "If only I knew whether he were good and kind! . . . And she was so hungry—the poor darling! yet she would not leave without a message to me. 'Twas so like her—so like her!"

There was no cessation in the search during the days that followed. There was not an institution in the city where a stray child might be taken, that was not visited by a sad-faced woman dressed in black who insisted upon personally interviewing every child that had been brought in during the last five months. Time and money were of no consequence, and the most elusive of clues was patiently followed until it was proven beyond a doubt to have no bearing on the case in hand. Not until there were no more clues to follow and no more ways to turn did Mrs. Kendall finally go back to the little town where Margaret had been born, and where stood the house with the great stone lions on either side of the steps.

To be Continued

CONTENTED LIVES*

THAT a contented life has a power cannot be denied, but its extent depends on the basis of the content. A man who has all the money he needs and is surrounded with luxury and is satisfied, is contented, but his content exercises no influence and has no power. It is different in lives that are poor and bare. A man who is contented, though he must do without many things that he would like to have, is the man whose life has power. Paul's own statement that he had "learned in whatsoever state he was, therewith to be content," gives the true secret of the power of contented life. It is that of a man who does not depend for the sources of his happiness on his circumstances. Such a man is enviable, a man to be admired. Though he be stripped of all his possessions, though he may lose his personal liberty and have to languish in prison, his strength and his happiness remain because they never came from his possessions.

Carlyle's well-known story of the ancient monk is a type of this kind of man. The monk was set to drudgery and he obeyed; he was appointed to work in which he delighted and he obeyed again; he was misjudged and put in prison and he made no complaint; he was made abbot of his convent, with abundant wealth, and he did not boast, but did his duty faithfully, as he had done it in poverty and in obscurity. His abbot declared he had never seen such a man, who could not be moved by favors or by frowns. We respect such a man as being great and independent of circumstances.

In this country we are disposed to place too high a value on wealth. It is always bad for a nation that has the habit of estimating everything by a money gauge. A man, we say, is worth so much. If he is worth no more than he possesses, he is a poor man. What is the man himself worth? What can he do? What does he know? What are his principles? These questions must be answered before we can say what he is worth. The value of a man is in his character and it sometimes happens that the man who is richest in money is poorest in character. It is when a man has a strong character, and draws his sources of happiness from his faith and his confidence in God, that he is able to say that in whatsoever state he is, he has learned to be content. Then he exerts an influence on all about him as a man superior to the things of this world, indifferent to the strokes or favors of fortune.

*Topic of the Christian Endeavor Society for May 5. "The Power of a Contented Life." Phil. 4. 10-20.

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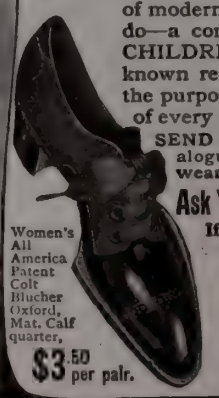

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A Year at Water Street Mission

Many of the readers of THE CHRISTIAN HERALD are interested in the ... of the Water Street Mission, that I ... it fitting that they should know ... we are getting along since God took ... us our honored and beloved leader, ... S. H. Hadley. We were at first ...d by the blow, but we soon began ...lize that his wish, had he lived, would ... "Hold the Fort," could he speak ...ning the great work so dear to his ... Trustees and friends felt that no ... memorial could be given to Mr. ...y than the perpetuation of his Mission ...e lost. The converts of the Mission ...d to feel an individual responsibility ...have become more active in their ...s to win souls for the Master, and ... of them have sought their old com...ns in sin and brought them to the ...on, and are ready to aid in any way ...ple, going out into the churches to ...he story of their redemption. This ... hundreds of drunkards and outcasts ... listened to the testimonies of those ...have been delivered from the power ... and hope has returned, and they ... been rescued. Then has followed ...fulfilment of the promise, "Seek ye ...the kingdom of God and his right...ness and all these things shall be ...d unto you." The wife is reconciled; ...ren long years lost are found; the ...ion is restored, the prodigal welcomed ...e.

...y associate in this soul-saving work is ... Edward C. Mercer, a convert of this ...ion. His father is a descendant of ...eral Hugh Mercer, of Revolutionary ...e, and is one of the most prominent ...yers of the South. Mr. Mercer had ...y educational advantage which his ...er's ample means could secure. Be...ning with the social glass at college, he ...lly became an inebriate with an irre...ible desire for drink. His wife found ...mpossible to live with him, his father ...owned him, and said he hoped never to ... his face again, and even boon com...ions, who smiled upon him and drank ...h him in his prosperous days, would not ...ognize him.

...Destitute, homeless and a hopeless ...inkard, he came to Water Street nearly ...ee years ago. He became a changed ...n in every way, an earnest Christian. ...Mr. Mercer has become a very popular ...eaker in colleges and in the Young ...en's Christian Associations. Recently ... had the pleasure of conducting a week's ...eetings with Dr. W. J. Dawson, the great evangelist of England, at Yale University, New Haven.

To the great joy of all who are associated in this work, and all the friends of our late leader, his son, Harry H. Hadley, on the day following his father's funeral service, gave his life to Christ. For many years his father had prayed and claimed his son for the Master, and during the past year he has made himself very useful and is now one of our leaders.

A drunken printer was told by a Park Row saloon-keeper that he was a disgrace to his place and ordered out. On the way to the river he saw the sign of the McAuley Mission. His condition was so bad that he did not care to come in, but a cripple who lives opposite the Mission spoke to him and gave him a nickel, saying, "Old man, you look tired out; you had better go into the Mission, for you are the kind they want over there." He is now one of our leaders and workers. Well known for his skill as a printer, his conversion has led many of his old companions to change their lives. There are many others who have been converted during the past year and who have become very successful workers in missions and churches.

We have an aggregate yearly attendance of 50,000, and over 5,000 kneel at our penitent form every year. This is a training school for rescue workers. We put the converts to work just as soon as they show any aptitude, and sometimes often before that they start out to work themselves by urging others to come. Our work is carried on entirely by the converts. Every night in the week the meetings are led by men who have been redeemed in this Mission. During the past winter we have often had from fifteen to twenty men speaking in different churches on Sundays, and they have been a great source of blessing to the church. We never turn any one away, and even when they fall we strive in every possible way to bring them back into the fold again, and the temporal and spiritual needs are supplied of all who come to us.

My wife and our missionary, Mrs. Lida M. Lamont, are the only ladies living in the Mission building, and both of them are of the greatest help in the work.

Rescuing the perishing, lifting up the fallen, feeding the hungry, clothing the naked, sheltering the outcast, saving the drunkard, visiting the sick, and burying the dead is what we are doing here constantly.

JOHN H. WYBURN,
Superintendent.

God's Opportunity—*Continued*

...ite turnovers at the neck and sleeve, ...r face already filling out and her ...own eyes wearing a look of childlike ...st, the same person who had slept ...most the sleep of death in her chair ...hen Mrs. Renwick discovered her.

...Mrs. Renwick's mother had recognized ...r at once, and had declared with joy ...r satisfaction that she should never ...ave her home again.

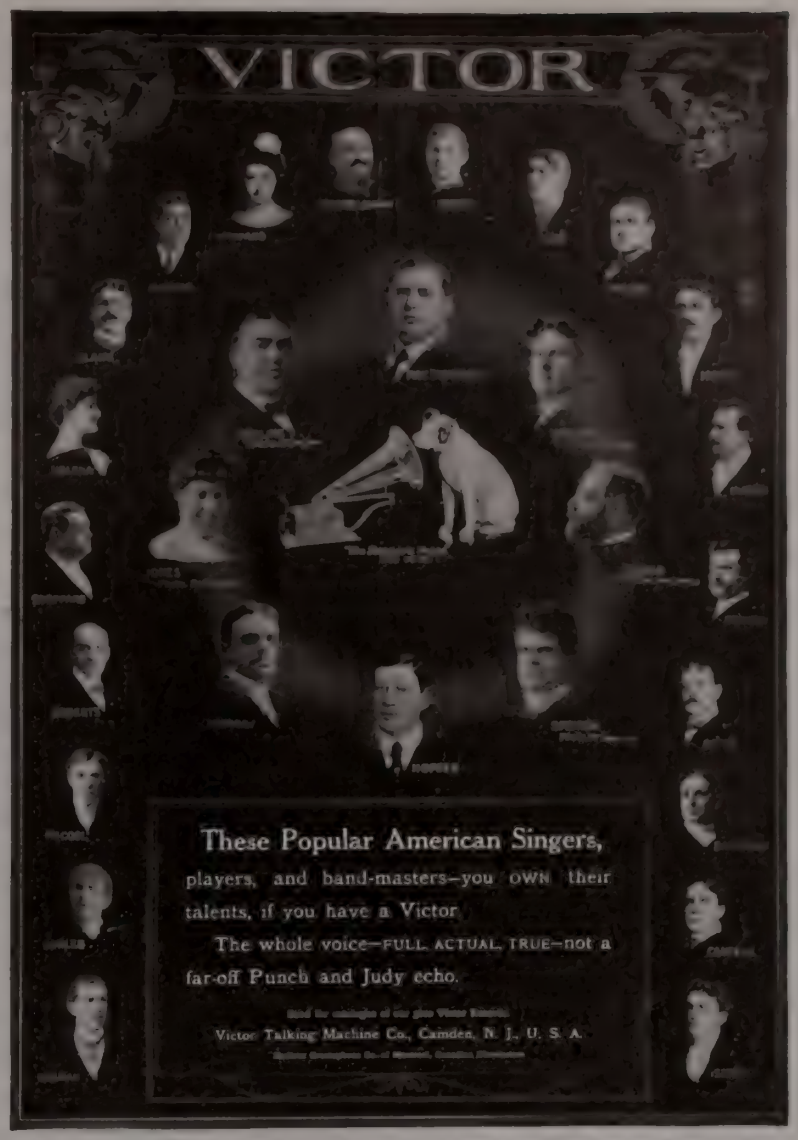
...The two friends had many lost threads ... pick up, many dropped links to weld ...to place, and Mr. Renwick, making in...stigations after the manner of a practical ...an, found or assumed to find a little ...come for Miss Lester in the distant ...outhern town where she had been a girl. ... the hour when Mrs. Renwick's eyes fell ... her and the phantom hand laid its ...ather-like touch on Mrs. Renwick's ...oulder, an angel had been sent straight ...om the throne to deliver one of God's ...tle ones and to bring two who could ... mutually helpful into one another's ...mpany. The truth was that in her ...nely, stately home Mrs. Renwick's ...other had as much need of Betty Lester ... Betty Lester herself had of a home for ...r old age.

...It is forever true that the angel of ...e Lord encampeth around God's saints, ...d delivereth them in their time of ...ouble.

Veteran Pastor's 90th Birthday

WHEN the Rev. Aaron Hall had served the churches of the Troy Methodist Episcopal Conference, New York, for fifty-four consecutive years, he retired, much to the regret of the many to whom he had become endeared through long and friendly association. This worthy veteran, with the wife of his youth by his side, celebrated the anniversary of his ninetieth birthday not long since, at the home of his son, Rev. Charles L. Hall, pastor of the First Methodist Church at Cohoes. The aged pastor's example is one which might well prove a spur to the young men of the present generation. He was "bound out," in the fashion of three-quarters of a century ago, and received only five weeks' schooling each year, until his majority. But his mind was fixed upon the ministry as his life work, and as soon as he had served his apprenticeship he began his course of study at the Troy Conference Academy in Poultney, Vermont, pausing between terms to teach school long enough to earn the money to continue his own studies. During this testing time his diet was composed of bread and milk, varied by baked potatoes and butter. With this preparation he entered the ministry, and has kept in close touch with advancing thought during his many years of acceptable and useful service under the standard of the Cross.

On a recent Sunday morning the reverend nonagenarian preached to a large audience from his son's pulpit, using no notes and speaking with much force upon the office and work of the Holy Spirit.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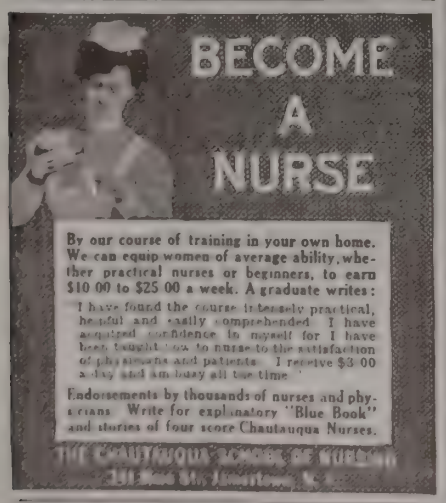

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THE OPEN SECRETS OF SUCCESS

International Sunday School Lesson for May 5

*By Dr. and Mrs. Wilbur F. Crafts**

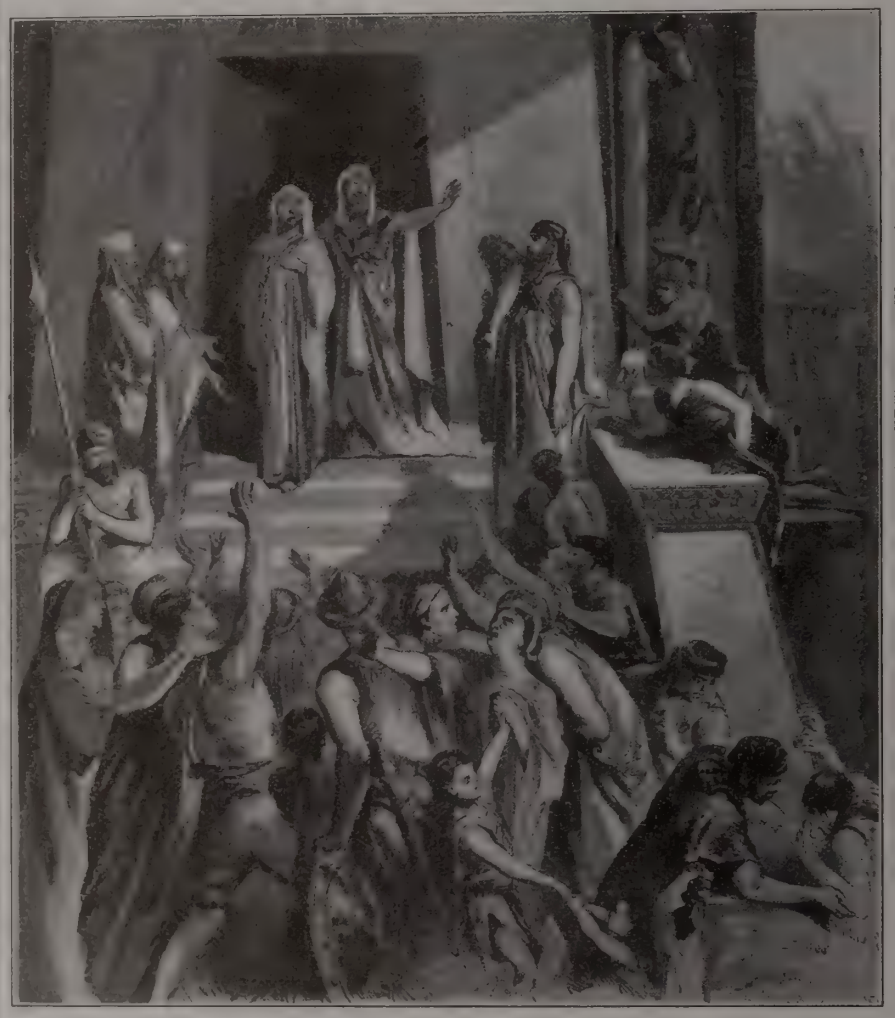
JOSEPH having received the crown of faithfulness, it is fitting that we should study more fully his steps to power, the secrets of his success. But let us not fall into the shallow error of supposing that his success consisted chiefly in winning fame and wealth. Rather was it in achieving character and usefulness. Without these there can be no success; with them no failure.

Aspire, break bounds, I say:
Endeavor to be good, and better still, and best;
Success is naught, endeavor's all. BROWNING.

It is faithful endeavor and the moral strength that comes through such spiritual gymnastics that determines success. Paul its fourth quarter, moral and spiritual development, in which alone can manliness be fully realized. But as moonlight is only reflected sunlight from behind the hills, so manliness is only the visible manifestation of inward godliness, Godlikeness. As man is the son of God, created in his image, to be at his best he must be Godlike, godly. True godliness, then, is true manliness.

Godly and Manly

In Joseph we see inward godliness and outward manliness so harmoniously combined that even in this twentieth century his character is not only worthy of study but also of imitation.



"And Pharaoh made Joseph ruler over all the land of Egypt"

was even more successful than Joseph, though he was beheaded, and crowned only in the invisible world.

Glorious it is to wear the crown
Of a deserved and pure success,
But he who dares for truth to fail,
His crown in lustre is not less.

As we have said before, Abraham was a good man for his age, but Joseph was a good man for any age. He had but one wife, and never lied to save life. There is scarcely a flaw in his character unless it be his "corner" in grain, which does not seem right.

He is one of the best examples of the manliness of godliness. Manliness means, of course, being a man in the fullest sense of the term; being all that man was made to be, all that man is capable of being; being a man in distinction from a beast whose chief aim in life is to gratify his appetites; being a man in distinction from a child in maturity of knowledge and strength. A moon in its first quarter, three-fourths unlighted, pictures childhood. Manliness is the full orb, whose first quarter is physical development, its second quarter, mental; its third quarter, social;

Notice first among the elements of Joseph's manliness, his high ideals. In his dreams he saw himself as a sheaf of usefulness to which other sheaves bowed in gratitude, and as a star, a light-giver, a joy-bringer, to which other stars bowed in thankfulness for its light. These dreams were divine prophecies. Doubtless in the darkest night of adversity, in the very dungeon, Joseph never lost sight of that star of promise, to him a promise of morning.

Lofty Aims

Every manly life must begin in such noble ideals, in day-dreams of usefulness. As Dr. Hitchcock used to say to the young men in the Union Theological Seminary, "We must steer by the stars." No one will be good or do good by accident. We must aim for it. Aim high, for although you may not reach a high ideal, remember also that you will not excel a low one. "Think out your work; then work out your thought." If you dream of greatness you may fail of it or fail to receive anticipated satisfaction from it, but if you aim at highest goodness you need not fail of it, and the satisfaction will exceed the dream.

Another element of Joseph's manliness

Continued on next page

* The International Sunday School Lesson for May 5, 1907. Subject: "Joseph the Ruler of Egypt." Genesis 41: 38-49. Golden Text: "If any of you lack wisdom let him ask of God." Jas. 1: 5.

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Sunday School Lesson—*Continued*

ity. He was a "clean young
crop of wild oats had left its
his soul. It was his purity that
opularity. His impure brothers
n as much because he was better
as because he was more beloved.
"gone in the way of Cain," who
d and then slew his brother "be-
own works were evil and his
righteous." Envy is the tribute
pays to virtue.
man should be "loved for the
e has made." Joseph's purity
of the furnace doubly refined
broke away from the grasp of
wife with that exclamation
ight well be the motto of the
oss movement, "How shall I do
wickedness and sin against God?"
ick, the railway evangelist, has
nd truly put the matter this way:
re just two trains going to hell—
train' and the Pullman." The
, "safe," respectable Pullman is
dangerous of the two.

The Double Crown

ask how to get manly strength?
you have reference to body or
oth, the right answer is, "Keep
ure." Then you can say in the
the old knight:

"Strength is as the strength of ten,
Because my heart is pure."

l element of Joseph's manliness
aithfulness in little things, in com-
duties, in everyday matters. At
in the history of Egypt the crown
ble; two crowns side by side sat
head of the king. It was when
is an Upper Egypt and a Lower
By and by these two parts of the
were united and instead of adopt-
ngle crown, the Egyptian king
rown upon a crown. Some peo-
le their lives into "secular" and
" but if we could say, "All the
s sacred, my business, my family,
, my pastime even, everything I
longs to Jesus," that would give
rown upon a crown. God would
every province of our being. Most
ill never have any way of doing
cept in little things. Even those
at last called to great things are
promoted because of faithfulness
things. "The way to get out of a
osition," says Dr. Hall, "is to be
ously useful in it." Joseph was
in his lowly work, first as a slave
n as a prisoner in Egypt. He did
his strength away because he was
made to work without wages. He
l the inevitable cheerfully and
to make the best of it. He served
ter not with eye-service as a man-
but with faithfulness as a God-
knowing that God counts all faith-
k as divine service, quite as much
er and praise. The result was
very toil became testimony. "His
saw certainly that God was with

Work at Hand

is a modern parallel: A young fel-
ne to his pastor and asked, "What
n work can I do?" Now let the min-
ll the rest of the story: "I said to
What time do you rise in the morn-
'At half-past six,' was the answer.
time do you have breakfast?' 'At
o'clock.' 'What do you do next?'
the office where I work.' 'What do
there?' 'Work steadily until twelve
.' 'What do you do then?' 'Go to
'What do you do next?' 'Work
y until half-past five or six, and
mes later.' 'What do you do next?'
supper and loaf around home gen-
' 'What do you do next?' 'Go
.' 'Is that a sample of every day?'
very day.' 'When would you do
an work, if I gave you any to do?'
't know.' 'Murray,' I said, 'God has
you, so filled your day, that you
see where you would get time for
an work, and I don't see. I think
loes not mean for you to add any
an work to your daily burden.'
y looked at me for a moment and
I guess that's so,' and he rose to go.
' I said; 'are there other men em-
l where you are?'
es, many,' he answered. 'Now, do you
r work as well as the rest, or bet-
Oh, as well as any of them, I think.'
'Do they know you are a Christian?' 'Why, yes, I suppose so.' 'Do they know you are anxious to do Christian work?' 'No, I don't think they do.' 'See here, Murray, here's a Christian work you can do; start to-morrow. Do your work better than you ever did. See what needs to be done as you never did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his oaths. Get some fellow to drop his beer. Show Christ living in you and controlling you. Preach the Gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it. Will you?' He thanked me, said he had never looked at the question from that standpoint before, and went away.

"Six weeks after I met the superintendent of his department. He said, 'Isn't Murray one of your men?' 'Yes,' was my reply. 'Why?' 'What's come over Murray?' he said. 'He's the best clerk in the whole force, and has developed into that in the month past. He's the best influence about the whole place. The men all notice it. There's a different atmosphere in his department. He's a Christian now, sure; quiet, earnest, and full of a spirit that imparts itself to others. Something has come over Murray.'"

That is what Christianity needs to-day more than costly cathedrals and eloquent sermons—more Christian employees who are not "clock-watchers," caring only to get their wages; but who show their employers that God is with them by conscientious fidelity in their work.

The Man Promoted

The partners in a great British firm were in conference. They called in one of the managing clerks. The senior partner said to him, "I was wanting to speak to you about the vacancy at Bristol; it is an important post." "And increasingly so now," answered the clerk. "It is thought that you will promote Mason there, from Swansea." "No, we have decided to offer it to Roberts," said the chief. "Excuse me, sir, but is he not very young for such a task? There are many more experienced men in the house." "There are. But my partners and I have had our eye on Roberts lately, and have purposely put him in the way of learning details of that branch of the business. And he has worked splendidly."

So to that distant post the young fellow was transferred. "You have served us right well in the humdrum office routine," said the senior partner when saying goodbye; "then we watched you in the next grade. Now, with pleasure and confidence we ask you to pass up, and take a top post. Don't be afraid: though you didn't know it, we have been preparing you for it by your past year's work." The firm never had reason to regret the step thus taken. From the first Roberts was faithful to both his heavenly and his earthly masters, and he is now, after many years of faithful service, a junior partner in that thriving business.

We need just as much to have Christian business men show their servants and customers that God is with them, not by showy benevolence only, but especially by everyday justice. In the home, also, let Christian parents show in the common duties of life that God is with them, restraining impatience and anger, promoting courtesy and unselfishness.

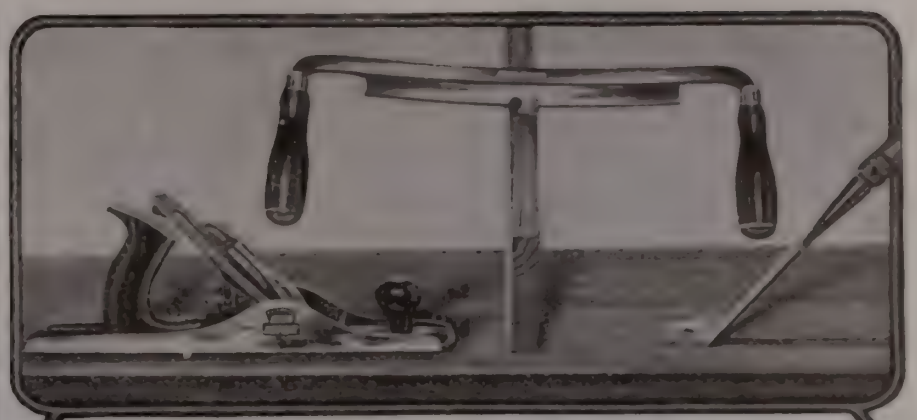
When Ole Bull, the great Norwegian violinist, was assailed with hostile criticism, the New York *Herald* offered him its columns for his reply. But he answered in his broken English, "I tink, Mr. Bennett, it is best tey writes against me and I play against tem." "You're right, Ole Bull, quite right," was the editor's response. So Joseph answered lies with his life, and trusted God for the result.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

WASHINGTON GLADDEN.



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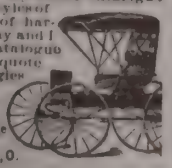

Spending the Family Money

By KATE UPSON CLARK

A GROUP of distinguished professional men, most of them ministers, were dining together the other night, when the conversation turned on the ever-absorbing theme of income and outgo.

"I spend every cent I make every year of my life," said a well-known preacher. "I carry $20,000 life insurance. It is all that I can do to pay the premiums on that. I ought to have several thousands in the savings banks or in some good paying investments. My wife feels just as I do. Neither of us is extravagant. We have four children in school or college. We look hard at every cent, but it has to go."

This burst of frankness inspired the rest, and the fact was developed that not a man among the dozen or more there assembled was able to save anything yearly from his income. Still, they all had more or less life insurance. One man, a lawyer, said that his income the year before had been $4,000, and he had spent one-eighth of it in premiums on life insurance.

"Why, isn't that equivalent to saving five hundred a year?" pondered one. The general agreement was that it meant much the same thing. Few men of moderate, average means can keep up an adequate life insurance and save anything.

Granted that you save an eighth of your income, how must you divide the rest? To most householders, young and old, the task of figuring upon household expenses is the dreariest of all the year. A vast proportion refuse altogether to do it—and they generally regret it bitterly.

"I spend just as little as I can. How can I spend any less? I believe that if I go along on that principle, I shall come out just as well as the fellow who works himself into a nervous wreck trying to lay the matter all out beforehand."

But you won't, and you know it. The financial side of home life, or of any kind of life, is next in importance to the religious side. In fact, it is a part of the religious side. Nothing will sooner shake the respect of his associates for a church-member than the knowledge that he is in money troubles constantly. It should be a part of his morality to keep sound and solvent, and he cannot do that without giving the matter much thought. A certain eloquent minister has lost parish after parish because he was always in debt. His people helped him out time after time in each place. At last, they would tire of it, and he would move on. Was it his wife's fault? Very likely, but the minister and his wife are one when it comes to debts, even if they do have to buy two tickets on the railroads.

Mrs. Christine Terhune Herrick says that food will average in any well-fed household in our New England or New York cities $4 per week for each adult. Counting the two children as equal to one adult, and the time at home about forty weeks, this family spent approximately that amount.

Different estimates prevail as to the proportion of the income which should go for rent. A quarter seems too high. A fifth or a sixth is surely enough. Few own their houses nowadays in our cities. It is too expensive a luxury. Still, rents, even of flats, are high and going higher.

Sickness adds immensely to the family outgo. In the case mentioned, a feeble baby, weighing less than three pounds at birth, had to be taken care of. Something of the charge for service should be credited to this cause also, but "general housework girls" cost extravagantly in these times. Often they cannot be obtained at any price. Many of the housekeepers who used to employ them are "getting along" in small apartments without any help at all, except from the weekly or semi-weekly charwoman.

The best financier in the family should be given charge of the money. Sometimes it is the father—sometimes the mother, or the grown-up daughter. The fixed expenses—those which cannot be reduced—must be added up. Then those which can possibly be pared down must be estimated upon a basis of former years, or the experience of another family, and a fair allowance must be made. Then comes the tug of war—to live up to your schedule!

Kate Upson Clark

You have got to make allowance for possible sickness. You have got to dress as well as you can. You must have nourishing food and plenty of it. And all this means that somebody, generally the mother, must make it her close and constant business to purchase supplies wisely; to see that nothing is wasted in the cooking; that the clothes are not eaten by chemicals in the washing; that the sewing is done economically; and that, above all, the health of the family is kept up.

The increased cost of living has made the spending of the family money a more serious matter than ever before. Lines are growing deeper on the face of many a loving father, and many a hardworking mother is sinking under the burden. Every cent has got to be made to count.

Counting the Cost*

OUR Lord never concealed from the men who came to him to be his followers, that his service was one that would cost them sacrifices. No man could complain that he was decoyed by false pretenses. The loss of property might be expected. The disciple must not be surprised if he lost his friends. Indeed, his nearest relatives, his father and mother and his brother might become his enemies. He must expect to be maligned, persecuted, denounced and even murdered for Christ's sake. The warning was necessary, and before many years had passed, the men who listened to Christ's words learned by experience that they were true. Only one of the apostles died a natural death. All the others were murdered. The rank and file also suffered. A large majority of them died by violence. So it was in later times. Down to the sixteenth century the fires of martyrdom were kept burning, and even in our own time, in Armenia, in Africa, in China, and in the South Seas, men have met the alternative, "abandon your faith or die." Christ's warning was justified. His words were not meaningless when he said: "The time will come when he that killeth you will think that he doeth God service."

They are better times on which our lot has fallen. But the conditions of discipleship are the same. The disciple is still warned that he must take up his cross, that Christ must be supreme in his life and that there are no claims either of the world or of family that are to be regarded as equal to his. He too must be faithful if persecution arise, he too must be ready to sacrifice his worldly interests, if necessary, for Christ's sake. As he strives more earnestly to live up to Christ's standard, he discovers tests unknown to him at the beginning.

Mr. Sheldon's famous work, *In His Steps*, shows that the Christian life has not changed its character. The cross is still there for the believer to bear, and if he is not prepared to bear it, he should not call himself a Christian. It comes to the business man when the opportunity comes to make money by a trick or by misrepresentation and he must let it pass unused. It comes to the workingman when his comrades ridicule religion and he must acknowledge his faith and be laughed at. It comes to the professional man when honor or office may be gained by stooping to a common practice which his conscience condemns. To every one, great or small, there is a cross to be carried for Christ's sake.

*Topic of the Epworth League for May 5. Luke 14: 25-33; Matt. 10: 21, 22; Luke 9: 58-62; Matt. 6: 19-23; Mark 8: 34-38.

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RANCE HAM
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How to make money without a large has always bothered men, and nev more than in these days

If you want a chance to work and get g for it, read every word of this advertiseme My business is the manufacture of c building block machines and tools. I sta out in the busi making concrete ing blocks with machines. The only dients are sand, and water. I g complete instruct the work.

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THE OLD-AGE PENSION PROBLEM

Continued from page 370

...n, in consequence of his independence, ...bitterly resent. Should the system ever ...duced, I do not believe it would be wise ...st it to the various States. It will be more ...al if brought under the control of the ... Government.

Mr. Vanderlip was very clear as to the ...al reasons why institutions in the ... States are beginning to adopt old-... pension schemes and why a Federal ... of old-age pensions was favorably ... upon for adoption in the future. ...d:

"...e pension attaches the employee to ... vice and thus decreases the liability ... ke. It makes more certain a con... ...ce of efficient men in the lines of ... with which they are perfectly fa... ... Of quite as much importance is ... ...ct that a pension system enables ...yers to dispense with the elderly and ...fficient, and thus gives constant en...gement to good effort on the part of ...er men hoping for promotion. When ...yees realize that unsatisfactory con... ...nay at any time lose them not only ... present positions—a loss which in ... labor market as ours might be easily ... good—but that it entails, further, ...s of a very valuable asset, the em... ...e's right to a pension, the incentive ... ...od conduct is greatly increased. It ... ...tes especially as an incentive to hold ... between the ages of forty and fifty, ... they have acquired the experience ... skill which makes them especially ...ble, and prevents their being tempted ... by slightly increased wages for a ...orary period."

However, Mr. Vanderlip, with other careful thinkers, is very much opposed to any sudden action looking toward a compulsory system of old-age pensions under Federal supervision. Painstaking investigation and careful study will result in a workable plan, but haphazard statistics are worthless, and summary procedure would be dangerous. A commission that would give the subject thorough investigation, and would put the results of the investigation into a shape that would show the full significance of what has been done, and what there is to do, would be most valuable.

Mr. Vanderlip, when Assistant Secretary of the Treasury, was very much interested in the subject of pensions to governmental employees under the Civil Service law. He does not believe that the report of the special committee of the National Civil Service Reform League, recently made public through its secretary, was entirely correct as to its facts or its conclusions. This committee reported in favor of the Australian form of deferred annuity policies in case there was any enforced provision for superannuation, and against this recommendation there is no special objection urged. Mr. Vanderlip, however—and I may say that the same is true of other departmental heads whom I have interviewed—does not believe in the conclusions of the committee, that the United States does not retain its employees longer than do the great railways, or that the number of United States employees over seventy years of age is not increasing.

UNDER "THE EAVES OF TIBET"

Continued from page 367

...gol races. They are excessively fond ...naments and some of them carry all ... possessions in the form of necklaces, ...s, amulets, bangles and rings. They ...ig and strong and are not so lazy as ... of their neighbors, but their ways of ...g are very filthy. They are demon... ...hipers, though usually classed as Bud... ...ts, since they believe in the efficacy of ...revolving praying-machine to ward off ... spirits, as well as the totems and the ...on streamers. There are many pure ...tans as well as those of mixed blood. ...se are of the purest Mongolian type. ...the height of the winter season, when ...et is so intensely cold, they come ...ugh the passes of the Himalayas ...n to Darjeeling for trade, bringing ... their sheep and goats and whatever ...r worldly possessions they may have. ...st of the men wear their hair in a ...ue, like the Chinese. The women ...id it into two queues, but their dress, ...ally a loose blanket, fastened around ... waist by a girdle or belt, is little dif...ent from that of the men.

...n the village of Ghoom, near Darjeel..., is a colony of Tibetans who live ...efly on the alms of the travelers. They ... very picturesque and very dirty. For...rly a very old woman known as "The ...tch of Ghoom" collected toll from the ...angers, and, being miserly, she became ...te well-to-do according to the simple ...a of worldly wealth which obtains ...ong these primitive people. After her ...ath, her place was taken by a Tibetan ...arf, who never fails to show himself ... the arrival of the railway train. He is ...rdy, persistent and dirty.

Darjeeling is the most convenient point ...m which Mt. Everest, the highest moun...in in the world, can be visited. The peak, ...e miles high, is 100 miles distant, but ...me mornings it can be seen from Tiger ...ill, eight miles from Darjeeling. Few ...avelers fail to make this journey, leav...g Darjeeling at two or three in the morning in time to get the sight at sunrise, for later in the day the summit is apt to be lost in the clouds. When seen, the top of Mt. Everest looks like an immense wedge of marble, the snow giving it a whitish appearance.

Darjeeling has been famous for many years among scholars, scientists and explorers, who make it a starting-point for expeditions into Tibet. Francis Nichols, the brave-spirited young American, whose work is familiar to the readers of THE CHRISTIAN HERALD, spent some months there while planning the trip into Tibet from which he never returned. He is buried in the heart of the Himalayas.

APPENDICITIS

Not at all Necessary to Operate in Many Cases

Automobiles and Appendicitis scare some people before they are hit.

Appendicitis is often caused by too much starch in the bowels. Starch is hard to digest and clogs up the digestive machinery—also tends to form cakes in the cecum. (That's the blind pouch at entrance to the appendix.)

A. N. H. girl had appendicitis, but lived on milk for awhile—then Grape-Nuts and got well without an operation.

She says: "Five years ago while at school, I suffered terribly with constipation and indigestion." (Too much starch, white bread, potatoes, etc., which she did not digest.)

"Soon after I left school I had an attack of appendicitis and for thirteen weeks lived on milk and water. When I recovered enough to eat solid food there was nothing that would agree with me, until a friend recommended Grape-Nuts.

"When I began to eat Grape-Nuts I weighed 98 lbs., but I soon grew to 115 lbs. The distress after eating left me entirely and now I am like a new person."

(A little Grape-Nuts dissolved in hot water or milk would have been much better for this case than milk alone, for the starchy part of the wheat and barley is changed into a form of digestable sugar in making Grape-Nuts.) Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Van Camp's PORK AND BEANS

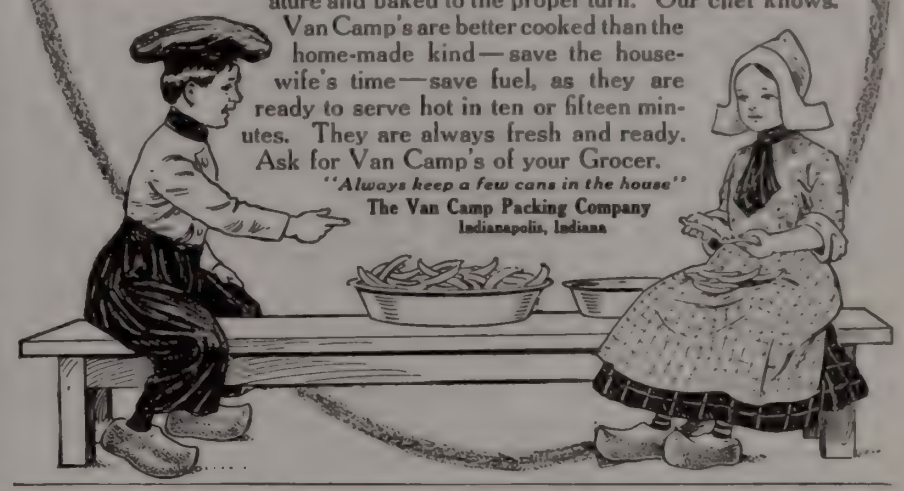
BAKED WITH TOMATO SAUCE

No Mixed Beans—All the Same

There is lots of difference in beans. Just the same as with potatoes or chestnuts. The little ones don't get ripe or have that rich, appetizing, mouth-watering flavor. Van Camp's beans are ripe, full, round beans, of equal size—the best produced in the great bean belt of Michigan. They're **selected** from the finest of the crop every year. It's the same with our Tomatoes. Van Camp's grow right here at our doors, in Indiana, and are picked for us when just of the right ripeness to be luscious and juicy. Not too ripe but just rosy ripe enough. We take only perfect tomatoes. These for the sauce, to add zest to the flavor of the beans as they bake.

Then a cut of toothsome sweet pork—with a strip of lean and a strip of fat—goes in every can. And there you are.

Every can of Van Camp's pork and beans is sterilized at a high temperature and baked to the proper turn. Our chef knows.



Van Camp's are better cooked than the home-made kind—save the housewife's time—save fuel, as they are ready to serve hot in ten or fifteen minutes. They are always fresh and ready. Ask for Van Camp's of your Grocer.

"Always keep a few cans in the house"

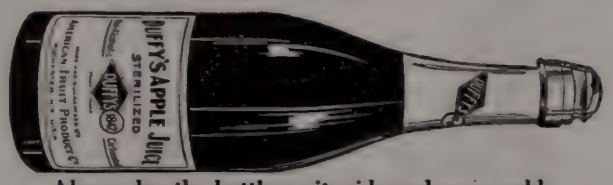
The Van Camp Packing Company
Indianapolis, Indiana

All the Goodness of the Apple

All the strength, nutriment and juice of two apples is concentrated in every ounce of Duffy's 1842 Apple Juice; all the skin, fibre and waste is eliminated. It is made by a secret process which prevents fermentation and makes it impossible for alcohol to develop. It is sterilized to remove all impurities, and the rich, original flavor of the apple is carbonated, which renders it still more pleasant.

Duffy's Apple Juice

contains all the phosphates and food values of the apple. It is a pleasant, sparkling tonic drink. It enriches the blood, builds up the tissues and gives energy and vitality to the entire system.



Always lay the bottle on its side and serve cold.

Non-Alcoholic — Sterilized — Carbonated

Rev. Ira Van Allen, Pastor Reformed Church, Syracuse, N. Y., writes: "I find it not only non-alcoholic and medicinal, but a very pleasant and refreshing drink. I consider it the very best spring tonic: in fact, other so-called tonics are not to be compared with it. Its liberal use at this season of the year will purify the blood and revive the entire system. I trust it will meet with the extensive demand it merits."

Duffy's 1842 Apple Juice does away with any craving for alcoholic stimulants and is universally recommended by Clergymen and Physicians as a refreshing and health giving beverage which may be drunk at meals or at any time with perfect freedom.

Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage. A pleasant and healthy drink.

Duffy's Mother Goose booklet, illustrated in colors, free to all children who write for it.

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Sold by all grocers, druggists, dealers, hotels and clubs. If your dealer cannot supply you with Duffy's 1842 Apple Juice and Duffy's Grape Juice, send us $3.00 for a trial dozen pints of either, or a half dozen of each, all charges prepaid, to any part of the United States.

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GEMS FROM NEW BOOKS

Health in the Canal Zone*

AT this time, when the Panama Canal is among the very foremost of our national problems, anything that sheds an intelligent light on the subject will be welcomed by the reading public. *The Problems of the Panama Canal*, a new book by Brigadier-General Henry L. Abbot, U. S. A. (retired), deals with practically all the leading questions that are now being asked on every hand concerning the Canal. It discusses physical conditions on the Isthmus, climatology, health, rainfall and floods. Having devoted seven years to a special study of the subject, Gen. Abbot is entitled to speak with authority. He reviews the various engineering projects for the Canal, compares their merits, and discusses the present plan in a manner so free from technical terms that the lay reader may understand and be enlightened. The history and technology of the book are brought up to the beginning of the present year.

One of the most instructive chapters is that on the climatology of the Isthmus. The author writes:

"The geographical position of the Isthmus of Panama is about nine degrees north latitude. From this position it follows that at noon the sun is in the zenith twice a year. It is on the northern side between the 13th of April and the 29th of August. Its altitude above the north horizon on the day of the summer solstice is seventy-five degrees forty-one minutes, and its altitude above the south horizon at the winter solstice is fifty-seven degrees twenty-four minutes. It transmits to the surface of the earth the maximum amount of heat on April 13 and August 29. . . .

"The Isthmus is very near to the thermal equator, where the heat of the sun from one day to another, during the year, varies extremely little, and where it is conserved, so to speak, by a thick covering of aqueous vapor, which is but slightly permeable during the day and still less so during the night. Thus, the temperature, which is determined in general by the difference between the heat received from the sun and that lost by radiation, should here have its maximum uniformity, either from day to night or from one season of the year to another. . . .

"In regard to precipitation, there are two well-marked seasons: the dry season, including the months of January, February, March and April, and the rainy season, comprising the remainder of the year. This latter season generally suffers an interruption of several days after the summer solstice, when the rains diminish. Then the ascending layer is entirely to the north of the Isthmus. . . .

"The health statistics during the construction of the Panama Railroad have never been made public, but are well known to have been appalling. At that date it was not understood that natives of the temperate regions cannot safely perform arduous manual labor under exposure to a tropical sun, and that dependence for such work must be placed upon the negroes of the West Indies. White men can supervise, but must not attempt more . . .

"The period of serious sickness incident to excavation in tropical regions has apparently already been passed at Panama. It is interesting to note that whereas the percentages of disease and of mortality for general ailments have remained sensibly unchanged during three successive epochs, they have fallen enormously in the latter years, for diseases due to the local climate."

The Higher Spelling†

IF the work of Mr. Owen Wister had not so many superior qualities to recommend it, the public would be justified in believing that his sole aim had been to display his versatility, for certainly three consecutive books from one pen were never more unlike in character than *The Virginian*, *Lady Baltimore* and *How Doth the Simple Spelling Bee*. In the last named—and last written—book the author has produced an exceedingly clever bit of satire upon the recently much agitated movement for simplified spelling. He has also indulged in a little sly humor—which has no trace of sting—at the expense of a certain much-discussed multi-millionaire, whose excursions into the field of revised orthography have been wonderful to behold.

Masticator B. Fellows, "president and proprietor of Chickle University," is introduced to the reader as follows: "Since his street-boyhood, sixty years ago, this ardent personality ('tis thus the daily press describes him) had made his own way, and had his own way; he was his own capital, and there is no record of his ever having sunk a cent of it. Of habits strictly pure, he had never seen a card or a drop of liquor that he had touched, and he had never seen a dollar that he had not touched. He had organized every industry along his path, from paper-selling, boot-blacking, and so upward to his organized lobby at Washington, through which he had caused a heavy tariff to be put upon every commodity necessary to the American people. It was he who had advised his brother organizers to keep Religion on the free list, because, as he assured them, 'if we tax it, they'll do without it, while if we don't, they'll trust us for a while yet.' And now, at the age of seventy-five, with uncounted millions, and ten United States Senators, and a fourth young wife all in his pocket, he proposed to hand his name to Immortality by simplifying the spelling of English all over the earth."

Problems of the Panama Canal, by Brigadier-General Henry L. Abbot, U.S.A. (Retired). Pp. 269. Illustrated. Cloth covers. Price $2. The Macmillan Co., London and New York, publishers.

† *How Doth the Simple Spelling Bee*. Owen Wister. Illustrated. The Macmillan Co., New York and London. Pp. 99. Price 50 cents.

Books Received

The children who love *Captain January* will extend a joyous welcome to *The Silver Crown*, a book of pretty fables by the same author, Mrs. Laura E. Richards. None but fine, beautiful thoughts are the brain-children of Mrs. Richards, and every child is the better, as well as the happier, for knowing them. Pp. 103. Price $1.25. Little, Brown & Co., Boston, Mass.

The Religion of Cheerfulness, by Sara A. Hubbard, succeeds in putting more sunny, practical common sense upon its sixty-three small pages than is contained in many a ponderous tome. It is not possible to read it without being helped to good resolutions, and it is the best gift-book for a pessimist one can imagine. Published by A. C. McClurg & Co., Chicago. Price 50 cents.

Yet another addition to the American Book Company's *Eclectic Readings* is entitled *Animal Fables*, from the Dark Continent, by A. O. Stafford. They have been selected from the folklore of the negro, and contain all the weird imagery for which the race is noted. Pp. 128. Price 30 cents.

Long Ago in Greece, by Edmund J. Carpenter, Litt.D., is a book of truly golden hours with the old story tellers. Atalanta, Hero and Leander, Cupid and Psyche, become living, breathing realities upon the enchanted page. In addition to the charming text, admirable illustrations are copiously interspersed from paintings by Van Dyck, Burne-Jones, Rossetti and other artists of like celebrity. Little, Brown & Company, Boston, Mass. Pp. 306. Price $1.50.

Glorious Praise is a treasury of song, containing over three-hundred of the best Christian hymns extant. Every phase of Christian work has been supplied, the prayer-meeting, Sunday School and evangelistic work as well. Compiled by W. H. Doane. Published by Harvey & Burnett, 642 Fourth Street, Louisville, Ky.

In *S'ancreu*, a bright little story of Nova Scotia life in summertime, Miss Ibbie Raymond makes her bow to the reading public. It is Acadia, "the land of Evangeline" which Miss Raymond has chosen for the setting of her story, and she pauses in her plot to give many a charming peep at nature to her readers. Published by Dodd, Mead & Co., New York. Pp. 159. Price $1 net.

Junior Carols, a collection of 154 hymns, includes a set of 24 *Memory Hymns*, in conjunction with which is issued a separate booklet (price 10 cents), which tells the story of each of these noteworthy pieces of music. Price 25 cents. *The Praise Book* is admirably adapted to the use of Young People's Societies and Sunday Schools. Edited and compiled by H. B. Grose and G. B. Graff. Pp. 293. Price 25 cents. United Society of Christian Endeavor, Boston and Chicago.

The Gordon Van Tine Company of Davenport, Iowa, have placed an excellent catalogue at the disposal of builders, actual or prospective, which appears to include mention of every item necessary for building. "From factory to consumer," is the announcement which this well-known firm makes, and their enumeration of doors, windows (house, cellar, storm sash, stable and hot-bed), blinds, moldings, floorings, etc., proves the extent of their stock. They also make a specialty of paints and glass. Carpenters and contractors would do well to send for the new catalogue.

Easy Cooking

Why put up with the discomfort and annoyance of a coal or wood stove this summer? Your work will be lessened, your fuel bills cut in two, your kitchen cleaner and cooler, and you yourself *perfectly satisfied* if you use the New Perfection Wick Blue Flame Oil Stove—an oil stove entirely *different* from other oil stoves. At moment of lighting it gives the best working flame you could get with any stove—a clean, blue flame that can be instantly controlled for any cooking purpose. The

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

does away with all dirt, smoke and ashes. The enameled chimneys concentrate the heat so that it does not radiate through the room—thus ensuring a cool kitchen. Automatic feed keeps oil always at a maintained level. The New Perfection is made in three sizes, with one, two, and three burners. Every stove warranted. If not at your dealer's, write to our nearest agency for descriptive circular.

THE *Rayo* LAMP

is the best lamp for the library, dining-room, parlor, or bedroom. Unexcelled in light-giving power; perfectly constructed; absolutely safe. Made of brass throughout and beautifully nickeled. Every lamp warranted. If not at your dealer's, write to our nearest agency.

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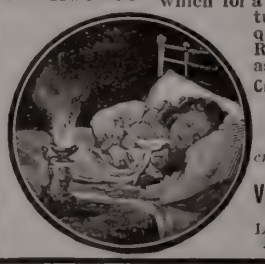
Confidence can be placed in a remedy which for a quarter of a century has earned unqualified praise. Restful nights are assured at once.



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A Dollar's Worth of the Great Michigan External Remedy for Rheumatism Will Be Sent to Every Sufferer who Writes for It at Once to TRY FREE

Send No Money—Only Your Name

We know that Magic Foot Drafts are relieving Rheumatism in almost every form and stage—relieving old chronic cases of 30 and 40 years' standing after doctors' prescriptions, mineral baths and medicines had failed. No matter what you have tried, or how long you have suffered, our faith is strong that this new external remedy will relieve you sound and well of Rheumatism. You are welcome to

try the remedy at our expense—we want to send you the proof. You don't have to take our word for anything. Simply ask for it—Try it—Prove for yourself how it can relieve you. We will send to you by mail prepaid a $1.00 pair of Magic Foot Drafts free to try in your own home and trust you to send us one dollar when you get relief—not a cent do you pay us unless you are relieved. This remedy is relieving thousands and we are pretty sure it will relieve you. Surely you must try it while we offer to send you the remedy merely for the asking. Send your name and full address to-day to Magic Foot Draft Company, RA.17 Oliver Building, Jackson, Michigan.

You Can Afford

to have a new Song Book in your Church or Sunday School, and one for every person, when you can get them for $3 for 100. Words and Music, 83 very best familiar Gospel Songs. Send 5 cents in stamps for copy. E. A. K. HACKETT, 100 North Wayne Street, Fort Wayne, Indiana.

Dedicated to Knowledge

STATESMEN, artists, authors, men famed in the world of music, and men famed in the world of science me from every civilized country to attend the opening of the great Carnegie In-

W. N. Frew
Pres't Carnegie Institute

W. J. Holland, L.L.D.
Director Carnegie Museum

tute, in Pittsburg. Mr. Carnegie has given millions for many objects of an educational nature, especially libraries, but

The New Carnegie Institute, Pittsburg, Pa.

is great palace of learning has been the philanthropist's pet project for a number years. The structure is built in the idst of the green lawns of Schenley Park, and covers four acres. It is of marble and the spectator on a sunny day is almost dazzled by its shimmering surface covered with pilasters and carvings. It has three stories, the combined area of main buildings, wings and extensions giving a floor space of sixteen acres. It was thirty months ago that the first sod was turned to make way for the massive foundations, and before the builders turned it over to the officials of the institute, six millions had been spent. Twenty-three millions was the total gift for building and endowment. The edifice is as near fire-proof as any structure can be. There is no woodwork of any kind in the entire building. One of the largest switchboards in the world controls two hundred miles of wire and twenty-five thousand electric lights. In the libraries the new book stacks reach up through a space equal to eleven ordinary stories. They have space for eight hundred thousand volumes, while the special libraries would bring the capacity up to a million and a half. Art will be one of the prominent features of the museum and the several galleries cover forty-four thousand and seven hundred square feet. The opening ceremonies made a brilliant series of pictures. Hundreds of prominent people, all guests of the "iron-master," marched to the institute between lines of students from the Carnegie Technical School. Much interest was taken in the playing of the great organ, the first notes that came from it being the music of "A Mighty Fortress Is Our God."

A Scholar's Homage

Continued from page 368

n do it honestly, then let him thank od, for it has been revealed to him from ove. The man who can accept Christ the Son of God has got, I thoroughly elieve, the secret of the universe. He in the way of life everlasting; he is alking in the path of light which will ad to the fulness of day. Now, where he? He is the man to bury Christ.

Ah, friends, you know who it was. You ow where he was at this moment and hy he was hidden away. We shall cast stone; we shall say nothing about that ave confessor. It does not follow that cause a man can say the whole Nicene reed that he will have courage to suffer r Jesus Christ. So there is nobody to ry Christ. Ah, yes. There are two en, and although one was a coward, and says in the Gospel, "He was a disciple cretly," it does not say that of Nicomus. It was Joseph of Arimathæa. He as a capitalist, and they are afraid of erything, of every change and movent; terrified of the churches, of the ople, of politicians, of their own work. ut Joseph comes now, and Nicodemus mes with him, and—oh, beautiful touch the fine, delicate, scholarly nature—icodemus brings with him a hundred eight of myrrh and aloes, so that the france of the spice might be laid on the dy of Jesus. They have done him to death, ut Nicodemus lays him in the grave, frant with his devotion and his affection.

Now, friends, who is brave? Now, friends, who is the thorough Christian? Now, who is the loyal type of true gentleman? If when all goes well with me some one gives a cheer, and I say, "Thank you, thank you," every man's approbation helps me, but I do not know what is its value. When everybody forsakes me and my back is to the wall and there is nobody to help me, and the stones are flung in my face, and a man steps out and takes his place beside me, then I know who is my friend. I don't care what he has said about me publicly. I don't care; he speaks now by his act in the crisis of my life. At first Nicodemus was silent. When danger gathered around Jesus he rose and spoke. When Jesus was dead this man threw in his lot with a beaten Christ. Is there courage enough in you to throw in your lot with a triumphant and living Christ? Remember, my friends, that riches are a great danger, and your nation has been very prosperous of recent years. Remember that learning is often a hindrance to faith, and that Jesus reveals to the simple that which is often concealed from the wise. But remember this also: That when things were at the worst with Christ, he was laid to rest with fragrance of love. By whom? By the Church? No. By the people? No. By those whom he had helped? No. But by a capitalist of Jerusalem and one of the representative scholars of the day.

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How a Mission Was Founded

ON one of the busiest streets of the city of Minneapolis stands the St. James Hotel, and in connection with this house is a mission which has a most interesting history.

More than twelve years ago the thought of the Mission was born in the brain of its present superintendent, Mr. C. M. Stocking. He was then in the insurance business, and was connected with one of the Baptist churches of the city. He made a full consecration of himself to the Lord and waited to know what he would have him to do. The first thing was to start a gospel wagon, which he, with others, took out each week. This work brought results. Soon after, a meeting of the churches, together with the business men of the city, was held, and Mr. Stocking was sent to different parts of the country to investigate the methods of carrying on mission work. He went directly from Minneapolis to New York City, where he gathered much of interest, and also to

The Gospel Wagon of the Minneapolis Misson

Washington, where the work seemed even more attractive to him.

When he returned from his trip the Mission was opened, but without a fund. A small place on one of the main streets was rented. Six months after an old theatre was rented, and the work began to grow. The winter following was very severe, and during that time 245 men on an average slept on the floor each night. Each day fifteen gallons of soup was freely furnished and bread was given to all who came.

During the first four years of the work Mr. Stocking, who had been receiving $2,000 a year in the work of insurance, received no salary. At one time during the first four years it seemed quite serious for him, and he confesses to certain surreptitious heart-aches, when he found his wife making underclothing for the children out of old flour sacks.

After eight years, Mr. Stocking got his mind set on a large hotel, the present location of the Mission, and the manner in which it came into possession of the organization, now known as the Union City Mission, was quite marvelous.

The building was owned by an insurance company in Hartford, Conn., and although there was not a dollar in sight with which to make a payment, yet the president of the Mission and Mr. Stocking took the journey East to see the officers of the company. When they arrived in Hartford the president of the insurance company told them they might better have saved expense by negotiating with their Minneapolis agent. When, however, the officers were brought together and the story of the Mission was rehearsed, Mr. Stocking being asked why he had relinquished a good paying business to enter such a work, and they had heard his reply that he considered this Mission to be worth more than their insurance business, they were deeply touched. They agreed to sell the building for $60,000, and an option of three months was granted, with no money to bind the bargain. The president of the company also said he would add a gift of $2,500 when the building should be purchased. At the end of three months, Mr. Stocking had a subscription of $5,000 from one man and smaller subscriptions to the amount of $7,000. He then went to the donor of the $5,000 and asked for a loan of another $5,000, and to his surprise the gentleman made out his check for $10,000, saying, "Which would you prefer, a loan of $5,000 with a gift of $5,000, or the whole $10,000 as a gift?" A few days afterward another gentleman sent for him and told him to name the sum he was still needing. He told him $5,000 would satisfy him; whereupon he wrote his check for that amount.

To-day the hotel, which is used solely for transient customers, without meals, furnishes the running capital for the Mission of $6,000 a year, besides paying all its own expenses. Twenty thousand dollars has been added in repairs and the amount still due on the property is reduced to $32,000.

A German florist, who had been in America six years, had become thoroughly dissipated, so that, while he had been an expert in his line, he could no longer hold any position. He had been in Minneapolis two weeks, and all but penniless, had asked a policeman if there was a place where he could sleep for five cents and was directed to the Mission, and that night was saved. It was at the close of the service, when a young earnest Christian woman got the poor man on to his knees, where he made a full surrender of himself to Christ. "Had any one told the young woman that this dirty, drunken tramp would yet be her husband," said Mr. Stocking, "she would have fainted; but such was the case, and he is to-day a successful business man in Denver, Colorado."

Another man, now living in St. Louis, came by the Mission while a service was being held from the gospel wagon. A reformed man was telling his story, and, as the stranger listened, he extended his hands to Mr. Stocking, crying out, "That is what I want." He has lived a consistent Christian life for eight years. EMILY WARE.

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay. I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago, I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time. Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs." "There's a Reason."

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Joseph, Ruler of Egypt

By Mrs. M. Baxter

a severe school Joseph had been passing standard after standard. Not rial of the many through which he o pass could have been spared. God s what human nature needs to bring o utter nothingness in itself, and dependence on him. He chastens or our profit that we may be par- s of his holiness" (Heb. 12:10). ugh no other school could Joseph learned to be a simple but a fit in- ient to carry out the designs of God an intelligent comprehension of his se. Earthly position, prospects, ation, were all gone, and still "the was with Joseph," and would yet e himself to be for his servant more all which he had lost. Joseph was ranger to the school of faith; he had ed to recognize God in everything, to be happy when stripped of all, in his true element, because without , without friends, without reputa- exiled, oppressed, wronged in the galling manner, yet, blessed fact, nt to others as well as himself, "the l was with Joseph." Let everything gainst us, let our trials be the great- which fall to the lot of man; if under nd above all the Lord is with us, not pang of suffering will be lost; our shall reap his own harvest in our ; his purpose shall be accomplished. imself in close communion with God, ph was in a position to bring others to Him. Wherever one or more of 's children are near to him, a spiritual osphere exists, and it is easier for rs also to draw near to God. Thus as that the chief butler and the chief er dreamed, and thus it was that, later Pharaoh also dreamed. What there have been of intercession for this then king laid on Joseph's heart before , we may never know; suffice it that r two years from the time of the oration of the chief butler, Pharaoh amed. How little the politicians of ypt knew that a mighty hand was at k in Egypt, who should bring about expected changes in the government, that His instrument should be a man g under a criminal charge, undergoing sentence in the State prison! So un- ked for are the ways of God.

The dream of Pharaoh made a great pression upon him; something which could not account for had happened to ; he could not shake off the impres- n. God had spoken, but Pharaoh did know the language. In the first ce the king sent for all the magicians d the wise men of Egypt. It was plain them that no invention of theirs could isfy the king; he was in real earnest, d only the real thing, only a knowledge the mysterious Being who had spoken him in his dream could satisfy the akened monarch. Egypt was the ool of the world at that time, the re- itory of learning; it was a humbling ng that, in such a land, God should ring to nothing the understanding of prudent" (I. Cor. 1-19); yet so it was. The chief butler was no mean person at rt, and the consternation of the baffled n of letters in Egypt recalled to him at he owed to the young Hebrew soner who had interpreted his dream d the chief baker's. He told the story fore the king. Joseph knew that a ce of rule awaited him, and the pledge it had been given him in Potiphar's se and in the prison, in both of which ces he rose spontaneously above his roundings. But how little did he ow that deliverance was so near when araoh's messengers "made him run" r. 14, marg.) to the palace, after a ty shave and change of garments, to erpret the dream which was confessedly ond the learning of the wisest men of ypt! How little was he in himself pre- ed! But how truly was he prepared of d for the king's communication:

"I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee that thou canst understand a dream to interpret it!"

Answered Prayers

E. G., Utah. "I add my testimony that the God we serve is still faithful to his promise."

Mrs. M. D., Pennsylvania. "God has heard and answered my prayers, and I thank him more than words can express."

A. W. S., New York. "I want to thank God for the many, many benefits he has showered upon me in answer to prayer."

J. A. E., New Jersey. "I would also love to add how my Father and Saviour has answered my prayer and done so much for me."

A Firm Believer, New York. "God answers the prayer of faith—that is the only condition. The answers come so swift and sure, they almost overwhelm me."

Constant Reader, Wisconsin. "For three years I have prayed earnestly and persistently that, if consistent with the divine will, a certain great affliction might be removed from me. My prayer is answered, and as a duty and a pleasure I give this testimony to strengthen the faith of others."

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Mrs. C. S. M., New Jersey. "Our prayers have been answered again in God's own right way. We know that God hears and answers prayer in the best way. 'He knows, my heavenly Father knows.' I thank him for everything."

Reader, Pennsylvania. "The Lord has just given me the most wonderful assurance that he has heard and will answer my prayer to be delivered from great trouble. I have clung to his promise, 'Call upon me in the day of trouble. I will deliver thee and thou shalt glorify me.'"

M. D., California. "God is good to me and mine. In small, everyday trials and in great sorrows, he heeds and helps me in answer to prayer. Not always as I ask, but God's way is my way. In many grievous trials, God always gives 'peace, sweet peace, the gift of his love.'"

C. B., Iowa. "How thankful I am that a wise little mother taught me the way of prayer. I always find great comfort in knowing that my friends unite their prayers with mine, for I know the Lord meant it, when he said that where 'two or three agree, it shall be done of our Father.'"

C. F. S., New York. "Your column of 'Answered Prayers' are a great help to me, and I wish to acknowledge God's great goodness in answering my prayers in time of trouble. Let us trust him more."

Mrs. S. J. B., Tennessee. "To Jeremiah in prison He said: 'Call unto me and I will answer thee, and show thee great and mighty things that thou knowest not.' He does not reveal, because we do not call. I called and he lifted a great burden from my heart. 'Praise God from whom all blessings flow,' and have flowed for the seventy-two years of my life."

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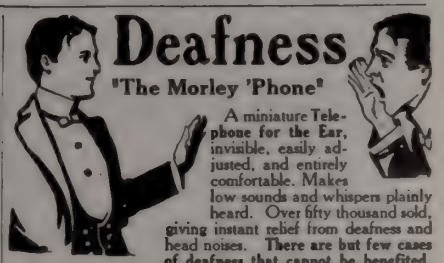

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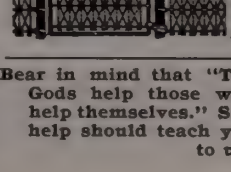

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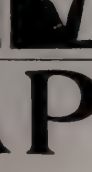

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See Pages 395, 396

OPENING SERVICES AT AMERICA'S FIRST PEACE CONGRESS, NEW YORK CITY

Questions and Answers

G. S., Honesdale. 1. Is it colder at the South Pole than at the North Pole? 2. Is it colder in the south temperate zone than in the north temperate zone?

1. As no one has been to either, an answer would be but a mere guess. 2. The temperature is practically the same in both.

Thos. Hallwell, Webb City, Mo. Why, when and where has the Church lost its ancient miracle-working powers such as are described in Mark 16: 16, 17? The Church needs them as much as ever, and the perishing world needs them worse.

From the tone of the question we would infer that it should be addressed to the Almighty rather than to a newspaper. There is expostulation in it and an intimation that the writer thinks there has been a failure of duty on the part of God or the Church. If we may express an opinion we would say that miracles are not needed in this day, and if they were performed they would not win a single soul. People would say they were magic or sleight-of-hand. As Christ said, "If men believe not the Scriptures, neither would they be convinced though one rose from the dead." In the apostolic age they were useful because credentials were needed, but in these days the transformation of character that comes by conversion serves the purpose.

J. B., Dayton, O. I heard the assertion made recently that over one thousand vessels were lost every year. Are reliable figures obtainable?

The *Bureau Veritas*, of Paris, keeps a most accurate record of casualties at sea. Its list shows that in 1906, 376 steamers were lost and 725 sailing vessels. The number of injured vessels for the year was 3,549, of which 1,597 were steamers.

B. W. R., Caldwell, Idaho. I am impressed with the fact that more persons have died during the past year than in any former two years in a thousand. Is this true?

It may be true of certain localities, but it is not true of the world as a whole. Mortality statistics, on the contrary, show that certain diseases, which formerly swept off multitudes, are yielding to advanced medical science. Yellow fever and smallpox are among the number. Improved sanitation has also kept back various forms of plague. The modern tendency is toward an increase in the average duration of human life.

G. R. H., Boxford, Mass. Reading the quiet little classic of Mrs. Gaskell's, called *Cranford*, I am impressed with the reality of the characters. Can you tell me if the work is founded on fact?

Mrs. Gaskell, as Elizabeth Stevenson, spent her childhood in the village of Knutsford, thirteen miles from Manchester, England, and village and town were respectively the Cranford and Drumble of her story. The Knutsford life and people are reproduced in her book.

Miss M. E. O., Eastlope, Ala. Do you think it is right for Christians to buy luxuries for amusement, etc., while China's millions are starving?

Self denial is excellent discipline and we believe that any real, sincere Christian, who has a sympathetic heart, will not turn a deaf ear to the call of suffering, either at home or abroad. The extent of the self-denial should be proportionate to the need.

W. A. J., St. Louis, Mich. Please inform us where we can see the comet?

There is no comet visible to the naked eye at present. L. SWIFT.

M. T. P., Beverly, N. J. 1. What interpretation do the Jews put on Isaiah 53? 2. Since they offer no sacrifices, how do they expect forgiveness of sins?

1. They believe that the sufferer there referred to is the nation as a whole, persecuted, despised, suffering, and yet the religious teacher of the world. Some think it may have referred to Jeremiah, who, by trying to bring his people to righteousness and redeem them from sin and folly, incurred imprisonment and probably a martyr's death. 2. The wisest of them never thought that forgiveness came because of sacrifices (see Ps. 51: 16, 17). They believe now, as David said in that Psalm, that forgiveness comes by repentance.

J. S. A., Rose Hill, Va. 1. Was George Washington a member of the Baptist Church? 2. Has anyone, except a Chinaman, ever seen the grave of Confucius?

1. Washington was a member and vestryman of the Protestant Episcopal Church. 2. We do not know.

E. M. B., Worcester, Mass. 1. What nations beside the Hebrews have traditions of the Flood? 2. Are the Hivites and Hittites still in existence?

1. The Babylonian or Accadian account written on tablets of clay and recently deciphered, closely resembles that in the Bible. In that Xisuthros builds a ship and sends out birds to see if the land is dry. Then there is the account of Berosus, who wrote in 350 B.C. The Persians have a similar legend, and the Greek account (Deucalion's). 2. The Hivites and Hittites have been absorbed into the nations.

S. J. P., Greenwood, La. 1. Where does the wild goose build its nest, and how far north does it go in summer? 2. Are there but Ten Commandments, or eleven in all?

1. They range as far north as the Arctic Circle, and build their nests of dried plants on the ground near the water. 2. There are only Ten Commandments.

R. A., Herkimer, N. Y. What is the exact meaning of liturgies?

It comes from a Greek word meaning public service at private cost. The Greek and Roman Church liturgies were committed to writing about the fourth or fifth centuries, A.D. Parts of these are attributed to the apostles.

S. B., Brooklyn, N. Y. When was London bridge built?

The first one was of wood and constructed in 978. The famous old bridge commemorated in the song was commenced in 1176 by Peter of Colechurch. A new one replaced it in 1831.

R. R., Williamsport, Pa. Which has the larger following, Christianity or Buddhism?

Prof. A. S. Geden, a recognized statistical authority, places the number of Christians in the world at 477,000,000, including Protestant, Catholic, Greek, Abyssinian, Coptic, and all other Christian churches. Buddhism has nearly 148,000,000, Hinduism 190,000,000, Confucianism 256,000,000, Mohammedanism 176,000,000.

G. H. O., Peabody, Kans. Why is it that the Jews had no dealings with the Samaritans?

The enmity began when the two calves were set up by Jeroboam, who sought to make Samaria the rival of Jerusalem. (See I. Kings 12: 26-28). Then, when Israel was carried away captive, the king of Assyria settled Samaria and other cities of Israel with people of his own, and sent an Israelitish priest to teach them a mongrel Judaism (see II. Kings 17: 24-28). The breach was widened under Ezra and Nehemiah (see Ezra 4: 1-4, and Nehemiah 4: 1, 2).

S. H., Nyack, N. Y. Is it yet known what ingredients were used by John Ellmore, the Altoona cobbler, to prepare his new fuel that is said to be better than coal, last longer and obtained at one-third the cost?

Several chemists went to work to try and find out what had been put together to make the composition. They report that it is as follows: Common salt, one pound; oxalic acid, two ounces; water, one gallon. Mix and moisten a mixture containing one part coal and three parts ashes. It is said that this fuel is better than pure coal. On burning, it fuses into a cokelike mass and leaves but little residue. Its chemical action is explained as follows: "When an aqueous solution of an alkaline salt, such as common salt, is mixed with coal ash, the result is that a mild lye is formed, which when mixed with any combustible material, such as coal, and upon the application of heat, gives off oxy gas, thus enabling rapid combustion. addition of oxalic acid causes a chen change of greater value than the first the reason that it results in the forma of a carbide, which in turn gives off ac lene gas, thus adding to the intensity of heat and facilitating complete combust It is probable that Ellmore's patent cover any commercial production of compound."

Bringing Food and Fuel to Starving Russians in Kazan

ACCORDING to the latest advices from Russia, the famine in that country is especially severe in the southeast provinces. In the Kazan district, the Tartar peasants have even bartered their children for bread. Although the State has given away grain in large quantities, the need of relief steadily grows and the difficulty of distribution is great, owing to the bad condition of the roads at this season of the year.

A. E. H., Portville, N. Y. What is the meani "limb" in the fifth amendment to the Ur States Constitution, "deprived of life or li or put in "jeopardy of life or limb"?

So late as the time of the writing of Constitution, the amputation of an arr foot, or the cutting of ears, was the p ishment employed in many countries w life was not taken. It was done in Gr Britain, and the British colonies in Ame had used such punishments. Consequen the term was used when the delegates fr these colonies drew up the Constituti Many of the principles laid down in Constitution can be traced back directly laws and declarations in the colonies.

W. E. N., Savannah, Ga. Are the Chinese antagonistic to missionary work?

A mass of testimony from individu high in rank and authority throughout empire serves to show that missionary eff has gained for itself an honored place minds once suspicious of or openly hos to it. Large donations to mission hospit and schools from official and weal Chinese, a rapidly increasing demand Christian literature and educational wor special unsolicited courtesy to missionari all indicate that the leaders of thought a public opinion in China have accepted missionary enterprise as one of the m important factors in the development new life in that ancient empire.

E. R. J., Minneapolis, Minn. Our missionary cl have been studying with deep interest history of India, including the story of Sepoy rebellion. We can find no record of ultimate end of Nana Sahib.

It is asserted by some writers that was alive as late as 1885. One story has that he was murdered about that time; t Perceval Landon has written that in 18 an aged mendicant was arrested in Rajk who claimed to be Nana Sahib. He w set free—old, discredited, partially insan the laughing-stock of his own people.

Miscellaneous

P. A. R., San Francisco. "Be good, sweet maic etc., was written by Charles Kingsley.

Mrs. G. W. L., Columbus, O. We have no furth information on the subject than that which t Gospels afford.

J. D. R., Westminster, Ind. The question is t technical for us. Send it to the professor physics at Chicago University.

H. B. D., Kingsbridge, Ind. There are seve absolute monarchies, among them Russia (the n Douma at best can be but an advisory bod Turkey, China, Afghanistan.

J. U. W., Shippensburg, Pa. Your question w answered in THE CHRISTIAN HERALD of April under head of W. E. M. First names were tak from objects in nature, from places and fr certain qualities of mind or person.

The Bitlis Earthquake Sufferers

Rev. W. W. Peet, Secretary of th American Board in Constantinople, writ to the proprietor of THE CHRISTIAN HERAL as follows:

Your cable reading "Bitlis relief, fifty pound sterling," was received here on the third instan The amount was at once put at the credit Bitlis account and notice to draw for the su sent by telegraph the same day. Mr. Cole, mi sionary, has already drawn by telegram, and he therefore at the present moment using the mone I am not able to make an estimate as to the loss incurred, but I should say at least $5,000 shoul be provided for relief. Funds have also been r ceived from London, and a German society ha sent funds to its representative in Bitlis.

NEW YORK, MAY 1, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Mountain Girl

A Suspension Bridge in the Himalayas, 5,000 Feet Above Sea Level

Himalayan Peasants

MOUNTAINEERING IN THE HIMALAYAS

By Wm. Greet, Himalayan Missionary

T does not generally occur even to those who view the mighty Himalayan heights from some station on the outer ranges, that there are thousands upon thousands of villages hidden away in those almost ccessible slopes. People do not realize that there are at valleys between almost every peak and the next which it seems to touch—much less do they realize t there are multitudes of souls living there.

To penetrate these regions is regarded as the task of occasional trader or scientist, and then only by a picked routes over certain ridges. But to work in l out and up and down throughout those great leys—that is no one's work—except missionary's; and in the great bulk the world's mountains, this is not ne, largely for the reason given above, t few know of this hill world, and few cannot always get into it.

Every hill district differs from every ier, and even here in the border val- s of the Tehri State it is very differ- t from the neighboring Himalayan trict in British territory, where there e at least some fair highways made d some stage bungalows for the veler.

The first essential for enabling any t the most agile workers to accomplish ything here is the means of convey- ce over any kind of track—across ep ravines, over giddy heights, along rrow ledges, between great boulders, rough thick forest, over bare slants th nothing to hold to, or up and wn the sharpest zigzags. We have en enabled to get through these diffi- lties. Mrs. Greet cannot climb much, d our youngest child is not four onths old, but each has come quite fely through the worst places, includ- g one known by the hill men as "the byss," where there is a sheer drop of o miles to be descended by a foot-wide gzag into a narrow gorge. This lies tween two of our nearest villages.

In every village and hamlet crowds hill women clamber and clamor und our little child's bed-box, which rives in one place after another, com- rtably curtained, between a coolie's shoulders, and the wonder of seeing a European baby in their domains slowly gives way to the wonder of a foreign lady learning their dialect.

A proportion of the men visit the Hindi-speaking parts, but the women almost never. Mrs. Greet's conveyance is a canvas arrangement, strongly sewn, boat-shape, and slung to a bamboo frame, inside which the rider sits. A single pole at each end rests on the shoulders of a couple of men. The tracks are too narrow for more than two carriers, being usually not more than a foot wide, so that it is an advantage when the rider is not specially heavy; but for a heavy person, the carriers can often be changed. All hill men carry loads safely over the worst places, and trained ones carry "dandies," if the "dandies" are rightly shaped. Ours is made with no woodwork or anything rigid below the level of the carriers' shoulders, otherwise it would catch in any protruding rock or tree stump, and precipitate carriers and carried down the *khud*. The shoulder-poles have little wooden blocks attached, so that there is no danger of slipping off the men's shoulders, even when on the steepest gradient. A sick person might be so carried, or a tired one sleep with comfort.

Photographed for THE CHRISTIAN HERALD

A Hindu Priest Surrounded by Five Fires, Doing Penance

Our tents are made with first consideration for mountain hurricanes sweeping over the narrow ledges, where we often have to camp. We have to follow the line of least resistance and to be able to hold on like limpets. This means very confined space for a party of men or a family to remain in bad weather under canvas slanting up from a limited base. There is often no room for tent ropes, and the flat walls of even a small ordinary-shaped tent would be carried away, and rough weather in the hills usually means cold as well. For that reason, too, we have the flaps of the front and back doorway made to fold readily snug and close round the light poles, and we place a heavy piece of rock on the pegs at the tent corners, in case the ground gives poor holdfast in a storm. Inside the tent, a heap of straw, generally available for beds, leaves more space free than camp bedsteads would. We carry one folding bedstead, however, for any member who may need it. Our single-substance tent for fair weather for a party of three, with a bedstead and chair arrangement, weigh altogether but twenty-four pounds.

The expense of carrying everything in the hills is often so great as

Continued on page 394

THE
AMERICAN PULPIT

SERMON BY
Rev. F. DeWitt Talmage, D.D.

The Astonished Publican

TEXT: LUKE 19: 5

"To-day I must abide at thy house"

IT is amazing how long the world compels some of its most honored children to struggle amid the quicksands of poverty, obscurity, misrepresentation and slander, before it allows them to climb the mountain-tops of immortality and fame. It is hard to understand why some men have to spend so much of their lives fighting for a mere existence, when they would have been able to do so much more good for their fellow-men, if the world had only been willing to encourage them, instead of turning the cold shoulder upon them. Every one remembers the famous couplet by the poet Heywood:

Seven cities warred for Homer being dead,
Who living had no roof to shroud his head.

Well, that is the history of many of the world's greatest heroes and heroines. For years and years they battled with poverty. For years and years they had to fight for mere physical existence. Then came wealth, fame, position, honor. The world was bowing at their feet to do their bidding.

Christ's Brief Popularity

The lot of the obscure peasant is necessarily hard, yet when Christ was to come into the world it was that lot he chose, as if he desired to know by experience the sorrow and hardship of humanity. Christ for thirty years had lived in poverty and obscurity. When at last he started forth on his world's mission, he was opposed at every step. He was maligned and slandered. Then there came a sudden change, which placed him on the top wave of popularity. We find him no longer the unknown peasant. All his countrymen are talking of him and many of them call him a great teacher. His fame, too, has gone abroad, and certain Greeks have asked to see him. He is now on his way to Jerusalem, where he will be acclaimed as the Son of David. He has reached Jericho, and the people turn out to see the young prophet, who may prove to be the long-expected Messiah.

Who will have the honor of entertaining him? To which home does he go? He can practically go and lodge in any home that he will. Does he go to the home of the good and pure man? Does he go to the home of the aristocrat? No, he goes to the home of a despised publican. When Christ stops and looks up and sees the despised publican Zaccheus perched upon the overhanging bough of a sycamore tree, he seems to say: "Come, Zaccheus! Come down! Come and let me go home with thee! Come and let me teach the world that my mission is to save souls which are lost! Come and let me lodge with one who is universally ostracized by his countrymen! Come down, Zaccheus! Come down! For to-day I must abide at thy house." Now, why did Christ choose to visit Zaccheus' home in preference to all the other homes of Jericho, which would gladly have opened their doors to receive him as their honored guest?

Why Christ Visited Zaccheus

Christ lodged in Zaccheus' house, in the first place, because it was the most despised home in all Jericho. It represented all that was bitter and cruel and tyrannical and unjust. It represented extortion and dishonesty. It represented the fiendish power which would take a community in its viselike grip and squeeze the last drop of financial blood out of a man and then turn him out of his home and let him starve. Murderer, thief, destroyer, assassin, hangman were names honored and respected by the Jews in comparison with that word "publican." It was a name the most hated of all names in the Hebrew language. There was no indictment more opprobrious which could be hurled against Christ than that he was a friend of publicans and sinners. For of all sinners, the worst sinner in Hebrew eyes was the publican. In order to understand why the house of Zaccheus was the most excoriated in all Jericho, we must study for a little while the attitude of the Roman government toward its provinces.

The Roman government was like the Turkish government. In the capital of Constantinople sits the "sick man of Europe." He opens the map of his kingdom and says, "Here is one of my provinces. I will sell this to the highest bidder. Then I will make the tax-collector of this province pay me a certain amount each year. All the moneys he can squeeze out of those people above that amount he can have for himself." So the Sultan sells his provinces, just as a capitalist would rent a farm. Then that tax-collector goes to that province and he puts the financial thumbscrews upon those people. Such was the province of Judea in the time of Christ. The Roman government had stationed its tax-collectors everywhere. It had sold these provinces and cities to the different buyers. That the Hebrew must bear, but he was humiliated when one of his own people stooped to thus serve the tyrant. Zaccheus was one of these publicans with his headquarters at Jericho. He was one of Rome's tax-collectors and he bled the people until they could be bled no more. And because he had been an extortioner, a legalized robber, the people hated him with an unutterable loathing. They regarded him and his family as social outcasts.

Now Christ by going to this despised tax-collector's house practically said, "Even to the lowest of the low I shall carry my gospel. No man or woman has sunk so deep into the mire of sin but my blood can cleanse him from all sin. Zaccheus, make haste and come down, for to-day I must abide at thy house." Oh, my friends, is it not a blessed thought to you that Christ came to save the publicans and the sinners? Is it not a glorious thought that no matter how low a man or a woman may be in sin Jesus is ready and willing to rescue him from that sin?

Saved as an Example

Some time ago it was my privilege to attend a revival service held by a well-known slum worker. After the talk was over he asked all who would to come forward and confess Christ. They came by scores. There were about a hundred of them. Some were filthy and ragged. Some were without collars. Some of them had their breath smelling vilely with liquor. As they came forward to the mercy seat I kept saying to myself: "I wonder if those men are in earnest? I wonder if those men truly want Christ?" Then I bethought myself of a conversation I had with one of my elders a few days before. He said, "Ten years ago I was in the Pacific Garden Mission. To my left, on one of the front seats, sat a man so maudlin drunk that I did not think he understood one word that was said. He was the lowest kind of an outcast. When the invitation to come to Christ was given that man arose and staggered forward and fell on his knees, and then and there gave his heart to Christ. He was sincere, too, for he is now working as an evangelist. His name is Melville Trotter." It is not surprising that the elder's story came to my mind that night, for the man whose pleadings had drawn that dissipated crowd to their knees was the Melville Trotter whose conversion the elder had witnessed. No wonder his invitations were so confident. He knew that the Christ who had saved him could save all who came to him. That is why Christ saves the worst cases; it encourages others to come to him. That is why he went to be a guest at the house of Zaccheus.

Succoring the Tempted

I take a step further in my subject and declare that Christ went to the home of Zaccheus for another reason. He wanted to prove to the world that some of the sinners who have been swept off their feet by great temptation are sometimes the easiest men to reach and lead to the better life. A man may be a thief and a robber, or even a murderer, and yet not be wedded to his sins; he may long to become pure and true and honest and upright. Zaccheus was a publican. Zaccheus was a dishonest tax-collector. But Zaccheus was one who, at the first salutation of Jesus, was willing to come down from that sycamore tree and welcome the Master to his home. That is the type of sinner who can be most easily reached for Christ by us in the present day.

Again, I believe that Zaccheus was at heart an honest man and wanted to do right. When a man is converted and says to Christ, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore to him fourfold," he gives good evidence that he had primarily been of honest nature. Then perhaps it was his honesty that led Romans to offer the office of tax-collector to him. H haps the Roman officials came to him and sa "Zaccheus, would you not like to be the tax-collector the city of Jericho? You know everybody. You kn just how much they are worth. You can make m out of it than anybody else." "Oh, no," I think I h Zaccheus say, "I do not want the position. It is one the meanest and most contemptible positions on earth "I know it," says the Roman governor; "but rememb somebody has to take this position, and if you take think of all the money you can make and how rich y can leave your family. You had better take it, Z cheus." Then in a moment of great temptation, p haps, Zaccheus fell. Do you not think he ever regret that he took that position? And when Jesus called h back to the better life, do you wonder that he gla climbed down out of that sycamore tree and ask Christ into his home? Do not make the mistake thinking that a great sinner never has a desire to co back to the better life.

Overcome by Temptation

How many men are there whom, like Zaccheus, y might lead to Christ? Here is one whom you call stony-hearted, brutal saloonkeeper. You think he brutal, but he is not. There never was a man w loathed the curse of liquor more than he loathes it. you talked to him you might find that he drifted in the whisky business as thousands of whisky deale have done. They honestly tried to find other emplo ment, but could not. Then, in a spirit of desperatio they took employment in a saloon. Before they kn it, they commenced to make lots of money. But in t midnight hour, in the darkness of their rooms, some these saloonkeepers have realized again and again th the road they are taking to fortune is marked by tom stones and coffin-lids and open graves. Only too willi would thousands of the saloonkeepers be to turn the backs upon the evil traffic, if they only knew a way get out. If you, oh, man, would accost some of the modern saloonkeepers as Christ saluted Zaccheus, y might lead them to the better and truer life, even as t publican of old turned his back upon his dishonest ta collecting.

Or take another case. Here is a plain, hones simple farmer from one of the country districts, elect to our State Legislature. He is not at heart a ba man. He has always tried to lead a simple, hones true, faithful life. He goes to our State capitol. H term of office is drawing to a close. He has a bi mortgage on his farm. He has tried for years to li that mortgage, but it is an impossibility. Just as th session of the legislature is nearing an end, a railroa corporation tries to push through a bill to grab som land for its private use. That farmer knows the bill wrong. But one day the lobbyist or representative the railroad comes to him and says, "We need you vote to pass that bill. We know you are opposed t its passage. But if you can change your mind an vote for it, we will give you five one thousand dolla bills. That five thousand dollars will just pay off you mortgage and leave your farm free of debt, and yo can make an easy living for the rest of your life." Th farmer looks at the money. He struggles against th temptation, and at last yields. At once the newspa pers open their broadsides against him. His goo reputation is gone. Do you not believe this moder Zaccheus ever regrets what he has done? Do you no believe he is regretting his dishonest acts now? If yo accost him as Christ greeted the publican of old, d you not believe you might lead him to the better an the truer life?

Saving the Rich

But again, I think that Christ went to the house o Zaccheus to prove to the world that he wishes to sav the rich man in his palace as well as the poor man i his hut. He wants to be the Saviour of Dives in hi mansion, as well as of the beggar Lazarus in his rags The story of Zaccheus proves this. Was Zaccheus

Continued on page 393

CHRISTIAN WORK IN THE CANAL ZONE

From a Special Correspondent

At the present time there are about eleven Christian workers here, representing several branches of the Protestant Church, devoting their whole time to Christian work and the preaching of the Gospel. These are laboring amongst some 60,000 people, putting the probable present population of the Isthmus at a very moderate figure. Of these, only two are actually resident in the Canal Zone, though nearly all have work scattered at different points along the line—a proportion of workers small enough indeed to do justice in any way to the great need. Again, half of this population represents Spanish-speaking people, amongst whom two of the workers, and they only devoting a small portion of their time, may be said to be doing any Protestant work. As to Roman Catholicism in this country, as seen in the cities of Colon and Panama, especially in the latter, where alone it may be really said to be holding its own, it is of that Latin-American type found in nearly all the South American republics, its security lying in keeping its followers in ignorance and darkness, while the worship of relics and tinsel-covered images holds the most prominent place. The ruined churches and monasteries in Panama alone may be looked upon as very typical of the crumbling faith that they once represented.

That Christian work on the Isthmus is steadily progressing there can be no question, but that the obstacles seem often, humanly speaking, almost insurmountable, is equally clear. It is to be deplored that large numbers of members of Christian churches in the States and elsewhere, on coming to the Isthmus, often seem to forget the old paths, succumb to the existing atmosphere around, and before long are to be found spending their Sabbath days in pleasure parties, outings, watching baseball games, going out boating—almost anything rather than that of attending divine service.

Services are held for white and colored separately, the attendance of the latter being far better in proportion than that of the former. All kinds of buildings are used to hold services in, from mess-houses and old railway tool-sheds, to government schoolhouses, old dwellings, camps and court-houses. In Colon, the Panama Railroad, many years ago, erected a church in which the Episcopalians meet, and the latter have also erected a church of their own in Panama. The Wesleyans have erected a commodious church, with mission house on top, in Colon, while they own a large old railway warehouse in which they worship in Panama.

Besides the buildings lent and previously referred to as used for holding church services, there are but three very small buildings in the Canal Zone owned by the churches themselves. There is, therefore, great need for the erection of more buildings for the satisfactory carrying on of church work.

I came out direct from England in the autumn of 1900 to do mission work chiefly among the colored laborers working in connection with the late New French Canal Company. At the time I came out I took charge of two small colored Baptist churches with a total membership of twenty-five. Since then we have opened three new stations, built our own mission house, and are now building our own church, while our membership has grown, in spite of a continuous floating population, from twenty-five to one hundred and forty. Our old church building had to be torn down to meet the requirements of the Isthmian Canal Commission in the widening of the canal. The ceremony of "laying the foundation stone" of our new church took place on Good Friday (a week ago to-day), and was attended by nearly seven hundred people, mostly colored, a few Americans only being present. The contributions at the collection for the new building amounted to $340, with late gifts that made a total of $375. All the concrete foundation work, with the exception of one pillar for the stone-laying, was done after working hours at night by free labor, given by the people themselves. The Isthmian Canal Commission, through the courtesy of Mr. Stevens, late chief engineer, generously granted a car-load of stone and one of sand, which were unloaded at night by the church members themselves, aided by lanterns and the moon. The actual cost of the foundation work to the church consequently was reduced to the cost of a dozen barrels of cement. The cost of the new building (a portable one now on its way out from England), has already been defrayed locally by the people themselves, with the help of a few friends. Only the cost of shipment, erection (part of which will be done by free labor), and seating has now to be met.

Laying Corner-stone of the Culebra Baptist Church

My five mission stations are situated at Paraiso, Culebra, Las Cascadas, Matachin and Frijoles. The last named of these stations was seized and occupied by troops in November, 1901, during the revolution. During the same fighting, one old colored deacon, while waiting for Sunday School, Sunday afternoon (November 24, 1901), in the old chapel vestry (Culebra), had his arm shattered by a passing bullet. The same afternoon, over forty bullets struck the mission house in which I was at the time.

God spared my own life and he also spared the lives of the two or three others who were there with me. Next morning revealed killed and wounded all around, but we had been providentially spared and protected.

Besides the care of these five small churches, there are daily visits to be paid to the hospital, and there are needy ones behind iron bars in the Zone penitentiary to be seen. There are also many little calls needing help and advice. Sad letters come from loving mothers in the home land asking for news of some wayward son; pathetic letters from some bereaved ones pleading for some news of a loved one who has died here in this far-away land. There are letters of gratitude, too, for some little service rendered, outwardly insignificant, but which to some father or mother are of untold price. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Culebra, Panama. S. Moss Loveridge.

THE ASTONISHED PUBLICAN—Cont'd — Sermon by Rev. F. DeWitt Talmage, D.D

or man? Nay. "Behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich." Yes, whenever you think of Zaccheus you must think of him living in a mansion. It was Zaccheus, a rich man, that Christ carried the Gospel. But though Christ came to save the rich man, how hard it is to preach repentance and faith and judgment to come to the merchant prince and to the man who rides in a carriage and to one who has scores of servants to run at his bidding! It is easy enough for me to go to a murderer in his cell, just about to be executed for his crimes, and beg him to trust in Jesus who saved the dying thief on the cross. But, oh, how hard it is for one to go to the rich man and say, "Merchant, with your gold; lawyer and doctor, with your lucrative practice; statesmen, sitting in senatorial halls and in gubernatorial chair, Christ came to save the rich man. He came to save the aristocrat. He came to save Zaccheus. He came to save you.

In all probability you have heard the old story about Rowland Hill many years ago preaching upon the outskirts of London. A great multitude was gathered about the popular preacher. While he was preaching, there drove to the outskirts of the crowd the carriage of the noted aristocratic beauty, Lady Erskine. Suddenly, Rowland Hill in his blunt way stopped and said, "Now, brethren, we are going to have an auction sale. We are going to sell the soul of Lady Erskine, who is here, to the highest bidder. 'Who will bid first for this soul?' 'I will,' cries the world. 'What will you give for this soul?' 'I will give riches and honor and pleasure and fame.' 'Is that all?' 'Yes, that is all.' 'Who is the next bidder?' 'I am,' says Satan. 'I will give all the kingdoms of the earth. I will make men bow down to her. I will give her full license for all her evil desires until she reaches the grave.' 'Is that all?' 'Yes, that is all.' 'Who is the next bidder?'" cried Rowland Hill. "'I am,' says Christ. 'What will you give?' 'I will give peace and joy on earth. I will give her many years of usefulness to mankind. Then I will give her eternal joy and life and peace beyond. I will give her a crown that shall never fade.'" Dramatic was that. Oh, yes. Only a Rowland Hill dared preach such a gospel to a proud aristocrat. But what Rowland Hill said was true. Over every rich man as well as over every poor, these three forces are struggling. Christ wants to save the aristocrat just as much as he wants to save the poorest peasant.

There is a beautiful legend told about Zaccheus, which goes thus: Long after his conversion, he continued to live in Jericho. He lived there until he became a very old man. Then in his old age he took upon himself a very curious habit. Every morning he would take a pail and go off alone for a walk and stay away two or three hours. He would come back with a smiling countenance, as though he had been with Christ. When his grown-up daughter would ask him where he went, he would answer nothing. But one day his daughter followed him. She saw her old father go to the outskirts of the town, to an old sycamore tree. When he got there, he took his pail and filled it with water and watered the roots of the tree. Then he plucked up the weeds about this old tree and kissed it and caressed it. Then he knelt down and prayed by it. When the daughter saw him doing thus, she said, "Father, why are you loving that old sycamore tree?" Then the old man said, "Why, daughter, don't you know? It was under this tree that Jesus spoke to me."

My friends, that is only a legend. But has not that legend any message for you? Christ is speaking to you now. He would abide at your house and control your life, and fill your heart. He condescends to plead with you. Open wide your doors give him welcome and learn what a blessing comes to the man whose home has Christ for an inmate.

Tokio's World Student Conference

SINCE the foundation of the World's Student Christian Federation at Wadstena, Sweden, in 1895, conferences have been held in the United States, Germany, France and Holland. This year a mighty body of delegates from nearly every student movement in the world gathered in Tokio, Japan, April 3 to 7 inclusive, to attend the first world's conference, either secular or religious, ever held in Asia.

This conference brought together, for the first time, leaders in Christian work from all parts of Asia; it afforded leaders in the student movements of Christian lands an opportunity to obtain a wide acquaintance, from a new point of view, with the triumphs and the problems of the mission field, and will therefore undoubtedly result in a marked quickening of missionary interest and endeavor throughout Christendom. Moreover, the influential classes in the Orient have never before had so significant an object-lesson in the world relations of Christianity and its hold upon the educated men and women of many lands, as in this gathering of five hundred and eighty Christian students from twenty-four countries; the majority being drawn from the ranks of educated, Christian young men of Japan itself, China, Korea, India, Siam, Ceylon, the Philippines and the Levant, representing the flower of the Asiatic Church. One hundred leaders in Christian work were in attendance from twenty Christian nations. Our own American delegation consisted of the Rev. Charles Cuthbert Hall, D.D.; Prof. E. I. Bosworth, Dean of Oberlin College; John R. Mott and R. C. Morse, representing both the Student Volunteers and the Y. M. C. A. of America, together with many other well-known leaders in Christian work.

The three dominant themes discussed at the Conference were "The Evangelization of the Most Influential Classes of Men," "Bringing Them Up in Faith and Character," and "Enlisting Their Interest in Extending Christ's Kingdom Throughout the World." Mr. John R. Mott, General Secretary of the World's Christian Student Federation, as well as Foreign and Student Secretary of the North American Young Men's Christian Association, known all along the line by his

Entrance to the Conference Hall

familiar battle-cry of "The Evangelization of the World in This Generation," delivered the address of the Convention. He reviewed the remarkable development of the organization from 1895 to its present work in twenty-nine nations, and outlined a student programme for evangelization of the world.

The very day after the Conference closed, t began one of the most remarkable evangelistic c paigns ever undertaken in any country. Nine dep tions of five men each, composed of a student le from the West, who has previously been successfu evangelistic work among influential classes; an Orie from outside of Japan; a distingui Christian Japanese; a foreign secre of the Young Men's Christian Associat and a Japanese interpreter, started April 8 upon a simultaneous evangel mission throughout Japan, which cease only when every important ce in the empire has been reached. It is garded as especially opportune that Conference should have occurred in Ja at this particular time, as there are to- in the city of Tokio at least 15,000 dents from all the provinces of Chi There has never been a parallel situat in the world's history where so many nation's young men (nearly 20,000) h gone over *en masse* to another country education and training.

As an example of the attitude which upper classes among the Japanese h assumed toward the Conference and purposes, we may cite the following pertinent: Count Komura, the fam Japanese leader and statesman, not h self a Christian and known to maint a Shinto shrine on his palace groun remarked recently with enthusiasm: is important that these Chinese stude be impressed while over here with fact that Christianity is good for a nation." In meeting, addressed by an American clergyman, hundred young Chinese students rose to their feet declared their intention to embrace Christianity.

CHRISTIAN ENDEAVOR'S FOUNDER IN PERU

CHRISTIAN ENDEAVORERS are following the travels of their honored founder, Dr. Clark, round South America with keen interest. Dr. Clark is accompanied by his daughter. During his visit to Lima and Callao we have had the great pleasure of entertaining these distinguished friends in our home.

On the first evening after his arrival, he addressed the English week night service of the Methodist Episcopal Church in Callao on Christian Endeavor in many lands. His address was a stimulating and refreshing message.

Dr. Clark had an opportunity of visiting the penitentiary of Lima. There one is struck with the discipline, order and cleanliness. The motto, "*Silencio, obediencia, trabajo*" (silence, obedience, work), catches the eye at every turn. The penitentiary has a school for primary instruction, workshops for learning carpentry, shoemaking, printing, harness-making, and even blacksmithing. There are about four hundred men, and although they looked contented, it is a sad and strange experience to stand before this motley and cutthroat gang. There is little opportunity of circulating Gospel literature, but on other occasions we have presented some of the men with Gospels.

From the penitentiary Dr. Clark's party went to the National Library and the Geographical Society of Peru. Dr. Clark left this building with a new admiration for the dusky sons of the Incas and an increased desire for their evangelization.

President Roosevelt is interested in Dr. Clark's visit to South America, and gave him a cordial letter of introduction to his diplomatic representatives. This enables Dr. Clark as a Protestant minister to visit Presidents and other Ministers holding high office. In Peru, the Protestant missionary has Article IV of the Constitution hanging over his head and ready to fall on any who unwittingly trespass its limits. President Pardo gave Dr. Clark a very cordial interview. The President on hearing of the object and extent of Christian Endeavor inquired if it were Roman Catholic propaganda. When it was pointed out that it was "Christian," he jocularly replied, "Then we will require to apply Article IV," but he hastened to add, "Although the Peruvian Constitution is intolerant in its wording, the people are tolerant."

Dr. Clark left us for South Peru and Bolivia. W are sure the prayers of the young people of Ameri will follow him as he travels in the Land of the Inc

Dr. Clark and Miss. Clark in the "Exposition" Garden, Lima

The "Bairns"

On the Way to Market

down the coast of Chile to Valparaiso, and then acro the Andes to Argentina and Brazil.

Callao, Peru. A. R. STARK.

Mountaineering in the Himalayas

Continued from page 391

to hamper the operations even of missionary societies

The people are Hindus—not aboriginal tribes o other faiths or superstitions — so that the physica obstacles to Gospel work are not the greatest ones. I the Aglar Valley alone, we have nearly 200 villages We call this our "border" field—as for size it is com paratively but a border of the Tehri State, the whol of which contains 2,400 villages—none of them worke by any society. We have settled at Landour, the on place on this side of the State where the men from al directions come at times for their salt and such thing as they cannot raise in their own villages.

Tehri Border Village Mission, Landour, North India

WORK OF THE PEACE CONGRESS

Four Days of Meetings and Addresses Conclude with a Series of Arbitration Resolutions and a Brilliant Double Banquet

Copyright by Pach Bros.
President Roosevelt

Andrew Carnegie

Gen. Horace Porter

Sir William H. Preece

William T. Stead

THE first American National Arbitration and Peace Congress has come and gone. It is now a part of history. For nearly a week, Carnegie Hall, New York, was the Mecca of thousands of peace pilgrims from all parts of the United States, and not a few from foreign lands. Among the pilgrims were representatives of almost every professional and social grade, including titled and decorated dignitaries from abroad; prominent statesmen, native and foreign; distinguished educators, historians and other literary celebrities; theologians of various creeds, scientists, reformers of both sexes; brilliant club women, judges, governors, congressmen, merchants, manufacturers and representatives of the hardy sons of toil. Amid them all, like the Spirit of Peace, moved Mr. Andrew Carnegie, the host and president of the Congress and the controlling genius in all its deliberations.

Hardly had the vanguard of the hosts of peace reached New York, before it was realized that the coming invasion would be something unprecedented in character and proportions. All preparations had been made in advance for the accommodation of the delegates. Meetings were arranged for Carnegie Hall, the Hotel Astor, Cooper Union, and the Tabernacle Church.

The programme of the Congress was an elaborate one, covering four days, from Sunday evening, April 14, to Wednesday, April 17, inclusive. Sacred music was a feature of the Sunday evening session, and the large audience listened to instructive addresses by Rabbi Emil G. Hirsch of Chicago, Bishop Potter of New York, and others.

The Opening Session

The first business session of the Congress was held Monday afternoon in Carnegie Hall, near Central Park. Long before the time announced for the opening, people were pouring through the entrances in three wide streams, and the street in front of the building was lined with carriages and automobiles. The interior of the great audience hall was handsomely decorated, and showed that the New York committee had left nothing undone to make the setting of the Congress an impressive one. The arched stage had been hung with white, spangled with innumerable stars. In the centre of this white expanse was the word "Peace," done in electric lights. On each side were the national colors inset on banners of white, and about the back and sides of the stage were Venetian banners of the red, white and blue. Around the circle of the boxes were hung the flags of all nations. The top galleries were hung with American flags only, joined with disks of brass. In front of Mr. Carnegie's private box, the red lion of Scotland "ramped" on its field of gold.

The majority of those in attendance were women, and they were dressed as if for a social function. The bright tints of their gowns completed an effective picture.

As one after another of the men of prominence who were scheduled to speak during the Congress came upon the platform, they were greeted with a hearty round of applause. Mr. Carnegie had brought on to New York the men of science and literature from abroad who had been his guests a few days before at the opening of the Carnegie Institute, in Pittsburg, an account of which was given in last week's issue of THE CHRISTIAN HERALD. Mr. Carnegie, as is well known, is one of the world's most ardent advocates of peace, and the meeting of the present Congress was with him a joyful occasion. He bowed and smiled, his face rosy with satisfaction, as the ladies in the audience clapped their hands and waved their handkerchiefs toward the platform.

Mr. Carnegie was a unique presiding officer. He not only introduced each speaker with a few flattering remarks, introducing Secretary Root as "more than the right hand of the President," but he constituted himself a friendly critic of their speeches after they had finished.

Secretary of State Root was most cordially received, and also Mayor McClellan of Greater New York. The latter, the son of the famous general, welcomed the delegates in behalf of the city, and while expressing approval of peace with honor, he referred to the patriotism of the city and said that when the flag was in danger the men of New York had been always among the first to come to its defense. His speech and that of Secretary Root, and a letter from President Roosevelt, which was read to the meeting, all urged that the Congress should be guided by a moderate common-sense view of the necessities of the age in which we live, and should not spoil the "chance of accomplishing the possible by demanding the impossible and the unobtainable." They could work to lessen the chances of war, but to ask for universal disarmament, the speakers held, would be to alienate those nations whose very existence depended on their military efficiency.

The President's Letter

The reading of President Roosevelt's letter to the Congress made a deep impression on the audience, and at times evoked much enthusiasm. "First and foremost," the President wrote, "I beseech you to remember that though it is our bounden duty to work for peace, yet it is even more our duty to work for righteousness and justice. It is righteousness that exalts a nation, and though normally Peace is the handmaid of Righteousness, yet if they are ever at odds it is righteousness whose cause we must espouse. In the second place, I again earnestly ask that all good and earnest men who believe strongly in the cause, but who have not themselves to bear the responsibility of upholding the nation's honor, shall not, by insisting upon the impossible, put off the day when the possible may be accomplished."

The President pointed out that on account of our geographical position, we were not compelled to keep a large standing army as did other nations, and, therefore, it would ill become the United States to undertake the part of a schoolmaster to the rest, and ask them to do that which might imperil their existence as independent States. Mr. Roosevelt wrote with especial satisfaction concerning the number of arbitration treaties we have concluded with various countries. It was his sincere wish that in the near future the number might be greatly increased. This expression greatly pleased Mr. Carnegie and the delegates, and they broke into loud applause.

The President had sent Secretary of State Root as his special representative. Mr. Root spoke, defining the position of this country among the nations, and stating what it had done for Cuba and the Philippines, and what it intended to do toward assuring cordial relations with foreign countries. His address was one of the most important and practical of the Congress.

Monday evening's session in Carnegie Hall gave the delegates and audience an opportunity to hear eloquent addresses by Baron de Constant of France; Hon. Oscar S. Straus, Secretary of Commerce and Labor, Washington; Prof. Hugo Munsterberg of Harvard University; Dr. Ernst Richard, President, German-American Peace Society; Mr. W. T. Stead, editor of the *Review of Reviews*, London; Col. Sir Robert Cranston, Ex-Lord Provost of Edinburgh; Sir Robert S. Ball, the distinguished professor of astronomy of Cambridge University, and several others.

Professor Munsterberg took occasion, in his address, to eulogize the Emperor William as a leader of peace. When he had concluded, Mr. Carnegie, who was ever alert to keep things on what he considered to be the true line, took exception to the professor's remarks, and a little verbal passage-at-arms, in which Editor Stead also took part, was the result. This was the first of several similar incidents in which there was a free discussion from the platform of the sentiments expressed by speakers, whenever these happened to vary in any marked degree from what the leaders regarded as the true policy of the Congress.

Baron de Constant held that limitation of armaments should not be discussed; the great object to strive for was the substitution of arbitration for war. This should become more

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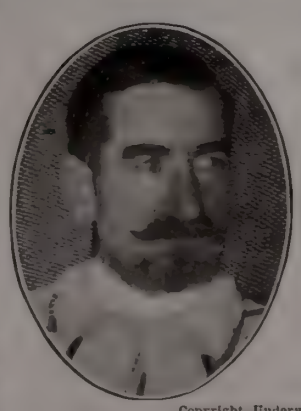

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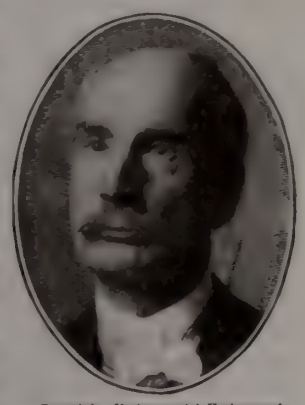
"Maarten Maartens"

Elihu Root

Sir Edward Elgar

Sir Robert Ball



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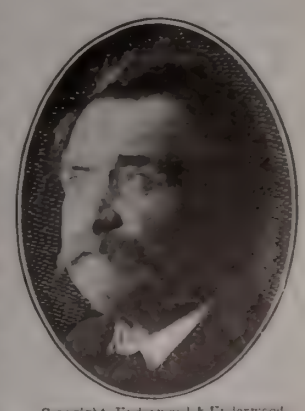

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Prof. John Rhys

WORK OF THE PEACE CONGRESS

Continued from page 395

and more the normal solution of all international troubles; limitation of armaments would naturally follow as a consequence.

Mr. Straus believed that what we want more than disarmament is international morality. Unrest and dissatisfaction at home antagonize peace and prosperity. A nation often goes to war, being driven into it by reason of internal dissensions. The growth of commerce and industry in this industrial age contributes greatly to the community of nations, and the commercial spirit is a guarantee of peace. Substitute international morality for international expediency, and we will have instead of war the arbitrament of law. No nation should be allowed to collect a debt at the mouth of a cannon, any more than it will allow its own subjects to collect their debts from one another with swords and pistols.

Professor Ball, the famous astronomer, spoke briefly on the evils of war and the part it has played in human history.

Telegrams and letters were read from many foreign countries, expressing wishes for the success of the Congress in its efforts for the world's peace.

The Women's Conference

Tuesday's session was an exceedingly busy one. In the forenoon, the Women's Conference was held in Carnegie Hall, at which Mrs. Anna Garlin Spencer presided. Addresses were delivered by Mrs. Ellen M. Henrotin, ex-President of the General Federation of Women's Clubs, Chicago; Mrs. Lucia Ames Mead, of Boston; Miss Mary E. Woolley, President of Mount Holyoke College for Women; Mrs. Frederick Nathan, President of the New York Consumers' League; Miss Jane Addams, head of Hull House, Chicago; Dr. P. Chalmers Mitchell, F.R.S., Secretary of the London Zoological Society; and Mr. William Archer, of London. The meeting was harmonious and enthusiastic.

Mrs. Henrotin said that were the United States to undertake frequent wars, the women of America would follow the example of the women of France, and refuse to bear children for the cannon's mouth. All the speakers favored arbitration.

Tuesday afternoon's session was devoted to a gathering of the children of the public and private schools of the city, and proved a welcome interlude. The hall resembled a huge flower garden, nearly every seat on the floor being filled with children in holiday array. Every box in the two big horseshoes was occupied by young students and their teacher chaperones, while upon the platform in the rear of the speakers rose tier upon tier of white-robed little girls, flanked by the gray-clad ranks upon ranks of boys. These formed the chorus of five hundred children, who sang at intervals, with a melody and precision which delighted the few adults who had succeeded in gaining admittance to the floor or balconies.

Mr. W. H. Maxwell, the city Superintendent of Public Schools, who presided, began with Scripture reading, which he stated was "a time-honored custom of New York's public schools." Professor Henry Turner Bailey; Dr. Nathan C. Schaeffer, Superintendent of Public Instruction in Pennsylvania; Professor Charles Sprague Smith, of the People's Institute; Dr. James Walsh, of St. John's College, and Rabbi Stephen S. Wise were presented in turn to their youthful audience. Professor Smith admirably adapted his eloquent address to his hearers, saying: "If you children, belonging to a nation favored above all other nations; protected by nature upon every side from all hostile powers, endowed above all the other children of the earth with the supreme gift of liberty; if you would clasp hands from ocean to ocean and declare for peace, it would win by acclamation within the generation." He closed by presenting a set of resolutions which were unanimously carried, looking toward the formation of a Children's Peace League, which the children of other nations should be invited to join.

The Baron d'Estournelles de Constant knew how to carry the children with him, talking to them with quaint informality. He referred to his visit to President Roosevelt's children and put a motion, which was carried, that a telegram of appreciation of their President's children should be sent to them from the four thousand children present, representing the schools of New York City.

Senorita Huidobro, Chile's representative at the Congress, told the beautiful story of the "Christ in the Andes," the noble statue erected in commemoration of the peace between Chile and Argentina.

The children gave an enthusiastic greeting to Mr. W. T. Stead, who spoke with buoyant energy upon the topic, "What the Young Folks Can Do." He told of the manner in which he and his brother's family always celebrated the "great and glorious Fourth" at their English home, and how they said that George Washington was "the finest Englishman of the eighteenth century." He appealed to every child in America, saying that where once our Colonies had whipped England well and deservedly, he wanted help now—help to gain a victory in the fields of peace. He begged them to do what they could to become a mighty force in the cause of peace, progress and humanity.

A cleverly executed flag-drill was given by forty schoolboys in white sailor suits, concluded by a "salute to the flag" by the aggregation of pupils. There is no question that the meeting and the principles it stood for made a deep impression upon the receptive minds of the great assemblage of children present.

While this meeting was going on, another was in progress at the Hotel Astor, Baron De Constant, Hon. Oscar S. Straus and Hon. John Barrett, ex-United States Minister to Colombia, being among the speakers. Mr. J. W. Van Cleave, President National Association of Manufacturers, created a stir by declaring that the United States should not lose sight of Cromwell's injunction to "keep your powder dry." He added: "Tennyson's 'parliament of man and federation of the world' will not come in the lifetime of anybody in this hall, but as practical men we must pay a decent regard to the conditions which confront us."

Mr. M. M. Marks, who presided, told the speaker that the audience did not approve of his sentiments, but Mr. Van Cleave continued in the same strain, and several delegates left the hall. The other speakers were more temperate.

A meeting of college delegates was held in Columbia University, and a committee appointed to further the Peace movement among the colleges generally.

At the Tuesday evening session of the Congress at Carnegie Hall, Prof. Nicholas M. Butler of Columbia presided. In his opening remarks, he took occasion to refer rebukingly to Professor Munsterberg's defense of the German army system at the previous day's session. Professor Munsterberg sat in the audience and listened.

Prof. Felix Adler made a short address, in the course of which he said:

> I have often reflected upon the various ways that men stamp their names so that they will live after them. One man gives his name to a flower and his name is perpetuated long after he is dead; another carves his name across the portal of some public building, and there it stays long after he has passed away. But the greater fame has always appeared to me to be sweet anonymity; that a man should do good works, not with the idea of perpetuating his name, but for the sake of the works themselves. The cathedrals of Europe stand as monuments to the life works of men whose names have long since faded into obscurity. We are to have a Temple of Peace at The Hague. But there will some time be a greater and more glorious temple of peace in the hearts of the whole world, and to that each one of us may contribute a stone.

Peace Badges for the Cadets

The interesting incident of this meeting, which was attended chiefly by university men and professors, was the pinning of white peace badges on the uniforms of ten young West Point cadets, who went up to the platform for that purpose.

Tuesday evening also witnessed a large meeting at Cooper Union, presided over by James Duncan, Vice-President, American Federation of Labor. Here as at other meetings Mr. Stead proved himself the "irrepressible delegate." He stirred up the meeting with an impracticable scheme for a pilgrimage of union labor men to the Hague Conference, with Americans leading the procession. This didn't please the audience and they quickly let the speaker know it. As Mr. Stead seemed disposed to monopolize the meeting, he was politely invited to give other speakers a chance; and he gracefully took the hint. Mr. Samuel Gompers of the Federation of Labor, and Algernon S. Crapsey, of Rochester, were among those who addressed the big audience of workers.

On Wednesday, the closing day of the Congress, the audiences at all the meetings were large and that at Carnegie Hall was especially so. The great house was filled from auditorium to topmost gallery, and the platform was fairly crowded when the Hon. Seth Low, ex-Mayor of New York, and a member of the first Hague Conference, took the chairman's seat at the three o'clock meeting. A pleasing incident before the regular proceedings was the presentation of a Peace flag to Mr. Carnegie by the Daughters of the American Revolution. Mrs. Helen Beach Tillotson and Lieutenant Richmond P. Hobson, of Cuban war fame, made the presentation, to which Mr. Carnegie gracefully replied, paying an eloquent tribute to the flag.

Hon. Richard Bartholdt, President of the American Group, Interparliamentary Union, spoke of the and principles of that organization, which had its bership in the Parliaments of all the foremost na There were half a dozen other speakers, but the cipal interest seemed to centre on the address of William Jennings Bryan, who spoke of the Peace gress as not an official, but merely an advisory He said, in concluding:

Mr. Bryan's Remarks

> This Congress can only harmonize. We cannot expect al ple to think alike if they think at all. There are some thing in the resolutions I would like to see there. I would like money made contraband of war just as much as powder and s I hope the time will come when we shall be able to include and enforce it, and I hope we shall be able to make it impo for a few financiers to grow wealthier by encouraging war bet nations.

After a long discussion, the delegates adopted a s of resolutions, carefully compiled from hundred suggestions that had been sent to the Congress. Chairman of the Committee on Resolutions, Dr. B Trueblood, explained that it had been considered be to appeal on lines of practical common sense tha indulge in the usual vague and indefinite terms peace propaganda. The resolutions call upon our ernment to request, through its representatives at Hague, the formation of a permanent and compre sive International Union for the application of inte tional law for all international disputes. They fa making the Hague Court permanent and open to nations; they favor also a general arbitration tre providing for reference of all international dispute The Hague; they request our government to urg The Hague the immunity of private property at during war, and they favor the consideration by Hague Conference of the limitation of armame The resolutions close with appreciative mention of efforts of President Roosevelt, Secretary Root Prime Minister Bannerman of Great Britain in the vancement of peace interests.

The Two Banquets

Two simultaneous banquets, one in the Waldorf the other in the Hotel Astor, marked the brilliant cl of the Congress, which thus ended as it had begun, the spirit of generous hospitality. For three days th had been a ceaseless round of receptions and luncheo to delegates, but the finale was destined to eclipse magnificence all that had preceded it. Both banqu were of equal interest and importance, and the gue included prominent persons of both sexes. It w arranged that the leading speakers should attend bo gatherings and make addresses at both, and this uniq plan was quite successfully carried out.

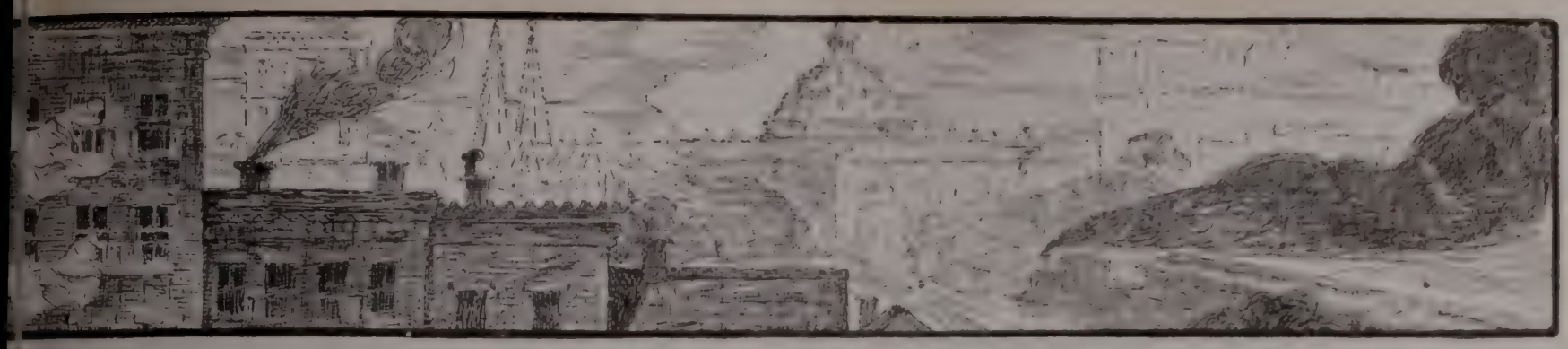
At the Hotel Astor banquet, where there were near six hundred guests, Mr. Carnegie presided. An eve of the evening was the presentation to the host by Bar de Constant of the Cross of the Legion of Honor, as recognition by France of the great work Mr. Carneg had done "as a good citizen of the world."

Among the more distinguished guests at the Hot Astor were Earl Grey, Governor-General of Canad Don Enrique Creel, the Mexican Ambassador, and Ho James Bryce, the new British Minister; while amo those at the Waldorf Astoria were Baron de Constan Hon. W. J. Bryan, His Highness Kang Yu Wei, form adviser of the Chinese Emperor, and other notable pe sonages. The speeches were of the usual congratulato after-dinner order. Almost all the speakers deplored th evils of war and regarded the present peace movemen hopefully.

Perhaps the address of Professor Eliot of Harvar more nearly than others, expressed the general sent ment. He said:

> It would be well if we conducted an international bureau publicity; if we could extend that mode of action so that in ever capital, port, border, city and centre of population in the worl there would be an expert agent for international publicity. A other force which would be a potent aid in establishing worl peace, would be an international police force. Such a force wi always be needed on the earth. There is a misguided sense national honor, and it is frequently the cause of bitter warfar The honor of the nation is said to have been violated if a flag ever hauled down over land upon which it once waved. And ye we in America have gained some there. We hauled down ou flag in Cuba. The duelist's idea of wiping out a stain upon hono should not also be the nation's.

On the whole, the Congress must be regarded as a remarkable one. It was eminently representative, and conservatively conducted. Cranks and visionaries were mostly kept to the rear. The few ripples of excitement which broke upon the surface nowise marred the general harmony. It did its work well and satisfactorily, and can hardly fail to exercise a good influence at The Hague, where its platform will be presented as the expression of the American people in behalf of world peace and international arbitration.



INTO STILL WATERS

A NEW SERIAL STORY WRITTEN EXPRESSLY FOR THE CHRISTIAN HERALD

By ELEANOR H. PORTER

CHAPTER VII

L Houghtonsville was interested in the new doctor, and all Houghtonsliked his appearance. The old men is square jaw, noted his steady hand ye, and said that he was skilful; the g men met the genial smile and g hand-clasp, and said that he was a d fellow;" the old women watched uiet strength and ease of manner, said that he was sympathetic; the g women noted his breadth of shoulnd length of limb, and said nothing; hey smiled into his eyes and made rankly welcome.

most immediately after Dr. Spenarrival, the old doctor (whose asat he had come to be) died; and the g man found all the love and allee that had been given to the elder ician transferred as by common con to himself. It touched him prodily; and already the clasp of his carried something of the spirit of ssion. "These are my people," it ed to say.

. Spencer had been two months Houghtonsville when there came the nons to go to the old Kendall place—'great house" of the town.

Ever been thar?" asked old Nathan, hey drove down the wide, elmered street.

athan had held the reins over the old or's horses for nearly forty years, and s well as the love and allegiance, had passed over to the young physician common consent. Houghtonsville d scarcely have recognized the doctor man of healing at all had not old an brought him.

No, I've never been there," returned doctor.

Hm-m; fine place!"

So I judge—from the outside."

lence reigned for a minute, but, as the or well knew, it would not reign for . At first he had tried to check an's somewhat garrulous tongue; but on found that that very tongue was of able assistance to him in making his noses—what he learned about the ent on the way frequently made derfully clear what he learned from patient after he arrived.

s he suspected in this particular case, ad not long to wait.

She's a widder—Mis' Kendall is," obed Nathan, musingly.

Yes?"

Hm-m; husband been dead, let's see wo—six years. It's been more'n two rs, ye know, since the little gal was . You know 'bout that, I s'pose."

Lost? Little girl?" There was real rest in the doctor's voice, and Nathan led back in his seat with a sigh of ent.

Yes. 'Twas in New York. She left little thing in the depot while she went on a errand. She got knocked down he street, an' was sick fur mos' three our months, I guess. When she come k, the little gal wa'n't thar—an' she 't seen hide nor hair of her since."

"The poor woman!" exclaimed the physician under his breath. "I wonder she kept her reason."

"Some say she hain't. Ever seen her?"

"No—not that I know of."

"Humph! You'd know it all right if you had. Thar ain't two 'round here that looks like her. For that matter, thar ain't many that has seen her lately. When she come back that first time from New York, she shut herself right up in that house an' she hain't hardly stirred out of it since—'cept ter go ter New York. She goes thar two or three times a year; an' they do say she goes ter that depot an' sets in that seat where she left the little gal, an' sets, an' sets, an' sets thar with her eyes on the door. Kind o' odd, now, ain't it? Do ye s'pose she expects that child ter come back after all this time?"

"I don't know, Nathan," said the other gravely. Then he asked: "But does she live alone? Isn't there some one, any one that she loves?"

"Thar don't seem to be, doctor," returned Nathan, flicking off a fly with the left rein. "Thar ain't nobody in the house but old Jim Barrett an' his wife; an' they do all that's done, both outside an' in. She must ha' been powerful sick ter sent fur you. They hain't let a soul get further'n that little room off the hall that they call a 'reception-room' fur years. Thar was a time when folks called, an' tried ter show their sympathy an' be sociable; but, land sakes! they don't do that no more. The only one they ever see was old Mis' Barrett, an' she allers said the same thing until they learned it by heart: 'My mistress is indisposed an' begs ter be excused.' Of course, thar wa'n't no gettin' very sociable on that!"

"A gray-haired old woman answered the doctor's ring"

"How she must have suffered, poor thing!"

"Yes; ain't it too bad?" retorted Nathan. "They do say as how thar's a room that used ter belong ter the little gal, an' that was all full of her things; an' that now they're jest exactly as they was left years ago, an' that the door ain't never shut. Ye see, they wa'n't home much the last year. Mis' Kendall, she got restless, an' they was kitin' off here an' thar an' ev'rywhar. The last time they left the house tergether they went kind o' suddin'—so the story goes—an' the little gal's playthings was scattered 'round an' nobody stopped ter pick 'em up, an' Mis' Kendall went right off an' closed the house. When she come back 'twas after the whole thing had happened, an' she looked like a shadder. Well, anyhow, she went inter the house, an' thar was them things; an' thar they've been ever since—an' here we be ourselves," he finished cheerfully, as he drew up before the huge stone lions on either side of the steps at Five Oaks.

A gray-haired, bent old woman answered the doctor's ring.

"Come in, sir, come in," she half whispered; and the doctor noticed that she shook as if frightened.

"You sent for me?" he asked gently.

"Yes, doctor;" and this time the old woman's teeth fairly chattered. "It's my mistress, sir. She's not well. I would have sent for you before, but she wouldn't let me."

"And now?"

"She don't know, sir. She's not right in her head," faltered the old woman. "I made bold myself to send for you."

"You did quite right," said the man, gravely. "Where is she?"

"This way, sir. Come," replied the woman, leading the way through the hall and up the stairs.

The house had the chill and cheerlessness of a tomb. Everywhere were closed doors and drawn shades—everywhere save at the end of the hall upstairs. There a door was wide open and showed the afternoon sun shining full and square on a little woolly dog in the middle of the floor. Very hurriedly, and with a furtive glance at her companion, the woman passed this door. The next instant she had pushed open another door near by, and had motioned him to enter.

Even the sick-room was in the semi-twilight of drawn blinds, and for a moment the doctor could make nothing out distinctly. He crossed to the window, swung back the blinds, and turned toward the bed. Even the nearsighted old woman noticed his start of surprise.

Amy Kendall had been nineteen when Margaret was born; she looked scarcely more than that now to the doctor, with her two heavy braids of golden hair trailing over her shoulders. But a nearer view of the wasted figure, the thin cheeks and the drawn mouth told of the havoc that the last two years had wrought. She was looking straight into his eyes and unconsciously the doctor shivered. Then he advanced to the bed and laid cool firm fingers on the slender wrist lying outside the coverlet.

It was a hard fight and a long one, but in the end the doctor won. It took many

Continued on page 406

OUR EDITORIAL FORUM

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The Peace Congress

NOW that our first National Peace and Arbitration Congress is a thing of the past, its promoters may look back upon it with a certain degree of reasonable satisfaction. That it was a social success must be everywhere admitted. Anyone who attended the sessions at Carnegie Hall, and who saw the imposing array of carriages and automobiles outside, and the still more impressive display of elegant toilettes in the boxes and throughout the beautifully decorated hall, must have felt that, as a social function, the Congress was a brilliant triumph. Besides, there were in attendance many representative men and women, and not a few acknowledged statesmen whose presence and influence gave a distinctive character to the proceedings.

Yet in some respects the Congress was a disappointment. Not all of its work was of the practical sort that was expected. It has accomplished nothing really new. There was, perhaps, a little too much sacrificed for mere oratorical effect and too great latitude was allowed to speakers who could hardly be expected to contribute valuable aid to a working convention. There were even college professors and others from whom something might have been expected in the way of concrete wisdom, who showed very little. In some of the meetings the irrepressible crank element was in evidence, as it usually is at the beginning of every great movement, and more than one speaker seemed to be at variance with the general sentiment.

Unquestionably, the most notable contribution to the Congress was the strong letter of President Roosevelt which gave the right keynote to the entire proceedings, and was practically a platform of itself. Followed by the able speeches of Secretary Root, Baron de Constant, Hon. Oscar S. Straus, Mr. Bryan and a few others, who took broad and statesmanlike views of the questions at issue, it materially helped to relieve the monotony.

In the resolutions, the Congress discarded all platitudes and dealt with practicalities, urging our government to use its influence in securing the permanency of the Hague Court as an open tribunal of recognized authority and favoring a general arbitration treaty.

The arbitration principle is distinctly Christian, and in applying it to international disputes, rulers, cabinets and governments, irrespective of religion, may well be advised to follow the course laid down by the Master in Matthew 18: 15-17. This is arbitration in its most rigid and righteous interpretation, and if applied to any unduly belligerent nation by the other signatories to a general arbitration treaty, the offending power would quickly come to terms, rather than run the risk of an international ostracism which would, in the end, prove more costly than the war itself. As the Peace Congress was unofficial, its influence is purely ethical, and it would not have been out of place had it gone a little further and shown how arbitration could be made of practical value in the way indicated.

Love the Supreme Test

FROM letters received from correspondents of all denominations, we infer that many of our friends are harassed by questions that should not cause them serious concern. Some are distressed by difficulties about predestination, election and divine sovereignty; others by the mystery of the Fall and the effect of Adam's sin on his descendants; and others again on the genuineness of their own conversion. It is sad that so many should be in actual distress through dwelling on these subjects. They are matters apart from daily life and Christian duty. The language of Scripture is plain as to the nature of the kingdom of God and the character of those who belong to it.

Christ said explicitly, "The kingdom of God is within you." The solution of the mystery of predestination, of the Fall, of the life in heaven or in hell, do not concern any man so much as the question whether he has the godly nature, whether he is like God, so far as it is possible for a human being to be like him. The apostle John tells us that "God is love," and that is a test which any man can apply to himself. If he hates another, if he cherishes a grudge against one who has injured him, if he is selfish and seeks an advantage for himself at the cost of another, if he has no concern about those who are in poverty and suffering, if, in short, all his interest is concentrated in himself, then he should realize that the kingdom of God is not in him, for his nature is antagonistic to God. It is the godlike who are in the kingdom of God. There is no surer test of conversion than the attitude of a man to other men. The converted man loves his brother even though his brother is unlovable. That is to be like God, who so loved us that "when we were yet enemies Christ died for us."

It may be said, such love is unnatural. How can we love one who is unlovable? It is against human nature to love one who is malignant and is trying to do us harm. We know it. It is against human nature, but that is the triumph of Christianity. It enables us to overcome human nature. That is the work of the spirit of Christ within us. When the kingdom of God is within us, we are able to do things that otherwise we could not do. We realize our brotherhood as children of one Father. The father loves his undutiful child in spite of his disobedience and seeks to win him to a better state of mind. He hates his sin, but he loves the child; so we may hate the evil in the nature of our brother, but we may love our brother in spite of it and seek to win him. In so doing we are like Christ, who came to save the lost, and we give proof that the kingdom of God is within us.

A Great Historic Event

IT was a scene in marked contrast to the event that it commemorated that was presented to the eyes of those visitors who were present last week at the opening of the great Exposition at Norfolk, held to celebrate the three hundredth anniversary of the founding of Jamestown, the first permanent settlement of Anglo-Saxons on the American Continent. The members of the first colony were bold, hardy adventurers, who, when they first saw the pleasant waters of the bay, and the shore clad in the green of the spring woods, thought they had found the land of promise in Virginia, the new El Dorado.

If these same adventurers could have returned in their high-decked galleons to visit the scenes of their trials and sufferings, they would have found that their hopes had come true for their descendants. Warships of all the great nations were there, the black muzzles of their guns belching salutes in honor of a flag whose folds of red, and white, and blue had been unthought of for nearly two centuries after the first settlers came in between the capes. They would have seen the shores once green with primeval forests, now dotted with great resorts and flourishing cities, and at one side the walls of America's impregnable Fortress Monroe. Straight in front they would have seen a dream city, a collection of palaces that illustrate the progress of America for three hundred years. These same adventurers, if they could have landed and gone from the Government Building to the Palace of Arts, the Palace of Manufactures, the Palace of Commerce, the States' Exhibit Palace; and then watched the faces of the people from over forty States of the greatest nation in the Western World, they would have felt that when they constructed the first rude block-house at Jamestown, and laid the bricks of the church whose ruined tower still holds high its battered crest, they had indeed built better than they knew.

That the Exposition will be a success is undoubted, as people from all over the country, especially those of the North, are planning a trip to Jamestown as part of their summer vacations. Those who cannot attend will follow its fortunes with their best wishes and read with interest the accounts of its pageants as they appear in the columns of the daily press.

Our Heroic Missionaries

SECRETARY McCREA, of the Missionary Committee now operating at Chinkiang, in his remarkable letter which appears in another part of this issue, lets in a flood of light on the Chinese famine situation.

As we read it, we unconsciously begin to comprehend, with the missionaries themselves, the frightful magnitude of this disaster which has settled down like a death-pall over six of the fairest provinces in China. We see the missionaries leaving their familiar post tasks and gathering at the summons of their le like a little band of heroes, to save the suffering. is it a campaign without danger, for famine brings train fever and pestilence, with diseases that down both the strong and the feeble. The unb dead are a menace everywhere. But the brave wo have been preserved through all dangers thus far we trust they may be kept safely to the end.

We do not believe that any one who reads McCrea's letter can withhold approval of the spl energy and rare fidelity with which the mission have carried out the trust imposed upon them in th position of the famine funds. Never before had a commissariat such a task as this, which involves feeding of half a million destitute, not for a day, bu weeks and months. This great host is increased every remittance. This means, as the Secretary's l clearly explains, that every additional dollar sent brings life to some one—the gift is literally a rep from death by hunger.

Beyond the present sphere of missionary relief region where the famine is still doing its awful worl hindered. It may be weeks before the curtain is w lifted, so that the world may know the true exte the tragedy that is now taking place in Honan other remote sections. To reach out hands of he the most accessible of these places is now the mis aries' purpose. The $50,000 cabled this week by CHRISTIAN HERALD, in response to their urgent ap will doubtless greatly aid in accomplishing this ob God grant they may reach these remote sufferers e is too late.

Among the Workers

—SIMON SMITH, an evangelist, cousin to Gipsy Smith, has holding services for the past two years in London. He expe visit the United States early in June. He is a singer as wel preacher.

—REV. A. R. STARK, missionary of the British Bible Socie Callao, Peru, and a frequent correspondent of this journal, l with his family for England on a short furlough.

—ANNIE AGNES SMITH, evangelist, has recently conducted largely attended and successful services in Staten Island, ark, Paterson, Jersey City, and Boulder, Col. Her addre Stapleton, Staten Island, N. Y.

—A LARGE CIRCLE of friends in many cities and in many de nations mourn the sudden death of Dr. Teunis S. Hamli Washington, D.C., which took place in New York on April 17. Hamlin had come to New York as a delegate of the Peace Con and appeared to be in his usual health. While sitting in the Street office of his son, waiting for him to go out to luncheon Hamlin complained of illness, and soon afterward fell fro chair. He was taken to a hospital, where he died without rec ing consciousness. He was sixty years of age and had been p of the Church of the Covenant since 1886. President Harrison, J. G. Blaine and other distinguished men sat under his min and were his warm personal friends.

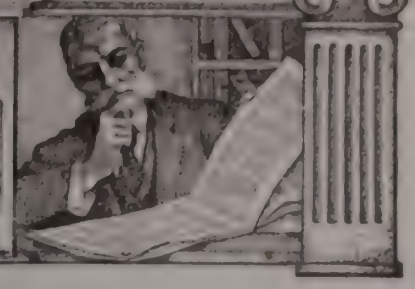
Contents of this Number

Wednesday, May 1, 1907

PAG

Opening Service of the Peace Congress at Carnegie Hall, New York . . . . . Cov
Our Mail-Bag 3
Bringing Food to the Russians in Kazan (Illustrated) 3
Mountaineering in the Himalayas (Illustrated) . . 391, 3
An Antonished Publican. Sermon by Rev. F. DeWitt Talmage, D.D. 392, 3
On the Panama Canal (Illustrated) 3
Native Christians in Tokio (Illustrated) . . . 3
Christian Endeavor's Founder in Peru (Illustrated) . 3
The Peace Congress (Illustrated) 395, 3
Into Still Waters (Illustrated). Serial Story by Eleanor H. Porter 397, 4
OUR EDITORIAL FORUM: The Peace Congress—Love the Supreme Test—A Great Historic Event—Our Heroic Missionaries 3
BIBLE AND NEWSPAPER: Earthquake in Mexico (Illustrated)—A Brother Repudiated—A New Discovery in Egypt—A Thief Self-caught—An Absent-minded Lawyer 3
Around the Home Hearth (Illustrated). By Margaret E. Sangster 40
Another $50.000 for China's Need (Illustrated) . . 401, 40
Donors to the China Famine Fund 402, 40
Joseph Forgives His Brothers (Illustrated) Sunday School Lesson 404, 40
Patriotic Memorials at Valley Forge (Illustrated) . 40
Time a Trust. Epworth League Topic . . . 4
Piety in Adversity. Christian Endeavor Topic . . 4
Gems from New Books 41
Fraternal Magnanimity. By Mrs. M. Baxter . . 41

THE BIBLE and the NEWSPAPER



Earthquake in Mexico

EWS coming from Chilpancingo, Mexico, dated April 15, caused new uneasiness in the earthquake region. It stated that the city had been almost oyed by an earthquake which had occurred shortly e midnight. The earth continued to rock at half intervals, each quake bringing down more buildings. er telegrams the following morning stated that towns had been partially or wholly leveled. Among were Chilapa, Tixtia, Ayutea and Ometepeo. As reports came in, it appeared that every town on the coast from Acapulco to Salina Cruz had suffered. hes, hospitals and schools were shaken and in many

Palace at Chilpancingo

nces were heaps of ruins. The loss of life, so far as d be ascertained, was less than might have been ex- ed. Conservative estimates place the number of the at about one hundred, but those familiar with the ict fear it will not fall short of five hundred. As the hquake occurred when the people had retired to it is thought that whole families may be buried in uins of their houses, with none to report the disaster. believed that the centre of the disturbance was at At Acapulco, gigantic waves swept over the break- r, and although not a breath of air was stirring, the was lashed to a fury, and the bed of the harbor was d more than two feet. A peculiar phenomenon is after the first great shock the air was filled for many s with a sickening, sulphurous odor. This caused t distress to the survivors. There many speculations as to the cause his, and some consider it as a proof the earthquake had its origin in e subterranean explosion.

lexico was not the only sufferer from disturbance of the earth. Other ntries throughout the world reported ous shocks. Reports from Chile w that shocks were felt there and t a great volcano has burst forth violent eruption. Earthquakes urred on April 17 in various parts of ope. The most noticeable were in stantinople and its neighborhood in the Tyrol, where a huge land- e resulted. There was also a severe ck at Askabad. In Spain, Totana Lorca, in the province of Murcia, e hard hit and much damage done re by severe shocks. In Chile, yehue, a volcano adjacent to the ge lake of the same name in the vince of Valdivia, burst into violent ption. Torrents of lava flowed from which set fire to the surrounding ests and people and cattle fled in ror. Scientists tell us there is no nection between these distant cks, but the fact of their occurring the same time as one another appears indicate a deep-seated and far- ching disturbance of the earth's crust, which is dis- ieting to the lay mind. The Christian, however, uld not be alarmed. Christ foretold that just such amities would occur before the beginning of the end.

here shall be great earthquakes in divers places and famines pestilences (Luke 21 : 11).

Brother Repudiated

A wealthy citizen of Pennsylvania received applications ently for assistance from a young man in Seattle, Wash., o claimed to be his brother, Yost. The Pennsylvanian had a brother Yost, whom he had not seen in thirty-six years, and who was supposed to have run away from the old family home to sea. He was dubious about the man being really his brother, but as the request was for a comparatively small sum he complied. Subsequently an application came for a larger amount. Having to go West on business soon, the Pennsylvanian did not respond, but went on to Seattle to look at his supposed brother. On his arrival he made inquiry, and the man was pointed out to him. He promptly declared that he was no brother of his and had him arrested as an impostor. The imprisoned man insisted with so much earnestness on his identity that the United States Commissioner took a personal interest in the case. He caused the prisoner and his accuser to write a list of family names and of family events which could be known only to brothers. The lists were written by the one in his prison and the other at his hotel, and were sent to the Commissioner. He found that the lists tallied, and sending for the prosecutor he showed him the result. He was at once convinced and went to the prison with the Commissioner's authority and released his brother and took him away to his own home. No better plan could have been devised for testing the relationship. It is not, however, in that way that the brother in Christ is identified. His creed may be orthodox and his acquaintance with Scripture extensive, and yet he may not be a son of God or a brother in Christ.

By this shall all men know that ye are my disciples, if ye have love one to another (John 13: 35).

A New Discovery in Egypt

News has been received at Baltimore, Md., that Professor Dennis of that city, now making excavations in Egypt, in association with M. Edouard Naville, has found a shrine of great historic interest. It was at first thought to have been the tomb of Mentuhotep I., a king of the eleventh dynasty, which long antedated the period of Joseph. Further examination, however, coupled with the fact that there was no sarcophagus there, nor any of the sculptures usually found in Egyptian tombs, leads Egyptologists to think that it is not a tomb, but a shrine, an abode of the Ka, or soul, of the great king. The excavators came upon a tunnel cut in the solid rock, about two hundred yards in length. The walls are of dry stone, and resting on them are sandstone blocks forming an arch. At the end of the tunnel the excavators entered a room built entirely of granite, in which was a shrine of alabaster. Remains were found there of an ancient statue and the floor was strewn with fragments of furniture and cloth which had once contained mummified

A Plantation near Colima City, Mexico

animals. The presence of these articles is explained by an inscription at the entrance to the tunnel set there by command of a successor of the great Mentuhotep, in which he orders that food and drink should be brought every day to the shrine, and that at certain feasts a portion of the slaughtered animals, duly roasted, should be placed there. This order agrees with what we know of the ancient Egyptian custom of providing for the nourishment of the Ka, or soul, of the dead monarch. There is also another inscription somewhat mutilated, which shows that the shrine was ancient at the time of the oppression of the Israelites, for Rameses II., the tyrant whose daughter adopted Moses, gives orders for its preservation. It is strange that a people so intelligent as the Egyptians should have worshiped a dead king and should not have been disillusioned when they found that the food they provided for him was not eaten.

Behold, they are all vanity; their works are nothing (Isa. 41 : 29).

A Thief Self-caught

The police of the Sixty-eighth Street Precinct in New York received a hurried telephone call one evening recently to send an officer to the private residence of a merchant in the neighborhood. A man was sent and he heard a strange story. The merchant had been absent

Street in San Juan Bautista

in the city, and his wife, while sitting alone in the parlor, had heard a strange noise overhead, and going to the foot of the stairs, saw a strange man passing on a landing above. She gave an alarm, and the man hid in a closet and shut the door. The lady knew that the door of the closet had a spring-lock which could not be opened from inside. She therefore telephoned the police, and waited for their arrival. The thief, suspecting what had occurred, made desperate efforts to get out, but found himself securely trapped. Presently the door was opened by the officer and he was taken to prison. It is not often that the wrongdoer walks so directly into a trap that has not been set for him; but in surveying his life at the close, he sees that his own evil courses that he has chosen have destroyed him.

The wicked is snared in the work of his own hands (Ps. 9 : 16).

An Absent-minded Lawyer

A case was called in a court in Jersey City, N. J., recently, which could not be tried owing to the absence of important witnesses. The judge inquired from the lawyers when the witnesses could be there and adjourned the trial. It remained to fix a day for hearing it and he asked the lawyers on both sides to arrange for a day convenient to them and to the court. It was definitely fixed for an early date and the court proceeded to other business. Later in the day the lawyer retained for the defense in the adjourned case came into court and asked for a change of date. "Sorry," said the judge, "but I do not see how a change can be made now." The lawyer appeared greatly disappointed. He said, "The fact is, I had arranged to be married on that day and forgot it. It will cause great embarrassment." The judge said it was an unusual circumstance for a man to forget so important an engagement, but he would not spoil any man's wedding day. The lady to whom the lawyer was to be married would not be pleased if she heard of the incident. It indicated that neither she nor his marriage occupied his mind as she might naturally expect it to do. However, he did go to court and got the legal engagement postponed. This is more than some do, who, having pledged themselves to Christ, allow business or pleasure to intervene and sometimes fail to keep their promise to him altogether.

They made light of it and went their way, one to his farm and another to his merchandise (Matt. 22 : 5).

AROUND THE HOME HEARTH

By MARGARET E. SANGSTER

New Help for Housewives

THE problem of domestic service is constantly discussed in the newspapers and forms a staple subject of talk in suburban households where the difficulty is to obtain help of any kind, trained or untrained. A great host of independent matrons do not trouble themselves in the least about the domestic situation, having found it both possible, pleasant and economical to do their own work. Where a mother or daughter, or daughters, can divide the tasks of the home, each taking a share, there is usually much comfort in daily living, food is well cooked and agreeably served, and the workers do not find themselves overwearied by their tasks. In this country there are multitudes of gentlewomen who do their own work and have time enough for reading, recreation and society.

There are also, notwithstanding an incessant murmur of complaint, not a few faithful helpers who live for periods of years with their friendly employers. Last summer a certain family were sadly bereft in the death of a competent and cheery woman who had shared their joys and sorrows in the capacity of maid-of-all-work for twenty-four consecutive years. Another family are blissfully exempt from the trials about which we hear so much since their maid has lived with them from youth to middle age, and is contented and efficient as ever after twenty-seven years of service. When we hear of such examples, we may take for granted that there have been common sense, consideration and cordial friendship on both sides.

There are, however, numerous householders who may be interested to learn something of the co-operative scheme of Mr. Otto Fick, who has come from Denmark to make investigations and offer assistance to Americans, if haply they will receive it at his hand. In his native land, Mr. Fick has received financial backing from the government, and has established a number of apartment houses where his scheme of a servantless existence is being tried by families who find it an agreeable change and a labor-saving contrivance. Any number of families may reside in an apartment house, if there are rooms and floors enough to give each a comfortable suite. There must be elevator service, dumb-waiters, telephones, and everything else that the modern apartment house offers its patrons. A common kitchen and a co-operative laundry do away with the need for servants. Breakfasts, luncheons and dinners are served promptly and punctually to every family, and there is not so much as the looking over a bill of fare. You have only to indicate the foods that you do not like and they will never be sent to you. At the ringing of an electric bell meals will be sent so appetizing in flavor and so daintily served that the most epicurean taste will be satisfied.

Of course, the people who shall adopt this plan of living must be prepared to pay for their luxury, although the rates are not to be beyond the means of many successful Americans. Every one in the house is expected to take stock in the enterprise to a modest amount, and no one will be accepted who does not give references as to character and financial ability. The scheme is rather interesting. It remains to be seen how it will work on this side the Atlantic.

A Girl's Tribute to Her Friend

From a parsonage in Kansas a ministerial friend has sent a very sweet poem written by his daughter in memory of her schoolmate and friend, Miss Josie Rockefellow Brice. The name of the youthful poet is Lillian Mancha, and her work shows a pure heart, true feeling and promise of development when she shall be older. We have not room to quote more than a stanza or two of the poem, which is long. Here is one:

I well remember how she looked when she became my bride.
And how her beauty stirred within my heart a wholesome pride.
Her slender form was graceful, and her face was smooth and fair;
Her rosy cheeks in charming contrast with her ebon hair.

Well, thirty years from that same day, we chanced again to be
In that same room, and vividly the scene came back to me;
But, oh, how greatly changed was she! the lines of grief and care
Were on her features, and the snows of winter in her hair!

So now I whispered: "Thirty years! And we are here again;
And, darling, you are thirty years more beautiful than then.
I loved you very ardently when we were married here,
But, sweetheart, my affection has been growing every year."

Great joy lit up her face, and then she whispered in my ear
The sweetest words a man this side of heaven's gate can hear!
And I have learned a most surprising truth, and it is this:
It takes just thirty years of married life to ripen bliss!

But why God's ways are not like ours, is not for us to know,
For when his reaper gathers flowers, the best are first to go.

Another, engraved on the tombstone of the dear girl, is as quaint and simple as some of the inscriptions in old cemeteries in New England:

Since, dearest Josie, thou hast gone the way we all must go,
To ask you back would be quite wrong: we shall not wish it so.

A Husband's Tribute After Thirty Years

A friend has sent us a very sweet little poem, full of the tender sentiment of love, that has held its own loyally through the vicissitudes of a happy married life. It will find an echo in thousands of hearts and homes. The author is the Rev. W. C. Martin, pastor of the First Baptist Church, Bluffton, Ind.:

MRS. C. VANDERBILT AND HER CHILDREN

IT would be difficult to find even among the royal families of Europe a queen more beautiful and children more bewitching than the group in our picture. Mrs. Cornelius Vanderbilt is a woman distinguished for beauty, breeding and personal charm, and her children are fine specimens of health and grace. The nurseries of rich women in America are unsurpassed in the palaces of the Old World, and motherhood among us wears a regal crown.

Changing the Scene

TWO friends were sitting together watching the set on a bright spring afternoon. One held i hand a letter. She opened it and, glancing the page, said, "This is from Mrs. Lynwood. Sh had two trips in the last six months, one to Montrea one to Mexico. Rich people may go where they wil do what they like. You and I have not had a ch of scene in six years and, so far as I am concerned, is no likelihood of my ever stirring out of this hous

"It is a pleasant house," her friend answered ge "You have a lovely view of the sunset from these windows, and pretty soon your garden will be the a ration of the town. One might be worse off than to to live here. It rests me just to cross your threshol sit in your living-room."

"Well," said the other, "you may be right, but gets tired of the same house and the same wall paper the same furniture and the same pe hang one's hat on, though they may be enough in their way. I like your hous situation ever so much better than this. are on higher ground and nearer the sta and you are much better off as regards lovely bath-room. Confess now, aren't even you, a wee bit tired of a home which you can seldom stir?"

The friend was silent. After a mon she spoke. The two had been sch mates and knew each other well. It quite like the old eager schoolgirl Kittie Martin had been, to make the p osition she did. "Lillian, what if change homes for a fortnight? You Jack and the children take my house, Henry and my children and I will t yours. We are both good housekee and we can trust one another to tak much care of the new abode that isn't l as of the old one that is. We shall h to pack trunks, but we would have to that were we going to Old Point Com or Palm Beach. This plan of mine give us a change of scene and a new look for two weeks. Each of us can how it seems to live at the other en town. Our husbands will at first opp the change. Men are quick to see ob tions, but we can persuade them to le try. What do you say?"

After a little talk, the two friends, could not afford to travel or enjoy a tant change of scene, agreed upon cha ing the situation by living each for a f night in the home of the other. The p proved successful. They enjoyed the home for the interval and returned wh the visit was over to discover each for h self that her home possessed advanta that the other lacked. The change not one that involved much labor, but really was wholesome and invigorating.

In one's own house, without moving at all, an agreeable change of scene n be had by simply leaving one room taking another. To some people a cha of furniture is restful. Most of us gr weary of monotony, and respond quick to variety.

Concerning Lost Children

Whenever a little child is lost, a ne of sympathy vibrates from end to end the land. Every heart aches at the thou of a helpless little one exposed to cold a hunger and countless perils, wanderi among strangers, while its own peop racked by terrible anxiety and madden by suspense, can find no clue to its whe abouts. If there be a suspicion of k napping, the deadly danger of the case is multipli a hundredfold, and it is not too much to say that million homes are penetrated with compassion for t one home that staggers beneath its burden of grief. T kidnapper is a miracle of human cruelty. One wond in what environment such a monster was reared. T children of the very rich are in more imminent peril th those of the poor where child-stealing is concerned, though it may sometimes happen that a child of remar able beauty will attract the hungry heart of some ha insane childless woman, who clutches at the treasu without thought of the home she is robbing. Provide tially, these instances of crime are rare, yet from time time a disappearance like that of little Horace Marvi in Delaware, startles and affrights the parental heart.

The S. S. "Buford" is Now Loaded and 40,000 of these 49-Pound Sacks of Flour Go to China by our Second Famine Ship, the "Logan"

ANOTHER $50,000 FOR CHINA'S NEED

"THE CHRISTIAN HERALD" CABLES THIS SUM TO HELP FEED THE SUFFERERS TILL THE "BUFORD" ARRIVES

HAT the famine situation in China is indeed a desperate one has been still convincingly demonrd during the past . Though working heroically to fight back the ne, the two Relief Committees, civic and missionary, ently realize their comparative helplessness in the of the great and overshadowing calamity. Even all the aid at their disposal—imperial and provinative and foreign—what they are accomplishing is more than a drop in the bucket. There are remote cts in Honan and elsewhere where vast hordes of ne sufferers are still unreached. While the peasant lation along the Canal and southward and west- are being systematically relieved, those distant rers must not be left to perish.

his was the determination of the Relief Committees, Secretary McCrea, of the Chinkiang Missionary d, on April 14, after consultation with his associates, ed to Dr. Klopsch:

Send all available funds immediately.

"McCrea."

was an unexpected call. An inquiry by the cable ght this additional message from etary McCrea:

"Chinkiang, April 16.

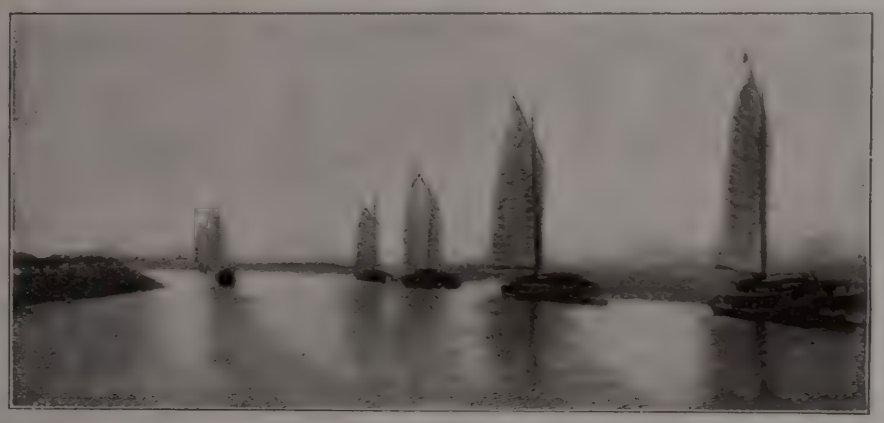
Several hundred thousand lives ady saved by foreign aid. Our mittee is enrolling thousands daily. nown multitudes in remote dis- s, however, are yet unrelieved and r condition constantly grows worse.

"McCrea."

n the same day the editor of the *th China News* cabled to The istian Herald from Shanghai that 00 able-bodied, destitute men are employed on the public works un by the government, and that number might be increased. The il distribution of relief supplies, he ed, was 260,000 bags of meal (prob- ten-pound bags), and 5,000 bushels wheat and potatoes. This system- relief, however, extended only to e near at hand, who were enrolled on the relief lists. Up to this time, owing to the pressure for relief in districts near at hand, apparently no effort had n made to reach the distant points of suffering, ough rumors had come of a grim tragedy being cted on a vast scale in those remote sections. It reported that the people, mad with hunger, were ng white clay, husks, and even the poisonous green n from the ponds, in a desperate effort to sustain . But it was futile, and the poor peasants, appar- y forsaken by the whole world, assumed the stoi- n of the true Oriental and bowed to their fate in nce. The dead lay around where they had fallen n the street, on the doorstep, or in the fields.

Responding to the Relief Committee's appeal, and in w of the urgency of the case, Dr. Klopsch immedi- y cabled another advance remittance of **$50,000** n The Christian Herald Relief Fund. This will erially strengthen the hands of the Committees and give force and energy to their work until the arrival of the transport *Buford* with her great life-saving cargo of American flour. Before the eye of the reader rests upon these lines, this money will be doing its work in saving many lives and averting much misery. This latest remittance of $50,000, added to previous remittances of $150,000, and to the value of the *Buford's* cargo, $110,000, and the government's gift of free transportation, $40,000, brings the total for Chinese relief to date, exclusive of all other sources, to $350,000.

As the *Buford* cannot accommodate all the cargo of flour which has been provided by The Christian Herald, the Army Department has granted the services of a second transport, the *Logan*, to carry all the surplus cargo, which may be considerable. This generous provision by the government of a second famine relief ship comes unsolicited and will be warmly appreciated. The *Logan* will sail from the port of San Francisco for Chinkiang one week later than the *Buford*.



Flour-laden Boats of the Relief Committee on the Grand Canal

Letters just received from the famine field by The Christian Herald show that the relief system inaugurated by the Chinkiang Committee is working admirably. An important Chinese official has offered to place small steamers on the Grand Canal for the Committee's service, which will greatly assist in the quick transportation of supplies, cutting down the canal trip from thirty days to eight days, all stoppages included.

A sad confession of the Committee's inability to reach all the needy ones is made in this statement:

"The Relief Committee was able to secure enough milk for one depot to feed 100 babies until the harvest, with the result that about 100 more lives have been saved. *The Committee, however, has been compelled to leave about 400 other babies in that district to die.*"

Immediately on the receipt of this pathetic news, the proprietor of The Christian Herald cabled instructions to the Missionary Committee to devote $5,000 of the latest remittance to making a special effort for saving the lives of the little helpless children in all the famine districts.

Rev. A. Sydenstricker, Corresponding Secretary of the Chinkiang Committee, writes:

There are now no less than five large centres from which relief work is being conducted. We consider relief works one of the best methods for helping the sufferers. The famine will not be finished at the beginning of harvest, say the first of June, though it will in some degree be somewhat mitigated in places before that time. A great deal of the wheat land, which is the principal crop in the famine district, was not sown last autumn, and in some places the people are already pulling up the young wheat for food.

Missionary H. J. Mungean, who is helping in relief work at Antung, a station of the China Inland Mission about 150 miles north of Chinkiang, writes that there are now two gangs of men—several hundred in all—filling a swamp and making and repairing roads:

The men receive five cash (one-half cent Mexican) per load. A man can make an average of 120 cash per day, and he and his family can get along on that. Each workman has a badge on his breast. We issue badges to the most needy and see that each workman has a flour ticket. So far the scheme works satisfactorily. We have the sympathy and practical assistance of the officials and gentry here. They are all very kind, and were it not for their co-operation, we could not manage this large number of men, a number which we are endeavoring to increase daily. . . . As yet we have had no time to inspect the north and northeastern part of the *hsien* (county), where we understand there is dire need. We have more than we can do to keep the work going here.

Secretary McCrea, of the Missionary Committee, writes, under date of Chinkiang, March 16:

I must try to thank you and the readers of The Christian Herald, in behalf of our missionaries and the suffering people, for your gracious and munificent gifts to our Committee, to be used in succoring China's starving people. Even we who see it cannot comprehend the awful suffering involved when millions are starving. Try to comprehend what this burden means to the missionary living in the midst of such woe, and then you can have some conception of the joy that was ours when the glad news was flashed over the wires from Consul-General Rodgers, a few days ago, that a large remittance had just been received from The Christian Herald. Our hearts overflowed with thankfulness to God for The Christian Herald and its readers, as we thought of the thousands whose lives shall now be saved from the horrors of death by starvation. May our heavenly Father's richest blessing be upon the world's greatest "famine-breaker."

Now I must tell you how we are using this money. Since the report which I sent you some days ago, we have made the following disbursements:

To the Missionaries at	Tsingkiangpu,	. .	$30,000
" " " "	Suchien,	. . .	20,000
" " " "	Hsuchowfu,	. . .	20,000
" " " "	Antung,	. . .	6,000
" " " "	Huaian,	. . .	5,000
Total,	. . . . .		$81,000

At Tsingkiangpu, they are beginning work on an important canal that has been silted up and will employ the farmers and other famine sufferers in clearing out the canal and thus minimizing the danger of another flood like the one of last summer which caused this famine. They will thus support the people until harvest.

At Antung the people are being employed in carrying dirt from the old bed of the Yellow River, the channel of which is higher than the city itself, to low places inside the city and filling them in. This work also will assist in preventing a repetition of floods. At

Continued on page 407

Contributions To The Christian Herald Chinese Relief Fund to April 13, 1907

New York

Adelsohn, L C W.. 4 00
Adams, Mrs J L.... 50
Adamson, Mrs G.... 2 00
Anderson, Mrs C R 1 00
Armstrong, Mrs L N..... 1 00
Babcock, Miss M.... 25
Bachman, Mrs J.... 1 00
Bacon, Mrs H E... 1 00
Bahrs, Mrs T.... 50
Bahrs, Mrs A B. 1 00
Bailey, Geo..... 5 00
Baisemore, Miss M.. 50
Barrows, Mrs J.... 1 00
Barrell, M & S.... 7 00
Barthelt, D L..... 1 00
Barnett, H M..... 1 00
Beckwith, Miss E R..... 5 00
Belding, Mrs F N. 1 00
Belding L E..... 3 00
Bells, Mrs M S.. 1 00
Bergh, W J..... 10
Bigelow, J D..... 2 00
Bird, Arthur..... 5 00
Blakeslee, Jr, H D & Mr & Mrs Blakeslee..... 3 00
Bloss, J B..... 1 00
Bogert, A R.....25 00
Bogue, E A..... 5 00
Bond, Mrs G F.... 1 00
Bosworth, Mrs E.. 1 00
Bradley, Mr & Mrs F W..... 1 00
Bridgman, J H... 2 00
Briggs, Jas..... 25
Britton, K A..... 1 00
Brown, Mrs F E.. 2 00
Brown, J C..... 1 00
Brown, Mrs M... 1 00
Brush, W F.....10 00
Buchanan, C..... 1 00
Buckingham, Mrs A J..... 1 00
Bunndum, Sr, J... 2 00
Bunting, E..... 50
Burhans, G A & Son..... 1 00
Burkle, J..... 1 00
Burley, Mrs S.... 2 00
Burns, J D..... 1 00
Burneson, Mrs A.. 25
Burnett, Mrs E.... 1 00
Burnett, Mrs S E. 1 00
Burro, W B..... 85
Campbell, Miss F 25
Campbell, Miss M. 50
Campbell, Mr W... 50
Campbell, Mrs W. 25
Carleton, H S.... 10
Carleton, Mrs I... 51
Carleton, I H.... 25
Carleton, L B.... 51
Carruth, Mr & Mrs Benney..... 2 00
Carter, G T..... 1 00
Carter, H R..... 1 00
Carter, N L..... 1 00
Case, D C..... 50
Cass, Mrs J W.... 10
Catlin, J M..... 2 00
Cel, Mrs..... 65
Chandler, Mrs A J 1 25
Chapman, E..... 50
Chapman, Geo.... 50
Chapman, Mrs M.. 42
Clapp, Mrs E D... 1 00
Clarke, Mrs E B. 1 00
Clarke, H M.....10 00
Coddington, A J... 2 00
Cole, Mrs C S..... 1 00
Cole, T C..... 1 00
Cole, Mrs W P.... 1 00
Coleman, E..... 1 00
Colger, W B..... 2 00
Collins, Mrs A H.. 1 00
Cook, L B..... 2 00
Cooper, J M..... 1 00
Copley, Mrs E H.. 78
Corthell, A F.... 1 00
Corwin, Geo S.... 5 00
Coupe, Walter.... 03
Cowperthwait, W B 5 00
Crabbe, M E..... 1 50
Crandall, W G.... 5 00
Crane, M E..... 1 00
Crary, Mrs D..... 1 00
Crawford, C..... 20
Crocker, Mrs J N. 5 00
Crocker, Mrs M E. 1 00
Croft, Mrs M E... 1 00
Cross, M & C S... 2 00
Crouse, Mrs J.... 2 00
Curley, M..... 1 00
Curtis, Mrs A..... 50
Curtis, C M..... 1 00
Curtis, O E & Son. 2 00
Dale, F I..... 2 00
Danforth, Mrs R E.10 00
Day, J..... 25 00
Dean, J S..... 1 00
Dean, W H.....15 00
Decker, C G.....25 00
De Graff, L M... 1 00
De Wolf, Flora... 25
Dietz, A F..... 5 00
Dingle, Ira..... 35
Dixon, Homer.... 1 00
Dow, Mr F K.... 1 00
Drake, Mr F..... 1 00
Dunmore, C..... 1 00
Dueppins, Wm.... 1 00
Dugan, M..... 5 00
Dunne, M..... 25
Dun, Messrs..... 3 00
Earl, E E..... 2 00
Earthman, Hudson, through..... 1 61
Eggert, M..... 2 00
Eldredge, Mrs W H..... 1 00
Elliott, C R..... 2 00
Ellis, Mrs R..... 25
Elting, Mr W..... 1 00
Erstek, O J..... 1 00
Evans, Rev E C... 1 00
Everette, Mrs M... 1 00
Fordham, Mrs E... 10
Farrar, T..... 5 00
Faxon, L A..... 5 00
Fenwick, Miss L.... 2 00
Finch, Frank..... 1 00
Fisk, W E.....50 00
Foote, Mrs F W.. 5 00
Forrest, F H..... 1 00
Forshee, F H.... 1 00
Foster, G R..... 50
Fox, Mrs G..... 50
Fox, Mrs M F..... 25
Fox, Mrs S..... 25

NEW YORK—Cont'd

Frantzen, H..... 6 00
Franklin, Mrs J R 1 50
Fraser, A D..... 50
Frantzen, H.....10 00
Frazer, E C..... 1 00
Freeman, C H.... 1 00
Frost, Mrs L..... 21
Frey, Benj..... 1 00
Frink, H..... 60
Fuller, Mrs L.... 25
Funk, Mrs C G... 25
Funk, Mrs T.... 50
Furlong, Mrs F.... 25
Gadley, J..... 2 00
Garbock, Mr & Mrs B T..... 4 00
Garbock, L..... 10
Gaver, J..... 1 00
George, M..... 1 00
Gifford, L..... 1 00
Gilbert, Mrs G... 2 00
Godfrey, L..... 1 00
Godfrey, Mary.... 3 75
Gohr, R..... 1 50
Gold, Mrs N J.... 7 00
Goodale, G Z..... 2 50
Goodman, H..... 1 00
Goodnough, Mrs P A 1 00
Gordon, Wm..... 1 00
Gormly, T A..... 2 00
Gosss, Mrs M D.. 1 00
Graves, Mr & Mrs G R..... 5 00
Graves, N W..... 25
Graves, W V..... 4 50
Gregory, Miss B E 5 00
Green, Ira H..... 5 00
Greene, H..... 10
Haight, Mrs A.... 1 00
Halbert, Mrs M... 1 00
Hall, Mrs A..... 1 00
Hall, Mrs J..... 50
Hall, Mrs M J.... 1 00
Hall, M G..... 1 00
Hamlen, R H..... 2 00
Hageman, Mr..... 50
Harding, Mrs F M 1 00
Harding, Mrs L... 1 00
Harding, O L.... 1 00
Harmon, Mrs A... 1 00
Harper, J F..... 2 00
Harroway, Mrs M W..... 1 00
Harroway, Mrs M. 1 00
Hartfield, N..... 1 00
Hatfield, J A.....25 00
Hatton, J H..... 1 00
Hayaman, C A.... 3 02
Hecker, Miss K D 2 00
Hensle, Chas....10 00
Herrchaft, G..... 1 00
Hinkel, F N.....10 00
Hogg, Mr & Mrs F W..... 5 00
Holmes, E F..... 50
Holman, J S..... 5 00
Honeywell, Mrs A. 1 00
Honeywell, Mrs M. 50
Hoppensted, Mrs L 1 00
Horrocks, E E.... 5 00
Houck, Geo H.... 1 00
Houtaling, Mrs G A..... 50
Houtaling, Miss H. 1 00
Houtaling, Miss L. 50
Howard, S..... 1 00
Howe, S B..... 1 00
Howell, H H..... 3 00
Howland, Mrs..... 5 00
Howland, Mrs O P. 1 00
Hubbard, Mrs L... 25
Huddleston, C.... 1 50
Huggins, Mae..... 50
Hughes, C C & Others..... 6 00
Hughes, R..... 35
Hughson, Mr D C.. 1 00
Hunn, Miss J E.... 2 00
Hunt, Silas.....50 00
Huntin, H..... 1 75
Huyck, J C..... 50
Insse, G..... 2 00
Kamm, C..... 1 25
Kayner, C..... 1 00
Keathwohl, Mrs C 2 10
Kelsey, W..... 25
Kenline, C J.... 1 00
Kennedy, Mrs W.. 1 00
Kerr, Mrs C K.... 5 00
Kerskie, Miss O A 1 50
Ketchum, Mrs J C. 1 00
Kayser, P H..... 25
Kimble, E L..... 2 50
Kimble, M M.... 4 00
Kinmonth, M D.. 12 50
Kinne, Mr & Mrs Wisner..... 2 00
Kittlinger, I J....10 00
Klaus, Miss E.... 50
Klink, L F..... 2 00
Knapp, Miss N & Valenda..... 2 00
Knaffen, E..... 25
Knitter, F..... 3 00
Lack, W Y..... 2 00
Laeger, D..... 3 00
Lambson, Jean.... 1 00
Lanes, Mrs..... 24
James, Wm..... 5 00
Lambkes, Mrs G B 1 00
Lanes, Miss B.... 25
Lanes, Mrs C H... 1 60
Lanes, Miss F.... 3 00
Lanes, Geo W..... 50
Lanes, Mr H..... 50
Lanes, Henry..... 50
Lanes, J W..... 25
Lanes, J M..... 50
Lanes, I..... 25
Lanes, Mrs M..... 50
Lanes, Mrs G E.... 50
Lanes, W W..... 50
Lanes, Mr W I.... 2 00
Lanes, D D Wm.... 1 00
Lanes, Wm L..... 5 00
Lanes, Wm T..... 50
Lanthe, Mrs E.... 1 50
Langson, S L..... 1 00
Langston, Mrs P.. 50
Laird, M G N..... 10
Lake, Eugene..... 2 00
L'Amoreaux, J S & S C..... 100 00
Lamedon, I L..... 2 00
Lambton, Mrs A L 5 00
Lanstron, J..... 1 00
Lanson, Mrs A.... 11
Lee, Mrs C S..... 50
Lee, I..... 1 00
Lee, R W..... 1 00
Leonard, A D..... 1 00
Leonard, Mrs A D 1 00
Leonard, C..... 10 00
Lewis, C & M.... 2 00
Lewis, B J..... 50
Lewis, Mrs S H... 25
Lewis, W R..... 5 00
Liezan, Mrs A.... 1 00
Linklater, Mrs A.. 1 00
Lloyd, Mary A.... 25
Lockwood, Mrs F W.....10 00
Loeffler, Mrs T.... 1 00
Lofvers, H..... 1 25
Lopps, H I..... 2 00
Loveland, Mrs F.. 1 00
Lupton, F M.....50 00
Lupton, L..... 2 00
Lyman, Mrs F H. 5 00
Lyman, Mrs J....25 00
McCoord, Miss E.....16 00
McCray, J..... 1 00
McDowell, Robt .. 3 00
McEwen, A H.... 1 00
McEwen, G W.... 2 00
McGregor, Mrs R.. 1 00
McIntosh, Wm.... 25
McKim, R V.....25 00
McKinley, W L... 1 00
McLeod, Mrs D... 1 00
McMillan, M.....10 00
McNeil, Mrs J R.. 1 00
Maas, Mr & Mrs J. 2 00
Mann, Mrs O R.... 50
Markle, Jas..... 25
Marsh, John..... 1 00
Marshall, Mrs L... 5 00
Matthews, F L.... 50
Maghan, Mrs M C. 50
Mead, Chas..... 1 00
Mead, Mrs H W...25 00
Meldola, Mrs H.. 1 00
Merchruse, C.....10 00
Millard, Rev N.... 2 00
Miller, Mrs J.... 3 00
Miller, Mrs E.... 2 00
Miller, Marvin & Merritt..... 2 15
Mills, Miss M E.. 1 00
Minnert, Mrs A H. 1 00
Moals, K L..... 1 00
Mook, P P..... 1 50
Moore, Mr & Mrs R 3 00
Moot, D N..... 1 00
Moot, Mrs M..... 25
Morley, Mr C..... 1 10
Morse, Reid..... 1 00
Morse, Mrs R..... 50
Morse, Master W.. 10
Mosher, Mrs M.... 25
Mulhauser, J..... 10 25
Muisns, Miss L... 2 00
Munt, Mrs J L.... 25
Murray, J H..... 5 00
Myers, Mrs S N.... 25
Nelson, Mrs L.... 50
Nesbitt, Mr & Mrs J C..... 5 00
Nichols, H..... 10
Northrup, E B.... 2 00
Norton, R L..... 1 00
Noyes, W L..... 2 00
Odell, Nettie..... 1 00
O'Donnell, Mr E... 1 00
Obney, Mrs P B... 2 00
Olmstead, Mrs E.. 2 00
Opdyke, Mrs A....10 00
Osborne, Mrs H E. 1 00
Osborne, J S.....35 00
Ostles, Janet..... 1 00
Ostrander, G W.... 1 00
Ottyson, Mr & Mrs Robt..... 2 00
Oveter, E A..... 2 00
Owen, L M..... 50
Page, J H..... 5 00
Palmater, H..... 1 00
Palmer, Mrs B H.. 75
Palmer, W G..... 8 50
Pang, A L..... 25
Parsons, C E.....10 00
Paul, Mr & Mrs D 5 00
Payne, Mr & Mrs J W..... 2 00
Peck, Miss M E... 1 00
Peiffer, J..... 5 00
Perry, Mrs L P... 1 00
Perry, E R..... 5 00
Pettit, E M..... 1 00
Pettit, Lina S.... 5 00
Pierson, Mrs..... 50
Plumb, Helen L... 1 00
Phnner, Mrs F.... 2 00
Plummer, Belle .. 1 25
Prentice, Mrs H N 1 00
Price, Grace..... 75
Prichard, Mrs J W. 50
Priddy, W B..... 5 00
Pulver, Mrs J H.. 1 00
Purdy, E M..... 50
Purdy, Hazel F... 50
Sadlee, Mrs W M.. 5 00
Randles, Mrs M... 1 00
Ratibben, Mrs.... 1 00
Rav, Miss E J.... 2 50
Rees, Abram..... 50
Regetz, Mrs J.... 2 00
Reich, R..... 1 00
Reid, Mrs A C.... 2 00
Remyson, Mrs G.. 2 00
Rhinehart, Miss J. 25
Richards, J M.... 50
Richards, R W.... 50
Richards, Thos W. 1 00
Richardson, Mrs C S..... 1 00
Richardson, Rev C S..... 1 00
Rick, Fleet C I.. 1 00
Rickey, Mrs J P.. 1 00
Rider, Mr J H.... 25
Rider, Mrs J H.... 25
Ritterholz, Miss M. 1 00
Roach, Annie..... 1 00
Robbins, Miss G P. 2 00
Roberts, Harley C. 15
Roberts, Ira J.... 35
Roberts, Mrs E.... 1 50
Roberts, Mrs Ira J 50
Roberts, Mrs M.... 50
Roberts, Rob C.... 1 00
Robinson, Rev H W & Randler, Mr I A..... 2 00
Rourke, Stella E.. 1 00
Rundle, Celia..... 25
Rundle, Mrs M I... 25
Rundell, Wm J.... 50
Rundell, H A....10 00
Rush, Mrs J A.... 5 00
Ryan, Albert..... 2 00
Safford, Mrs D H 3 50
Sachs, Mrs M J... 50
Saxton, A R..... 25
Schaeffer, M..... 1 00
Schaffner, Mrs S . 1 00
Schirck, E..... 1 00
Schmidt, K..... 1 00
Schoenhardt, Miss L M..... 2 00
Scott, John T.... 1 00
Searles, L B..... 1 00
Shafer, Dr M F.. 25
Shafer, Mrs M ... 2 00
Shaw, Mrs F..... 2 00
Shaw, John..... 10
Sheldon, Laura A. 25
Sherwood, M E ... 4 00
Shibley, Mrs C ... 1 00
Shoemaker, Wm .. 5 00
Shone, Alfred J... 1 00
Shults, W O.....10 00
Sickles, Mrs M F.. 2 00
Simpson, Mrs T R 1 00
Siveezy, N H..... 1 00
Skidmore, Mr & Mrs F Jay..... 1 00
Skidmore, H..... 25
Skidmore, J W.... 25
Skidmore, P T.... 25
Slayton, Mr & Mrs B E..... 2 00
Slights, Mrs C ... 1 00
Smart, F E..... 1 00
Smith, Albert.... 25
Smith, Mrs C H.. 5 00
Smith, F A, M M & E B..... 3 00
Smith, Fred..... 25
Smith, Hattie J. 25
Smith, Mrs H.... 2 00
Smith, J C..... 25
Smith, Mrs J T .. 1 00
Smith, M..... 1 00
Smith, Mary D.... 2 00
Smith, Dr N..... 1 00
Smith, Mrs N.... 50
Smith, Sadye..... 30
Smith & Smith ... 3 00
Snitzer, T J..... 50
Snyder, Mrs De-Witt..... 50
Spare, Mrs R H... 2 00
Sprague, M E 5 00
Sprague, Mrs S H. 1 00
Stanhope, Miss J M..... 1 00
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Stevens, H T 2 10
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Walker, Mrs S E.. 1 00
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Wilcox, Mrs J R.. 1 00
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Willie, Katharine. 1 00
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Williams, H H ... 2 00
Williams, Mrs J... 2 00
Williams, Mrs J H. 2 00
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Williams, Levi ... 1 00
Williams, Rev L . 1 00
Williams, Robt G . 50
Williams, Thos H . 1 00
Williamson, A S . 5 00
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Wood, Mrs O 1 00
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K, Bedford..... 1 00
M A S, Binghamton..... 2 00
A M W, Miss, Brooklyn..... 1 00
G H K, B'klyn.. 1 00
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P C J, Brooklyn.. 4 00
N A H, Mrs, City Island..... 1 00
J M, Geneva..... 1 00
E M, Hawleyton.. 1 00
A C, Mr & Mrs, LeRoy..... 5 00
J B, Liberty..... 1 00
H F K, Mexico... 1 00
J B G H, New Hartford..... 1 00
H A, N Y City .. 3 00
R M B, Nyack .. 1 00
F L N, Oswego .. 2 00
C T W, Rochester 4 02
G M J, Rochester 20
C R B, Mrs, Troy. 3 00
X T C, Walcoth .. 1 00
—, —..... 2 00
—, —..... 50
—, —..... 25
—, —..... 1 00
—, Angelica..... 1 00
—, Binghamton .. 1 00
—, Bolivia.....10 00
—, Brooklyn..... 2 00
—, Buffalo..... 1 00
—, Buffalo..... 2 00
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—, Catskill.....10 00
—, Crown Point Centre..... 1 00
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—, Dunkirk..... 3 00
—, E Patchogue. 2 10
—, Elmira..... 3 00
—, Fulton..... 5 00
—, Hammondsport 1 00
—, Herkimer..... 25
—, Jamaica..... 5 00
—, Jefferson..... 35
—, Lockport..... 1 00
—, Lockport..... 5 00
—, N Y City 2 00
—, N Y City 30
—, N Y City 25
—, N Y City.....50 00
—, N Y City..... 5 00
—, N Y City..... 5 00
—, Pleasant Valley Township 1 00
—, Rochester 1 00
—, Rochester 2 50
—, Rochester 1 00
—, Rochester 3 00
—, Sherman..... 1 00
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—, Troy..... 5 00
—, Troy..... 1 00
—, Utica.....25 00
—, Utica..... 1 00
—, Westerlo..... 80
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Cash, Seneca Falls. 2 00
For Christ's Sake, Brooklyn..... 1 00
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Friend, Auburn .. 1 00
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Friend, Florida ... 1 00
Friend, Ithica 25
Friend, Ledyard .. 1 00
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Friend, Patchogue.. 11
Friend, Penn Yan.. 2 00
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A Friend, Auburn. 1 00
A Friend, Brooklyn 5 00
A Friend, Brooklyn 5 00
A Friend, Buffalo. 2 50
A Friend, Buffalo. 1 00
A Friend, Buffalo Creek Junction .. 2 50
A Friend, Byron Centre..... 1 00
A Friend, Cahoes. 50
A Friend, Corning. 1 00
A Friend, Fulton. 25

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A Friend, Fulton.. 25
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A Friend, Fulton.. 25
A Friend, Fulton.. 25
A Friend, Katonah 5 00
A Friend, Lintithgo 2 00
A Friend, Mexico.. 1 00
A Friend, N Y City.10 00
A Friend, N Y City 1 00
A Friend, Oswego..4 00
A Friend, Rochester..... 1 00
Friend A F, Brooklyn..... 5 00
E, Friend, Troy....10 00
Friends of the Needy, Johnsonville.....25 00
A Friend of the Cause, Wayland.. 2 00
From a Friend, Weedsport 2 00
Friends, Brooklyn. 4 25
Friends, Falconer.. 1 00
Friends, Rochester. 3 00
Two Friends, Trumansburg 75
Friends, Unadilla Forks..... 1 00
Friends, Weedsport 2 30
Friends in Hedgersville 11 75
Friends from Whitelaw Canastota..... 1 50
A Few Friends of M E Ch, Hempstead..... 2 50
I H N, La Grangeville.....15 00
In Jesus' Name, Harpersville 20
In Jesus' Name, Osborn Bridge .. 1 00
In Memory of Herman, Hudson 2 00
In Memory of Arthur J Pye, Rochester..... 2 00
A Reader of C H, Baldwinsville ... 2 00
A C H Reader, N Salem..... 1 00
A Reader of C H, Palmyra..... 1 00
Subr, Mineola..... 5 00
A Subr, Arlington. 2 00
A Subr, Redwood.. 2 00
A Sympathizer, Saranac Lake ... 1 00
Somebody, ... 10
From Two Sisters, Afton 1 00
Ch Rummage Sale, Auburn 2 00
Two Sisters, Bartlett..... 1 00
Pilgrim Steam Laundry, Brooklyn.....12 00
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Bapt Boys, Manchester 2 00
Merritt, Millbrook. 1 00
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People & Community, Mt Ephraim..12 50
Florence Home, N Y City 3 50
The Churchman Co, N Y City 297 91
A Patchogue Sister, Patchogue .. 1 00
A Widow's Mite, Peekskill 30
From the Mac Family, Rochester 1 00
A Mother, Smithtown 2 00
Mother & Daughter, Troy 2 50
Mother & Two Daughters, Walworth 2 00
West Valley Lodge No 665, W Velley 5 00
First Bap Ch, Afton 6 50
M E Ch, Alabama 2 58
First Bapt Ch, Albany 5 00
Bapt Ch, Brannan Corners, Amsterdam 8 30
Cong Ch, Bangor .. 7 75
Bapt Ch, Benton.. 1 00
M E Ch, Boonville. 1 00
Class I Central Pres Ch, Brooklyn 3 50
Prospect Heights Pres Ch, Brooklyn.....26 00
Plym Cong'l Ch, Buffalo 7 50
Store Mill F P S Ch, Claurock F P S Ch, Clacerack 8 33
E L N Highlands M E Ch, Cold Springs 10 00
First Bap Ch, Dunkirk 13 96
First Bap Ch, E Galway 9 00
W Groton Cong Ch, Groton 9 50
The Loyal Pres Ch, Highland 64 00
Vineyard Ave Union Chapel, Highland 9 60
First Pres Church, Ilion 25 00
Hayt's Chapel, Ithaca 10 00
C E of First Ref Ch, L I City....10 00

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Goodwill Presby Cong, Montgomery 17 10
Mooer's Wesleyan M Ch, Mooers 8 05
M E Ch, N Harpersville 5 50
M E Ch of Oneonto Plains, Oneonto.. 6 75
Prim Dept of Pres Ch of Poughkeepsie 65
Jr End of Evan Luth Ch, Richmonville 1 50
Monroe Ave M E Ch, Rochester ..50 00
Pres Ch, S Amenia 3 00
First Pres Church, Somerset 5 50
M E Ch, Steuben.11 00
Shining Light Miss Brooklyn 23 25
Mad Ave Reform Dutch Ch S Sch, Albany 26 97
S S of Ch of Holy Nativity, Bedford Park 15 50
Bapt S School, Brewster 6 00
Presby S S, Brewster 2 00
Chinese Dept of Bap Temple Bible Sch, Brooklyn ...20 00
Covenant S Sch, Buffalo 5 72
Two Sunday Schs, Caldwell 3 00
Reed Cor Bapt S S, Canandaigua..11 75
Cicero M E S Sch, Cicero 2 41
Pike Brook S Sch, Clemons 1 50
S S of Pres Ch, Ellicottville 5 00
Union S Sch, Gay Head 9 00
Hamlin Bapt S S, Hamlin 13 50
S S of First Ch of Christ, Olean ...11 46
Calvery Chapel S S, Ossining 5 12
Bapt S S, Panama. 8 50
Disciple S S of Pitcairn 6 15
Class No 7 Mt Horeb S School, Rochester 3 00
Sawmill River Union S S, Sawmill River 1 62
Cynthia's Class Presby S School, Knowlesville 1 00
Dunham's, Mrs T L, Bible Class of First Bapt Ch, Lestershire 7 50
Gleaner's S S Class, McGranville M E Ch, McGraw ... 2 75
S S Class, Richbury 1 50
Altamount Woman's C T U, Albany 7 10
Mother's Sewing Class, Renselar Miss, Albany 9 00
Ladies' Miss Soc of Noxon Arlington.. 5 00
W Genoa Junior League, Atwater. 3 25
Kings' Daughters Sunset Pres Ch, Auburn 10 00
Gravesend End Neck C E, Brooklyn 6 50
Loyal Circle Kings' Daughters, First United Pres Ch, Buffalo 2 00
N E St Paul's C E Soc, Buffalo 10 00
Ladies' Miss Soc First Cong Ch, Camden 5 00
Jr Phileatheas of First Bapt S Sch, Cortland 3 00
W C T U, Cortland 5 00
Jrs of the C E Soc of Cong'l Church, Deansboro 16 00
Jr C E Society of Delmar 5 00
Broome Co W C T U, Deposit 2 75
Ladies' Aid Soc of Zion Ch, Douglaston 3 60
C E Soc, Ellicottville 5 00
Epw League, Ellington 3 00
Laurel Band of Trinity Chapel, Gloversville 3 00
Kings' Daughters Circle, Hammond. 8 55
S Hannibal W C T U, Hannibal 14 60
Kings' Daughters, Hoosick Falls ...10 00
Men's Ass'n of Pres Ch, Hoosick Falls 24 34
Dholka Miss Band, Ilion 10 00
Daniel Band First Presby S School, Johnstown 2 00
Kings' Daughters First M E Ch, Lockport 5 00
Jr League Ch of the Saviour, N Y City 3 25
Presby Endeavors, Plattsburgh 7 00
Intermediate C E Soc of Mt Hor Ch, Rochester .. 1 50
Pastors' Aid Soc Second Ref Ch, Rotterdam 11 00
Salem Ch C E Soc, Rochester 15 60

NEW YORK—

Woman's Miss Ref Ch, Rotterdam .....
Y P Soc of Fi German Bap Rochester ....
Scarborough Scarborough ..
In As Much Cir of K Ds, W haven .....
Ladies' Aid S Youngs .....
Friend, New Bri ton .....
Friend, New Ha ensack .....
Friend, Rochest
Friend, Ronimbus
Friend, Spring V ley .....
Friend, Windhan
A Friend .....
A Friend, Atlanc
A Friend, Bloo ington .....
A Friend, Boo ville .....
A Friend, Brookl
A Friend, Brookl
A Friend, Buffal
A Friend, Clayto
A Friend, Delhi
A Friend, Glocer ville .....
A Friend, Gorha
A Friend, Hornel
A Friend, Jorda ville .....
A Friend, Living ton .....
A Friend, Mana ville .....
A Friend, Mercell
A Friend, Marcell
A Friend, Ne
Brighton .....
A Friend, Ne York .....
A Friend, Oriskan Falls .....
A Friend, Painte Post .....
A Friend, Palmyr
A Friend, Roches ter .....
A Friend, Roches ter .....
A Friend, Roches ter .....
A Friend, Roches ter .....
A Friend, Roches ter .....
A Friend, Roches ter .....
A Friend, Sandusk
A Friend, Sandusk
A Friend, Sal Point .....
A Friend, Steuben
A Friend, Taberg.
A Friend, Totten ville .....
Friend A, Roches ter .....
A Friend S, New ark .....
A Friend W, New ark .....
Your Friend R, Athens .....
From a Friend, Clifton Springs...
From a Friend, Inwood .....
Friend of Humanity, Carmel .....
A Friend of the Needy, Cherry Creek .....
Friend of the Cause, Johnstown
A Friend of the Work, Troupsburg
Friends, Brookfield.
Friends, Canaan Center .....
Friends, Port Jefferson .....
Friends, Warsaw .
Friends in Owasco.
Friends in West Moreland .....
From Friends, Kirk
From Friends, Raceville .....
From Friends in Sympathy, Houseville .....
Three Friends, Buffalo .....
Four Friends, Chili
Two Friends, Greenwich .....
Two Friends, Perry
Two Friends, Salem .....
In as Much, Greenwood .....
In as Much, Rochester .....
In Christ, Rochester .....
I H N, Amagansett .....
I H N, Earlville ..
I H N, Ellenville .
I H N, Lebanon Sp'gs .....
I H N, Midton-on-Hudson .....
I H N, Stanley ...
I H N, Woodstock
In the Name of the Master, Camden .
Ellis, Albert, In Memory of Jasper .....
Reader, Cortland .
A Reader of C H, Ballston .....
Sub'r, Attica .....
Herald Sub'r, Perrysburg .....
A Sympathizer, Candor .....
A Sympathizer, Linden .....
Sympathy, Middleburgh .....
Brother & Sister.
Catharine A, Child of God .....

ntributions to The Christian Herald Chinese Relief Fund to April 13, 1907

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Shreve 1 00
a Week, ton 52
d, Atta- 3 00
h Rummage Auburn ...123 50
Little Helps, la 1 00
he Needy, ino 2 00
mason, Buf- 10 00
ttle Boy's r Money, o 30
her of Two Girls, Cam- 2 00
Clifton 3 00
Congrega- sts, El- 6 50
Three Chil- Franklin 50
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range No 9, field 10 00
dies' Home, a 1 35
's Stove Co, ark 50
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vant of the , N Y City .. 1 00
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, Rochester. 50
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, Rochester . 10
03, Roscoe .. 50
Sandusky 75
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Bapt Ch, ion 10 00
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Ch of Black ek 6 67
Ch, Catskill. 18 00
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g'l Ch, E Dor- 6 05
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g'l Ch, How- s 30 56
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Ch, Laurens 7 35
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Sinai Cong'l , Miller Place..11 35
by Ch, New otland 10 32
of Presby Ch, rt Jefferson ..32 59
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Side Presby , Rochester .. 5 00
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annuel Bapt Ch, henectady 52 64
el Bapt Ch, enandoah 43 00
an, Ref Ch, kan 9 00
Ch, S Glens lls 2 00
Bapt Ch, So w Berlin ... 8 00
Ch of Pine y, Southport..10 00
bers of Wes an Meth Ch, racuse 69 57

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Ref Ch, Wallkill .31 20
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—, Presby S Sch, Yaphawk 3 33
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Mission, Sandusky. 50
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Bapt S Sch, Arcade 14 65
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Col by Boys & Girls of Bressport & Erin Ch's & S S, Bressport 9 74
S S Class of 4 Little Girls, Brooklyn 1 00
First Ger Bapt S Sch, Brooklyn ..17 00
St Augustine P E S S, Brooklyn 11 50
—, Riga Cong'l S S, Churchville .. 8 50
Union Bapt S S, Cold Spring Harbor 17 00
Bapt S S, Conklin Centre 3 00
Haskell Union Ch & S S, Cuba 5 50
Presby S S, Dexter 8 37
M E S S of Dexter 7 13
M E S Sch, Dundee 4 00
Baraca & Philathea Classes, Eden Bapt Ch.. 1 13
Primary Class Park Ch S S, Elmira . 3 00
Royalton Town S Sch Ass'n, Gasport 7 55
Primary Dept of 1st Bapt S S of Gloversville 36 50
A Friend of Prim S S, Greece 1 00
Sparta 1st S S Presby Ch, Groveland 10 30
First Presby S S, Hammonsport ...17 58
Inlet Miss S S, Ithaca 5 00
Presby S S Freedom Plains, La Grangeville 16 20
Liberty Bapt Ch S S, Liberty 3 00
Young Men's Baraca Bible Class Cong'l Ch, Lysander 1 00
S S of 1st Presby Ch, Naples 5 50
Cong'l S S, Norwich 10 00
Mizpah Class, Olean 10 00
People's M E S S, Olean 5 00
Paris Cong'l S S, Paris Station .. 5 00
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Poplar Ridge Friends S S, Poplar Ridge 14 30
Home Dept 1st Presby S S, Port Henry 8 00
S S First Cong'l Ch, Randolph ... 3 65
Excelsior Class Genesee St Bapt Ch, Rochester .. 1 00
Class 41 Park Ave Bapt S S, Rochester 16 00
Class No 8, Mt Hor S S, Rochester 2 77
Nyac S Sch, Sag Harbor 8 00
Bridgeport S Sch, Seneca Falls ... 5 00
E Shelby S S, Shelby 1 00
U P S S, Shushan. 5 58
Second Bapt S S, Stillwater 7 25
S S St Paul's Meth Ch, White Plains 7 00
Bapt S S, Wellsbridge 5 00
Union Chapel Bible Sch, Normansville 3 51
Sch Children District No 5, Auburn 1 25
Wyndeose Academy 1st Ward High Sch, Senac Falls.12 90
Jr Epw League, Bangor 1 50
The Willing Helpers Cir of King's Daughters, Batavia 8 02
King's Daughters, Belmont 10 00
Bapt Ch & Soc of Benton 42 28
Circle of King's Daughters, Blooming Grove 7 00
Cuyler Miss'y Soc, Brooklyn 10 00
Oriental Guild 2nd Pres Ch, Brooklyn 10 00

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Presby C E Soc, Chateaugay 10 00
Jr Christian End Soc, Collins 2 00
Ladies' Social Soc, Fort Hunter ... 4 00
Y Men's Friendly Club, Franklinville 6 25
Lamberton Aid Soc, Fredonia 10 00
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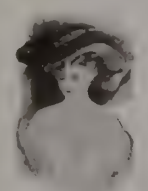

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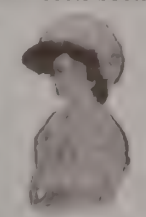

ARMOUR AND COMPANY
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Joseph Forgives His Brothers

International Sunday School Lesson for May 12
*By Dr. and Mrs. Wilbur F. Crafts**

TEACHERS will do well to read the beautiful and simple Bible story of Joseph's dealing with his brethren. Those who lack time or inclination for such reading may find help in the following paraphrase of the narrative presented in fourteen word-pictures:

First Picture. The whole land of Egypt is dry and parched. The much-prized leeks, onions and cucumbers are nowhere to be had. It is the second year of the famine. The rural population have largely moved into the cities, particularly those who were not provident in the storing of grain during the seven years of plenty. They obtain food from the storehouses filled by Joseph, now ruler of Egypt.

The Brothers Tested

Second Picture. The land of Canaan is also famine-stricken, and the father and brothers of Joseph are in danger of starvation. Jacob tells his ten sons that they must go down to Egypt and buy grain.

Third Picture. The ten brothers come into the presence of the ruler of Egypt, and bow to the ground before him, not recognizing in him their brother Joseph. Joseph recognizes them, but gives no sign. He accuses them of being spies that he may test them, and find what sort of men they have grown to be in the twenty-two years since he has seen them. In protest they tell their family history, referring to Joseph as "one who is not," and also speak of their younger brother at home with his aged father.

Fourth Picture. The ruler of Egypt tests his brothers still further by having them put in prison for three days, and then telling them he will consider them true men and not spies, if they will consent to one of their number being left in the prison until they shall return to their home and come again to Egypt bringing with them their youngest brother. They reason with each other in their own tongue, Hebrew, not knowing that Joseph is hearing and understanding every word; that their present sad condition is a punishment for the cruel way in which they treated their brother Joseph.

Conscience at Work

Fifth Picture. Simeon is left bound in the prison while the nine brothers are allowed to depart with their sacks filled with grain which they have purchased.

Sixth Picture. Having proceeded on their journey they stop at a wayside inn to rest, and open their sacks to get food for themselves and their asses. The first one to open his sack discovers the money he had paid for the grain. They scent a conspiracy to prove that they are indeed spies.

Seventh Picture. They reach Canaan and tell their aged father what has befallen them in Egypt, and about the detention of Simeon until they should return to Egypt bringing their brother Benjamin with them. Jacob wails with grief, saying: "Joseph is not and Simeon is not, and ye will take Benjamin away."

Jacob's Trial

Eighth Picture. The grain which they had brought from Egypt being exhausted, Jacob urges his sons to prepare for another expedition. They hold a council with their father, telling him that it is useless to go without taking Benjamin with them. Their starting is delayed by the unwillingness of the father to let Benjamin go. He finally consents.

Ninth Picture. Joseph sees them as they approach and rejoices in his heart to see Benjamin with them, but still gives no sign of recognition. Joseph orders a dinner prepared for them in his own house.

"I am Joseph your brother, whom ye sold into Egypt"

Tenth Picture. In fear and trembling the brothers come to the ruler's house. They interview the steward concerning the money put in their sacks on their last visit. He treats them kindly and restores Simeon to them.

Eleventh Picture. Joseph comes in to feast with them, inquires after their father, receives the youngest brother, but still does not make himself known, accepts the present they have brought, and then retires. But still the test is not complete.

Joseph's Stratagem

Twelfth Picture. The men's sacks are again filled with grain, and they depart for Canaan, but are quickly followed by a servant of the ruler, who declares that they have stolen a silver cup. They protest against it, and begin to open their sacks, declaring that the man in whose sack it is found shall be killed, and the cup is found in Benjamin's sack.

Thirteenth Picture. The brothers return to the house of the ruler, who brings against Benjamin the accusation of having stolen his cup, and the ruler proposes making Benjamin his slave, while the others are free to return to their homes. But Judah, the very one who had proposed selling Joseph as a slave, now offers to be made a slave in the place of Benjamin, because Benjamin is the child of his father's old age. And he pleads for the release of Benjamin.

Fourteenth Picture. Joseph can no longer refrain from making himself known to his brothers; he therefore orders all attendants to leave the room. He bursts

Continued on next page

* **International Sunday School Lesson for May 12, 1907.** Joseph forgives his brothers, Gen. 45: 1-15. 28. GOLDEN TEXT: "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32.

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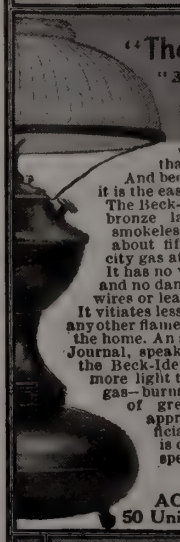

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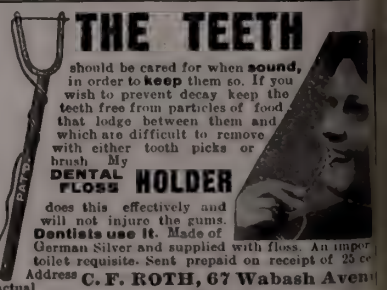

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e Sunday School Lesson—*Continued*

to weeping and tells them he is whom they sold into Egypt. They l with fear and consternation, but ngth reassured by the kind words reness spoken by Joseph, who bids epart that they may bring their nd all of their families to dwell in where they shall have plenty under ection.

Joseph's Magnanimity

a contrast was that scene to that in when Joseph was seventeen years nd his brothers stood counting the r which they had sold him to the and he "besought them and they ot hear." Mockingly they cried, 've shall see what will become of his " Their wolfish envy gloated on ny. The father's breaking heart move them to any effort for their 's recovery from slavery. At length, wenty years, a famine sends them t for corn. Joseph in his Egyptian f state recognizes their approach. him saying to himself, "Now for revenge. It will be their turn to and mine not to hear." That is guage of the savage. Joseph was a son of God. He was therefore in revenge. He who had borne t hardships, not only with patience, h cheerful hope, with manly forti- whose courage dared to stand alone , wipes out the awful stain of their ith his forgiving tears. Such tears nly.

The bravest are the tenderest,
The loving are the daring.

err is human, to forgive divine"— e, manly. He who cherishes grudges has forgiven his enemy. Is not that enough? The Wavuma chief is set free." Stanley was very pleased and grasped the king's hand. It had evidently been a struggle and the savage had been overcome. Shall we who have not the African king's habits and customs to overcome be less brave? Shall not we forgive our enemies for Christ's sake that we may be like him?

Between John the Almoner, the renowned Bishop of Constantinople, and Nicetas, a nobleman, some bitter words had passed one day and they parted in anger. Although he had been wronged, as the day was drawing to its close John remembered the words of the apostle: "Be ye angry and sin not; let not the sun go down upon your wrath" (Eph. 4:26). He sent a friend to Nicetas with the message: "My lord, the sun is going down." Nicetas understood, hastened to him, and they reconciled themselves cheerfully before the sun set.

Two Captains Reconciled

A gentleman once told Sir Eardley Wilmot about an injury that had been done to him by an opponent. After describing all the circumstances, he said: "Don't you think that I ought to resent and expose it? Wouldn't that be the most manly course?" "Yes," answered Sir Eardley, "it would certainly be the most manly course to resent it, but it would be godlike to forgive it."

In the following story we see how grudges give way in sublime moments: Captain Rankin of the *Galatea* hated Captain Frazier of the *Norwalk*, a rival boat, and Captain Frazier hated him in return. They were once out in a violent storm, in which the *Galatea* had her shaft broken. The

ph made ready his chariot, and went up to meet Israel his father to Goshen"

evenge is following the track of the e. On that track he cannot excel dian.

who forgives, who loves his enemy the love of pity, is following the Christ who forgave even those who him to the cross. He unselfishly their blindness instead of thinking of himself.

ile Stanley the explorer was in da, he was well treated by Mtesa, ing of that country. Stanley had conversations with him and explained n the principles of Christianity, dwell- ecially on that which was the hardest n African chief to apprehend—the of forgiving an enemy. At this very Mtesa was at war with the Wavuma ad in captivity an old chief of that whom he proposed to burn alive.

An African King Taught

ws of the proposed horror reached ley and he promptly went to Mtesa otest. "He is my enemy," said Mtesa; ill burn him and every one of his peo- I can capture. I will root out the uma." Stanley shook his head. esa, you are no Christian," he said; talk as a pagan. It is not Mtesa good who speaks, but Mtesa the bar- n and the savage." But the king d not listen. He ordered the fagots ght and his prisoner to be bound and among them. Stanley rose. "Listen," id. "The white man speaks once more only once. If you kill that poor old , I will leave you and never return. I go through the white man's land, and tell everywhere that Mtesa is a savage, will say what a wicked thing I saw a do." So saying Stanley walked . An hour afterward Mtesa sent for He said, "Mtesa is a Christian. He ships came within hailing distance. "Shall we speak the *Norwalk*, sir?" asked the second officer. "Not if we can help it," responded the skipper. But the *Norwalk* raised a signal asking, "What's the trouble?" Then the *Galatea* signaled the reply, "Shaft broken — unmanageable." "Shall I take off your passengers and crew?" asked the *Norwalk*. "Can't tell yet," was the reply. The next sentence that glimmered from the *Norwalk's* mast ran, "I'll stand by until the morning —subject to your command." The next night the two rivals rode into port together, the disabled *Galatea* being towed by the *Norwalk*. After their passengers and cargoes had been discharged, Captain Rankin walked over to the *Norwalk's* pier, where Captain Frazier was giving orders. "Goin' up town, Fraz?" he asked. "B'lieve I am, Rankin," answered Frazier. And the two grizzled sea-dogs, who had not spoken in years, strolled up town, arm in arm. By mere brute strength or the adroit use of weapons we may conquer an enemy, and compel him to sue for pardon or mercy, but how much greater is the achievement of turning an enemy into a friend!

Joseph not only forgave the injury he had suffered, but tried to make it easy for his brothers to forgive themselves. He told them his coming to Egypt was providential. He thus showed his magnanimity.

The Most Beautiful Yet

DEAR DR. KLOPSCH: We think the Calendar just received the most beautiful you have sent yet, and we have had many. The rosy cheeks, golden curls and blue eyes of the little girl are like our own little one.

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INTO STILL WATERS

Continued from page 397

a sleepless night, however, and many an anxious day; and the way by the room where lay the woolly dog in the sunshine became quite worn with the frequent passing of the doctor's feet. At last one day the blue eyes of the sick woman opened and turned upon him, rational, questioning, displeased.

"You are a physician?"

"Yes, Mrs. Kendall. My name is Spencer."

"Who sent for you?"

"Your faithful servant first. Afterwards I came of my own accord, because it was necessary."

"But I forbade her to do it."

"And she obeyed—until you were so ill she had to call me."

The golden head on the pillow stirred restlessly.

"She should not have done it, even then."

"But, my dear Mrs. Kendall, you were desperately ill. You might have died."

There was a slight pause; then a low, distinct voice came from the bed.

"That is exactly why she should not have done it—I might have died."

For the first shocked instant the young man made no reply; then his lips parted, only to close again as quickly. The next moment his whole expression had changed.

"If you'll drink this now, please, Mrs. Kendall," he said cheerily, "then I'll be going."

Three minutes later he softly crossed the room and opened the hall door.

CHAPTER VIII

AS early as possible in Mrs. Kendall's convalescence the doctor was told that his services were no longer required. The trained nurse, too, was dismissed, and once more the silence of the darkened halls and chambers was undisturbed. To Houghtonsville things seemed as of old; to Dr. Spencer they did not. Always now before his mental gaze was a slender, black-gowned figure with sad blue eyes, and always not far away was a little woolly dog with the sunlight upon it.

So vivid was all this to his mind's eye that for a moment he still thought it a vision, when one day in New York he saw the same slender black-gowned young woman in the Grand Central Station. The next minute he had crossed to the woman's side.

"Good afternoon, Mrs. Kendall. You are going home? May I not be of some assistance to you?"

"Thank you, no, Dr. Spencer. I am not going home at present."

Voice and manner were a cold dismissal, and the doctor had no choice but to lift his hat and walk away; but he did not go far. Three times during the next half-hour he passed through the waiting-room, and each time he saw nothing but the black-gowned woman sitting alone on one of the seats. The fourth time he entered the room he crossed once more to her side.

"Mrs. Kendall, I beg of you—you are not strong yet—will you not let me take you home?"

"I am quite well, doctor. I need no assistance, and I am not ready to go home. Surely, I do not need to say more!"

There was a moment's silence, then the doctor raised his chin.

"I understand, Mrs. Kendall, of course. Yet in the face of that I am going to make one more effort to save you from yourself. You can do no possible good by remaining here, and you are only bringing additional suffering to yourself and your friends. Will you not come with me?"

The woman stirred restlessly.

"Dr. Spencer, you must know that you are annoying me. Why do you persist? There is no one that can be injured by my doing as I please. There is no one that has a right to interfere."

"I am not so sure of that," said the man gently. "I have found that no one lives to himself alone."

"You are right," returned the woman with sudden bitterness. "They are not alone. No one is as I am. Look there, and there and there," she continued in a low, tense voice, glancing from one to another of the groups about them; "they have children, one—two—even four or five. I had a child once, doctor—one little ewe lamb, and she was taken from me. Now I have not even a grave to weep over. Even that is denied me; and yet you would take from me the one poor comfort I have left! This is my Margaret's grave, the place where I caught the last glimpse of my darling's face. It is my right to come here. It is my right to grieve as I please. Now will you go?"

There was no tremor in the low voice, no sob; there was only the concentrated bitterness of long years of silent rebellion. Never before had Mrs. Kendall so bared her heart to any human eye.

"Yes, I will go," said the man, gravely, after a moment; then he held out his hand. "Forgive me for my unwelcome intrusion on your grief, Mrs. Kendall; and believe me, there is no one in the whole wide world that so deeply sympathizes with you. If at any time I can be of any service to you I shall be only too glad. Good afternoon and good-bye."

To be Continued

India Orphans Helping China

MISS MARGARET J. MORROW, a missionary of the Rakha Girls' Orphanage, Fatehgarh, India, writes to THE CHRISTIAN HERALD as follows:

It may be interesting to you and many of the friends who helped in the famine in India to know that some of those helped are adding their gifts to help China in her time of need.

This week's mail brought THE CHRISTIAN HERALD with the sad news of the suffering multitudes. I told the girls, a large proportion of whom are famine orphans. Many eyes filled with tears as they heard of the poor children and ruined homes because of hunger. I told them to decide if there was anything they could do, and less than three hours after they brought their report. A goodly number—over seventy—had been doing extra cooking, grinding, water-drawing, sweeping, etc., thus, from time to time, earning a few *pice*, their object being to earn enough to buy a nice calico frock for church. Some had about gained their purpose, but they all said that they would keep none of it, and all asked me to send the full amount to China.

At first they decided to give up one meal a day, but have since decided to give up their meat, for a time at least, and asked that the money which goes to the butcher be sent to China. They denied themselves one meal yesterday; that money will go also. The children's contribution now amounts to *Rs.* 63, or $21. The teachers in the school have also given to the cause cheerfully and freely. Our Indian Christian Church is asking to be allowed to add its offering. One of the little villages has also sent *Rs.* 3 *annas* 12, or $1.25, and I hope we may hear from more as they come to know of the need.

The Crusade Against Profanity

The Rev. Roland D. Sawyer, of Haverhill, Mass., has just issued a five years' report of the crusade against swearing. In that campaign 400,000 pieces of literature have been circulated, 120 meetings held, and various addresses given before churches and conferences. The Anti-Profanity League now has a membership of 18,000, and 125 auxiliary societies. This is the movement which Mr. Sawyer organized in the States of Massachusetts and New Hampshire, and which was five years ago introduced to THE CHRISTIAN HERALD readers through these columns, and largely through that introduction was extended to fifty-four States and Provinces in the United States and Canada. The organization is equipped with literature, badges and regulations, and furnishes an easy and practical method of combating the evil of profanity.

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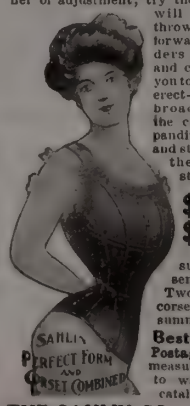

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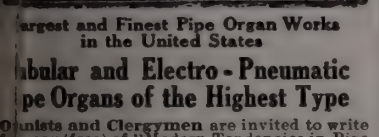

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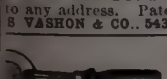

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Another $50,000 For China's Need

(Continued from page 401)

Huaian work will be done on canals and dykes with the same twofold purpose in view, that of giving the starving people work that will help to protect their homes in the future.

At Suchien, relief works have been going on for some time and the missionaries will be unable to enlarge them. The money we have just sent will be used in buying food for the people. This remittance will be a godsend to thousands who are starving where there is food to be bought, but who have nothing with which to buy. The missionaries will examine all families who are enlisted and will do their best to prevent unworthy people from getting help. Conditions are fearful at Suchien, and I rejoice to think of the good the $20,000 will do that we have just sent them.

At Hsuchowfu conditions are about the same as at Suchien. A number of missionaries have come down from Shantung Province to help them and they are going into the country, listing the starving families and giving them food and money.

There is one general rule, which is being applied to all the work at every station. We are taking on the lists as many people as this money will support, continuously, until harvest. In forwarding this money to the missionaries I have asked them to let me know as soon as their lists are completed how many people we are going to be able to keep until harvest. As soon as I get these statistics, I will forward them to you. This last remittance means that many thousands are going to be carried safely over this fearful spring. As more money comes we will be able to take on more people. *So that every dollar that is sent now means the giving of the life-bringing food to more dying people.* We all feel the wisdom of this plan.

Associated Press cablegrams from China represent the famine as "exceeding in horror the great famine of India," and adds that "hundreds are dying every day, disease striking down the sufferers like a plague." Death to hundreds of thousands would seem to be inevitable, unless abundant relief is provided. United States Consul-General Rodgers, at Shanghai, cables that seven weeks must elapse before the present destitution can be ameliorated by any harvest.

A Shanghai dispatch states that 500,000 famine sufferers have now been enrolled on the Committee's relief lists and are being provided for until harvest. They represent 90,000 families. Free food tickets are given where the family is absolutely destitute. Those who are able are given work. To other families, an allowance of one and one-half cents per day is made for each person, and tickets are given them entitling them to buy food at cost.

All contributions should be addressed to CHRISTIAN HERALD China Famine Fund, 92 Bible House, New York. Every contribution, however small, will be acknowledged. Recent contributions are acknowledged elsewhere in this issue.

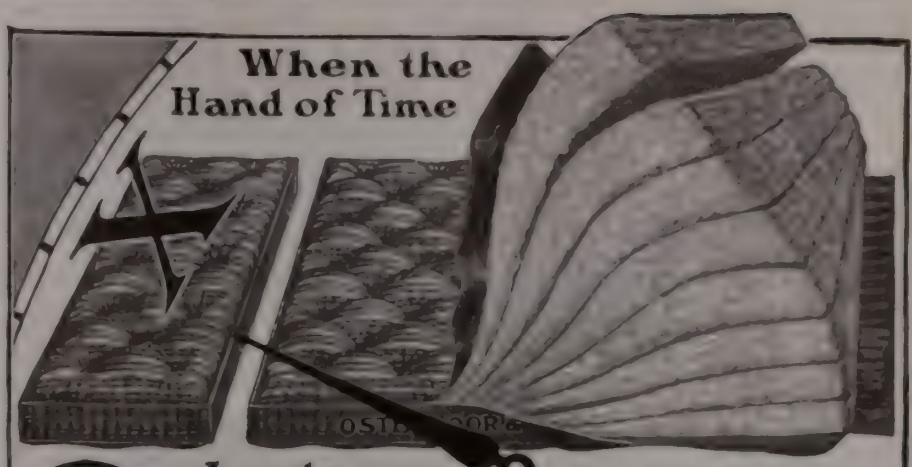
Gospel Need in Bulgaria

To worship in a church which threatens at any time to collapse and bury the congregation is decidedly unpleasant. Such is the condition of the only Protestant church in Sofia, Bulgaria, of which an English visitor said recently: "If in London, this building long ago, would have been condemned as unsafe." In addition to its insecurity, some alterations are made necessary by the growth of the work. $7,000 are required to make the house of worship secure, and to afford the necessary enlargement.

It was Pastor Popoff's purpose to raise this sum among his own people. To this end he repeatedly appealed to them for two years, and out of their poverty they nobly responded. Thus he has secured from them $2,781. Among the donors of this sum is Prince Ferdinand, who contributed forty dollars and expressed a high appreciation of the work of the church.

Seeing it would be impossible to get the needed funds from his own people, Pastor Popoff has lately visited Christians in England and America, and appealed to them for aid. He has thus far raised $1,381. Among the donors in New York are Messrs. George W. Wickersham, John S. Kennedy, and Miss Grace H. Dodge, $100 each; James McGraw, $50; Cleveland Dodge, Rev. D. Stewart Dodge, John S. Huyler, A. C. James, and Mrs. M. A. Blair, $25 each. $2,766 are still lacking to complete the necessary amount for repairing the church. Pastor Popoff invites the readers of THE CHRISTIAN HERALD to aid him in this worthy effort, and thus enable him to return to his work, which is greatly suffering in his absence. Contributions for this object may be sent to the office of THE CHRISTIAN HERALD, marked "Sofia Church."

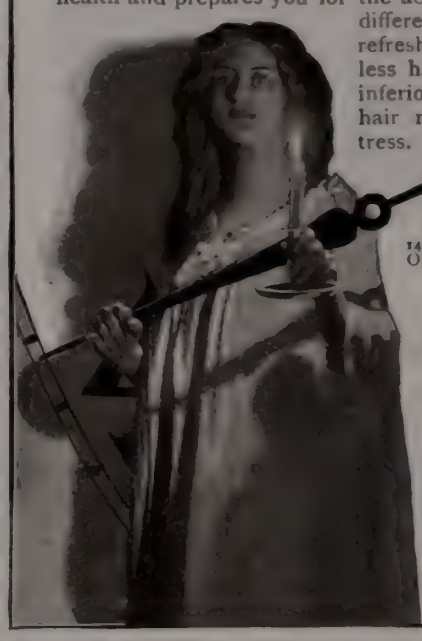
When the Hand of Time



Leads you to your

Ostermoor

You will get the perfect sleep that restores tired nerves and dispels your household or business cares; that gives the vigor of health and prepares you for the active morrow. You know the difference between that absolute refreshment and the restless half-sleep on an inferior stuffed hair mattress.



The Ostermoor is "built – not stuffed"—will never lose its shape, never sag, and never lose its "spring." An occasional sun bath will keep it sweet and fresh.

30 Nights' Free Trial. You may sleep on an Ostermoor for a month and, if not *thoroughly* satisfied, have your money back without question. We have a beautifully illustrated volume of 142 pages, treating of *sleep*, how insomnia can be cured, Ostermoor styles and sizes, Ostermoor boat cushions, etc.

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We Sell by Mail or through 2500 Ostermoor Dealers

Exclusive Ostermoor agencies everywhere—that is our aim; the highest grade merchant in every place. The Ostermoor dealer in your vicinity—be sure to ask us who he is—will show you a mattress with the *"Ostermoor" name and trade mark sewn on the end.* Mattress shipped, express paid by us, same day check is received, if you order of us by mail.

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Canada: The Alaska Feather & Down Co., Ltd., Montreal

SIZES AND PRICES:	
2 ft. 6 in. wide, 25 lbs.	$8.35
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Express Charges Prepaid
In two parts 50c. extra.
Special sizes, special prices.

That Dear Old Delusion, Laundry Soap

MANY housewives hug it still—though it costs them untold labor, expense and unnecessary wear and tear of clothes.

Laundry soap belongs back with the day of the flail, and other crude washing methods. It has no place in the *modern* laundry, kitchen or scrubbing kit.

If you want to escape the old-fashioned arm-paining, back-straining toil and moil of household cleansing with laundry soap—Change to

GOLD DUST

Gold Dust Washing Powder has for its base, a good, honest vegetable-oil soap, to which is *added* other purifying materials in just the right proportions to cleanse easily, vigorously and without harm.

No soap, borax, soda, ammonia, naphtha, kerosene or other foreign ingredient needed with GOLD DUST.

For washing clothes and dishes, scrubbing floors, cleaning woodwork, oil cloth, silverware and tinware, polishing brasswork, cleaning bath room pipes, refrigerators, etc., softening hard water and making the finest soft soap.

Made by
The N. K. Fairbank Company
Chicago
Makers of Fairy Soap

"Let the GOLD DUST Twins do your work"

Patriotic Memorials at Valley Forge

A NEW interest is developing for the pilgrim to Valley Forge, in the form of additions to the Memorial Church erected on the spot where Washington knelt in prayer. The "Cloisters of the Colonies," intended to be a memorial by all the States whose sons participated in the stirring scenes around the encampment, are now a visible part of the chapel. The first to be erected was that of the State of New Jersey. Cut in the structural stone is the following inscription:

> To the Glory of God and in appreciation of the Patriotism and Devotion of the Soldiers of New Jersey in the War of the Revolution, and in Loving Memory of Stille Chew and Rebecca D. Turner, his wife, of Woodbury, N. J., this Bay is Erected by Sarah R. Chew, 1905.

The second bay is that representing the Keystone State and is the gift of Mr. T. Broom Belfield, of Philadelphia. It is similarly inscribed.

Granite and Indiana limestone are the materials used in the construction of these bays. The ceilings are of carved oak, embellished with the arms of the various States. The floors are of Tennessee marble, and set in the centre of each is the colonial seal in bronze.

Memorial pews will soon be placed in the building and dedicated with suitable exercises. They are handsome pews of quartered oak, and on each is a brass plate inscribed with the name and giving the particulars of the hero in whose honor they are placed in the chapel. The chapel itself, as well as the memorials, is the result of a national desire to preserve the spot where Washington prayed for victory in his darkest hour.

The New Memorial Chapel at Valley Forge

The porch of the chapel was built by All Saints' Sunday School, Norristown. An inscription is cut in the wall, the language used being from the General Orders at Valley Forge, in which Washington revealed the religious side of his character in these words:

> While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of patriot it should be our highest glory to add the more distinguished character of Christian.

An inscription on the opposite wall is taken from Washington's Farewell Address.

Many interesting relics of Washington are being donated to the care of the rector, Rev. W. Herbert Burk.

CALLED HIGHER

Mrs. J. H. Hale died at her home in Greene County, Tenn., on December 27, 1906, aged fifty-three years. A good wife, a good mother, a good Christian has gone to her eternal rest.

On November 6, 1906, Mrs. J. W. Peck, of Watertown, N. Y., passed away at Dayton, Ohio, in her eighty-seventh year. She had been spared to celebrate the fifty-third anniversary of their wedding-day by the side of her aged husband. Mrs. Peck was a life-long member of the Methodist Church.

Mrs. Emily Cauright died suddenly at her home in Jeppa, Mich., at the age of sixty-two years, leaving two sons and a daughter in sore bereavement. Mrs. Cauright was an earnest, active Christian during her life.

Mrs. H. E. Everett of Kinsman, Ohio, died May 6, 1906, in her sixty-seventh year. She had been a subscriber for The Christian Herald for twenty years and had often been a contributor to its many relief funds. Early in youth she became a member of the Methodist Church.

William Jones of Clare, Mich., died recently at the age of sixty-eight years. A beloved husband and father, a faithful friend and helper to all in need, a wise and kindly counselor, Mr. Jones was one of God's servants from youth to ripe old years.

Rowena R., widow of Leonard C. Cook, died at her home in Kilbury, Me., on March 21, 1906, aged seventy-seven years. She is survived by six sons and one daughter. Earnest and fervent in her devotion to the cause of God, she "endured" through a long illness, she sleeps in Jesus.

Miss Jennie Hall, of Fraser, Mich., went to heaven on the sixth of February. On the fourteenth, her aged mother followed so that they two are together in eternity, as to life. The Christian Herald has lost in Mrs. Hall and her daughter two faithful friends who have read every copy since the inception of the paper.

One of the oldest members of The Christian Herald family, known as "Aunt Sally," Mission of White Sulphur Springs, Va., passed to her rest from Brooklyn, N. Y., on March 9, aged 4 score years. A mourning friend testifies that next to her Bible, "Aunt Sally" loved The Christian Herald.

Died on August 7, 1906, at Norristown, Pa., Mrs. Ann Von Dorn, aged ninety years. She was a subscriber to The Christian Herald for many years, loved to read its pages and looking eagerly for its coming. She was blessed with a bright mind, retaining her faculties to the last, even in the midst of her sufferings. She died in the full assurance of the Christian's faith. She was a devout member of the Reformed Church since early womanhood.

Mrs. Amelia A. Duncan, who for many years prized The Christian Herald next to her Bible, went home on February 24, aged ninety-nine years, six months. She lived in Port Gibson, Miss., most of her life, removing to Little Rock, Ark., nineteen years ago. Wherever illness or sorrow called for Christian love and sympathy, there this disciple of practical religion was always to be found. Her children and friends are grateful for the bright and shining light of her life among them.

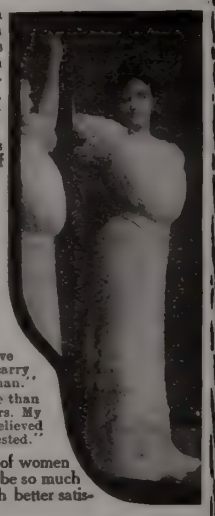
A Noble Christian Life Ended

ON the morning of April 1, 1907, from her residence in Pasadena, Calif., the spirit of Mrs. Collie Fox, wife of Mahlon D. Stambach, passed from time to eternity. Mrs. Stambach, born on March 9, 1851, was still in the early afternoon of life. After a childhood passed in Cincinnati, Ohio, at sixteen years of age she became a member of the Presbyterian Church, with which she was closely allied until her death. Married to Mr. Stambach twenty years ago, their home was in Anchorage, Ky., and only recently the family settled in California.

The dominant note in the whole life of this consecrated woman has been to attain an ever closer union with the Master whom she so consistently served. What loss to Mrs. Stambach been but the entering into her rightful inheritance of surpassing joy, as a sore bereavement to the devoted husband, children and friends who are left to mourn her departure! Keenly interested in every cause which has for its object the uplift of humanity, she was moved to specific labor in sending the Gospel to India, especially by means of the Zenana, on behalf of the Child Widows conducted by Pandita Ramabai.

The Christian Herald endures a personal loss in the removal to its reward of a friend, Mrs. Stambach. She has been for years a generous contributor to its world-wide charities, and in full accordance with the many worthy causes which it has presented from time to time. It has been a privilege to receive the assurance of her fellowship.

Are You Too Thin?



For only 15 minutes a day's practice in your own room upon special exercises that I will give you, you can be round, plump, wholesome, rested and attractive. Nature intended you to be—why should you not?

The following are extracts from the weekly reports of my pupils:

"Just think, Miss Cocroft, I have gained 25 pounds."

"Before I took up your work, I could not eat anything without the greatest distress, and now I think I can digest tacks. I am so happy."

"Every exercise and movement has accomplished just what we wanted."

"My bust, neck and chest have filled out beautifully and I carry myself like another woman."

"You have done more for me than doctors have done in 20 years. My constipation is entirely relieved and my nerves are so rested."

I have built up thousands of women—why not you? You will be so much more attractive and so much better satisfied with yourself.

I will cheerfully tell you about my work, and if I cannot help your particular case I will tell you so. My information and advice are entirely free.

SUSANNA COCROFT

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Author of "Character as Expressed in the Body," Etc.

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A wonderful offer to every lover of music, whether a beginner or an advanced player.

Ninety-six lessons (or a less number if you desire) for either Piano, Organ, Violin, Guitar, Banjo, Cornet or Mandolin will be given free to make our home study courses for these instruments known in your locality. You will get one lesson weekly, and your only expense during the time you take the lessons will be the cost of postage and the music you use, which is small. Write at once. It will mean much to you to get our free booklet. It will place you under no obligation whatever to us if you never write again. You and your friends should know of this work. Hundreds of our pupils write: "Wish I had known of your school before." "Have learned more in one term in my home with your weekly lessons than in three terms with private teachers, and at a great deal less expense." "Everything is so thorough and complete." "The lessons are marvels of simplicity, and my 11-year-old boy has not had the least trouble to learn." One minister writes: "As each succeeding lesson comes I am more and more fully persuaded I made no mistake in becoming your pupil."

We have been established seven years—have hundreds of pupils from eight years of age to seventy. Don't say you cannot learn music till you send for our free booklet and tuition offer. It will be sent by return mail free. Address U. S. SCHOOL OF MUSIC, Box 7D, 19 Union Square, New York City.

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This book literally bristles with prize winning and baking and cooking recipes; how to select and meats, fish and fowl, and a hundred valuable housewives. I'll send you a copy FREE if you to-day because I want to tell you about the wonder

IDEAL COMBINATION STEAM COOKER AND BAKER

the modern device that is revolutionizing cooking methods the world over. You simply have no idea what a change you can bring about in palatable cooking, time, labor and fuel saving by the use of our **Ideal** Steam Cooker until you read this book. **Reduces fuel bills 50 per cent., food bills fully 25.**

The Ideal comes in both round and square shapes—both have **whistles** to warn when water is needed. Cooks a whole meal for the whole family, meats, vegetables, custards, everything over one burner of any stove. No watching, no basting; nothing overdone or underdone. Holds 12 one-quart jars for canning fruit. All dealers should sell Ideal Cookers.

If yours doesn't, we'll supply you. Send for Cook Book, anyway—to-day.

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Would you like to reduce it by n means and in a dignified manner?

I have reduced 7,000 women in the p years by a series of simple exercises pra in the privacy of their own rooms and by merely a rational diet which will not we

I can reduce you and at the same time strengt **stomach, heart** and relieve you of such chronica as **rheumatism, constipation, weak nerv** such difficulties as depend upon good circulation, nerves, strong muscles, good blood, correct breathi

You can be as good a figure as any w of your acquaintance—no drugs, no medi

Miss Cocroft at He

"I have reduced 81 pounds under your instruction. There is not a wrinkle in my face and my husband says I look like the girl he married. You can imagine how happy I am."

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"My constipation is entirely removed."

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Send 10 cents for instructive booklet, with for your dressing table, showing correct lines woman's figure in poise.

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Mrs. Graham's **Kosmeo**

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MURRAY'S CHARCOAL TABLET

They are absolutely unmedicate Prevent fermentation, absorb all gase and sweeten the stomach. A bad con plexion is wonderfully benefitted b their daily use.

FOR 10c. in stamps, a full size 25c. b mailed for trial. Once only.

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$10 CASH DOWN Balance on easy installment plan. Save one-half—buy on the Cornish plan.

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e gentle mother, whose undying love for her way- daughter is beautifully depicted. When he gets e end of the story and sees pride give way before thy and love overcome hate, he will glory in the and lay down the book, saying: **"Blessed is God, ules all for the good of all."**

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Flat thin knife cuts loose a perfect cake. **$2 Outfit free Exp. prepaid.** eam Cooker, mixing spoon, 3 other articles.) **Dept. T** USEHOLD NOVELTY WORKS, Chicago, Ill., or Buffalo, N.Y.

Time a Trust*

THAT our time, like our opportunities, is a trust, is the uniform teaching of all the Bible writers. It is not ours to do with as we choose, but is to be held sacred to the mission committed to us, and an accounting will be made of what we have done with it. That accounting will be sudden, as Christ warns us, and will be conducted on righteous principles. The Christian is a son, but he is also a servant, with the obligation of both relations, his sonship being a service of love freely rendered, and so much the more devoted because of the privileges he enjoys. Time is the opportunity in which the capital of ability conferred by our Lord may be employed, so that when he comes and takes account of his servants, we may render it with joy and not with shame.

This consideration does not require that our whole time is to be spent in preaching. The way is not open to all for that office, nor does Christ give to all the ability that that work demands. The way some Christians must spend their time is in secular work. In some cases a widowed mother and dependent brothers and sisters must be provided for. In other cases the character of a man's mental abilities points to commercial or mechanical pursuits. But in these cases valuable service may be rendered. The world needs to see that a lawyer or a merchant can lead a Christian life. When it sees a man eminent in worldly pursuits active in Christ's service, it concludes that the disinterested service must be genuine. So Christ will be served and his approval will be given as conspicuously as that he gives to his faithful ministers.

The point to be remembered is that time is short and precarious. What is to be done should be done at once and done quickly. The opportunity of speaking a word for Christ to some one in sorrow, to some one undergoing temptation, to some discouraged Christian, should never be postponed to a more convenient season, but should be spoken immediately, lest the opportunity pass and never return.

Piety in Adversity†

ONE of the most romantic stories of the Bible is that of Joseph, and it is one that a young man may wisely make his model. A true son, a magnanimous brother and a faithful servant, he is in all respects a pattern of high character.

In his early home he was placed in circumstances of extreme difficulty. His father's injudicious favoritism made him an object of envy to his brothers, even his dress emphasizing Jacob's invidious regard. His own simple, frank disposition increased the trouble. A shrewder, more prudent mind would have kept his dreams secret, but he freely told them at a time when dreams were regarded as auguries and portents. Thus the envy of his brothers increased until it became murderous.

In slavery his conduct was singularly noble. Some natures would have become sullen under the circumstances; but he was so devoted, so conscientious and trustworthy that Potiphar made him his steward and gave him control of all his possessions. Then came the fierce temptation before which many a young man would have fallen; but Joseph is true to his master and to his God. In prison Joseph might have thought, as many smarting under unjust punishment have thought, that it did not pay to be good, that God did not care what happened to the righteous. But Joseph is not cast down.

Summoned before Pharaoh he takes no credit for interpreting the dreams which puzzled the king's professional advisers. It is God, he says, who has showed Pharaoh what he will do. Promoted to the highest rank in the most highly civilized land then existing, he takes the wisest measures and so skilfully conducts negotiations with the people that he causes them to acknowledge an obligation to the government that renders them loyal subjects for all time. Nor does his elevation make him oblivious of family ties. His brothers, after their testing, are freely forgiven, and they and their families share in his prosperity.

*Topic of the Epworth League for May 12. "Accounting for Our Time." Luke 12: 35-48; John 9: 4; Gal. 6: 5-10; Col. 4: 5; II. Peter 3: 10, 11.

†Topic of the Christian Endeavor Society for May 12. "Lessons from the Patriarchs: Joseph." Psalm 105: 16-24.

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OF course Chiclets are popular! The delicious chewing gum, in its dainty candy covering and the six drops of pungent peppermint which flavor it, are the very good reasons why you will be benefitted no less than you will be pleased if you buy a 5c or 10c packet of CHICLETS to-day. Should your druggist or confectioner not sell Chiclets now, send us a dime for a sample and a booklet.

CHICLET PALMISTRY. Look at your hand! If you have a cross on the Mount of Jupiter (the cushion at the base of the first finger) you will have a happy marriage.

If your Life Line (the line forming a semi-circle around the thumb) starts on the Mount of Jupiter it denotes you have great ambition which will be fully rewarded.

When the Heart Line (the line running across the palm along the base of the Mounts below the fingers) is well-defined with a triangle near the end of the Life Line, it shows brain power, kindness of heart and tact.

You can read any hand with the CHICLET PALMISTRY CHART—sent free with every ten-cent packet.

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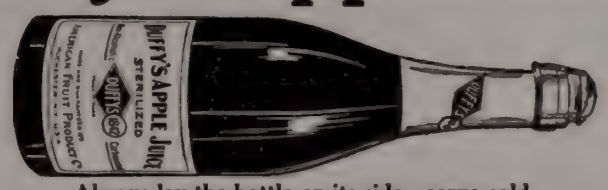
Duffy's Apple Juice is a pure, non-alcoholic, sparkling summer beverage; just the pure juice of the apple, sterilized and as unchanged as when squeezed from the fresh, ripe apple. It is a refreshing, satisfying thirst quencher; an invigorating tonic and health builder.

Duffy's Apple Juice



Always lay the bottle on its side---serve cold.

Non-Alcoholic — Sterilized — Carbonated

Every ounce contains all the health-giving properties of two large ripe apples. A delicious fizzing drink for all places of public resort or in the home circle.

The Rev. H. M. Glass, pastor Methodist Church, South Williamsburg, Texas, writes: "I am fully delighted with the rich, ripe, juicy fruit drink. Others who shared with me the delicate, delightful apple product, enjoyed the drink very much. I send you an order for two dozen pints."

Duffy's 1842 Apple Juice does away entirely with any craving for alcoholic stimulants and is universally recommended by Clergymen and Physicians as a refreshing and health giving beverage which may be drunk at meals or at any time with perfect freedom.

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GEMS FROM NEW BOOKS

A Singular Life

THE works of Lafcadio Hearn, principally his *Japan, an Interpretation*, and his *Glimpses of Unfamiliar Japan*, have thrown many side lights on the Island Empire, and the recent publication of his own life and letters, written and arranged by his friend, Elizabeth Bisland, not only reveals a very unusual character, but throws a still more marvelous illumination on the strange remoteness of the Japanese. Hearn's father was an Irish soldier, a surgeon-general in the British army, who fell in love with and married, under romantic circumstances, a beautiful Greek girl on an island of the Ionian Sea. Their first child, Lafcadio, was named for the island. The marriage did not turn out happily, and the parents were early separated. The boy was brought up by a relative of his father, and he seems never to have seen either his parents or his only brother after early childhood. While a lad at school he suffered an injury which resulted in the loss of one eye, and for the rest of his life he was handicapped by impaired vision. Extremely sensitive, the disfigurement caused by this accident, added to his small stature, which was five feet three, augmented a natural sensitiveness and helped to make difficult his intercourse with men.

A child of vivid imagination, a dreamer of dreams, an admirer of beauty, every possible mistake appears to have been made by those who trained him, so that in some measure the hatred of the true religion and misunderstanding of Christianity peculiar to his maturity are explained. At nineteen, poor and friendless, the boy drifted into the great world of New York. To think of one so gifted with genius, so needing encouragement, in this great maelstrom, without a hand to help him or a home to make him welcome, is heartbreaking. He found employment of a sort not more than enough to keep soul and body together, and later made his way to the West. *En route* to Cincinnati, he had money enough for the railway fare, but not enough to pay for meals, and he recalls the gentle act of a girl, an immigrant from Norway, beautiful as a dream, who divined his plight and his hunger and delicately slipped a piece of brown bread and a thick slice of cheese into his hand as the evening dusk gathered. In the West he became a journalist, and in time, by one or another stage of progress, got himself to New Orleans, where his real literary life began. He made a constant and painstaking study of French writers, especially Theophile Gautier and Pierre Loti. The infinite patience and strenuous self-denial of his life can hardly be told, but little by little he won out from excessive poverty and began to be known as a writer of translations, a contributor of the *Times-Democrat* of New Orleans, and the author of some exquisite stories and sketches that appeared in literary magazines at the North.

Years passed, and he went to Japan, sent there by a publishing house that he might write in his own peerless manner of the land of which America was then taking note, not indeed for the first time, but with renewed and more inquisitive interest. The year is May, 1890. He was destined never to return from the East. He remained there until September, 1904, when death concluded a career that had its side of brilliant success, much like a gleam of gold set against clouds of midnight blackness.

Although few men in our time have been able to write in a fashion so picturesque, to make pages that are themselves glorious visions of color and light, to catch so miraculously the spirit of an alien civilization, the material results of his work were meagre and disappointing. He wrote slowly. He never made much money, and he found himself compelled, in order to carry the burdens that he sifted to his shoulders, to take up the work of a school-master. He taught in government schools and his salary supported not merely himself and his lovely Japanese wife, but her family to its uttermost degree, as is the custom in Japan. From nine to thirteen people became dependent upon him through his marriage. That his wife might not lose her citizenship, Mr. Hearn gave up his allegiance as a British subject and became a Japanese citizen, taking the name of his wife's family. Never in the least degree comprehending the spirit of the true religion of Christ, he became a Buddhist, hated our missionaries and in every detail idealized what he saw in Japan, especially what he thought he saw in the temple worship. Only when his little son was born, we find the father's heart longing that the training of the West might be given to him. The whole story is fascinating and curious. The man's character is exceedingly generous and charming. He adored his friends and was ready at any moment to sacrifice himself and whatever he possessed.

When Mr. Hearn undertook the office of schoolmaster, he gave to it the whole of his powers and found the Japanese boys very responsive and extremely eager to learn. He put on record, however, the singular fact that as the boys became more highly educated they became more difficult for a European to understand. There were subtleties and intricacies that even he could not penetrate. Yet he found in his Japanese home a great deal of comfort. He adopted the dress and customs of the nation so far as he could, sitting and eating on the floor, as his new family did, and using a high chair and table only when he wrote. The relation between him and his wife was devoted and full of contentment for him and passionate affection for her. She belonged to an old aristocratic family, who had become impoverished, and her recollections of her husband, quoted by the author of the life, are very sweet and tender.

Questions arise in our minds as we read such a memoir. How far did heredity account for the curious contrasts in Hearn's life? On the mother's side there was a pagan strain. On the father's the traditions were Roman Catholic. There was a hint of gipsy blood on the father's side, and in the open palms of Lafcadio Hearn's hands there was the print of a thumb, said to be seen wherever there is gipsy lineage. He had the gipsy's insatiable love of wandering; some inward force forever made him restless and drove him from place to place. He had his Greek mother's love of the southland and was more like her people than like his kindred in Great Britain.

Probably, however, the unfortunate estrangement of his parents and their separation threw a gloom over his entire life. He must have been ill-taught or mistaught in that receptive childhood of his, or he would not have been so fatally perverted from the truth. Those splendid gifts might have been pledged to Jesus Christ and not to idolatry, had Lafcadio Hearn had around him the right influences in childhood. MARGARET E. SANGSTER.

Books Received

The Open Window is a monthly magazine which lets in a flood of sunshine upon the members of the Shut-in Society, and serves as an intermediary between the "shut in" in her quiet room and the busy outside world. Each number contains reports from the various State branches, with bright greetings from associate members who are not invalids but who "volunteer in this ministry of love for Jesus' sake." It contains also a Mail-Bag replete with human interest; while another link in "the tie that binds" is the course of daily readings for members, who, however far apart, are yet brought together by their common study of the same selections, hymns and comments thereon. The magazine is an excellent interpreter of a grand work in behalf of those who languish in a lifelong confinement. It may be obtained by sending the annual subscription of $1 to Miss M. B. Hadley, 55 Willow Street, New Haven, Conn. Sample copies 5 cents.

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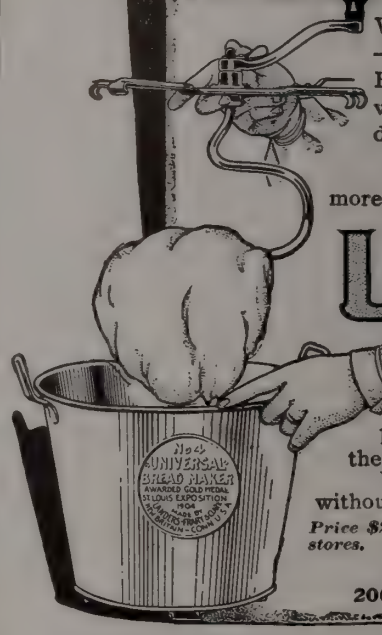

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If You Are Deaf—Read Thi

That "truth is stranger than fiction" is most forcibly illustrated in the case of Mr. Geo. P. Way, for many years the electrical engineer of the Detroit Y.M.C.A., in the accidental discovery he made of a scientific principle, through the application of which his lost hearing was completely restored.

For 25 years Mr. Way was a deaf man, unable to hear his wife's voice across the table, unable to enjoy an active part in social life. For him, as for every deaf person, life was a gloomy, individual matter. He was so deaf he could scarcely hear the roar of his engines and dynamos. For ten years he carried an ear trumpet and had tried every device known; had almost constantly been under medical treatment in the vain effort to get back his hearing. To-day he hears perfectly; yet when he removes two tiny devices from his ears, he is quite as badly off as before—he is again deaf. The story of his discovery, which restored his hearing, is remarkable.

As Mr. Way tells it, he was at his post in the dynamo room one day, and as the buzzing in his ears bothered him more than usual, he placed a curiously shaped tuft of waste in his right ear. Immediately—in the midst of the silence that is the misery of one shut off from the sounds of the busy world—there came a crashing sound, and Mr. Way bounded across the room terror-stricken. Unconsciously he pulled the tuft of waste from his ear. Instantly he returned to the silence that had enveloped him for years. The sound of the machinery came to him as far away. Then he realized truth: he had found a scientific principle wh would give him back his hearing. For five year experimented constantly to put his accidental covery to practical use. He studied the construc of the human ear from every standpoint. At complete success crowned his efforts. The Ear Drum was the result, and it restored hearing. Others heard of the marvel, and he overwhelmed with requests for the little devices

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Fraternal Magnanimity

By Mrs. M. Baxter

NOTHING happens by chance. Neither natural law nor circumstances, nor people are supreme. All things serve Him. And yet how few act as though this were so! How few see the hand of God in all that happens!

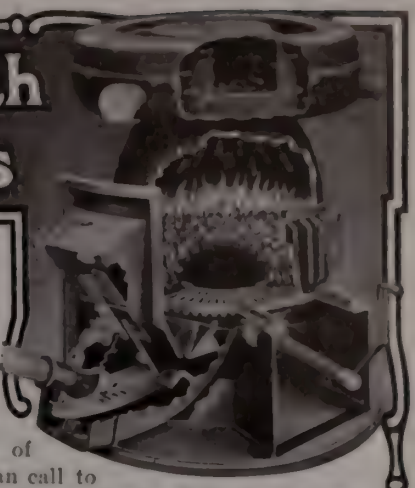
Joseph was one of the few. He was loyal to God, and did not, even under the greatest proving, misunderstand his God. Since the time of Abraham, God had not been able to reveal himself to man or through man as he had done in that "father of all them that believe" (Rom. 4:11). But Joseph served His purpose in manifesting in his own life the heart of God towards his ungrateful and rebellious creatures.

All countries came to Egypt to Joseph to buy corn (Gen. 41: 57), and thus it came to pass that Joseph's brethren, amongst others, came also, and he saw the dreams of his youth fulfilled when "they bowed down themselves before him with their faces to the earth" (Gen. 43: 6). But Joseph had been too long in the school of God to yield to the natural impulse which might lead him to make himself known to them either from the selfish joy of meeting again with his kith and kin, or from the self-justification in which he might have exulted now that his dreams were fulfilled, or any other motive which was simply carnal and selfish. To a man of faith, everything is seen in the light of God; he knows "no man after the flesh" (II. Cor. 5:16). What was God's purpose in permitting his brethren to come? How might he best serve God and serve them? Such were the thoughts in Joseph's heart. He had been schooled of God, and taught of God; he also in his turn schooled his brethren while they were all unconscious of what was taking place. Whether they would or not, consciously or unconsciously, Joseph's brethren must of necessity have to do with God when they came in contact with Joseph.

Joseph knew his brethren; he had not ceased to love them, and the eyes of love are very quick; perhaps he had long been on the lookout for them. But they knew not Joseph, and he made himself strange to them, accused them of being spies, put them in prison, and then told them that he feared God, and sent them away to fetch Benjamin, while he kept Simeon bound, and declared that they should not see his face unless they brought Benjamin with them. All this might seem to be malicious severity; but God was working with Joseph, and his purpose was accomplished; for these men were brought under conviction of sin, and said to one another: "We are verily guilty concerning our brother" (Gen. 43: 21). But the time was not yet when their suffering might be alleviated.

They left Egypt, but found on their homeward journey, to their discomfort and not to their joy, that their money was enclosed in their sacks of corn; and when they reached home and related all that had occurred, their poor old father was filled with dismay, and said, "All these things are against me" (Gen. 43 : 36).

The time came when hunger drove them back to Egypt, and it was with the utmost reluctance and ill-will that Jacob surrendered his beloved Benjamin. Joseph's brethren left a broken-hearted father to face a stern ruler of Egypt, without whose help death stared them and their families in the face. With fear and apprehension the brethren drew near, but with surprise they found themselves received as honored and distinguished guests in the ruler's house; to their amazement their ages were recognized, and Benjamin came in for special honor; the former roughness of the great ruler was exchanged for the greatest suavity and kindness, and they departed from Egypt with Simeon and Benjamin, feeling, no doubt, as though a great load were taken from them.

A Furnace With No Bad Points

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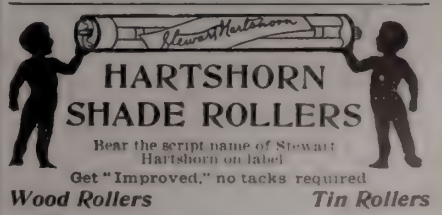
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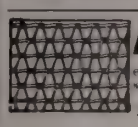
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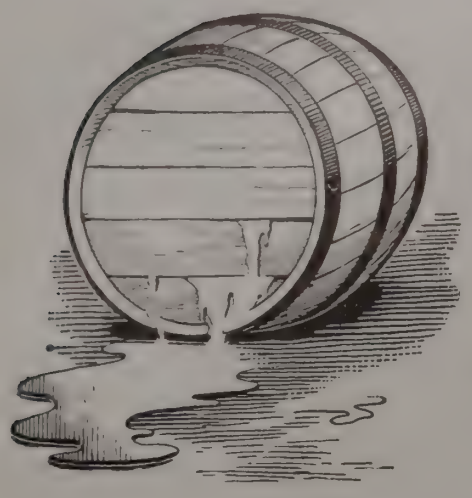

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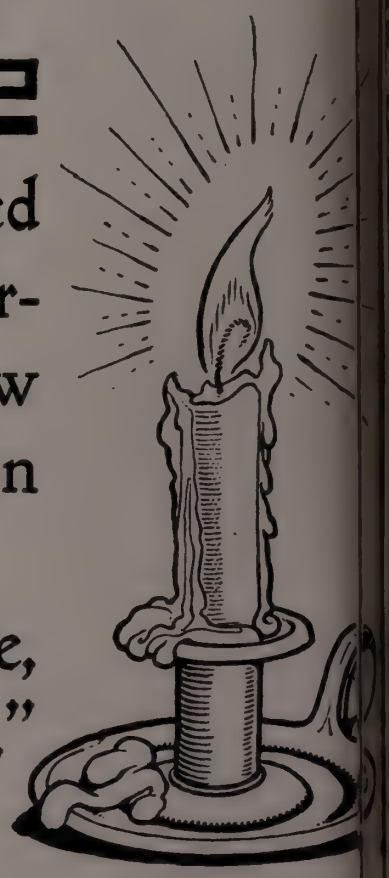

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See pages 418 and 419

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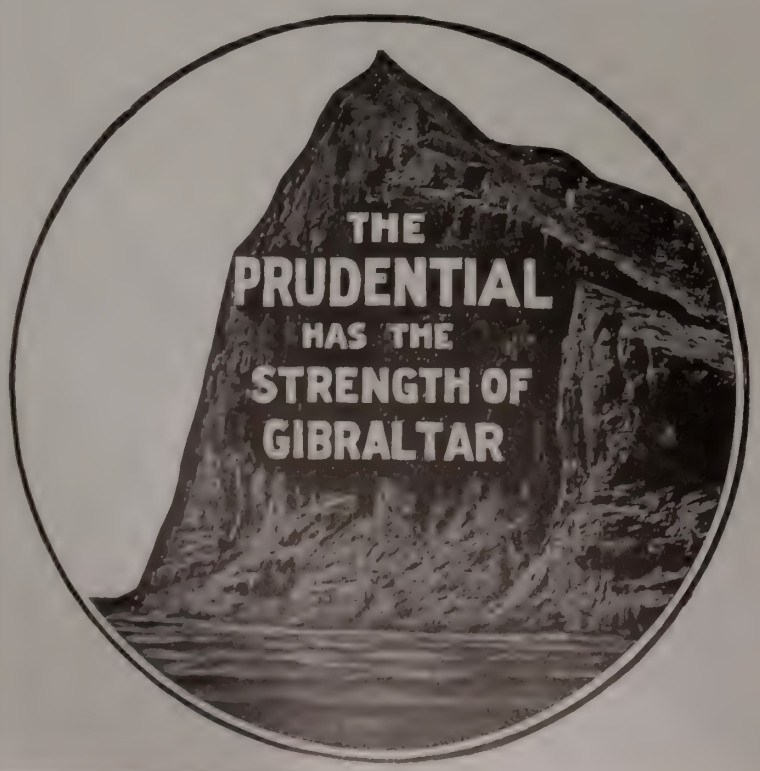

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THE CHRISTIAN HERALD

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AN EXPERIENCE ON THE PERSIAN BORDER

By Rev. John Newton Wright

ONE of my fellow-missionaries is the Rev. E. W. McDowell of Van, Turkey. He is, like myself, a member of the West Persia Mission of the Presbyterian Church, the territory of which includes the Kurdistan Mountains on the Eastern border of Turkey, where the mountain Nestorians reside. While on a most laborious and self-denying tour among these mountain tribes lately, he met with a thrilling experience which he relates in a letter I have just received, and from which I quote for the benefit of the readers of THE CHRISTIAN HERALD:

"I left Tkhuma, Kurdistan, Friday, January 4, with an escort of over thirty men. I dismissed as many as possible on the mountain side above Khani, a number, however, going on with me of their own accord, as they had business of their own in Julamerk.

"At two in the afternoon we reached the top of the mountain overlooking Tal, and in a few minutes began the descent. Nineteen of us had just started, six not yet having stepped off the top, when an avalanche occurred and all the nineteen of us were hurled to the bottom of the mountain. One man was lost. Three others were buried, but were dug out uninjured. One man had a shoulder dislocated. Aside from these casualties there were no serious injuries to any of the party. My own injuries, luckily, were confined to a bruised and sprained knee and a fracture of two ribs.

"It was a terrible experience and not easily described. With Kasha Yokhanan, Rabi Nisan and Sahda, I was following the men who had opened the road. At the top of the mountain it was so steep that I was unable to keep on my feet, and had fallen and was still on my back, when I had a flash-like glimpse of the whole side of the mountain in motion. Rabi Nisan cried out, 'Sahib, tliklan!' (we are lost!).

"There was a sensation as though falling through space, a gale of wind struck us in the face, and a cloud of snow shut out the world. Then came a succession of rapid wave-like motions and the snow began to break up. In spite of all my efforts to keep on the surface I was drawn under, and the snow, like a torrent of water, surged over and around me on all sides.

General View of the City of Tabreez, Persia

"I, as helpless as a pebble in a flood, was rolled and tumbled along inside the avalanche. I can recall several heavy jolts as though from falls. Once my body was bent forward on my legs until I thought that my back was about to break; but finally all other sensations were lost in a struggle for breath, as my mouth filled up with snow. At what seemed to me the point of suffocation, there was a sudden slowing up of the motion of the avalanche, and I found myself lying on the surface of the snow. Frantically, but with difficulty, I emptied my mouth of snow and recovered my breath. I think that I was on my feet before I did this, in instinctive desire to escape from peril. As I stood there I looked up the mountain along the track of the avalanche, and I can describe my feeling only as one of fear and amazement as I saw the men whom we, but a few moments before, had left standing on the top of the mountain, still standing there outlined against the clear sky, but scarcely discernible as men, so great was the distance, and I had come that distance in less than two minutes. Kasha Yokhanan, on a previous trip, had timed himself by watch, and he said that it was two hours' fast walking from the point where I landed to the top of the avalanche. It was the opinion of all, including those who had remained at the top, that the time occupied in our descent was not more than two minutes.

"I had come the farthest of the whole party. How it was that no more lives were lost, and especially that no bones were broken, was marvelous. The villagers regarded it simply as a miracle, as the proportion, according to all precedent, should have been the other way. And it is with humble gratitude that I acknowledge God's hand in our remarkable preservation.

"When I rose to my feet I was swathed in snow from head to foot; the snow had been forced into my pockets and inside all my clothing. I was hatless and my hair was matted with ice. The sun had set behind the mountain, and the icy wind raised by the avalanche was congealing me when God's care was again made manifest, for lying on the snow not ten feet away was my heavy overcoat. Sahda had been carrying it, and he came out away above, but the overcoat had been brought down to me. I threw it over my head and beat my blood into circulation and then looked around for the others.

Continued on page 423

THE

American Pulpit

A SERMON

By Rev. James B. Ely, D.D.*

THE Man at the Gate

TEXT: ACTS 3: 6

"In the name of Jesus Christ of Nazareth, walk"

THE real secret of Pentecost is found after what is generally termed Pentecost is past. More of the principles of Pentecost are found in the third chapter of Acts than in the second. The strength of a great movement must be measured not during the stages of preparation, nor when it glitters with brilliancy of popular enthusiasm. The normal standard of a settled, continuous aggressiveness marks the real strength that has been gained. It is not the great isolated deed of one man on a special occasion that marks the man's value to God or humanity, but what his normal average life is. If there is not a high average, the special event arouses suspicion.

The greatness of Peter's reformation, his baptism of the Holy Spirit, and the reality of a new and fixed purpose is best revealed in the third chapter of Acts, in the performance of a simple deed which in its spiritual and practical application lies within the possibility of all Christian workers. Peter, in his relation to this one man lying helpless and lost at the gate of the temple, reveals three foundation principles for evangelism more clearly than can be found in any other portion of the Bible. One can scarcely think of a single relation either to God or man that is overlooked in this modest deed which has been so long overshadowed by Pentecost.

Three Basic Principles

The three foundation principles are therefore worthy of the closest study as applying to present movements. They have also an application to every life that calls itself Christian. We find here, first, the aim; second, the method; and third, the results of a truly God-inspired work.

The aim. I want to hold this poor, lonely, neglected, helpless beggar, lame from his birth, before Christendom as the supreme aim of every effort to extend God's kingdom. This man represents a class to be met and a condition to be overcome. He is also right at hand. There is nothing theoretical here.

There is possibly more confusion about the aim of evangelism than anything else. Every movement has some aim, and the aims are as abundant as the movements themselves. And then sometimes the expressed aim is discovered not to be the real aim. Among the many things aimed at I may mention the following: Some say the supreme need of the time is a baptism of the Holy Ghost. We must therefore stop our machinery and wait. Others say a revival of prayer is needed above all things. Still others, a willingness to do personal work. Some feel the great need is the quickening of their particular church, and not a few are found among the denominational leaders who, if closely questioned, will sometimes secretly admit that their supreme desire is to see their denomination throb once more with fervor and efficiency. There are not a few denominationalists who still hold the conviction expressed in my hearing by one in New York. He said: "We felt we were the especial custodians of God's revelations."

The Aim to Save Men

Of course, the aim of all such, if to reach the world, is to do it through their own channel. Such a statement always makes others suspicious that the agent is exalted beyond the aim. When I came to New York two years ago to take some part in a proposed non-sectarian movement to reach the people with the Gospel of Christ, at once the report was circulated, which I had to combat, that "this man is the agent of Presbyterianism and he seeks supremely the advancement of his denomination." This damaging report came very near blocking a movement of God which sought solely the interest of this "man at the gate," and which aimed to make every other aim, no matter how precious, secondary. But should we not seek the baptism of the Holy Ghost and give ourselves to prayer? You may put it either way: We need to be baptized with the Holy Spirit before we can really help the man; or, If we sincerely aim to reach this man, the power of God will be present. In either case the aim is not the agent, but the man.

What the uppermost aim was in the minds of the disciples when they waited ten days, out of which they came forth a united band of disciples for Pentecost, I do not know. Their aims and purposes may have been as mixed as ours often are, although perfectly sincere as are those of people to-day. Some sought comfort for their broken hearts, others assurance, forgiveness, the reorganization of the band of disciples, perpetuating the memory of their departed Lord, the promised Holy Ghost. They may have had everything before them that a body of Christians have to-day; but no matter what their varied and inconsistent aims were, God's aim for them was the redemption of the world as represented by this man, who from childhood had waited in ignorance. This man represented the object which was the aim Jesus had, for which he left the Father's bosom and came to earth, lived and died and rose again. For this same purpose he would give the Holy Spirit, hear united prayer, comfort broken hearts, quicken spiritual life, etc.

The Test of Methods

The emphasized aim will put every agent and agency in its proper place and will test the value of all. If this man is not being lifted into new life, then we must examine the sincerity of our aim. In our enthusiasm for the multitudes abroad or the crowds at home, we must remember the crowds are made up of individuals and are reached through individuals. Your big mass meeting fails, your summer school fails, your foreign mission fails, your prayer fails, Pentecost fails, the tent fails, if through it all and back of it all we have not stretched out our hand in Christ's precious name and lifted up this man at the gate and caused him to walk with newness of life.

What is true in America is true to some degree throughout Christendom. Four hundred thousand Italians are at the gate, 850,000 Jews are at the gate, multitudes of other foreign-speaking people are at the gate and can be reached. God placed them there as he did this man to give us the proper Christian aim and test our sincerity of aim. They seek silver and gold, and if the Christian Church has not something infinitely better to give or cannot give it, she has failed. The man at your side is represented here. Your neighbor, your unsaved child, the Sunday School scholar—every helpless, powerless, nominal Christian, is still at the gate, even though he may be in the church.

If you are not aiming to help the other man you are at the gate yourself and must be lifted into new life. If you have new life, standing on your own feet, baptized with the Spirit, then prove it by helping this man. Don't draw your skirts about you. If you don't do something for him, Jesus will say, "You did it not to me." Nothing can be substituted, no matter how good, but all can be helped. Bend every effort and every prayer to this end. Put out your hand now to the one next to you in the name of Christ. Blessing him you will be blessed, helping him you will be helped, saving him you will be saved. Look upon him—be moved with compassion for him. Don't resist, don't try to get rid of him—aim, aim at him. Don't lose sight of him in your hurry to preach. Don't pass him; he is not worthless. He's valuable, and you are responsible for making him walk.

How the Man was Healed

We come now to speak of the method. A special effort was made by the two disciples, but it was made as they were on the way to the regular service. One did not interfere with the other. Both were important, and one was useless without the other. It was a united effort. Peter and John. Peter was the preacher and John the layman. John may have said, "Peter, don't let your enthusiasm go wild over that poor beggar." He might have suggested a committee or a series of prayer meetings or a hospital for him, but Peter pushed his hand right down into that of the poor man and connected him with God. Every difficulty met with to-day in reaching a world that lies at the gate could have suggested itself to John. The church was so near by that some might have felt their responsibility was ended. If it was a matter of getting him to church, his friends could have carried him. But Peter and the Spirit of God in him knew it was best to save him at the g for if he got inside once as the supreme goal of t effort, he never would have walked. God's metho always to save men where they are, "at the gate," man is at the gate until he is saved. The Church is place for saved people and it is her responsibility t out to "the man at the gate."

The Saving Look

Peter and John looked on him. This was more t an ordinary hasty glance and pass by on the other s The same kind of a vision that Christ had when looked on the multitudes and was moved with com sion possessed their hearts. They had the same s that moved Christ. The direction of all their eff is indicated by this look. If the churches and Christ will once look unitedly, with the spirit of Christ, u this man at the gate, it won't be long before they be drawn to him as truly as to Christ himself. They invite him, as Peter did this lame man, to look on th The poor man is to get this first vision of God by lo ing on Peter and John. He may have read of G possibly may have heard the name of Jesus, but ne saw anything of the nature and character of God u he looked into the face of the Spirit-filled man. If lives do not invite inspection then we must empha the aim and look on the man at the gate and feel responsibility for him until we cry out for God's s and power and blessing until the man can see God in If the multitudes at our gate do not see God in us, wh are they ever going to see him?

The agency employed consisted of Peter's hand Christ's name. Here is the central secret of Pente and every advance movement for God: the hur and the divine co-operating over a lost soul. Th two halves of the one great eternal truth for the wor redemption must be kept in view and equally emp sized. Ever since Pentecost we have been swing from one side to the other, rather than holding the equally together. Some have been inclined to say the worker to-day as men in the time of William Ca said to him, when he wanted to be a missionary, God wants to convert the heathen, he can do it w out you." Nowadays, in our extreme desire to practical, we almost say we don't need God. We be honest, we will feed the hungry, relieve the pressed, educate the ignorant. We would lift the n ourselves without God's aid.

Combination of Divine and Human

But carefully observe the combination. Here Peter's hand, the human; Christ's name, the divi Was Peter's hand essential? The man would h remained lying at the gate were it not for Peter's ha Peter's hand would not have raised the man an i toward permanent cure, were it not for Christ's na The human hand and Christ's name must bend gether over the lost. The proof of the measure of faith in Christ's name is our readiness to stretch fo the hand. If I believe that Christ desires to save t man, then my poor but consecrated hand must co-op ate in that purpose. Thus the practical test with lies not only in preaching and planning, getting rea and having united co-operation, resulting chiefly simply extending our hands in the direction of the l but I must put my hand right down to the hand of t other man and expect him to rise. This is the cruc point in evangelism to-day.

Wherever this is being done in the name of Chr souls are rising into new life. Where we fail at t point we fail completely, and no amount of popu enthusiasm or strength of organization or attraction song can be successfully substituted. It is compa tively easy to preach, especially with Pentecos atmosphere; easy to organize and to suggest plans, a even to execute them. It is possible to go to the forei field or travel up and down our home land and inter crowds; to build large seminaries and have the appe ance of a great work, and possibly have a great wor but if the human consecrated hand is not actually the hand of others, helping helpless creatures at t gate in the name of Christ, we fall short of the ma and fail in results.

Continued on page 417

*Preached in the Collegiate Reformed Church of St. Nicholas New York.

SECRETARY TAFT'S VISIT TO CUBA

He Reports Favorably on the General Outlook There and in Puerto Rico

TER inspecting work on the great canal at Panama, Secretary of War Taft, accompanied by Senator ge of South Dakota, Representa- arton of Ohio and Representative nond of Missouri, paid a visit to Cuba, for the e of ascertaining the actual conditions prevailing nd the prospects of a stable government being shed on the island. In conversation, after his Mr. Taft gave this interesting outline of his trip: e left Washington March 23, and reached Colon rch 30. We spent five days and found the work ssing satisfactorily on the Isthmus. A number ters needed adjustment between the Zone authori- d the Panama government, e reached a satisfactory nent.

is agreement will be placed per form at a later date," ecretary said. He also in- ated complaints by lot-hold- ainst the Panama Railroad, eard the applications of the rs on the Canal for higher .

vana was reached April 7, our days were spent there, rring with Governor Magoon, el Crowder, Consul-General hart and others, and also with epresentatives of the various al organizations, business ations and prominent peo- e Mr. Taft found matters in a satisfactory condition, due e hard work, political capa- nd levelheadedness of Gov- Magoon.

"There are certain questions," aid, "that were submitted by rnor Magoon and discussed, h await decision by the dent or by the department. eral Barry and Governor oon both reported that the r in the island is excellent, gh there is still a good deal olitical feeling and excitement. I think we may that the plan adopted of taking a census and ing a preliminary election, and then a general tion six months later, will result in the selection President and a Congress who will be able to main- themselves and give a stable rule to the island." he delay in taking a census and holding a pre- nary election, Secretary Taft explained, are taken by people of the island not as an indication that the erican government wishes to remain permanently, on the contrary, as an evidence of its desire to re a stable government before it leaves, so that e shall be no excuse for further intervention.

Cuba this year will have the largest crops in her ory.

The party next went to Puerto Rico, where they nt four days considering questions of property be- en the government and the church, and also some military questions as to the abandonment of certain posts in the interior and the transfer to the civil government of some property in San Juan now used for military purposes. They attended the inauguration of Governor Post, and then brought back with them Governor and Mrs. Winthrop and Miss Ide, who were visiting there. On every side they found evidences of prosperity and also indications of the love and respect the people feel for Governor Winthrop. The two political questions that are uppermost there now are the question of citizenship and the question whether the Executive Council shall be elective.

Secretary Taft and Party at San Juan, Puerto Rico

In Puerto Rico Secretary Taft was shown about the fortifications and the beautiful suburbs of San Juan, while Mrs. Taft, Miss Ide, and Mrs. Winthrop were guests at a luncheon in the leading club. The palace was the scene of a reception in honor of the Secretary and Mrs. Taft. The entire party witnessed the inauguration of Regis H. Post as Governor of Puerto Rico, and enjoyed an automobile trip across the island before sailing for New York.

Apropos of Secretary Taft's visit to Cuba, Hon. Andrew D. White, ex-U. S. Ambassador to Germany, has made the following statement regarding the possibilities of Cuban annexation, which deserves consideration at the present time: "For years," writes Mr. White, "there have been those who wished to annex Cuba to our republic. There, I think, lies a great danger. I must confess to a great dread of seeing what would really be a great negro State, utterly incapable of self-government, made a part of our system, with at least two Senators and several Representatives at Washington, to take part in electing a President and in governing the American nation.

"Everything I saw in Cuba strengthens my conviction that Cuba as a State would be a curse to us; simply a vast rotten borough, with a small number of wealthy capitalists in the midst of an expansive negro population, utterly incompetent to govern themselves, to say nothing of aiding to govern the United States. I favor setting up the Cuban government, not only this time, but again and again, seventy times if necessary, sooner than making it a partner of our national system.

"Years ago, as commissioner to Santo Domingo, when General Grant and others thought of annexing the island, I learned the utter incompetency of the mixed races in the equatorial Spanish republics to govern themselves. Everything I saw then and have learned since regarding such republics has intensified my opposition to taking them into political partnership with ourselves."

A Beautiful Will

ONE of the most peculiar wills ever recorded is that of Charles Lownsbury, of Dunning, Ill., who died lately, leaving a document which was read at a meeting of lawyers in New York City. He was a man of no property, yet he bequeathed, from a heart overflowing with love and human kindness, that which was priceless. Here are some of his quaintly expressed bequests:

Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments.

Item: I leave to children inclusively, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks, and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees. And I leave the children the long, long days to be merry in, in a thousand ways, and the night and the moon and the train of the Milky Way to wonder at.

Item: I devise to boys jointly all the useful idle fields and commons where ball may be played; all pleasant waters where one may swim; all snowclad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate; to have and to hold the same for the period of their boyhood; and all meadows with the clover blossoms and butterflies thereof, the woods and their appurtenances, the squirrels and birds, and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night; with all pictures that may be seen in the burning wood, to enjoy without let or hindrance and without any incumbrance of care.

THE MAN AT THE GATE—Cont'd — Sermon by Rev. James B. Ely, D.D.

Now look at the result. What Peter and John by th realized, the lame beggar experienced and the rld observed, was that there is something better than er and gold. The man received what no power on th could give. He did not get new legs actually practically, for he got new power to walk. He eived what he never had before—he stood for the t time upon his own feet. He began to walk with ther power all his own. He leaped with joy in the ndance of life given. He praised God, the source every blessing, direct or indirect, and thus proved genuineness of the work. He was not afraid or amed to acknowledge God, nor to appreciate the rk of God's servant.

Second. He went into the temple on his own feet d legs and was not carried. He is where every con- t must be. He is not over-persuaded. No danger this man backsliding. He did not sign a card or ply lift his hand for prayer. The evidence he gave the Church and world was his new power, his per- al testimony, his complete change of position from outside as beggar to the inside as singer. Instead being a receiver, he is a giver.

Third. The Church is revived. An experience like this is poor opportunity for debate. The people see it is a real thing which has been done before their eyes. They flock around in wonder and amazement. Such a stir had not been in the temple since Jesus cleansed it, or stood and cried: "If any man thirst, let him come unto me and drink." There is nothing like an experience to stir people up. Revival is always created when a miracle is performed and never without it.

Fourth. Peter has an opportunity to preach another sermon equal to that of Pentecost. Both sermons are a defense of results which people did not understand. The occasion of the Pentecost sermon was a defense of results seen by the people with the disciples, but the occasion here is due to results seen with the poorest and most helpless object of divine grace. The result of the first sermon was 3,000 converts, but the result of this is to increase the number to 5,000. This led the disciples to prison, but there they only had a new congregation and opportunity to preach. It also proved that Peter and John were sufficiently interested in the man at the gate to risk their lives for him. The world has never suspected Peter and John of any other aim than to reach the man at the gate. The method had nothing in it but what any worker may use. The results were surely satisfactory to God, as they were a great advancement of God's kingdom.

Down in the human heart
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

Do you believe this? If you do believe, then you are beginning to see what God has already seen. You are on God's side. His name is ready to be called on. It is your privilege to put your hand into that of the next man in Christ's name, and raise him to new life and power. The summer season is just coming; multitudes in parks, fields and streets are ready for the Christians to step aside from the beaten track on their way to the temple and by tents, open-air meetings, wagons, automobiles, personal and united effort, reach the man. No season of the year is more inviting. Now is the time to test every faculty and power and blessing God has given, and by the doing of it every blessing will be multiplied.

Jamestown's Exposition Opens

Photographs Copyrighted by Jamestown Exposition Company

The States Exhibits Palace — Jamestown Seal — The Palace of Transportation

JUST as the sun tipped the edge of the sea and crimsoned the eastern sky and the waters of Hampton Roads on the morning of April 26, the Norfolk Artillery Blues swung into position on the grounds of the Jamestown Exposition; the guns were unlimbered, and, a moment later, the crash of the first salute of three hundred guns sent the echoes booming for miles inland. It was the first act and opening ceremony of a day that will be a memorable one in the minds of all who were fortunate enough to attend the celebration of the inauguration of the Exposition.

Eight o'clock and the gates of the Exposition were thrown open. Long before that time, however, the people of the city of Norfolk, of Hampton and other cities and towns for miles about, together with the visitors from all the States of the Union, were up and preparing for the events of the day. By train and trolley they converged on one point of interest, while steamers from New York, Washington, Baltimore and other centres with water communication came to the docks, their decks swarming to the rails with tourists and pleasure-seekers.

The question of transportation had caused the management of the Exposition much worry, but by special arrangement, many of the trains that ordinarily stop at Norfolk were run straight to the Exposition grounds, thus avoiding transfers and needless confusion. The crowd that came, however, was large enough to tax the resources of a city ten times the size of Norfolk.

In order to have the official opening on the anniversary of the day on which the first party landed at a point near the present Exposition grounds, arrangements had to be hurried and many of the buildings were incomplete, as were some walks and roads. Visitors, however, were willing to overlook this in the general jubilee spirit of the day, and the sight of the naval display, and the grand review on Lee's Parade, as the great drill ground is called, was worth coming hundreds of miles to see, though one did not enter one of the exhibition buildings. C. Brooks Johnston, chairman of the Governing Board of the Exposition, said just before the official opening:

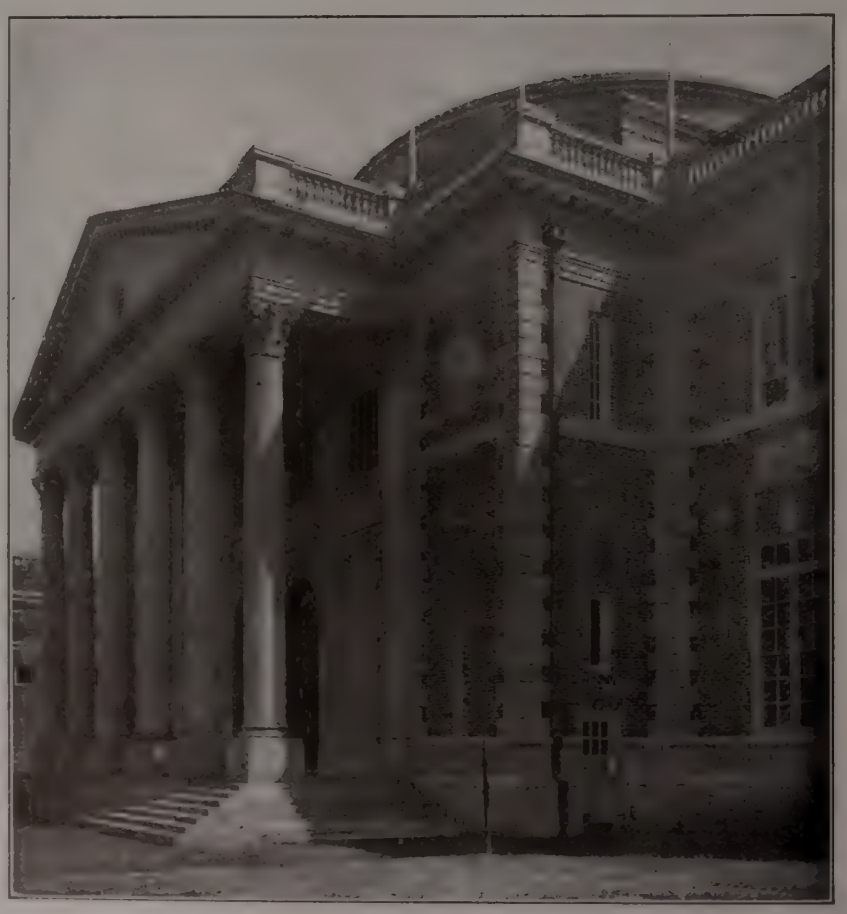
"While it is of course a source of some disappointment to the management that it is not possible to present on April 26 a completed Exposition, yet we shall view with a great degree of satisfaction the results which will then be in evidence.

"We wish to be fair with the public, as we shall hope it will be with us, and I desire, therefore, to authorize the unqualified statement that we expect that within two weeks of the opening, and certainly by the fifteenth of May, with favorable weather, the Exposition will be all that was expected or has been promised.

"We do not consider that we are unprepared, as expositions go, and we only ask protection against misrepresentation."

The crowds wandered about the various structures, and watched the gorgeous, gold laced uniforms of the distinguished officers and diplomats, while they waited for the arrival of President Roosevelt and his party, formally to open the Exposition.

All of the visitors who thronged the grounds were loud in their praise of the beautiful architectural effects of the exhibition. America has one style of building that she may truly call her own, and that is the colonial. The buildings constructed by the first settlers were for the first hundred years counterparts of those constructed in England in the days of "Good Queen Bess," with sharp roofs, and the upper stories overhanging the lower. From 1700 to 1830 there were constructed in America those homes with white walls and great pillared porches that we know as colonial. The colonial style has been followed in most of the larger buildings of the Exposition, the Palace of Commerce being one of the exceptions. The State buildings of the older States are replicas in brick, stone and wood of historical houses and halls of the colonial period.



Front of the Great Auditorium

The main auditorium, in which part of the opening exercises took place, and in which the President's reception was held, has one of the most beautiful pillared porches in America. The structure itself is of brick, with a magnificent dome. The pillars of the porch are Corinthian, and rise the full height of the building. In many of the others the great white pillars against of white or walls of red brick give a dazzling effe the scene whenever the sun shines and there ar clouds in the sky.

Virginia's State Building is a copy of the famous of Burgesses at old Williamsburg. The Pennsylv Building is a reproduction, both inside and out, of penter's Hall, Philadelphia, "Independence Hall, which the Declaration of Independence was signed, from whose belfry came the thrilling clang of the Lib Bell. The famous old bell itself has been brough the Exposition, and is being viewed by thousand patriotic Americans, who pass by it reverently and uncovered heads.

Massachusetts has built a duplicat the famous old State House that stands on Washington Street, at the of State Street, in Boston. Not a d is lacking, and the visitor can pass the winding stairs to the council ro and then out upon the balcony, f which proclamations were made in "good old days when George the T was king," and directed the destinie the American colonies as well as th of Great Britain. In the building historical relics of priceless value, p traits of historic personages, grand dan governors and soldiers, pieces of colonial furniture, and weapons of w including guns that were fired at L ington and Bunker Hill.

Connecticut has reconstructed the Talmadge mansion, of Litchfield. I of wood, but its stately doorway white pilasters give it a very fine eff Within it is furnished with articles lected from old homes in the "Nutm State."

The naval display was the best part the opening. Admiral Evans—"Fighti Bob," as his men love to call him—v in command of the American fle When it was drawn up in line it ma a crescent that was five miles from to tip. It made a great impression on of the foreign visitors.

"My, but you have a smart-looki fleet!" was the admiring exclamation Rear-Admiral Neville of the Briti Navy, when he shook hands with A miral Evans on the quarter deck of t battleship *Connecticut*.

Great Britain has taken great intere in the Exposition, more than any oth European nation, as Virginia was her fi colony in this part of the world. She se a magnificent fleet to take part in the naval programm Under the command of Admiral Neville there were fo of Britain's best cruisers, painted gray, as if to go in action, and built on the fleet lines of the ocean gra hounds. The naval flag of Great Britain, a white groun bearing the crimson cross of St. George, is much lik the one the first settlers under Captain John Smit planted on their first rude fortification at Jamestown. Th flagship was the *Good Hope*.

Austria sent her warships *Sankt Georg* and *Asper* Brazil, Chile, Argentina and other South America

300 Years Commemorated

ıs were represented by from one to three ships Germany's black and white ensign flew above ·mored cruiser *Roon* and the cruiser *Bremen*. The ron was under the command of Admiral Zimmer- A large number of vessels will come during the two weeks to take part in the celebration of May apan and some others not being able to get their here in time for the opening date.

e foreign warships were drawn up inside the long line of the American fleet. The pride of the d States Navy was there, sixteen great battleships, ding the *Texas* and the *Connecticut*, six cruisers, five do boats, six destroyers, two auxiliaries, and two tors. One of the cruisers, the *Brooklyn*, attracted attention from the naval visitors, as it was Admiral y's flagship when he smashed the Spanish fleet off iago. On its after turret it bears the simple but tive inscription: "July 3, 1898."

ıe *Brooklyn* will remain throughout the Exposition der that visitors may see what one of Uncle Sam's us ships looks like. The *Texas* will also remain, as one each of the other types of fighting craft. All hese will be open for public inspection until the ng day.

ost of the foreign men-of-war are painted in some tint, contrasting strongly against the great white of the American ships.

he President arrived on the dispatch boat *Mayflower*, h had left the Washington Navy Yard the afternoon re. With him were Mrs. Roosevelt and the Roosevelt ·ren, Archie, Quentin and Miss Ethel; Justice dy, Secretary Loeb, Assistant Secretary of State on and Mrs. Bacon, Mrs. Ralph Cross Johnson, stant Secretary Latta, Captain Fitzhugh Lee, the sident's military aide, a son of the famous Confed- e general; Lieutenant-Commander Long and Dr. Chesorg, U.S.N. First the *Mayflower* swept by the s of Fortress Monroe, whose great siege guns thun- d twenty-one times in the presidential salute. The sident passed on down between the double line of foreign ships, whose sides shot out great streaks of ne as they in turn took up the salute; the *Mayflower* n turned up between the white ranks of the home t, whose guns, joining with the others, made greatest presidential salute that has ever n fired.

The President stood well forward on the dge of the *Mayflower*. He lifted his hat in knowledgment of the salutes; at the same e his quick eye was taking in every part of inspiring scene, from the smallest torpedo at to the magnificent way in which the non were served and fired on the battle- ps, as if their gun-crews were part of some nderful piece of mechanism.

Hundreds of steamers, excursion boats and all craft added the shriek of their whistles the general din, as the Chief Executive ssed on to the landing place. People miles and could hear the great welcome, and could ll the exact moment at which Mr. Roosevelt epped ashore and became the guest of the xposition.

It was shortly before noon when the Presi- nt finished the review and came ashore. e was received with great ceremony by the ficials of the Exposition and detachments om the regular army and State troops. gain the Norfolk Blues sprang to their pieces give him twenty-one guns. Mr. Roosevelt went at once to the reviewing stand where the opening ceremonies were to occur.

Bishop Alfred Magill Randolph, bishop of the Episcopal diocese of Southern Virginia, made the opening prayer. Then Harry St. George Tucker, President of the Exposition, made the opening address. At its close he introduced President Roosevelt.

President Roosevelt's speech was devoted for the most part to tracing the development of the nation from the days of the Jamestown Colony until the present. He showed how each generation had had its own peculiar problems to face, and spoke of the lesson these former generations had for us as we are endeavoring to grapple with the problems of the present day. "At the outset," said the President, "I wish to say a word of special greeting to the representatives of the foreign governments here present. They have come to assist us in celebrating what was in very truth the birthday of this nation, for it was here that the colonists first settled whose incoming, whose growth from their own loins and by the addition of newcomers from abroad, was to make the people which one hundred and sixty-nine years later assumed the responsibilities and weighty duties of complete independence.

"In welcoming all of you I must say a special word, first, to the representative of the people of Great Britain. The fact that so many of our people have but a very small portion of English blood in no way alters the fact that this nation was founded by Englishmen, by the Cavalier and the Puritan. Their tongue, law, literature, the fund of their common thought, made an inheritance which all of us share, and marked deep the lines along which we have developed. It was the men of English stock who did most in casting the mould into which our national character was run.

"This landing at Jamestown possesses for us of the United States an altogether peculiar significance, and this without regard to our several origins. The men who landed at Jamestown, and those who, thirteen years later, landed at Plymouth, all of English stock, and their fellow settlers who, during the next few decades, streamed in after them, were those who took the lead in shaping the life history of this people in the colonial and revolutionary days. It was they who bent into definite shape our nation while it was still young enough most easily, most readily, to take on the characteristics which were to become part of its permanent life habit."

The President then traced the influence of the other races that came to this country on American character and institutions. From the task of the colonizer and the pioneer, and the men who fought the War of Independence, he came to the problems of the twentieth century. "We, too," he said, "in our turn, must prove our truth by our endeavor. We must show ourselves worthy sons of the men of the mighty days by the way in which we meet the problems of our own time. We carry our heads high because our father's did well in the years that tried men's souls, and we must in our turn so bear ourselves that the children who come after us may feel that we too have done our duty."

President Roosevelt pressed the gold button on the speakers' stand that was to set the machinery of the Exposition in motion, but as only part of this was in place, the signal only accomplished the ceremonial part of unfurling the thousand flags on the Exposition buildings.

The parade of all troops at the Exposition was led past the reviewing stand by Major-General Frederick Dent Grant. There were twenty thousand men in line, including soldiers of the regular army, the Marine Corps, sailors landed from the American and foreign fleets, regiments from the national guard of many States, and the military escorts of the governors of States who were present. Among the governors present in the line back of President Roosevelt were those of Maryland, Mississippi, Connecticut, West Virginia, Virginia, Rhode Island, Georgia, North Carolina, Louisiana, Delaware, New Hampshire, Florida, New York, New Jersey, Pennsylvania, Vermont, Alabama, and Indiana.

The patriotic societies which had representatives on the platform were: Sons of the American Revolution, Daughters of the American Revolution, Society of the Cincinnati, Society of Colonial Wars, Colonial Dames, United Confederate Veterans and the Grand Army of the Republic.

The illumination of the buildings and grounds, just as the dusk of evening had begun to darken the outlines of the buildings, gave a most beautiful effect as viewed from the ships in the bay.

The electrical display had been arranged to surpass that of any exposition that has been held in this country. Even the incompleted buildings had been wired and vari-colored incandescent bulbs and arc lights put in position, so that on Friday evening there was nothing to spoil the beauty of the scene.

In addition to the displays on the buildings, which were arranged to show novel figures and set out the architectural lines of the buildings, the Boardwalk, the streets, the Lee Parade and all other parts of the Exposition reservation, were so lighted that it gave an outline of the entire Exposition in electric lights.

The ships in the harbor also hung out hundreds of lights, which were doubled by the reflections.

Bands of music were playing at the military camps, on the Exposition grounds, and on the warships, and crowds of people streamed up and down the water front, unwilling to leave the fascinating scene until late at night.

One Door of the Palace of Commerce

The Imposing Palace of Commerce

The Spacious Government Museum

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Cradle of the Republic

WHEN President Roosevelt, with a single wave of his hand, set all the flags flying at Jamestown, and pronounced the words which opened the Exposition, he challenged the attention of the whole world to a spectacle without a parallel in modern history. The vast crowds there assembled, representing almost all nationalities and every social and official grade, from titled and decorated noble to simple citizen, could look backward for a moment beyond the splendid array of palaces and the brilliant land-and-water pageant, to that day in April, 1607, when, on the very site where the Exposition now stands, the little band of pioneers made a landing, and near which they soon afterward planted the first English settlement that succeeded in the New World. This is why Jamestown has a special significance for the Anglo-Saxon race. In the most complete sense, it was the Republic's cradle. There the first legislative assembly ever held on this Continent met in 1619, and the first laws were enacted for the government of the new colony.

It seemed as though all the fighting nations of the globe were represented in the great fleet of warships in Hampton Roads on opening day, April 26. Never before has such an armada of peace assembled in these waters. They had come from many ports overseas, and some no doubt almost by the ocean pathway that was taken by Raleigh's three gallant captains who, with John Smith as leader of the expedition, steered their stanch frigates, straining under clouds of canvas, up the Roads and to safe anchorage over practically the same course taken by the trim little gunboat *Mayflower*, when she bore the President and his party of distinguished guests to the Exposition dock.

May all success attend the Jamestown Tercentenary! May the multitudes who visit it find in its magnificent scenes, afloat and ashore, a new inspiration of patriotism and a feeling of sincere gratitude to Divine Providence for the many blessings that have come to us in the passing centuries. We are at peace with the whole world and on terms of friendship with all nations. Long may these conditions continue.

It is to be hoped that the Exposition managers and the good people of Hampton and Norfolk may learn a lesson from the experience of past expositions and try to make this latest one attractive to people of moderate means, as well as to the rich. It is essentially a patriotic affair, for all the people, and the adoption of any policy savoring of extortion would work incalculable injury to the whole enterprise. On the other hand, a liberal policy would attract countless thousands of visitors and assure financial success.

The Secret of Power

"THAT mystic line that Emerson bids us draw, "severing rightly His from thine, which is human, which divine," becomes increasingly difficult of definition the more one thinks of it. How much of any achievement is due to the worker, and how much to God who inspired the work, who can tell? As the preacher stands up in the pulpit and utters his message, can he say how much of it is his own production and how much is given to him? There are some moments in the crises of life when thoughts come like intuitions, and the difficulty vanishes. Where was the vulnerable point? Did we see it and strike the exact spot, or was it an inspiration from without? We say we need a revival, and we meet and plan and secure an eloquent preacher, and we pray for a blessing, but the result is sparse and poor. As we dwell on these facts we ask ourselves, is man of no account, are we powerless and all our efforts futile?

Thinking over these questions and idly turning the leaves of the Gospels, a significant question that our Lord addressed to his disciples strikes the eye. An immense crowd surrounded him, and he pitied them, knowing they must be hungry. He determined to feed them, but before doing so, he asked his disciples, "How many loaves have ye?" The question seemed irrelevant, but our Lord said nothing irrelevant. A miracle had to be worked, as he very well knew, before that throng could be fed. But he would not create the bread to feed them. He would use such provision as they had and bless that. There must be the combination, human and divine. "What are these among so many?" the disciples naturally asked, displaying the five loaves. So the preacher, the worker, the individual Christian in trouble asks now: "What am I, what are my resources in comparison with this great task? Do thou the work by thine almighty power." "Not so," Jesus replies, "what things have you toward the task?" The Christian is ashamed to produce them, they are so poor. But the Lord says, "Do not shrink; bring them hither to me." That is the divine principle of increase and multiplication. Bring your resources, your faith, your feeble effort, and see what Christ can do with them. "I never thought it could have been done," you say. "I did not think I could have succeeded." No, nor could you unaided; nor would Christ have done it for you at your empty desire. You need to put your own powers into Christ's hands for him to use. There is the mystic line that Emerson seeks. There is the secret of every victory that has been won in the great conflict.

Conditional Gifts

IN nothing is the extraordinary wisdom and discretion of Mrs. Russell Sage more conspicuous than in the fact that she has chosen to make unconditional gifts to the institutions which have enlisted her good will. A majority of the large givers in this country have weighted their munificence with a burden so great that what was honestly intended to be a boon has in numerous instances turned out to be a calamity. In every corner of this land there are small colleges doing wonderfully good work in the teeth of want and penury, struggling up stream against every sort of disadvantage, and yet deserving well of those whose means enable them to lend a helping hand in every good cause.

The heroism of faculty and students alike in some of the smaller educational institutions in the West and South cannot be stated in print, nor measured by any estimate lower than that of the recording angel. Professors and their wives and children subsist on stipends so meagre and students support themselves on means so narrow that people living in large towns or in the neighborhood of splendidly endowed universities could not believe the tale were it told them, and would hardly credit the evidence of their own eyes. When to such a college the gift of a library or a dormitory or a gymnasium is provisionally made, materializing only when its equivalent has been raised, the president sets forth on a weary tour of beggary, himself having pledged very likely a portion of his own insufficient salary as an earnest of his strong desire to raise the sum needed. Every professor and every professor's wife, every tutor and every student, with the families and friends of those who love the college, poor enough already, give someth from their limited incomes that the amount require make the conditional gift available may be raised.

The conditional gift presses heavily on institutions have attained a degree of prosperity, although t usually succeed in collecting the other half of the g The attempt to do this disheartens and almost wre institutions of equal merit encumbered by advers Many a poor college is better off before the provisi gift is offered than afterward, and many a town wo better do without a library than obtain it by the atte to double the munificence of some kind-hearted milli aire who sees only his side of the shield.

Secretary Taft's Appreciation

Of THE CHRISTIAN HERALD'S Great Life-Saving Work in China

The American National Red Cross,
Room 341, War Department, Washington, D.C.

April 23, 1907.

MY DEAR DR. KLOPSCH:

In the name of the American National Red Cross, may I express to you and through you to the contributors to THE CHRISTIAN HERALD'S Chinese Famine Fund, the thanks and deep appreciation of the Society for the great work their most generous contributions made to that fund have accomplished in the relief of the starving multitudes in China. Without the great sum raised by THE CHRISTIAN HERALD, and the bountiful cargo of the "Buford" provided by it, thousands of these poor people would have perished; but, saved by these merciful gifts, they can now live until their own fields provide the needed harvest.

Yours most sincerely,

(Signed) WM. H. TAFT,
President The American National Red Cross.

The White Man's Vices

DR. W. T. GRENFELL, the well-known medi missionary and founder of the Labrador Missi has stirred up the friends of Arctic exploration by statement that wherever the white man has penetra in the remote habitable north, the natives have s fered moral and physical deterioration. He even g further and declares that before the explorers a traders came to Greenland, the people were peacea and their lives were simple and healthful; but with white man came the white man's vices, and these, many localities, have so depraved the natives that Eskimos are now disappearing more rapidly even th the North American Indian. Missionaries have do and are doing excellent work among them; but drun enness, immorality and disease increase at a rate th threatens their early extinction.

This is a new and certainly a startling picture, and o which may well give the enthusiastic advocates of Arc expeditions food for reflection. There is a suggestion the good doctor's observations that the great Po quest is a ghastly illusion, as far as any substantial ga to science or advantage to commerce are concerned. A he very pertinently asks what benefit may be expect from traveling across a wilderness which at some seaso is partially open and at others a dreary, level desert ice, in search of an imaginary geographical point, whi one might easily pass without being aware of it.

But the doctor's blunt arraignment probably will pr duce nothing beyond a momentary flutter among th scientists. Like aeronautics and deep-sea dredging, pol exploration, though it may never have any commerci advantage, is valuable as adding to the sum of huma knowledge concerning the world we live in. Hopele it may be, but the lure of the frozen North will continue attract adventurous souls probably until the end of tim

Dr. Grenfell's disclosures should not pass unheede Missionaries in other lands have told of the evil effec following the introduction among native races of th white man's vices—rum, opium, firearms and immora ity. Wherever these have been allowed to come in th wake of the explorer and trader, they have been reproach to our own vaunted civilization, and a withe ing blight to the people we should have helped to sav

Contents of this Number

Wednesday, May 8, 1907

	PAGE
Opening Day at Jamestown	Cover
A Wild Ride on an Avalanche (Illustrated)	415, 423
The Man at the Gate. Sermon by Rev. J. B. Ely, D.D.	416, 417
Secretary Taft's Visit to Cuba (Illustrated)	417
Jamestown's Exposition Opened (Illustrated)	418, 419
EDITORIAL FORUM: The Cradle of the Republic—The Secret of Power—A Great Work—The White Man's Vices	420
BIBLE AND NEWSPAPER: A Conference of Premiers (Illustrated)—A Centenarian Romance—An Ominous Loaf—An Evil-Doer Exiled, etc.	421
Int. Still Waters. Serial Story (Illustrated)	422, 429
Planning a Great Tent Campaign (Illustrated)	423
The Folly of Fighting God. Sunday School Lesson (Illustrated)	424
China's Famine Crisis Near (Illustrated)	425
Contributions to China Relief Fund	426, 427
Talks with Nervous Women, by Margaret E. Sangster	428
A Child's Gift	429
Our Mail-Bag	430, 431
New Books	432
People in the Public Eye (Illustrated)	433
Descent of the Holy Spirit. By Mrs. Baxter	433
An $8,000,000 Gift to Policyholders	434
Stewards of Grace. Epworth League Topic	434
Little Faults. Christian Endeavor Topic	434

THE BIBLE and the NEWSPAPER

Conference of Premiers

ONE of the most remarkable gatherings of statesmen ever held was that recently assembled in the British capital. It was composed of the Premiers of Great Britain's self-governing colonies. The colonies represented were Canada, Newfoundland, Australia, New Zealand, Natal, Cape Colony, and the Transvaal. The aggregate area of the countries represented was over seven million square miles, with a population of over fourteen million persons. The statesmen had an abundance of topics to discuss. These included mutual trade relations, colonial defense, naturalization, postal facilities, a uniform currency, an Imperial Court of Appeal, and other subjects of mutual concern.

London gave a hearty welcome to the visiting statesmen, and to none more cordially than to Gen. Botha, a formidable leader in the recent war in the Transvaal, who has been elected Premier of the colony. Eight short years ago Gen. Botha was in the field, intent on killing as many Englishmen as possible, an inveterate enemy of England and everything English. Now, under the self-governing system conceded to the colony by Great Britain, the Boers have secured a majority of the members elected. Gen. Botha is the natural head of the colonial government. The fact is creditable to both sides of the quarrel and deserves to rank in history with our own reunion of North and South after the Civil War. There was no grudging in the reception of Gen. Botha, and none welcomed him more cordially than Gen. Roberts, who was the conqueror in the great struggle. Gen. Botha on his side was emphatic in his protestations of loyalty, and in the assurances he gave, that the members of the Transvaal Parliament would work heartily with the English members for the common welfare of the colony. There are not lacking pessimists who contend that it was too early to trust the colonists with self-government, and all kinds of evil are predicted; but Great Britain has made the experiment in firm confidence for good or ill. She expects that her magnanimity will be appreciated by her former foes. The spectacle of these statesmen from distant lands uniting under one supreme head in devising plans for the benefit of their respective nations is a type of that world-wide union which is yet to come under the rule of Christ in the millennium.

Premier General Botha—The Transvaal Parliament in Session

And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one (Zech. 14: 9).

Centenarian Romance

A St. Louis, Mo., journal describes a remarkable romance which is to culminate in a marriage in August next. A citizen of Missouri, who has spent most of his life in California, where he has amassed a fortune, succeeded recently in purchasing the estate near Tatesville, Conn., on which he was born and reared. He has attained the age of one hundred and one years, but is still hale and active. He arranged, on coming into possession of the estate, to hold a reunion of all his surviving friends. Among them was the sweetheart of his boyhood, whose parents had refused their permission for her to marry him. He traced her to England and sent her an invitation to join in the reunion. She replied that she would gladly accept, but as she is nearly a hundred years old, she could not take the voyage unaccompanied. Further correspondence ensued, and it was found that she, like her lover, had never married. The offer of marriage was renewed and accepted, and the aged visitor is preparing to cross the ocean to bring home his bride, and the projected reunion will become a marriage celebration. We may imagine that the two old people will rejoice that the hopes of their youth are to be fulfilled at last. It will be infinitely greater joy that will fill the hearts of Christ's people in that last great reunion which also has the figure of a marriage.

Let us be glad and rejoice: for the marriage of the Lamb is come, and his wife hath made herself ready (Rev. 19: 7).

An Ominous Loaf

Among the peasantry in European lands, the shape assumed by the loaves put as dough in the ovens is generally regarded as indicative of approaching good or ill fortune. There are few housewives who are not distressed when a loaf with a deep crease on its surface is drawn from the oven. That is supposed to indicate that some member of the family will die within a short period. A long list might be made of the auguries and omens read from the marks on the loaves by superstitious persons. These require some skill to understand, but none was needed to explain a mark which a housewife residing near Waterbury, Conn., recently found on a loaf she had baked soon after taking possession of a new home. On turning over the loaf she read in plain letters, "Died on May 1." Feeling sure she had but a few weeks to live, she became hysterical. She was not fully reassured even when her husband examined the oven in which the loaf had been baked and showed her that the ominous marks on the loaf came from an inscription on an old tombstone, which the builder had used for the floor of the oven. After all, the warning may well be heeded. It did but set a date for an event which is inevitable, though uncertain. The uncertainty ought to operate in the opposite way, producing immediate preparation, but it does not. An event that may occur to-day, or to-morrow, or in the far future, is precisely the event for which provision is postponed. People say now as they did in old times:

The vision that he seeth is for many days to come, and he prophesieth of the times that are far off (Ezek. 12: 27).

A Cosmopolitan Service

The cosmopolitan character of New York's population was conspicuously shown at a recent service in the Mariner's Temple, of which Rev. George H. Dowkontt is pastor. The church is doing a work among many nationalities, and on Sunday, April 28, there was a general reunion. In the congregation which filled the famous old church there were Russians, Norwegians, Letts, Italians and English. A Christian worker of each nationality delivered an address in his own tongue and all joined in the singing of hymns translated into their respective languages. The fact that each had found in Christ the satisfaction of the individual need showed how universal is the antidote he provides for the sins and sorrows of all nations.

Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb (Rev. 7: 9).

An Evil-Doer Exiled

A young man was at the bar of a court in Paterson, N. J., who, though a mere youth, has a criminal record. Though belonging to a respectable family he has been an associate of burglars and other criminals and has several times narrowly escaped arrest. The respectability of his family saved him, though the police were convinced that he was concerned in the crimes. There was no direct evidence against him, so he was warned and allowed to go free. He promised to reform, but continued his acquaintance with bad characters. At last he was caught and two weeks ago was arraigned for stealing a bicycle. He was convicted and a day was set for sentence to be passed upon him. When his name was called, his sister appeared and pleaded in his behalf. She undertook that if his sentence was suspended, she would take him to Scotland and place him in the charge of his elder brother, who is a farmer in that country. The judge granted the request, and giving the young prisoner a lecture and warning him against returning to the United States, he released him. If Scotland knew his character it would not welcome him. A man who is set on evil is a nuisance and a curse wherever he goes. It is a serious social problem to know how to deal with such men. Society has no remedy that has ever proved effectual. Not until the power of Christ is exerted is there any hope. The fact that it does succeed in changing character is the strongest proof of its divine nature.

Such were some of you: but ye are washed, but ye are sanctified in the name of the Lord Jesus (I. Cor. 6: 11).

A Dangerous Agent

A cable dispatch from Berlin warns medical colleges and societies in this country of dangers attending the use of the Roentgen rays by inexperienced persons. Eminent German professors say that "the undoubted merit and efficiency of the Roentgen rays in diagnosing and treating certain diseases have led to the use of the rays by physicians who have gained their knowledge of them from books alone. The result has been that one of the most valuable agents mankind has ever acquired has become, in unqualified hands, more like dynamite than any other thing in the world." Patients who subject themselves to treatment under physicians or others who have inadequate knowledge or skill run the risk of losing their health, or even their lives. That such a condition prevails was credited not only to the lack of examination of those who use the rays, but also to the failure of many medical colleges to provide instruction that would enable students to gain proficiency in the use of this wonderful and powerful agent. It would be a pity if so precious a boon as the Roentgen rays became discredited through the ignorance of the doctors who use them. It is possible unless the remedy suggested by the German professors is adopted of having regular instruction given. The same danger as to religion exists and has existed from apostolic times. Peter was aware of it.

Things hard to be understood which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction (II. Peter 3: 16).

INTO STILL WATERS

A NEW SERIAL STORY WRITTEN EXPRESSLY FOR THE CHRISTIAN HERALD

By ELEANOR H. PORTER

CHAPTER VIII—*Continued*

OVER in the next row of seats a young girl's eyes gleamed with sudden interest. She had been watching for some time the heavily veiled woman and the earnest-faced, good-looking young man talking together, and now as the man turned away, she saw that the woman had risen and impulsively hurried after him. The girl saw the black-gloved hand laid for a moment on the man's coat-sleeve, and she saw the glad light leap to the man's eyes; but she did not hear the low-spoken words that came to the man's ears.

"Forgive me, Dr. Spencer; I was unkind and unjust to speak as I did. I do appreciate your kindness, and I do thank you for your sympathy."

"And you'll come—home?" suggested the man, eagerly.

She flushed and drew back.

"Not that—not to-day! Don't ask me to do that," she begged. "But I'll come soon—I'll promise to come soon."

Back in the seat across the way the young girl felt vaguely disappointed: the black-gowned woman had come back and sat down, while the good-looking man had gone away alone. The girl would have willed it otherwise.

It must have been a week later that the doctor's mare stopped once again before the great stone lions of Five Oaks.

"May I see your mistress a moment?" asked the doctor of the old woman who answered his ring. The man tried to speak as if it were an everyday occurrence this morning call; but the woman made no secret of her surprise as she answered:

"But, doctor, you know her orders—she sees no one!"

"Yes, I know," frowned the man. "But I'll take the risk this time. Just tell her, please, that I asked you to give her my name. Thank you," he added, as the woman turned hesitatingly away.

Three minutes later she returned with amazement still written on her face.

"Mrs. Kendall will be down directly," she murmured; and almost immediately the doctor heard a light step on the stairs.

"I don't know why I consent to this, Dr. Spencer," said Mrs. Kendall with a faint smile as she entered the reception-room, "unless it is that I'm still repentant for my rude words of a week ago."

The doctor raised a deprecatory hand.

"It was I who was rude, I fear," he returned; "and now I am about to trespass still further on your kindness. I have come to ask a favor."

"A favor!"

The doctor saw and understood the quick stiffening of the slight figure before him.

"Yes," he said hurriedly. "Mrs. Merton up on the hill yonder is in great trouble. She has asked to see you. Will you—"

The tense muscles relaxed and Mrs. Kendall sank weakly into a chair.

"Doctor, how can you ask me?" she cried, with more than a touch of irritation in her voice. "You know I cannot go."

The doctor was silent.

"I never make calls, or—or receive them," she finished a bit sharply.

"I understand," murmured the doctor in a low voice, "and I fully realize my transgression. The nature of my errand must be my excuse."

"But I never even heard of this Mrs. Merton," objected Mrs. Kendall, restlessly. "Doctor, can't you see? It is quite out of the question! What is she to me or I to her? Why can I not be left in peace? Why need I drag my sorrow before the world?"

For a moment there was no reply, then the doctor said gently:

"Mrs. Kendall, a week ago I said to you that no one lives quite to himself. May I tell you a story?"

Mrs. Kendall frowned and looked sharply into the doctor's face.

"If, but," she said after a minute, not [illegible] to be [illegible]sly.

"I could [illegible] you," bowed the man gravely; then he turned his eyes toward a swaying [illegible]re tree-branch outside the window, and began in a low voice: "Some years ago there was in this town a woman with an only daughter." Mrs. Kendall stirred, and half rose from her chair; but the man did not seem to notice, and at his next words she fell back to her old position. "This girl grew to young womanhood, sweet, pretty and loving. To her mother she was the one bright spot in a rather dull world—the one object about which centred all her hopes and ambitions. At eighteen the girl ran away from home with a man named McGinnis, who had worked on the farm. That was the last ever heard from her. The mother lived, and to-day lies crippled on a bed of great pain. A week ago her husband died, leaving her quite alone in the world. That mother is the woman who has sent for you to-day. She says there is just one woman in the world whose face she wants to see—whose sympathy she craves—who will quite understand."

"The eager eyes swept the sheet of paper from top to bottom"

The doctor's voice trailed into silence. His eyes were still fixed on the bare tree-branch outside the window. There was a long pause, then Mrs. Kendall rose to her feet.

"I will be ready in five minutes, doctor," she said in a low voice, as she left the room.

"Thank God!" breathed the do[illegible] softly, as he watched the slender f[illegible] disappear down the long hall. "It [illegible] be a beginning, at least!"

CHAPTER IX

IT was, indeed, a beginning. For[illegible] first time in three years Mrs. Ke[illegible] allowed her thoughts to rest on some[illegible] other than her own; and for the first [illegible] in her life she came into contact [illegible] misery and want. The shock was g[illegible] and it awoke her to sudden action.

The peculiar circumstances of the [illegible] made it particularly appealing. The [illegible] lonely years spent by that other m[illegible] waiting, waiting, always waiting—[illegible] well she knew them! The vast, soun[illegible] space into which that other daughter [illegible] stepped—how well she knew that, too[illegible]

No longer did Mrs. Kendall spen[illegible] her days in darkened chambers, or in [illegible] ing over a woolly dog in the sunlight; [illegible] gave some of them now to a lonely [illegible] woman in the little red farmhouse. [illegible] with these visits of Mrs. Kendall's [illegible] comforts such as the farmhouse had n[illegible] known: books, flowers, fruit, and a [illegible] nurse whose touch was wonderfully so[illegible] ing to the poor old bones so long use[illegible] unskilful handling. But even better [illegible] all this were the long talks in the twi[illegible] when mother spoke to mother, and v[illegible] two burdened hearts met on comm[illegible] ground.

Nor was this all. From the very [illegible] Mrs. Kendall had exerted herself to [illegible] trace of the young girl who long ago [illegible] run away with the man named [illegible] Ginnis. It is true she met with l[illegible] success, for the young people had cov[illegible] their tracks well, and even the direc[illegible] they had taken was not known. [illegible] doctor, too, joined in the search, and [illegible] also was unrewarded—unless he chos[illegible] consider the new light in Mrs. Kend[illegible] eye and the new flush on Mrs. Kend[illegible] cheek as such. The doctor was certa[illegible] feeling very thankful these days—[illegible] something.

It had been two months since [illegible] Kendall's first visit to the farmhouse w[illegible] a letter bearing the New York postm[illegible] came to Mrs. Merton.

"Read it, Mis' Kendall, please, ma'a[illegible]" begged the sick woman. "I wa'n't ne[illegible] much hand ter read writin', an' I c[illegible] think who'd be a-writin' ter me."

Mrs. Kendall tore open the letter [illegible] glanced at the signature; then all [illegible] color fled from her face, only to co[illegible] back the next instant in a rosy flood.

"Mrs. Merton, it's signed 'Sadie,'" she faltered. " 'Sadie.' "

"Sadie? Sadie? My own Sadie? R[illegible] it—read it—oh, read it quick, Mis' K[illegible] dall! Why, it's Sadie, my little gir[illegible] cried Mrs. Merton, sobbing for joy.

" 'Dear Mother,' " began Mrs. Kend[illegible] in a tremulous voice; " 'I don't know I ought to call you that now, for ma[illegible] you don't want me no more as a dau[illegible] ter. But I want you, and I hain't ne[illegible] stopped wanting you. Even at the fir[illegible]

Continued on page 429

LANNING A GREAT TENT CAMPAIGN

IE gleam of the white canvas of the Gospel tent is coming to be looked for as one of the unfailing signs of spring in the metropolis. The work ...cted by the Committee of One Hundred, appointed ... representatives of the evangelistic ...hes of New York, has been so suc... in reaching the churchless mass... at efforts to continue it on a yet ... scale are under way. Eight tents ... in commission the first year, and ...econd there was the equivalent of ...nts. For the support of the work, ...00 was contributed the first year, ...30,000 the second. This summer, ...ommittee hopes to establish ten ... five open-air locations and vari... outdoor features, if the public ...nds to the appeal for $50,000 ...sary for so extensive a campaign.

"The advance of last year," said the ... Dr. C. L. Goodell, chairman of ...Committee of One Hundred, "was ...only in the increased number in ...dance, but especially in the direc... of effectiveness of the service ...ered and in the systematic plan for ...wing up the summer campaign by ...nal attention to those who were ...lessed. Hundreds have been visited by our helpers, ...many have been brought into connection and ...bership with our churches.

The effect on the communities where meetings have ... held has been most marked and beneficial. Hundreds of homes have been made better and pleasanter. Discouraged mothers have been visited by our workers, and new hope has shown itself in new interest to have the home bright, cleanly and cheerful.

An Open Air Gospel Tent in New York

"We find prejudice against the church disappearing where this work goes. We are persuaded that nothing will cut the nerve of anarchy and save us from the schemes of wicked men like the earnest presentation of the Gospel by consecrated and unselfish men and women. Many who once opposed us now welcome us, and there are almost innumerable openings, if we had the means to enter them."

The influence of the evangelistic work is not confined to New York, as many other cities throughout the land have been stimulated to institute similar work in their own communities. The churches and young people's societies gave their hearty support to the work last summer, realizing in consequence a new sense of the possibilities of Christian service, and a better understanding of the class of people who do not attend church, but who are ready to listen to a manly presentation of Christian truth, and who appreciate the efforts of those who they have thought were out of sympathy with them.

The tent evangelistic movement has passed its experimental stage, and has demonstrated beyond all question that such efforts can be made grandly successful. The committee will adhere to its policy of taking no collections at the meetings, relying on general contributions by those who desire the extension of Christ's kingdom.

All who are interested in the work of the Evangelistic Committee can send their subscriptions to Mr. John S. Huyler, treasurer, 64 Irving Place, New York, or Rev. A. F. Schauffler, D.D., 105 East Twenty-second Street, New York.

A WILD RIDE UPON AN AVALANCHE—Continued from page 415

...There were two or three men near me, and in answer ...ly inquiries they said that all the others were lost. ...en saw Rabi Nisan some distance above, still shak... himself free from the snow. I called to him in ...rence to the rest of the party, and he answered to ...same effect. Soon, however, others came down ...a above and brought more reassuring word. Kasha ...hanan, Sahda, and others had come out a half-mile ...ore above, and under the direction of Kasha, were ... rescuing those who were partly buried. The sole ... of one man was his hand. Only an elbow of the ...nd man appeared, and a third man was found with ... his foot appearing. These were all dug out with ...e difficulty, and as it was thought all were accounted ... they came down to the village. Then, on calling ... roll, it was discovered that one of the porters was ...ing. Three of the six men at the top of the moun... were porters. They were terrified, and without ...ing to learn the extent of the catastrophe, fled to ...uma, to report, we presume, the loss of the whole ...y.

All our loads were left on the mountain side and ..., and along with the others I slept that night on ... floor under the *kurse* (the built-in brick fire-place), ...ch was a blessing to be devoutly grateful for.

Next morning we were all able to limp around, ...gh with many a groan. As soon as possible a ...y of men from Ribbat, under the direction again of ...ha Yokhanan, was sent up to search for the missing ...n. Not a trace was found, though the snow was ...efully probed. He will not be found, probably, till ...ng. Our loads were brought down—some of them ...ing been dug out from under the snow—and on the ...ning of the same day, Saturday, we went down to ...Kuri. I hobbled part of the way and part of the ... was carried pickaback by two strong young fellows ...m I hired to help me through to Julamerk."

When Mr. McDowell reached Van, on January 17, ...had somewhat recovered. His money and papers, ...wever, were lost in the avalanche.

Near the southern end of Lake Urumia, in the prov...e of Azerbijan, Persia, is a large town called Sowook ...lak (Cold Spring). The inhabitants are mostly ...slems of a rough, rude sort. One of the photo...aphs I enclose shows a Kurdish woman of that region. ...e has been to the cold spring or the river to get a ... of water, and is carrying it on her back to ... home. Her foot-gear consists of slippers ...ich only cover her toes. They will be easily dropped ... at the entrance to her dwelling. Her features are ...licative of the dark mind and hard life. She is ...nding beside a wall, such as surround the yards. It ...made from tramped clay. At night thieves easily ...eak, or rather dig, through these walls and rob or ...rder the family dwelling there.

Another photograph shows a man and a couple of boys from the same region. They, also, are Kurds. The boy at the left has a pair of Persian socks thrown over his arm. Most of these Kurds live more like ravening wolves than like men. They greatly need the Gospel. Some two millions of these degraded but naturally capable Kurds reside in the bounds of our West Persia Mission field. We have not had the men or the means as yet to open up Gospel work among them. So we were glad when, some three years ago, a

Youthful Kurdish Mountaineers

German society sent Pastor Von Oertzen and his accomplished wife to Cold Spring, with the special view of evangelizing these wild tribes.

Last fall, Mr. Dammon, a polished young German gentleman—an Oriental philologist and fine musician—came to spend a year or so with the pastor, in order to make a special study of the Kurdish dialects. All went well till about a month ago, when one night three masked men in Kurdish costume dug through the earthen wall about the mission premises. They then entered the room downstairs where Mr. Dammon was sleeping. A little later he was found seated in a corner of the room dead, with twenty deadly sabre wounds in his body.

The murderers then went upstairs. The Von Oertzens awoke to find three masked men, armed with daggers and pistols at their side. The wife besought them not to kill her husband, and tried at the same time to appease them by handing them her rings, watch, money and other valuables. They were somewhat placated, but before leaving struck the pastor on the head with a dagger, inflicting an ugly but not fatal scalp wound.

The local Persian governor has, I hear, tried hard to arrest the murderers, but with no certain results as yet. The people of Cold Spring have shown much sympathy with the pastor and his wife.

We hope and pray that the mission work begun for the Kurds may not be broken up by this fiendish deed. May God, whose prerogative it is to bring good out of evil, so overrule this great wrong as to bring salvation to these wild Kurdish tribes.

JOHN NEWTON WRIGHT.

Tabreez, Persia.

Among the Workers

—Evangelist Bennurel, assisted by Mr. Allen as musical leader, held a series of successful meetings at Gowanda, N. Y., lately.

—Evangelist E. R. Hermiston, Hillsboro, Ore., lately closed a very successful meeting at McMinnville, where many college students accepted Christ.

—A revival of thirteen days' duration closed Sunday, April 14, at Clarence, Mo. It was conducted by Evangelist F. A. Geisenheiner, of Decatur, Ill.

—President C. H. Madison of the Federation of Gospel Missions reports: "The work of the National Federation is proving its usefulness and going steadily forward, slowly but surely uniting the missions of this country into a solid army for Christian work."

—Mr. W. H. Forsythe, Milledgeville, Ga., writes that since the great victory for temperance at Knoxville, Tenn., where the temperance forces won by a majority of 2,000, the saloon-keepers are going into honorable business. One has established a shirt factory.

—The eighth series of Sunday afternoon theatre services conducted by Pastor S. Edward Young, of the Second Presbyterian Church, Pittsburg, Pa., closed recently. The attendance was larger than ever before, on several occasions hundreds being turned away.

—Dr. Alice B. Condict writes from Ludhiana, India: "The elegant static electric machine which The Christian Herald readers sent me is doing good work. My wards are daily crowded to their utmost capacity, and I am doing pioneer work in this line. Praise God for The Christian Herald's help!"

—The Rev. Thomas Law, Secretary of the National Council of the Evangelical Free Churches of England and Wales, is visiting this country. He is the guest of the National Federation of Churches. His itinerary will give him an opportunity to meet the ministers and laity of New York, Providence, Boston, Chicago, Pittsburg, Washington, Philadelphia, and other cities.

—During a recent revival service at Aberdeen, S. D., fire broke out under the platform on which some 300 persons were sitting. There were about 2,000 in the audience. Evangelist R. E. Johnson, who has a powerful voice, averted a panic by instantly starting a Gospel song, in which the choir quickly joined. All got out safely, although the rear of the platform was in flames before the evangelist and choir left it.

THE FOLLY OF FIGHTING GOD

INTERNATIONAL SUNDAY SCHOOL LESSON, BY DR. AND MRS. WILBUR F. CRAF

JACOB and his sons, the father and the brothers of Joseph, numbered seventy persons besides their servants, when they came as famine refugees to reside in Egypt (verses 1-5). At the time of their leaving Egypt their number had swelled to over two million. The intervening period was 215 or 430 years. Let us waste no time on that immaterial controversy. The "chosen family," which had begun with two, Abraham and Sarah, had become two million in fulfilment of God's promise to Abraham that his seed should be as the stars in number, and as the sand upon the seashore.

Mummy of Rameses II.

Joseph had placed his father and brothers, on their arrival, in the best of the land, then called Goshen, now the Delta. Thus favored of man and chosen of God, what wonder that they became so prosperous a people that their presence was a matter of anxiety to the Egyptians? Their natural alertness and vigor made the Egyptians think of them as a foe to be dreaded, if foe they should become.

Joseph's services to Egypt were forgotten. The emperor of Egypt was still called Pharaoh, as the emperors of Russia are called Czars, but he belonged to a different family if not a different race from the Pharaoh of Joseph's time. This new Pharaoh was named Seti. His mummified body has recently been found and placed in a museum, as is that of his greater son, Rameses II. A picture of Seti's body appeared in THE CHRISTIAN HERALD on April 10 of this year, page 327.

Israel Oppressed

Seti, the new ruler, sent forth an edict that a check should be put upon the

Gigantic Statues of Rameses II. and his Wife

Hebrews, as the descendants of Jacob had come to be called. The edict from the throne doomed the Hebrews to hard labor. It was probably after the throne passed from Seti to Rameses II. that this labor was devoted to building two store cities in which to place the king's army stores, Pithom and Raamses, the first of which has been uncovered in its ruins near the Suez Canal. Each man was required to make a certain number of bricks a day, a large number, almost beyond the possibility of human labor to accomplish. Taskmasters were set over them, Egyptians of course, and they were charged to make the Hebrews "serve with rigor." The latter could not stop for a moment's rest but the lash of the taskmaster was upon their shoulders. Hard work, however, did not kill the Hebrews, because God was with them. "The more they were afflicted the more they multiplied and grew." Their growth became daily more of a problem to the king of Egypt. He increased their tasks. Bricks have been found in Egyptian ruins of this period made of baked clay and chopped straw, and there are also in the pictorial histories representations of slaves of Hebrew physiognomy, making bricks under Egyptian taskmasters.

Still the Hebrews were not depleted in numbers, and another vain edict went out from the throne that all boys of the Hebrews should be killed as soon as born.

Illustration and Application

Genesis, the Bible's introduction, has told us about the formation of the world, and now Exodus will describe the creation of the chosen nation, through whom religion was to be given to the world. We shall see Israel at school; first, in the preparatory school of Egyptian slavery, then in their "bush college" of the wilderness. In individual lives the coming out of bondage and through the wilderness into the Land of Promise is a history that often repeats itself.

Small Beginnings Recalled

"These are the names of the sons of Israel, which came into Egypt; . . . seventy souls: . . . The children of Israel . . . increased abundantly" (verses 1-7). When Israel had come to be numbered by millions they gratefully recalled the three score and ten of the seed-basket that God brought from Canaan to Egypt, which was to go back multiplied many thousandfold. In like gratitude, the people of the United States recall how "God sifted all nations" to prepare seed great in quality though small in quantity, with which to build a nation whose mission should be to give an example of self-government to the world, as surely as Israel's mission was to give religion to the world. So in our individual lives we should gratefully recall from what humble beginnings God has led us to wealth, or knowledge, or other large opportunities of service. In all our growth, while man plants and waters, God gives the increase by furnishing seed, and soil, and sun. There is never any ground for pride, but only for thanksgiving.

"There arose a new king over Egypt, who knew not Joseph." As Joseph in the last lesson acted as a providence to his brothers, and subjected them to a series of trials to test and develop their characters, so God, in the lessons now to be studied, puts their descendants through the theological school of affliction and deliverance, to prepare them to be the chosen nation through whom he would give the true religion to other nations. Apepi II., a foreign Pharaoh, one of the "shepherd kings," who therefore had no hesitancy in promoting Joseph, another foreigner, and in welcoming his father and brothers to the best of the land, had been displaced by the native dynasty of the Ramessids, who "knew not Joseph," and feared that the Israelites living on their Eastern border might aid the enemy whenever there should be another incursion of Hittites or some other "shepherds," as they called the vigorous rural tribes. They would not have feared the Israelites unless they had been oppressed. The preventive which Seti and Rameses II. proposed was not more justice, but more oppression.

A Losing Fight Against God

"Come, let us deal wisely with them, lest they multiply" (verse 10). It was the exaggeration of a guilty conscience of a politician seeking excuse for oppression when Rameses II. said, "The Israelites are more and mightier than we," for the Egyptians were nearer eight million than the Israelites were to two million. Here is one of many instances where a foolish man has thought it "wise" to fight against God. Rameses II. thought he could diminish what God was multiplying. So Haman thought and Nebuchadnezzar and Nero. But everywhere "the blood of the martyrs has proved the seed of the Church. "If God be for us, who can be against us?" As the envy and greed of Joseph's brothers, and the very lies of Potiphar's wife were overruled to hasten Joseph's progress to high office, so we shall see how the Israelites, who would no doubt have remained in Egypt if the prosperity they enjoyed in Joseph's time had continued, were driven like eaglets out of their nest by the afflictions that stirred them up to flight in the time of Moses. Thus their very sorrows hastened their departure to the Land of Promise, as sorrow has often turned men's steps toward heaven.

Brick Bearing Royal Stamp

Some years ago an insane man in a New England town rose from his seat in the midst of a large assembly, and seizing one of the pillars that sustained the gallery of the church, declared aloud that he was going to pull it down. Had another Samson suddenly appeared and declared himself ready to bow between the pillars of another Dagon's temple, there could hardly have been a greater consternation. The people, amid the outcries and faintings and general confusion, yielded to the most foolish fears. Nor did they recover their self-possession and quietly resume their seats until one of their number, significantly pointing to the large and strong pillar which had been threatened, calmly said, "Let him try—let him try." This proposition restored order and confidence at once. The house did not fall, and the services went on. When men fight against God's plans, let us not be alarmed, even though we should be alert. When the infidel or the persecutor threatens to destroy the Church of God, we may well say in confident faith, "Let him try."

The slavery of the Israelites was a less serious slavery than the slavery to false ideas of the Egyptian and other oppressors. In all ages men have been slaves. Slaves one of another. Slaves of appetites and lusts. Slaves of greed and the desire for revenge. But strange as it may seem, there has been no slavery more severe and accursed than the servitude to an idea. Men have started out with false premises, and of course have come to absurd conclusions. But they have said, "We are right," and they have followed their ideas to the bitter end.

Sincere Persecutors

Philip II. of Spain had from infancy heard of the accursedness of heresy. So, when a king, his one delight was to burn those who did not reverence the church. The idea of his life was to exterminate heretics. In following his course he cursed Spain and almost annihilated the Netherlands, but he served the idea to the end. When a young Spanish noble passed by on his way to the stake he cried, "O king, how can you look on and see me burned?" To which the king replied, "I would carry the wood to burn my own son were he as wicked as you."

"The more they afflicted them, the more they multiplied." God's love more than checkmated man's hate. The Israelites not only grew in numbers but also in strength. While Rameses II. was forcing them to build his store cities, he was unconsciously training them to build Jerusalem. In individual lives, how often it has proved true, the more he was afflicted, the more his graces were multiplied and revealed graces of sympathy, of strength, of patience, of courage.

"Never mind, mudder. Don't cry. Lots of kids gets jobs settin' down." This actual utterance of a little child worker, when taken to a hospital to have his legs amputated after a bad street accident, illustrates better than any words of mine the prevailing spirit of the poor. The boy was ing in agony. He saw his mother c bitterly at his bedside. He mistool tirely the reason for tears. With boy-like u ishness, he looked upo self only as the wage-e of the family. It ac never occurred to hin his mother could be cerned about his pe pain. He saw only the l income, supposed his m was crying for that, an his best, in his crude, boy way, to comfort h

How the earthqua San Francisco develope grace of sympathy and fulness all over the w Millions of dollars c from the poor peopl Japan reciprocating famine relief they ha ceived. The impover people of San Fra could be seen every walking through the of their city "holding h like lovers. The very n sity of a "simple lif tents, in place of the h of elaborate homes, br increased healthfulness the necessity of clo saloons at such a yielded yet larger bles A few weeks after the e quake, Mayor Schmitz, in a lett the public, complained that the "e quake love" seemed to be dying out that citizens were becoming selfish grasping as they were before the trophe.

Grace From Suffering

When the Pilgrims at Plymouth fighting the cold, burying their watching against the Indians, with "p of nothing but Gospel," they might said: "What is the use of all this suff on a bleak shore far from home? We as well lie down and die." Little did know that God was creating a rep

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Present Condition of Pithom

through their suffering and opening a of liberty for the oppressed of all nat

How often God allots to us the ta enduring, this only! On the last that we heard the late Dr. Fuller pr he read the passage in Isaiah: "They run and not be weary; they shall walk not be faint;" and then he added, puts walking last because it is hard It is really much easier to run in the L work than to walk. It is easier to the high horse, attending meetings evening, and speaking at each, inspire the time by crowds and by sympathy, it is to discharge patiently, without ex ment, the prosaic, every-day duties o ligion.

The Hebrews took the wise cours the oppressed at all times. They cried the Lord who is a refuge for the oppre The result was that justice, though del for their discipline, triumphed at last.

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* **The International Sunday School Lesson for May 19, 1907.** Israel Enslaved in Egypt. Exodus 1:1-14. Golden Text: "Then they cried unto the Lord in their trouble and he saved them out of their distresses." Psalm 107:13.

HINA'S FAMINE CRISIS NEAR

"THE IMMEDIATE NEED IS GREAT," THE SHANGHAI COMMITTEE CABLES

AT the severest pinch is now rapidly approaching in China's great famine is made clear by the action taken at a great meeting of foreigners in hai, which issued to the charitable world an appeal, stance of which is given below. This meeting, was a most representative one, was held on the the great Missionary Conference, assembled for rpose of celebrating the Centen- f Christian Missions in China.

r 400 foreigners were present, enting every denomination and all of Protestant missionary work. ally all of the leading missionaries ed in China at the present time in attendance. From the cable ches, it appears that the meeting pecially called for the purpose of sing the prevailing famine. Relief was fully considered, and the nent part taken by the readers of ournal in that work was fittingly nized. After hearing several ad- s, and at the close of a prolonged ession on all the facts presented, the ving appeal was adopted:

"Authoritative reports force us to nize that the worst part of the he period will be from now until st time, and that two and one-half n starving persons are not yet ed by the Relief Committee.

We express our thanks to the Amer- people for aid sent, and to the Red s Society, THE CHRISTIAN HERALD others in America, and to Consul gers of Shanghai for aid in collect- and forwarding relief.

We appeal to America for large tions to meet immediate needs. ghtage and supervision of the dis- ution of gifts are assured."

rom the latest cable dispatches, it is ent that the Chinese government is ing herculean efforts to check the ine. Thus far, owing chiefly to the of system, and the difficulty of transportation, the result has been to reach the more accessible locali- , while remote sufferers are left to perish.

n a letter to Mr. John Havemeyer, Yonkers, N. Y., sionary W. P. Chalfant writes from Hsuchowfu, ngsu Province, giving interesting details of the ef work. He says:

have come down to this large city in Kiangsu Province, 100 s southwest of Ichowfu, to engage in the work of famine relief. esponse to an appeal from the Shanghai Relief Committee, ral of us at Ichowfu volunteered and it was decided that Dr. ts and I should come. We found the resident missionaries of American Presbyterian Church (South) busily engaged in in- ting the city and suburbs, preparatory to distributing the erican flour purchased in Shanghai, and slowly making its way he Canal. Two young brethren of the American Episcopal sion arrived a few days after we did. Dr. Fouts was subse- ntly transferred to Suchien, his place being taken by Mr. mpson of our Shantung Mission.

he inspection of the city just completed was carried on by t committees of the Protestants, French Catholics and native try. It was necessary to enter each home on the official lists, make personal inspection of its condition. In this work we e for the past two weeks been tramping the streets and alleys he city, seeing sights and smelling smells which no pen could cribe. We have put on our lists no fewer than nine thousand ilies in the city and suburb.

he arduous work of distribution began last Tuesday from a e temple in the centre of the city. The flour is sold at about f market price. To cases of special destitution (noted on the kets we gave out), a large piece of bean-cake (the residue from process of making bean-oil, not usually used for food at all), is en without charge. The crush at the temple gates is tremen- us, requiring a force of soldiers to regulate it. Flour tickets are d in the outer court, and the flour is weighed out in the second rt, the purchasers passing out through a rear door. We are ving from one thousand to two thousand persons (that is, nilies) per day, giving out from three to six tons of flour per day doing so. The scene at the distributing centre in full activity one never to be forgotten.

We are trying to organize work on sundry bad places in the burban streets, in order to employ some of the idle men and ve them cash to buy flour. I am taking a special interest in that rm of relief, but I may be sent to the terribly destitute country st of here, to open a new centre of distribution.

The streets are full of beggars and refugees in desperate straits. e dare not so much as speak a sympathetic word, lest we pre- pitate a regular riot. The other day I was seized by a frantic oman, who was wheeling the corpse of her husband on a barrow, d could hardly escape from her clutches. It is fearful!

Mr. John S. Dooly, manager of the mercantile firm f Dunning & Co., Shanghai, writes to his father, Rev. ohn Dooly, a former city missionary in New York: "You have, of course, heard of the terrible famine aging in the northern part of this province. If the terior were opened with railways, these famines would be impossible, as one part of the empire could feed other parts when necessary. But there is no speedy way of transporting grain to the needy districts from the other parts of China. As a result, much of the food now needed will have to be imported from abroad and be taken in steamers as near as possible to the famine districts. From there it will be a slow and tedious journey to the people who are dying daily by the hundreds for lack of food. Most of the sufferers are from the rural districts, the very backbone of the nation. Their fields were flooded, their crops perished; hence they are without food. Even if they have money they cannot buy, for there is nothing to be bought in their own districts."

One of the Thousands of Families Receiving Relief in Suchien

The foregoing concisely expresses the situation, which the missionaries are now endeavoring to relieve. Food must be taken from Shanghai and Chinkiang, and in order to procure a sufficiency for their more extended operations, the missionaries need all the financial assistance that can be given them. "The next six weeks," Secretary McCrea of the Chinkiang Committee cables, "will witness the greatest crisis of the famine. On the arrival of the *Buford* with her cargo of flour, the situation will be greatly relieved, and meanwhile the $50,000 cabled from THE CHRISTIAN HERALD Fund will enable them to carry on the life-saving campaign vigorously."

Reduced to Skeletons by Long Hunger

Contributions to THE CHRISTIAN HERALD Famine Fund, which has already been the means of saving several hundred thousand lives, continue to pour in from all the States. Many of the letters are extremely touching. In one case, five convicts in the Connecticut State Prison—three of them life prisoners—raised a gift of nine dollars for the starving Chinese. Churches, Sunday Schools, Bible classes, and patriotic and social organizations are uniting heartily in the movement. The Central Presbyterian Church, of Rochester, N. Y., has raised about $150 for the "flour fund."

The Rev. Wm. Jay Peck of Corona, N. Y., forwards $58 as the offering of the Union Evangelical Church of Corona, for the relief of the sufferers. Mr. S. J. Sedgwick, of Winfield, N. Y., now in his eighty-fourth year, sends a gift of $7, and writes: "May our Father's blessing attend all efforts for them."

Many donors prefer to remain anonymous. Two checks for $500 each were received on the same day from contributors in New York City, both of whom expressly requested that their names be withheld. These are only a few of many who prefer to give their alms in secret.

Mr. J. I. Wood, Gardner, Mass., sends this interesting letter:

> I enclose $75 towards the relief fund for China. I think two simple facts should be stated: A young man who has read the articles in our *Daily News* conceived the plan of having an entertainment consisting of games, basket-ball and music by our town band. All but the use of the town hall were given toward the cause. The net proceeds were $36.40. An old couple just ready for the poor house, both too ill to earn their own living, sent ten cents, feeling assured that even the best of the stricken Chinese were worse off than they were. These checks make our total to you $256.22.

A number of residents of Waldrip, Tex., contributed $6 to the Relief Fund which they forwarded through D. W. Hill, Jr. A little eight-year-old miss of Cardinal, Va., Frances Ethel Diggs, raised $1, the result of a collection, and she sends it with this note: "I feel sorry for those little starving children and I want to try and help them, even if it is a little." Mrs. H., Hyndsville, N. Y., sends 50 cents "with a prayer that it may help to save some life." "May God bless this small gift for Jesus' sake," writes A. A. A., Broolen, Minn. ($1). H. C. Achenbach, postmaster at Clay Centre, Kan., sends a list of contributions (including his own), with $16. Mr. E. E. Hubbard sends $2 contributed by readers of *El Cristiano Pentecostes*, Cuba. In forwarding $2, Mrs. C. H. W., Fairfax, Vt., writes: "How can we, who possess abundance for all our needs, turn a deaf ear to their cries? Should the hearts of all who hear respond, even though the gifts be small, the aggregate will be large, and God only knows the number of lives that may be saved thereby." The Lutheran Church of Hollidaysburg, Pa., sends $7.15 through Mr. S. M. Crisman, who also encloses $2.15 from a family of the same place. Friends in Wildwood, Fla., through W. W. Reid, send $3.35, a village contribution. The Reformed Presbyterian Church of Denison, Kan., sends $5 through its treasurer, J. L. Wright. Miss Ruby F. H., of Glen Avon, Ill., sends $5 with the prayer that "the Lord will bless it for the good of those that are suffering." Mrs. J. J. S. sends $14.50, of which $7.85 is from the Presbyterian Mission, and the balance a town collection. The Y. P. S. C. E. of the First Presbyterian Church, Ellensburg, Wash., sends $10 through Miss Edna C.

These are extracts from only a few of many thousands of letters, almost all of which breathe the same spirit of generous Christian kindness. Many of the writers add a prayer to their gifts, for the material and spiritual salvation of the sufferers.

All contributions should be addressed to CHRISTIAN HERALD China Famine Fund, 92 Bible House, New York. Every contribution, however small, will be acknowledged in this paper. Recent contributions will be found acknowledged elsewhere in this issue.

Contributions to The Christian Herald Chinese Relief Fund to April 19, 19[0]7

New Jersey

Abbott, Adeline H 5 00
Abbott, Nellie M.. 50
Ackerson, Mrs O.. 1 00
Ackerson, Margt E 1 00
Adams, Mrs L P....10 00
Ackerson, Jas 1 00
Ackerson, Wellford . 1 00
Bakker, Lambert ..10 00
Blackwell, J B.... 2 00
Brown, Mrs J L... 2 00
Bridgeworth, Mrs L Chas 5 00
Bassett, Mrs C E.. 5 00
Brotherwood, Mrs J. 1 00
Bridgman, A R...10 00
Budrick, Mrs J M. 2 00
Burgess, Mr E 25
Clayton, C C 2 00
Cogswell, Miss F A 1 00
Comstock, A 5 00
Cooper, H M 50 00
Compson, Wm P ... 2 00
Cox, Mrs Geo 1 00
Cox, Mrs M A.... 50
Cox, Mrs R M.... 50
Crane, Mrs C B.. 1 00
Davidson, Mrs F H 3 00
Dukes, T 5 00
Dunn, W C 5 00
Dorrein, Mr Frank. 1 00
Ensign, Mrs S E. 1 00
Ewing, Mrs S 1 00
Fountain, Mr C... 2 00
Granger, Mrs G.. 1 00
Gandy, Mrs H H.. 3 50
Gilbaugh, M L.. 25
Haines, Mrs A E G 1 00
Hancock, Mr W.. 50
Hoch, M M 1 00
Hardman, Mrs A W 1 00
Harris, Mary E .. 4 50
Harrison, Mr H D 2 00
Haslam, Mrs W S, Lawrence, Miss E 1 00
Hermann, Emily . 1 00
Higgins, Miss M.. 5 00
Higgins, J S 5 00
Hill, Laura E 5 00
Hoagland, M L ... 2 00
Homans, Mrs S, Jr.50 00
Hyer, Mrs S..... 1 00
Jensen, L 1 00
Jube, M F 10 00
Keach, Mrs C..... 1 00
Keer, J 1 00
Kilburn, Mrs I C 5 00
Kimmerle, G E ... 1 00
King, Mrs J 40
Koester, H L 2 00
Lewis, Jno E 1 00
Lin, Mr Hin 5 00
Lord, Mrs F 50 00
Lund, Herman .. 1 00
MacNobb, E S....10 00
Maddock, Mrs E.. 1 00
Maddock, Miss E. 9 00
Martin, F H 1 00
Merrill, E C 5 00
Mockridge, O B & C V 40 00
Monteith, M E.... 1 00
Muller, Master R S 1 00
Norcross, Anna M.30 00
Pavan, M Lela ... 35
Pearson, E D ... 1 00
Peck, Geo W 3 00
Phillips, Mrs M B. 5 00
Pitt, Lawrence J., Pitt, Malcolm S. 3 00
Reed, Wm L 1 00
Reese, Miss Aug E Strangs, Mrs M E 110 00
Rivers, Helen 1 00
Roberson, Mrs T C 3 00
Rogers, M V 5 00
Roark, Mrs R 50
Rosenbaum, M.... 3 00
Ross, A H 10 00
Rossiter, F Z 1 00
Rucke, J R 1 00
Rush, S O 2 00
Sears, J W 50
Sears, Mr & Mrs Peter C 5 00
Sandford, Theo .. 5 00
Seeds, Mrs T A.... 1 00
Sharpe, Mrs J.... 2 00
Shotwell, Mrs G W 1 00
Smith, A L 5 00
Stevens, E P 5 00
Strong, M F 2 00
Tate, L A 1 00
Taylor, Mrs L A.. 50
Terhune, E E 1 00
Terhune, Mrs H. 1 00
Vanderveer, Jacob . 5 00
Carmichle, E D ... 2 00
Weber, Nicholas .20 00
Weldon, Mrs M A. 50
Wells, Mrs B T.. 1 00
Wheeler, Mrs S F 25
White, Luther ... 1 00
Williams, Mrs D S 1 00
Zelley, P L 1 00
D, Mrs & L, Miss, Alpine 4 00
M T A, Mrs, Boonton 1 00
G M W Camden 50 00
C Lebanon 2 00
G S H Jersey City 25 00
, Arlington 3 00
, Atlantic City.. 5 00
, Bayonne 1 00
, Bergen 2 25
, Bridgeton 2 75
, Burlington 2 00
—, Hackettstown . 1 00
—, Long Branch . 2 00
—, Millville 1 00
—, Pleasantville . 2 00
—, Port Elizabeth 25
Cash, Greenwich .. 2 00
Cash, Paterson .. 2 00
Friend, East Orange 25 00
Friend, Englewood 1 00
Friend, Mont Clair 1 00
Friend, Rutherford 1 00
Friend of China, Freehold 2 00
Friends, Jersey City 80
For Jesus Sake, Newark 1 00
In Jesus Name, Newton 1 00
I H N, Fairton .. 1 00
A New Brunswick Friend, New Brunswick 1 00

NEW JERSEY—Cont'd

I H N, Pennington 12 00
Constant Reader, Millburn 1 00
White Baking Co, Newark 30 00
From Two Sisters, Morristown 5 00
Four Little Folks, Mont Clair 2 00
American Catholic Girl, Paterson .. 25
For Marguerite, Plainfield 1 00
From One in Sympathy, Plainfield. 1 00
Bapt Ch, Alloway. 6 00
Lower Valley Pres Ch, Carlton 25 27
Broth Ch of Sergeantsville 9 63
Abiding in Him Circle of K's D's of the 1st Meth Ch, Bayonne ... 5 00
C E Soc of Blauvelt 28 80
3rd Bapt Ch Miss, Camden 1 00
C E Soc St Paul's Eng Luth Ch, Camden 3 00
From the Youths Miss Asso of 3rd Presby Ch, Elizabeth 45 51
Bapt B Y P Y, Hamburg 7 00
Jr Epw League, Hightstown 1 00
Faithful Mill S K D of 1st Cong Ch, Jersey City 5 00
Young People's Union of the Laurel Sp'gs Bapt Ch, Laurel Sp'gs ... 1 00
Jr & Y P S C E 1st Ref Ch, Long Branch 5 00
Ladies' Aid Soc, Lyons Farms ... 2 00
The King's Daughters Circle, Mauricetown 11 00
Epworth League M E Ch, New Brunswick 3 75
What-so-ever Circle of K D of Fewsmeth Mem Ch, Newark 5 00
The King's Daughters, Nutley 5 00
Jr C E Soc, Peapack 3 00
Jr C E Soc, Peetzburg 1 50
Dorcas Soc, Roselle Park 20 00
W H Miss Soc of St Paul's Ch, Penn Grove 5 00
Ladies' Foreign Miss Soc Presby Ch, Pluckemin . 50
Bapt Miss Circle, Westfield 5 00
1st Bapt S School, Bloomfield 25 00
West Branch S S, Bridgeton 2 00
East Burlington S S, Burlinton 6 13
Class 40 1st M E S Sch, Camden .10 00
M E S Sch, Hancocks Bridge ... 1 00
From Class No 15 of the Riverside Ref S S Ch, Paterson 2 50
Stocker Willis D S for the Deaf, Trenton 3 35
Presby S Sch, Vineland 23 00
Broadway M E S, Washington .. 2 15
S Sch M E Ch, So Wilmore 15 00

North Carolina

Abbott, Miss M . 1 00
Abernethy, A S ... 2 00
Baker, M L 25
Baker, R T 1 00
Ballard, Kate 25
Baum, Mr & Mrs Josephus 80
Baum, Thos H 1 00
Baxter, A 25
Beals, Mr Morris .. 25
Beatty, Mrs H W. 1 00
Beasley, Mrs S... 25
Beckerdite, Mrs A. 1 00
Beckerdite, Mr & Mrs G H 1 00
Beckwith, R B .. 5 00
Beerwright, W L.. 1 00
Bostion, Mamie .. 10
Brantley, J B 10
Brookshire, Della . 1 00
Brotherton, Lottie. 25
Burt, Mrs S P 2 00
Burton, Rev G H. 10
Caldwell, Rev J H 70
Carpenter, H L... 2 00
Carpenter, L A .. 2 00
Carson, Miss M... 1 00
Chapman, V 25
Cheny, L A 25
Church, Elizabeth . 7 50
Clark, Mrs 1 00
Claude, Mr 25
Clearwinger, J H .. 50
Collins, Mrs A L. 1 00
Cooke, Jodie 50
Cornelius, C E 25
Cornelius, Geo O. 10
Craven, Mrs J R .. 25
Davis, E S 1 00
Davis, Mrs N C .. 1 00
Deaton, J H 10
Denny, Bertha ... 25
Dew, Roy 10
Downing, H R 5 00
Duckworth, M A... 10
Edge, L M 1 00
Edge, Maud 1 00
Ellis, Mrs 25

N. CAROLINA—Cont'd

Faircloth, Elliott . 25
Faircloth, Oscar .. 50
Faircloth, M 25
Farmer, S B 1 00
Fennell, J P O.... 40
Fortune, Mrs N G. 1 00
Freeman, Ed B .. 2 50
Glosson, Mr C L... 10
Greer, E P 05
Grice, Sallie 05
Gudger, D M 25
Gwathney, Dr N R 1 00
Gwyn, Rufus L... 5 00
Hamill, Mrs E W 2 00
Hammond, C W... 2 00
Hart, Mr W ..... Hart, T R 2 00
Hawkins, L W 2 00
Hawn, S 1 00
Hay, Miss R 1 00
Hay, Dr T T..... 1 00
Helton, Mrs Bell.. 50
Henderson, Miss M 4 00
Herbert, Rev G W 6 16
Higgins, Mr C H. 1 00
Higgins, Mrs C H. 1 00
Higgins, Master C. 50
Highsmith, P H & Highsmith, P H... 6 25
Hill, Mrs F 1 00
Hubbard, Mr H ... 50
Hunneycutt, M ... 25
Johnson, S S..... 05
Johnston, F A.... 25
Jones, Clifton 1 00
Judd & Patterson, Drs 20 76
Keer, Katie 10
Kipka, G M 1 00
Kerr, Lettie 25
Latta, C 25
Lowe, V O 1 00
McDuffie, A T.... 25
McDuffie, Elbert . 05
McDuffie, Emma .. 10
McDuffie, Cora .. 10
McDuffie, Sarah .. 10
McKetchie, Davie . 25
McKnight, Mort .. 1 00
McNeely, Mr R N. 2 00
Mackie, Mr & Mrs M W 1 00
Mallard, Mattie .. 2 50
Maun, Asa 1 00
May, S S..... 7 50
Mayhew, Mrs B F. 5 00
Meachern, R I.... 05
Meachern, R I 05
Merritt, D W 2 00
Michan, Mrs 1 00
Moore, Mrs E D... 1 00
Moore, L 25
Moore, Pearl 15
Morton, Mr & Mrs W E 2 00
Niblock, J V 1 00
Owen, J E 10
Parker, Mrs F.... 05
Patterson, Drs & J 5 55
Peavee, W B 5 00
Peele, John 5 00
Penn, Eva 50
Perry, Mattie 25
Petree, D H, Thro.40 27
Phillips, W S 50
Pugh, Miss H ... 1 00
Ransom, Mrs A... 2 00
Regennas, Miss K C & Regennas, Mr P F 2 00
Readling, Nannie . 1 00
Rice, Mamie 25
Rice, Mrs N J.... 25
Rojohn, A E 5 00
Rutledge, W E.... 25
Sawyer, T J 5 00
Sherrill, B 25
Skein, Mrs M F.. 5 00
Shuford, Mrs C... 20
Shuford, Mr & Mrs M F 15 00
Smith, A I 50
Smith, Mr A L.... 10
Snipes, Mr W A.. 25
Spain, Miss A L.. 50
Stevenson, J L ... 1 00
Strickland, A T...10 00
Stroud, Mr & Mrs Carl H 1 00
Stroud, Mr & Mrs F E 75
Surratt, A R 1 00
Swain, Mrs W A... 25
Swink, W J 5 00
Tew, D W 6 00
Thompson, Mr J F 50
Toler, Noah C 2 50
Toon, Mary A 5 00
Twiford, Mrs J.... 15
Walker, Ora 25
Wall, Mrs M M... 1 25
Wahno, Mr E A, Thro 32 55
Webb, Mrs D H... 1 00
Webb, M S 1 00
White, Kathryn .. 10
Whitty, John 1 00
White, Neuman .. 25
White, R R 5 00
Wiggins, T F 5 00
Williams, T J 1 00
Willis, Miss S 1 00
Wilmouth, S H & Hayes, T L 1 00
Wilson, E C E, Almond .. 1 60
Wilson, J C 1 00
Wilson, Miss M... 1 60
Wiseman, V 25
Wood, Elizabeth .. 25
Woodall, Rev J H 13 50
—, Davidson 5 00
—, Dysortsville .. 25
—, Stovall 11 75
Cash, Hickory 05
A Friend, Lexington 40 00
A Friend, Pelham. 50
Some Friends, Asheville 4 05
Friends Sabbath S, Goldsboro 1 60
From Friends, Polkton 1 00
Friends of Garland Ch, Tar Hill .. 5 00
Friends of Loves Grove Ch, Tar Hill 7 00
Reader, Leatherwood 5 00
Citizens of Howellsville 30 00
A Lady Interested in the Work, Spray 4 65

N. CAROLINA—Cont'd

Town of Troutman & Vicinity, Troutman 9 25
Collection Taken in Whiteville 25 50
Great Marsh Ch, Bennett 6 00
Centre Ch, Catawba 2 61
New Life Ch, Exum 2 35
Zion E L Ch, Hickory 10 00
Spring Branch Bapt Ch, Freeville ... 2 00
Locust Grove Bapt Ch, Jupiter 1 00
St James' Parish, Lenior 10 00
Shiloh Ch, Monroe 2 25
Bapt Miss Ch, Old Dock 9 00
Cedar Grove Ch, Polkton 5 70
Moore's Chapel Ch, Saxaphaw 5 15
Meth Ch, Swan Quarter 8 82
No Asheville M E Ch & S S 26 85
Tabernacle S Sch, Charlotte 4 42
Holly Springs Bapt S S, Franklin .. 2 00
Presby S Sch, Madison 1 25
Green Spring S S, Montgomery Co . 1 06
Moyock, S S, Moyock 22 50
Bapt S S, Mt Olive 7 05
Roseboro S Sch, Roseboro 7 31
Chris S Sch, Spray 4 00
My Little S Sch, Class, Sp'g Hope 1 00
Midway S School, Spring Hope ... 1 50
Cross Roads Bapt S S, Yadkin Co.. 2 00
Swannanoa Rebekah Lodge, Baltimore 12 00
W Miss Soc of Bapt Ch, Cedar Creek 10 75
The Boys Prayer Meeting, Concord10 38
Foreign Miss Soc, Lewisville 5 00

South Carolina

Adkins, Anna ... 05
Attaway, Miss L.. 1 00
Attaway, Mrs J A. 25
Barrister, Mrs J M 25
Betts, C B 1 00
Bizley, E L 10 00
Bradley, Mrs A .. 10
Brannon, Mrs H... 1 00
Bridges, Miss L.. 1 00
Brown, Mrs H O.. 10
Burnett, Mrs F... 05
Burton, Mrs G H. 10
Crenshaw, L M... 20
Creswell, Miss J P 05
Caldwell, Miss G. 10
Cannon, B W & Wife 6 00
Chandler, J H.... 5 00
Coker, A M 1 00
Cook, Mrs J 10
Cuddy, Mrs John. 10
Davis, Miss E.... 66
Dendy, Miss A ... 10
Dendy, Mrs J N.. 10
Dickson, N & Ella Feaster, M C & Son, Col by, at Monarch & Etna.33 10
Gaston, Robt 1 00
Glover, J B 1 00
Grady, Mr F 10
Grady, Mr P B.. 05
Gray, Mr J M M.. 50
Guess, Julian P... 5 00
Gunes, M L, Mrs M L & J P Martin 2 50
Haddon, Mrs F J. 15
Harris, Miss H ... 10
Harris, Mrs J S.. 10
Harris, Jr, Mrs J S 05
Harrison, S R..... 4 00
Hart, Mr J S..... 5 00
Hart, W R 2 31
Hendricks, F 25
Hendricks, J A.... 25
Hendricks, Neil .. 10
Horton, S, H & R. 30
Hutchinson, Mrs J C 1 00
James, Milton 25
Jeffcoat, Otis A..15 35
Johnsen, Mrs U W 5 00
Karelitz, Mr Sam. 50
Kennedy, Mrs I... 25
Kibler, Mr & Mrs E B 1 00
King, Mrs J W... 10
Larimore, C K.... 25
Laremore, C W... 25
Larimore, L S 10
Larimore, J F 20
Larimore, Mary ... 10
Livingston, H J.. 1 00
Lyon, Mrs J W.. 10
McAllister, Mrs I 15
McAlister, Mr S A 25
McDaniel & Son, J C 1 50
Morgan, Mr F B.. 50
Morrill, J S 6 00
Morse, Mrs J D.. 1 00
Mullinax, Mrs L... 10
Newman, Swamp S S, Lamar 8 00
Parler, P A 1 00
Puckett, Mr J F.. 05
Quimpy, Miss 1 00
Redmon, Mrs K S.10 00
Redmon, J C 1 00
Reid, B C 2 00
Reynolds, J S 5 00
Roberts, E E 4 00
Robertson, Miss I.. 25
Robertson, S A... 25
Robinson, Mrs E.. 25
Robinson, Miss E. 50

S. CAROLINA—Cont'd

Rogers, Peter 10
Russell, Mrs I Y.. 25
Russell, Mr J S... 05
Russell, Mrs M J. 10
Shaver, Miss M... 50
Shealey, L S 3 25
Sheeler, J T 5 00
Simpson, T E 16 25
Stevens, John T.. 2 00
Tompkins, Miss M 5 00
Weatherford, Mrs J 1 00
Weathers, Miss A. 50
Williams, Belle G 30
Williams, R H ... 05
Williams, R O ... 10
Wilson, E L 80
——, Belton 1 50
——, Caffney 1 00
——, Ruddell 2 00
——, Sterling 2 00
Friend,, Britton Neck 10
Friends, Pacolet . 2 00
From Chris People, Alvin 1 92
A Col From Concord 10 71
Masadone Chris Ch, Alvin 2 83
Bethera Chris Ch, Alvin 4 05
Bethel M E Ch, Brightsville Circuit, Bennettsville 20 00
M E Ch, Latta ...29 02
Presby Ch, Pendleton 3 00
Center Point Pres S S, Moore 3 05
Ninety Six Mill S Sch, Ninety-Six.. 3 36
Bethel S Sch, Pomaria 2 02
Prosperity Bapt S Sch, Prosperity.. 1 00
Beulah S Sch Institute, Daisy ... 4 00
Children & Friends Graded Sch, Landrum 2 00
S Sch Association, Horrell 10 15
Epworth League, North 15 25
Young Ladies' Prayer Meeting, Ninety-Six 5 00

Pennsylvania

Abbot, Mrs E W.. 1 00
Adams, Mr 25
Adams, Frank ... 50
Aikey, Florence .. 10
Allen, Norris 1 00
Anderson, B M ... 1 00
Anderson, Mrs C E 10
Anderson, Elma .. 10
Anderson, Stanley. 25
Archibald, Mrs F E Archibald, D ... 7 00
Ash, Mrs L 1 00
Anbel, W H 5 00
Aument, Mr 1 00
Baker, W M 1 00
Baldridge, Eliza . 1 00
Ball, Mrs Mary . 30
Balliet, Mrs S.... 2 00
Bardwell, Mrs 15
Barger, Patty 50
Barley, E M 2 00
Barnes, S K 5 00
Bartlow, Mrs Geo. 2 50
Barto, Ambrose .. 50
Bathurst, Cloyd .. 25
Bathurst, Ibra ... 10
Beaty, Mrs 05
Bebout, Mr & Mrs Frank 3 00
Bechtol, Mabel ... 1 00
Beichley, Mrs H... 25
Bell, Margaret P.. 1 50
Bender, Enock ... 5 00
Berger, Mr S 50
Biebe, H W 3 00
Bingham, Miss J. 2 00
Binkey, H 3 00
Birler Friends, Parkersburg 5 00
Bishop, Miss M.. 25
Bishop, Mr E E... 40
Bishop, Mrs K... 25
Bitner, Ethel 10
Bitner, Stella 25
Blakeslee, H V... 1 00
Blair, S H 1 00
Blosser, W L 1 00
Bloom, Mr W J.. 1 00
Bloom, H J 1 00
Boggs, Mrs M..... 1 00
Bomberger, S H Wife 3 00
Bomberger, Mrs A 1 00
Bond, Mary 1 00
Brackbill, L H 1 00
Bradley, P & Sons 3 00
Brady, Margaret . 10
Brenner, Sr, N H & Wife 2 00
Brown, Miss Anna 2 00
Brown, S C 25
Brown, Rev Wm H 1 00
Brownfield, Eliz .. 1 00
Brownfield, Ida M. 1 00
Brownfield, O R... 1 00
Brubaker, Edna .. 1 00
Brubaker, T 1 00
Brubaker, Mrs T. 1 00
Bruner, Mrs J W. 1 00
Bryson, W I ..... Bryson, Alice D. Bryson, Anna ...10 00
Bucher, Mrs G.... 3 00
Bucher, Mrs S A.. 5 00
Buckley, Milton .. 5 00
Bulger, Thos N.. 2 00
Bullard, L C 1 00
Bumgartner, M R. 1 00
Burdick, Mr R E. 50
Burky, Henry 75
Burmester, Miss H 2 00
Burt, Mrs E W.... 5 00
Bush, Emma 1 00
Bush, J E 1 00
Bush, John R 50
Bushnell, H H & S S Class 5 00
Byers, Rev & Mrs J E 5 00
Busser, W 1 00
Caldwell, Jas A .. 5 00

PENNA.—Cont'd

Calvin, Alice 1 00
Campbell, Miss S J.10 00
Camsen, Mr H.... 2 00
Carlisle, Jas D.... 62
Carpenter, Mrs M. 2 00
Carter, Miss E L.. 1 00
Church, Miss L.... 25
Clark, Mary H.... 1 00
Clark, Mrs W W.. 1 00
Clark, W A 1 00
Claybaugh, H A .. 8 00
Clemmer, Mrs A K 1 00
Cliffe, Frank B... 1 00
Clifford, J Ross .. 1 02
Cooke, T R 1 00
Clovis, Mrs Lee .. 1 00
Clovis, Stanley ... 25
Collins, Master J. 25
Confer, Mr Jacob 25
Confer, Mrs J.... 10
Confer, Lena 10
Conor, C 25
Conor, I P 2 00
Coslett, Mr J K.. 1 00
Coulter, Mrs E... 7 00
Cox, John L 25 00
Creveling, S A....18 00
Croll, C, Freeland 2 00
Cromister, E R, Wife & Daughter 5 00
Crowell, E D.... 1 25
Culbert, A S 25
Culp, Mrs 03
Curtiss, Mrs E P. 1 00
Dalp, Miss 1 00
Dann, Mrs T ... 10
Daughenbaugh, W. 50
Davis, David 5 00
Davis, Z M 5 00
Day, Mrs Chas .. 1 00
Day, Mrs Harvey . 1 00
Day, Rev W J... 20
DeHaven, Wm H & Family 4 50
DeHuff, Miss Sue. 1 00
Deiss, Harry J... 9 00
DeLong, Miss J... 1 00
Deltre, Mrs L W. 2 00
Dempwolf, Mr & Mrs J A 10 00
Dennison, Mrs A.. 75
Dennison, S L ... 5 02
Dilworth, John ... 2 00
Dingee, Fr W.... 5 00
Distler, Mrs Geo . 2 00
Donale, W L.....20 00
Downie, Mrs J B. 1 00
Duff, Mr & Mrs W O 5 00
Dunn, W A 2 00
Dunn, W R 2 00
Durr, Clarence W 5 00
Dusmore, Miss 2 00
Eichholtz, Geo M.. 2 00
Elder, John B ... 5 00
Ellis, C C 5 00
Ellithrop, Earl .. 5 00
Eluby, Amy M.... 1 00
Etter, A W 1 00
Everet, Mrs M J.10 00
Eyer, Mrs M A...10 00
Fairlamb, M H... 5 00
Fanning, F A 4 00
Faroll, Mr D 1 00
Fencil, Mrs W H 1 00
Ferbe, Chas L... 1 00
Ferbe, Fr B 2 00
Fetter, John 1 00
Fite, Mrs A C.... 3 00
Fleck, M G 1 00
Flick, H H & G 2 00
Foggett, C L 1 00
Forbes, Mrs C.... 1 00
Fowler, W H 50
Frank, Mrs D R.. 1 00
Frantz, Mrs W S. 25
Freas, H M 50 00
Fritz, Chas 4 00
Fritz, Mrs E 1 00
Fritz, Wm J 1 00
Fuhood, Samuel H. 1 00
Gadd's, Dr Class, Bethany Presby S S, Phila 5 00
Gadsby, Mrs 1 00
Galvin, W W 1 00
Gamble, Geo E...10 00
Garman, E S 2 00
Garrison, Mrs M E 5 00
Gates, Alfred T.. 25
Gates, M G 05
Gates, Pearl C ... 1 00
Gates, Wm 25
Gendall, Ruth 10
Gentmyer, A & E.10 00
Gere, Mrs M A.... 20
Gerhardt, Wm F.. 2 00
Gehman, Wm M.. 1 00
Geron, Lyman A.. 2 00
Gifford, D 1 00
Gill, Ruth & E .. 1 00
Gingsich, Mr & Mrs A N 2 00
Glatfelata, Mrs A10 00
Gleinn, E A 1 00
Glove, Mr A.....10 00
Goldsmith, J C... 5 00
Goodrich, Miss L. 1 00
Gordon, Maud 2 00
Gorsuch, Elsie ... 25
Grimes, John 2 00
Gross, Miss Ella . 50
Grube, Geo W.... 1 00
Grobe, Naomi 5 00
Gruber, Mrs I.... 1 00
Grumbein, C 2 00
Haines, S S 2 00
Hale, Mary J 2 00
Hall, Edith M ... 2 50
Hanking, Olive ... 2 00
Hanna, E 1 00
Hart, B E 50
Harten, Emma ... 2 00
Hartman, Mrs D U 1 00
Haslett, Mrs L P. 2 00
Hassler, Mrs A N. 2 00
Harvey, Albert ... 50
Harvey, Ella 2 00
Haye, Edna 25
Heilman, A H 5 00
Helm, Florence .. 03
Helm, Mildred ... 03
Heller, Hattie R.. 2 00
Hemnick, V D 1 00
Hershey, Dan'l ... 1 00
Hertte, Mrs M.... 25
Hess, Clara & L. 2 00
Hess, Jno & Hess, Mrs Jno 3 00
Hillman, D J & Family 1 00
Hill, Mrs M 1 00

PENNA.—Cont'd

Himmelberger, F R 1 00
Hinterleiter, H.... 1 00
Hirst, Amelia A.. 1 00
Hockenberry, J B. 2 00
Hoffman, Rev Wm 2 08
Holcomb, C L 1 00
Holcomb, Ira 1 00
Holly, Mrs S C... 10
Holtzworth, M B. 50
Hoover, R V 25
Hopper, Harvey .. 1 00
Hostetter, Mrs E. 2 50
Hough, A C 10 00
Hower, Mr C..... 25
Hower, Mr Clayton 25
Hower, Miss M ... 25
Hower, Mrs Sarah 1 00
Hower, Mr Thos .. 2 00
Hutchinson, Mrs E10 00
Hutchinson, Mr J 1 00
Hutchinson, Miss Margaret 1 00
Igon, John 10 00
Inglebreath, S G. 1 00
Inman, Mrs Clara. 2 00
Irwin, Edw 50
Jackson, Mrs T .. 1 00
Jamison, Miss E L 1 00
Jamison, H B ... 2 00
Jemiesen, Mr P.. 10
Jennison, Miss & L W Parrish 12 00
Jenkins, Miss J.. 05
Jones, J W 5 00
Johns, L S 5 00
Johnson, Mr A D.. 05
Johnson, Mrs A D. 20
Johnson, Mr F ... 03
Johnson, Miss L.. 16
Johnston, G D & Family 1 00
Kearney, Mr F ... 1 50
Keiter, W I 1 00
Keith, W S 50
Kenaga, L J 1 00
Kennedy, Grace ... 25
Kennedy, Mrs H.. 25
Kennedy, Myrtle .. 05
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Kersletter, A D.. 1 00
Kilpatrick, Mrs .. 1 00
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Kline, Benjamin . 05
Klinganasmith, M A 50
Knight, Emily ... 1 00
Kocb, Victor 8 00
Kohlmeyer, A K. 1 00
Kohlmeyer, Master Glaude 15
Kohlmeyer, Master Frank 10
Kohlmeyer, G F.. 1 00
Kohlmeyer, O H. 1 00
Kratzert, Walter . 1 00
Kreider, D A..... 2 00
Kriebel, H G.....10 00
Krow, Dora 35
Krous, E G 1 00
Kugler, Geo D....10 00
Kunkle, Harry 1 00
Kurtz, Mrs J H... 2 00
Kutz, John M, Col by 4 00
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Laws, Robert 35
Lawton, Mrs W... 1 00
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Leathers, Belia .. 10
Leathers, Mr J K.. 25
Leathers, Mrs J K 25
Leathers, John ... 10
Leathers, Joseph . 25
Leathers, Justice.. 10
Leathers, Mr S B.. 25
Leathers, Mrs S B 20
Leathers, W F.... 50
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McCluan, Jos 25 00
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McKean, Mrs C. 2 00
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McQuaid, Miss G.. 1 00
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Mahood, E B 10 00
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Marshall, Harry .. 2 00
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Mason, Mrs F T... 5 00
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Matthews, R W... 1 00
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Morgan, Mrs 1 00
Morgan, Mrs J E 1 00
Morris, J I 1 00
Morrow, Mrs W 1 00
Moul, Mr & M Martin 1 00
Mowry, S H 1 00
Moyer, A T 1 00
Moyer, Mrs Ervin 1 00
Moyer, F H 1 00
Moyer, T W 1 00
Mullendore, Geo . 1 00
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Munk, Mr P 1 00
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Nelson, Mr C 1 00
Nelsson, A 1 00
Newbery, Mrs G . 1 00
Newell, Mrs R E. 1 00
Newhall, Miss W. 1 00
Newman, Chas .. 1 00
Nicewonger, A... 1 00
Nichol, A 1 00
Nichol, Mrs A P. 1 00
Nichol, Chas A & Wife 1 00
Nichol, Clarence . 1 00
Nichol, Dwight .. 1 00
Nichol, Harriet A. 1 00
Nichol, Harry 1 00
Nichol, Ida W 1 00
Nichol, Jane 1 00
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Noss, Rev C 1 00
Oller, J J 1 00
Orwig, H C 1 00
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Owen, C R, Tough Kenamon 1 00
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Palmer, J H 1 00
Parker, J W 1 00
Paxson, Elizabeth. 1 00
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Pisor, Julia 1 00
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Pugh, C H 1 00
Purtle, Mrs T H. 1 00
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Rhoads, W O 1 00
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Rikert, Ethel 1 00
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Rohrbach, S D... 1 00
Rohrbach, W F.. 1 00
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Rupp, A L 1 00
Rupp, Phoebe E.. 1 00
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Ryman, Mary 1 00
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Schmidt, Geo J.... 1 00
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Schutte, Wm H 1 00
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Seaman, Gale 5 00
Sears, Margaret .. 1 00
Sechrist, Henry .. 5 00
Seel, Mary & Tillie & Mrs Jos Shuker 4 00
Selser, Wm A 3 00
Shaffer, Bessie .. 1 00
Shaffer, Mrs L .. 1 00
Kahl, Mrs D H. 1 00
Kahl, Mayme E. 2 00
Shaffer, N N 1 00
Shannon, Grace .. 1 00
Sheffer, Mrs L S. 1 00
Shoffner, Mrs L J 1 00
Shope, John 1 00
Short, Wm J 1 00
Shull, Chas G 1 00
Siegfried, Miss G. 1 00
Simons, Richard . 1 00
Simons, Susan ... 1 00
Simons, W C 1 00
Simpson, W B 5 00
Singer, Geo B 2 00
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R B 1 50
Miss 50
Grace B 25
Jas M .. 2 00
S O 10 00
Master A 50
W H .. 2 50
Mrs W H 2 00
H S 1 10
Joseph 2 00
nd, Mrs Al 10
Mrs M 15
V A 1 00
Chas 1 00
Mrs E 1 00
E S 2 00
, S K.... 1 00
Mrs 25
M 50
s, D M 5 00
E J 1 00
gh, Miss L. 10
Mrs F M.. 1 00
A 1 00
Mr A S.... 1 50
Miss A L.. 1 00
C 30
F, C & C. 40
G 1 00
H E 1 20
H G 5 00
Mr H E.... 50
R 05
Mr R 1 00
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Mr R 1 00
Mr S A.... 1 00
W 1 00
Mrs W J T
..... 2 00
o, Mrs J H. 1 00
vitz, E 75
Mrs A 1 00
A C 1 00
ting, E C ..10 00
nan, F 20
r, Mr A B.. 1 00
Mrs A 2 00
son, Ira 10
a S A 1 00
Mary K .. 1 00
naugh, M .. 1 00
nger, Mr J. 25
ens, Mrs W C 2 00
ts, Mrs 2 00
nson, J B &
R 3 00
urt, Miss C W.10 00
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urt, H M....10 00
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ige, Mrs M... 1 00
n, F 1 00
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tchbridge, Miss
W 3 00
mas, Mrs J A. 1 00
kles, J P 5 00
e, Mrs A 1 00
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mpfle, H O D 5 00
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s Frank 10 00
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rt, A W 4 00
or, H H 5 00
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ing, Elmer .. 2 00
am, C G A.. 5 00
nn, Mrs C G A 5 00
npson, Mrs J C 1 00
b, L M 2 00
ey, Mrs 10
dison, Ella M
Mrs F S..... 3 00
dinson, W T... 5 00
pkins, Mrs D 1 00
cker, M D 25
ler, F A 1 00
on, A F 5 00
ner, Geo 2 50
lor, A 1 00
williger, Mr &
rs L G 1 00
mas, Mrs 25
mpson, H 5 00
mpson, Mrs L C 1 00
mpson, N H... 5 00
mpson, Mrs R 1 00
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b, Mr & E... 2 00
rey, E C 3 00
dway, R E 1 00
mmer, Mrs P.. 25
mmer, R 10
ker, C E 1 00
ker, Lee &
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ker, R 1 00
ner, Rev J L.. 4 00
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ropher, A 1 00
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nderwort, Mrs A 2 00
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chob, Mary M. 1 00
lters, Mrs E W 03
lters, Mrs G.... 03
lter, H A 1 00
ream, Mrs S .. 1 00
tts, F L 1 00
y, Mrs J 75
ard, Mrs W K. 2 00
ller, A H 5 00
lls, F L 1 00
lsh, Miss Anna, 2 05
ltner, A F 10
ltner, B L 10
ltner, E D 10
ltner, J C 1 85
ltner, John 2 00
ltner, Mary J... 1 00
ltner, W E 25
rt, Mrs N C... 1 00
ymouth, Sam'l . 1 00
lte, Mrs Mary . 50
lteside, Mrs E28 00
ggins, Miss M C 1 00

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Wilcox, Mr & Mrs H S 2 00
Wilhelm, H F 2 00
Williams, Mrs J M. 5 00
Wilmot, Arthur M 50
Wilmot, Carrie M. 50
Wilmot, Edna M. 50
Wilmot, Geo L.. 50
Wilson, Mrs E J. 50
Wilson, I N & Son 2 00
Wilson, S A 1 00
Wineman, H M... 3 00
Winter, Miss 25
Wise, H P 8 50
Witmer, Mrs D C. 1 50
Wolfe, E B 25
Wood, Mrs C 10
Woodring, E S ... 1 00
Work, Jno H 1 00
Wright, Agnes .. 50
Wright, S Walter . 1 00
Wylie, Mrs E 2 50
Wylie, Jas 50
Wylie, Mr S J.... 1 00
Wylie, Mrs S J.. 1 00
Wakefield, E G.... 50
Wakefield, Mrs E 25
Wakefield, R R 10
Walker, G S 5 00
Walker, J C 1 00
Walker, Wm H 2 00
Wallace, Mrs J.... 1 00
Wallace, S C 3 00
Walz, Paul 25
Wassan, Mrs P W 5 00
Watkins, Mrs 25
Watson, Mrs D H. 2 00
Watt, J W 1 00
Weaver, Mrs A D. 1 00
Weaver, E 2 00
Webster, Mr B 1 00
Webster, Mrs D... 1 00
Well, Miss 2 85
Welch, Mrs S E... 1 00
Wells, Mrs S H.. 1 00
Wendell, H A 1 00
Wenner, Mrs E 50
Wenner, Mrs W C. 1 00
Wentzel, A 5 00
Wertz, A 2 00
White, Mrs J B... 2 00
Whitmer, G C 10 00
Whitten, Mrs F E. 2 00
Whitten, Mrs E ... 2 00
Whitten, S J 2 00
Whomond, Mrs I... 2 00
Wick, E J 20 00
Wick, M G 10 00
Widdors, R 05
Widdowson, E ... 5 00
Widow's Mite 20
Wiercisch, J 2 00
Willard, Roy 05
Williamson, Mr E. 1 00
Williamson, L B.. 25
Williamson, Miss M 25
Williamson, Mrs.. 25
Wintermute, Mrs W 1 00
Witmer, Misses ... 2 00
Wolfe, Mrs A W.. 1 00
Wolfe, Mrs D 25
Wolfe, Miss L ... 2 00
Wonder, D F 2 00
Wood, Peter 1 00
Woody, Samuel ... 2 00
Wormley, Mrs A15 00
Wright, Miss E.... 50
Wright, M B 1 20
Wrightman, Mrs H 2 50
Yoder, W H 2 00
Yost, D P 1 25
Youngblot, F 2 00
Zabel Bros, Phila.10 00
Ziegler, H F 2 00
Zerbe, Miss A M.. 1 00
Zimmer, Emily ... 50
Zuin, Lottie 05
—, — 3 00
—, — 1 00
C A Mc, Benezette 1 00
J M W, Doylestown 2 00
W S B, Duquesne .. 1 00
A C M, Edenton.. 2 00
E S S & F S, Germantown 3 00
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R A G, Harrisburg 2 00
M J F, Indiana .. 1 00
H K B, Jefferson
B S B, Konks .. 2 00
L, Lancaster 1 00
S R G, Lancaster. 5 00
A A K, Malvern . 5 00
A E B, Newton Sq 2 00
G P F, Phila 20 00
K C, Phila 1 00
M H, Phila 1 00
U P, Phila 1 00
R W, Phila 1 00
H W, Phila 1 00
S K R, Phila 5 00
C M W, Phila ... 50
W J N, Phila ... 1 00
S G M, Phila 5 00
B N, Phila 50
C A, Pittsburg ... 1 00
J E T, Pittston .. 2 00
D E S, Powell 24
F L B, Punxsutawney 1 00
E L T, Mrs, Warren 1 25
M C A, Waynesboro 5 00
G M R, Wilkes-Barre 1 00
J Y M, Wilkinsburg 25 00
—, Baden 5 00
—, Bainbridge ... 1 00
—, Bainbridge .. 1 00
—, Boiling Sp'gs. 1 00
—, Boyertown ... 3 00
—, Brownsville ..10 00
—, Danville 10 00
—, Driftwood ...30 00
—, Erie 10 00
—, Everett 5 00
—, Factoryville .. 5 00
—, Hallstead 2 00
—, Latrobe 20 50
—, Lebanon 5 00
—, Lebanon 5 00
—, Lfitz 5 00
—, Mt Joy 2 00
—, Muncy ..4...29 00
—, Phila 2 00
—, Phila 2 0

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—, New Park ... 1 00
—, Phila 2 00
—, Point Marion . 3 00
—, Pittsburg 2 00
—, Pittsburg 5 00
—, Pittsburg 1 00
—, Somerset 1 00
—, South Canaan 1 00
—, Uniondale ... 1 00
—, Vilas 25 00
—, Winfield 7 50
Cash, Clairton 5 00
Cash, Doylestown. 50
Cash, Pittsburg .. 1 00
Cash, Sunbury 50
Cash, Sunbury 10
Friend, E Greenville 1 00
Friend, Geneva ... 1 00
Friend, Ghent 1 00
Friend, Homesdale. 1 00
Friend, Phila 2 00
Friend, Phila 1 00
Friend, Quarryville 1 00
Friend, Quarryville 50
Friend, Quarryville 50
Friend, Wilkes-Barre 2 00
A Friend, Chambersburg 2 00
A Friend, Gap .. 25
Friend, Harrisburg 2 00
A Friend, Luzerne. 15
A Friend, Luzerne 10
A Friend, Luzerne 25
A Friend, Luzerne 05
A Friend, Mossgrobe 1 00
A Friend, Peckville 1 25
A Friend, Peckville 05
A Friend, Phila .. 3 00
A Friend, Phila .. 4 00
A Friend, Phila . 50
A Friend, Phila .. 1 00
A Friend, Phila .. 1 00
A Friend, Phila .. 1 00
A Friend, State College 2 00
A Friend, Sykesville 1 00
A Friend, Funkhamock 1 00
A Friend, Washington 1 00
Friend of the Poor, Lancaster 1 00
Friend of the Children, Phila 10 00
Friends, Mansfield. 1 00
Two Friends, Baumgarden 2 00
Four Friends, West Alexander 7 1
I H N 1 00
I H N, Freedom .. 3 00
I H N, Lebanon .. 1 00
I H N, Peckville 1 00
I H N, Phila ... 2 00
I H N, Phila 1 00
I H N, Phila 1 00
I H N, Richfield .. 1 50
I H N, Upland .. 5 00
I H N, Wilkes-Barre 1 00
In His Dear Name, Kennett Square.. 2 00
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In My Master's Name, Morristown 5 00
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A King's Daughter, Pleasant Unity 3 00
Thank Offering, Pottstown 2 00
One Who Can Only Do a Little, Pottstown 25
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Third Lady Ward, Sunbury 1 00
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United Evang'l Cong, Barnesville 10 00
Piquea Bapt Ch, Cains 8 25
Kinderhook Ch, Columbia 11 50
1st Bapt Ch, Fair Oaks 7 50
1st Presby Ch, Greenburg 87 60
M E Ch, Jackson Center 4 60
Lutheran Cong'l, Jacobus 11 00
Middle Creek Pres Ch, Kittanning . 8 50
Union R P Ch, Mars 11 34
M E Ch, Mineral Point 5 00
Newburg Ch, Newburg 14 50
Orrstown Ch, Newburg 5 00

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A M Ch, Gap ... 20 00
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Big Spring Presby Ch, Newville ...57 00
3rd U P Ch of Pittsburg 1 00
Presby Ch, Quarryville 1 25
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1st Bapt Ch, Sewickley 17 50
C B S Sch, Sutton Corners 1 25
Luth Cong'l Zion's View 4 00
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St Mark's Ref S Sch, Cressona ..10 00
S S of Mahoning Presby Ch, Danville 25 00
B U S Sch, Drums.10 00
St James' P E Infant S S, Drifton 102 00
Siko Union S S, Dyberry 8 00
New Bethel S S, Kempton 19 38
Kinzua M E S Sch, Kinza 10 00
Maplecroft S S, Marple 3 00
Mendon S Sch 3 25
From Mexico United Presby S S, Mifflintown 4 00
Montgomery Bapt S S, Montgomery . 5 00
Trinity Luth S S, Montoursville 7 50
St John's S Sch of Black Hole Valley, Muncy 18 61
North Presby Ch & S S, Phila .. 1 00
By the Atonement & So Presby S S, Phila 7 02
S S Teachers of St Mark's Ch, Phila 25
Prim Dept of Olivet Presby Ch, Phila 5 00
Home S Sch, Phila 5 00
Philipsburg Bible Class 5 00
Gent's Bible Class Epler's Ch S Sch, Reading 3 65
Bapt S Sch, Statillo 7 09
Sharon Bapt S S, Sharon 10 00
Greenridge Bethany Union S S, Strong 3 50
Ladies' Bible Class of Epler's Ch S S, W Leesport .. 5 02
Presby S Sch, Welbreck 11 65
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P R R Y M C A Sat Night Bible Class, Altoona ..10 25
Luth C E of Avonsmore 10 67
Alleghany Presbyterial Miss Soc, Bellevue 12 00
Jr Soc of M P Ch, Bellevue 6 00
C E Soc Presby S S, Canton 65
Through King's Daughters 1st Lu Ch, Chambersburg 83 00
Woman's Miss Soc of the 1st United Brethren, Chambersburg 35 00
Epw League of Curvensville Meth Ch, Curvensville.25 00
Canadochy Ref Ch Jr C E Soc, Delroy 2 00
King's Daughters, Exchange 2 00
Center C E Soc, Grove City 23 00
Jr Chris Miss Alliance, Laceyville 5 00
Epw League of Linesville 7 55
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Jr Class, Canton .. 35
Y P S C E, Littlestown 1 00
Jr Bapt Union of 1st Bapt Ch, Mamanyunk 3 00
Ladies' Miss Soc of U R P Ch, Mars 9 75
Miss Band of U R P Ch, Mars 2 25
W F M Soc Great Valley Bapt Ch, New Centreville..e 2 00
Berachah Chris Assembly, Phila. 2 00

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Thursday Evening Class of St Luke's U B Ch of Paradise 7 33
Elizabeth Latlen Miss Soc of No Tenth St Presby Ch, Phila 10 00
Emergency Relief Commission of the General Conference of Mennonites of N America, Phila ...307 93
Jr Christian End Holland Meth Ch, Phila 2 00
Silent Helpers of Zion Presby Ch, Phila 5 00
Y M C A, Phila.. 1 50
Lawrenceville Bapt Y W C A, Pittsburg 11 00
Y P S C E of Lawrenceville Pres Ch, Pittsburg .. 5 00
W C T U of Plain Grove 10 00
Jr E Soc Ref Ch, Quarryville 2 00
Y M C A Association, State College ...40 00
Clover Club, Town Line 3 00
Women's Miss Soc of Trinity Ref Ch, Turbotville . 5 00
Union Chris End Soc, Warren Centre 5 00
Y P C E Soc of P C Ch, West Pikeland 3 00
Chris End Union, Winfield 6 00
Yeagertown M E Epw League, Yeagertown 8 50
The Pauline Circle of St Paul's Luth Ch, York 15 00
A W, Mrs Wm, Bedford 2 00
A C L, Rix Core Tannery 5 00
M & O B W, Boyertown 1 00
A H W, Downington 1 00
W P B, Mrs, Everett 1 00
A Dar, Harrisburg 1 00
H R S, Mr & Mrs, Harrisville 2 00
B E E, Kittaning 2 00
E R H, Lewisburg 5 00
S A C, Mrs, Milton 5 00
B M T, Montoursville 1 00
L L & R McC, North East 2 00
W A, Mr, Oakdale. 25
C S N, Phila 1 00
H B P, Phila 2 00
Mrs K E C, Phila. 1 00
R S G, R A S, M K G, Phila..... 3 00
W O, Phila 5 00
E D R, Pittsburg. 5 00
E Z, Reading 10 00
E T, Scenery Hill 1 00
J A T, Scenery Hill 5 00
J C P, Mr, Shippensburg 1 00
H, Tamaqua 1 00
C T N, Troy 1 00
H B C C, W Chester 2 00
L M W, Wilkesbarre 2 00
S, Worcester 5 00
C M W F, York... 2 00
R P W 1 00
—, Altoona 1 00
—, Aspen 2 50
—, Bruin 5 00
—, Bruin 5 00
—, Columbia 2 00
—, Freemansburg 2 00
—, Germantown.. 1 00
—, Greenville ... 25
—, Huntingdon Valley 10 00
—, Lancaster 1 00
—, Livermore 5 00
—, Mansfield 1 00
—, Milford 1 00
—, Millersburg .. 1 00
—, New Millport. 50
—, Newport 1 00
—, Oil City 1 00
—, Phila 40 00
—, Phila 20 00
—, Phila 2 00
—, Phila 1 00
—, Phila 2 00
—, Phila 5 00
—, Phila 25
—, Phila 1 00
—, Phoenixville.. 3 00
—, Pine Grove .. 1 00
—, Pittsburg 5 00
—, Pittsburg 5 00
—, Rochester 5 00
—, Sandy Lake .. 2 00
—, Selinsgrove .. 1 00
—, S Bethlehem.. 5 00
—, Sunbury 10 00
—, Towanda 30
—, Tunkhannoon. 5 00
—, Washington .. 1 00
—, Williamstown. 50
—, Willcox Grove 5 00
—, Willow Hill .. 2 00
—, Zollersville .. 1 00
Anonymouse, Merytun 50
..... 1 00
Cash, Aldenville .. 13
Cash, Clairton 4 00
Cash, Phila 1 00
Cash, Phila 1 00
Cash, E Pittsburg. 5 00
Cash, Rousseville .. 1 00
Cash, Stonchsburg.. 05
Friend, Adamsville. 1 00
Friend, Helvitia...13 50
Friend, Pittsburg. 10 00
Friend, Strasburg.. 25
Friend, York 50

PENNA.—Cont'd

A Friend, Altonwald 2 00
A Friend, Jeannette 2 50
A Friend, Kane .. 5 00
A Friend, McKees port 50
A Friend, Madisonville 1 00
A Friend, Meadville 1 00
A Friend, Newton Hamilton 50
A Friend, Phila .. 2 00
A Friend, ... 1 00
Friends of the Starving, Phila . 1 00
Friend of Peace, Bendabridge 1 00
Friends, Germantn. 1 50
From Friends, Lancaster 3 00
Friends at Balm, Mercer 50
Friends, Westminster 6 00
Few Friends, Stony Creek Mills 6 00
Two Friends, Bucksion 5 00
Two Friends, Vandergrift 1 25
From 3 Friends, Mt Pocono 5 00
I H N, Blairsville.. 3 00
I H N, Douglassville 1 00
I H N, Option 5 00
I H N, Phila 3 00
I H N, Phila 2 00
I H N, Phila 1 00
I H N, Sellersville. 10
A Reader, N Wales 1 00
A Reader 25
Reader Christian Herald, Greensburg 1 00
A Subr, W Phila.. 1 00
Sympa'zer, Breezewood 2 00
Sympathy, Huntingdon 5 00
From Four Little Children, Danville 1 00
Dushore Fund, Dushore 17 00
Dushore Famine Fund, Dushore .. 2 00
A Pilgrim, Elizabeth 1 50
Lutheran Pastorate, Lemasters 20 00
The Widow's Mite, Lores 1 00
America, Phila ... 1 00
The United Presbytery, Pittsburg..241 90
A Miss Father & Mother, Turtle Creek 1 00
New Harmony Pres Ch, Bronxville. 31 10
West Glade Run Presby Ch, Kittanning 23 42
Welsh Cong Ch, Lamport 7 45
Church of God, Lancaster City... 6 75
Mennonite Cong'l Hommer Creek Ch, Lititz 5 25
State Road Bapt Ch, Walnesburg.. 7 55
Neville Island Pres Ch, Neville Island 34 00
Lafayette Pres Ch, New Orleans 15 00
Ep League M E Ch, New Station 10 00
Parnassus Pres Ch, Parnassus 7 00
First Presby Ch, Pen Argyl 20 00
Third Ref Presby Ch, Phila 7 00
Third U P Cong, Pittsburg 49 76
Shady Ave Pres Ch, Pittsburg 38 88
Mahanoing Bap Ch, Plumville 18 00
Grace United Evan Ch, Reading 3 50
Fd n Mennonite Ch, Schwenksville 33 93
Glade Run Breth Ch, Shelocta 8 35
Irwin Presby Ch, Stonehoro 10 00
St John's M E Ch, Sunbury 13 14
German Bapt Breth Ch & S School, Waynesboro 40 00
Bap Ch, W Lenox. 4 75
St Paul's Luth S S, Allegheny 10 00
Cherry Lane S Sch, Amalonink 5 00
Langcliffe Presby S S, Avoca 25 00
C E & S Sch, Bear Lake 13 73
Jackson Chris S S, Benton 3 00
Class No 11, Central Pres Ch S S, Chambersburg ... 1 60
Ladona S S, Condersport 1 50
Hemrod Miss S S & Y P S C E, Erie.21 50
Caughey S S, Erie.10 00
Clinton Presby S S, Freeport 6 00
Macedonia S Sch, Harveys 5 08
Mill Creek S Sch, Hookstown 7 00
Christ Ref S Sch, Indian Creek ...10 00
W Pikeland Luth S S, Kimberton ... 7 30
Christian S School, Lock Haven 11 08
First Bapt S Sch, McKeesport 19 14
Union S S, Mackeyville 13 00
Mill Creek M E S Ch, Mill Creek 5 00

PENNA.—Cont'd

Bapt S S, Galeton 5 00
Mohard S S, New Castle 5 00
Grace Chapel S S, Nicetown 43 00
Bapt S S, Parker-ford 10 00
Upper Hilltown Bap S S, Perkasie 8 00
Ahmed View Mem M E S S, Phila 6 70
Sixth Ave Bapt S S, Pittsburg 25 00
Schenneck Union S S, Schenneck 1 00
Free Meth S Sch, Sharon 23 55
Penn Dept Museum Luth S S, Smith Williamsport 25 00
Old Goschenhoppen Union S School Spring Mount 5 00
Class No 6 Cedarcroft U B S Sch, Steelton 5 00
Union S School of Swedeland 7 50
Berning Will S S, Wilcox 4 00
Thos Beaver Boys Bible Class, Danville 1 00
Spruce St Bapt Bible Sch, Phila 20 25
Bible Class No 5, Riverside 1 00
High Sch of Baldridge 1 50
S Greensburg Sch, Greenburg 1 50
First Ward Public School, Mauch Chunk 5 75
S S Teachers of St Mark's Ger Ev Ref Ch, Phila ..12 75
High Sch, Quakertown 6 50
Wythe Chap 3874 fonte 6 00
Ep League, Belle Sunshine Circle of Bridge St Presby Ch, Calasanqus .. 5 00
Y P Union Bapt Ch, Canton 5 00
Jr Epw League, Costello 2 00
Gilgal C E Soc, Georgsville 5 00
C E S of First Pres Ch, Germantown 10 00
Heidelberg League of Fourth Ref Ch, Harrisburg 5 00
Carnot Y P S C E, Imperial 3 17
Society of Practical Workers, Leesdale 10 00
Y P S C E, Littlestown 1 00
Pres Foreign Miss, Lock Haven ... 10 00
Dorcas Soc St John's Luth Ch, March Chunk ... 2 00
Mizpah Miss Circle First Presby Ch, New Castle 50 00
The Heidelburg Lea of Ref Ch, Newport 2 00
Brockton Literary Soc, New Sheffield 10 00
C E Soc Big Spring Pres Ch, Newville 2 00
Ladies Auxl Y M C A, Peale 3 00
C E Soc Logan Bap Ch, Phila... 5 00
C E Soc of Pres Ch, Bridesburg, Phila 10 05
Emergency Relief Comm of the Gen Conf of the Mennonites of N A, Phila 293 79
St Matthews M E C E Soc, Phila.. 4 25
C E Soc, Phila ... 1 25
Y P Soc of C E of Beth Luth Ch, East End, Pittsburg 10 00
Y P of the Welsh Bapt Ch, Plymouth 5 10
Miss Soc, Rockbridge 1 00
Jr B Y P U of Bap Ch of Providence, Scranton.. 3 00
Ladies' Auxl U P Ch, Sharon 10 00
Ladies' Aid Soc, Shippack 15 00
Miss Band of Trinity Ref Church, Shippack 10 00
Junior Auxl of St Luke's Ep Ch, Smithport 25 00
W H & F Miss Soc of Ev Luth Ch, Smicksburg 2 00
Ladies' Aid Soc of Summit 5 00
W H & F Miss Soc, Templeton 2 00
W H & F Miss Soc Luth Ch, Tusseyville 8 00
Aswell W C T U, Washington 3 00
Elm St S S Miss Band, Washington 8 00
W Miss Soc of St Mark's Ev Ch, Worthington 6 00
C E Soc, Youngwood 9 00
Woman's Auxilary of St James E Ch, Jermyn 10 00

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TALKS WITH NERVOUS WOMEN

By MARGARET E. SANGSTER

THOUSANDS of women break down in the midst of their years because their nervous energy is so depleted that they cannot carry life's burdens without pain and distress. Either they grow depressed and suffer unspeakably from melancholia, or they are irritable and unreasonable and cannot adjust themselves to the problems that meet them in the family and among their friends. Sometimes the nervous trouble takes the form of apprehension, and the victims are in constant fear that something is going to happen to themselves or their children. Sometimes they cannot sit quietly anywhere, either at home or in a public meeting. They must be continually in motion.

Few women escape the occasional torture of a nervousness that compels them to keep feet or hands in motion, and that makes them feel as if they should fly to pieces if they are suddenly called or unexpectedly confronted with some terrible creature, as, for instance, a mouse or a beetle. Only she whose nerves are always at poise is ready at all times to meet and face the unexpected, and she it is who walks bravely through life because she bears about with her an invincible armor of perfect health.

Let me suppose that you to whom I am talking belong to the great company of women whose nerves are out of gear. You may not as yet have neurasthenia or neuritis or any other affection for which the doctors prescribe change of scene, rest-cures, or pills and potions. But you are on the high-road to physical wreckage. Unless nature calls a halt, you will soon be obliged to go to a sanitarium. What can you do at the moment to save yourself precious time, a good deal of money and no little suffering? The question is a pertinent one and goes with force to a host of tired-out women. Put a little emphasis on the phrase tired out. There are two kinds of fatigue. There is the kind that is healthful and that promotes every night a good night's rest. When one has been able to do a day's work without more than the fatigue that by right comes to brain and muscles at the end of the day, the quality of sleep that follows is refreshing and invigorating. It is the balmy sleep that knits the raveled sleeve of care and is really tired nature's sweet restorer.

Often a woman grows far too tired for this gentle and beneficial sleep, and, although slumber overtakes her, it is disturbed and does her little good, or the fiend of insomnia perches on her pillow and laughs in demoniac glee as her ears count the strokes of successive hours, and she lies with wide-open eyes staring into the darkness.

When you or I reach this point we have become tired out, too tired to be altogether relieved from the strain by a single night of sleep or day of inaction.

Many a time illness so dreaded by the busy wife and mother slips over the threshold a blessing in disguise. Tied hand and foot by illness, the housekeeper who has been called upon by every one from her husband to the baby for constant ministries, being laid aside, must be waited upon, and herself be transformed into an object of solicitude and care.

There are women who get their only intervals from drudgery in occasional periods of sickness, and they may afterward look back to the chamber of pain as Maggy in *Little Dorrit* looked back to the hospital; the chamber of pain has been to them a heavenly place.

Is it not a good plan to take note of the symptoms that precede the final ebb of strength, and secure at least a little rest by way of precaution? In other words, rest before you are tired out. Watch for the thin place in the cord of life, the thin place where the break is most likely to come.

If you are a martyr to headache, seek the cause. If dyspepsia has you in its clutches, ascertain what mistakes you make and try whether you cannot by diet or by a different routine of cooking vanquish this danger. If you are aware that you are cross and fretful, hateful to yourself and disagreeable to others, or if you are morbid and melancholy, all because you have forgotten the weak point and have let yourself drift into the region where you are tired to the last drop in your blood, stop just where you are. The case is one for prayer, but it is also one for pains. Let the work drop out of your hands. Should it drop altogether and you have to lie down permanently in the refuge of many a tired woman, the grave, somebody else would pick it up and carry it on. Let somebody else pick it up now. Let neither the cooking, the scrubbing, the sewing nor the mending enlist your attention when your plain duty is to sit in a sunny window with folded hands, or to stroll out in God's open air and let nature heal and comfort you. Far better be less pernickety about the house and the children, and let the good man sit down to plainer meals, than to keep on till the house is turned into a funeral assembly, and flowers hang on the door-bell. Flowers in the garden that you love to cultivate are more to the purpose than garlands and wreaths sent in memoriam. Certainly, this should be your point of view. For one nervous woman who is capricious and selfish, there are hundreds who are suffering through their unselfishness and their devotion to mistaken ideals of duty. You can do much more for your children, your husband and your friends if you are well than if you are ill.

Another point. Avoid stimulants and narcotics, and observe the greatest caution as to taking amateur prescriptions. Every friend and acquaintance has a remedy that has proved invaluable in her experience. No doubt in a sort of hit-or-miss fashion, amateur prescriptions occasionally do good, but the safe rule is never to take drugs and never to tamper with alcoholic beverages, medicinally or otherwise, unless a doctor tells you to do so. The whole range of headache powders, sleeping tablets and strengthening bitters is dangerous to the last degree. They may afford apparent temporary relief, but they never touch the root of the trouble, and they sometimes hasten death.

There are nervous women who are broken down by intense absorption in church work or by the swift pace of society. They have paid and received too many visits. They have been worried and flurried over dressmaking and millinery, and in the effort to maintain the same style as their neighbors, they have spent too money. This is the trouble with American wome sacrifice themselves on the altar of society. Equ is the trouble with women who bear the burden visiting, the raising of funds and the round of me inevitable in a working church. The burden divided among all; it is borne by a few. Present few break down and become nervous. I shall more to say on this subject another week.

A NOVEL PLAYGROUND

A CANAL-BOAT is in these days of hurry and rush an image of old-fashioned leisure and tranquillity. As it slowly passes with its freight or its passengers, people on the banks turn to admire its easy-going progress. In the winter a fleet of canal-boats is laid up in New York Harbor, waiting for the spring. The interior in our picture shows a novel playground for children who find in the roomy quarters of the old boat plenty of scope for their games, and accommodation for their toys.

The Hard Side of Good People

What a pity it is that in very good people there i a painful lack of that sweet charity that sufferet and is kind. People who have never been tempte little patience and much contempt for the weak those who battle with temptation and find it too for them. There are natures, lovable, gentle and co sionate, that are deficient in moral stamina and ar feted by adverse winds and beaten struggle as life goes on. Sometimes herited craving for stimulants, or a yielding to narcotics under the str pain, undermines the foundations of acter. Before the victim is awake his danger, the mischief is fatally Backward steps are not easy when o gone far on the road to ruin. Dow progress is always swift, yet many a ti watching angels witness a strenuous an almost heroic endeavor for ret and a helping hand extended at the moment may be the saving influenc puts the evil to flight and redeems a manhood. No one can successfully on rescue work for soul or body wit genius for pity and a genius for love. trouble with many excellent people i their Christianity fails at this point. look from the heights of their virtue erring brother and sister, and they no refuse to lend a hand, but pass by o other side with averted looks and gar carefully held away from a contamin touch.

Alas! very unlike are these good p to the One who walked the earth in h form, who gave sight to the blind and ing to the leper, and told the sorrowfu sinful to go in peace with sins forg From the lips of the Christ came the ance that the shepherd cares more fo lost sheep that he brings home fro wandering on the mountains than fo ninety and nine that are safe in the s of the fold.

A Household Account

A young wife beginning married with a husband who wishes her to full charge of her part of their com business is envied by some of her n bors because on the first day of month her husband places in her ha sum of money sufficient to pay the expenses of the home. She personall her own check pays the landlord, butcher, the grocer, the milkman and other purveyors of the household. feeling quite sure in the matter, young woman inquires whether she shall sign checks Mrs. John Smith or simply Mary Smith. money will be deposited in the bank to the cred Mary Smith, and this is the name she must sign in business transaction. If she draws a check to her order, she may make it payable to cash, sign it Smith, and, turning it over, endorse it Mary Smit the other side.

If the young housewife is careful to enter every c drawn in her check book, keeping her stubs with exactn she will always know precisely what she has in b Once a month or, if she prefer, once a quarter, should have her book balanced at the bank. checks that she has sent out will then be returne her, and she should not destroy them for at least a twe month, each voucher being a receipt for money actu paid.

Wherever practicable, husbands and wives should a this plan of carrying on their home affairs. A little perience would show the merits of this way of d things. A great deal of friction would be saved, and plan would prove in most cases to be thoroughly s factory, besides being economical.

INTO STILL WATERS

Continued from page 422

esick, but I was too proud to go
nck is dead now, and I want to
ne. Will you take me in? I've
ost all I knew about writing, and
ell half I feel. But if you'll let
I can talk. There's the boy,
ou'll like Bobby. You'll be
him, I'm thinking. You'd have
ud of dear little Mary Ellen, too,
ived. I named her for you—but
ne. May I come? I ain't well,
and I want to get Bobby home
efore—before I can't, you know.
ou ain't living, but, somehow, I
u are. I've always thought of
eing just the same—smart, spry,
good to me. And mother—do
d?—I want to say "Now I lay
n to sleep" once more at your
t as I used to. I've wanted to
e I heard that little girl say it
ars ago. Such a pretty little
big blue eyes and yellow curls
bby found crying in the street
t. Her poor mother had been run
" The shaking voice stopped sud-
nd the eager eyes swept the sheet
to the bottom. Then a joy-crazed
fell on her knees by the bed.
, Merton, it's both our children—
baby and mine! We've found
th—we've found them both!"
vn went the golden head on the
beside the one crowned with the
years.

the letter was read again. There
much that Mrs. Merton had not
merely a line or two about the
having been left all alone in the
a loving message or two, and the
e; but every syllable was precious
comparison to the two mothers.
ill, Mrs. Kendall found herself *en*
r New York.

how it had all been accomplished
ndall could not tell. She had an
owever, that the man across the
the parlor car could have told;
as he that had attended to tickets,
and seats; he that had seen to
ng a nurse to accompany them,
that Mrs. McGinnis might need
the return trip; and it was he that,
as excited as Mrs. Kendall herself,
hurrying to New York with her
the wanderers home. Certainly
endall did not know what she
ave done without the doctor.

It was nearly midnight when New York was reached, and there was nothing for them to do but to go to the hotel; for, in spite of her impatience, Mrs. Kendall well knew that it was too late for anything else to be done that night.

She tried to sleep. She told herself that she needed rest for the morrow; but always before her eyes was the little blue-eyed, yellow-haired girl she had left in the station so long ago, and always there was a flood of questions that had no answer.

Would Margaret know her mother? Had she forgotten her? What had these three years brought to her? Had she suffered? Had she been unhappy? Had she ever been—hungry? Mrs. Kendall shuddered and clenched her fingers until the nails bit into the palms of her hands at the thought.

There was no time lost in the morning, and at the earliest possible moment Mrs. Kendall, the doctor, and the nurse were on their way to the address given in Sadie's letter.

As the streets grew narrower and dirtier, and the houses poorer, Mrs. Kendall's distress and horror found expression in shuddering glances and exclamations; and when the long dark stairs that led to the attic tenement were reached, she moaned:

"Oh, doctor, how she must have suffered—how she must have suffered! My poor darling!"

There was scarcely a word of introduction or explanation after Mrs. McGinnis had opened the door before Mrs. Kendall spoke. The mother love and patience had been strained to the breaking point, and would not longer be held in check. Sweeping the poor little room with eager eyes, Mrs. Kendall cried:

"The little blue-eyed, yellow-haired girl that came to you three years ago—where is she? Where is she?"

The woman opposite looked dazed and almost frightened. She shook her head.

"I don't know, madam," she said.

"You don't know!"

"No, madam. She didn't stay but a week, and I've never seen her since."

There was a low, sobbing cry.

"Quick—some water!" cried the doctor, sharply, as he caught Mrs. Kendall's swaying form. "She has fainted."

To be continued

A Child's Gift to Starving China

only the adults of Christian America
re moved to sacrifice abundantly in
ehalf of the famine-stricken sufferers
ff China, but the little ones who
e story are bringing their offerings
to feed the hungry children over
. One little lad of but ten years of
s been intensely interested in the
of the miseries of the Chinese peo-
ch THE CHRISTIAN HERALD has pre-
to its readers. Talking the sad
n over at length with his grand-
, the little fellow decided that he
nare the contents of his bank with
rving Chinese children. The pre-
avings were investigated, and found
ount to just $2. Penny by penny,
n occasional nickel, and even a dime
re event, they had slowly accumu-
with a view to wonderful expendi-
hen the Fourth of July should arrive.
nat were fire-crackers in comparison
eeding a starving child for a whole
? A dollar? No, it should be ten
nore than half the contents of the
-yes, twenty—and even then there
be a "nest egg" left.

as a very proud grandmother who
d THE CHRISTIAN HERALD offices in
ible House leading the little grand-
aring his gift. Stuart Coles White-side has begun early in life to insure deliverance in time of trouble, by "considering the poor," and he has set a shining example to the lads and lasses all over the country.

A Brahman's Opinion

LISTENING to an address of David McConaughy, Secretary of the Forward Movement of the Presbyterian Board of Foreign Missions, the writer heard him relate an incident with which she thinks the readers of THE CHRISTIAN HERALD should be familiar. It was given as a graphic illustration of "applied" Christianity, as well as a concrete example of the vivid contrast between the latter and Hinduism. The occasion was the arrival in India of the vessel loaded with breadstuffs for the famine-stricken people of India, and sent out by THE CHRISTIAN HERALD. He said that standing near him was a high-caste Brahman—a man occupying an exalted social position. As he looked at the ship he was wonderfully moved, and his terse and suggestive verdict was, "That is the greatest sermon in behalf of Christianity that could be preached," the tears, meanwhile, rolling down his cheeks.

Camden, N. J. MRS. J. H. CARR.

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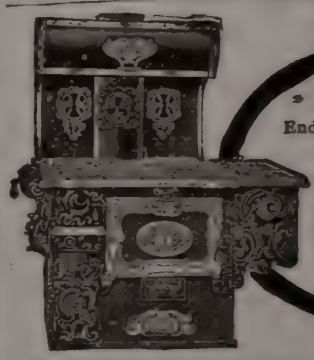

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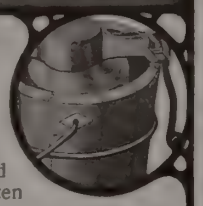
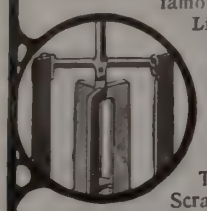


The object in building the **Lightning Freezer** is not simply to supply you with a purer ice cream than factory-made, but a richer, smoother and more economically frozen dessert than any you can buy. The famous Wheel Dasher of the Lightning, for instance, works but part of the cream at a time, thereby increasing the bulk, improving the quality and assuring lightness.



The Automatic Twin Scrapers scrape the side of the can free of all frozen particles and prevent snowy or lumpy cream.

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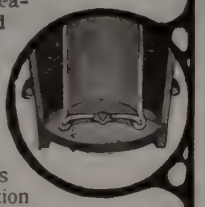
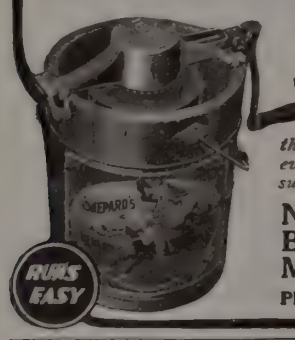


Write for a copy of "**Frozen Sweets,**" by Mrs. S. T. Rorer. It gives the newer recipes for ice creams and other frozen desserts; also tells how to make two kinds of ice cream in one freezer at the same time.



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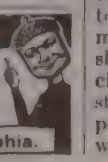

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OUR MAIL-BAG

Questions and Answers

W. M. B., Utica, Miss. As there is no difference in the height of the water level of the Pacific and Atlantic Oceans, where will the water supply come from to raise vessels over the locks in the Panama Canal?

It will be supplied by reservoirs placed at intervals, as has been done with many canals, though on a smaller scale, here in America.

L. E. H., Dayton, O. What did Christ mean by saying that in heaven men would be as the angels (Luke 20: 36)?

Christ made the statement in replying to a question of the Sadducees about a woman who had had seven husbands. He said that the marriage relation did not exist in heaven. Marriage being designed to preserve the race, which would otherwise end by death, will not be needed when death is abolished. It does not imply that human affection will disappear in heaven, but that the conception of marriage implied in the question would not continue when the physical body was transformed into the spiritual body.

H. S. S., Winchester, Conn. 1. The geography says that at the poles they have six months' day and six months' night. How much actual sunshine have they there? 2. How do you reconcile the conflicting accounts in Matt. 27: 3-5 and Acts 1: 18? 3. How long was Noah building the ark?

1. The long polar day has its alternations of sunshine and shadow, stormy and fine, wet and dry, cold and less cold, etc. To ascertain the proportion of polar sunshine, you should write to the *National Geographic Magazine*, Washington, D. C., for all information. 2. Commentators do not regard these passages, which relate to the death of Judas, as irreconcilable. The two accounts of the traitor's end differ only in this: that in Acts the details are given from the lips of Peter while yet fresh in his memory, whereas Matthew, writing long after the event, mentions the end of Judas in general terms only. 3. All speculation on the subject is useless. The only passage which has been regarded as throwing any possible light on the matter is Gen. 6: 3, and it is not at all certain that this means that Noah had 120 years in which to build the ark.

J. F. J. M., Fresno, Calif. Have the two saloons in the Capitol at Washington been abolished or closed? If so, under which President's administration did it occur? Who started the movement?

Rev. Dr. Alexander Alison, General Secretary National Temperance Society, New York, replies to the foregoing as follows: "The two saloons have been abolished. On December 9, 1903, the U. S. Senate agreed to the provision in the Immigration Bill prohibiting the sale of intoxicating liquors in the Capitol. In securing the passage of this bill the National Temperance Society was specially active, and also in defeating the efforts of the War Department and the liquor interests to reopen the Army beer saloon—the canteen."

H. N. H., Stonybrook, Mass. 1. How does the earth's orbit revolve? Does it describe, as it were, a sphere—like a spiral folded upon itself, with 109,000 turns? 2. Which way does it revolve? 3. Do the orbits of all the planets revolve similarly?

Motion seems to be almost an attribute of matter, for there is not an atom of matter in the vast universe that is not in motion. The earth rotates once a day and revolves once a year and, strange to think, its orbit also revolves once in 25,700 years. The sun also rotates in about twenty-six days, and doubtless revolves, but around what object or in what time is unknown and probably will remain unknown for thousands of years, and possibly will never be known while our home is here. As the sun is 93,000,000 miles distant, its orbit diameter is therefore 186,000,000 miles. Nearly all we know about it is that it and the entire solar system are moving at the rate of about twelve miles a second nearly toward that bright star, Alpha Lyræ (Vega); whether its path be round or straight is unknown. The reader must understand that all this has nothing to do with the revolution of the earth's orbit, which revolves from east to west. As the orbit revolves the earth must go with it. Its poles pointing to the sky could, if reaching it, mark on it a circle slightly elliptical, passing different stars that happen to be in or near its path and at the present time pointing near what we call the north polar star. In 13,000 years hence it will point nearly toward Alpha Lyræ, but will be some six degrees from the pole. Every 12,900 years this motion changes the equinox. It seems as if the cause of this strange motion ought to be at least alluded to. The earth's diameter through its equator is twenty-six and one-half miles farther than through its poles, caused by its rotation when in a plastic condition, as water is thrown from a rapidly rotating grindstone. The attraction of sun and moon (especially the moon) causes this precessional motion.

Marathon, N. Y. LEWIS SWIFT.

J. W. C., Lexington, N. C. You say that the body of the Pharaoh of the oppression is now in an Egyptian museum. Was he not drowned in the Red Sea? His body would have rotted long ago.

The Pharaoh of the oppression was not drowned in the Red Sea (see Ex. 2: 23, where his death is recorded). His body was embalmed as only the Egyptians knew how to embalm; it was put in a sculptured chamber with his name and titles duly inscribed on it. It has been found and is now, as we said, in the museum. That was Rameses II. It was his son Menepthah, the Pharaoh of the Exodus, who is supposed to have been drowned in the Red Sea. That, however, is doubtful. Such a man as Menepthah was would be likely to stay on dry land and send his army on to take the risk. Some of the inscriptions on the rocks, recently deciphered, appear to imply that he was not drowned, but lived to a later date. The Israelitish poets, writing many years afterward, naturally included him in the catastrophe, but such a passage as Ps. 136: 15 is not to be regarded as an historical record.

A recent article in this journal has awakened interest in the question of who holds the record for longest continuous service as Sunday School superintendent. Mr. H. M. H., Frankfort, O., writes:

In THE CHRISTIAN HERALD of April 5, you called attention to the long time service of Sunday School teachers, and invited other experiences. Mr. D. C. Anderson of this place (Frankfort, O.), the senior elder of the Presbyterian Church, called a Bible class together in 1848, and from then until this date has continuously taught the Bible class. The longest vacation he has taken was when he was at the World's Sunday School Convention at Jerusalem, in 1904. The care and watchfulness of the man in his faithful record kept of each member in his class can hardly be duplicated in Sunday School history.

J. W. T., Claremont, Canada, writes:

Mr. Robert Gordon, Tweed, Ontario, Canada, has held the position of Sunday School superintendent for fifty-eight years without a break. In a note from him to me, he makes the following statement: "I was elected superintendent of the Sunday School on April 1, 1849, and have been there ever since." This school is three miles out of Tweed. Mr. Gordon formerly lived there, but now resides in Tweed, but still takes charge of the school there. During my four years' pastorate on that circuit, I found him one of the most faithful workers I have met during my ministry. Although Mr. Gordon is now advanced in years, yet his interest in the Sunday School is in no way diminished.

E. M. O., Ante, Va.; G. V. D., Carrollton, O. and others. 1. Does God create evil as Isaiah says (Isa. 45: 7)? 2. Why did Paul forbid women speaking in the church (I. Cor. 14: 34)?

1. God does not create evil in the sense in which we use the word, but it was true as Isaiah wrote it. He had the Oriental habit of making his sentences contrasting couplets, as you may notice in the Proverbs (see Prov. 13: 1-13). He contrasts peace and war and says the Lord is sovereign over both. He sends peace, which to Israel was good, and he sends war, which to them was evil. Isaiah taught that all national events were God's dealing with the obedient or disobedient nation. They were to regard both peace and war, prosperity or adversity, as coming from God's hand. 2. It was necessary in Corinth at that time to save the new church from scandal. The people of Corinth would have thought a woman speaking in public a bold, shameless creature, and Paul, following his usual course, tried to avoid causing prejudice. It does not apply in these times.

B. M., New Albany, Kan. I have heard that the Bible gives account of two temperance societies or organizations. Can you tell me what they are?

We suppose you refer to the Nazarites and the Rechabites. The law of the Nazarites is contained in Num. 6: 1-4. Samson was a Nazarite (see Judges 13: 7). The Rechabites are mentioned in Jer. 35: 6.

Continued on next page

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OUR MAIL-BAG

Continued from preceding page

W. Eastwood, O. Who were the wives of ...h's three sons? What were their names? W do not know, nor have we any inter- knowing. Of what use is such ...ledge to any one? Do you suppose ...e or any one can know more of such ...nt as the deluge than is recorded in ...ble? Such questions come from idle ...ty. Follow the advice that Paul ...to his young disciple (Titus 3: 9), ...d foolish questions and genealogies, ...y are unprofitable and vain."

...H., Corning, N. Y., suggests that ...e wealthy, but the poor, make the ... sacrifices for the Lord's work. He ... "Give highest praise where Jesus put ... the widow and her two mites." ... true and clearly expresses our own ...of the matter; but it is well also to en- ...ze others, who may not be spiritually ...d, to take the proper view of their ...sibilities and opportunities. Surely, ... true that riches harden the heart, ...ise to note even a single exception, ... some one begins to realize that the ...man may be happier than before, if ...ies to help others and to make a be- ...nt use of some of his surplus wealth.

... Montclair, N. J. What is the meaning of ...e clause, "He descended into hell" in the ...ostles' Creed?

...ere is so little known of the gradual ...th of the Apostles' Creed that it is ...ult to find out what was meant. The ...mon explanation is that hell was used ...r the grave, or the realm of the dead. It ...t that Jesus really died, not merely ...ed to die, as many in the early cen- ...s erroneously believed. Of late, how- ...ever, some scholars have contended that ...the clause means that Jesus really de- ...scended into the abode of the lost, and there ...preached the Gospel to those who in life ...had never had the opportunity of hearing ...it. This theory is based on Peter's ex- ...position (I. Peter 3: 19), and Paul's state- ...ment (Eph. 4: 9). Some churches authorize ...the omission of the clause from the Creed ...in reciting it in the service.

...C., Eastman, Ga. What became of the gen- ...eral who surrendered Port Arthur? I heard ...that he was sentenced to be hanged.

...eneral Stoessel was tried, convicted, ...and we believe he is now a prisoner in a ...Russian fortress.

...J., Round Mountain, Calif. What is pre- ...destination? Is a belief in that doctrine essen- ...tial to membership in the Congregational ...Church?

...he belief that long before a man is born, ...is predestined either to be saved or lost, ...part altogether from anything he may or ...may not do. It is one of the leading doc- ...trines of the Calvinistic system. There ...are few Congregational churches, if any, ...that require a candidate to hold it. In ...the Presbyterian and Baptist churches, ...belief in it is regarded as necessary to ...membership. We think that even with ...them the number is rapidly diminishing.

...In view of the great development of ...relief work in recent years, this letter ...from a reader is timely and instructive:

...Ancient Rhodes suffered very considerable ...damage from an earthquake, and Rollin relates ...it an emulation worthy of praise prevailed ...among the neighboring princes and cities in favor ...of that deplorable city. Hiero and Gelon, in ...Sicily, and Ptolemy, in Egypt, signalized them- ...selves in a peculiar manner on that occasion. ...The two former contributed above 100 talents ...(£24,000), and erected two statues in the public ...square, to testify that the Syracusans thought ...an opportunity of relieving the Rhodians a ...favor and obligation conferred upon themselves. ...Ptolemy, besides his other expenses, which ...amounted to a very considerable sum, supplied ...that people with 300 talents ($312,000), and a mil- ...lion bushels of corn (a bushel was very nearly ...twenty pounds), and material sufficient for ...building ten galleys of five benches of oars each, ...and as many more of three benches; besides an ...infinite quantity of timber for other buildings, all ...which donations were accompanied with 3,000 ...talents ($3,020,000), for erecting the Colossus anew ...(the Colossus was an enormous brazen statue, ...thought to be one of the wonders of the world). ...The princes and cities signalized their liberal- ...ity on this occasion, and the historian mentions a ...city (giving her name), who contributed from ...their own substance 100,000 bushels of corn.

...In portraying the liberality of the ancients, the ...selection is forced upon one, that it lacked a ...feature that is prominent to-day—that is, the ...liberality of the common people.

Raritan, Ill. J. W. COGHILL, SR.

Mr. Coghill's very interesting letter ...shows how history repeats itself. Thus, ...some 2,200 years ago, we have the accouut ...of a relief movement, in which both ...money and grain are the chief constitu- ents, as they are to-day in our life-saving work in China and elsewhere. The rich men of old seem to have been more liber- ally disposed towards humanitarian work than some of our modern Crœsuses.

Inquirer, Norwich, Conn. Is it possible for God to convert a sinner in answer to prayer, if the sinner himself be unwilling?

Yes, we think so. He does not convert the sinner while he is unwilling, but he leads him to become willing. As the Psalmist says (Psalm 110: 3): "Thy people shall be willing in the day of thy power." If God can make his people willing, he can make the sinner willing. Paul, who by the way was a specimen of men made willing, being stricken down by divine power, intimates that such conversions occur. He says (Rom. 10: 20), quoting Isaiah, "I was found of them that sought me not."

Miscellaneous

Mrs. L. G. S., Pennsylvania. Send address for personal letter.

P. A. Rasmussen, 2521 Shattuck Avenue, Berkeley, Calif., would be glad to have the address of Thomas Christensen.

L. S., Max, N. Dak. You can secure Senator Beveridge's book, *The Young Man and the World*, from Ammon & Mackell, booksellers, 81 Chambers Street, New York City.

X. Y. Z., Lorain, O. Render unto Cæsar the things that are Cæsar's. If you make your tax declaration a matter of conscience, you will sleep better, and will not be troubled with regrets.

Illustrated and other church papers, magazines and children's papers may be sent to Arthur Rudman, Secretary, Y. M. C. A., Manila, P. I., where wholesome literature is greatly needed.

M. F., Lyndon, Kan. If there is no temperance organization in your town, write to Rev. Dr. Alison, National Temperance Society, New York, and he will tell you how to start one. You may be the means of doing much good.

Arthur L. M., Atlanta, Ga. In John's case, the appellation of "the Baptist" was not properly a surname, but was given to distinguish him from other teachers. Belonging to this class of appellation are Aaron the Priest, Timour the Tartar, Alaric the Visigoth, etc.

Reader, Geneva, N. Y. Your questions as to why famines occur in certain lands are to the point; yet they need not cause doubt or hesitation. It is clearly the duty of Christ's followers to relieve suffering and help the needy, irrespective of antecedents. This is the example set by the Master himself.

In a recent address delivered at Ottawa, Ont., Lady Aberdeen made a strong plea for the sending of good literature to the lonely settlers in the great Canadian Northwest. Any one desiring to aid in this work can send donations of books, periodicals, etc., to Secretary, The Aberdeen Association, Regina, Assiniboia, Can.

A reader in Fitchburg, Mass., kindly sends us the following: May I correct an error in your paper of February 6? In THE MAIL-BAG, under the head of "Miscellaneous," you tell "Subscriber," Philadelphia, that S. D. Gordon is pastor of the new Old South of Boston. That is a mistake; the pastor of the new Old South Church in Boston is George A. Gordon, D.D., and he is the author of *Through Man to God*. S. D. Gordon is a prominent Y.M.C.A. worker; began in Philadelphia, where he was educated, and then supervised Association work among the colleges of Ohio, since then giving series of talks to churches, conventions, etc. He is the author of *Quiet Talks on Power*, *Quiet Talks on Prayer* and *Quiet Talks on Service*.

A Bright Career Ended

John Goldsmith Prall, only son of Mr. and Mrs. John H. Prall, of Elmhurst, Long Island, N. Y., died very suddenly on Monday, April 22, 1907, aged twenty-five years, his father being absent at Camden, S. C., at the time. Mr. Prall was a student of Columbia University, and was greatly beloved by all who knew him for his sterling Christian character. He was much interested in church work, being a teacher in the Sunday School of the old Newtown Presbyterian Church, of which his father has been superintendent for many years, and of which his grandfather, the late John P. Prall, was previously superintendent for a long period. His maternal grandfather, Rev. John Goldsmith, was a former pastor of the same church for thirty-five years. At the very outset of a promising career, God has taken him to himself. The lesson for us is that, even in youth, we should be ready for the summons. That this young man, so splendidly equipped for God's service, was an active worker in the Master's vineyard, is in this hour of bereavement a source of consolation to the parents, who may now say in their hearts: "The Lord giveth and the Lord taketh away; blessed be the name of the Lord!"

Books Received

The Trail of the Woods and *Nature Studies on the Farm* are the latest books in the illustrated series of Eclectic Readings, for the use of schools, issued by the American Book Company, New York, Cincinnati and Chicago, publishers. Price 40 cents.

Where the Rainbow Touches the Ground, by John Henderson Miller. A capital story, "dedicated to all who seek to reach the foot of the rainbow." Pp. 253. Price $1. Cloth covers. Funk & Wagnalls Co., New York.

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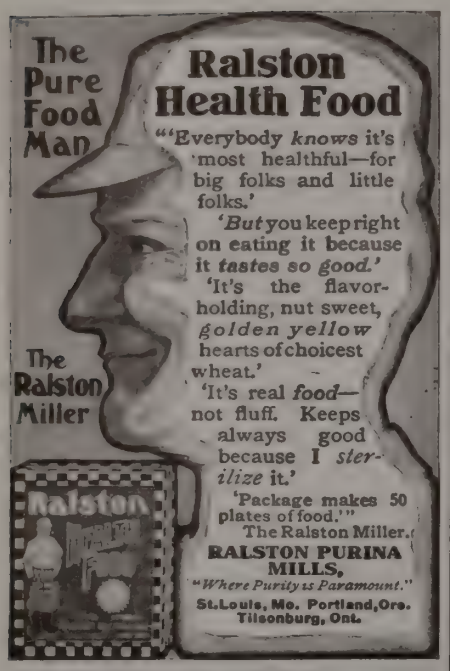

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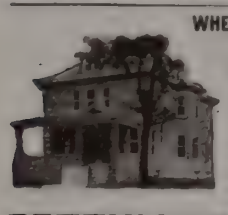

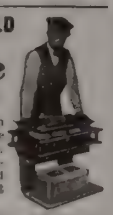

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"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee. She was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and beginning Postum two a day. Still another friend told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." "There's a reason." Read, "The Road to Wellville," in pkgs.

A Fascinating Prose Idyl*

VERY seldom does one meet a book so natural and refreshing or a character so quaint and love-compelling as one finds in *Aunt Jane of Kentucky*. The author in these pages touches the meridian of excellence. We are introduced to Aunt Jane, a dear old matron of four-score, who has the blithe heart and the merry laugh of a child notwithstanding her years, and as we sit beside her in the sunny kitchen, or on her veranda, she entertains us with charming reminiscences of the past. The book is one of those that alternately make the reader laugh and cry, but the tears are never distressing nor is the laughter tinged with malice. The strongest sketches in the book are perhaps the opening chapter, "Sally Ann's Experience," and the later story of "Mary Andrews' Dinner." These would be spoiled by quotation.

The quality of the book is shown by two gems taken from the chapter called "Aunt Jane's Album," and the one which gathers up in a fragrant bouquet the memories of Aunt Jane's garden. In no recent fiction is there found united quite so much sterling common sense and so much rollicking fun.

These stories are told by Aunt Jane to a girl friend who sits beside her and remembers the tales for future use:

The Quilt Pattern From Europe

There was a quilt hanging over the foot of the bed that had about it a certain air of distinction. It was a solid mass of patchwork, composed of squares, parallelograms, and hexagons. The squares were of dark gray and red-brown, the hexagons were white, the parallelograms black and light gray. I felt sure that it had a history that set it apart from its ordinary fellows.

"Where did you get the pattern, Aunt Jane?" I asked. "I never saw anything like it."

The old lady's eyes sparkled, and she laughed with pure pleasure.

"That's what everybody says," she exclaimed, jumping up and spreading the favored quilt over two laden chairs, where its merits became more apparent and striking. "There ain't another quilt like this in the State o' Kentucky, or the world, for that matter. My granddaughter Henrietta, Mary Frances' youngest child, brought me this pattern from Europe."

She spoke the words as one might say "from Paradise," or "from Olympus," or "from the lost Atlantis." "Europe" was evidently a name to conjure with, a country of mystery and romance unspeakable. I had seen many things from lands beyond the sea, but a quilt pattern from Europe! Here at last was something new under the sun. In what shop of London or Paris were quilt patterns kept on sale for the American tourist?

"You see," said Aunt Jane, "Henrietta married a mighty rich man, an' jest as good as he's rich, too, and they went to Europe on their bridal trip. When she come home she brought me the prettiest shawl you ever saw. She made me stand up and shut my eyes, and she put it on my shoulders and made me look in the lookin' glass, and then she says, 'I brought you a new quilt pattern, too, grandma, and I want you to piece one quilt by it and leave it to me when you die.' And then she told me about goin' to a town over yonder they call Florence, and how she went into a big church that was built hundreds o' years before I was born. And she said the floor was made o' little pieces o' colored stone, all laid together in a pattern, and they called it mosaic. And says I, 'Honey, has it got anything to do with Moses and his law?' You know the Commandments was called the Mosaic Law, and was all on tables o' stone. And Henrietta jest laughed, and says she: 'No, grandma; I don't believe it has. But,' says she, 'the minute I stepped on that pavement I thought about you, and I drew this pattern off on a piece of paper and brought it all the way to Kentucky for you to make a quilt by.' Henrietta bought the worsted for me, for she said it had to be jest the colors o' that pavement over yonder, and I made it that very winter."

Aunt Jane was regarding the quilt with worshipful eyes, and it really had an effective combination of color and form.

"Many a time while I was piecin' that," she said, "I thought about the man that laid the pavement in that old church, and wondered what his name was, and how he looked, and what he'd think if he knew there was a old woman here in Kentucky usin' his patterns to make a bedquilt."

It was indeed a far cry from the Florentine artisan of centuries ago to this humble worker in calico and worsted, but between the two stretched a cord of sympathy that made them one—the eternal aspiration after beauty.

Cornfield Versus Garden

Aunt Jane's interests were divided between her house and her garden, and in the latter she had a wonderful rose that her grandmother had brought from Virginia in an iron kettle when the early settlers first came to Kentucky. Grandmother's rose had survived several generations and was blooming in peerless beauty beside the door when Aunt Jane told its story to her friend. The pride of her heart was about equally divided between her daffodils, roses and chrysanthemums, and they all were to her not merely plants, but personalities.

Speaking of her husband she one day said: "It was never his way nor my way in the house, but our way." And she gave a pretty illustration of this wedded friendship in an incident she related apropos of transplanting some daffodils from a neighboring estate. Her pet name for daffodils was Johnny-jump-ups. She shall tell how she added to her store of these favorites:

"Well, as soon as the new man got possession he begun plowin' up the gyarden, and one evenin' the news come to me that he was throwin' away Johnny-jump-ups by the wagon-load. I put on my sunbonnet and went out where Abram was at work in the field, and says I, 'Abram, you've got to stop plowin' and put the horse to the spring wagon and take me over to the old Harris place.' And Abram says, says he, 'Why, Jane, I'd like mighty well to finish this field before night, for it looks like it might rain to-morrow. Is it anything particular you want to go for?'

"Says I, 'Yes; I never was so particular about anything in my life as I am about this. I hear they're plowin' up Old Lady Harris' gyarden and throwin' the flowers away, and I want to go over and git a wagon-load o' Johnny-jump-ups.'

"Abram looked at me a minute like he thought I was losin' my senses, and then he burst out laughin', and says he: 'Jane, who ever heard of a farmer stoppin' plowin' to go after Johnny-jump-ups? And who ever heard of a farmer's wife askin' him to do such a thing?'

"I walked up to the plow and begun to unfasten the trace chains, and says I: 'Business before pleasure, Abram. If it's goin' to rain to-morrow that's all the more reason why I ought to have my Johnny-jump-ups set out to-day. The plowin' can wait till we come back.'

"Of course Abram give in when he saw how I wanted the flowers. But he broke out laughin' two or three times while he was hitchin' up, and says he: 'Don't tell any o' the neighbors, Jane, that I stopped plowin' to go after a load o' Johnny-jump-ups.'

"When we got to the Harris place we found the Johnny-jump-ups lyin' in a gully by the side o' the road, a pitiful sight to anybody that loves flowers and understands their feelin's. We loaded up the wagon with the pore things, and as soon as we got home, Abram took his hoe and made a little trench all around the gyarden, and I set out the Johnny-jump-ups while Abram finished his plowin'."

* *Aunt Jane of Kentucky*, by Eliza Calvert Hall. Pp. 254. Price $1.50. Little, Brown & Co., publishers.

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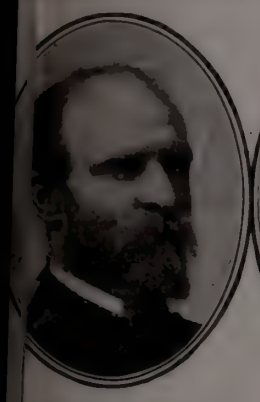
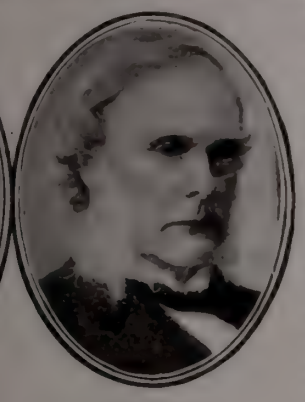
IN THE PUBLIC EYE

men in several generations have done so ch for medical knowledge and decreased nces of death in surgery as has Lord Lister.



Count Lagercrantz



Lord Lister

eightieth birthday has been celebrated re- in Great Britain. His life from his student has been devoted to research, and the result is now part of the medical equipment of vilized nations. Lord Lister was born in n Essex, England, and came rightfully by quiring turn of mind, as his father, Joseph ter, was a scientist of note who made many improvements on icroscope. Young Lister went niversity College, London, e he came under the influence ofessor Sharpe, who aroused ster an interest in physiology has lasted until the present. udied in various schools and became professor in the Uni- ty of Glasgow. Queen Vic- made him a baron. Our nt antiseptic system of the ment of wounds is based on iscovery of proper germicides.

* * *

NT LAGERCRANTZ, the distin- ed Swedish diplomat, who just come to represent his ntry at Washington, has been ars a member of the Salva- Army and wears its uniform. wife is also a member. The rest of the Count in the work he Salvation Army is also ed by his sovereign, King Oscar.

REV. CHARLES F. AKED, D.D., has taken up his work as permanent pastor of the Fifth Avenue Baptist Church, New York. The church was crowded on his first Sunday and long lines of people stood in the middle of the street. His first sermon easily convinced his hearers that the church has secured an energetic and intellectual pastor. Dr. Aked comes from Liverpool, England, and it is said he will take the preliminary step to become a citizen of this country.

* * *

THE JAMAICA EARTHQUAKE and the controversy between SIR Alexander Swettenham, governor of the island, and Admiral Davis of the American fleet, is still fresh in the public mind. Consequently the enforced resignation of Sir Alexander, and the appointment of Mr. Sydney Olivier, C.M.G., has occasioned no surprise either in Great Britain or this country. Mr. Olivier has made his own way and risen without the backing of family influence. He entered the colonial office twenty-five years ago after passing at the head of the list of candidates. He has been Colonial Secretary of British Honduras and Colonial Secretary of Jamaica. He is a well-known writer on economical subjects. His appointment is considered a happy augury for the future relations of Jamaica and the United States. His task of rebuilding Kingston and restoring confidence in the island is a serious one.

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Rev. C. F. Aked

Governor Olivier

The Descent of the Holy Spirit

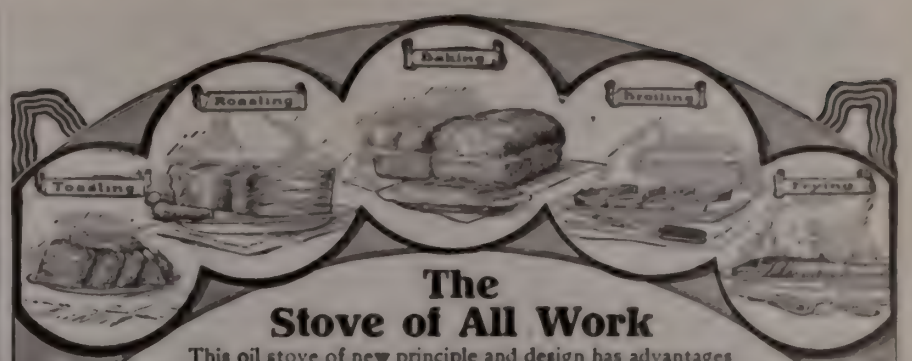
By MRS. M. BAXTER

HE purpose for which God has created man is that he may become "a habitation of God through the Spirit" ph. 2: 22). Who can comprehend this ndrous grace of God which unites us himself, which makes man one life, one ing with himself? It is almost incon- vable that the mighty Maker of the iverse should choose anything so small, insignificant in his creation, and make his home, his dwelling-place; that the reator should inhabit the creature! yet it is. God calls man to do godlike ings, to rise out of his own nature into od's, to leave the natural for the super- tural, to renounce and ignore self with l its claims, its rights, its powers, that it ay be replaced by the Holy Spirit.

God calls us to deny and ignore our tural tendency to stand up for our rights y resisting evil, that, by the Spirit, we ay love our enemies; he calls us from the tural self-reliance which belongs to us, cast all our care on God, for he careth r us. He calls us to deny the love of pprobation which dwells in each of our earts by nature, and to be glad when en revile, persecute, and speak all man- er of evil against us falsely, for his ame's sake (Matt. 5: 11, 12). Jesus came live a new life, a kind of life which no an had ever lived before, a life in which elf was unknown, unrecognized, disre- arded; and he has made it possible for ou and me, as we renounce self, and are dwelt by God.

The little band of disciples had been mptied of self. Even the forward Peter, ven the doubting Thomas, were now oc- upied with praising and blessing God, lthough their cause might seem to the yes of man a lost one. They were neither reaching nor healing. Their Master had eft them, their enemies denied the resur- ection of Jesus, yet, strong in faith, they gave glory to God, counting on Jesus' word against all present surroundings and circumstances. And then it was that the blessing came. The day of Pentecost, the time of the offering of the first-fruits (Lev. 23: 15-17) was fully come, and a new order of first-fruits had been offered. "Christ, the first-fruits" (I. Cor. 15: 23) of the resurrection, had ascended into heaven as a true wave-offering unto God, and now his disciples were "a living sacrifice" at his disposal, also "a kind of first-fruits of his creatures" (James 1: 18).

"They were all with one accord in one place." Here was blessed unity, here were no divided interests, and here God could bless. "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." This was their special need; commissioned to "go . . . into all the world, and preach the Gospel to every creature," they needed other languages, and the first instalment of the power of the Holy Ghost thus coming upon them was the supply of this very need. But they were not masters of the situation; it was not that they were making use of the Holy Spirit; it was that the Holy Spirit was clothing, overpowering and making use of them. We may well believe that they were not long in going out into the streets as God's messengers to the multitude of the precious tidings of salvation, and it is probable that they all spoke with a strong Galilean accent, and the people "were all amazed, and marveled, saying one to another, Behold, are not all these Galileans? And how hear we every man in our own tongue?"



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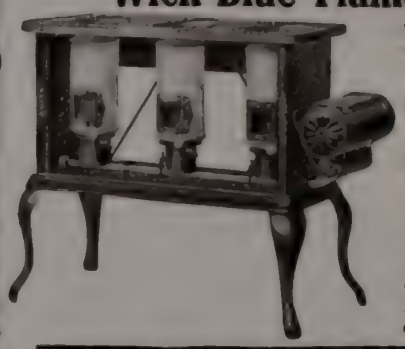

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$8,000,000 Gift to Policyholders

FORMER United States Senator John F. Dryden has returned to Newark, N. J., fully recovered from the illness which prompted him to withdraw from the Senatorial contest and has actively resumed business relations. When asked for an expression of opinion as to the effect of radical insurance legislation enacted by the different States during the past few months, Senator Dryden said:

"There has been much new legislation upon the subject of life insurance and many important measures have been passed, while many others are still pending. While it is too early to forecast the future effect of the new laws, the Prudential may be relied upon to meet the situation in a spirit of the utmost fairness. The company has always gone far beyond the mere letter of the law and in a liberal spirit has extended to its policyholders the privileges and advantages of one concession after another. It may be relied upon to continue in this liberal course of action. Statute requirements at the best are merely the declaration of a broad and general principle of administration. In the execution of details, a successful company must necessarily be governed by a higher law than a statute—a moral obligation which calls for the most liberal treatment of the insured, compatible with safety.

"In pursuance of this policy it has been my pleasure to sign to-day an order, in conformity with a resolution passed by the Board of Directors of the Prudential Insurance Company, granting concessions this year to Industrial policyholders in the Prudential who have attained the age of seventy-five years, which will result in relieving holders of a great many thousand policies from the payment of any further premiums. These concessions will cost the Company over $750,000 and a continuance of this new plan of action during the next ten years will mean the paying out to these beneficiaries of over three and one-quarter millions of dollars. These concessions, I understand, will affect proportionately more policies than a similar change in any other Industrial insurance company. Besides those I have explained, we have made other voluntary concessions in the form of increased benefits, cash and mortuary dividends, more liberal paid-up policies, etc., not called for by law or contract. These aggregate over eight million dollars. But even this large amount does not represent all the benefits to accrue to policyholders, for we have still others under consideration which will greatly add to the sum total of the concessions in the near future."

Stewards of Grace*

WE often speak of rich men as stewards, recognizing that their money is not their own, but committed to them that they may use it for the benefit of others. That is the Christian view, in theory at least, if not in practice; but the principle goes further than the possessions. The personal gifts are included in this idea of stewardship. If a man is endowed with some power, with some special capacity, it is incumbent on him if he is a Christian, to use it in the Lord's service. The gift of eloquence, the gift of musical voice, the power to interest children, the gift of good cheer and consolation, the gift of the organizing, administrative faculty, the power of interesting and instructive writing, are all endowments which can be used for the benefit of others and in God's service. In these or in other ways, every man is endowed, and he is bound to make a use of them, which shall be a return to God. In other words, he is a steward of grace. His gifts are not for his own profit or pleasure, but must be treated as a trust, for which he will have to give account.

The New Testament writers represent the Church of Christ as a building on which all may labor. If all Christ's servants were of the same mould the building would be a queer edifice. If all could preach and do nothing else, where would the workers be found? It is by every man's special gifts that the building rises, complete and beautiful in every part. There must be some hewers of wood and drawers of water and the men who do this faithfully have their share in the "Well done." True, they had no special endowment but strength and endurance, but that department is necessary to the building.

The great essential is for every man to have his work and to do that. He should never fret because of another having the work that he thinks he could do better. God opens the way for ability to prove itself. It is better to do the humble work efficiently than to take a higher work and fail in it. Those who do faithfully the small things are generally called when a man is needed for a more responsible and honorable duty. Let us all act so that at the final accounting we do not appear empty-handed with the confession that the talent committed to us has been unproductive, wrapped in a napkin.

*Topic of the Epworth League for May 10. I Peter 4: 10, 11. Rom. 12: 6-8. II Cor. 6: 1-10.

Little Faults†

MORE of happiness and unhappiness in our lives depends on little things than we generally realize. As we think of how much depends upon them, we naturally ask whether they are really little. They are little in the sense of being easily acquired and easily corrected, but their results are often serious. Spurgeon used to illustrate his continual insistence on this fact by referring to a journey he took to Edinburgh by rail. The train went at high speed to within forty miles of its destination and then came to a stop. Making inquiry, he learned that a peculiar screw, not so large as a man's little finger, had been lost from the locomotive. It could not be found and its loss rendered one side of the engine useless. The train had to creep along at a rate of five miles an hour in the darkness because of the loss of one little screw. The little defect in the temper or in the character often prevents a man's progress in the world. Many a man has lost situation after situation by never being punctual, or by his untidy habits. The character is like a fine jewel, whose many facets should each be perfect. A ruby that by its size and color should have brought many thousands of dollars, was rejected by the jewelers and finally sold for a comparatively small sum because one of its facets had been fractured. We often hear men say of some famous person, "He is a great man, but—", or, "How charming she would be, if—." The defect is usually a small thing, but it spoils.

What shall we say of little sins? They remind one of a Dutchman who should speak of a little hole in one of his famous dikes. The townsfolk would despise him for speaking of it as little, and would rush to repair it before it became large. The little sin, the occasional lapse, the rare indiscretion, the lie told in a difficulty, grow rapidly into habits, and they make the way to great sins easy. The little rift in the lute that spoils the music is like the little blemish in the character. It was but a little scratch on the workman's hand, but it was neglected until the hand and then the arm became swollen and amputation was necessary.

†Topic of the Christian Endeavor Society for May 19. Solomon's Song 2: 15.

TRAINED NURSE

Remarks About Nourishing Food.

"A physician's wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful regenerator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

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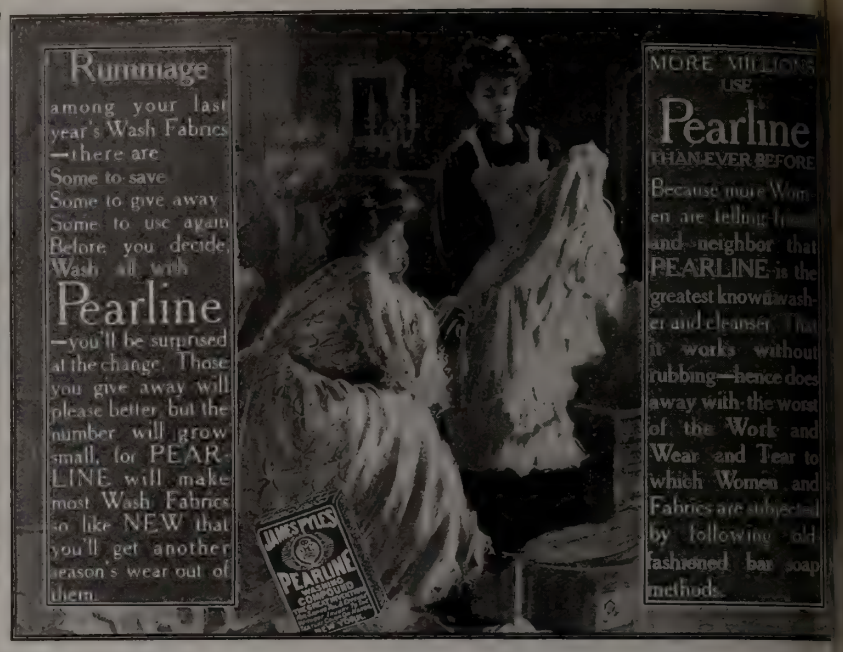
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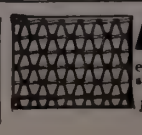

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See Page 443

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Mount Bethel Ch, Weston 6 40
Mt Horebb S S, Granger 4 78
Verdella M E S S & Ep League, Liberal 9 00
Parson Creek S S, Linneus 5 50
S Sch M E Ch, Rothville 5 00
Lake Sta S Sch, St Joseph 30 00
Markham Memorial Presby Ch S Sch, St Louis 10 00
Class No 4 M E S Sch, Civil Bend. 3 25
Class No 1 of the Chris Bible Sch, Shelbyville 1 00
Epw League of Centenary Ch, Bonne Terre 11 25
C E Soc of Chris Ch, Fayette 5 00
Y P S C E, Gashland 1 00
Children of Jr League of Olive St Ch, Kansas City 2 68
St John's Soc C E, St Louis 10 00
Ladies' Aid Soc M E Ch, Rothville . 5 00
From the Four Foreign Miss Soc's, Troy 61 28

Nebraska

Anderson, Mr A J 1 00
Anderson, Mr E.. 50
Anderson, Miss H. 25
Anderson, Mrs I . 1 00
Anderson, John ... 25
Argus, Miss H ... 50
Argus, Miss M ... 50
Arnot, F D 5 00
Bakewell, Jas 1 00
Baldwin, H R 10 00
Banks, Geo 5 00
Barkey, C W 2 00
Barnard, A 10
Barnard, C A 2 00
Barnard, E 10
Barts, Simon 5 00
Bears, C C 60
Benne.tt, A B 1 00
Bennett, H 5 00
Benson, Mrs H... 50
Brown, Mrs J J... 1 00
Burgeson, Emil .. 50
Carlson, Miss A. 25
Carlson, Mr A 1 00
Carlson, Miss H.. 1 00
Carlson, Miss H... 1 00
Carlson, Miss J ... 1 00
Casebeer, Mr & Mrs L H 3 50
Cattle, Blanche .. 2 50
Chase, Byron M.. 1 00
Christianson, Mr H A 1 00
Clausen, Mrs John 2 00
Click, Sarah 1 00
Cobbey, Mrs J E.. 1 00
Conover, M S 1 00
Craig, Miss Luella 1 00
Croyne, W K 50
Currie, J W & Family 6 00
Dahlberg, Mr J A.. 50
Dahlgren, Oscar . 1 00
DeBoer, Evert ... 50
Dreesen, M G & C 2 00
Drum, F J 1 00
Eldridge, W G... 1 00
Elliott, Julia 1 35
Enquist, Mr A ... 50
Engstram, A 2 00
Erikson, Mrs A... 1 00
Erikson, Mrs N... 25
——, Armour 50
Erickson, Olive .. 25
Evans Lewis C.... 1 00
Falk, Mr G 1 00
Ferguson, J D, Jr. 1 00
Figard, Henry ... 5 00
Figard, Silas 5 00
Foote, Mr & Mrs M B 5 00
Flood, Mr A 2 25
Gainforth, Mr H T 25
Gardner, Mrs B F 1 00
Gardner, J C 1 00
Gaston, Mrs R D. 5 00
Getty, Mrs D F.. 1 00
Glenn, James ... 5 00
Gill, T D 50
Goode, Mrs A.... 50
Graham, R H 5 00
Haldeman, Mrs F D 1 00
Hanson, Quincy .. 50
Heffelinger, Mrs M H 1 00
Helt, Mrs A M.. 1 00
Hember, Mrs J... 2 00
Hilderbrand, J M. 5 00
Hoog, Mrs L 50

NEBRASKA—Cont'd

Hosic, L W 1 00
Householder, M .. 1 00
Jakobson, Miss D 50
Johnson, Mrs 25
Johnson, Mrs 1 00
Johnson, Miss A.. 25
Johnson, C E 3 50
Johnson, Mrs Carl 25
Johnson, M H C.. 25
Johnson, Mrs J G. 1 00
Johnson, Mrs Oscar 20
Johnson, Mr Otto Springfield 1 00
Jones, Mr Ben ... 50
Keller, G W 10 00
Krister, F 2 00
Lakiman, J 50
Lapp, Mr Dan 50
Lammers, J 25
Larson, Mrs Anna 1 00
Larsen, Andrew .. 2 00
Larson, John 2 00
Layton, C P 25 00
Leep, J T 50
Leep, S J 1 00
Lefleur, Geo 1 00
Lewellen, Mrs I . 1 00
Lindquist, Mr G W 5 00
Lindstrom, John . 5 00
Lowe, B W 50
Lowry, Mrs 1 00
Lundberg, Rev F. 25
McNeff, Geo 1 50
Martens, Mis 50
Marthis, Florence. 25
Matson, Mr S 5 00
Mayo, J S & Family 5 00
Mellberg, Mr 50
Mellberg, Mrs A J. 50
Mellgrist, Mr J.. 50
Millhouse, Mr J H. 1 50
Miller, Harvey L.. 1 00
Mowers, Geo L, Thro 13 25
Murphy, Elsie 50
Nelson, Miss Edith 1 00
Newman, Mrs B.. 25
Newman, Mr J 1 00
Newquist, Mr A.. 25
Newquist, Mr P A 2 00
Nitzsche, F E 5 00
Norberg, Miss J.. 5 00
Nystroin, Mr L M 50
Nyvall, Prof D.... 1 00
Orr, C T 1 00
Orr, Mrs C T.... 1 00
Olson, Mrs E 25
Palmer, Mildred.. 50
Palmgrist, Miss H 50
Patterson, M M ... 3 00
Paulsen, Oscar ... 50
Phelps, O C 2 00
Pennie, Mrs 50
Perry, Edw B 1 00
Petterson, Mrs 10
Petterson, Mrs O. 25
Peterson, Mr P O. 1 00
Raper, W B 1 00
Roe Evelyn & H. 25
Rohde, Frank 25
Roos, Mr 1 00
Runcie, Rev J M. 5 00
Samuelson, Mr O. 50
Sandusky, E L ... 5 00
Sanquist, Mr J... 1 00
Savidge, Pastor C W 16 15
Steadman, Mr & Mrs Chas 50
Schrock, Mrs L .. 25
Shotwell, Mr & Mrs; Conner, W A 2 00
Simpson, Mr E J. 50
Sjostedt, Mrs A.. 25
Sjostroin, Mrs J E 50
Skallberg, Mrs A J 1 00
Smith, Mrs F C.. 1 00
Sowle, Lawrence . 25
Staley, Jno F ... 3 00
Stanhope, Filley .. 1 00
Stedman, J & S.. 1 00
Strand, Mrs A.... 50
Streator, Ethel .. 1 00
Swanson, Albert . 25
Swanson, Mrs L.. 10
Swenson, Mrs 50
Swenson, Miss H. 50
Swenson, Mrs T.. 50
Taylor, J R 50
Taylor, Wm 1 00
Tiellen, Mrs A.... 50
Tiger, J N 3 50
Troscel, S, Thro .. 6 30
Turngrist, Rev C A 50
Tyler, W H 5 00
Uyton, A 5 00
Unzicker, Lena .. 25
Vengren, Mr J .. 1 00
Wallin, Mrs A.... 50
Walline, Mrs R C. 1 00
Westby, Rev S S.15 00
Whalen, Emory ... 5 00
Wicklund, Mr & Mrs Andrew 5 00
Widen, Mrs J.... 25
Wilcox, F E 3 50
Wilson, J L 5 00
Woods, John 10 00
Wright, R I 1 00
Wyman, Rev Fred 2 00
I H N, Ord 5 00
——, Armour 50
——, Fremont 65
——, Hastings 1 00
——, Lincoln 1 00
——, —— 5 00
——, —— 40
Friends, Lincoln . 35
A Friend, Pleasanton 1 00
A Friend of Humanity, Wahoo . 2 00
Friend, Omaha .. 1 00
Click, Filley 1 00
The United Dau Eve Luth Ch in America, Blair .36 05
Presby Ch, Ft Calhoun 2 00
Cong Ch, Newman Grove 4 45
Shell Creek Ev Luth Ch, Newman Grove 49 60
Pen Ridge Miss Soc, Cambridge.. 5 00
Liberty Bapt Aid Soc, Minden 2 00
Union S S, Cadams 7 27

NEBRASKA—Con

Ladies Miss Soc
Eden Bapt Ch,
Stromsburg ....
U B S Sch of
Aurora .....
Liberty Bapt S S,
Minden .....
Murray, S S & C E
S of Chris Ch,..
United Evang S S,
Orifino .....
The Searchlight
Class Cong'l S S,
Pierce .....
Chris Bible Sch,
Plattesmouth ...
Meth Epis S Sch,
Ulysses .....
Verdigre S Sch,
Verdigre .....
M E S Sch, Wisner .....
Teacher & Pupils
Dist 24, Johnson .....

Texas

Adams, J V 1
Allen, Henry ....
Arnold, Mrs A J..
Baker, Ella M ..
Barnes, Rev J J..
Beer, Mattie 1
Bratton, H L ....
Brown, Guy .....
Brown, Lee .....
Brown, M J .....
Clark, Mrs J J....
Coachman, Miss F J .....
Collins, S C .....
Collins, W T ....
Coson, Calvin ...
Culpepper, L M.. 1
Dallas, Miss E ..
Daniel, Mrs W B.1
Davis, Miss Ruth .
Davis, Mr Vester .
Gibson, Mrs J T. 2
Hill, D W, Jr ... 1
Hoover, Mrs .....
Howell, Miss C.... 1
Jarvis, Mr L E..
Kennedy, Mrs ....
Lamb, Miss Addie
Colson, Miss Ida 3
Lassig, A 1
Lively, Edwin ...
Lively, Lois .....
Lively, Mrs W N. 1
Lockhart, F A.... 1
McAllister, M ....
McCullough, M S &
Others 1
McLean, Mrs J D. 1
Nelson, Mrs R E,
Thro 20
Nickls, Mr .....
Obentier, E C.... 2
Onesenberry, Miss Alice 1
Overall, Mrs R H. 5
Palm, Anna L.... 3
Powell, J E .....
Ramsem, F L 50
Randall, Clay ....
Reecese & Smith .14
Richter, R L ....
Roco, R H 10
Russey, Mr E N. 2
Smith, Bettie M.
Smith, Clapton ..
Smith, Mr & Mrs D M 2
Smith, Eugene F...
Smith, Forrest ..
Smith, Irene M...
Stacey, W T ....
Stilwell, Mr L...
Taylor, C R .....
Turner, Ainslie .. 5
Vannoy, Mrs A N. 1
Wall, Mrs J A.... 5
Wasson, W S 5
Waters, Miss G...
Wharton, J E 5
Wickham, Mrs M A 5
Williams, B 1
Wilson, A W 14
Wood, Harrel 1
Young, H B 1
——, — 1
——, Ennis 2
Friend, Arkansas Pass 1
A Friend, Arkansas Pass 1
I H N, Galveston . 1
I H N, Hallettsville 2
Chris People of Colfax 12
From Town of Cureo 6
Town of Wrightsboro 20
Martin's Creek Ch, Murchison 4
Sand Sp'gs Ch, Murchison 3
S Sch, Ben Arnold 3
Pres Miss S S, Cuero 7
Union S S League City 7
Lost Prairc S Sch. Personville 4
S Sch 1st M E Ch, So Temple 15
Prairie Spring S School, Weir ... 6
Alvin Jr League, Alvin 12
Jrs Miss Band Presby Ch, Cisco 1
Y P S C E & People of Graham 60
Woman's Foreign Miss Soc, Henderson 12
Ladies' Aid & Miss Soc, Italy 4
St John's Guild, Marlin 10
Children's Miss Band of Central Presby Ch, Waxahachie 10

NEW YORK, MAY 15, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

THE Unchanging "Holy City"

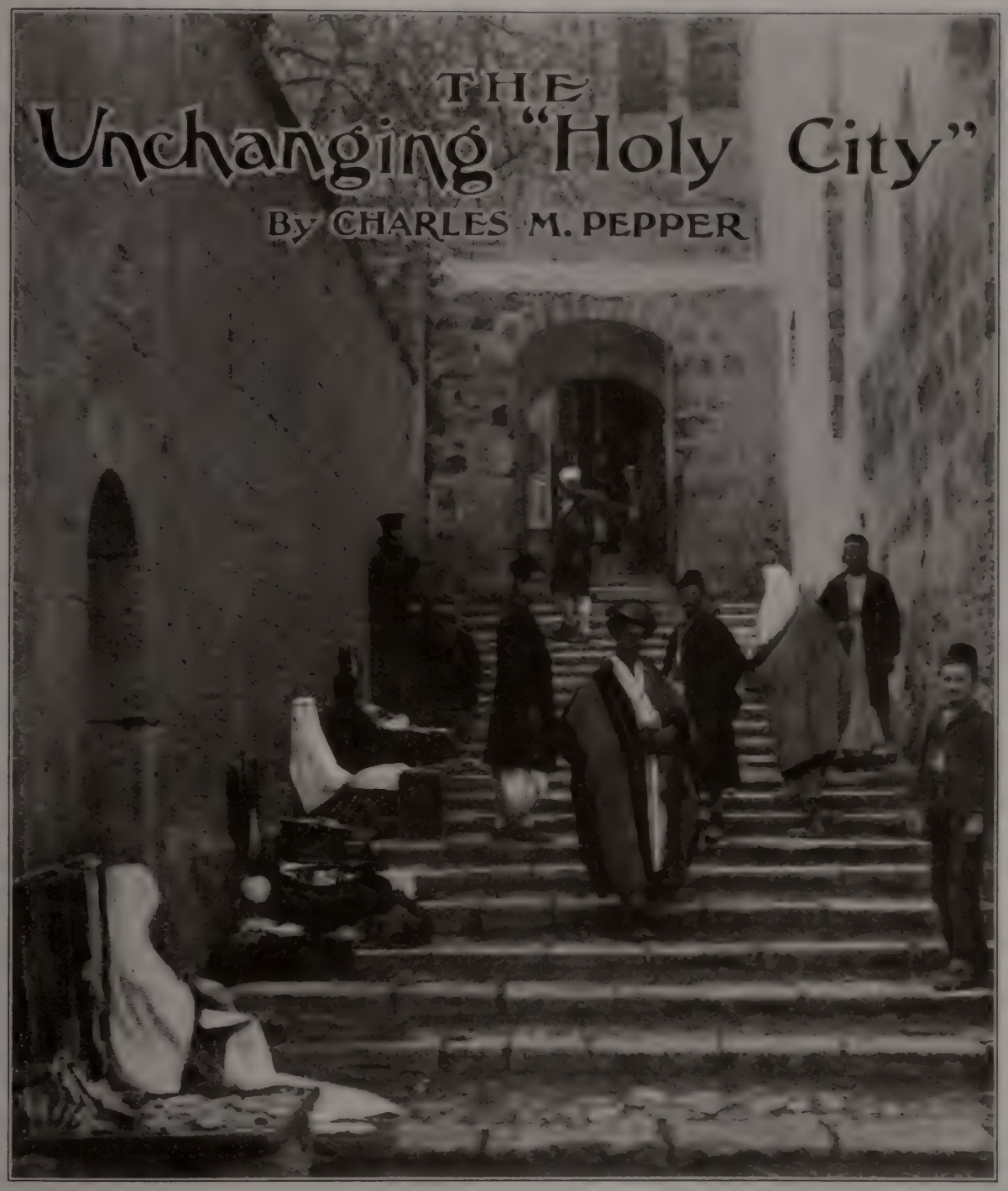
By CHARLES M. PEPPER

IERE are two Jerusalems. One is the unchang- oly City, with its l memories and ciations which evill be the same lions on millions tristian believers. ther, which might lled the Jerusa- f 1907, is the ern city, with ings much like l cities, with wider s than the sacred t and with stately es which are only ally in harmony the architecture e Orient.

e best view of both old and the new ad by driving up hill from which s and his Roman ons attacked the le, and then on e Mount of Olives. m these heights may look down on new town which grown up without walls, regular e-faced buildings red-tiled roofs fill- the slope from the ls to the valley, and n the old Jerusalem hin the walls—the ses with domes, the ne of the Holy ulchre, the dome of Mosque of Omar, minarets, which oken the supremacy the Moslem political wer if not its reli- us supremacy, the ers of the monas- ies, and even the eples of several urches.

That there is a dern Jerusalem out- le the walls is due the fact that the ce within is limited, d during the last arter of a century s new town has wn up. There are nty of people in Jerusalem who remember when there was hardly a building out- e the walls, and when few ventured beyond the Damascus and other gates after htfall. It is not so many years since the gates were closed at night, and no one uld go out or come in. That was one reason why the crowded population of e old Jerusalem did not seek more room on the hills and slopes surrounding the y. But this prohibition was removed and when people could go and come at all urs they began to build their houses where there was less crowding. Another use for the growth of the new town was the development of religious settlements ich began putting up monasteries, hospitals, rest-houses for the accommodation of e pilgrims, and various other institutions. There was little space for them within e city. Now every eligible site is crowned by the building of some religious der or of some European nationality. One of the finest sites is that which was ught by the German Empress and presented for a hospital, a noble memorial of r visit with the Emperor in 1898.

The Turkish government is said to look with disfavor on the purchase of real tate by the various religious societies, backed as they are by the different Euro- an governments, which protect them in all the rights acquired. Whether that so or not, most of the land in the neighborhood of Jerusalem now belongs to for- ners, and this unquestionably will in time have some influence on political affairs.



The Stairway Leading to the Holy Sepulchre, Jerusalem

While much of modern Jerusalem is outside the walls, there is nevertheless something of the new within. Probably the most notable of the new buildings is the Church of St. Saviour, erected through the generosity of the German Emperor. It is a very fine building, which preserves all the traditions and the associations of the Church in the Fatherland. The story of the structure is told in the following inscription:

In the name of the Father, Son, and Holy Ghost. Amen!

This Sanctuary, dedicated to the honor of our Lord Jesus Christ, the Saviour of the world, is erected on the site formerly occupied by the Church of St. Mary, belonging to the Knights Hospitalers of the Order of St John at Jerusalem. The remains of the ancient building were for centuries lying about in a heap of ruins, until, in A.D. 1869, the place was presented by the Turkish Emperor to the King of Prussia, afterward William the Great, Emperor of Germany, and was taken possession of in his name by the Crown Prince Frederick William, afterward the Emperor Frederick III. By command of William II., Emperor of Germany and King of Prussia, this church was erected in the years 1893-1898, and in his presence as well as of H. M. the Queen and Empress Augusta Victoria it was solemnly consecrated to the service of God on the 31st of October, 1898. Ps. 26: 8.

I suppose every one on the first visit is most impressed with the medley of races and nationalities which are met with in Jerusalem. It is to-day as it was 1,900 years ago, when there were dwelling at Jerusalem "devout men out of every nation under heaven." It is true also to-day, as it was 2,000 years ago, that there may be heard "every man in his own tongue wherein he was born." Not only "Parthians and Medes, and the dwellers in Mesopotamia, and strangers of Rome, Cretans and Arabians," but the devout believers in all the Eastern religions of to-day: Orthodox Greeks, Russians, Greek Roman Catholics, Latin Roman Catholics, Syrian Christians, Maronites, Armenians, Abyssinians, Copts, German Lutherans, German Catholics, French Franciscans, Italian Dominicans, British and American Protestants, Turkish Mohammedans and true Jews of Jerusalem.

Nor can a Christian believer fail to regret that in this mingling of different faiths and creeds there is so much that is discordant and out of harmony with the sacred surroundings. The Holy Land is Turkish territory, and one may not be surprised that the Mosque of Omar occupies the site of Solomon's Temple; but that the creeds of the Greek Orthodox, the Coptic, the Armenian, and the Roman Catholic Churches should be shown in divided control of the Holy Sepulchre, while Mohammedan soldiers keep the peace among them, is not a pleasant reflection. One has the same feeling at the Church of the Nativity, where, again, the Moslem soldiers scrupulously guard the grotto in which our Saviour was born, and keep representatives of these different sects from encroaching beyond the limit which has been set aside for each one. In going to Bethlehem *Continued on page 441*

THE AMERICAN PULPIT

SERMON BY

Rev. F. DeWitt Talmage, D.D.

THE GRATEFUL LEPER

TEXT: LUKE 17: 15

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God"

TRAVELERS tell us that in one of the Eastern States there is a high mountain range and to go from one part of this State to the other you must climb those mountains. The upward pathway bends and winds, now overarched by trees, now under the shadow of some overhanging cliff, but still onward and upward. The wearied traveler, panting and puffing, is too exhausted to look back and see the beautiful valley he has left behind. He keeps saying to himself, "Oh, if I were only at the top, then the rest of my journey would be easy." Suddenly the trees ahead of him abruptly cease and instead of overtopping branches he sees the blue sky rimming the top of the mountain. With a final spurt he reaches the top. There, much to his surprise, upon the summit he finds a rude bench of stone upon which has been carved these words: "Rest and be thankful!" Yes, traveler, rest and be thankful that the hardest part of your toilsome journey is over. But also rest and be thankful because some good kind brother has made for you the stone bench upon which you can rest your weary limbs and aching back. If the time should ever come when you can meet that thoughtful brother who made that seat and chiseled that invitation upon the top of yonder mountain, tell him how much his work was appreciated. Tell him that the bench of stone not only gave you physical rest but that his words reminded you of a duty.

Kindness Remembered

How much harder our lot would be if there were not some people considerate and kind to weary travelers on life's journey! Some people take the kindness gratefully, while others need the admonition, "Be thankful."

An American art-student in Paris tells of meeting his laundress at some distance from home with her bread basket upon her arm. She was going to the bakery to get her rolls and bread for the day. He asked her, "Why do you go so far for your bread every day? Does the baker where you go make better bread than any other baker in Paris?" "No," answered the woman, "he does not make better bread. The reason I cross the Seine every day to buy my bread at Monsieur's, is because, a few years ago, my husband was thrown out of work, and I was very sick. We had no money in the house, yet for weeks this baker trusted us, and kept us supplied with bread. Had it not been for his goodness my husband and children might have starved. As he cared for us when we had nothing, I must not forget his kindness now that we have much." To be thankful means to be "thoughtful." That means so to train our grateful memories that we will never forget the kindness of those who have helped us in the dark days of our past struggles.

> I have heard of hearts unkind, kind deeds
> With coldness still returning;
> Alas! the gratitude of men
> Hath oftener left me mourning.

The hero of my text is a "thankful" man; a "thoughtful" man; a man who would not if he could, and could not if he would, forget the priceless blessing which Jesus had conferred upon him. For years this man had been a social outcast. He was a repulsive, loathsome leper. His father and mother had turned against him. His brothers and sisters had fled from him as they would from a mad dog. His wife and children, if he had a wife and children, had deserted him. With sticks and stones he had been driven forth from the habitations of man. One day, with nine other lepers with whom he was associating, he stood upon the hillside, and saw Jesus and the multitudes passing by. By the strange law of the leper-world, which gathers information from every source, these ten lepers learned that it was Jesus, the miracle-worker. So these ten lepers begin to cry out at the top of their voices for divine help. Again and again they call, "Jesus, Master, have mercy on us!" Christ turns toward them, as he always turns at the call for help, and practically says: "Yes, I will cure you of your horrible infectious disease. Go show yourselves unto the priests." "And it came to pass that, as they went, they were cleansed."

No sooner did this leper of my text feel the scales drop off his body and the blood of health course through his veins, than at once he cried, "I am well! I am well! I must go back at once and thank the Lord for what he has done for me." "And one of them, when he saw that he was healed, turned back and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan." We respect that man, and we have a poor opinion of those other nine who went on without giving thanks. But the incident has a lesson for us. We have received many blessings from God; are we like the cleansed Jewish lepers who went forward ungratefully, or like the Samaritan who "turned back and glorified God"?

The Blessing of Health

Like the cleansed leper of my text, let us thank God for our physical health. Let us thank God that we have food enough to eat. More than this, let us thank God for a good digestion with which to eat food. How many of us who have perfect health forget to thank God for a good pair of lungs and for steady nerves and for a regular heart, for good teeth, for good eyes and a good pair of legs upon which to walk! How many of us omit to thank God when we get up in the morning that the joints of our bodies do not squeak, on account of rheumatism, like an old rusty hinge which has not been moved for many years! When we go to bed at night, do we thank God that we can go there to sleep, and not have to toss hour after hour, until at last we cannot endure the suffering any more, and we have to arise and light the gas and go to reading, in order to distract our irritating thoughts? In other words, do we thank God that we have health and strength? Too often we neglect to do so until we have learned by pain and suffering the blessings we have lost. You who have suffered like the leper of my text, or like scores and hundreds of us who have passed through years of pain and weakness, know why I put the blessing of physical health in the forefront of this sermon.

The Leper's Discovery

Have you never by personal experience been able to picture the distress of this poor leper of my text before he was compelled to confess himself a hopeless leper? I have often. I have sometimes imagined him one of the stalwart men of the East. I have imagined him grow a healthy boy, a healthy young man, and then marry. He has a beautiful home, a dear wife and a couple of lovely children. All that is possible to make a young man's life happy is his. But one day, while taking a bath, he sees a little white spot just over his left shoulder. He does not think much of it at first. He tries to rub it away, but it will not rub off. Then in a week or two he sees that this small white spot is growing a little larger. A month later, he finds it still a little larger. He tries to massage it with a rough towel, but it will not rub out. Now he begins to have his suspicions. His face takes on a worried look. He does not tell any one, even his wife. Now he cannot sleep well at night. He becomes cross and irritable. One night, his wife misses him from her side. She gets up to find out where he is gone. She finds him in the next room bending over the sleeping children. He is weeping and wringing his hands, saying, "Oh, who will look after these children after I am gone?" "What is the matter, husband?" she says. "You are not going to leave the babies, are you? Is anything the matter?" He says, "Nothing; nothing," for he dare not tell her the truth.

Driven From Home

One day he faints dead away. When the servants undress him to put him to bed, they find out his true condition. He is a leper, a doomed leper. Then they drive him out from the home. They drive him out from the habitations of man. They drive him out to live and to die among the lepers. Thus you can see how grateful that leper ought to have been when Jesus brushed away the fatal scales of leprosy from off his breast and arms and neck and forehead. Do you wonder that that leper returned to thank God for his physical health?

Ought not scores and hundreds of us to thank God for our restored physical health? Some of us well remember the day when we never expected to be strong and well, as we are now. Perhaps your physical histo has been that of many. Perhaps we came up to twe twenty-five years of age and never knew what it have an ache or a pain. Then disease, like a ing paralysis, got hold of us. Then our health back to us almost as miraculously as did the re health of the ancient leper. We felt as one sna from the tomb. Like the leper of old, are you gr to God for that restored physical health? Reme there was a day when you would gladly have every dollar you owned to be physically well as yo to-day. Now, are you glorifying God, like the of old, for your restored physical health? Oh, t estimable blessings of a sound physical body! would dare to keep silent lips when God has blessed him with a sound physical frame?

The Leper Restored

But next to the blessing of physical health, for do you suppose that leper of old thanked Jesus? you suppose that cleansed leper kept kneeling at J feet, saying, "Master, Master, I can never thank enough! I will never leave thee! I will always by thy side if thou wilt only let me"? No, I do believe that leper did any such thing. I do no lieve he stayed with Christ very long. I think he to Christ to give him his thanks. Then he "Master, I want to run home and see my wife children and father and mother, and all my dear Oh, I want to tell them what you have done fo I want to take them in my arms and kiss them, ju I used to do before these fatal scales came upo breast." Then I think Jesus said, "Go, my son Go and tell your dear ones the glad news. I given them to you to love just as I have given your physical health." Now I see that cleansed running toward his old home. I hear him say goes, "Jesus has given me back my father and mo and brothers and sisters and wife and little chil Thank God for my restored home! Thank God!" As you thank God to-day for your physical health, are also thanking him for the sanctity and the purity the love of your domestic circle?

Do you thank him for your babies' cribs? Do thank him for your wife's tender, gentle compan ship? Do you thank God because your old moth is yet alive and that she is ever thinking and plan and praying for her boy, no matter where she is? you thank God because your dear ones' joys are joys, and because your sorrows of life are lessene their willingness to help you share them? Have ever thanked God for the

Infinite Joy

of living and working for the treasured member of the home circle? Ah, yes, we appreciate our dear when God takes one of them away from us; why do not, and why can we not, appreciate our loved when they are by our side? If any of them sho have gone beyond we should think of death simply transition, a going from one group of loved ones another group of loved ones. Can you not thank for the wife, the mother, the father, the sister, brother, the child of the family circle? Can you like the leper of old, thank God for the purity and love of the domestic fireside?

But no sooner did this cleansed leper reach his ho and clasp his dear wife and children and loved one in his arms, than at once the news began to spread. flew like a white-winged messenger of joy from hou top to housetop. "Have you heard the news?" as one neighbor of another. "Why, our long-lost fri has been cleansed of his leprosy. Come, let us go and give our hand of love and join this happy fam circle. Oh, the good news! the good news! Co let us go up and tell how we have mourned for hi and how we glory in his wonderful cure." Then think the neighbors spoke to each other. Now I them hastening to the home. Some knock and oth rush right in. These neighbors squeeze his hand; th pat his cheek; they laugh and weep for joy. Can y

Continued on next page

THE UNCHANGING "HOLY CITY"

achel's tomb and the well where the Magi passed, more consoling reflection to be told that no rival are allowed to obtrude. Here all are true be-

one cannot forget, in whatever direction he goes, Christian power controls the Holy Land. Some- Mohammedan government is fanatical, and some- olerant. Tolerance is necessary in Jerusalem, the Christian powers, in spite of many jealousies valries among themselves, still recognize their sibility to the great body of Christian believers. ar this influence is likely to go I do not pretend but the Turk distrusts it, and does not fail to atisfaction whenever the European nations are a l e to co-operate for ommon aspiration of endom. Some signs, ly in Jerusalem, but ound it, seem to indi- growth of this Chris- nfluence. The modern hat has grown up out- he walls, as I have dis one illustration. there are the German ultural colonies at Jaffa sewhere. Pilgrims and s who come to Jaffa n fail to visit the home Simon the tanner, whence looked across the sea had his vision. Then are apt to wander ugh the wonderful a e groves which are the beautiful in the world. or the sake of association, still prefer to travel y donkey to Jerusalem, but people now take the ilway built twelve years which runs from Jaffa across the plain of Sharon. ter reaching Jerusalem, the donkey or a vehicle of sort must again be used to visit all the surround- places of sacred memory. At Jericho, there is a cotton plantation and big fields of tomatoes and vegetables which are cultivated by Italians. At any, on the way out, stopping to visit the tomb of

Continued from page 439.

Lazarus, one is again reminded that Mohammedans are the controlling power, for the population of the village is entirely Moslem. There is some suggestion again of the modern world in the Inn of the Good Samaritan, because it is now a government post office.

Those who revere the sacred traditions would do well not to trust too much to what the guides or the dragomans tell them. A favorite explanation which these dragomans give of the "needle's eye" is that it comes from the Arabic word which means a small gate or passageway. They tell the credulous that in the olden times, while the main gates of the city would be closed, the smaller gate would be open, and that the Bedouins with their camels, arriving too late to penetrate the main entrance, could, if the camel was young and very small, squeeze it through the smaller passageway. Hence, according to the dragomans, the rich man might squeeze into the kingdom of heaven. One evening at the hotel, some tourists were explaining this fanciful interpretation. It impressed them.

Dr. Merrill, our consul, whose Biblical learning is recognized all over the world, sat at the table. I asked him what the Scriptural phrase really meant.

"Just what it says," he replied. "It is easier for a camel to pass through a needle's eye than for a rich man, who has misused his riches or gotten them unfairly, to enter into the kingdom of heaven."

Then he explained that the Arabic word which the dragomans quoted as meaning "needle's eye" was not part of the language in the Saviour's time, and he further showed how baseless their tale was. Thus does sound scholarship destroy the tales of ignorant guides and credulous tourists.

Jerusalem, Palestine. C. M. P.

Photo by C. Raad, Jerusalem

Laying the Corner-stone of the New German Sanatorium on the Mount of Olives

ON Sunday afternoon, March 31 last, a very interesting ceremony took place on the classic summit of the Mount of Olives, near Jerusalem, when, in the name of the German Empress, Freiherr von Mirbach and Konsistorialrath Pfarer Lahusen laid the foundation-stone of a large sanatorium, which is to be erected on this historic site for the use of missionaries in the East, irrespective of denomination.

His Excellency Ah Akhren Bey, the Turkish Governor-General of Palestine, was present in full uniform and orders, as also were the Mayor of Jerusalem, Fadi Effendi; the Mutesarrif of Damascus, the Military Commandant of Jerusalem, and all the foreign consuls in the Holy City.

In spite of a cold and boisterous wind, many visitors assembled to witness the ceremony of laying the foundation-stone and reading the Kaiserin's deed of gift, which was afterward deposited in the heart of the stone.

Slowly but surely Germany is making her influence felt all over Asia Minor and Syria. W. G. F.

THE GRATEFUL LEPER—Continued ✳ Sermon by Rev. F. DeWitt Talmage, D.D.

man, thank God for your many friends who are g under the shadow of your home to-day?

hen we were sick, did not our friends come in to e us and to bring the delicacies? When we lost a l, and the undertaker hung the crape streamer upon door, have not our loving, sympathizing friends e in to stand by our side at the casket? When we e in financial trouble, if we were honest and true, e they not always been willing to come to our as- nce? Have they not always been true to us in s of sorrow as well as in times of joy? I once read n old Danish captain who gave battle to an English ate. After the battle had been raging for some e, a flag of truce was raised, and the old captain in wboat pulled over to the English frigate and made strange request. He said: "My powder has run . Will you please furnish me some of your powder, we will continue to fight?" Well, no one ever rd of a man going to an enemy for help, but we e heard of his going to his friends. Ah, yes, our nds in the past have helped us again and again and in! Thank God for your friends! Thank God for le, true-hearted, brave, self-sacrificing friends!

Again, this cleansed leper must have been thankful t the doors of the temple were once more opened to e him a welcome to the altar of God. In olden es, leprosy was looked upon as the symbol of heinous Thus the poor leper not only felt that he was barred n fellowship with man, but also from communion h God. Methinks I can see these lepers some Sab- h day gathering upon one of the hillsides near to usalem. The service is going on within the sacred ls. The music, which cannot be circumscribed by r walls, drifts through the portal, and, like a bird, rs over the hills. The poor lepers are listening to sweet psalms. As the choir sings, they think of the e when they used to gather in the temple with the rshipers. And methinks I see the tears rain down ir parched cheeks, as they weep and cry: "O Lord, y hast thou shut me out from thy love? Why am I barred from thy holy worship? Wilt thou never again speak to me in tones of pity and pardon? Wilt thou never forgive me my past sins?" Then when Jesus cured the poor sick man of his leprosy, he seemed to say: "Son, thy sins are forgiven thee! Thou art welcome now to join in public worship. Thou mayest now go into the temple and sing God's praises. Though thy sins are as scarlet, yet they shall become white as snow." Thus I hear the poor leper cry: "Lord, I thank thee that when thou hast cleansed me of my leprosy, thou hast forgiven me my sins. I thank thee, Lord! I thank thee!" To-day can you not glorify God like the poor leper, because Christ by his atoning blood has made it possible for you to be cleansed of all your past iniquities, so that in the sight of God you can be pure through his word?

Oh, the power of the blood of Jesus to blot out sin! Who has tongue eloquent enough fully to describe it? There is a beautiful story told that many years ago a woman came to her pastor bemoaning her sins. "They are a heavy burden," she said. "They are like a load of wet sand." The minister heard and agreed. "Have you ever been on that strip of sand by the beacon?" he asked. "Oh yes, many times," she said. "Go there now," said he, "and dig. Pile the wet sand up into a great mound. Pile it as high as you can and then see what becomes of it." "Ah," exclaimed the penitent woman, "I know what you mean. The flowing tide will come and wash it all away." "Yes," said the minister, "so the blood of Jesus Christ can wash away all your sins, though they may be as infinite in number as the sands of the sea." Like the poor burdened woman, and like the leper who was cleansed of his fatal scales, should not you thank God that by the death of his only begotten Son it is possible for you to be cleansed of all sin?

We wonder what the later life of that leper was. Did his gratitude exhaust itself in that loud voice with which he glorified God? We cannot think so. Day by day as he went around in health and strength, he would remember who it was that gave him his new life and would strive to live in accordance with Christ's teaching. Is not that our duty? Shall we praise him for delivering us from sin and then go away and forget our obligations? The life that Christ has given us, like that he gave the leper, should be a life devoted to him, consecrated to him and to his service. He has told us how we may show our gratitude. He died "that they who live should henceforth live not unto themselves but unto him who died for them."

Christianity Spreading in Japan

IT will interest readers of THE CHRISTIAN HERALD to learn that their gifts to the famine sufferers in Japan have resulted in something more than the relief of the temporal wants of the large number of sufferers. In a recent letter from one of the missionaries in that field, he writes: "In the Northeast, the famine work has shown in a most tangible way the magnificent spirit of charity which our religion fosters. In Sendai the four Christian schools and the large number of missionaries and Japanese Christians have so transfused the spirit of Christ through the social fabric that a revival is a natural consequence. Special evangelistic meetings are being held throughout the city with remarkable results. On November 25 the writer had the rare honor of baptizing forty-two persons in one class. Among these there were officials, bankers, business men, university, college and middle school students. There are still many earnest inquirers who are being instructed in the Bible. From present appearances it would seem that this movement was likely to become general."

Rev. W. E. Lampe, who was the chairman of the Relief Committee, reports that seventy-two persons at Iwanuma have decided to become Christians. Twenty-three were baptized on December 23, and in one church alone there were one hundred inquirers.

Addresses upon Christianity have hitherto been unpopular among the educated classes in many places. Now, they are attended by eager thousands in every part of the country. (REV.) H. LOOMIS, Agent A.B.S.

Yokohama, Japan.

What it Means to Save a Child

INTERNATIONAL SUNDAY SCHOOL LESSON, BY DR. AND MRS. WILBUR F. CRAF

LET me introduce you to a Hebrew family in Egypt: Amram, the father; Jochebed, the mother; a daughter, Miriam, about eleven years old; a son, Aaron, three years old, and a new baby boy less than three months old. Jochebed uses all a mother's loving tact to keep her little baby quiet, lest his cries shall discover him to those who would take his life. The child grows stronger, cries louder, can no longer be concealed. The mother determines that he must be put in the river, according to the king's decree that all Hebrew boy babies shall be thrown into the Nile, but she makes a plan to save the life of her baby boy, even while conforming to the king's edict.

Coffin of the Princess Nefer-ari

She weaves a little basket out of bulrushes, and makes it watertight by covering it inside and out with pitch, and into this, with loving prayer, she puts the child, wrapped in his swaddling-clothes. She takes the precious burden to the banks of the Nile, and places it on the river's brink among the lilies. She does not dare to remain to see what shall be the fate of her child, but she tells her daughter Miriam to hover near and, while seeming to play, to watch her little brother. The king's daughter comes down to the river to bathe in the early morning. The maidens who accompany her discover the little one in the rush basket, and tell the princess. She bids them bring it to her, and when they do so, she removes the cover, and a beautiful weeping child is discovered. Its cries and tears appeal to her womanly heart. She recognizes the tragedy, and says, "It is one of the Hebrew's children." She names it Moses, which means "drawn out of the water." Miriam, apparently with curiosity natural to a child, comes to the side of the princess to look at the baby. She sees that the princess is minded to adopt the child as her own, and hears her express a wish that she might obtain a nurse for it. Miriam offers to find a nurse, and being told to do so, brings her mother to the princess, keeping it a secret, of course, that she is the mother. "Take it and nurse it for me, and I will pay thee thy wages," says the princess to Jochebed. She takes the child home again; no longer any need to hush its cries, for it is now under royal protection.

Moses in the Palace

Jochebed can thus have the baby for three years. At that age he is brought to the royal palace to live, by order of the princess, who has now become the queen. The boy Moses is given a fine education. He is taught all the learning of the Egyptians. In one of the great temples white-robed priests teach him to read the hieroglyphic libraries of stone, and to write himself; they teach him also grammar, and mathematics, and astronomy, and medicine, and religion. But he possesses the Hebrew spirit, and so is aroused by the indignities heaped upon his people. One day he slays an Egyptian taskmaster in the act of beating a Hebrew. He hides the body of the Egyptian in the sand. Shortly after, he leaves the royal household, choosing to be counted among his own people rather than to enjoy the pleasures of the palace. He departs from Egypt, and fixes upon Midian as his dwelling place, and assumes the duties of a shepherd.

His first characteristic act is to protect the shepherdesses against the Midianite shepherds, who try to prevent them from getting water for their flocks.

Illustration and Application

Let us consider (1) the outcast child, (2) the faithful mother, (3) the wise sister, (4) the king's daughter, who together unconsciously formed a children's aid society, which, in saving a foundling, did the world an immeasurable service, for the child proved to be the greatest of human kind. Look on this picture of a rescued child, then on the picture of Moses in after years as the lawgiver and leader of his people, and learn what it means to save a child. It will help us to remember his birth, to link 1571 B.C., when he was born, with 1517 A.D., when Luther, another great leader, nailed the theses of the great Reformation on the church door.

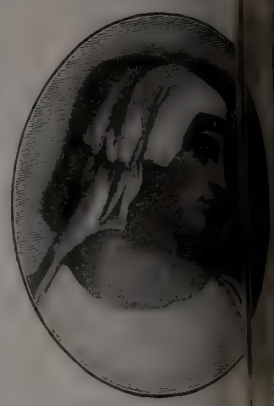
How familiar the lowly beginning of our hero! "A child of poor but honest parents" is the introduction to the world's greatest biographies.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the phonograph, first entered Boston, he wore a pair of yellow linen trousers in the depth of winter. Don't snub a boy because his house is plain and unpretending. Abraham Lincoln's early home was a log cabin. Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was a son of a man who was unable to write his own name. Don't snub a boy because he chooses a humble trade. The author of *Pilgrim's Progress* was a tinker. Don't snub a boy because of physical disability. Milton was blind. Don't snub a boy because of dulness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books. Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice. Don't snub any one. Not only because some day he may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

Struggles of Genius

Make your opportunity, as Lincoln made his in the log cabin in the wilderness. Make it, as Henry Wilson made his during his evenings on a farm, when he read a thousand volumes, while other boys of the neighborhood wasted their evenings. Make it, as the shepherd boy Ferguson made his when he calculated the motions of the stars with a handful of beads on a string. Make it, as George Stephenson made his when he mastered the rules of mathematics with a bit of chalk on the sides of the coal wagons in the mines. Make it, as D made his when he learned to read from scraps of and posters.

Thirty years ago a barefooted, ragged urchin pre himself before the desk of the principal partne manufacturing firm in Glasgow and asked for work errand boy. "There's a deal o' running to be d said Mr. Blank. "Your qualification wud be a pair o' shoon." The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning, and held out a package. "I have the shoon, sir," he said quietly. "Oh!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace this house." The boy hesitated a moment, and then went out without a word. Six months p before he returned, decently clothed in coarse but garments. Mr. Blank's interest was aroused. Fo first time he looked at the boy attentively. His bloodless face showed that he had stinted himse food for months in order to buy those clothes.



Egyptian Portrait of Pharaoh's Daughte

The manufacturer now questioned the boy caref and found, to his regret, that he could neither rea write. "It is necessary that you should do both b we could employ you in carrying home packages, said. "We have no place for you." The lad's grew paler; but, without a word of complaint, he di peared. He found work in a st near to a night school. At the en the year he again presented hin before Mr. Blank. "I can read write," he said briefly.

"I gave him the place," the emp er said afterward, "with the convic that, in process of time, he would t mine, if he made up his mind to it. Men rise slowly in Scotch busi houses, but he is our chief forema

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joy
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

A Faithful Mother

"God made mothers before he m ministers," says Dr. Theodore L. C ler, and he declares ministers h small chance of saving children wh parents are not leading them to G Statistics show that the father is influential as the mother. It was fo upon investigation that in fami where only the mother was a Christi one-third of the children were p fessing Christians, while there w two-thirds where both parents w Christians.

Don't forget to tell your faith mother you appreciate all her lovi care for you. A mother writes:

"I have a little boy who many a ti stops his play to run to me and sa 'Mamma, I like you.' Sometimes pulls my ear down in church and te me. And night after night I am wa ened by a little voice from the c calling 'Mamma, mamma, mamm until I answer, and then he says, like you,' and goes to sleep again

[On July 5, 1881, two mummies we taken out of a chamber in the side of hill at Deir-el-Bahari, in Egypt. Th were evidently the bodies of royal pe sonages, as could be seen by the ca that had been taken with them, and t magnificence of the ornaments upo them. Their identity was disclose by the inscriptions on the wrapping These stated that they were the bodi of "the great king Rameses II. an of his favorite daughter Nefer-ari, the royal princess who is believed to b the lady who adopted Moses. Bot bodies are now in the museum a Bulak.—ED.]

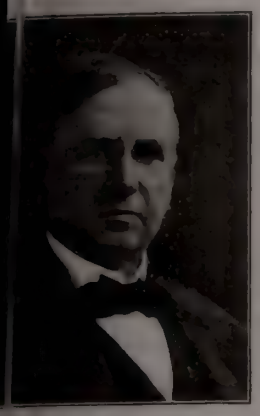
Miriam Watching the Basket Containing her Brother, the Infant Moses

* International Sunday School Lesson for May 26, 1907. The Childhood of Moses. Ex. 2: 1-15. Golden Text: "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22.

World's Sunday School Convention

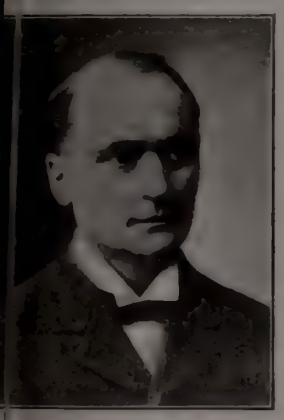
Delegates From Many Lands Gather at Rome, Italy Features of the Conference

[illegible] train and steamship many hundreds of dele- gates are journeying toward the "Eternal City," to participate in a memorable and historic event—the fifth World's Sunday School [illegible]ntion. It assembles May 18, and continues for five days, until the 23d. It will doubtless be the most significant Protestant gathering ever held in the stronghold of Romanism. It will be unsectarian and undenominational in every respect.



Hon. John Wanamaker
[illegible]ice-president of Convention

This great assemblage of Sunday School leaders from all parts of the earth is expected to mark a new era in Sunday School progress. It is significant that the theme chosen for the Convention should be "The Sunday School and the Great Commission." The mis[illegible]ry spirit will be strongly in evidence throughout the entire gathering. Mr. E. K. Warren, of [illegible]igan, the president of the Convention, has for [illegible]s been in correspondence with missionaries in many lands arranging for their presence at the conference. The motto of the gathering is this pregnant declaration: "It is the whole business of the Church, and it is the business of the whole Church, to give the whole Gospel to the whole world as speedily as possible."



E. K. Warren
President of Convention

It will be remembered that the last World's Sunday School Convention was held in Jerusalem in 1904; previous ones having been held in London in 1898; in St. Louis in 1893; and in London in 1889. The [illegible]sent gathering will represent 262,000 Sunday Schools, [illegible]h 26,000,000 members. There will be considerably [illegible]r one thousand delegates, from both Christian and heathen lands, and from the distant islands of the sea, as well as from the great continents. White, black and yellow races will mingle and unite as one in the bonds of Christian fellowship.

In charge of the Convention are a number of the foremost Christian leaders of Europe and America. Among the vice-presidents are Prince Bernadotte of Sweden, Count Bernstorff of Germany, the Venerable Archdeacon of London, and Hon. John Wanamaker of Philadelphia. The chairman of the Executive Committee is Dr. George W. Bailey of Philadelphia, who has had many years of experience in Sunday School affairs, having long been treasurer of the International Committee. Another member of the Executive Committee is Mr. William N. Hartshorn, of Boston, who is also chairman of the Transportation Committee. Mr. Hartshorn is chairman of the International Committee as well, and, like Dr. Bailey, he has worked with untiring energy for the welfare of the Sunday School world. Another prominent member of the Executive Committee is Mr. H. J. Heinz, the well-known manufacturer of Pittsburg.

America's delegates are journeying to Rome in two specially chartered steamships. Both left these shores on the same day and will arrive in Rome about May 14, a few days before the Convention proper begins. One ship, the *Romanic*, of the White Star Line, sailed from Boston, and the other, the *Neckar*, of the North German Lloyd Line, sailed from New York. Both ships were filled with delegates several days before the date set for sailing.

This interesting general forecast of the Convention, including the names of some of the chief speakers at the gathering, has been prepared by Dr. Bailey:

"Sunday School missionary meetings will be held at Funchal, Gibraltar, Algiers, and possibly Genoa by the delegates sailing on the *Romanic*. Delegates sailing on the *Neckar* will hold a Missionary Conference at the Azores, and an afternoon and evening meeting at Naples. Our friends in England are planning to bring a goodly number of delegates; the Scottish Sunday School Union and other centres of Sunday School interest are also arranging tours. All indications are that the enrolment of the Convention will be large."

"The theme of the Convention," Dr. Bailey added, "will be 'The Sunday School and the Great Commission.' The Rev. Carey Bonner, secretary of the Sunday School Union, London, will have charge of the music. On Saturday, May 18, at 3 P.M. there will be a meeting of the World's Executive Committee for prayer and conference with the Italian National Committee and the Local Committee. At 8 P.M. there will be a welcome meeting with greetings from various delegates. Sunday, May 19, will be 'World's Sunday School Day.' The programme includes regular services at the various evangelical churches in Rome, Convention sermon by Rev. G. Campbell Morgan, and an evening praise festival.

"We have the promise that there will be present from Great Britain the Hon. F. F. Belsey, J.P., Mr. Charles Waters, the Rev. F. B. Meyer, the Rev. G. Carey Bonner, the Rev. F.W. MacDonald, M.A., the Rev. Campbell Morgan, D.D., and Mr. A. C. Munroe; and we are encouraged to expect the presence of Lord Kinnaird, Prince Bernadotte, and Count Bernstorff. From North America, besides those already mentioned, there will come Mr. Marion Lawrence, Mrs. Mary Foster Bryner, Mr. W. C. Pierce, Mr. Fred A. Wells and Bishop Joseph C. Hartzell. Bishop Wm. Burt, of Switzerland, will also be there, together with representatives from all missionary centres."

William N. Hartshorn
Chairman Transportation Committee

The "World's Sunday School Day" gives promise of being notable in the annals of the Sunday School. It will be observed by every Sunday School in Mexico, and by great numbers throughout the United States and Canada.

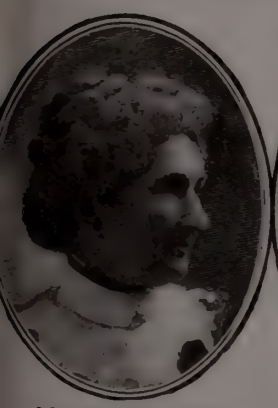
Christians everywhere are invited to unite with the delegates in Rome in spending half an hour in the early morning of "World's Sunday School Day" in private prayer for God's blessing upon the Convention, and upon the work of Sunday Schools throughout the world. I am sure that thousands of readers of THE CHRISTIAN HERALD will gladly respond to this request.

Dr. George W. Bailey
Chairman Executive Committee

At the close of the Convention I am planning to send another article giving a general survey of the results of the historic gathering.

GEORGE T. B. DAVIS.

The Tenth National Congress of Mothers



Mrs. W. W. Murphy
President California Congress

Mrs. Kate W. Barrett
Vice-president National Congress

Mrs. E. C. Grice
National Corresponding Secretary

Mrs. C. M. Wood
President Oregon Congress

Mrs. M. E. Mumford
Vice-president National Congress

Mrs. Ella M. Thacher
Chairman Domestic Science

[illegible]OTHERS' circles in every section of the country are celebrating this year the tenth anniversary of the National Congress of Mothers. With [illegible] annual convention at Los Angeles, May 10 to 17, [illegible] Congress inaugurates its second decade.

[illegible]Mrs. Phœbe Hearst was among the early promoters of [illegible] movement. To Mrs. Theodore Birney, its founder, [illegible] Congress owes its well-planned methods. The in[illegible]ligent efforts instigated by her have continued [illegible]ough the years. The earliest Mothers' Congress [illegible]ve much time to the consideration of the vital topic [illegible]the co-operation of home and school, which is con[illegible]ded to be the next great step in educational progress. The National Congress of Mothers, through Mrs. Edwin C. Grice, of Philadelphia, national corresponding secretary, and chairman of the Parent Teacher Association Work, has pushed the movement with a will.

With its tenth anniversary, the National Congress of Mothers is reaching out for a wider extension of its work in all parts of the country. Organizations now exist in twenty-nine States and in Japan. The work against polygamous practices will be kept up. At the tenth anniversary convention in Los Angeles, the Rev. W. H. Paden of Salt Lake City will discuss the Mormon menace. The Rev. Dr. Frank DeWitt Talmage, Rev. Robert J. Burdette, Judge Ben B. Lindsey, and Hon. Curtis D. Wilbur, are among the leading speakers. The subjects to be discussed cover The Relation of Child Study to Home, School and State; Normal Training in Public Schools; Children of the Inter-Mountain States; Juvenile Court and Probation Work; Runaways and Truants; and The Ethics of International Courtesy. There will be special conferences on Punishments, Good Citizenship, The Adolescent Boy and Girl, and The Parent's Duty to Children in Forming Sacred Ideals for Marriage. With the opening of the Mothers' and Children's Building at the Jamestown Exposition, the National Congress of Mothers is finding a fertile opportunity for wider expansion.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Ed

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$50,000 More for Chinese Relief

DEPARTMENT OF STATE
WASHINGTON, D.C., April 30, 1907.

DR. LOUIS KLOPSCH,
Editor and Proprietor Christian Herald, New York City.

Dear Dr. Klopsch: It is with great pleasure that I acknowledge the receipt of your letter of the 29th instant, enclosing two checks for $25,000 each for the relief of the starving people of China, and, agreeably to your request, the American Consul-General has this day been instructed by telegraph to pay to the Civic Committee of Shanghai $25,000, and to the Missionary Committee at Chinkiang $25,000, and draw on the Secretary of State for the amount, thus making the full $50,000 available in China to-day.

Very cordially yours,
ROBERT BACON,
Acting Secretary.

This latest remittance was cabled on the same day upon which the BUFORD sailed. On May 3 the following cablegram was received from Shanghai:

"Practically all Christian Herald's remittance already converted into foodstuffs and despatched into famine area. China's indebtedness American generosity everywhere acknowledged."

To Close the China Famine Fund

WITH the sailing of the flour-laden relief ship *Buford*, to be followed almost immediately by the second transport *Logan*, with a similar cargo, both contributed by CHRISTIAN HERALD readers and their friends, the famine situation in China undergoes a substantial improvement. The $50,000 cabled by our Relief Fund on the *Buford's* sailing day will supply the urgent needs of the missionary workers until the food ships reach Chinkiang. When that happy event takes place, it will go very far toward giving the workers control of the situation.

On the whole, therefore, we feel justified in announcing to our readers and to the wide circle of generous-hearted friends throughout the country, who have so liberally assisted in this great life-saving campaign, that the conclusion of all their loving labors is now clearly in sight. Right nobly have they maintained the record of Christian America for practical Christlike service rendered to suffering humanity. In the most literal sense, their field has been the whole world, for they have reached out, with hands full of help and hearts overflowing with love and sympathy, to the farthest ends of the earth—to Armenia, Cuba, India, Russia, Finland, Japan and Korea abroad, and to the destitute in our own Southern and Western States, to the dwellers in the flood-swept Mississippi Valley, and to the multitudes of unemployed in our great cities as well. Elementary Christianity, some may call it; but it is a work that has brought with it much blessing to both soul and body. In the hearts of the rescued multitudes of China, there is to-day, the missionaries assure us, but one universal feeling: that of love and gratitude for the charity which has saved upwards of a hundred thousand lives, raising them from despair and from the very gates of death. They will have a new reverence for the teachings of that religion which finds expression in acts of such kindness as China, till now, has never known.

THE CHRISTIAN HERALD, its proprietor and editors, are thankful to have been once more the channel of a noble international benevolence, which has been so signally blessed in its results.

On and after May 31, no more contributions will be received for the China Famine Fund. Any that may reach us after that date will be returned to the senders.

Preaching Under Canvas

THERE was sound reason for the appeal Gipsy Smith addressed to that meeting in New York the other day, for aid in evangelistic work. It is a great thing in these times of enormous immigration to have the Gospel preached through the summer months to the immigrants in their own tongue. They have not come to this country to get religion, but to earn a fortune, or at least an honest living. They are pretty sure to take no vacation, and if the tents are open, with the promise of a service in their own language, they will attend as they did in former years. Who can tell how much good may be done, even from a social standpoint, if some Italian or Russian immigrant, or some stranger of another nationality, is changed from a fierce anarchist, or from practical heathenism, to be a gentle follower of Christ? Our own people, too, many of whom stay away from the churches, and regard religion as the luxury of the rich, will be benefited, when they hear in the tents, where the utmost democratic equality is maintained, how great are the blessings Christianity holds out to the poor. They might hear the same fact all the year round in the churches, but they do not care to enter the fine buildings in which the contrast between their clothes and those of the regular worshipers is conspicuous. It is a good work to plant these tents about the city and preach the Gospel in them, and Gipsy Smith was right in appealing for funds for the purpose.

The sum needed is modest. Some tents must be purchased. In some instances rent must be paid for the land on which they are set up. Organs must be hired and though many volunteer singers give their services freely, there are others who must be paid for regular attendance during the summer. The people who will go away from the heated pavements and the foul-smelling gutters to the pure air of mountain or seashore may show their sympathy with those who remain behind by helping in this work. It rests with them to say to what extent the boast shall be fulfilled: "To the poor the Gospel is preached."

Spring in the Churches

HOW interesting it is, at this season of the year, in this climate, to watch the change taking place in the fields and gardens and parks! Nature is clothing the world in its new dress of lovely verdure and calling on the denuded trees to put forth their buds and blossoms. How good God is to renew this beautiful life! The very thought of perpetual winter makes us shudder. Winter is beneficial and physiologists tell us that without it we should be subject to many deadly maladies and our constitutions would become feeble and inert; but how gladly we welcome the spring? The spirit sympathizes with the resurrection going on all around, and responds to the call to the joyful awakening. Is there not in the call a summons to a more genial, hopeful cheerfulness than has been felt hitherto? Can we not rise out of the gloom and sordid materialism of our past lives, into the clearer warmer atmosphere of the better life?

It is good to notice how the leaders of modern religious thought are presenting this conception of spiritual life in their sermons and books. The awe and gloomy solemnity with which the facts and doctrines of the Gospel were presented a century ago have almost disappeared and men are invited to rejoice in the love and kindness of a beneficent Father. The old doctrines have not been abandoned, but they are being held in a new way and are being viewed from a new standpoint. God is no longer pictured to the world as a stern, relentless being, holding the sinner over the pit of fire and watching his writhings. He is no longer portrayed as delighting in sacrifice and craving the blood of the slaughtered offering. It is as a yearning Father, grieving over the perversity of his children and beckoning to them to leave their suicidal ways and come to him for peace and happiness. This note in the pulpit and in the press is very welcome, and it is strange that it has been kept so long in the background, for Isaiah and Ezekiel preached it, and Christ emphasized it by sermon and parable.

The new view does not hold out the idea of relaxation of the old requirements. The sinner does not find the entrance to the kingdom made wider and easier than of old. As Christ showed the people of his time, his requirements went deeper than those of the law, and while the law had formerly been satisfied with avoiding overt transgression, he required eradication of sinful desires and thoughts; so the new presentation of the Gospel goes deeper than the old. It is not satisfied with an acceptance of doctrines, with belief in schemes of salvation. It emphasizes the necessity of the change in nature which Christ described to Nicodemus. The man who is admitted to the kingdom is not a man with a new creed, but a man with a new nature; one who loves God and proves it by loving his brother also. That is indeed a change in our world, so long ruled by selfishness and greed. of that kind, men so changed, may redeem the wo love and kindness, being like the great Father in h So, if the number of such men increases, the e which the poet longed may come, when "every shall change to spring."

A Woman's Splendid Gift

EVERY candid observer must admit that the n cence of rich women at the present day is m conspicuously by common sense and practical ch The large givers among women see clearly, c carefully and bestow liberally without ostentation, ity or selfish ambition. To the honor role in fen philanthropy is now added the name of Miss An Jeanes, of Philadelphia, a wealthy member o Society of Friends. It is consistent with the trad of the Friends that Miss Jeanes should crown a l generosity and helpfulness by the gift, in life's eve of one million dollars, to be devoted to eleme schools for the colored people of the South.

The race which, against odds of heredity and env ment, is pushing its onward way to the light of in gence and independence, is in dire need of education. Jeanes has provided for the wise administration o magnificent gift, and she has set an example to o that may be followed to advantage. Elementary sc for colored children in which they will receive, as children do in the South, and as all children do i North, graded training at the hands of skilful ins tors, will be a boon to more than one generation. note with pride that women in America are inspire patriotism, and that they rise far above mere issues, when distributing money of which they are stewards. To the names of Helen Miller Gould, Olivia Sage, Grace H. Dodge, Olivia and Car Stokes, we now add that of Anna T. Jeanes. women do not weight their gifts by burdensome pr sions that delay and frustrate their good intentions.

Among the Workers

—IN A GREAT REVIVAL at Thompson Town, Clarendon Pa Jamaica, W. I., over one thousand persons came forward declared their desire to lead the Christian life. Evangelist lan Phillips conducted the services.

—PASTOR R. W. MACCULLOUGH of 131 Calyer Street, Brookly planning an active summer campaign in connection with Children's Church movement. Many inquiries have come from ferent States and even from Canada, concerning the Childr Church, by pastors and others who contemplate trying the periment.

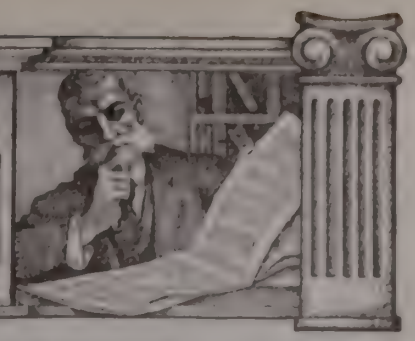
—FIVE HUNDRED AND THIRTY-ONE PERSONS have declared th selves for Christ in the revival services at the Auditorium Aberdeen, S. Dak., which closed April 7, after continuing weeks. All-day services were held, also a day of fasting prayer, and many business houses were closed for the meeti which were conducted by Evangelist R. E. Johnson, of the Mo Institute, Chicago.

Contents of this Number

Wednesday, May 15, 1907

	PAGE
Delegates Departing for the World's Sunday School Convention	Cover
Contributions to China Relief Fund	43
The Unchanging Holy City (Illustrated)	439, 44
The Grateful Leper. Sermon by Rev. F. DeWitt Talmage, D.D.	440, 44
What it Means to Save a Child. Sunday School Lesson (Illustrated)	44
Tenth Congress of Mothers (Illustrated)	44
World's Sunday School Convention (Illustrated)	44
EDITORIAL FORUM: To Close the China Famine Fund—Preaching Under Canvas—Spring in the Churches—A Woman's Splendid Gift—Among the Workers.	444
BIBLE AND NEWSPAPER: Pharaoh Under the Lamp (Illustrated)--Miners Imprisoned—Material for Idols—America's Seniority—Native but a Stranger	445
Farewell to the Relief Ship "Buford" (Illustrated)	446, 454
Talks with Nervous Women. By Mrs. M. E. Sangster (Illustrated)	447
Our Mail-Bag	448
Into Still Waters. Serial Story (Illustrated)	449, 453
In the Public Eye (Illustrated)	450
Missionary Ideals. Epworth League Topic	450
From Golden Gate to Tokio	451
Doctors at War on Alcohol	452
Our Southern Mountaineers. Christian Endeavor Topic	453
The Tent Campaign	454
Preparation for Service. By Mrs. M. Baxter	455

THE BIBLE and the NEWSPAPER



Pharaoh Under the Lamp

MODERN discoveries and inventions were never in more startling contrast with antiquity than they are in the tombs of the ancient kings of Egypt. Paget, who recently visited the excavations for the lon *Sphere*, sends to that periodical a picture of a he witnessed at Luxor, some four hundred miles Cairo, Egypt, which shows this contrast impress- . The electric light has been introduced into the ny subterranean chambers in which the ancient s have been lying for more than four thousand years. artist has chosen the time when the lamp was sus- ed over the recently discovered mummy of Ameno- II., a Pharaoh who ruled in Egypt long before the of Moses. He was the son of Thutmosis III., a great arch, who was famous both as a builder and a war- The busy, stormy reign ended, the young prince nophis ascended the throne and entered on the era rosperity gained by his father's wars labors. He lived to old age and at leath the Egyptians gave his body long treatment described in Genesis 3 as having been given to the body the patriarch Jacob. Bodies so ted became practically imperish- , and after thousands of years are nd intact when the wrappings around n are removed. It is startling to k that men of the twentieth century look on the faces of monarchs who ned so long ago and were venerated leities by their subjects. They have , in a sense, attained the immor- ty they sought by the preservation heir bodies, though they would have btless regarded it as a burlesque of ir hopes to become mere additions a modern museum. An immortality he body, out of which the spirit has arted, does not satisfy the modern d, whose desire is for life of the l, not of the inanimate shell or ten- ent. It is this immortality that rist promises to those who have his in them.

am the living bread which came down m heaven; if any man eat of this bread, he ll live for ever. (John 6 : 50.)

iners Imprisoned

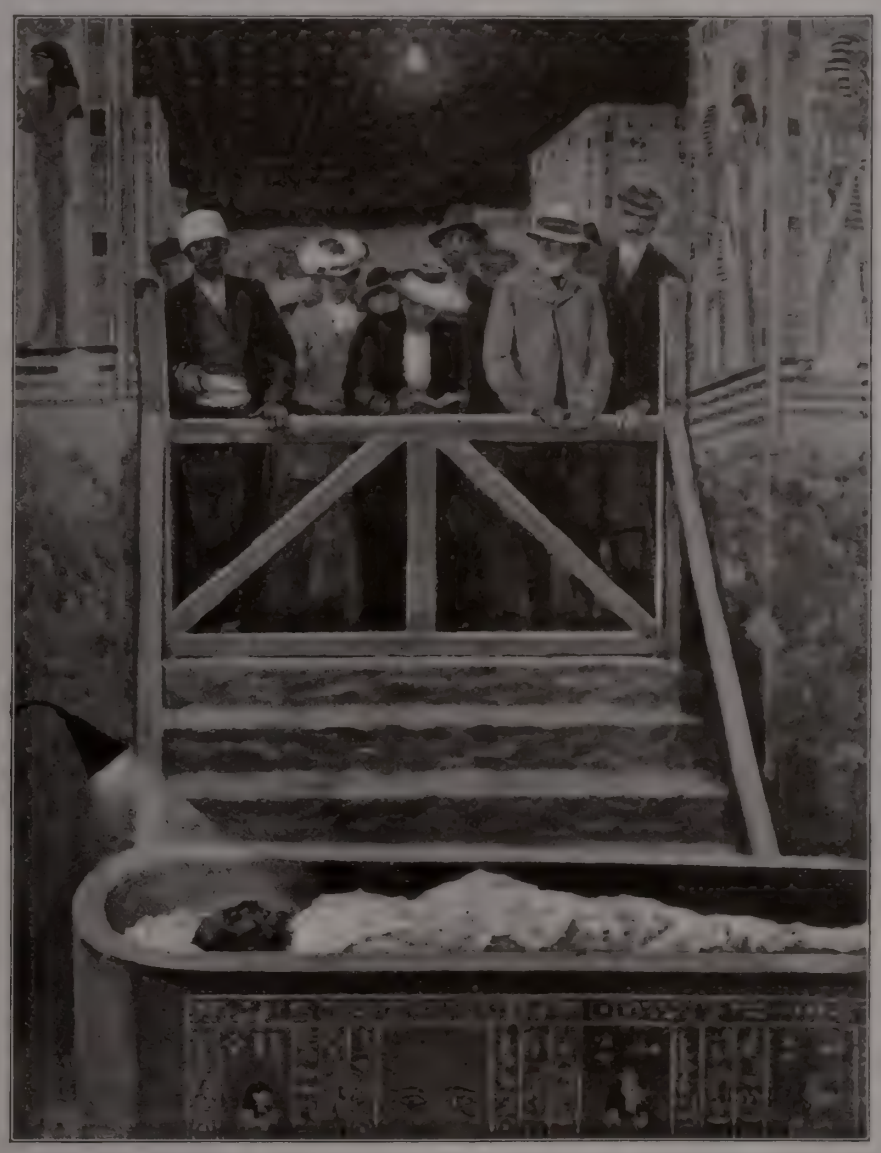
In a mine at Foustwell, near Johns- wn, Pa., seven men were at work on ril 26, when a blast broke the wall an abandoned working. Instantly ter rushed in with such force and lume as to shut them off from com- unication with the surface. It was pposed for several hours that they ere all dead by drowning or suffoca- n, but some of the miners believed ey could hear rapping in the flooded ction. The possibility of saving the prisoned men stirred every man's ood. Twelve large pumps were put operation and kept going day and ght. Whenever there was a minute's ence, the tapping could be heard, oving that the men were still alive. ur days and nights passed and thou- nds gathered at the mouth of the ine eager to take any risk to rescue e imperiled men. But the water was ll deep and only a few inches from e black roof of the passage. On the th day it was found that there was a ace of six inches between the water d the roof, and then a call was made for volunteers to ade through. Four men offered themselves. The ader was a brother of one of the prisoners. He had ready made three ineffectual attempts to get through. e rescuers proceeded cautiously, holding one another's nds to prevent separation. They carried food and mulants to strengthen the prisoners, who they foresaw ust be weak with fasting. Happily they found all of em alive. They could not, of course, be brought rough the water in their weak condition. It had tried en their rescuers to struggle through, but the provi- ons were passed to them, and being so revived they were le to remain till the water was low enough to wade rough. The papers say such joy has seldom been en in that section as was witnessed when they were ought up safely. The people experienced something of the joy that even angels feel when lost sinners are brought to repentance.

There is joy in the presence of the angels of God over one sinner that repenteth. (Luke 15 : 10.)

Native, but a Stranger

On the deck of a vessel which entered New York from Italy last week was an aged man who protested against being sent to Ellis Island as an immigrant. He declared that he was a native American, but he did so in Italian, and could not understand the questions put to him in English. An Italian examiner was brought, to whom the traveler told his story. He said his father had been a native of Boston, Mass. His mother came from Italy, and had been about five years in this country when the New Englander fell in love with her and married her. They went to Ohio, then a desolate region, to live and there he was born. He was named Giuseppe, which his mother said was the name of her father. For a time the frontier farm prospered, but when the little Giuseppe was only seven years old, his father sickened and died. The widow struggled along three years longer, and then went home to her family and soon fell ill and died. The little American was put to work in his uncle's vineyard as soon as he was old enough. There he grew up to manhood, making a fair living but not saving much money. Later, there were family cares, and though he always intended to return to the land of his birth, some event always occurred to prevent him. He used to boast of being an American, but he forgot his native language, and living among Italians became Italian in all but nativity. Not until this year, when he was seventy years old, was he able to fulfil his desire to see again the land of his birth that he left sixty years ago. It was no wonder that the Immigration Commissioners doubted his citizenship. A man who had been absent sixty years and could not speak the language was naturally suspected. His papers, however, were found to be regular, and they confirmed his strange story. He had the right to enter the country, not as an immigrant, but as a native. He was accordingly admitted, and was thus in better case than those men will be who plead at the last to enter Christ's kingdom, though they are ignorant of its laws and principles, and having spent their lives with worldlings, have forgotten even the language of its people.

He shall say, I tell you, I know you not whence ye are : depart from me. (Luke 13 : 27.)



The Body of an Ancient Pharaoh Under the Electric Light

Material for Idols

A new export enterprise is reported from Missouri. A Kansas City newspaper states that a use has at last been found for "tiff," one of the by-products of the lead and zinc mining districts. The Emperor of Japan is developing some coal mines in the neighborhood of Ping Yang, Korea, and he has had as manager of the works an enterprising man who is observant of the habits of the Koreans. He noticed that the native likes to carry his idol, or a model of his idol, around with him to insure good luck, and therefore it needs to be made of some durable material, which should also be brilliant or glittering. Some of the gods he examined appeared to him to be made of very inferior material. He believed that a good trade might be done with the Koreans by offering them images made of a better material, of a cheap character. He talked with a missionary in Ping Yang about his desire to find such a metal and she told him that there was plenty of "tiff" near her old home in Kansas City. He came here and made an investigation, which confirmed the missionary's statement. He has accordingly shipped a cargo of the stuff to Ping Yang, where he proposes to establish an idol-factory in which he can produce more durable gods than do the native idol-makers. So when the factory is in operation, the native may show his respect for American civilization in either way. He may worship the idol made of American metal, or he may heed the American missionaries' counsel to abjure all idols. Thus the desire for gain neutralized Christian work and the Scripture challenge is answered:

Doth a fountain send forth at the same place sweet water and bitter? (James 3: 11.)

America's Seniority

A remark made by our English visitor, Mr. W. T. Stead, that he regarded the United States as "a new and juvenile nation," leads the New York *Times* to call his attention to some facts not generally realized even by Americans. "Since the signing of the Declaration of Independence," it reminds him, "France has been successively a republic, an empire, a kingdom, a constitutional monarchy, a republic, an empire, a commune, and has again become a republic. The Hapsburgs no longer rule the Holy Roman Empire, because it has ceased to exist, and are content to be Emperors of Austria, Kings of Hungary, etc. The German Empire is but a thing of yesterday; the Kingdom of Italy is hardly out of its swaddling-clothes; the Kingdom of Sweden has passed from the Vasas to the Bernadottes; the Kingdom of Norway has just reached the kindergarten age. Roumelia, Bulgaria and Servia have been born as States; the last vestige of royalty has passed away from Mexico and South America; the power of Japan has passed from the Shogun to the Mikado." The influence of the United States in the family of nations is universally conceded, and this statement shows she can also claim the title of an elder sister. We may hope that it will also long have that higher honor which alone can entitle it to reverence:

Righteousness exalteth a nation. (Prov. 14: 34.)

God Speed the Gallant "Buford"

Scenes of Enthusiasm at the Farewell Meeting when she Sailed—Another $50,000 Cabled the Same Day by "The Christian Herald"

ON the forenoon of April 30, a large and representative gathering assembled in San Francisco to give farewell and Godspeed to the army transport *Buford*, about to sail for China with a cargo of 28,000 barrels of flour, the gift of CHRISTIAN HERALD readers and their friends to the famine-stricken Chinese. The services were held on the Folsom Street dock, at 10 o'clock A.M., and were impressive and enthusiastic throughout, showing the strong hold this great international charity has obtained upon the hearts and sympathies of the public.

On the platform were many persons of prominence, including Hon. James Gillett, Governor of California; Bishop William Ford Nichols, of the Episcopal Church; Hon. Benjamin Ide Wheeler, president University of California; Hon. James D. Phelan, ex-mayor of San Francisco; Gen. J. B. Rawles, local representative of the Red Cross; Rev. John Hemphill, of Calvary Presbyterian Church, San Francisco; Rev. E. E. Baker; Mr. E. E. Edson, head of the local Y. M. C. A.; Rev. E. I. Willis; Ng Poon Chew, editor of the Chinese newspaper in San Francisco; a number of local members of the Red Cross, and a large attendance from the various churches, church societies and similar organizations, besides hundreds of citizens generally. The regimental band of the Twenty-second Infantry, U. S. A., furnished the music for the occasion.

Rev. Frank DeWitt Talmage, D.D., presided. With him on the platform was Mrs. Talmage, both having come from Los Angeles to witness the sailing of the relief ship. Mr. E. R. Johnstone, who accompanies the vessel to China, was also present, as the special representative of THE CHRISTIAN HERALD.

Mr. Chu and his Sons, who Aided Relief Work

After the band had rendered "Jerusalem," and the opening hymn, "Jesus Shall Reign," had been sung, responsive reading, led by Rev. Dr. Hemphill, followed. Another hymn, "We Give Thee But Thine Own," was sung by the audience with spirit, and was followed by prayer by Rev. Dr. Baker.

Dr. Talmage, as chairman, then made a brief address, in the course of which he referred to America's influence in maintaining the peace of the world, as illustrated in the policy our government pursued in preventing the spoliation and partition of China by Europe after the Boxer uprising and in our successful efforts for bringing about peace between Russia and Japan, which resulted in the treaty of Portsmouth. "This government," he said, "is started on a world-wide conquest by the pen of the diplomat and by its evangelists of justice and of peace. . . . But though there have been many men driving us ahead in solving the problems of international difficulties, I believe one of the most potent individual factors that have come to our land is an editor of a great religious paper in New York. That man's name is Louis Klopsch, and that paper's name is THE CHRISTIAN HERALD. That paper has been the means of raising millions of dollars for the starving of many lands, and the shiploads of flour which this man and the readers of this paper have sent to foreign lands have saved multitudes of lives.

"The first of these ships sent forth from this land was the *Leo*, sent to relieve the awful famine of Russia in 1892. That relief ship, *Leo*, according to the authorities at Washington, did more to bind Russia to America and America to Russia than any other single means for the last fifty years. Next went forth from THE CHRISTIAN HERALD the *City of Everett*, filled with flour, to Calcutta in 1897. Next the good ship *Quito* also went to relieve that same Indian famine. These two ships were chartered by our National Government, especially for these great charities, which resulted in the saving of hundreds of thousands of lives. And to-day the people of India are blessing our name for this humanitarian service.

"Now we are assembled to wish Godspeed to the good ship *Buford*, going to famine-stricken China. THE CHRISTIAN HERALD has already raised over $400,000 to alleviate this famine. President Roosevelt and Secretary Elihu Root each contributed $100 for this fund.

"May God bless the *Buford* in her mission of mercy. Standing here to-day in the presence of the Governor of this commonwealth, and the president of our largest university, and the bishop of our largest Episcopalian diocese, and the representatives of the Catholic and the Protestant churches, all of whom have contributed to this fund, we are here to ask a divine blessing upon the *Buford*, this new messenger of peace of America's international policies. May God bless the President of the United States and his great Secretary, and all who have contributed to this noble service of saving the physical lives of the dying men and women and children of poor suffering, starving China."

At the conclusion of Dr. Talmage's remarks, Mr. E. R. Johnstone, on behalf of THE CHRISTIAN HERALD, thanked the audience for its interest and sympathy in the relief work. He read the following communication, which he had just received from Dr. Klopsch:

"Please heartily thank the good people of this Christian land of ours and our sympathetic government for all the loving kindness, cordial co-operation and generous sympathy they have shown toward the starving people of China, now in the grasp of the greatest famine of modern times. It is a great privilege to do this humanitarian work, as every one who has had a share in it must realize. I esteem it as one of the highest of all privileges. This cargo of life-giving food goes across the seas, accompanied by the prayers of all good people that it may become the means, under divine blessing, of halting the famine in great measure. May every one of the five million pounds of flour on the *Buford* save a precious life! And while we, in the spirit of brotherly kindness, send this bread to the perishing, may a higher Power give the double blessing to China and accompany this gift with that Bread of Life of which if a man eat he shall never hunger more—the Bread that giveth life eternal.

"I send my earnest prayers and best wishes for the *Buford*, her officers and crew (God bless them one and all!), and for a speedy and prosperous conclusion of the mission of mercy.

"You will rejoice, as will all the good people who surround you on this felicitous occasion, that THE CHRISTIAN HERALD feels encouraged, through the additional liberal response of generous-hearted people, to increase the guaranty of $25,000, in addition to what it has already contributed, to $50,000, thus raising the grand total of its contributions in cash and flour to $400,000, with the prospect of another $100,000 yet to come. Godspeed to the *Buford* and all on board, including your own good self."

U. S. Transport "Buford," Which Carries a Food Cargo to Starving China

President Wheeler, of the University of California, was the next speaker. He spoke of the teachings of Christ that no man should receive until he had given of that which he has, and that only he who serves shall rule. Bishop Nichols, during his brief address, said: "The great waterways of the world have now become the highways of the brotherhood of man. Those of us who stood in the bread line in San Francisco, after the disaster of last April, can appreciate the value of the help now being sent. It is right that we should send on the help to suffering ones across the ocean. Race contact has its value. The good man who goes across the ocean line brings out the good man on the other side, and in this way great questions may be solved, if he does not go across in the spirit of greed or for conquest."

Governor Gillett also spoke briefly. He believed that the Christian spirit of which the *Buford's* cargo is the evidence, "is due to the fact that we belong to a Christian land. Without this spirit, we could not stand up before the world. With it, not only can we sell but we can live in every market of the world."

Ex-Mayor Phelan, on behalf of the Red Cross, spoke with gratitude of the great assistance rendered by THE CHRISTIAN HERALD and its readers to the life-saving campaign in famine-stricken China.

"My Country, 'Tis of Thee" was then sung by the audience, after which Rev. Dr. Talmage invoked the divine blessing upon the cargo. With the singing of the Doxology, the exercises closed.

Half an hour after noon, amid the cheers of the spectators and the stirring music of the band, the *Buford* steamed away from her dock and out toward the Pacific. THE CHRISTIAN HERALD relief flag streaming out as she moved down the bay. Among her passengers were twenty-five members of Congress and their wives, who are going to Honolulu, which will be her first port of call.

Continued on page 454

Corps of Native Helpers at a Relief Station

TALKS WITH NERVOUS WOMEN

By MARGARET E. SANGSTER

you are aware that your nerves are getting the better of you, that instead of being useful servants carrying swift messages to the brain, they are disturbers of the peace that cause you annoyance and convenience, the part of wisdom is to seek for the a . Nerves in equipoise are the ministers of pleasure n not the heralds of torture.

diseased nerve in a tooth is a malignant fiend of oyed distress. Sometimes a dentist, finding that e in in no other way exorcise this demon, extracts it its place. You see a tiny thread, and you marvel h a thing so slight, so small, could have darkened a and sky with anguish, and interfered with every beneath the sun.

agine, instead of one little nerve out of gear, that nerves in general are for the time degenerate and le to fulfil their proper mission. Is it any wonder h despondency, ill temper, and possible insanity h in their wake? Very often a nervous woman ld altogether change her diet. Food does more h medicine to build up wasted nerves. Several years g conversing with an ent physician, I asked why American women so generally in danger ervous breakdown. His y was that as a rule erican women ate too y sweets and too little In his view it was es- ial that fats should com- a portion of the daily d of women in this ex- ng and stimulating at- sphere of ours. Within ortnight, a physician of acquaintance has pre- bed olive oil to precede h of her three meals a to a highly emotional l nervous young woman. live oil," he said, "feeds nerves." If anyone who ds this talk would like try the effect on herself a larger amount of fat in dietary, I pass the pre- iption along, in the hope t it may prove beneficial. t, let us admit that doc- s disagree. A nervous pa- nt was sent last summer the family practitioner a specialist whose fame widespread and who has ought many and marvel- s cures. She told him how e had denied herself what e liked and eaten what e did not like, and how, twithstanding her obedi- ce to medical advice, she d continually grown worse stead of better. He said her in substance: "My ar lady, you are nervous, cause you think too much out your nerves. You are speptic, because you orry too much about your gestion. Eat whatever u please, in moderation, except meat in summer. You ght as well wear a fur cloak in hot weather as eat eat then. Take a cold bath in the morning, walk three les every day, and go to bed at nine o'clock every ght."

When last I met this friend, she had gained flesh and lor, had lost much of her nervousness, and was on the gh road to complete recovery.

My conclusion is that plain food, well cooked, is a od thing for the nerves. If you are obliged to do your n cooking, you no doubt suffer at times from the al- ost invariable feeling of distaste and lack of appetite at come from too much and too long bending over a t stove. But if there is no one else to do the cooking, w are you to help yourself? The best way is to put mething aside, and eat when you are rested, and not hen you are tired. This may mean delay in getting ings out of the way, and may involve a little planning, t it is planning that will pay in the end.

Another helpful step in the cure of disturbed nerves is do something that you like, instead of spending all your time over something that you dislike. If you would like to work a pretty centrepiece, or a set of doilies, and if embroidery is to you a pastime and delight, let the children have fewer summer frocks, and spend your time, part of it, at least, in work that pleases your fancy. The labor we delight in physics pain.

A minister's wife in Western New York, having brought up a large family, having borne for years the anxieties incidental to raising children, clothing, feeding and educating them on her husband's small salary, found herself in middle life in danger of becoming a chronic invalid. Her good man carried lightly the burden of his fifty years, drove over miles of country to visit his parishioners, and preached Sunday after Sunday with as much earnestness and success as he had in his earlier years. He was a man of sanguine temperament, zealous and enthusiastic, a man from whom care rolled away, leaving few traces of its presence. His wife had known far more than he of the frictions and frets that come into church life, and people remarked how strange it was that she grew old so much faster than her husband. Looking into the glass one day, she observed it herself. "I am as nervous as a witch," she said. "My voice breaks into sharp cadences. Deep lines are coming into my face. I am losing my looks. I suppose I need a change of scene, but I can't get it, at any rate until Nancy comes home from college."

She was a woman of resource, and she decided that her best remedy would be to change the situation for herself by taking a course in novel-reading. She wrote to her friends who loved her and lived in greater ease, asking them to send her some good novels. She cautioned them against selecting those which were likely to tax the attention too much. "Send me something diverting and funny," she said, "something to make me laugh. I don't want to think. I want to be amused."

In her case, a course of judicious novel-reading lifted her out of the rut and proved to be precisely what she needed. One day a neighbor came in and found Mrs. Minister comfortably established in a rocking-chair, her feet on a foot-stool, and in her hand a book that had been very much talked of and that was extremely exciting. It was about ten o'clock in the morning, not an orthodox time for a housekeeper to be seen absorbed in a romance. The neighbor looked a little surprised, and taking the liberty that most people are ready to take with the wife of a pastor, inquired whether Mrs. M. intended cutting out the garments for the next missionary meeting. "I shall not attend it," said the lady, smiling; "just at present I am acting as a missionary to myself, and am getting well by amusing my leisure over books."

"Leisure!" exclaimed the visitor; "at ten o'clock in the morning?"

"Yes," said the other, firmly; "I have reached the place where I have found it necessary to maintain my ground and get my nerves in order, unless I want my husband one of these days to look out for a second wife."

In this instance, the time spent over stories was well spent. The period of nervous stress passed by, and the happy couple lived to celebrate their golden wedding.

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Ex-President Cleveland and his Family at Princeton

MR. CLEVELAND, since his second retirement from the Presidency, has made his home in Princeton, N. J. He purchased a colonial mansion, which the fine artistic taste of Mrs. Cleveland has greatly beautified. The ex President's children are as bright a set of young people as could be found in a long day's journey. The boys especially are greatly interested in the baseball and football games that occur on the nearby campus of the college. Mr. Cleveland is a trustee of Princeton University. Although not taking an active part in politics, he writes and speaks frequently on topics of public interest. Recently he was elected a trustee of one of the great insurance companies, and his work has already done much to strengthen the confidence of the public in the concern with which he has become connected.

When Baby Comes

When the long-looked-for ship comes in that brings into safe harbor another traveler, there is, of course, the greatest rejoicing in the home. Even though Baby be not the important personage known as Number One in the family, and though the nursery have already a quota of little ones, the newcomer brings a welcome and claim that is at once paid in full in the Bank of Love.

How shall the mother announce the pleasant event to her friends? This question is asked by those who feel that so important an addition to the household should not be passed by in silence. The usual way of announcement is for the mother to send her visiting card to her friends with a tiny card attached to it by very narrow white ribbon. The tiny card is baby's first contribution to social amenities; it bears his or her name in full, with the date of birth. Occasionally a married couple go to a greater expense of having a special card engraved for the purpose of announcing the birth of a child. It reads after this manner: Mr. and Mrs. William Henry Montague on one line, and on the line below Percy Howard Montague in smaller type or script, with the date of his arrival. This method is very exceptional, and by no means in good taste. The prettier way is the one indicated, namely, the cards of mother and child fastened together by a ribbon. The mother, if she chooses, may send her visiting card, with baby's name and date simply written in the lower left-hand corner. The present fashion of pictorial postal cards has devised a baby's birthday card, in which the proverbial stork appears with a basket in his bill. In this reposes an infant. A tag attached to the basket leaves room for the baby's name and date. However, there is something a little common and coarse in this especial mode.

Aunt Prudence Payson's Catch-All

—GRETA. System is all very well if we rule it and do not allow it to rule us. From your letter I am afraid you are troubling yourself too much about method in the home. If meals are sometimes a little late season them with patience.

Questions and Answers

Reader, Dysortville, S. C. 1. What was the end of the apostle John? Did he die on Patmos? 2. Who committed the first sin after the flood?

1. Tradition, which is in this case apparently correct, has it that after being liberated from Patmos, he went to Ephesus, where he lived to extreme old age and died a natural death. 2. Noah drank himself into intoxication. (See Gen. 9: 21.)

J. H. L., Salix, Pa. If people build large mud dams above cities, or wall up the river bank so as to rob the water of its natural flow, thus when a great drought occurs, causing crop failure, is it right to say that it was caused by carelessness, or by greed, or that God sent a judgment on the people?

It would probably be the result of ignorance alone. Certainly, one need not conclude that people knowingly do things that will produce disaster to themselves as well as to others. In our own land, as all authorities agree, deforestation—the destruction of the woods by fires and for commercial purposes—must ultimately produce desert areas, with insufficient rainfall. If we violate nature's laws we must expect to suffer the consequences.

Ella B., Memphis, Tenn. Is it true that the Chinese empress dowager was originally a peasant of obscure birth, as a lecturer here recently asserted?

He was mistaken. Tse-Hsi was a Manchu of noble family, and was presented at court in her seventeenth year, when the late emperor chose her as his fifth wife. Her ability and wit soon made her the most influential of all. She bore him a son, and on her husband's death she ruled as co-regent with the first wife, until the young emperor became of age. When the son, after a short reign, died, she again became co-regent, this time for her nephew and adopted son, Kwang-Hsu. She surrendered the reins of government in 1889, but resumed them after the war with Japan, and she is to-day the real ruler of the empire.

I. H. D., New York. If we keep the first day of the week as the Sabbath, when God commanded us to keep the seventh, are we not transgressors of the law?

Are you desirous of keeping the law? It is a step backward and involves an extensive change in your habits, but there is no reason why you should not do it if you wish. Do not, however, try to persuade other people to follow your ridiculous example. If you read the Epistle to the Galatians you will see how indignant Paul was with the people who tried to fasten the law on the shoulders of the people whom Christ had set free. Peter too called it "a yoke which neither our fathers nor we were able to bear" (Acts 15: 10). If you choose to desert the practice of the whole Christian church, and cast in your lot with the Jews, in this matter, commemorating the creation of the world, and not the resurrection of the Lord, you are voluntarily returning to a bondage from which you have been freed.

W. M., Indianapolis, Ind. If the attendance at the Jamestown Exposition should fall short of expectations, will it not be owing largely to the fact that the Exposition, as the management frankly admits, is primarily a military and naval celebration? Do you believe that the American people, as a nation, are inordinately appreciative of military spectacles or warlike scenes by land or sea?

We suppose a good many people just now are asking themselves the same question. Frankly, we do not believe the nation has any military or naval craze whatsoever. But our correspondent and others need not fall into the error of supposing that there will not be an abundance of other attractions at Jamestown. The various State exhibits alone, when they are all in, will be worth a journey there to see.

Mrs. R. L., Seattle, Wash. I am seventy-eight years old. When I was a child I remember hearing a Mr. Eminston saying that if the Bible were destroyed, he could reproduce it word for word. I heard him make that statement in Walworth County, Wis., in 1850.

We have heard the same statement attributed to others. There is little doubt that so much of the "Book of books" has been lovingly memorized that, even if all the printed volumes, type and plates were destroyed, it could be reproduced practically complete.

W. M., Tumwater, Wash. We have not seen the statement you mention concerning China, but in any event it is very one-sided and unchristian. To us, it seems a plain and simple duty, that when people through no fault of their own are starving, we should help them no matter what causes may have produced this condition, and even though those who ought to have helped them fail to do so. Probably if all nations and governments and cabinets and corporations and individuals generally did their duty, there would be very little human suffering in the world. But that ideal time has not yet arrived.

A. B. B., Belle Vernon, Pa. What do you think of the "gift of tongues" movement? I am informed that many receiving it are able ministers of the Gospel.

It appears to be useless, of no benefit to themselves or others. The apostle Paul summed up the sensible estimate of the gift in a few words (I. Cor. 14: 19): "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue."

F. J., Bangor, Wis. What is the meaning of the term "trunk lines"?

The trunk line is the main line of a railroad, used to distinguish it from its own branch lines, or lines of railroad owned or controlled by other companies that are "feeders" or branches to the main line.

Touched by the pitiful condition of the famine children in China, a reader in Los Angeles, Calif., sends us these lines:

Don't you hear the children crying
On that far-off foreign shore?
Will you give them just a little
From your ever bounteous store?

Little children, just as precious
To their mothers as your own;
While the father sits in anguish,
Heart and feelings turned to stone.

Just a little for the children,
For the sake of Him who said:
"Whoso one of these offendeth,
Better for him were he dead."

Oh the starving little babies,
Clutching at the fountain dry!
Save the little helpless children;
Don't you hear the babies cry?

J. W., Gold Hill, N. C. 1. Why is it that expeditions are sent out and continuous efforts are made to discover the North Pole, and not the South Pole? 2. What is a "mollycoddle"?

1. Every few years there have been exploring parties that have gone as far as they could toward the South Pole. At the present time another is being fitted out in Europe to try and discover it. The North Pole, however, is the point to which discoverers look with the greatest interest. 2. The dictionary defines a "mollycoddle" as a man who is effeminate in his ways; one without courage; a weakling.

W. R. M., Pasadena, Calif. Who is the author of the passage which goes substantially as follows: In olden times, fame meant being remembered, loved and honored a thousand years after you were dead. In a later age it meant that after two decades people still quoted with appreciation a dozen notable lines you had written or spoken. But now the only immortal fame the world knows is where one can set people's tongues wagging for nine days, when the wonder ceases.

Possibly some of our readers may be able to give the desired authority.

E. P., Searsboro, Ia. Can you give the population of the island of Ceylon, and what people inhabit it?

The last census was taken in 1901. There were then 3,578,333 people. The majority of the people are Singhalese in the south, and Tamils in the north. The rest are Eurasians, Moormen, Javanese, Parsees and Malays. There are 9,000 Europeans. The Veddahs, an aboriginal tribe of 1,000, dwell in the interior and have been hardly touched by civilization. Ceylon is a British crown colony.

Mrs. J. B. H., Bedford, Ia. Is there a passage in the Bible that reads, "The Lord tempers the wind to the shorn lamb"?

No. It is a quotation from the writings of Laurence Sterne.

T. F. W., Atlanta, Ga. Is there any intimation in the Bible that there are other worlds than ours, or does the idea that there are rests on science only?

If you mean inhabited worlds there is no evidence either in the Bible or in science. It is thought by many astronomers that Mars is inhabited because the marks which are on it have the appearance of having been made artificially. Other astronomers laugh the idea to scorn. There is, therefore, no absolute proof at present. The only passage in the Bible that has been regarded as suggesting such a theory is John 14: 2: "In my Father's house are many mansions."

G. M. E., St. Augustine, Fla. Is not the present famine in China a punishment of the Boxer uprising of years ago? Jeremiah 10: 25 appears to imply that it may be.

Christ taught us to be careful how we attributed calamities to God as a punishment for sin. (See Luke 13: 1-5.) Great suffering must not be regarded as implying great sin. The whole book of Job is a protest against the theory. We have no reason to suppose that these poor starving Chinese had any part in the Boxer rising. It is not God's habit to punish a man for the sin of another, even though he be of the same race.

Queen Victoria

The Royal Palace at Madrid, Spain

EVER since Princess Ena, of Battenberg, became Queen Victoria of Spain, her kindly ways and interest in her new land and subjects have made her very popular. The advent of an heir to the Spanish throne means much to the Spanish people, as it is a guarantee of the continuance of the monarchy, which means law and order in Spain. Crowds of loyal people in Madrid waited about the gates of the Royal Palace, watching for the standard to be displayed and the salute fired. The Palace is one of the most beautiful of those constructed at a period when the gloom of the medieval style of architecture was becoming modified.

Miscellaneous

G. B., Grand Rapids, Mich. Your question is too technical for the resources of this department. Send it to the editor of the *Engineering News*, New York.

M. J. H., Poughkeepsie, N. Y. The moon has much influence on the growth of plants. Any influence that might be exerted by the moon would be so infinitesimal that it could not be regarded seriously.

In reference to a recent statement in THE CHRISTIAN HERALD, a reader, M. Govan, of Georgia, kindly sends us the following: "The first white child of English parents was born at Roanoke Island, which at that time was Virginian territory. The child's name was Virginia Dare. The colony was subsequently abandoned. I am not informed concerning the later history of Miss Virginia Dare."

H. C., Belding, Mich. We have not been able to find the three laws to which you refer. Draper made researches into the chemical action of light, radiant energy, spectrum analysis, the chemistry and physics of living organisms. He was the first to take human likenesses by an improvement of Daguerre's process. Write to the professor of physics, University of Michigan, Ann Arbor, Mich., he can give you the names of the three laws.

Music at the Bowery Mission

THE men of the Bowery Mission recently enjoyed a rare pleasure when Mr. J. Granville Smith, the well-known English organist, visited the Mission and gave them an organ recital, and a demonstration of the new piano player. The Tel-Electric Piano Player Co., of 285 Fifth Avenue, New York City, kindly granted the use of a grand piano, with the necessary electric fixtures and music rolls. The men were wonderfully pleased and interested. Mr. Smith was ably assisted by Miss Marie Austin, a charming soprano soloist, who rendered selections from Gounod in splendid style.

INTO STILL WATERS

A NEW SERIAL STORY WRITTEN EXPRESSLY FOR THE CHRISTIAN HERALD

By ELEANOR H. PORTER

CHAPTER X

WHEN Mrs. McGinnis had said that Margaret had stayed with her but ek, she had told the truth—but not whole truth. She said nothing what- about the cause of Margaret's leav- —and for the mother's peace of mind, ast, it was just as well, perhaps.

or a week Jack McGinnis had piloted rgaret to and from old Sullivan's at-shop each day, and then he had ked into his own attic tenement one ning crazed with drink. It was while vas raging around the room, brandish- a chair over his head, that Margaret been thoroughly frightened, and had g open the door and dashed down the rs. When she tried to go back, later, found she could not find her way, and as Sullivan, himself, that found her ing in a doorway. He listened care- y while she told her story, then he led with half-shut eyes and picked her in his arms.

"And I reckon you'll be for comin' ne with me then, and be my li'lle ," he said in her ear. And when rgaret screamed and struggled, he re- ted soothingly: "My li'lle gal—I'll at ye jest like my li'lle gal!" And did: he paid her no wages!

For two months Margaret was held a soner in the room with the eight Sulli- n children and the sick wife. Not once s she allowed on the street, lest some e of the McGinnis family should see . To tell the truth, the Sullivan ildren themselves were kept pretty sely indoors, lest the "school man" y them. School was a luxury for only e rich, Sullivan said—certainly not for poor man's children who had their daily ead to earn (and his). As for Marga- t, she, like little four-year-old Nanny, s too young for school, anyway, but e could pull bastings and sew on buttons en better than Nanny; and every little lped!

By the end of Margaret's two months' ork, however, Sullivan was weary of the nstant watch necessary to keep Marga- t indoors; and, not wishing to risk cGinnis's displeasure by letting him now where she had been all these weeks, e took the little girl away one night and anded her over to his cousin, Tom waney. He owed his cousin Tom a ood turn anyway, he said.

Swaney made paper bags in a cellar ot far from the Bowery, and Margaret on found that paste and paper could be lly as unmanageable as were thread nd needles at the first. She found, also, at Swaney's raps, cuffs and shakes were dministered with even greater force than is cousin's had been.

There were many boys and girls in waney's cellar, and they all pasted bags. hey stayed there day and night, too—it as safer, Swaney said. (He, also, eared the "school man," it seemed.) waney himself did not like to work; either did his wife, nor his wife's rother. But, after all, they did not eed to work, for the six little Swaneys and the other children could turn out many, many thousand bags every week. To be sure, some of these children must be paid a few cents for their work; but there were others concerning whom Swaney was more fortunate—his own children, Margaret, and a boy whose father had died since placing him there.

Twice Margaret ran away from the Swaney cellar; and twice she was brought back. Her third flight was more successful; she was six years old then, and her wits had been sharpened by adversity. On the very first day of her freedom she ran after an old man on the street and restored a fallen parcel, thereby earning ten cents; and it was this ten cents that had given her the first sweet taste of the bread of independence.

"'Oh,' cried Mrs. Kendall, 'perhaps it is my little girl!'"

She slept that night behind a big pile of bales on a wharf; and before the week was out she had made the acquaintance of twin girls of her own age, with an older sister of thirteen. By them she was instructed in various arts likely to be of use to her; begging (cautiously, and with an eye out for "cops"); "swiping" (still more cautiously, and with a still more wary eye out for the "cops"); errand-running and baby-tending (always to be done "on the straight," but never to be done at all when anything easier offered).

Nor did the ministrations of the three new friends stop here. Margaret was graciously invited to share the girls' co-operative housekeeping establishment in one corner of the basement room belonging to a good-natured woman who had taken pity on their houseless condition. Margaret had accepted at once, and was more than glad to contribute her all to the general fund; for—be it understood—the occupancy of the corner meant merely room-rent, not board. The children must procure for themselves whatever food they had, as their good landlady, Mrs. Whalen, had many mouths of her own to feed on the other side of the room.

The Whalens made paper flowers. The children, it is true, went to school—a part of the time; but early in the morning before school, and late at night after school, they worked with their mother, making artificial roses at nine cents a dozen. Mrs. Whalen very obligingly taught Margaret the art, and generously allowed her the pittance she earned. At times the little girl worked very hard over the bright colored bits of cloth, sitting up until far into the night, and until she fell asleep over the work; but as a usual thing it was easier to beg a nickel from a passer-by, or to steal a loaf of bread or an apple from an unguarded cart. As for school—Margaret knew little of that. The "school man" did not seem to know of her existence.

For two years now Margaret Kendall had lived in the basement room. She was eight now, a lithe, thin-chested, sharp-featured creature, very unlike the little maid that had been left in the Grand Central Station three years before. The blue eyes were there, it is true, but they were no longer limpidly sweet; they were bright, wide open, and keenly alert for "the best chance." The golden curls were there, also, but they were tangled untidily. Three years of abuse and neglect had told woefully upon the child. All the graces of mind and body that were hers by heredity and early training seemed to have slipped from her, leaving her fully exposed to the evils of her environment. Little by little the old ways had been dropped, little by little the old manner of speaking had been forgotten; and Margaret Kendall, dainty, sweet, and lovable, had become "Mag of the Alley," pert, mischievous and wilful—but still lovable, for nothing had quite taken away the warm, tender little heart.

CHAPTER XI

MRS. McGINNIS, Bobby, and the nurse had been sent at once to Houghtonsville, and were now with a rejoicing mother and grandmother in the little red farmhouse on the hill; but Mrs. Kendall and the doctor had remained in New York, she with friends, and he at a hotel not far away.

Little as Dr. Spencer felt that he ought to leave Houghtonsville for so long a time, he utterly refused to let Mrs. Kendall conduct her search without his assistance. Twice a week he made a flying midnight trip to visit such of his patients as had refused to be turned over to either of the other physicians in town. The remaining days of the week he spent tramping the New York streets at Mrs. Kendall's side.

The search was very different from what it had been during those weeks after Mrs. Kendall had left the hospital. Then she had visited police courts and orphan asylums; now she walked from one end to the other of the worst streets of New York, peering into the face of every little girl she met. Long hours were spent in consulting city missionaries and the kind-hearted men and women in the various Homes and Settlement houses; but nowhere did she find a trace of a blue-eyed, golden-haired child that answered to the description she gave.

Mrs. McGinnis had never found the courage to tell her kind benefactress of the attic room around the corner where

Continued on page 453

Good Causes Helped

The following sums have been contributed by our readers for the support of the worthy causes mentioned below:

American Bible Society
Miss M Armstrong 3 00

Boer Home Industries
J R McClellan 2 00
Sophia Knebule 5 00
——, Carlton, Colo 1 00
Mrs Arawesta Smith, 2 00
——, Bowersville, O 2 00

R. H. Bender, C. A.
J R McClellan 3 00
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Mrs A——, Hamilton Bermuda 250 00
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Mrs. B. Booth's P. F.
Mrs E Horsman 5 00
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China Orphan Fund
Mr and Mrs E Searle 15 00
Miss M Armstrong 1 00
J W Manning 5 00

Crip. Children's Guild
Mrs A——, Hamilton, Bermuda .50 00

Help Educate Y'ng Man
——, Aberdeen, N C 1 00
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I H N, Waynesboro, Pa 1 00

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Mr and Mrs H Conner 5 00
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——, Cayuta, N Y 5 00
Walter E Kirby 3 00
F C Weed (for India) 10 00
Mrs E E Everett (for Rev C Schmitt) 2 00
J T Groff, Sr (for Rev C Schmitt) 52
Mrs R Holden (for Hannah Y Jacobs) 1 00
Pattie G Bacon (for Mr Hawks, China) 15 00
Peter Johnson (for Dr Mary Patrick) 50
——, Bowersville, O (for Rev C Schmitt) 2 00
——, Bowersville, O (for Rev J Paton's work) 2 00
——, Bowersville, O (for Rev A B Stark) 2 00
——, Bowersville, O (for Ekn Creighton) 2 00
——, Bowersville, O (for Elizabeth A Baldwin, C I 2 00
——, Bowersville, O (for Rev J N Wright) 2 00
——, Bowersville, O (for Rev and Mrs Wodehouse 2 00
——, Bowersville, O (for Miss S E Haswell) 2 00
——, Bowersville, O (for Dr and Mrs S C Peoples 2 00
——, Bowersville, O (for J M Bowsery 2 00
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——, Crockett, Tex for Africa 50
Mr and Mrs Thos C Crane for Rev A B Stark, Peru 5 00
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Any Good Cause
Robert Pritchard 14
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I H N, Newark, N J 5 00
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G S, Milwaukee, Wis 2 00
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Lansdowne Miss., Africa
Miss Christine 50

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Mrs John Rhodes 2 00
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N. Y. Ass'n. for Poor
Wm Teskey 2 00
Mr and Mrs F E Boudinot 10 00
Mrs K E Parker 5 00
Mrs J J Williams 1 00
Mr and Mrs McMinimy 15 00

Prison-Gate Mission
J W Manning 5 00

Pundita Ramabai
"Tithe," Etwanda, Calif 5 00

Prohibition in Okla.
Margaret A Clark 5 00
Mrs W Nicholas 10
Miss Kriess 50

Rev. M. C. Peters, N.Y.
Mrs N J Simon 1 00

Byron Palmer, Ohio
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Relief Wk. among Poor
Samuel Becket 5 00
J M Wiseman 2 00
F A S Greenville, N Y 5 00
Mrs Bayne 1 01
George O Mitchell 5 00
A Allen 1 43
Mrs H A Jane 50
J W Manning 5 00
I H N Waynesboro, Pa 1 00

Wk. Among the Eskimos
——, Bowersville, O 2 00

Steele Orphanage
S Knapp 10 00
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J M Wickham 1 00

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Crossley & Hunter 5 00

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——, Hoboken, N J 5 00
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——, Greensburg, Pa 1 00

Volunteers of America
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The White Door
S Knapp 10 00
W H Sill 3 00
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Mrs M P Hotchkiss 5 00

Dr. Grenfell, Labrador
I. J. J. Newark O 5 00
Fanny Jamison 5 00
E B, Springfield, Ill 1 00

Rev. Nicholas Zamora
Mrs S S Levings 5 00

IN THE PUBLIC EYE

"THAT'S the son, that's the son," was the exclamation that ran along the crowds by the reviewing stand at the Jamestown Exposition, as Major-General Frederick Dent Grant rode by at the head of the troops on opening day. Old veterans present, noting the striking resemblance of the General to his famous father, U. S. Grant, of the Civil War, felt a strange thrill as if their honored leader were back in the saddle again. The present General will be in command during the entire run of the Exposition and will receive all of the distinguished foreigners who will come to represent their governments here. He was born in St. Louis in 1850. He graduated from West Point and for a time served in the cavalry. He resigned and became minister to Austria, and then police commissioner of New York. At the outbreak of the war with Spain he was made a brigadier-general. He served in Puerto Rico and the Philippines; in the latter he fought the battles of Big Bend and Binacian. He was appointed to the regular army in 1901.

President Judson

Gen. F. D. Grant

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HENRY PRATT JUDSON is the new president of Chicago University, in which he has long been dean of the faculty of arts and sciences and professor of political economy. He was born in Jamestown, N. Y., in 1849, and graduated from Williams College in 1870. He holds a Doctor's degree from Queen's College, Toronto, Canada. He started his career as a teacher in a high school, and later went to the University of Minnesota. In 1892 he was called to Chicago. He has written much on history, the classics and literature. As head of a great university he has yet greater opportunity to carry out his educational ideals.

. . .

"MAKER OF MODERN EGYPT" is the proud title won by Lord Cromer, who has just given up the post of British representative in the land of the Khedive. When England stepped into Egyptian affairs, they were in about as bad a state as they could possibly be after years of misrule and civil war. Lord Cromer has been one of Britain's great empire-builders, and it was of him that Lord Milner wrote: "In him the qualities of the race have triumphed." He became consul-general in Egypt in 1883. Before going there he had long diplomatic experience in India. He was created an earl in 1901. He has not only managed political affairs in Egypt, but also looked keenly after the material prosperity of the people.

. . .

THERE is no department of public work that has made greater strides in public interest than the United States Geological Survey, whose new director is George Otis Smith. Mr. Smith is a geologist of note, though a young man. He was born in 1871, in Hodgdon, Me. From early days he has been interested in scientific subjects. He has been engaged in geological research since 1893.

Lord Cromer

George O. Smith

New York's Tent Campaign

CARNEGIE HALL was crowded on April 30, at the mass-meeting held to inaugurate the third season of open-air and tent evangelistic work in New York City. Rev. Wilton Merle Smith presided and E. A. Wayne led the great chorus of singers. Rev. Dr. J. Ross Stevenson led in prayer and Rev. Dr. W. R. Huntington in the responsive reading of the Scriptures.

Rev. C. L. Goodell, in his address, said the creed needed to-day is "the creed of the blind man healed by Jesus—'One thing I know: I was blind, now I see.' In this hall, where so recently the dove of international peace has dwelt, it is well to remember that before inward peace can prevail there must be peace with God in each individual heart." He called for enthusiasm in Christian work, backed up by sincere motives. He told the story of Peter Appel, a fresh recruit of the Eleventh Indiana Regiment before Vicksburg, who, when ordered to charge, stopped not till he mounted the works and captured a prisoner and returned with him to the Union lines. When questioned by his comrades where he got his man, he said: "I got him up there; lots of 'em up there if you go after them." If New York is to be reached, we must go after the men.

Rev. Dr. Schauffler illustrated with stereopticon the tent work, and urged a loyal support for the Executive Committee in this campaign.

Dr. Smith, in introducing Dr. J. B. Ely, superintendent of the Tent Campaign, called him the "incarnation of sanctified persistence." By his appeal, $5,000 was added at once by subscription to the $10,000 in hand toward the required $50,000.

The closing address was by "Gipsy" Smith, who is just returning to England after a vacation in which he has preached four hundred times. He said that men of money and women of leisure owed it to the masses of people, who had helped them to enjoy their privileges, to support this spiritual work. He urged people of wealth to get open-air treatment for their ills caused by idleness, and to visit some of the tents, for those children of the streets are worth saving. He told a story of two young men with aristocratic ambitions meeting on the road to Manchester a ragged urchin with a donkey, and asking him: "What will you take for the donkey?" The boy, who was not a simpleton, although his clothes were distinguished for free ventilation, replied: "Can your mother afford to keep two?" The speaker urged this Gospel work for the children and the men who were down, stating that it was the mission of Jesus to save the lost, the last and the least man.

Last year $40,000 was expended on the Tent Campaign in Greater New York. This year $50,000 is needed for the season's work.

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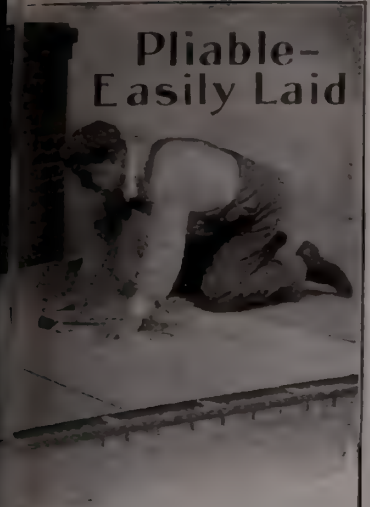

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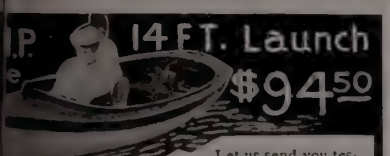

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From Golden Gate to Tokio

Notes of a Missionary Journey on a Floating University

By WILBUR F. CRAFTS

IS it practicable to have a floating university on a great ocean steamship? An affirmative answer is suggested by the extemporized but very successful missionary institute held on the steamship *Mongolia* of the Pacific Mail Line, *en route* from San Francisco to Japan and China, on which each morning at 9.30 o'clock, and each evening at 9.45, we have gathered in the corner of the dining-room day after day to hear Prof. H. B. Beach, Yale professor of missions, a Congregationalist; Rev. David S. Spencer, a Northern Methodist missionary, who has worked in Japan for many years; Rev. W. R. Lambuth, formerly missionary in China, and now missionary secretary of the Southern Methodist Church, and Dr. D. Eubank, a Baptist medical missionary in China, who is about to conduct a deputation of forty Baptist laymen and preachers through Japan and China.

With something like the thoroughness of a college lecture course, the speakers, profitably and entertainingly, gave instruction during the voyage. Prof. Beach, Dr. D. Eubank and Rev. George B. Smyth were the chief instructors on China, and Dr. Spencer on Japan. On the night before we reached Hawaii, Dr. Lambuth told the romantic story of this morning land of American missions.

In Honolulu, Governor Carter, one of the group of missionaries' sons who are the moral, and political, and commercial leaders of the Hawaiian Islands, proudly displayed as the most interesting and representative exhibit of his office a large photograph of a Hawaiian public school in which the children of more than a score of nationalities were studying together, with Asiatic races taking their full share of honors. "It was in just such a school as this that I was educated," said the governor. What seems strange to visiting Americans is to find that some who were once Chinese "coolies," that is, simply the farmer class from which every nation recruits its sturdiest leaders, are found even in the social gatherings of Honolulu's refined society, where culture and character, rather than color, are the bases of selection. There are many beautiful Chinese homes with tasteful exteriors, and pianos and pictures within, which, if the family were absent, might be taken for the homes of middle-class Americans.

The Hawaiian-Japanese, already a majority of the population, are likely to become the controlling majority of the citizens in their next generation. This is no ground for political alarm, but is a loud call to increased support of the mission work for Chinese and Japanese in Hawaii, under the management of the Hawaiian Board of Missions, of which Rev. E. W. Thwing is the leader.

At Honolulu, where our steamship paused for a day, your correspondent spoke to the Territorial Senate on three pending moral issues—the curfew, local option and opium. A new reform sheriff is enforcing the curfew ordinance, long neglected and much needed to protect young girls especially, and a proposal to amend the law gave opportunity to speak of its great influence in reducing juvenile crime in four thousand American towns. One of several changes for the worse in Hawaii, due to annexation, is that the prohibition of opium has been lost. When opium importation was prohibited, and the drug was therefore contraband, there was almost no use of the drug by native Hawaiians, Governor Carter assured us; but under the new plan of merely regulating its sale like other poisons, there is an increase in its vicious use, which, however, is not yet common, and we urged action that would stamp it out before it becomes too difficult.

Intemperance is seriously increasing, especially among native Hawaiians, who, under their own kings, were for sixty years protected by prohibition. As usual, some good men are ready to compromise on such makeshifts as one saloon to each 2,000 population. We urged the fact that 42 of our 45 States give the people the right of home rule on the liquor question, and that 33,000,000 of our people are now living under this and other forms of prohibition.

Among the eminent passengers on our ship journeying to Asia, was Hon. Dean C. Worcester, the sole survivor in the present Philippine government of two Philippine Commissions. He gave to the assembled passengers an instructive address on the wild tribes, which he commonly speaks of as "the non-Christian tribes," of which the most important part was his reference to their religions. There were two tribes in whom he could discover no trace of religion. The rude worship of the other tribes is fairly represented by a tribe which believes that at death a man goes to a cave leading to the centre of the earth, where a demon standing beside a fire halts him and asks what sort of a life he has lived. The answer is fully given by a parasite that from his birth to his death has lived continuously on the top of his head. If its story is unfavorable, the man goes to the fire; but if favorable, he goes down to the "seventh heaven." Mr. Worcester reported success in prohibiting "head-hunting" by Philippine savages, despite centuries of custom; and anticipated success in prohibiting liquor-selling among these tribes.

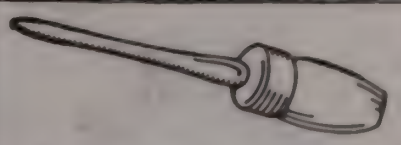
Influential endorsements have also been given at the Yokohama local Endeavor meeting and at the National Endeavor Convention and at a banquet tendered us by educational, political and commercial leaders of Tokio at San-en-Tei, to the great petition addressed "to all civilized governments," asking them to prohibit, by laws and treaties, the sale of intoxicants and opium to all uncivilized peoples. This petition, representing 19,000,000 of Americans and thousands of British people, was graciously received, in behalf of the Japanese government, by Viscount Hayashi, the foreign secretary, to whom we were presented by the American ambassador, Hon. Luke E. Wright.

Washington's New Mission

FOR a quarter of a century Mr. George W. Wheeler has stood at the head of an efficient corps of workers who have used the "gospel wagon" of the Central Union Mission, in Washington, D. C., as a means for the ingathering of many souls. Mr. Wheeler, since severing his connection with the Central Union Mission, has taken his place at the head of the recently established "Gospel Mission" at No. 1230 Pennsylvania Avenue located in a section of the Capital City which is given over to pool-rooms, saloons and kindred evils. It is the purpose of the new mission and its workers to seek out the reckless men and erring girls who are to be found in large numbers in this immediate neighborhood.

The half-a-hundred consecrated men and women who have enlisted for the work under Mr. Wheeler's leadership are hoping to secure a gospel wagon, their years of experience having taught them that such a means of circulating the gospel message has proved a powerful engine in soul-winning. Washington has a large floating population of sight-seers who come from every quarter of the civilized world, and many wonderful conversions may be directly traced to the instrumentality of these street meetings.

A letter from the mission declaring its purpose and its need says: "I am sure the dear Lord will send the money with which to get a gospel wagon, for he knows that this Mission was born of prayers from hearts dedicated to his cause." We believe that the friends of gospel and rescue work will justify the faith of these tireless laborers in the vineyard, and that they will receive the money they need to begin their gospel wagon summer campaign. Further information will be gladly furnished and contributions gratefully acknowledged by Mr. George W. Wheeler, 1230 Pennsylvania Avenue, N. W., Washington, D. C.



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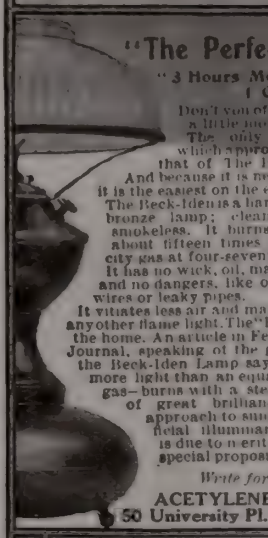

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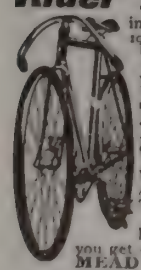

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Doctors at War on Alcohol

*By Alexander Alison, D.D.**

THE old discussion concerning alcohol has broken out again in lively form in Great Britain. Dispatches from London tell us that sixteen distinguished disciples of Æsculapius have affixed their signatures to the following, to which our American papers have been giving generous circulation:

Recognizing that, in prescribing alcohol, the requirements of the individual must be the governing rule, we are convinced of the correctness of the opinion so long and generally held that in disease alcohol is a rapid and trustworthy restorative. In many cases it may truly be described as life-preserving, owing to its power to sustain cardiac nervous energy while protecting wasting nitrogenous issues. . . . As an article of diet we hold that the universal belief of civilized mankind that the moderate use of alcohol is, for adults, usually beneficial is amply justified. . . . We deplore the evils arising from the use of alcoholic beverages, but it is obvious that there is nothing beneficial which does not by excess become injurious.

The old saying, "Doctors differ," is not less true in this instance than in a large number of others. Less than half a century ago it was difficult to find physicians who would express much respect for the positions taken and strenuously held by the advocates of total abstinence. The average doctor in the olden time had a kind word for alcoholic liquors. How is it to-day? It would not be easy, on this side of the Atlantic at least, to find even as many as the noted "sixteen" whose names are found accompanying the instrument which has been quoted above. Thousands of leading medical practitioners may be gathered together on both sides of the ocean who will seriously question the position taken by the noted medical men who endorse the statement given to the public.

Sir Andrew Clark, M.D., physician to her late Majesty Queen Victoria, may be quoted as follows:

Alcohol is a poison. So is strychnine; so is arsenic; so is opium. It ranks with these. The health is always in some way or other injured by it; benefited by it—never!

N. S. Davis, M.D., says:

No form of alcoholic drink is capable of either warming, strengthening, nourishing or sustaining the life of any human being.

Prof. Youmans says:

All alcohol is the product of death and decay.

Sir William Gull, M.D., says:

I hardly know any more potent cause of disease than alcohol.

R. D. Mussey, M.D., says:

So long as alcohol retains a place among sick patients, so long will there be drinkers. . . .

I deny that alcoholic spirit is essential to the practice either of physic or surgery.

Benjamin Ward Richardson, M.D., says:

I had learned purely by experimental observation that in its action on the living body this chemical substance, alcohol, deranges the constitution of the blood; unduly excites the heart and respiration; paralyzes the minute blood-vessels; increases and decreases, according to the degree of its application, the functions of the digestive organs, of the liver, and of the kidneys; disturbs the regularity of nervous action, lowers the normal temperature and lessens the muscular power. Such, independently of any prejudice of party or influence of sentiment, are the unanswerable teachings of the sternest of all evidences, the evidence of experiment, of natural fact revealed to man by experimental testing of natural phenomena. Alcohol begins by destroying; it ends by destruction, and it implants organic changes which progress independently of its presence, even in those who are not born.

Dr. John H. Griscom says:

I have come to the conclusion that alcohol as a medicine can be wholly dispensed with.

When I was in London two years ago, Sir Frederick Treves, Bart., K.C.V.O., C.B., LL.D., F.R.C.S., Sergeant Surgeon-in Ordinary to the King (Edward VII.) and Surgeon-in-Ordinary to H.R.H. the Prince of Wales, delivered an address at the Church House, Westminster, under the auspices of the Women's Union, C.E.T.S. In that address he said among other things the following:

The point in regard to alcohol is simple enough. It is a poison, and it is a poison which, like other poisons, has certain uses; but the limitations in the use of alcohol should be as strict as the limitations in the use of any other kind of poison. Moreover, it is an insidious poison, in that it produces effects which seem to have only one anti-dote—alcohol again. This applies to another drug equally insidious, and that is morphia or opium. Unfortunately, the term poison is by no means an exaggerated one, when it is realized that with alcohol, as drunk by many of the poorer classes, there is apt to be mixed a very definite poison in the form of fusel oil. There is no disguising the fact that alcohol is of late years less used by the medical profession. . . Some people say: "Alcohol is a most excellent appetizer. There can be no possible harm in a little before a meal." No appetite needs to be artificially stimulated. There is no need, supposing this property of alcohol to be true, to use anything that will excite an appetite.

Alcohol produces an increased heart-beat, a fuller pulse and redder skin. It calls upon the reserve power of the man, but the moment the effect is passed off, the action of the heart is actually weakened. Consequently the temporary effect is produced at an unfortunate cost. Alcohol is certainly inconsistent with what may be called fine work. It is inconsistent with a surgeon's work and with anything that requires a quick, accurate and alert judgment. I am much struck with the fact that many professional men have discontinued the use of stimulants in the middle of the day. Why? For no other reason in ninety-nine cases out of a hundred than that they find they can work better without it. . . . No one who is young and healthy can want alcohol any more than he can want strychnine.

What, then, is the conclusion we arrive at? Is it not that the consensus of highly skilled medical opinion is against the use of alcohol in health or disease, in youth or age, under any conditions? If we follow the burden of scholarly scientific opinion upon this subject, we shall be forced to the conclusion, however much we respect the distinguished "sixteen" who have signed the statement referred to in the beginning of this article, that they are in such a hopeless minority that any jury would be under the necessity of deciding against them.

If any one desires fuller study of the whole question, many elaborate treatises covering the entire field may be found in the catalogue of our publications issued from the headquarters of the National Temperance Society and Publication House, 3 East Fourteenth Street, New York City. I shall be pleased to send a copy of this catalogue to any address on application.

* Dr. Alison is General Secretary of the National Temperance Society, No. 3 East Fourteenth Street, New York City.

Books Received

"Is success a mere matter of luck?" asks Mr. Emil Reich at the beginning of his series of essays entitled *Success in Life*. Such chapter-headings as "The Mother," "Education," "Religion," etc., give the prospective reader an idea of the point of view of the author, who discusses his subject upon all sides. Fox, Duffield & Co., New York. Pp. 350. Price $1.50.

The Sacrifice of Praise, a new compilation of sacred songs, needs little introduction to the persons who know that it is issued by Grant C. Tullar and I. H. Meredith. "God's Summerland" and "My Pilot" are especially tuneful melodies. Tullar-Meredith Co., 150 Fifth Avenue, New York. Pp. 251. Price 35 cents, postpaid; $25 per hundred, not prepaid.

Mr. John D. Freeman takes ten chapters to give his readers an interpretation of the Twenty-third Psalm, which he calls *Life on the Uplands*. Nor are those chapters too many or too long to convey to the anxious questionings of the human heart an assured conviction, renewed and strengthened by Mr. Freeman's tender exposition, of God's watchful loving care as revealed in the "Shepherd Psalm." Pp. 139. Price 75 cents. A. C. Armstrong & Son, 3 West Eighteenth Street, New York City.

In *The Old Darnman*, first published by *Success* in an abbreviated form, the Rev. Charles L. Goodell, D.D., has exquisitely preserved the pathetic history of a life known to the villages of fifty years ago in a certain section of New England. When the story of the Darnman first appeared, many letters of reminiscence were received, and one historical society verified the quaint story's foundation in fact. It is a little gem and should become a New England classic. Pp. 63. Price 40 cents. Funk & Wagnalls Company, New York and London.

Miracles in the Slums, by Rev. Seth Cook Rees, reveals the power of the Gospel to reach the most hardened cases and change the life from sin to holiness, and records many modern miracles in rescue work. Many of the experiences recorded are most pathetic and will make the reader wish there were more such earnest laborers in the work of rescuing the fallen. The book will awaken an interest in rescue work wherever it goes. Pp. 300. Forty full page illustrations. Price $1.00. J. E. Jewett, 604 Lexington Avenue, Brooklyn, N. Y.

No intelligent woman, who desires to see the scourge of intemperance removed from the land, has forgotten the intrepid action of Mrs. Eliza Trimble Thompson, the Ohio leader of the woman's crusade upon the saloons. An intensely interesting compilation of sketches, now in its second edition, is given to the public under the title of *Hillsboro Crusade Sketches and Family Records*. The book is edited by the Rev. Davis W. Clark, D.D., and its value will increase as the scenes it depicts, embodying the early history of the great temperance movement, fall into the background. Pp. 291. Illustrated. Price $1.10, postpaid. Jennings & Graham, Cincinnati.

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WRITE A SONG for us to-day. It may be worth THOUSANDS OF DOLLARS. Hayes Music Co., 71 Star Bldg., Chicago

INTO STILL WATERS

Continued from page 449

r ret had been taken to work each
the week she was with them; there-
rs. Kendall knew nothing of Sulli-
d his sweat-shop, nor did she know
pawning of the pretty silk coat and
t.

wouldn't do no good ter tell her
hings," Mrs. McGinnis had argued
elf. "It's bad enough for her ter
that the little thing got scared one
nd ran away—that's all, anyhow,
know about her now!"

re was many another attic, however,
ch Mrs. Kendall climbed, and many
ome basement which she entered.
in one of the latter one day that
ncountered a good-natured woman
as more than ready to talk, though
eeping on with her work of making
ial flowers.

n' so it's a pretty little gal ye'd be
indin', mum, is it?" she asked. "An'
ue eyes she's got, an' yellow curls?"

es, yes! She was in a big hat and
k silk coat with a lace collar. They
y're probably old and shabby by
ne," murmured Mrs. Kendall apolo-
lly; but it—it was all she had."

no, now!—black silk, was it?" re-
d the other, interestedly, as she
ed a big red rose into the box at
de. "Well, now, I sure hain't seen
n' like that—an' I'd ha' known it if
. Now, thar's that little gal what
in the corn- over thar—she's got
yes, an' her hair's real yaller, but—"

it curly?"

Why, mebbe—kind o' snarled up, ye
."

s. Kendall shivered.

"on say the little girl lives here," she
n, hesitatingly, "and she isn't yours?"

es, mum. She an' the others keep
over thar in the corner."

Keep house!" cried Mrs. Kendall.

Yes," nodded the other, without no-
g the shocked surprise in the voice,
h Patty Murphy and the twins. She
belong ter them, neither. They
took her in, ye know."

Oh!" cried Mrs. Kendall, eagerly,
"perhaps it's my little girl! Is she timid and gentle, and does she use queer big words?"

The woman opposite chuckled until her sides shook, and until the red rose in her hand danced a merry jig.

"'Timid'! Maggie 'timid'! Well, hardly, now. I reckon ye ain't on the right track if ye're after that kind. Sure, Mag of the Alley is the terror of the hull street, an' thar ain't a gal—an' not many b'ys—this side of the Bowery that can hould out agin' her if she takes a notion ter have her own way—an' I'm blest if that ain't the notion she most ginerally does take! Thar don't no one git the best of her, I can tell ye. An' yit—sure I like her in spite of her pesterin' ways. Thar's many a good turn she's done me!"

Again Mrs. Kendall shivered. This time she drew away toward the door, with an appealing glance at the doctor.

"You're quite right, my good woman," she said huskily. "I am very sure she is not the little girl I am looking for. Thank you for answering my questions," she added hurriedly, dropping two bills on to the table; "and—and one is for her—that little girl, just for the sake of the blue eyes," she faltered, as she backed out the door.

"Doctor, doctor, how can they live like that?" she cried a little later, as they hurried down the street. "And to think that somewhere, somewhere in all this want and misery is my Margaret—my dear, tender little girl. Sometimes, doctor, I think I shall lose my mind with the horror of it all—the awful horror of it all!"

It was that very thing that the doctor feared, and it was that very thing that caused him to spend what time he could at Mrs. Kendall's side. He was there when at last the frail, overtaxed body gave out, and it was he that took the broken-hearted woman back to Houghtonsville, to the lonely house with the big stone lions on either side of the steps, and the little woolly dog all alone in the middle of a sunlit room.

To be continued

Our Southern Mountaineers*

EW if any districts of our broad land present opportunities for Christian work so hopeful as do the mountain ons of the South. A recent visitor ribes the people as "unspoiled." The l is a true characterization. Poverty not appear to have hardened and unanized these men and women, as it the dwellers in the slums of our great s. Not in all the mountain settlements d the look of fierce, hungry rapacity ound on a face, as it is on the faces of denizens of the sweat-shops of New k and Chicago. There is anger there, er animosity, as we know; but it is the er of men who are injured, or believe nselves to be injured, not the glare men have who are like dogs ready to t over a bone. Kindness and hospiy and friendly readiness to help as far ibility goes, may be found throughout section. Fine traits of character, e, a good foundation for the culture development which are sure to come. he whole section is awaking to the dencies which are the result of its long usion. The younger people are seeking style and polish of city manners, the eer of civilization, which too often es wood far inferior to that of the untain character. One may hope that en they get it, they will not lose their ial friendliness, the bluff honesty and nright sincerity of their fathers. It is ood sign that they appreciate learning that they are willing to make sacrifices to get it. We hear of their walking long distances morning and night to attend school or to get access to a library, and of their delight in music and other accomplishments. All this will tend to a higher civilization and a more intelligent grasp of our social problems.

After all, it must be remembered—and this the good men who have gone there in the service of Christ are impressing upon them—it is character that tells. The honest truth-telling man is a better man, though he cannot even read or write, than the suave, polished cultured rascal who has the vices of the city. The mountaineers appreciate this fact, as such colleges as Berea and Lincoln and others prove. Culture is good, but it should be Christian culture; and the most hopeful sign is that it is this the mountaineers are seeking.

*Topic of the Christian Endeavor Society for 26. Isa. 52: 7-12.

The Bitlis Earthquake

In a letter to the proprietor of THE CHRISTIAN HERALD, Rev. W. W. Peet, treasurer of American Missions in Turkey, writes from Constantinople:

"I thank you for your kind response to my cable (appealing for Bitlis). Mr. Cole's estimate of the situation seems to be fully sustained by the telegrams received here through official channels. Reuter's agent received the following from Mr. Cole: 'Shocks less frequent. Centre seems to be here and to trend southward, where seven villages were destroyed. People are slowly regaining confidence, but high prices and general poverty and suffering continue.'"

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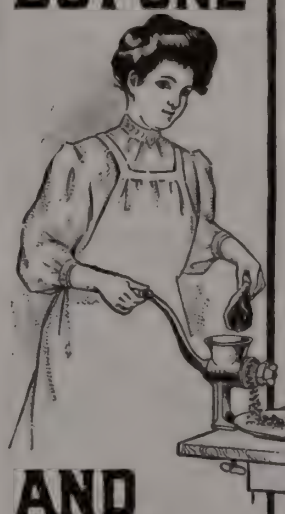

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God Speed the Gallant "Buford"

Continued from page 446

Further details of the closing scenes at the sailing of the relief ship will appear in next week's issue of THE CHRISTIAN HERALD.

That the arrival of the famine relief ship will be a welcome event in China is made clearer than ever by the cablegrams received within the last few days. The editor of the *North China Herald*, on April 30 (the day of the *Buford's* sailing from San Francisco), cabled from Shanghai to the proprietor of THE CHRISTIAN HERALD:

"Arrival *Buford* cargo anxiously awaited. Harvest prospects now extremely discouraging. Prolongation foreign assistance absolutely necessary."

Two days earlier, on April 28, Secretary McCrea, of the Missionary Committee, cabled this message:

"Send all help you can. Tsingkiangpu employing 100,000 men on relief works. Suchien and Hsuchoufou feeding 75,000 families. Harvest may relieve conditions during summer, but fear conditions later."

These messages, following on the resolution adopted at the meeting of delegates to the great China Centennial Conference, appealing for further and immediate aid for famine relief, were promptly answered. Dr. Klopsch cabled to the Shanghai Centennial Conference as follows:

"Responding your appeal, CHRISTIAN HERALD cables through State Department another fifty thousand gold, April 30, also sends army transport *Buford* with full cargo same date with more to follow. Numbers 6: 24, 25, 26."

Advices from the famine field, received this week, show that the relief work is being pushed with immense activity at all points except in the remote west.

Rev. L. C. Beals writes from Ma-Tseng: "I am at this moment on the outposts of the famine district in Northern Kiangsu. I came here over two weeks ago to help Dr. James Wood, Dr. Morgan and Mr. Rice, of Tsingkiangpu, distribute the flour which our good American people have so freely given to these poor suffering mortals.

"My pen cannot fully picture the sorrow and misery on every side. Thousands upon thousands have died and many hundreds of thousands will yet die, for the supplies cannot be sent fast enough into the interior to save all. Neither are there missionaries enough to do the work.

"I was asked to take a two day's trip farther inland on a wheelbarrow, to superintend the flour distribution. Mr. Caldwell, of the Presbyterian Mission, was to be with me for a few days. On our way through the refugee camps we had a hard time to pass, as the poor creatures would get hold of us and beg for help. We had to use force at times to break away.

"We passed a man and woman who were miserable looking objects. They told us they had just left their infant baby on the roadside to die. Sure enough, in a few moments we came up to it lying on the side of a grave. The poor thing was about four days old and almost naked. The air was quite chilly, and the infant was moaning and drawn up as though in pain.

"The first day here we gave out 2,100 tickets for flour, and the next 900. We have here 3,000 families of five or more, which means 15,000 people who will be fed from this station until autumn.

"The mobs that come to our door in the mornings are a sorry lot. Many have to be turned away. We could not handle more at one station.

"At night, when alone, I hear the bang! bang! of the robber guns. This has a tendency to keep one awake, for there is grave danger of their breaking in on this supply depot. It is true they fear the foreigner, but when many of them are hungry they become emboldened. I wish we could do more for them, poor things."

Writing from Pochou, a correspondent of the *North China Herald* says:

"I have made a trip to Yungchinghsun and saw there some of the sad effects of the famine. In several places were dead bodies being eaten by dogs. One likely-looking boy, fairly well dressed, lay dead on the street. We met thousands of wheelbarrows laden with grain going from this place and farther west in the direction of the more distressed region. One day last week in the press for food, six persons were reported crushed to death. Two thousand cash is allowed to the family of each of these dead persons. The official told me the other day that so soon as this instalment of rice was sold, he would then distribute the government grain here to the people. He says they also have a fund from the governor and citizens to distribute in cash so soon as this grain gives out."

All contributions should be addressed to CHRISTIAN HERALD China Famine Fund, 92 Bible House, New York. Every contribution, will be acknowledged. Recent contributions will be found on page 438.

Missionary Ideals*

MERE change of belief, giving up of idols and being baptized, does not comprise the whole object of missions. It is conceivable that the king or chief of a heathen land might issue an edict that every one of his subjects should be baptized and the edict be obeyed and yet the country still be idolatrous. The object of missions, like the object of Christ's coming to the world, is to redeem the people from their sin, to lead them by the power of Christ and his Gospel to abandon sin, forsake it, hate it and utterly and forever renounce it. When a whole people does that, and earnestly seeks after holiness, the land is Christianized and the work of missions is accomplished. But the work even then is not ended. Children are being born, who must be reached; for they are not born into the kingdom of God, but must have the second birth, which is the work of the Holy Spirit. So, as in Christian lands, there is constant and continuous need of the proclamation of the Gospel; yet there is hope that a Christianized heathen land may not be a permanent mission field, but may educate and train each new generation in the faith it has received.

The task of the missionary is stupendous. He has to contend with national prejudices, with principles and ideals handed down from earlier generations, and which are in many cases, as in China, held sacred for their very antiquity. Besides this, there may be, as in Japan, a tendency to regard Christianity as a mere adjunct of civilization. When there is a desire to imitate Western nations and note how rich and influential they are, there springs up an idea that Christianity may have been, in part at least, the cause of their prosperity, and so it may be accepted from a purely secular motive. Christianity is never likely to be permanent in any land in which it is regarded merely as a means of getting on. The people soon find out that by adopting Western methods, without the Christian faith, they can become prosperous. They learn that Christianity means self-denial and that it is a hindrance to some methods of getting on. The missionary has to get them to adopt Christianity on principle, regardless of worldly motive. He must, in a word, teach them to renounce their sin.

*Topic of the Epworth League for May 26. "Redeeming the world from sin." Jonah 3: 1-9; Psa. 147: 1; Prov. 11: 10, 11; Matt. 10: 5-39.

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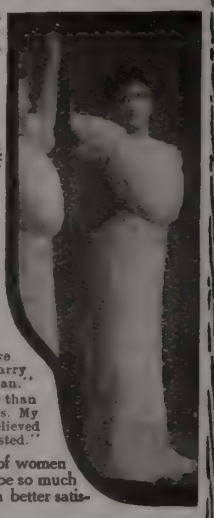

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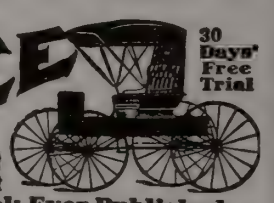

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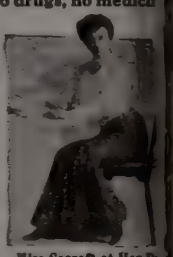

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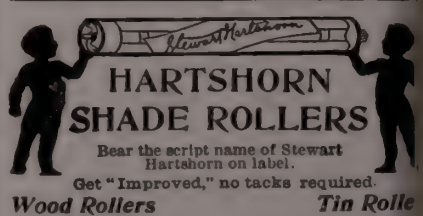

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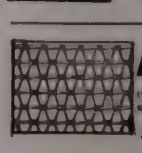

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My heart as thine, my loving Father, seal;
. thou hast borne me o'er life's boisterous sea—
. le longer still my helper be.

. arish day is closed: eve comes apace;
. more I feel dependent on thy grace;
. ture fails, oh, prove thyself my stay,
. arth's vain shadows shall have passed away.

. ny yet few remaining hours be thine;
. en be more real as all things here decline:
. trength thou wast when life's fair glories
shone;
. trength remain until the race be run.

. nd my steps the dews of evening fall;
. sweeter sound the raptured heavenly call;
. es of earth unloose as, nearing home,
. triumphing, I wait the welcome "Come!"

. t it be; a little longer, pray,
. thou my footsteps in life's narrow way.
. y eyes grow dim, strength fails, 'twill not be long
. n mine the joyous scene, the rest, the song.

C. B.

Preparation for Service

By Mrs. M. Baxter

GOD'S workshop is everywhere, and his chief work is man. But the very greatness of the destiny of . his masterpiece in creation, the possi- . ies which he has dared to put within . scope of a human being who responds . him, accounts for the long suffering and . patience of God in accomplishing the . cation and perfecting of man in his . ge. We are his workmanship (Eph. . 10) in a sense that no other part of the . ation can be, for all other created . gs subserve the interests of God in his . paration of man for himself; they are . the scaffolding of the building in . ch the great Architect delights. His . dings with Abraham, Joseph and . ses are a clue to his dealings with . se who, throughout the Christian dis- . sation, have understood. They have . ognized that the Church is called out . m the Gentiles to be a people for his . me (Acts 15:14); and they have per- . ally accepted the call, and therefore . purpose of their life differs from many . h whom they are closely associated.

From the moment of his birth Moses . s a child of faith. His parents were . t carried away with the idolatry which . evailed among their compatriots, and . y were not afraid of the king's com- . ndment (Heb. 11:23). Faith cannot . r; it sees God above all the power of . n, and rests in his faithfulness. How . eir child should be brought up and saved . m the malicious hate of the Egyptian . gs, they did not inquire; faith asks no . estions, but enters into rest (Heb. 4:3). . e time came when this child could no . nger be hidden. What then? God had . opted him, and no doubt he put it into . e mother's heart to think of the strange . pedient of making a little floating . adle, and committing it to the brink of . e River Nile, among the flags which . ew there. But the watchful eye of . iriam, his sister, was on the frail ark of . lrushes with its little burden so precious . her, so precious to God.

The overruling hand of God brought . e king's daughter to bathe just in this . rt of the river where the child of Amram . nd Jochebed (Ex. 6:20) lay. The eye of . e royal princess was attracted by the . ttle rude vessel; and when one of her . aidens that brought it to her, had . pened it, and found within it a little . ailing babe, all the woman in her was . oved, and she said: "This is one of the . Hebrews' children." Miriam was at hand, . nd, approaching the princess, seized the . pportunity: "Shall I go and call to thee . nurse of the Hebrew women, that she . ay nurse the child for thee?" (verse 7). . 'Go," said the daughter of the king, and . Miriam fetched the child's mother.

What a reward to Jochebed's faith! . ow little would she have dreamed that . vithout reversing the king's command, . which God was utilizing to bring his . nfaithful people to their knees, God could so wondrously make an exception in her favor, and make it a royal command to her to nurse that very son, who by Pharaoh's command was doomed to death! So wondrous are the ways of God!

"And the child grew" (verse 10); God had so ordered it that Moses' first impressions should not be made in the midst of the life of the court of Pharaoh, but among his afflicted people, and in a home-life where the fear of the Lord prevailed. But the same faith which had enabled his parents to commit him to God by the riverside must now commit him to God in a heathen court; his mother brought him to Pharaoh's daughter, and he became her son. His royal foster mother spared no pains or money on his education; he was instructed in all the wisdom of the Egyptians. What must have been the prayer rising from the house of Amram for this son, whose education would all be on heathen lines! And what must have been the watchful care of God, in answer to those prayers, which could keep him sheltered in such an atmosphere, so fatal to the spiritual life!

Weiser's Gift to China

Rev. Henry G. Taylor, of St. Luke's, Weiser, Idaho, writes:

I send you draft for famine fund, $11.47, which kindly add to the $136.85 sent by the mayor, and regard the total as Weiser's contribution—$148.32. The $11.47 and $9.39 of the larger sum were contributed by the children of the public schools of our little city, a total of $20.86 from the boys and girls.

This excellent showing for a town of 3,500 population indicates how warmly the cause of China appeals to the hearts and sympathies of American communities. Weiser's gift may be blessed to the saving of many lives in the famine land.

MORE BOXES OF GOLD

And Many Greenbacks

325 boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

2. Give name and account of one or more coffee drinkers who have been hurt by it and have been induced to quit and use Postum.

3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

4. Did you set such a person right regarding the easy way to make it clear, black, and with a snappy, rich taste?

5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Contest will close June 1st, 1907, and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a $10 gold piece sent to each of the five writers of the most interesting letters, a box containing a $5 gold piece to each of the 20 next best, a $2 greenback to each of the 100 next best, and a $1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing.

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

How to Select the RIGHT Paint

Chance and uncertainty need no longer enter into paint-buying. There is now an unfailing, unmistakable mark of quality, whereby anyone, from the most inexperienced housewife to the practical painter, may select the Perfect Paint for Every Purpose and *know* they are getting the very best that money can buy.

That mark is the "Acme Quality" trade-mark, which indicates superior merit and guarantees satisfaction in what is unquestionably the world's most complete line of paints, varnishes, stains and enamels—*everything that goes on with a brush.* Whatever there is to be painted—in, on or about the home, woodwork or metal—one of the "Acme Quality" kind will prove a revelation.

Bring to your own home all the benefits of this wonderful system—the only *safe* and *sure* way to buy paints—by asking the paint dealer for The "Acme Quality" Kind and looking for the

"Acme Quality" Mark

Paint Style

The most fashionable house colors for 1907 are "Acme Quality" Copper Brown for the body of the house, and "Acme Quality" Copper Verde for the trimmings.

Write for sample card of these new colors.

PAINTS ENAMELS THE ACME QUALITY KIND STAINS VARNISHES

How to paint, varnish, stain or finish *any surface*, inside or out, new or old, wood or metal, is *clearly, plainly* and *practically* explained in the new text book,

"The Selection and Use of Paints and Finishes"

Valuable alike to housewife, property owner or painter and worth a price to anyone, but sent absolutely free on request. Write for it at once.

Address Dept. O

ACME WHITE LEAD AND COLOR WORKS, Detroit, Mich.

You Can Buy and Lay ROOFING

Gordon, VanTine Flintcoated Fireproof Rubber

50% BELOW DEALERS' PRICES

We'll sell you, if you want roofing, **better** roofing than you can buy anywhere else—**Flintcoated, Fireproof Rubber** Roofing. Sell you **direct at half what your local dealer** will charge you for ordinary roofing—half what shingles will cost you, for we ship right from our factory to you. Send you a Free Roof Book on our roofing, telling why it's

Rustproof and Practically Fireproof if you'll only send us a postal. Send you a sample so you can test it—try to tear it—pound it—smell it to see that there's no tar in it to burn or melt—try it with hot coals—try it with acid—try it any way to satisfy yourself.

All You Need is a Hammer to put it on your house, barn or outhouses. We send you with every order all the nails, metal caps and cement you need to put it on. Also 8 sq. ft. for laps. And it's the easiest roofing to put on made today.

It Lasts a Lifetime and will keep your buildings dry, warm and substantial in appearance. **Won't rust out like steel roofing.** This isn't an ordinary roofing. We make it from a special process material with such heavy machinery that when it's finished there's absolutely no "wear-out" to it. We tell you in our Roof Book all about the process—the pressure it gets—the flintcoating—the acidproof soaking—the weatherproofing that we give it. **It makes 25 per cent saving on insurance.** It's

Sold Only Direct to the man who uses it, so you save 50 per cent, which on other roofing goes into your local dealer's, the jobber's and the wholesaler's profits. You'll see from what we tell you in our

Free Roofing Book just why it will pay you to use our roofing. **We guarantee safe, prompt delivery everywhere in the United States.** We save you 50 per cent, freight included. We ship to you from Kansas City, Minneapolis, Chicago or Davenport. This saves on freight. Write or send catalog requests only to Davenport **and let us save you—dollar for dollar—HALF.** Write today.

Less Than Half What Shingles Cost You

PRICE Per Square 108 sq. feet

1-Ply..... $1.41 per Roll
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3-Ply..... 2.29 per Roll

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Our vehicles and harness have been sold direct from our factory to user for a third of a century. We ship for examination and approval and guarantee safe delivery. You are out nothing if not satisfied as to style, quality and price.

We Are The Largest Manufacturers In The World selling to the consumer exclusively. We make 200 styles of Vehicles, 65 style of Harness. Send for large, free catalogue.

No. 313. Canopy Top Surrey with Automobile Style Seats. Price, $73.50.

Elkhart Carriage & Harness Mfg. Co., Elkhart, Indiana

No. 681. Piano Body Top Buggy. Price complete, $45.00.

Reasons for eating more Quaker Oats

YOU and your children eat Quaker Oats, Quaker Rice and Quaker Wheat Berries because you like them; they agree with you and are satisfying and easily digested.

Good enough reasons for eating them.

But most people don't eat enough of these foods.

The greatest strength and endurance come from eating pure cereal foods such as those made by The Quaker Oats Company.

Dr. Harvey W. Wiley

Chief of the National Government Chemistry Bureau

in a report to a National Committee at Washington, D.C., says:

"The opinion that particular foods nourish particular parts of the body is quite erroneous. 'Nerve and brain foods' are advertised, but they are all nonsense. I think we eat too much meat for health. The cereal-eating nations of the world can endure more physical toil than the meat-eating nations. You cannot tire out a Japanese, who eats rice. He will draw you all around town on a pound of rice and be as fresh at the close of the day as when he started. You could not do that on a pound of meat to save your life."

Prof. Fisher of Yale University

in a report on the result of the most exhaustive tests on the subject, says:

"The experiments furnished a severe test to the claims of the flesh abstainers. The result would indicate that non-flesh eaters have far greater endurance than those accustomed to the ordinary American diet."

The advice of these men should be followed: Eat more cereals, and be sure that you eat the best if you expect to get the best results.

There is one safe guide in buying any cereal food; ask for and insist on getting goods made by The Quaker Oats Company; you can be sure that they are clean and pure.

Quaker Oats Quality means perfection.

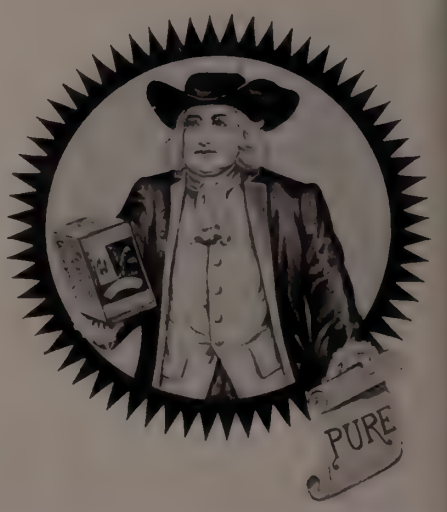
Quaker Wheat Berries. As delicious as it sounds. The newest thing in breakfast foods. Try a package, 10 cents.

Quaker Rice. Strengthening, delicious, ready-to-eat. Large package 10 cents.

Quaker Cornmeal. The unusual quality will be an agreeable surprise to you. 3-pound package 10 cents.

Quaker Oats. The best oatmeal made; the standard of cereal quality. Large package 10c.

NOTE: The 10-cent price is not effective in the extreme south and the far west.



The Quaker Oats Company.

CHICAGO

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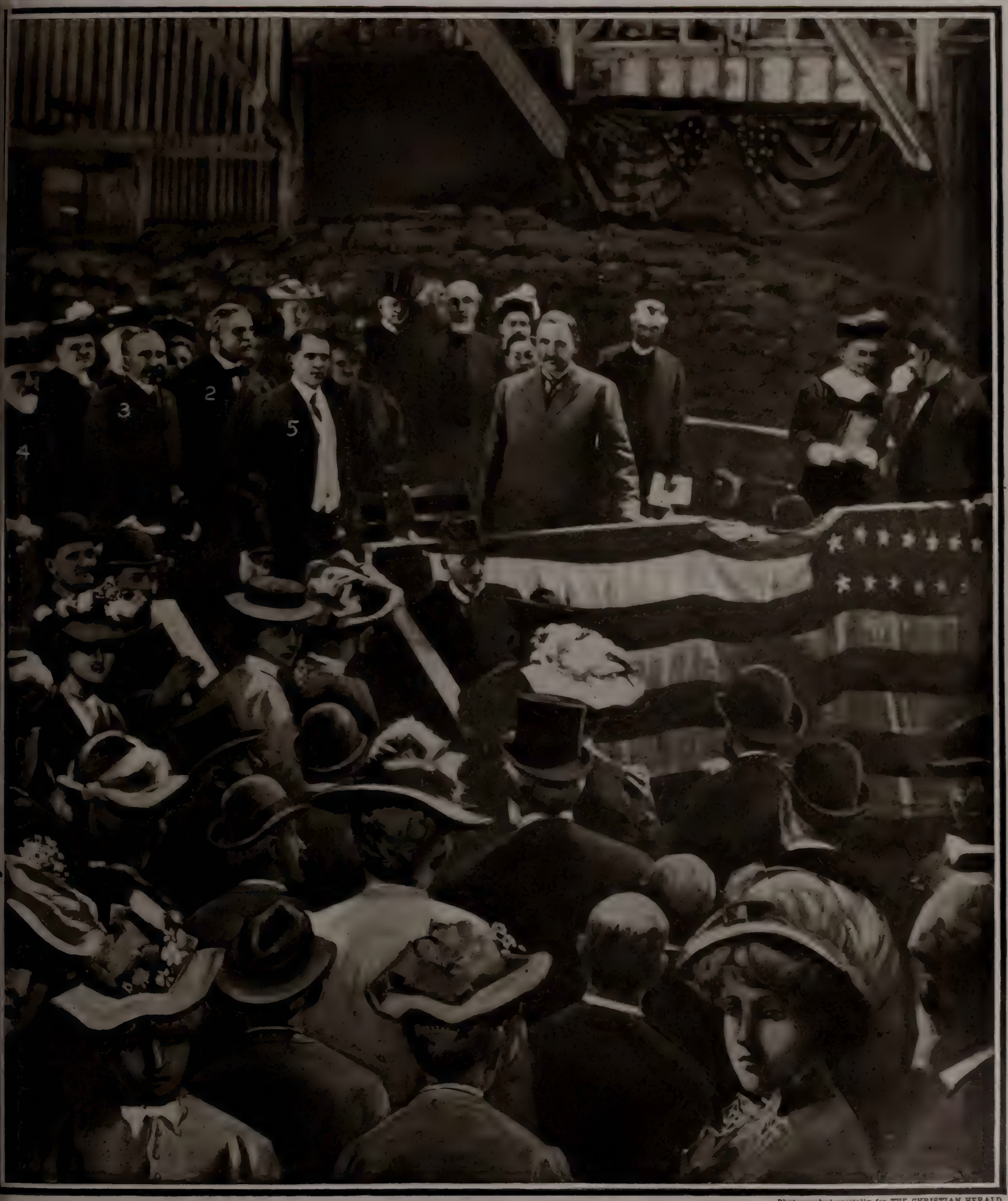


Photographed specially for THE CHRISTIAN HERALD

California's Governor Addressing the Meeting at the Sailing of our Relief Ship "Buford"

1. Governor James H. Gillett. 2. President Benjamin Ide Wheeler. 3. Ex-Mayor Phelan. 4. Gen. J. B. Rawles, U. S. A. 5. Rev. F. DeWitt Talmage

Questions and Answers

C. S. N., Savannah, Ga. Where is Wellesley College, by whom was it founded, and is it for women alone or both sexes? Is it denominational?

Wellesley College is located in the village of Wellesley, Mass., fifteen miles southwest of Boston. It is devoted entirely to the higher education of women. It is non-sectarian, and was founded in 1872 by Henry F. Durant, a brilliant and successful lawyer, who, upon the death of his only son, converted his magnificent country-seat into a college. The campus includes 300 acres of great natural beauty.

R. W. S. How do the Hudson River tunnel builders strengthen the tube's foundation? How do they drive piles after the tube is in place?

The tunnels have been put through soft mud. There is a steel shell that is reinforced by concrete. After the tube or tunnel is completed, the piles are driven down into the hard-pan, which is found often at a great distance below the tube. The piles used are called "screw piles" and are not at all like the piles ordinarily used in construction work. The screw piles are made in short sections. At short intervals in the tunnel are left holes the size of the screw pile; the piles are inserted in these holes and forced down; one section is screwed upon another until the pile can be driven no further; the last section is then made secure to the bottom or floor of the steel tube. Hundreds of these steel piles are used, so that a cross section of tunnel construction would make the tube have the appearance of standing on steel legs.

S. E. F., Santa Ana, Calif. 1. Will the MAIL-BAG tell me who composed the hymn "Nearer, my God, to Thee"? Was the writer a Unitarian? 2. When and how was Unitarianism started?

1. The hymn was written by Mrs. Sarah Flower Adams, who was a Unitarian. 2. In the second century the unity of God was taught by a sect called the "Monarchians." It may be said to have existed from the earliest days of the Christian church. In Luther's time it had appeared in nearly all the European countries. The first Unitarian Association in America was organized in 1825.

Apropos of the friendly rivalry over the leading record for long-continued service as Sunday School superintendent, Mr. A. S. Riland, of Cressona, Pa., writes:

In May, 1854, I was living on a farm five miles from any Sunday School. I organized a Sunday School in a room over a spring house on my farm and was elected superintendent. I went to a saw mill, got some slabs made benches for seats, and commenced school. In a year's time the school got too large for the room. We moved our school one mile to the public school; we continued there for three years, then moved east three miles, two miles west of Friedensburg, Pa. Was elected superintendent of a Sunday School of a Lutheran and German Reformed Church and I superintended that school for two years. Then we built a church in Friedensburg, Pa. (Union Protestant), in 1859. I was elected superintendent, and they have elected me annually ever since. I have now been fifty-four years superintendent, four years in Swatara Valley, two years at St. John's Church, and forty-eight years at Friedensburg Church. Wife is seventy-nine, I am in my eighty-third year. I missed but one Sunday at school this year, and that was to attend a Sunday School rally at Pottsville, Pa.

Our friend's record is certainly a remarkable one and we should be glad to hear of others like it.

E. W. H., Reading, Pa. Why is Pennsylvania called the Keystone State?

It is so called because it was the middle or seventh in geographical position of the original thirteen States.

H. R. D., Wolfboro Falls, N. H. Was John Randolph ever a member of the United States Senate? He boasted of being a descendant of Pocahontas and so had Indian blood in his veins, if the seventh in line could possess such.

John Randolph of Roanoke was elected to Congress in 1799, and re-elected in 1814. He was a descendant of Pocahontas. There are a number of prominent families in America and in England who are also descended from her and are very proud of the fact. Any one who is descended from her, no matter how many generations away, would have Indian blood in his veins.

E. F. R., Tecumseh, Kan. Has any one ever ascended Mount Everest, in the Himalayas? If not, in what way has its height been computed?

According to *Nelson's Encyclopedia*, no one has ever been able to reach the top on account of the numerous sharp peaks that surround it. It is not necessary to climb a mountain in order to ascertain its height. The elevation can be computed by trigonometry.

Unveiling the McClellan Statue in Washington

WASHINGTON is rapidly becoming one of the most beautiful capitals in the world, and her display of artistic memorials to the great men of our national history will compare favorably with those erected by citizens of more ancient countries to their honored dead. Recently a fine statue of General George B. McClellan was unveiled in Washington in the presence of President Roosevelt, General McClellan's widow and many of the soldiers who served with him in his campaigns.

It is not generally known that polygamy prevails among the native tribes in Liberia. Mrs. Mary L. Allen, of Sinoe, writes from Nanakroo:

Please thank the readers of your paper for their kindness to my work. I have some little native girls in my mission now, a thing impossible in times past. The people sell the girls for wives, some of the men having as high as thirty wives. Bullocks, wives and slaves constitute a man's wealth here. I am sure the readers of THE CHRISTIAN HERALD will readily understand how much I appreciate any effort on their part to give the light of the Gospel to these poor sin-blinded people.

A Georgia reader sends us this note:

The saloon men of Bainbridge, Ga., closed their places of business one week before the election "to show that the town would be ruined (?) without saloons." The people liked a "dry" town so well that the majority for prohibition was greater than the entire vote for whisky. The saloon men doubtless see their mistake now.

Evangelists, churches, Sunday Schools, mission chapels and others' interested in revivals and spiritual work generally, can procure copies of the revival hymn "Get Right with God" (words and music) from THE CHRISTIAN HERALD, at the rate of ten cents per hundred. It is now sung everywhere, and is one of the most effective Gospel songs that have yet appeared, being readily sung by any audience. Address CHRISTIAN HERALD, Bible House, New York.

Ex-Organist Thomas A. Linton, of London, writes:

It is often asked why musicians object to congregational singing. The objections are these: Men who do not sing tenor or bass parts sing an octave below the melody, and those with deep bass voices drop down two octaves where the melody ascends too high for their voices. But no one has ever heard a congregation singing in time," not to speak of "in tune," excepting haps, at the Torry and Alexander meetings, w Mr. Alexander succeeds to a great exte keeping the voices "in time" by his vigorous exceptional mode of conducting. It is prove that a congregation drags about half a beat, a result which is painfully discordant.

R. B., Seattle, Wash. What are the facts cerning Russia's crop deficit, which is all as the cause of the present famine?

Official statistics show that in forty tricts, with a population of 99,770,200, harvest is greatly below the aver These figures show the reduction in po A pood is 36 1-9 pounds of grain:

	Average yield 1901 to 1905	*Yield 1906*	*Per Red*
Northwest	161,114,000	138,770,000	14
Central	168,144,000	115,739,000	31
Volga Central	242,784,000	127,901,000	47
Trans-Volga	301,090,000	154,016,000	49
South'n Steppes	386,389,000	304,998,000	20
Dnieper-Don	427,211,000	337,600,000	20
Volga-Don	810,172,000	204,053,000	50

Miss B. R. F., Stanford University, Calif. A fr of mine, who has recently returned fr trip around the world, and who for n years has been a professor of geogra sociology, etc., remarked the other day i conversation on non-Christian countries their contributions to the world's knowl that the *Arabian Nights' Tales* had been or were known by more people than our C tian Bible. Can you tell me whether th true?

We believe he is mistaken. Recogn authorities hold that the most widely books in the world to-day are the Bi Thomas a Kempis and *Pilgrim's Prog* This is also the general view of the b publishing world. The *Arabian Night* no doubt, read by many still, but we lieve even the Koran and the sacred b of India and China have more readers.

L. S. B., Knoxville, Iowa. Some claim that Gospel has already gone to every tongue nation, but others say it has not. Whic right?

It has not yet been preached to "all world." There are the Thibetans and ot tribes and peoples of Central Asia who h not yet heard the Gospel. There are certain African tribes, some in the inte of Brazil and other parts of South Ame who are unevangelized. A few weeks Mr. Workman, the explorer, found strange and hitherto unknown tribe in upper Himalayas, 24,000 feet above level, who had not heard the Gospel.

It is refreshing and encouraging to ceive occasionally a note like the foll ing from an old subscriber:

I can't refrain from making some remarks u you and your great paper. My mother was a scriber for years and prized it very highly. went to heaven three years ago. I am now si six years old and value your paper above others. You are like Moses of old, weary of h ing up your hands so long in the great battle the right; so all men, like Aaron and Hur, sh come to your assistance and help hold them u *Collinston, La.* H. D. VAUGHA

J. B. C., Berrien Centre, Mich. I should like formation, and I think others would, at the "mourners' bench" or "anxious seat," common use among the Methodists.

"In 1806 and 1807," so reads *The H tory of Methodism*, by Nathan Ban D.D., "a revival of religion commen such as never before had been seen or f in New York. It was during this power revival that the practice of inviting pe tent sinners to come to the altar prayers was first introduced, in order prevent the confusion arising from pr ing for them in different parts of t church at the same time."

Miscellaneous

Missionary B. A. Loving, Woodward, Oklaho can use good reading (books, periodicals, etc.) advantage in his mission field, which is an ext sive one. He will gladly communicate with a interested reader of this paper.

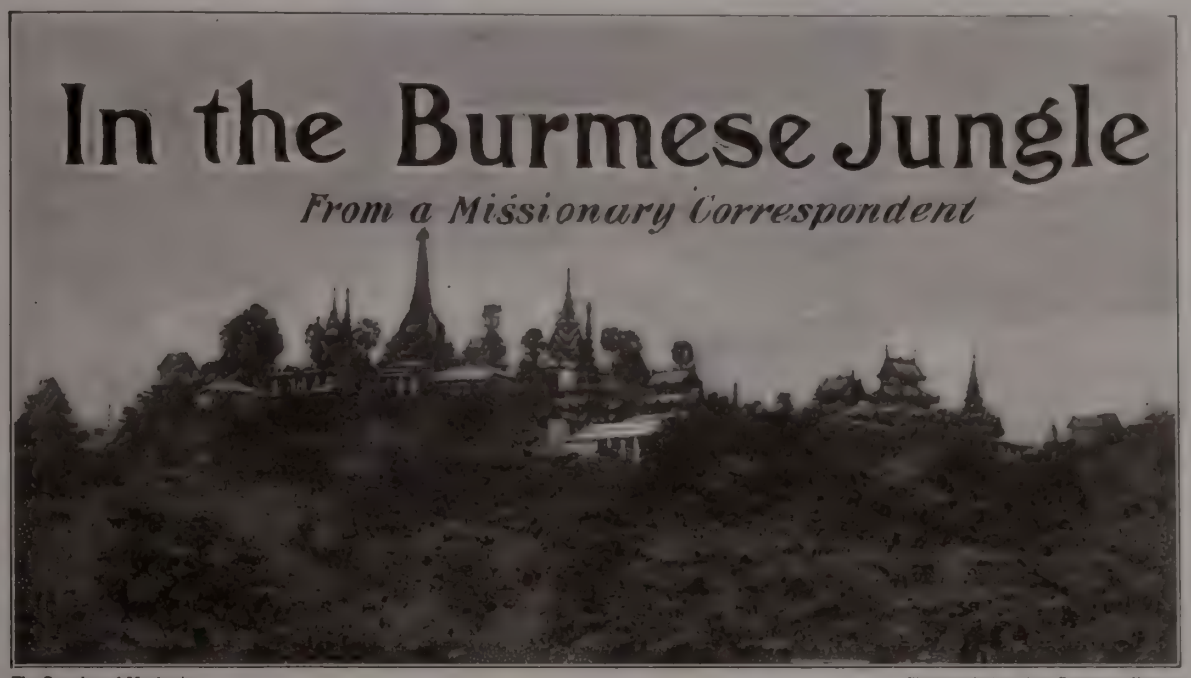
Reader, Brenham, Tex. A true Christian w avoid worldly dissipations and those amusemen that lead to vain display, to gambling and to t waste of precious time. Make your recreatio a matter of conscience and you will have difficulty in deciding.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

In the Burmese Jungle

From a Missionary Correspondent



The Pagodas of Moulmein

Photographed for THE CHRISTIAN HERALD

WE had a hunt of man-eating tigers here lately, n I am sending you e photographs, h will show your ers the kind of es one encounters urma. They repnt some of the reu of a hunting trip n by my nephew, M Herbert Vinton, three young Engnen and a Karen her in the school which my nephew charge. It is a ly Karen school numbers over four lred pupils, mostly ders, from wee up to young men l maidens nearly of their teens.

esides the two esses shown in the tographs, more ards, deer and l pigs than I can remember fell to their guns, bes eight alligators. I suppose the party are now in same section of country. A man-eating tiger has n terrifying the people of that district, so they sent ny nephew to beg him to rid them of the brute.

am working single-handed still at the mission, but ect Mr. Tornblad back next week. It is now nearly months since I heard or spoke a word of English, l I am quite ready to hear it again.

This week, not a day has gone by without heathen oing in, to whom the Gospel has been preached. One n from Kawlay came to beg that I would give him a ct like one I had given him before. That one blew wn from the shelf where he kept it and his little ld tore it up. "I was so sorry," he explained; "I s reading it. Ma-ma, have u not got one more just e that one?" I feel sure it this man is genuinely erested.

Another man, over fifty ars of age, belonging on Gyan, says that he is ing to become a Christian. very innocently said that wanted my help in a land tter, and he was going to a Christian, because we ssionaries stood by our ople when they were opessed and wronged. He ll have my help in his case, cause I believe he is being onged; and he will also be ught, so far as I can do what it is to be a true ristian.

Yesterday I was able to re a man for general work. e is a Talaing, but speaks rmese well. He separated om his wife eight years go, and she has married gain, but he has not. He s one son fifteen years old, nother boy of about ten, one arried daughter, and one aughter about twelve years. e comes to family worship orning and evening, and I ke his behavior so far.

It is a co fort to know that our cotton is being picked at last. The children have done what they could, but most of the bushes are from eight feet to fourteen feet tall, and they can only reach the lower branches and pick up what falls to the ground. I have been too ill the last three weeks to venture on the work myself, and have devoted my time to ginning instead, working most days from early morning of one day till 1 A.M. of the next.

The Lord has sent me $10 from a friend in New York, which will buy thatch for the three native houses and an addition to this one I live in, and pay for its transport here besides. Another gift also came and with it I have paid this new man's wages for one week, bought a small supply of dried salt fish, paid for a fresh supply of stamps and left a little for daily needs. Our store of rice is fast melting away, and daily the prayer is offered at morning and evening worship, before the children and heathen visitors, that the Lord will send money for more rice, for paddy, and for the taxes, which are now due. Often our oldest girl says, "I know God will send the money, Ma-ma."

Regular support would be an immense relief to me. It seems as if in all America there ought to be enough good people to keep this work going until it becomes self-supporting, which it will do if we can only have this help. The government has given me seventy-five rupees for a supply of wool and cotton seed, and the order has gone to Queensland for it; but where is the money to pay for the clearing of more land? I can only beg the "Father of the fatherless" to lead his children to send the needed help.

A heathen man came in just now. He is nearly sixty years of age. His elder brother and all his family have been converted and baptized recently. I have had one talk with this man before; now he tells me that he has often heard the Gospel from the Talaing pastor at K'mahwet, and that he had promised him to become a Christian, but he had been busy and had let the matter wait. I urged for an immediate decision, and after reading him different portions of God's Word, we knelt together and I prayed for him, and then he repeated a few words of prayer after me. I said, "Now you have asked the eternal God to receive and save you; there must be no more worshiping of devils, idols, and priests." His reply was, "Ma-ma, no one can ride on two boats." He has promised to pray morning and evening every day, and to abstain from work on Sunday and come to meeting. I believe the man is sincere. He tells me that he has already told his son that he intends "to enter the eternal God's side," and that his son simply says, "Do whatever you think to be right."

I am glad that I am here, cut off though I am from society and civilization. It is something to be thankful for, with all one's heart, to be where one can make known the love of Christ to those who otherwise would not hear of Christ and his salvation. Over and over, this morning, Ko Bwin said to me, "Ma-ma, it is only as we can hear that we can believe." Oh, if Christians at home would only take

Continued on page 461

Photographed for THE CHRISTIAN HERALD

The Man-Eating Tiger Killed by Mr. Vinton and his Friends

THE

American Pulpit

A Sermon by

Rev. Charles F. Aked, D.D.*

"Christocentric"

TEXT: GALATIANS 2:20

"I have been crucified with Christ; yet I live"

NO man would seriously wish to be crucified, and deliberately take his place with the companions of the Sorrowful Way, if he could serve God and his generation by treading the primrose path below. Yet all men and women everywhere would ardently long to be crucified, that they might live again, yet not they, but Christ living in them, were they but endowed with the piercing vision, swift imagination, and power to distinguish between appearance and reality which should make plain before the choice its infinite sweet bliss.

Witnesses of the Christ-Life

The great saints of the Christian Church, they who have been great sinners and great sufferers, and have lived to serve God greatly, have told us of the pain and bliss of dying to their old sinning selves and rising to walk in newness of life. Their mystic words seem all too high for us, too fine for human nature's daily food. The ecstasies of Tauler or St. Teresa, of Samuel Rutherford or St. Francis or Thomas a Kempis, look out from the printed page and bewilder us. They even irritate us, when they do not leave us quite cold from their touch, yet they are but individual representations of Paul's experience set forth in this great text: "I have been crucified with Christ. And yet I live! Yet, indeed, it is not I; it is Christ who lives in me!" This experience the apostle relates in a hundred different ways, but always in terms which seem to us of colder blood and critical temperament terms of hyperbole. His sentences are magnificent. They shine above us like the stars, or blaze upon our path as the burning noon. "Christ in us the hope of glory." "I can do all things through Christ that strengtheneth me." "To live is Christ; to die is gain." "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creation"—not "any other creature;" this is no sublime *et cetera*—"nor a new creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Wherefore, "In everything give thanks!" "Rejoice! And again I say unto you, Rejoice!"

A question rises in every thoughtful mind: this exquisite bliss is not ours; why is it not? What are the characteristics of the twentieth century which forbid to its children the raptures of the first? The question answers itself as soon as it takes form in our thoughts. It is not the age which makes the difference; for these saints of God, with Pauline passion, joy, and fervor, have lived and fed the high traditions of the race in every generation of the world's history since the day of mighty rushing wind and tongues of flame. What is there, then, in ourselves which makes us critical of the fervor, blind to the magic, and deaf to the music? O men and women of these modern days, children of the unresting energies of our century, our bliss is not so real and splendid because our crucifixion has not been so complete! These great rhapsodists were great sufferers. They heard the Spirit's insistent cry: "Die, and come to life again; for until thou dost, thou art but a troubled guest upon an earth of gloom." So they died, and each declares, "Now we live indeed; and yet not I; it is Christ who lives in me."

The Reward of Love

This is the compensation and the exceeding great reward. Christ will be no man's debtor. Good measure, pressed down and running over, will he pour into the bosom when the heart has yielded itself to him with no reserves nor secret fears. Who is so poor to-day that he—or more probably she—cannot call to mind the wonder and the glory of a love which longed to surrender all and merge itself, selfish and content, in the overshadowing love of one whose love was life itself? In those entrancing hours there is no will, no volition, no self-directing, self-commanding mind. Self is no longer self. Identity does not exist. Personality is no more. The senses are alive, but the nerves cease to quiver with the rapture of living, and over the soul steals the sweet sleep of a dreamless bliss.

Elizabeth Barrett Browning understood this well. Very woman of very women, she knew it on its deepest human side. She projected her knowledge into the infinite, and realized it by the power of her own immeasurable love. "Bertha in the Lane" has made the last and dearest sacrifice of all; she has given up love for love's sake, and now she is dying. With her last breath she cries—

> Jesus, Victim, comprehending
> Love's divine self-abnegation,
> Cleanse my love in its self-spending
> And absorb the poor libation!
> Wind my thread of life up higher;
> Up, through angels' hands of fire!
> I aspire while I expire.

So Paul felt. The strong man was mastered, and, strange to say, was in love with the sense of surrender. Ruskin conceived of nothing better or happier in free-will than he would have found in unhesitating obedience to a stronger personality which was guaranteed to him unfailingly wise and incorruptibly pure. Paul attained to a joy higher and deeper, broader and more permanent than this. He lived! He lived with every drop of blood in his veins, with every beat of his untamed heart, with every output of his inexhaustible courage. He lived—to dare; to soar; to aspire; to confront baffling foes, convert hostile mobs, blast with his withering scorn a perjured priest, wake in his judge's breast the stifled longing for better things, wrest the thought of philosophers from dead systems to the living God, set flame to the drooping moral energies of slave and thief in the slums of Rome while himself shaking the throne of the Cæsars! He lived—to bridge roaring seas, tunnel mountain barriers between race and race, and so impress himself upon the institutions of the ancient world as to dominate the policies and shape the destinies of mankind until this hour!

The Indwelling Christ

But through all this he felt, in some mysterious yet unmistakable way, that it was not he that lived at all, and not he who did any of these things. It was another Will that had taken possession of Paul's will; it was another Personality that had subjugated his own. And instead of humiliation in the thought of such subjection there was dignity, there was greatness, there was a new sense of power. High privilege was his. There was glory in his soul. This was life at last! And all that he had known or dreamed before was but the feeblest adumbration of this life of throbbing purpose and consecrated manhood. Was the other man Paul, that man of the past? And was that cramped life his? Nay, but this is Paul, and now he truly lives—yet not he, but Christ, who lives in him!

This is the secret of heroic living amongst men. Hugh Price Hughes once said that the theology of the past was *Hellocentric*. It started from the idea of hell as the central conception of the religious life. Conversion began in a desire to flee from the wrath to come. But the theology of to-day is CHRISTOCENTRIC. From Christ it starts, and to the whole circumference of definition, deduction, and dogma it concerns itself with what was in the mind of Christ; for to the Christian, God must mean what God meant to the consciousness of Christ. Let it mean less than that, and it may be new theology or old, good theology or bad, but it is not Christian.

Theology is a small matter compared to religion. Yet in this case what is true of the less is immeasurably more true of the great. Our life, to the extremity of each tiniest nerve, if we are to be Christians mighty in word and work, must tingle with Christocentric force. He is the fount and origin of all our supernatural power—power to walk this earth with resounding tread while yet we lift our daring eyes to greet the smiling heavens. To understand something about Him—this is good, and this is the province of theology. To explain and enforce what we know—this is better, and this is the genius of the preacher.

Christ in the Heart

But to carry Christ in the heart, though the highest we know is that we know little about him, though the experience by which we live defies analysis and will not so much as abide our questioning, yet to carry Christ in the heart, and from his indwelling derive favor with God and power with man—this is best of all. This is the privilege of all his people, and the end of our fellowship, our worship, our preaching and praying, is a life in which every emotion, ambition, and passion is Christocentric.

The secret of heroic living? Indeed it is. Moved and controlled by this energy divine, Christianity, age by age, has won its conquering way. In what name, O martyr in thy shirt of fire, dost thou try conclusions with the gods and the legions, the wild b the torture-chamber, and the headsman's sword o perial Rome? In what name, O follower of the rene, darest thou to stand before philosophers judges, poets and satirists, councils and kings, an pose the foolishness of preaching to the wisdo the world? In what name, apostle, hero, refo missionary, herald of Christ where Satan's se calling manhood, womanhood, childhood, from and corruption into loveliness of life again, an of the pollution of cities' depths and cities' sin ca flowers and fruits to grow—O miracle-worker o days, in what name and by what power doest such things as these? And the answer comes lips that tremble yet with the weight of their H nas, "Unto Him that loved us and loosed us fro sins by his blood, and made us kings and priests his God and Father, unto him be glory and dom for ever and for ever!"

The True Centre

Christocentric! Does the word sound eccen And does the thing intended seem eccentric? An you one who will consider Christocentricity an if a nobler, form of eccentricity, or perhaps not noble, but merely foolish in the end?

Well, you know the meaning of the words you else you would not use them! What does "eccen mean? The dictionary says, "Not having the centre as another." And is that all? For that is these men move with a motion which is not from as the centre of their universe. It is Christ who in them.

"Eccentricity" is no fixed and determinate qu It is relative to the position of the person who it eccentricity. Who told you that you are so wiser than your neighbor that it may be taken thing of course that your centre is the true ce and motion from any other is "eccentric"? Ma can only be defined when we have first establish standard of rationality. One Christocentric soul through life and went to his martyr death decla that either Christianity justified the utmost degre enthusiasm or it justified no regard at all, and himself he was willing to count all things and lif self but loss for Africa and Christ. Doubtless was mad. But then, what is sanity?

I should not expect you to reckon the late Q Victoria amongst the idealists, the visionaries, the spired fanatics of our race. But in the "Life Archbishop Benson" a strange and deep thing recorded of her. "As I get older," she said, "I ca understand this world. I cannot comprehend its li ness. When I look at the frivolities and littlenesse people, it seems to me as if they were all a little m

Who are the Sane?

So, I repeat, it depends on your standard of sa While John Wesley, and Whitefield, and Ch Wesley were preaching Christ to thousands, so down the grimy cheeks of colliers fresh from the mouth tears of contrition flowed, heathenism rei in low places and rank profligacy in high, clergy stirred up the mob to riot, and archbishops enc aged the King in vice. Somebody certainly was But was it the men whom the wits of Oxford named the Holy Club? While Charles II. spo with Nell Gwynne in the Palace of Whitehall, J Bunyan in a filthy den in Bedford Jail dreamed mortal dreams and wrote that which has gladdened strengthened and purified the souls of millions. I mit that somebody was mad, either King or tin But I don't think it was the tinker. When Lu blew a trumpet blast that shook the walls of the J cho where Leo reveled in luxury and sin, the P said that the shabby little monk was mad. There is doubt he was—from Leo's point of view. But it Leo's point of view that was mad, not Martin Lut

Perhaps this world has never seen a stranger mee than the old palace of the Asmonean Kings bel when Christ stood before Herod. You may search historical portrait galleries of the whole world another such human thing as Herod, and you will h difficulty in finding him. Of him Christ spoke the contemptuous word he ever spoke of man or be To this day I do not understand it. Can Christ contemptuous of any living thing his Father ma however marred and fouled since the making? "G and tell that fox," he said; and now the Mess stands before the fox. Herod is a buffoon, a cowa

Continued on next page

*Preached in the Fifth Avenue Baptist Church, New York, on Sunday morning, May 6, 1907. All rights reserved.

IN THE BURMESE JUNGLE

. great fact to their hearts and give of their means in
ning like the proportion to what they spend upon
ies and pleasures, Christ might be made known to
sitting in the region and shadow of heathen dark-
e

.wrote some time ago to acknowledge the receipt of
ital order for $20 from G. H. Walker, U. S. A.
people were literally on the verge of starvation and
d no food supplies for myself. The money pro-
l us with means to pay our coolie help, and with
tly needed stores for the mission and our planta-
people. How I thanked God and G. H. Walker
better be imagined than described. At another
I tried in vain in Amherst to get boats to take
n rice and stores. All wanted cash down and I had
one penny. When I was feeling desperate, a Chris-
friend came in and asked how my people on the
were off for food. I told him I had the food, but
one would take it down without being paid at once.
went off and came back with nine rupees ($3), and
, "I will lend you this; send them the food." I
r can forget the intense relief the sight of that
ey gave me.

sk your readers to pray for the many who leave our
ion schools to return to heathen homes, that the
y Spirit may bring to their remembrance the truth
have been taught, and lead them to Christ. At
n-do a heathen family received me and showed me
ry kindness, and I had a good time talking to those
came in. I was delighted to find there were ten
hat hitherto wholly heathen village who had become
evers in our Lord Jesus Christ, and were planning
e baptized as soon as all were together again.

heard one of these new Karen converts, not yet
tized, preaching to a company of Burmese and Karens.
had the Buddhist Scriptures at his tongue's end and
tled off the Pali by the yard, but only to translate from
nd to show the utter folly of some of the Buddhist
chings, and that Christ alone fulfilled what it taught
God.

"I used to love to go to *pwais* (theatrical perform-
ces), and to bull-fights, cock-fights, races and wrest-
g matches, and to talk about them," he said, "but
w I have no heart for such things; I
not want to see nor hear of them;
t if any one talks of God and his
v, I can listen all night. There is
ace and rest in the Christian religion,
t nowhere else."

I listened in amazement to the old
n. The Spirit had taught him till
was far better able to preach to the
athans than many an old Christian.
He told me he thought that by the
d of the rains there would be twenty
d probably more to go forward for
ptism.

One of the men to whom I sent a
act, managed to pick his way over to
y chair.

"Ma-ma, I do not understand this
ok; do tell me what it all means."

It was the catechism prepared by Mrs.
udson. I took it and read the first
uestion and answer: "Who created
e heavens and the earth?" "God
reated the heavens and the earth."
Who is God?" etc., etc. As I began to
ead and comment, the people crowded

Continued from page 459

around; there were Mohammedans, Burmese and Karen priests, Karens, Talaings and Burmese, and for three hours the talk and reading went on. I have seldom in

A Karen Teacher and the Tigress he Shot

my whole life so felt the presence and power of the Holy Spirit as on that occasion.

One man was from Pahyah, a village eight miles south from Lootshan. A native Christian had stayed at his house and given him tracts and he had begged for the New Testament and got it. "Ma-ma," he said, "I have read it night and day, and now there are several of us living at Pahyah, planning to build a chapel-schoolhouse and to send for a Christian teacher." It did do my heart good to hear that.

How glad and grateful your note of January 8 and its money enclosure made me, you can imagine when I tell you that my treasury had got down to just six cents. On New Year's morning I was up as usual at about 4.30 A.M., and after I had got my kitchen fire going and kettles on, I went out under the stars and cried to God in utter distress. Mr. Tornblad had had one attack of fever after another, till he was very run down. No money had come; our supplies of food were exhausted; we had been weeks without tea, sugar, milk or flour; rice was giving out, and what we were to do, I did not know. I asked the Lord to send immediate help. That day came a New Year's box from my dear sister—tea, sugar, milk, biscuits, canned mutton, beef, bovril, butter (we had not tasted butter for months), cocoa, etc. But before all these good things came, while out there under the stars, the answer had come to me clear and distinct, "Have faith in God."

I then told Mr. Tornblad that God had given me the assurance that he had heard and would help. Next came a bill of exchange for $25, mailed from New York October 3, but carelessly dropped from my mail on its way from Ankai. The letter had been picked up, the envelope opened and the bill of exchange taken by a native and the letter destroyed. The bill was kept because the man did not quite dare to dispose of it. It was found upon him and restored to me about January 15.

I have just written to the bankers who issued the bill to find out who sent it, as I have no clue. It may have been one of your readers. I paid off some bills which had been troubling me much, and bought myself a pair of shoes, for mine were too ragged to be kept on my feet. I feel to take fresh courage and push on with renewed hope, and expect great things more from the Lord.

Again thanking you and your readers for your kind remembrance of this work, I remain, etc.,

SUSAN E. HASWELL.

White Teacher and Karen Girls at Moulmein Mission

From Singer Sankey's Sick-room

DEAR DR. KLOPSCH: I wish to thank you for your splendid effort in raising and sending such a large amount of money and supplies to the poor stricken people of China; also for your noble efforts in years gone by in behalf of the stricken children of India. Surely, you and your readers will have your reward, for our King hath said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

I wish you abundant success in your philanthropic efforts in behalf of the needy both at home and abroad.

It is well with me. I'll have a little more rough tossing on the billows' foam—a few more days of earthly darkness, and then the sunshine of the Father's throne, when I shall see him face to face, and tell the story: "Saved by grace."

With kindest regards, I remain, yours till the day dawns and the shadows flee away, IRA D. SANKEY.

Brooklyn, N. Y., May 3.

"CHRISTOCENTRIC"—Continued ✳ Sermon by Rev. Charles F. Aked, D.D.

teeped to the lips in deeds of blood and shameless
ice. He has brought Christ before him as a new kind
f conjuror, who would perform some miracle-tricks
o amuse him. "Go tell that fox," said Christ. One of
hose two that day was certainly mad. Their con-
emporaries, naturally, were on the side of the king.
They said of Jesus, "He is beside himself." But we
ave not so learned Christ. And they who have kept
im in their hearts and lived by the faith of the Son
f God sit on thrones to-day, judging mankind by the
ower of his Word and the immortality of his re-
deeming love.

There is but one conclusion possible. Let a man be
ossessed by this spirit, let his whole life be so Christo-
entric, and I care not whether he be cultured or il-
iterate, millionaire or son of the soil, he will "shake
he gates of hell and set up the kingdom of God on
arth." He will care little for your maxims of self-
egarding prudence. Do you think you will move him
rom his course by calling him eccentric? I advise you
o crowd the stars out of their orbits and the sun out
f the heavens!

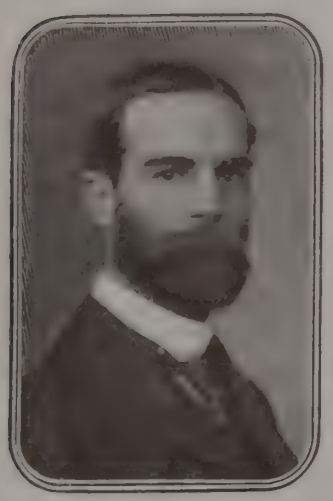
Is there such a man here, burning with zeal and love? Or woman, raised up as prophetess of the Most High and setting herself against the conventional falsehoods of our civilization? Or young man, eager-hearted, longing to match himself against the powers that hold the world in thrall? Well, then, my brother or my sister dear, my comrade and my friend, be true to the instinct of your soul, and pay no heed to careful people who have not yet learned what it is to live. They do not understand you. But the spirits of just men made perfect, the goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs, they understand you. And seeing we are compassed about by so great a cloud of witnesses, seeing that we touch their hands, that our lips pronounce their vows, that we are inspired by the same faith, sustained by the same hope, and filled with the same love—aye, and are owned and guided and blessed and shall be crowned by the same Christ—let us keep the fires burning, and see if by and by they will not sweep away all drowsy and decorous selfishness in their consuming flames.

Alas for those of us who think ourselves wise, and must one day beat upon our breasts as foolish men and lost! Do thou baptize us with fire, O our God! Baptize us with the love that burned in the souls of thy martyrs when they died for thee, and in the heart of thy Son! His fan is in his hand, and he will thoroughly cleanse his threshing-floor; but he will gather the wheat into his garner. The chaff he will burn with unquenchable fire. O God, we pray for that.

> Wake, wake me, Lord: arouse me! Let thy fire
> Loosen these icicles, and make them drop
> And flow into warm tears. For I aspire
> To hold thee faster, warmer, dearer, nigher,
> And love and serve thee henceforth without stop.

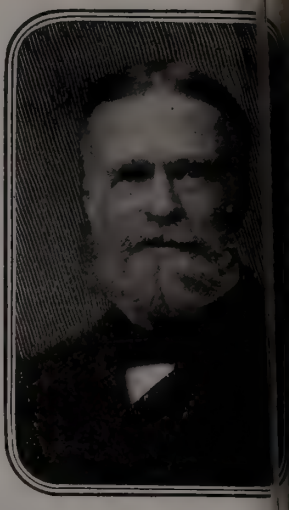
Let the fire of the Holy Spirit descend! These falsities and follies, the artificialities, conventions, fears, that make us poor and all our actions small, this "chaff" upon the Lord's threshing-floor, may it be burned up, not in the fires of thine anger, but in our own glowing love for thee, blazing, eternal, God-like, for our God, our loving God, our Father-God, our God is a consuming fire!

"BAPTISTS' DAY" AT JAMESTOWN



E. Y. Mullins, D.D., Louisville, Ky.

The Auditorium and Palace of History



O. P. Gifford, D.D., Buffalo, N

MAY 23 will be "Baptist Day" at the Jamestown Exposition, and the indications are that the attendance will be a record-breaker for the Baptists. The General Convention of the Baptists of North America will meet in Convention Hall of the Jamestown Exposition on Wednesday afternoon, May 22, closing Thursday night, May 23.

In 1845 the Northern and Southern Baptists decided to have their own separate Conventions. But since the Civil War, they have been rapidly coming together, and three years ago, in St. Louis, the Baptists of the North and the South had a remarkable Jubilee Union Convention, which was marked by wonderful enthusiasm and good fellowship. At this St. Louis meeting and love-feast, it was decided to form a permanent organization, to include all the Baptists of North America. So this meeting at Jamestown, Va., on May 22 and 23 is the second Convention since 1845, when the Baptists of the North and the South meet together.

Besides these two great wings of the denomination, there will be delegates and visitors representing the Baptists of Nova Scotia, Manitoba, British Columbia and other provinces of Canada. As the railroads make a low rate, it is anticipated that the attendance will be very large.

The address of welcome will be delivered by ex-Governor Montague of Virginia, and the president's address by Hon. E. W. Stephens of Missouri; after which leading representatives of missionary organizations will speak on noteworthy events in their several fields. Dr. John E. White, of Atlanta, and Dr. O. P. Gifford, of Buffalo, will discuss the timely question: "To What Extent May a Christian Denomination Engage in the Correction of Public Evils?" Dr. W. J. Williamson, of St. Louis, will speak upon a "Related System of Baptist Summer Assemblies"; Dr. E. E. Chivers, of New York, upon "The Significance of the Recent Development of Missionary Interest Among our Young People;" and Dr. E. Y. Mullins, of Louisville, Ky., upon "The Contributions of Baptists to American Civilization." Special matters that are likely to engage the attention of the Convention are: The Meeting of the Baptist World Alliance in 1910, Church Federation, the Baptist Brotherhood, a National Christian Temperance Movement, Arbitration, etc.

Virginia is historic ground for the Baptists. The first Baptist church in that State was organized in Isle of Wight County in 1714, on the south side of the river and opposite Jamestown. As Virginia was settled by Cavaliers from England in 1607, who were loyal to the Church of England, and so transplanted the State Church of England to Virginia, it was to be expected, from the sentiments of that day, that nonconformists would be persecuted. These persecutions were especially bitter against the Baptists and Quakers. "Baptist ministers in Virginia, in the early days, were fined, pelted, beaten, imprisoned, poisoned, and hunted with dogs; their congregations were assaulted and dispersed; the solemn ordinance of baptism was rudely interrupted, both administrators and candidates being plunged and held beneath the water till nearly dead; they suffered mock trials, and even in courts of justice were subjected to indignities not unlike those inflicted by the infamous Jeffreys." So writes Taylor the historian. About thirty ministers were put in prison, some of them several times, "but by preaching Jesus through the gates and on the high walls, many were brought to Christ." Crowds gathered around the prisons at Fredericksburg, in the counties of Kings and Queens, Culpeper, Middlesex, Essex, Orange and Caroline, to hear these imprisoned Baptist ministers preach through the windows and bars. The Baptists of the North and the South propose to celebrate the deeds of these heroes of the faith whose blood stained the soil of Virginia in the early days, because they preached the Gospel of Jesus Christ.

All of the general boards and societies of the Baptists, North and South, have arranged to meet and sit together representatively in the Roger Williams Memorial Baptist Exhibit Building during the Jamestown Exposition. This Baptist Memorial Building will be an educational feature, and many leaders will tell the visitors of the trials and triumphs of Baptists, and what the fathers endured in persecutions and sufferings for the cause of liberty on this hemisphere. There will be exhibits of documents, parchments, books, busts, pictures, maps and relics, including bolts, bars and prison locks, behind which Baptists suffered as in the day of the apostles and martyrs. The portrait gallery of Baptist leaders, from Bunyan to Broadus, will be an inspiring roll-call.

But the Baptists of Virginia have made magnificent progress since the early days of persecution. There are in the State now 1,009 Baptist churches, and 283 white Baptists. There are also 1,439 c churches, with a membership of 247,173, mak total Baptist membership in the State of 378,456 f Baptists. The church property of the white Ba has a value of about three million dollars. A years ago the Baptists of Richmond outnumbere membership of all the other denominations put toge It would seem that persecution is a good thing fo growth of any church or denomination.

It is rumored that the Southern Baptists are to down from their anniversary at Richmond se thousand strong. The Southern Baptists are fu spiritual enthusiasm and aggressiveness. They great and splendid churches and colleges, and theological seminary at Louisville, Ky., has the la attendance of students for the ministry of any l estant theological seminary in the world. The So ern Baptists are very evangelical and evangelistic, they have witnessed remarkable revivals in re years. The Baptists are very strong and aggressi the South. Texas has 382,000 Baptists, of which ber 219,000 are white. North Carolina has 344 Baptists, of which 190,000 are white. Kentucky nearly 300,000 Baptists, of which over 200,000 are wh

Some of the Baptists of the North will go to the C vention on special trains. There will be a spe Chicago train, as that city is a great Baptist cen Boston usually has a New England train, as it is a strong Baptist centre. Philadelphia and New Y will send large delegations. California and the Pa Coast will be represented, especially as Los Ang desires the Northern anniversary to meet in that next year. The Baptist building at Jamestown wil a permanent building, and will be called "The Ro Williams Memorial Church," for it is expected that Exposition site will become a great town. The No ern Baptists are to have one side of this building the Southern Baptists the other side for their resp tive exhibits. Baptists from all parts of the coun have been invited to help by supplying funds to er this Baptist building. Certificates of stock have b issued at one dollar per share, "but dividends are guar teed to the stockholders, to be paid in deeper inter in the kingdom in this world and in eternity."

WARREN G. PARTRIDGE, D.D.

MOHONK'S ARBITRATION CONFERENCE

THE thirteenth annual meeting of the Lake Mohonk Conference takes place May 22-24, with Dr. Nicholas Murray Butler, President of Columbia University, as presiding officer. Among the speakers will be Chief Justice S. E. Baldwin of Connecticut; Hon. John Barrett, Director International Bureau of American Republics; Senor Enrique C. Creel, Ambassador from Mexico; Senor Ignacio Calderon, Minister from Bolivia; Hon. Richard Bartholdt, M.C., American head of the Interparliamentary Union; Hon. Bartlett Tripp of South Dakota, ex-Minister to Austria; Dr. B. F. Trueblood of Boston; and Hon. Francis B. Loomis, former Assistant Secretary of State. Dr. Andrew D. White, who was a member of the first Hague Conference, also may speak. Speeches on educational phases will be made by the United States Commissioner of Education, and the New York State Commissioner of Education, and the relation of colleges to the arbitration movement will be made the subject of a general discussion. Among the college men expected are President Eliot of Harvard, Angell of Michigan, Thwing of Western Reserve, Needham of George Washington, Rhees of Rochester, Seelye of Smith, Taylor of Vassar, and Warfield of Lafayette; also, Professors H. W. Rogers of Yale, J. B. Moore of Columbia, J. H. Beale of Harvard, R. T. Ely of Wisconsin, W. W. Willoughby of Johns Hopkins, J. F. Colby of Dartmouth, M. Stalker of Iowa, E. Russell of Earlham, and S. C. Mitchell of Richmond. Other prominent men who have accepted invitations are Justice D. J. Brewer of the U. S. Supreme Court; Chief Justices Beard of Tennessee, Knowlton of Massachusetts, and Douglas of Rhode Island; Justices Moore of Michigan and Potter of Pennsylvania; Senor Epifanio Portela, Minister from Argentina, and Senor Enrique Cortes, Minister from Colombia; Hon. John D. Long, ex-Secretary of the Navy; Rear Admirals C. F. Goodrich, T. F. Jewell, and A. S. Barker, U. S. N.; Governor Crawford of South Dakota, and ex-Governor McLane of New Hampshire. Official delegates will be present from more than fifty leading chambers of commerce and boards of trade. One of the six sessions will be given up to discussion of the re tion of business men to the arbitrati movement.

A Little Gift to China

DEAR CHRISTIAN HERALD: Our Father using you richly in his service. How v love you all over the United States for t beautiful work you are doing along many lines! Your charities amaze me. have never seen a source so blessed of G as your paper, except his own Word, a the paper itself is a blessing to million God keep you and still cause his face shine upon you. Here is $2.50 for the po Chinese sufferers—God help them!

Tribaux, Mont. LILLIE M. RICE.

Entertaining Jamestown's Visitors

Y the time this strikes the eye of the reader, the Jamestown Exposition will be practically in running order. Some unfortunate criticism has been made of the condition of the grounds and ings and the lack of exhibits on the opening day, 26. The day first set for the opening was May 13, he time was put forward, in order to the ceremony on the anniversary of rst landing three hundred years ago. matter of fact, none of our great sitions or those held abroad have complete within several weeks after lay when the gates were first thrown .

erything, declares the Commissioner- eral, will be at its best in June, and ore delightful time could be chosen a trip to Norfolk and this typically rican Exposition. Those who went e opening and during the first weeks enough to repay them, though it was to what will be on view during the mer and fall. The people who came Norfolk from all the States of the on enjoyed seeing what their com- iots were like, and then they turned r attention to the official visitors. bably for a generation the country has seen such a gathering of gold-laced ials. The grand stand at the time of sident Roosevelt's address and at the r of the review was all aglitter. The sian Ambassador probably attracted most attention. His long coat was ered with bands of gold braid, and oss his chest was a string of insignia of various orders of knighthood of which is a member. On his head he wore a ked hat or chapeau, surmounted by a plume of thers. It would be difficult to give a full and accu- e account of this remarkable headdress in cold type. e reader is referred to the picture on this page of the fficers and Diplomats," in which the hat appears.

The day after the officials went back to Washington, the officers and men on the warships began to get acquainted. The puffy little launches were on the go from morning to night as the officers visited about. A visit of an officer of one ship to the commander of another is a very dignified and noisy affair.

When the launch comes alongside, the guns boom out the salute due the rank of the visitor; sailors stand at attention on either side of the ladder, and a commissioned officer receives the guest. The call is short and as the visitor goes over the side the guns bang out again. The higher the rank of the visitor the greater the number of explosions. If he is a full admiral, the ordinary landsman gets the impression that the crew is trying to blow up the ship.

The "jackies" of the American warships were told to entertain the seamen of the foreign warship nearest them. Right royally it was done. The men of each ship were given $200 to provide for the dinner, and the men all contributed liberally when their committee passed their caps.

The visitors came early in the evening and remained as long as the regulations would allow. Those who came from the British ships were perfectly at home the moment they came aboard. Those who came from the German and other foreign vessels where English is not down in the drill regulations tried sign language. Good music and a big dinner made up for the absence of speeches of the "hands across the sea" order.

An entertainment followed the banquent. As the foreign crews dropped over the side into their boats and launches, they cheered the United States and its sailormen until their voices were husky. Some of the warships that were at the opening will leave soon, but their places will be taken by others, so that all visitors will have an opportunity of seeing a good-sized fleet. The Japanese squadron could not get here in time for the opening, but it is now at Norfolk under the command of Admiral Ijuin, who distinguished himself during the late war with Russia.

Members of the Diplomatic Corps and American Officers

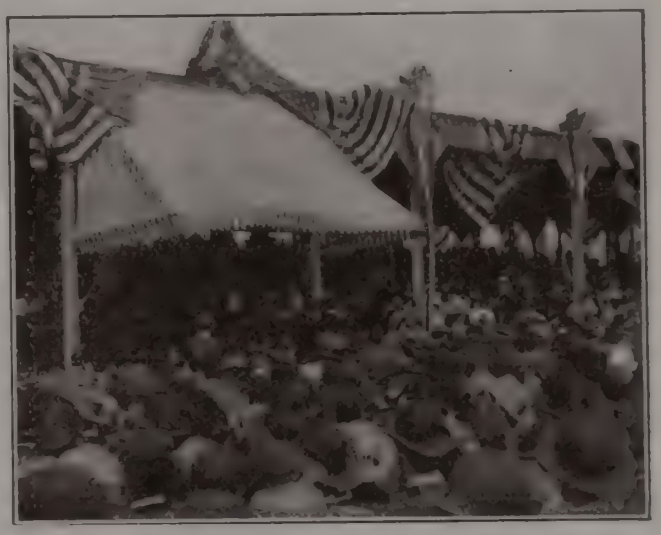
On the Exposition grounds the government exhibits were the first in place, and now those of all the States are ready for inspection. The government has two large buildings for its exhibits and two smaller structures on either side to hold collections from the Smithsonian Institution and the Department of Fisheries. There is also a delegation of sixty Filipinos who will have a replica of their native village and show the visitors how these new wards of the nation live.

The amusement part of the Exposition was the last to get into working order on account of labor conditions at Norfolk, but even here there is more than enough to help the visitor to pass a pleasant hour or two and give him an opportunity to leave some of the money he had put aside for his vacation at the Exposition.

The Exposition Guard that is now on duty on the grounds is called the Powhatan Guard, in honor of Chief Powhatan, the father of Pocahontas. The guardsmen are all former soldiers of the American Army. Some are mounted. All wear an attractive uniform of gray and red. They number one hundred and seventy-five, and are under the command of a regular officer of marines. If Powhatan himself could return in the flesh he would find that the red man had not disappeared, for the American Indian will be much in evidence. There will be a large camp under the command of White Eagle, of the Poncas, and Chief Big Wolf.

People From Every State Going to the Review

President Roosevelt Speaking on Opening Day

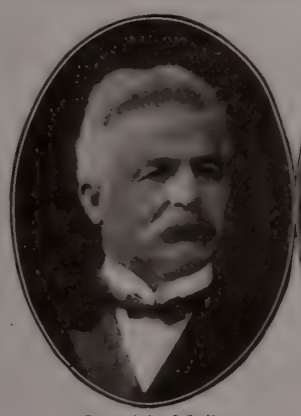


IN THE PUBLIC EYE

SWITZERLAND, although one of the oldest republics, and holding an honored place among the nations, has such a quiet existence, set as it is among impregnable mountains, that few people, aside from students, ever have their attention called to her political affairs. She has now a new president, Col. Edward Muller. He is in reality president of the council, and has far less authority than has our own president, or even that of France. The term of office is but one year, so that no important policy can be planned and carried out by one man. Switzerland's form of government is somewhat primitive for the twentieth century, and there are signs that indicate discontent by some of the people with its clumsy referendum. No country can make all of its people into statesmen.

. . .

THE MEMBERS of the Lafayette Avenue Presbyterian Church, in Brooklyn, are arranging to place a bronze tablet in the church in honor of Dr. Theodore L. Cuyler, who became its pastor in 1860, and who, though retired from active work, still takes great interest in all that affects his parish. Dr. Cuyler has not confined himself to the pulpit, but has written over four thousand articles for leading religious papers. The list of his published books is a long one. He is interested in all moral reforms, especially temperance, and in philanthropic enterprises. The honor of being immortalized in bronze, while yet in life, is given to but few. Men of all beliefs in this case, however, are satisfied that the tribute is well deserved.



President Muller

Dr. Cuyler

Governor Post

. . .

REGIS HENRI POST has been appointed governor of the island of Puerto Rico by President Roosevelt. He is one of the youngest of insular officials, as he is but thirty-seven. He graduated from Harvard in 1891, and later from the law department of the University of New York. He took an early interest in politics and was a member of the New York State Assembly in 1899-1900. Two years later he became auditor of Puerto Rico, and in 1904 secretary of the island. Gov. Winthrop, who retires, made a fine record.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor

LOUIS KLOPSCH, Editor and Proprietor

G. H. SANDISON, Associate Ed

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After May 31, no more contributions should be mailed for the China Famine Fund. Any sent after that date may be too late for transmission to China.

Pastoral Temptations

IT is always a sad thing to see a congregation torn by internal dissensions, or threatened with disruption through the deviation of some of its members from the path of rectitude. Sadder still is it when this unhappy condition has been precipitated by the moral lapses of one who, as shepherd of the flock, should have led them in ways of purity, peace and uprightness. When such a misfortune does occur in a congregation, and the pastor is overtaken in a fault, it is generally found, on investigation, that the pew is, to some extent at least, contributory to the disaster.

There are few more serious stumbling-blocks to a pastor than an unspiritual, cold, rich, selfish and indifferent element in his congregation. Only a miracle of grace can reach the hearts of such people. In such a parish, and with such unideal and discouraging surroundings, the pastor finds the wall of indifference that stands between him and his people virtually unscalable. His ministry becomes a mere perfunctory office; his spiritual influence is reduced to a cipher. And if, after a vain struggle, he yields and, taking the color of his surroundings, becomes a worldling like the rest, he is repudiated by the very class he thought to serve. It is a recognized though an unwritten law that a preacher, down, is out and disgraced beyond rehabilitation.

But while society rightly demands a higher standard of conduct and a more scrupulous integrity from the pulpit than from the pew, the latter has duties and responsibilities not to be overlooked. Preaching recently on the case of a dishonored pastor on Long Island, Bishop Burgess of the Episcopal Church, a clear-headed and just prelate, laid down the rule that "as the church is, so is the pastor." If the congregation be earnest and enthusiastic, the minister will be stimulated to his best work. If, on the other hand, it be a congregation tolerant of the gilded vices of those who live in the pomp of luxury and silken ease, and who are contemptuous of the old-fashioned virtues, there can be no spiritual uplift in that church. Millionaire parishioners who have so little respect for their pastor that they make him a common, cheap, ministerial drudge, and expect him to uphold the dignity of his office in a phenomenally rich church on a paltry salary, which puts social equality at least out of the question, are themselves living on the low level of spiritual paupers.

While we would not extenuate in the smallest degree the disloyalty of any one who has fallen from the high estate of spiritual leadership in a church through yielding to temptation, we would commend to congregations generally the moral of Bishop Burgess' remarks, which is that, to a very large extent, your minister will be what you make him. Treat him with brotherly friendship and cordial liberality; let him be as one of yourselves—a social equal and not a menial; strengthen him with your sympathy; help him to meet his own troubles half-way at least. And when his hour of temptation comes—as come it does to all men—your love and helpfulness will succor and uphold him and bear him safely through the crisis. Remember that the pastor may need saving as well as the church. See that you do your part, that the reproach of failure may not lie at your door.

Missionary Substitutes

OUR "missionary substitute" plan, which we explained at the beginning of the new year, has already received substantial commendation and support from our readers all over the Union. That the idea of individual representation on the foreign field, with personal communication assured between the patron and the native substitute, will afford a long-coveted opportunity to many earnest Christians at home, is amply proven by the letters which have been received, cordially endorsing the plan and the opening for effective service it offers.

There are many good men and women, who themselves, at some period of their lives, have heard a clear and insistent call to help carry the Gospel to the heathen whom Christ died to save. Many circumstances which they could not control combined to prevent a personal response; but ever after, a lack has been felt in the spiritual life, and the uneasy sense of an obligation repudiated. To such as these the missionary substitute plan appeals with special intensity.

Sunday School classes, too, are finding the personal substitute plan a satisfactory answer to the question of how they shall best get in close touch with foreign work. A letter from Montana reads: "My Sunday School girls and I decided last Sabbath to assume the support of a native worker in Africa. Enclosed find check," etc.

The good hand of God is ever laid in benediction upon his people in their efforts toward the evangelization of the world. Numerous are the methods employed whereby the glorious day when "every knee shall bow" may be hastened in its coming; but we doubt if any strikes a more responsive chord in the hearts of Christian workers at home than the "personal substitute" plan.

The Disadvantages of Wealth

OUR public teachers in the press and on the platform appear to be somewhat overdoing the work of denouncing the millionaire, especially the millionaire who attends church and desires to be known as a Christian. That he has his faults none will deny; that the senseless adulation of him, because he is rich, has in many instances given him an exaggerated idea of his own importance is admitted; but he is entitled to fair treatment. He does not appear to be having this in some of the articles now appearing in the press, nor in some of the recent utterances on the public platform. The rich man should not be denounced simply for being rich, unless it can be proved that he has gained his wealth by improper means. In many instances he has adopted the very methods that his critics have adopted, and has succeeded when they failed, because he was more adroit or had better facilities than they. It is right, too, to censure him if he is selfish, or miserly, or is vulgarly ostentatious; but those are qualities of which he has no monopoly. The envious jibes and sneers often uttered in referring to him are indications that his censors, if suddenly endowed with prosperity, would behave as he does. The rich man, like the poor man, ought to be esteemed or despised according to his personal character, apart from his wealth or lack of it.

Our Lord's rule is too often forgotten in dealing with men of great wealth. He bade us "Judge not that ye be not judged." We may have our own idea of what the millionaire ought to do, but we have no right to impose our standard of conduct upon him. We naturally wonder that he should be indifferent to the want and misery around him, and that he should give his attention to making his fortune larger, rather than to trying to find some way of alleviating the suffering of others; but for this he will be called to account by One whose judgment is infallible, and the responsibility is his, not ours. Our concern is rather to see that our own resources are rightly applied, and we are encouraged to that duty by the estimate Christ placed on the widow's gift of her two mites. The approval of God is the prize for which all, rich and poor alike, should aim; and we know, by the remark Christ made on that occasion, that we have a better opportunity than the rich man of gaining that approval. We may make a gift that costs us self-denial, while there are some millionaires who could not do that, however much they gave.

After all has been said of the pleasure and happiness of the millionaire, there are aspects of his position that may excite our pity. It cannot be pleasant for him to know that his fellow-citizens in so large numbers envy him and often hate him with such malignity. He must often feel hurt that his benefactions are made the subject of sneers, and that even when he tries to do good, his motives are misjudged. Besides all this, he must be conscious of the danger his wealth involves to his own personal spiritual state. None knows better than he how hard it is for the rich man to enter into the kingdom of God. Tempted on all sides, having the means of gratifying his evil propensities, flattered by servile admirers, cajoled by fawning schemers, it must often be hard for him to keep near to God. And he knows that in the end that nearness will be the crucial test of his eternal happiness.

Let us therefore not join the unthinking throng who denounce the rich, whether they deserve it or not. Rather let us examine our own conduct and be thankful that no greater responsibility is laid upon us. Every one has need to utter Agur's prayer: "Give me neither poverty nor riches: feed me with food convenient for me."

"Hungered, and Ye Gave Me Meat

From the Indianapolis Star

WHAT a noble work is that which the readers of THE ...TIAN HERALD have just performed, in the dispatch ... 000 to relieve the pitiable famine sufferers of China! It is ... eminently practical and unsectarian endeavor as this t... Church of Christ on earth presents its sufficient answer ... critics. If there is any Christian work in the world it ... "For I was a hungered, and ye gave me meat; I was thirs... ye gave me drink; naked and ye clothed me; sick and ye ... me."

Imagination cannot grasp the magnitude of the awful ca... which presses down upon the Chinese Empire. And the re... has been generous. THE CHRISTIAN HERALD'S $400,000 is ma... principally of small contributions. Large numbers of l... people have sent in their humble offerings, testifying ... humane impulses of their hearts. When we reflect how ... the quantity of food that goes to waste in this prosperou... every day, it seems as if some way ought to be found to dist... the bounty of nature more uniformly. There is no better ... do this than for each one, as he or she feels able, to send on... tribution, however small, to THE CHRISTIAN HERALD at New ... The *Star* will be glad to receive and forward any contribut... this purpose.

Among the Workers

—EVANGELIST ARTHUR J. SMITH and Gospel Singer Harris ... conducted a notable series of union evangelistic meetings i... Bethlehem, Pa.

—MORAL REFORM has won a remarkable victory in Texas. ... bling is now a felony in that State. Convicted gamblers go ... penitentiary; the owners of the buildings where gambling ge... are liable to thirty days' imprisonment.

—THE NEW YORK RUSSIAN FAMINE RELIEF COMMITTEE reports ... this writing the contributions we have received total ... $50,000. England has given $120,000 and has promised $50,000 ... The money is to be used only for the saving of life."

—ALLAN W. MACKENZIE, Hongkong, writes: "May I ask ... you suggest to the readers of your paper as a topic for p... 'The extinction of the opium traffic, not only as far as Englan... China are concerned, but also as regards the French and Dut...

—MRS. W. S. HORNE, of the China Inland Mission Stati... Kanchow, writes that her mission school now has thirt... scholars. The station now has a chapel, two dwellings, a s... and five out-stations. Eighteen years ago, the people of tha... trict had never heard the Gospel.

—COUNTESS D'ASINELLI writes from Geneva, Switzerland: ... Hobhouse sailed from South Africa for England at the same ... as General Botha, to plead the cause of the Boer women. Ge... Botha, now Premier of the Transvaal, writes gratefully tha... all who have aided the Hobhouse Home Industries."

—DR. J. Q. A. HENRY, the evangelist, has returned to this ... try after spending five years in Gospel work in Great Bri... where his warfare on intemperance has produced magni... results. During these five years he received 131,000 temper... pledges, and 26,000 made profession of Christian belief. H... accompanied by his musical director, J. Raymond Hemmi... Since his return, Dr. Henry has been holding successful mee... at Seattle, Wash.

Contents of this Number

Wednesday, May 22, 1907

	PA...
Services on the Dock in San Francisco Before Sailing of Famine Relief Ship *Buford*	Cov...
Our Mail-Bag	4
Unveiling the McClellan Statue (Illustrated)	4
In the Burmese Jungle (Illustrated)	459, 4...
"Christocentric." Sermon by Rev. C. F. Aked, D.D.	460, 4...
The Baptist Convention at Jamestown	4...
Mohonk's Arbitration Conference	4...
Entertaining Jamestown's Visitors (Illustrated)	4...
In the Public Eye (Portraits)	4...
OUR EDITORIAL FORUM: Pastoral Temptations—Missionary Substitutes — The Disadvantages of Wealth—"Hungered, and Ye Gave Me Meat"—Among the Workers	4...
BIBLE AND NEWSPAPER: Relics of the Incas—Birth of a Prince—A Deserted Ship—An Ex-Empress Sued—In Peril in Death Valley—Delusions of the Insane	46...
"The Master Calleth Thee." Sunday School Lesson (Illustrated)	46...
Our Famine Ship on the Ocean (Illustrated) — The Hearty Farewell of the People on the Dock—The Story of the Historic *Buford*—Armed Against the Attacks of Pirates—THE CHRISTIAN HERALD Pennant at the Foretop—The Officers Who Had Charge of the Cargo—The *Buford* at Honolulu—The Latest News from the Famine Districts—Despairing People Await the Arrival of the *Buford*—Story of the Ship's Coming Spreads Throughout China — Men and Dogs Compete for Grains of Wheat Dropped Upon the Ground	467, 468, 469, 47...
The Late Dr. Watson, "Ian Maclaren" (Portrait)	471
Christ's Standard. Epworth League Topic	471
Into Still Waters. Serial Story	472, 473
The Dinner-Pail Man (Portrait)	474
God in the Desert. By Mrs. M. Baxter	475
Realized Presence. Christian Endeavor Topic	475

THE BIBLE AND NEWSPAPER

Gold Breastplate and Images | Toilet Appliances of Inca Ladies | Gold Images of the Llama

NEWLY DISCOVERED RELICS OF THE ANCIENT INCAS OF PERU

Relics of the Incas

MANY ancient relics of South American civilization have recently been acquired by the Museum of Natural History in New York. They are believed to belong to the period of the Incas, if not to a still earlier civilization. It is now clearly established that the Incas were themselves conquerors and that they adopted many of the customs of the aboriginal inhabitants. There are indications in the temples and ruined buildings of the struggle for supremacy between the earlier and later civilizations and of a period when there was a commingling of both. In the absence of written records, these articles of gold and silver, stone and wood, are being closely studied in the hope of discovering the various stages of civilization of those prehistoric times. The uses of some of the articles are a complete mystery, while others may be guessed at, and a few are obvious. The ladies' ornaments and the articles of domestic use are easily identified; and the vases and jars, some of which are exquisite, are indications of the increasing skill and artistic taste of the people. The greater part of the collection came from the tombs, or *chulpas*, as they were called. Like other ancient races, the Incas put in the graves of their dead such articles as the departed used in life, and might be supposed to need should they have another life. In the tomb of a man believed to be a fisherman were found fishing-lines of various sizes, some copper hooks and copper sinkers. Upon the body of a woman, doubtless his wife, buried in the same chamber, was a delicate comb and in her hand a fan made of the feathers of parrots and humming-birds, and having a cane handle. Two children in the same tomb had their toys buried with them. Between the lips in each case was a circular piece of metal, doubtless a coin, probably designed to pay some ghostly attendant for some service to the dead or for admission to the Inca paradise. The bodies were not embalmed, but had gone through some process of desiccation which had preserved them. The Inca civilization had attained its highest point when Columbus landed, so that these articles must be seven centuries old or more. It is a curious and fascinating study, that of trying to discover the character of an extinct race with no other clue than the mute articles they placed in the tombs of their dead. Their decking them with ornaments and leaving money with them shows that they found it difficult as some of us do to realize that in the future life riches are of no avail.

A great ransom cannot deliver thee. Will he esteem thy riches? No, not gold nor all the forces of strength. (Job 36: 18, 19.)

Birth of a Prince

Spain was gratified on May 10 by the announcement of the birth of an heir to the throne. The English princess, niece of King Edward, who became the wife of King Alfonso of Spain, gave birth to a son and the city of Madrid was apprised of the fact by the booming of cannon. In the palace the premier and the dignitaries of State awaited the new arrival in an anteroom, and when the nurse brought in the babe lying on a crimson velvet cushion, on a great silver salver, the premier carried it around the room that the nobles and high court officers might gaze upon it. This custom, which would naturally shock the Queen as an intrusion on her privacy, is necessary in Spain, where the nobles and people are suspicious of a changeling being foisted upon them. The customary salute of twenty-one guns was fired, notifying the people of the capital of the beginning of a national holiday. The event means more to the Spanish people than to citizens of other countries, owing to the fact that the pretenders to the throne would menace the national peace if there was any failure of a legitimate successor to Alfonso. Congratulations from all lands are pouring in to the royal pair. Not the least cordial will be those they receive from this country, which in spite of the recent unpleasantness has hearty good will to Spain, and has more respect for her since it has learned by experience the difficulties of the problem that she had to solve in governing her distant colonies. It may be hoped that the good wishes will be fulfilled, and that the infant prince may grow up to be a wise and prudent ruler of his country.

Give the king thy judgments, O God, and thy righteousness unto the king's son. (Psalm 72: 1.)

A Deserted Ship

A three-masted ship laden with oil came into New York harbor a few days ago after a series of adventures. She left New York on March 3 bound for Calcutta. Two days later she encountered heavy weather, which grew worse from day to day until it blew a fierce gale. The sails were torn away and one of the masts was broken. The crippled ship limped slowly to Bermuda, where she was repaired. She was even then in no condition to proceed on so long a voyage as to Calcutta, and it was determined to take her back to New York. On the way she broke down again, and the assistance of a tug was obtained to bring her to port. Again rough weather was met and the tug and the vessel were blown out of their course. The tug, fearing for her own safety, abandoned the ship, which was thus left to battle with the waves alone. The captain of the ship spread his sails as well as he could, and, aided by another tug, succeeded in reaching New York in safety. In the meantime the first tug had been searching for her, and finally, thinking she had foundered, came to port only to find the ship safe in dock, though she had lost the credit of bringing her in. Sometimes Christians setting out to rescue sinners similarly lose patience when the work becomes difficult. That is always unwise; it is by faith and patience that the prize is won.

Hold that fast which thou hast, that no man take thy crown. (Rev. 3: 11.)

An Ex-Empress Sued

A curious suit has been commenced against the ex-Empress Eugenie, widow of Napoleon III., Emperor of the French. It is brought by a M. Thierry, who claims $800,000 for money loaned to the Emperor, with interest upon it for fifty-two years. The ex-Empress, now eighty-one years of age, is enjoying the beauties of Nice, and her husband's creditor has availed himself of the opportunity to enter the suit in the French courts. His story of the transaction is that in July, 1855, the Emperor borrowed $600,000 from a wealthy shipping agent at Nantes, the uncle of the present suitor. He promised to pay the amount with interest in July, 1870. Before that time the lender was dead, leaving his claim as a legacy to his nephew. The nephew presented the note, but the Emperor was then beginning his war with Prussia and was in no condition to pay the bill. He asked for an extension of time and finally Napoleon signed a new note to mature in 1885 for $800,000. M. Thierry in some way lost the note during the troubles that followed the Prussian invasion, and could not present it at maturity. He found it recently, and now brings suit to compel the aged widow to pay her husband's debt.

It will be easy for the Empress to pay the claim, if the courts decide that she must, as she is very rich. But the bringing of the suit at this late day must have astonished her. It would be a disagreeable reminder of the splendor and the prodigality of the period of her glory. Doubtless, if she ever knew of the transaction, she would not suppose the claim would be revived after so long a slumber. That is an error to which all are prone. Men are apt to think that what they have forgotten is obliterated. Many will be surprised when the time comes of which the preacher spoke, when the books of judgment are opened and they learn that:

God requireth that which is past. (Eccles. 3: 15.)

In Peril in Death Valley

A press dispatch from Los Angeles, Calif., says that a party of mining men from New York State had a narrow escape recently from death in the burning sands of the region that has earned the name of "Death Valley." They hired horses in Goldfield and set out to explore the country around Willow. Their objective point was Willow Creek, but they wandered far from the right trail. As they did not return to friends they had left at Greenwater, a message inquiring for them was sent to Willow. Two men of that town volunteered to go in search of the missing men. They made their way to the top of a peak 6,000 feet high, and with glasses saw the party at the bottom of a deep gorge, six miles away. The searchers finally reached them and found three men delirious from thirst and heat. The others were trying to make a horse climb a nearly perpendicular wall of rock. They gave them water from their canteens, and with great difficulty led them from the gorge. The New Yorkers were finally brought back to their senses. They said they remembered climbing the same peak, and had seen from its summit what they had thought was a clear river. The river proved to be a mirage. How many of the wanderers in the lands of sin are similarly deceived! Their thirst for happiness is tantalized by the mirage that ever fails them. Happy are they when He finds them who can satisfy them.

Whosoever drinketh of the water that I shall give him shall never thirst. (John 4: 14.)

Delusions of the Insane

The evidence given at the trial of a notorious murderer in New York recently, being likely to raise questions regarding insanity, one of the most famous specialists has been interviewed on the symptoms of the affliction. He said that, as a general definition, it may be said that "insanity implies a brain defect which shows itself in discordant language or conduct. The causes of insanity may be hereditary taint, or the strain on the brain or nervous system due to grief, worry, disappointed love, fright, shock, injuries, excesses, poison, drugs or alcohol. Alcohol is one of the most prolific causes of insanity, for it causes about twenty per cent. of all cases. There is much in the life of to-day which contributes to insanity, for now the human brain is undergoing a strain which it was never intended that it should meet. The tear and rush of modern life have a strong influence in permanently disturbing the mental equilibrium. Among the symptoms of insanity usually given are slowness and difficulty in thought processes, peculiar restlessness, and fixed delusions. It would, however, be a mistake to regard delusions as a certain proof of insanity. There are many men attending to large businesses to-day who have delusions." To this opinion we may add that we are not justified in considering a man insane, even though he gives the most striking proof of foolishness that a man can give, by having the delusion so common here and in other lands that material possessions can give durable happiness.

What shall it profit a man if he shall gain the whole world and lose his own soul? (Mark 8: 36.)

"THE MASTER CALLETH FOR THEE"

International Sunday School Lesson for June 2, 1907

*By Dr. and Mrs. Wilbur F. Crafts**

MOSES had eighty years of preparation for the forty years of work he was now called to undertake. Three years at his mother's knee so attached Moses to Israel's God that thirty-seven subsequent years of teaching by the white-robed priests of idolatry could not turn him aside. It was probably at forty that he "refused" to be proclaimed heir to the throne. He "chose to endure affliction with the people of God rather than enjoy the pleasures of sin for a season, having regard to the recompense of reward; for he endured as seeing him who is invisible." Probably it was at this period that he championed his oppressed countrymen. Alas, he found, as so many deliverers have done, that enslaved people sometimes have no strong aspirations to be free. Forty years more of hardship must intervene before his enslaved countrymen would be willing to leave the flesh-pots of Egypt and endure the wilderness in order to enjoy liberty and independence in Canaan.

Meantime, in the daily toil of a shepherd, he must himself learn to be the shepherd of Israel. As Jesus made carpentry a divine trade, and healing a divine profession, so Joseph, and Moses, and David show us how the farmer's cattle-raising may be glorified by courage and courtesy. The story is worth repeating of the class in a London public school who were asked "What sort of a man was Moses?" One answered, "He was meek." Another answered, "He was brave." Yet another said, "He was a gentleman." "What makes you think so," asked the teacher. "Because," said the boy, "when the shepherds crowded back the shepherdesses at the watering troughs, Moses said, 'Ladies first, gentlemen.'" It was a happy reminder that a workman may be a gentleman. Indeed, the word gentleman comes to us through him who was a carpenter in Nazareth, who afterwards taught that gentle consideration for others is the mark of nobility. Most of the Old Testament leaders were herdsmen; most of the New Testament leaders were fishermen.

Humble Instruments

It should not be overlooked that while God called some from trades to preach, he called others to serve him by staying in their trades. Indeed the "callings" include the trades. Men who despise their handiwork, or think of it as only a means to make money, rather than a true ministry to God and man, need to read anew the divine call to Bezaleel, the mechanic, who was later a helper of Moses. "See, I have called by name Bezaleel, and I have filled him with the Spirit of God, in wisdom and in understanding, to work in gold and in silver and in brass and in cutting of stones, and in carving of wood to work in all manner of workmanship" (Ex. 31: 2-5). A traveler standing outside of Cologne Cathedral expressed his admiration of its beauty. "Yes," said a laborer standing near, "it is a fine building, and took us many a year to finish." "What did you have to do with it?" asked the tourist. "I mixed the mortar," was the modest yet proud reply. God had called Moses to serve him and the world for forty years as a shepherd, and the hour was at hand when his flock was to be a great nation.

The Glory in the Bush

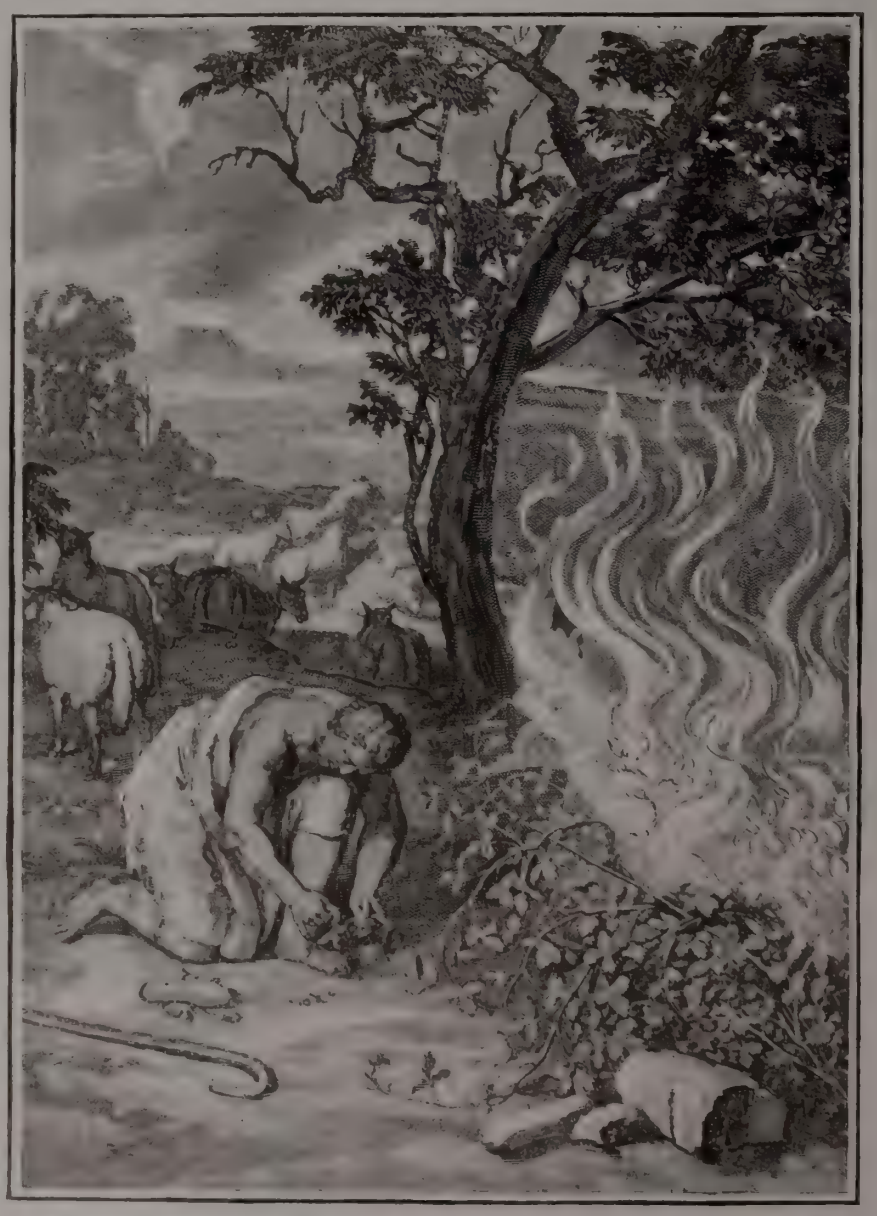
The hour for which Moses had come into the world was that in which God summoned him from tending his flocks in the region of Mount Sinai to lead Israel from bondage in Egypt to Canaan, the promised land. God waved a flaming torch, the burning bush, to attract his attention. Moses hastened to investigate why the bush that seemed to burn was not consumed. What seemed to be fire was not fire, but rather the Shekinah light which afterward shone between the cherubim in the tabernacle, and which in the fiery pillar led Israel all their journey through. As Moses came near to the burning bush, he heard a voice from the midst of the fire, calling him by name, "Moses, Moses." And Moses could but answer, "Here am I." The voice said, "Come not nearer; put off thy shoes, for the place whereon thou standest is holy ground."

Moses hid his face in the folds of his shepherd cloak, as later, on Mount Sinai, Moses' own face shone with the reflected light of God, so that he had to wear a veil over his face that the people might safely look upon him.

There is splendor enough in the lowliest weed and the simplest flower and in the tiniest grass-blade to fill our hearts with awe, if we but have eyes to see. It is just this difference of seeing and not seeing that makes the world so dull and common to one person and so bright and radiant to another. We ought to pray much to have our eyes opened, for then we should behold beauty and glory and God everywhere. Mrs. Browning writes:

> Earth's crammed with heaven,
> And every common bush afire with God;
> But only he who sees takes off his shoes:
> The others sit round it, and pluck blackberries.

At the burning bush, God talked with Moses "as a man talketh with his friend." God there gave to Moses his great commission: "I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt." Moses, instead of rejoicing to be sent upon such an errand by the Lord God Almighty, trembled and said, "Who am I that I should go unto Pharaoh?" Then God promised him the strongest reinforcements, even his own presence: "Certainly I will be with thee." And furthermore God said, "When you have brought the people out, I will meet them upon this mountain." Moses' long hesitation in the presence of God's command because of undue self-consciousness, when he should have accepted God's biddings as enablings, reminds us of two illustrations:



"Put off thy shoes, for the place whereon thou standest is holy ground"

Obedience and Politeness

A man who had been cross-eyed all his life, after undergoing an operation was completely restored to normal vision. "Why," said he, "for the first time in my life I can really see. Before this I was looking at myself all the time." An English courtier, when directed by his king to enter a carriage first, said, "No, sire—after your majesty." A French courtier, with a similar direction, immediately entered. "That," said the French king, is true obedien Only a few can have eloquence wealth, or fame, but all can have gre things than any of these gifts, the gr of faith and obedience. Still Moses tered, saying, "But the people will ha believe that God sent me. What shall I say to the And God replied, "Say that I Am has sent you, and will know by this that you have come in the nam the true and living God." And then God entered the details of the campaign: how he would put forth hand to overcome Egypt; how he would bring Israel with abundance of treasure for their needs; and other enemies should be overcome that they might c into full possession of the promised land.

The Faltering Prophet

Moses still hesitated, even with God on his side, asked of God a sign which would confirm his wo And God gave him two signs—turning his rod int serpent, and back again into a rod; then covering hand with leprosy, and making it well again; both which God gave him power to do in the presence Pharaoh. Why did not Moses remember the great tr that Mrs. Browning has so well pressed:

> And I smiled to think God's greatness
> flowed around our incompleteness,
> Round our restlessness his rest.

Still Moses faltered, and pleaded w God that he was not eloquent, could not properly express the dema that Pharaoh should let Israel go. was not enough that God promis to be with his mouth. What won that the anger of the Lord was kind against Moses? Yet God consent that the brother of Moses, Aar should become the spokesman. M cifully God did not withdraw the co mission of Moses, but held him to great work to which he had called hi

> Had Moses failed to go; had God
> Granted his prayer, there would have b
> For him no leadership to win—
> No pillared fire, no magic rod,
> No wonders in the land of Zin.
>
> No smiting of the sea—no tears
> Ecstatic, shed on Sinai's steep—
> No Nebo with a God to keep
> His burial! Only forty years
> Of desert watching with his sheep.

God's Calls

There are two strong Bible paralle to the call of Moses from the burni bush. One of these is the call Isaiah (sixth chapter), who hears t voice of God from the blazing glo of the heavens, saying: "Whom sh I send and who will go for us Isaiah, like Moses, felt his unfitness the blaze of divine purity, and e claimed, "Woe is me, for I am a m of unclean lips." But when those li had been purged by the live coals fro off the altar, "Isaiah said, "Lord, he am I, send me."

Another close parallel to Mose call was that of Saul of Tarsus, who the gate of Damascus suddenly b held in the sky the glorious form the risen Christ standing sentin over the little church he had com to destroy, and heard the divine ca to become a missionary of the cros There was a great struggle in h soul, but he "was not disobedient t the heavenly vision."

> We need the Cromwell fire to make us fe
> The public honor or the public trust
> To be a thing as sacred and august
> As some white altar where the angels knee
> We need the faith to walk a path untroc
> The power to be alone and work with Goc
>
> EDWIN MARKHAM.

Not miraculously like Moses, Isaiah and Paul are mos of us called, but more like Peter, James and John, t whom Jesus said only, "Follow me." The calls o several of them came through other Christians, Peter through Andrew, Nathanael's through Philip, as our call to service mostly come through parent or pastor. Durin a season of revival, a man was praying one evening fo an unconverted neighbor that he might be "touched wit the finger of God." Something seemed to say, "Thou art the finger of God; hast thou ever touched thy neigh bor? Hast thou ever in all these years spoken to him o God?" He arose from his knees to bear to him the cal of God.

When Samuel Rutherford, the Scotch divine, was lying on his death-bed, they told him he would have a summons and be executed at a certain time. He said, "I have another summons, and before the Scotch summons reaches here I shall be where few great men and kings come."

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* **International Sunday School Lesson for June 2.** Moses called to deliver Israel. Ex. 3: 1-14. GOLDEN TEXT. "He said, Certainly I will be with thee." Ex. 3: 12.

The "Buford" Setting Out from San Francisco on Her Voyage of Rescue to Starving China

Photographed specially for The Christian Herald, by J. D. Givens

Our Famine Ship on the Ocean

THE PICTORIAL STORY OF THE TRANSPORT "BUFORD'S" SAILING FROM THE GOLDEN GATE TO CHINA, ON HER MISSION OF MERCY

NOW that the gallant steamer *Buford* is well on her voyage, the principal scenes attendant upon her loading and departure from San Francisco are photographically presented in s issue of THE CHRISTIAN HERALD. These illustra- ns vividly recall similar scenes on the occasion when r first relief ship, the *Leo*, sailed from New York for ssia, and afterward when the *Quito* and the *Everett* t these shores for India. Each of these occasions s of more than national significance. They marked e growth of that spirit of world-wide benevolence and r-reaching humanity, hich has become more aracteristic of America an of any other country the globe.

Although the principal cts connected with the *uford's* departure have ready been printed in ese pages, the following tter from Mr. E. R. ohnstone, who goes to hina on the transport as HE CHRISTIAN HERALD'S presentative, will be read ith more than usual inter- t, as he was a participant the scenes he describes. He wrote on the eve of iling:

"I have seen hats doffed nd dainty kerchiefs waved salute to the ship and er mission, for these peo- le of San Francisco know hat calamity means; ap- reciate what it is to be old and hungry, homeless nd destitute; know, too, ow blessed is the succor of he sympathizing, and how astly a great need aug- ents the value of gifts of the necessaries of life.

"A word or two about the ship that bears in her hold fe-saving nutriment for hundreds of thousands of hu- an beings in that far-off kingdom that in this time of ress is far from 'flowery,' either as to appearance or entiment. The *Buford* was built at Belfast for the tlantic Transport line of steamers, and as the *Missouri* he was well known in New York and London, between hich world-capitals she long plied, bearing passengers, ails and freight. Bought by the United States government and renamed, this time after one of the most gallant Federal cavalry leaders of our Civil War, the *Buford* was early put to service in the war department, to carry troops, supplies and munitions of war between San Francisco, Hawaii, and the Philippines.

"Stanchly built of steel, schooner-rigged, well engined and with adequate boiler power, the ship can carry, in addition to coal enough to suffice for the full transpacific run, more than a thousand troops and a full complement of officers and crew. She is not a fast vessel, in the acceptation obtaining on the Atlantic littoral, but could log seventeen knots under pressure, and with moderate coal consumption can traverse 2,000 leagues or more of ocean at twelve knots per hour. This is above the average of cruising speed for vessels of the world's regular navies, and is fast enough for all usual purposes.

"The single funnel bears the broad red, white and blue bands of the army transport service, and at bow and stern are several wicked-looking quick-firers—generally used, however, for saluting purposes only, but fully able to give a good accounting, were pirates encountered down Formosa way or in the turgid waters of the Yellow Sea. There are men behind the guns, too, if need should arise for the protection of the thousands upon thousands of bags of flour safely stored below the main deck, with its 400 feet of length and forty of beam.

"The hull gleams white with that spick-and-span effect that made Uncle Sam's ships so noteworthy in Oyster Bay and Hampton Roads. Clasping the stern is the blue-and-white-barred shield we know as Columbia's coat of arms. Bright as muscle and loving care of sailormen can make it, shines the steel of deck-fittings, and with the Union Jack at the fore, the Stars and Stripes at the stern, the army burgee at the main and THE CHRISTIAN HERALD pennant at the fore topmast, the ship makes gallant show, appearing, as she is, fit to bear life to the thousands in the far-off Orient.

"What of the life-saving cargo itself? This product of thousands of acres of grain-fields, far apart as Minnesota and Oregon, Kansas and Saskatchewan, has been stored with scrupulous care, by men skilled in their trade, and each sack bears a message of that 'greatest of all, which is charity,' and tells of the unselfishness, the generous-mindedness and the effective giving of hosts of CHRISTIAN HERALD readers.

"Not an easy task, this gathering of those thousands of tons of flour to this far-off port. How the railway and army officials watched the making-up, the dispatching, the progress, haps and mishaps of THE CHRISTIAN HERALD train that, starting from Minneapolis, nearly 2,500 miles away, was rushed through on passenger time, crossing the lake country of Minnesota, the plains of Nebraska, the swelling foothills of Colorado and Wyoming, the ridge of the Rockies in Utah, the desolate alkaline flats of Nevada and the great canyons and spurs of the Sierras to Pacific tide-water at

Photo by Givens, specially for The Christian Herald

Captain Frank Hall (1), Commander of the "Buford," and His Officers

How the Transport "Buford" was Loaded

Skidding the Sacks Down the Chute

Another View—A Busy Time 'Tween Decks

LOADING THE FLOUR ON THE TRANSPORT

Sacramento, and its haven on the edge of the Golden Gate!

"There were unavoidable delays; delays from derailment, from landslides, from high water, from traffic congestion and, once, from overspeed, when the wind lifted the roofs of three of the cars bodily and landed them beside the track. But none of the mishaps was vital and the two officials detailed by the Southern Pacific to give the train their especial ward and guidance (two aside, of course, from the regular crew of engineers, firemen, conductors, brakemen, flagmen and yardmen) had reason to be proud of successful attainment. They deserve the thanks of the donors of the food and one may feel sure they shall have them in full measure.

"Major Krauthoff and Captain Symonds of the Commissary Department, U. S. Army, were simply indefatigable at this end of the line. There were 2,000 tons of Pacific coast flour to be purchased here and hereabouts at the lowest possible rates, rigidly inspected and tested by trained army bakers, sacked and marked, transported from Port Costa, thirty miles north of San Francisco, weighed out on the dock and loaded. It is to be remembered that all this executive work was purely a labor of love, and superadded to duties that are by no means simple or few. I know that these officers breathed more freely when they could report 'Flour purchased, inspected, loaded, paid for,' and to them, too, is due the highest praise and heartiest thanks.

"It is delightful to note the appreciation felt here, by civilians as well as by soldiers and sailors, of THE CHRISTIAN HERALD readers' gifts and of the spirit that prompted them. Over and over again I have been asked: 'How was it done? How was such interest excited and such generosity evoked for Chinese sufferers so far away?' There are always ready listeners here (and many of them wear the insignia of considerable rank) for stories of the spirit of abnegation and deprivation such as were shown by thousands of those who made the *Buford's* cargo possible. A general officer of the U. S. Army said to me: 'Sir, it's the brotherhood of man made manifest and it appeals to me more than all the poetry or essays written or planned. It is practical Christianity in very truth and will have more influence on the minds of the Orientals than you can possibly imagine. It is splendid, sir, and I salute THE CHRISTIAN HERALD flag with all honor and respect.' E. R. JOHNSTONE."

All China Awaits the Buford

Reports from the famine field by mail and cable state that the two Relief Committees are making extensive preparations in anticipation of the *Buford's* arrival. The coming of this great cargo of flour necessitates a more complete organization of the relief work along the Great Canal. One report estimates that in that section alone 200,000 families can be immediately relieved and helped till the end of the famine, which will be when the next harvest is ready. This means approximately the saving of nearly one million lives along the Grand Canal. Consul-General Rodgers is to pass upon the plans the two Committees are now preparing for the distribution of the cargo. Not one pound of flour will go amiss. It is generally regarded as a settled thing that the *Buford's* arrival, followed shortly afterward by that of the transport *Logan*, which carries the balance of THE CHRISTIAN HERALD readers' great gift to China, will mark the turning point of the famine.

Writing from Chinkiang, March 29, Secretary McCrea of the Missionary Committee says:

It is going to be a big problem properly to transport and distribute this food (the *Buford's* cargo), but we are all going to do the best we can. Fortunately, it will not arrive until the Centennial Conference at Shanghai, and we will make an appeal there for a large number of missionaries to aid us in the distribution. Our Committee is in correspondence with Consul-General Rodgers and Mr. Little about the transporting of this food from Chinkiang to the famine area. We estimate that it will take two hundred and fifty Chinese cargo boats and forty or more launches or tugs to carry the cargo up the canal. So you see the wonderful generosity of our American people is giving us a rather interesting proposition to work out. But the experience we are now getting in sending up the food supplies of the Shanghai Committee will aid us in handling the much larger amount you are sending.

It is true, of course, that the people who are receiving our help have improved in condition. But generous as our people have been we are only able to reach a small proportion of the sufferers. The letters I am enclosing will show you the conditions of the mass of the people whom our work has not reached. There is hope for improved conditions until after the harvest in June but there will be none even then for many, from the present out

Government allotments of millet, maize and w have been delivered in Hsuchoufou, Antung, Such Yaowan and Tsingkiangpu and distributed to the ne Everywhere, the local relief committees are wor well, but the general demand is for more foodst the supply being totally insufficient to meet more t a portion of the suffering. As an example of expedit relief work, it is said that one local committee in Y wan relieved 426 families in one hour. Fifteen thou persons are being fed there. Work on new canals is posed at various points, which will employ many i

As an illustration of the effects of wide-spread failure in creating famine prices, the following figu from a district by no means in the centre of the fam field, are instructive:

	Last Year's Price.	*This Year.*
Kaoling, per sen	40 cash	70 cash
Wheat " "	22 "	36 "
Millet " "	36 "	90 "
Corn " "	44 "	88 "
Rice " "	105 "	180 "

This applies only to places where there is food; in many localities prices are out of the question, as the marketable food has been used up long ago.

Rev. J. B. Woods writes from Tsingkiangpu (Mar. 2

Four districts fall to our share as distributors, Haiel Swuhyang. Ching Ho and Tao Yuen, the first we have been so far to reach. In the other three we have work and hope wit the next three weeks to have work going on in all of them. famine is now pressing all. The toughest, almost impossible s stances are being used for food: Bark, roots, grass, wheat ch potato leaves, ground up tables and chairs when made of wood. Several cases of eating human flesh have been report one or two on good credible authority. It is pitiable to see n tearing down their houses and selling them for a pittance, sell their children, offering for sale any poor article of furniture, in vain, for no one wishes to buy; all are selling.

Our work consists in distributing flour, selling it at less th half price—selling because it is more easily controlled, and recognized form of Chinese charity. Tickets are distribut through the country adjacent to the depot. To every poor fam in reach a ticket is given. On this ticket is noted the number

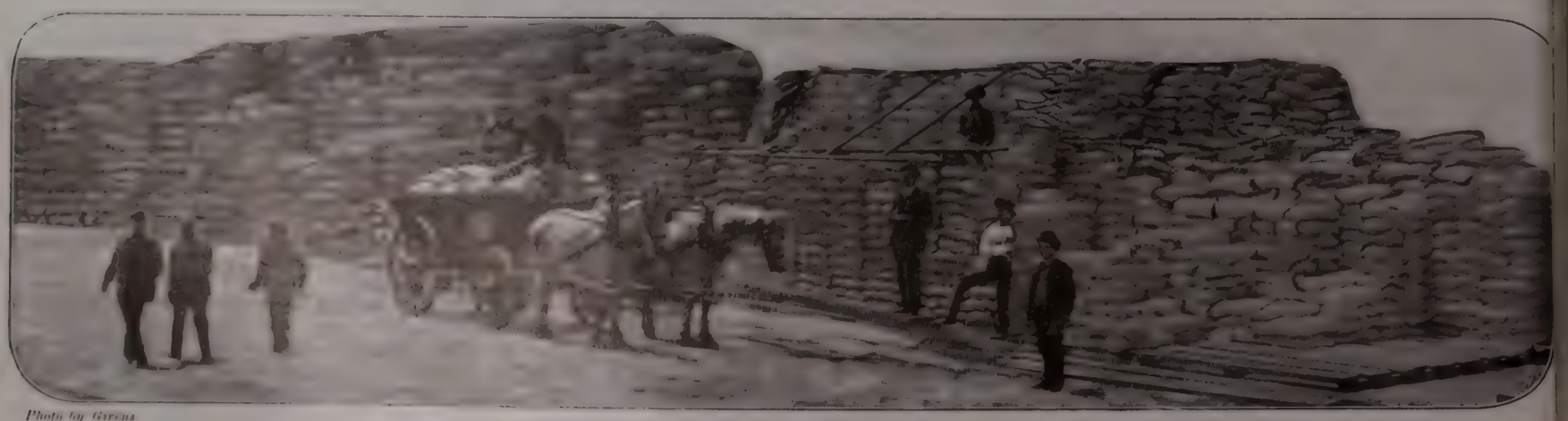
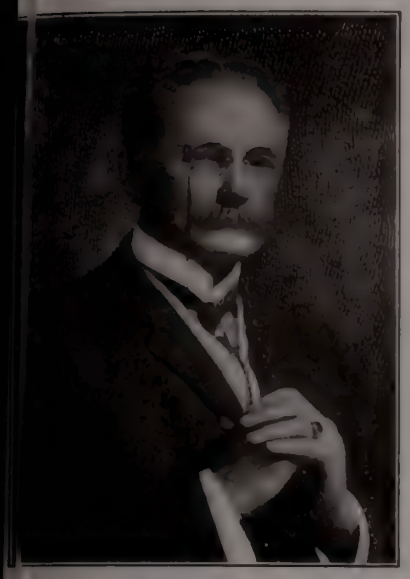


Photo by Givens

Relief Flour Piled on the Dock, Under Guard, Awaiting Transfer to the "Buford's" Hold

The Speakers Who Gave Her Farewell



Mr. E. R. Johnstone

Rev. F. DeWitt Talmage, D. D.

Gov. Gillett, of California

Prof. Benj. Ide Wheeler, Univ. of Calif.

SOME OF THE SPEAKERS AT THE FAREWELL MEETING WHEN THE "BUFORD" SAILED

...ons in the family and the number of pounds allowed daily. S...e of the depots have 2,000 to 3,000 tickets out. These are ...ided into three classes, each coming twice a week. There is a ...ular system of stamping and checking, each day's account ...g settled up as it would be in a shop. Good effects are promptly ...le in the improved appearance of the people and the reduction o...rices. In one place the price of flour fell forty per cent.

...elief works are conducted in connection with the Chinese ...try. Here we are now digging out old canals which drain a ...y low country. These aggregate some 100 *li* (about 33 miles). ...ut 5,000 men are engaged upon the work. A large ...ber of destitute families whose breadwinners are ...e are being supported.

...me 8,000 people living outside Tsingkiangpu in mat ...ths, homeless, without work or prospect, are eking ...a miserable existence. These are being helped with ...ey given them after nightfall. It would not be ...to try to help them in the daytime. We would ...mobbed. A few native houses have been rented, ...l any sick or weak persons picked up on the streets ...ced in this refuge, fed, cleaned up and started out ...in.

...ltogether some 55,000 to 60,000 people are being ...ped by these various forms of relief work. It is all ...ler the personal supervision of the foreign mis...naries and carefully done, sparing neither time ...pains to make the relief efficient.

Rev. Wm. P. Chalfant, Shwang Kpu (90 *li*, ... miles east of Hsuchowfu) writes:

"We found the official inspectors of both *hsien* here ...rolling their respective needy families. The T'ang ...an people will distribute the spring dole of cash on ...e same basis as before, *i.e.*, 1,000 cash for each "large ...uth" (adult) and 500 for each "small mouth" (child); ...t the Ling P'i official will give only 100 cash for ...ch five "large mouths" and that payable in the city ... *li* (40 miles) distant. . . . Mr. Kao thinks that a ..."ing t'iao" (cheap sale) of flour or grain might then ... made for an indefinite period, or, better still, the ...e distribution of bean cake might be continued at ...tervals of a week or ten days. The danger is that the ...an cake market may not stand the demand upon it.

Rev. F. W. Bible, North Presbyterian Mission, ...singkiangpu, writes, giving some details of the relief ...ork. In Sou Kia Dz district many houses examined ...d no sweet potato leaves left. The examination was ...ost careful; every box or vessel that might have ...od was looked into. If a box or trunk was locked it ...d to be opened or no ticket was given. Elm bark, ...oiled or made into little cakes, is being eaten every...here. He saw a number of little babies starving be...ause their mothers had absolutely no milk for them. The workers are giving out condensed milk in small quantities.

"As to how many are dying," adds the writer, "any estimate would be a mere guess. But in our district we have already found a number of houses where there were dead. The men seem to die more rapidly than the women. We have quite a number of widows on our free list. Sickness is decidedly on the increase. There is a good deal of smallpox and other sickness. Malarial fever is common. We have commenced giving out quinine. One woman died at our relief station gate Monday morning. The worst thing I have seen is dead bodies eaten by dogs. Mr. Rice found the body of a woman Saturday, with a couple of dogs eating it. Then we have seen several skulls being eaten or dragged about by dogs."

President Wheeler of California University, Speaking

Rev. Dr. J. B. Woods writes: "The conditions are terrible. From all over the country we have word of people dying in hamlets, sometimes nearly all of a family perishing. Roots, bark, tobacco stalks, even tables and chairs made out of elm wood, are sawed up, reduced to powder, mixed with greens and eaten. It is particularly sad to see the men pulling down their houses, selling the timbers to buy food, and using the thatch for fuel, sheltering themselves under a few pieces of matting, and with only mud walls to mark the site of their homes. Robbery is rife, but is kept from being more prevalent than it is because there is so little to steal. Travelers are relieved of their horses and donkeys, which are killed and eaten by the famine-stricken. Children are being sold, people at the door begging for purchasers of their little ones at any price. The sights one sees and the sounds he hears are harrowing. It is impossible to estimate the number of people dying, but *thousands are perishing*, especially the weak and the children. The officials have stopped our helping the refugees outside the city, fearing a multitude will come. It is hard to be quiet at such times."

Rev. James Ware, one of the missionaries in Shanghai, gives this account of a visit on relief duty to Sunkiaweitze, which lies to the north of Tingkiatse:

Home after home which we visited contained whole families on the verge of starvation. Many had already died, one-half of the people had changed color, and in every home nothing was to be seen in the food-baskets but the bark of trees and sweet potato vines. As we entered the homes, the elder people would fall down and kowtow to us; and many were too weak to rise without assistance. Many people being at the point of death, literally living skeletons, we sent immediately for six tins of sea biscuits to distribute among the most urgent cases until we could receive the flour.

I gave out 457 tickets, covering the support of 915 children, 1,651 adults, and providing daily 1,749 catties of flour, an average of not quite three-quarters of a catty per head. Each case was personally investigated, and only the destitute received relief. It was a never-to-be-forgotten sight to see these people, with the shadow of death upon them, receiving their flour for the first time. As it was poured into their baskets, their faces would undergo a change, which can best be expressed by the phrase, "from death to life."

Refugees and dogs would compete for the grains of flour that

Troops Guarding the Piled-up Flour on the Water-Front, Before Loading on the Relief Ship

Vast Area of the Relief Operations

would be spilt around the depots. A woman with a baby a few days old walked many miles to beg a sea biscuit. Two children had died the night before and had been laid out in the common to be devoured by the semi-wild dogs of the plains. A dead man was lying by the wayside, his face covered over with his cap. A woman and two children were trying to get their husband and father to speak to them; he had just died on the road. Fathers being too weak to push a load of flour, would be assisted by their wives and children, towing with a rope. Father, mother and five little ones could be seen, the children ranging from eleven to

Mr. E. R. Johnstone Reading Dr. Klopsch's Message

infancy, all in rags and huddled together in a circle trying to keep warm and starving to death. In every other house smallpox or fever, and nothing to eat but bark of trees and potato vines. The hardest thing of all was to see children out of whose hungry eyes one's own children seemed to be looking, watching wistfully as others were being relieved.

In a little book entitled *The Silent War*, just issued by the North China *Daily News* of Shanghai, Mr. Walter Kirton, a correspondent, relates the result of a very thorough personal investigation of famine conditions. He more than confirms all the statements issued by the relief committees and by individual missionaries as to the tragic sufferings and desperate condition of the people in the famine provinces. He believes that the Chinese authorities have tried in good faith to check the famine and relieve the suffering, and that many of the minor officials have done sincere and earnest work. As to the relief committees, both civic and missionary, Mr. Kirton gives their work unstinted approval. "It is impossible, however," he writes, "to feed all the starving people. In all probability at least a million human beings will die within the next six months—unless a miracle happens." It should be explained that at the time when Mr. Kirton wrote the relief movement had not attained its present dimensions, and was confined to a comparatively restricted area. Now, it is operative in almost all the affected districts, and points lately regarded as beyond the reach of practical help are now being assisted. Who shall say that this wonderful broadening of the relief movement (which has now over 600,000 names on its lists, representing probably five times that number of actual dependents), with the tremendous impetus it will receive when the food-ships *Buford* and *Logan* arrive, may not be the means ordained to avert the greater calamity and save the people who were regarded as beyond help?

Mr. Kirton found most of the officials and gentry courteous, earnest, and actuated by the best of motives in their efforts to help the suffering. It was the general opinion among them that the proper course was for the authorities to furnish employment and thus give relief in its most acceptable form; but owing to lack of funds this could not be done. In his travels he encountered no anti-foreign hostility; in fact, he adds, "the demeanor of the people of Kiangpeh (beyond a very natural curiosity) would not discredit the highest forms of civilization." This happy attitude toward foreigners is in a great measure due to the action of the missionaries, whom he found to be men "worthy of the great calling to which they belong. The influence of these men, who sacrified many—and in some cases all—of the amenities of civilized existence for the purpose of carrying on their work amongst a people who will inevitably b enormously thereby, is a credit not only to them and the organizations to which they belong, but t Western ideal which China must ultimately absorb would make herself worthy and safe in the fam the nations.

"There will yet be found enough men of weight probity amongst the controllers of the destinies c

Front and Rear Imprints of the Flour Sacks

The cargoes of the *Buford* and the *Logan* are both marked this w

Chinese people to grapple with such problems as proper development and reclamation of the vast tr of enormously fertile country bisected by the Gr Canal, the scene of these horrors."

After May 31, no more contributions should mailed for the China Famine Fund. Any sent a that date may be too late for transmission to Ch

Christendom's Sympathy with China

Will China Become Christian?

IN a remarkable communication published in *The North China Mail*, of recent date, the writer quotes as follows from Dr. Timothy Richard, the famous missionary, in an address delivered in Peking in December last:

"Three years ago, in Shantung, I assisted at a conference of Chinese officials and religious leaders with a number of Christian missionaries. They had come together to consider the adoption of a new religion for the Chinese people. The Governor and over thirty mandarins were present. The successor of Confucius in the seventy-fifth generation was also present and expressed a sympathetic interest in the great inquiry. Buddhism and Taoism were likewise represented. Deep earnestness conjoined with a spirit of conciliation marked the proceedings; and at the end the Governor (now Viceroy in Canton) asked for many copies of the New Testament, which he said he would distribute with his own hands among his mandarins—to ensure the reading of them.

"Three years ago a missionary in Peking (I do not say it was myself) called on the Ministers of the Board of Foreign Affairs. He asked them if Peking had been taken by non Christian Powers, would they have willingly retired? They answered 'No.' 'Did you drive them out?' was the next question. To that they replied in the same way, and when the missionary assured them that their retirement and the reinstatement of the fugitive Emperor was in obedience to moral principle resting on the law of God, they appeared to be deeply impressed, and they seemed almost ready to assent when he proposed that China should signalize those events by ranging herself alongside of the Christian Powers of Europe and America.

"At the present hour, the aspect of things is still more encouraging. We see idolatry dying out in the light of a new education. We see reforms of the most sweeping character succeeding each other with a rapidity that takes our breath away. Would we be surprised to see a decree one of these days proclaiming Christianity as the religion of the Chinese Empire?"

The "Buford"

ON, on, thou noble ship, nor pause
Mid islands of the sea,
As rescued bird for its hungering brood,
So let thy passage be.

Furl not thy sails till thou hast gained
Poor starving China's shore,
And tell her where thy sacks were filled
The garner running o'er.

Remember that thy errand now
Across the mighty deep,
Is not to pile the groaning board
For pampered lords to eat.

But starving millions o'er the seas
Watch for thy precious freight,
Oh, God forbid that one poor soul
Should find the gift too late.

Fill, fill her sails, ye tardy winds,
Let not a zephyr waste;
She's missioned for a starving land
Her voyage must be in haste.

Thou gracious God, who hold'st the sea
In thine almighty hand,
Should tempest rise, stretch forth thine arm
And speak that great command.

Oh bless the gift, convey it safe,
And sanctify its use
Whether 'tis poured from plenty's horn
Or drained from widow's cruse.

MRS. C. N. PLASS.

A Little Worker's Offering to China

When nine-year-old Arthur Irving Robinson, of Harlingen, New Jersey, first heard THE CHRISTIAN HERALD'S appeal for starving China read by his mother, he asked permission to see what he could raise among the townspeople for the relief of the sufferers. "Call me early in the morning, mamma," said he, and each morning before school the sturdy little legs trotted from door to door, and he told the sad story. Finally the day came when he had gathered $11 to send to the Famine Relief Fund, with the message, "I hope it may be a blessing to them." Is it not so that God chooses his workers?

Chinatown Sends Bread to China

IN connection with the diversified work of the New York Foreigners' Mission, at 5 Mott Street, there is a thriving Chinese Junior Christian Endeavor Society. These children have been following the reports from the famine field of their

Lee Yuen and Seek You

mother country with great interest and anxiety for the far-away sufferers.

This sympathetic interest culminated on Sunday evening, April 14, in a public service arranged by the Director of the Mission, Miss Helen F. Clark. The entire programme was presented by thirty children of the Chinese in the quarter, and it was heartily appreciated by their parents and friends, who filled the audience room. In both English and Chinese the young "Endeavorers" spoke of China's need to China's people. They read the famine news from THE CHRISTIAN HERALD and conducted an instructive map exercise showing the location and extent of the famine area.

The collection taken at the close of the evening's service was a generous one.

On the following day two bright Chin boys, Lee Yuen and Seek You, who h taken a prominent part in the presentat of the programme, walked proudly i THE CHRISTIAN HERALD office bearing heavy bag filled with silver coin, as t contribution from Christian Chinatown their kindred across the sea.

What Famine-Hunger Means

Albany, N. Y., Times-Union

HUNGRY—do you know what that mea No; not a pleasant edge to appetite—t that relish with which you await dinner af a day's work, when you lean back in the e chair and sniff the delicious odors that annou the evening meal, and say, "My! but I'm hungry Not that.

Were you ever hungry with the hunger th bites and gnaws, that makes men snarl like do show their teeth like a pack of famished wolv their eyes to narrow to little blazing points fire? Were you ever hungry with a hunger th had eclipsed everything else in the whole world ambition, virtue, gold, power, wife, children— forgotten? Do you know what "starving" mean

America is responding, the President one of t first. THE CHRISTIAN HERALD, with a magnifice charity, has sent more than $100,000, and h pledged $50,000 monthly for the next three month The Red Cross Society has sent $10,000 in mone $10,000 worth of flour and 7,500 bushels of se wheat. A responsible foreign relief organizati has been effected in China, and honest and efficie distribution has apparently been safeguarded.

Our Opportunity in China

Albany (N. Y.) Press and Knickerbocker

There is not a church in America that shoul neglect to take up special collections for th Famine Fund. Our missionaries have been goin into China for years, preaching to the heathe that Christ taught us to look with compassion o the sufferings of the unfortunate, and do all in ou power to aid them. Shall these heathen, now i the time of their direst need, be left to believ that our missionaries were hypocrites and that th Christian religion is for show and not for practica use? God forbid!

IAN MACLAREN NO MORE

WITH sincere sorrow, in which thousands of persons in every English-speaking land fully share, we read the telegram nuncing the death of Rev. John Wat- D.D., better known as Ian Maclaren. had paid several visits to country, preaching and lec- g at Yale and other uni- ties. In February of this he came again, and we the pleasure of publishing of his sermons in our issue pril 24. He had gone to to lecture to the students Wesleyan University, when was prostrated by a severe . He was obliged to post- the engagement, and kept his room in the hotel at nt Pleasant, Ia., in the of recovery. Tonsilitis, ever, developed, and this complicated by his old ny rheumatism. He suf- severely, and though the medical skill was obtained, rew worse, blood poisoning n, and on May 6 he died.

r. Watson was fifty-seven rs of age, and was in his full sical and mental vigor. ugh of Scotch parentage, he born in a little English vil- . His education was Scot- throughout, save or a brief rse in a German University. rling Grammar School led Edinburgh University, from ch he graduated M.A. He licensed by the Free Church 1874, and was at once called Barclay Church, Edinburgh, assistant minister. The fol- ing year he went as minister the Free Church of Logieal- nd, the "Drumtochty" of his books. o years later he became minister of Matthew's, Glasgow, and thence he nt in 1880 to the famous Sefton Park urch, Liverpool, of which he was min- r until last year.

It was not until 1894 that Dr. Watson came famous in the literary world. en *Beside the Bonnie Brier Bush*, a ies of sketches of Logiealmond society, quaint shrewd farmers of a Scottish n, startled the reading public by ir pathos and sparkling humor. These etches were followed by *Auld Lang ne*, dealing with the same persons and ality, and by *A Doctor of the Old hool*. Later Dr. Watson turned his at- tion to theological themes and a series sermons and bright paragraphic articles me from his pen.

It was not as the theologian, the scholar, or the preacher that Dr. Watson was best known or will be best remembered. He was all those, but he was the creator, or the portrait-painter, of the men and women of Drumtochty, and the

The Late Dr. Watson (Ian Maclaren)

fame of that achievement outshines all the others. He had not much to say by way of description; he left his characters to tell their own story. But how well we know them all! Good old Burnbrae, who, rather than change from the Free Kirk to the Established Church, was ready to leave the farm where he had been born, and where his ancestors had lived for two hundred years. The sale of his stock and furniture and the "replenishing" are described so simply and tenderly as to bring tears to the eyes.

Jamie Soutar, too, is an old friend whom one would not willingly forget. His cutting sarcasm that could make the hypocrite of the glen ashamed of cheating a widow and cause him to refund the money he had gained, won the praise of the whole glen: "There's not a man in the glen wud hae got Mary's notes back but yersel', Jamie," was no small praise. But even Jamie of "the nippy tongue" had his romance, which no one knew until thirty years later, on his death-bed, he revealed it to the minister. All this beautifully and tenderly told.

Then there is Drumsheugh, the bachelor farmer, the richest of the tenants of Lord Kilspindie, to whom the old schoolmaster appealed to send a promising boy to college. "What for should I educate Marget Hoo's bairn?" asked Drumsheugh. The old schoolmaster was indignant. "Ye think I'm asking a great thing when I plead for a pickle notes to give a puir laddie a college education? I tell ye, man, I'm honoring ye and giving ye the fairest chance ye'll ever hae o' winning wealth." Drumsheugh, thus adjured, parts with the necessary notes and Willie Hoo goes to college.

But the most thrilling portrait is that of Dr. "Weelyum" MacLure, the beloved physician of the glen, whose devotion and skill are portrayed with the hand of a master. The tall, ungainly man who loves his patients, summons a famous surgeon at a cost of five hundred dollars to perform an operation on a ploughman's wife, rides out on wintry nights through the snowdrifts to attend a sick man, and finally dies, worn out by his labors, is a hero whom one cannot but love. It was in harmony with the whole story that the minister had the epitaph placed on the monument of the self-sacrificing physician, "Greater love hath no man than this, that a man lay down his life for his friends."

Time fails us to pay the tribute due to Carmichael, the Free Kirk minister who leaves the Higher Criticism and preaches his mother's sermon; to Lachlan, who learns the pity of a father; to Mrs. Macfayden and Hillocks and the others, who cannot be mere shadows. We know and love them all. Alas that the pen which has drawn such pictures should be laid down forever! Alas that the soul which could conceive of such men and appreciate heroism in humble circumstances, and delineate it so graphically and vividly, should be no more among us! We are thankful that he has lived and was able to give us so much pleasure.

CHRIST'S STANDARD OF LIVING*

TWO conceptions of Christ's call, at first sight antagonistic, have a close nd distinct connection. His followers are illed out of the world, required to be eparate, a "peculiar" people, yet they are be in the world in close association with he world's people, that they may win new isciples for Christ. Evidently the sepa- ation of the Christian is not a physical or a cial separation. This fact has not always een realized. Men have gone into monas- eries and women into nunneries that they ight obey this injunction of separation. hey have even assumed a distinctive garb, hat their separation might be emphasized their occasional contact with the world. t is evident, however, from the rare glimpses afforded of this life, that it is not the separation Christ required. Monotony, weariness, and even temptation, are not escaped within the convent walls. It is not good for a man to be alone; not good for himself or others. He does not in his isolation rise so near to his ideal as he does among his fellow men.

Christ's prayer for his people gives us his conception of the life he designed them to live: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." That should be the Christian's ideal—in the world yet untouched by sin. This method is that which develops character. A father concerned for the welfare of his boy might seclude him from all contact with sin and wickedness. He might educate him in his own home, to avoid the danger of a public school; might keep him from society, superintend his reading, watch over him continually and yet fail of his purpose. His own death or his son's maturity must bring an end some time to his vigilance. Then the boy enters the city wholly unprepared to struggle against temptation, a weakling liable to become a prey to the enemy. On the other hand, the boy who has learned by observation, and perhaps by sad experience, the sorrows and pains of the way of the transgressor, has virility, determination and fortitude, which conflict only can give. If he only has principle, he is a stronger man for the struggles and even for the falls of his youth. It is a high standard that Christ thus sets before us: To be in the grime and yet not polluted; to be in the arctic temperature which congeals every warm impulse and yet be genial and loving; to be in contact with evil yet overcoming it. No man could hope to attain so high a standard who had not Christ's help. Having that, he may attain the heights; nothing is impossible.

*Topic of the Epworth League for June 2. Peter 2:9; Matt. 5:29, 30, 43; II. Cor. 6:14–18; Thess. 5:12, 13.

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INTO STILL WATERS

By ELEANOR H. PORTER

CHAPTER XII

THERE was great excitement in the Alley. Katy Goldburg had been away ten whole days, and now she was home, and was fairly bubbling over with the story of her experiences.

"Ye jest oughter been thar," she crowed triumphantly, from her position on the top step. "It was jest grand!—the bootifulest place ye ever see!"

"Whar is it?" demanded Patty Murphy. Patty was seated sideways on the lowest step, hugging her knees, and looking eagerly into Katy's face.

"Oh, it's 'way, 'way off, an' the ride ter git thar is jest as nice as the place is."

"Hain't it got no name?" asked another voice.

"Sure!" nodded Katy. "It's—it's—"

"Ho! I don't b'lieve ye know now," jeered Patty.

"I do, too," insisted Katy. "It's Mount—Mount—"

"Mebbe it's Mount Washin'ton," cried a big boy from the sidewalk. "I've heard o' that. There's snow an' ice an' rippin' big winds, an'—"

"Well, it jest ain't Mount Washin'ton, Tom Whalen," retorted Katy, indignantly. "I know what 'tis now. It's Mount-Lawn; an' thar ain't a mite o' snow thar, nor ice, nor rippin' big winds, either. They—they wouldn't allow 'em thar—so now!" she declared with some dignity.

"Well, what is there, then?" questioned Tom derisively. "I'll bet ye don't know!"

Katy tossed her head; then she held up ten grimy fingers and began to check off the advantages of the wonderful Mont-Lawn.

"Thar's trees, an' grass, an' eatin', an' sleepin' in beds in a row, an' playin', an' swingin', an'—an' eatin'—an' flowers,' an' singin' songs, an'—an' eatin'—"

"Ho! You've said that three times already," cut in Patty.

"Well, we eat three times a day," flashed Katy, triumphantly; "an' all we want ev'ry time, too. 'Taters an' meat, an' berries an' cookies, an'—"

"Say, Katy, how much does it cost ter get there?" demanded a new voice from the sidewalk. The questioner was a thin-faced little girl with blue eyes and tangled yellow curls.

"Three whole dollars—Skinny Goldstein said so; an' ye can stay ten whole days. Mebbe you was a-thinkin' o' goin', Maggie; eh?"

"Mebbe I was," returned Mag of the Alley with a toss of her head as she turned away.

In the corner of the basement room that night Maggie and the other members of the co-operative household held a council of war. As usual, Maggie was chief spokesman.

"Look a-here, Patty, do you s'pose we could do it?" she demanded. "You heard what Katy said, an' it must be a awful nice place. You see there's you an' me an' the twins—that's four of us—an' 'course we couldn't all go an' stay ten days, 'cause that would take four three dollars, an' that would be be—well, a awful heap of money. But if we could get one three dollars, then we could all go an' stay a piece of the ten days—divvy it up even, ye know. Mebbe some of us'd have ter move in in the night, but we wouldn't care if we only got there, ye know. What d' ye say? Shall we try for it?"

There was a shout of approval, then four heads bent close together over a prolonged discussion of ways and means.

It was agreed that all moneys should be placed as usual in the old tin cup on the top shelf of the cupboard, only now the most rigid economy was to be practised. No longer were they to indulge in sumptuous repasts of chipped beef and garlic, pie and cheese, or hot frankfurters, when the jingling contents of the cup testified that the day's haul had been good. Rather would they subsist on stale bread (which cost little), or better yet on what they could appropriate to themselves without the formality of asking leave. They estimated that before the summer was gone the three dollars ought to be ready. They had only their food to consider. Rent, fortunately, did not enter into the list of expenses; and as for clothing—when one was absolutely in tatters, there was always some kind-hearted woman who had for that one a dress or a coat that would at least hang together.

It was while the committee on ways and means was in the height of the discussion that Mrs Whalen entered the room.

"Hi, thar, Mag," she called. "Look at what the pretty lady left for ye!" And she tossed a crumpled one-dollar bill across the room. (There had been two five-dollar bills on the table when Mrs. Kendall left an hour before; but Mrs. Whalen, upon seeing Maggie's share, suddenly concluded to charge rent for the corner, and had decided that four dollars was "about right." This little matter being settled to her satisfaction, there was, of course, only one dollar left for the child.) "It's great luck ye're a-havin'—so 'tis!"

Maggie sprang to her feet and pounced on the bill. Her eyes grew big as she saw what it was.

"It's a whole dollar, Patty—a whole dollar! Why, here we've got one of them Mont-Lawn dollars already, an' we don't have ter get but two more. Only think, Patty—two more!" she cried joyously; then her eyes narrowed with sudden suspicion, and she turned sharply toward Mrs. Whalen.

"What's that lady want me ter do?" she demanded.

"'Ter do'?"

"Yes, yes! What have I got ter do for that dollar?"

"Why, nothin'. She jest give it to ye."

"Give it to me!" exclaimed Maggie, incredulously. "An' ain't she comin' for me ter paste no bags, nor sew, nor nothin'?"

"I reckon not. Anyhow, she said she give it to ye 'cause ye've got blue eyes!"

For one brief instant Maggie stared in amazement; then she gave a shrill laugh—but that, also, was almost instantly checked.

"Look a-here, Mis' Whalen," she called sharply. "There's somethin' here that ain't straight. If that lady what left the dollar comes again, you jest tell her I ain't ter home, an' that I ain't a-comin' back. Tell her I've gone away for my health!" she finished derisively, as she caught up the tin cup, and crushed the dollar-bill into the smallest possible space at the bottom.

It was not an easy task—this accumulating riches; but the four children worked indefatigably, and bit by bit the hoard in the old tin cup grew. Never before had Maggie worked so late over the flowers; never before in the neighborhood were errands so swiftly run, nor babies so eagerly tended—and never before did food left out the window to cool, so quickly disappear. In spite of this last fact, however, the children sometimes went hungry to bed. But all the hardships of the struggle were forgotten when on the first of August Maggie, carefully bearing the tin cup, hurried down the street toward the home of the City Missionary. The longed-for sum was complete, and Katy Goldburg had said that the City Missionary would know what to do with it.

Maggie did not know the City Missionary. She had seen her once or twice, but she had always run around the corner when the lady appeared in the Alley. Maggie did not trust strangers much. She was a little afraid now: but she comforted herself by saying that she was not a beggar, and that she had "money ter pay." So with head held high, and the tin cup clutched tightly in one hand, she rang the City Missionary's doorbell. Five minutes later she had told her story, turned the contents of the cup into the Missionary's lap, and was breathlessly waiting for the Missionary to speak.

The Missionary did not speak, however—at once. She coughed, choked a little, and wiped her eyes with her handkerchief; then she smiled a little tremulously.

"But, my dear," she said gently, "I can't take this money. We never take money from the children."

Maggie's face fell.

"Ye see, we—we wanted ter go so," she faltered. "'Course we couldn't get enough for all of us ter stay all the time, but we thought we'd divvy up an' each stay part of it. We—we had it all fixed."

"I know, dear, but you don't understand. The children themselves don't ever pay to go to Mont-Lawn. Kind people all over the land send the money and give them this treat."

The old look of suspicion came into Maggie's eyes.

"Give it to 'em!" she cried. "What—for nothin'?"

"Yes, so that they may have ten happy days in the country."

"An' they don't get 'em there ter paste bags nor sew on buttons, nor nothin'?"

"Why, certainly not! What an idea! What put such a thought into your head?"

Maggie was silent. This was even more puzzling than the pretty lady who had left the dollar. She could not understand it at all.

"You say there are four of you?" asked the Missionary, after a moment.

"Yes'um."

"Very well, dear. You shall tell me where you live, and this afternoon I'll come to see you. Perhaps, after all, there'll be a chance for some of you to go to Mont-Lawn, if not for all of you."

Five minutes later a very dazed, but happy, Maggie was hurrying toward home still clutching the old tin cup—a cup which had not lost even a penny of its wealth.

CHAPTER XIII

GREAT was the rejoicing in one corner of the Whalen kitchen when the astounding news came that Patty, Maggie and the twins might, after all, go to Mont-Lawn; and that not only could all four go, but each could stay the entire ten days; there was to be no "divvying up," no "moving in in the night."

Maggie, however, was nonplussed. This wholesale generosity was most extraordinary in her eyes, and the more she thought of it, the more sure she felt that, after all, no good was to come of it. She determined to keep a sharp lookout for some one who would put them to some hated task and hold them there prisoners ever after.

Continued on next page

FEEDING FOR HEALTH

Directions by a Food Expert.

A complete change in food makes a complete change in the body. Therefore if are ailing in any way, the surest road ba health is to change your diet. Try the fo ing breakfast for ten days and mark result.

Two soft boiled eggs (if you have a stomach, boil the eggs as follows: put eggs into a pint tin cup of boiling water, and set off the stove; take out in nine min the whites will be the consistency of c and partly digested; don't change the c tions in any particular), some fruit, cook raw, cooked preferred, a slice of toast, a butter, four heaping teaspoonfuls of G Nuts with some cream, a cup of pro boiled Postum Food Coffee.

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For dinner in the evening use meat and or two vegetables. Leave out the f desserts. Never over-eat. Better a little than too much.

If you can use health as a means to success in business or in a profession, it is worth the time and attention require arrange your diet to accomplish the re Read "The Road to Wellville," in p "There's a Reason."

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NTO STILL WATERS—*Continued*

e medical examination at the Bible
se was the first ordeal, and it
ptly added fuel to the fire of Mag-
e suspicions. In spite of the kindness
n gentleness of the physician in
ge, the little girl was thoroughly
tened when her own turn came to
nt herself for inspection. Even
assurance that it was all merely to
if she were quite well enough to
rved but to convince her more than
that hard labor awaited her at the
of the journey. The joyous antici-
on all about her, however, proved
gious, and before the Grand Central
tion was reached, she was almost as
ed as the others.

"We went in a boat last year," volun-
ed a small boy at her right, who had
to Mont-Lawn before, "an' 'twas
grand! But 'course the cars is jest
good, an' I never rode in the cars;
you?"

Maggie did not answer. They had en-
d the great waiting-room of the sta-
, and she was looking about her with
, startled eyes. Sometime, some-
re, she had seen a place like this
re. But where? When?

t was big an' tall like this, an' I
ed an' stayed an' stayed; an' then—
then—" Her words came more and
e slowly, stopping at last altogether.

Maggie's recollections of her mother
of her past life were very indistinct.
metime, some one had told her that
mother was dead. She knew that.
had been old Sullivan on the day he
taken her home to be his "li'lle gal,")
away back in the shadows of her
mory were two stone lions; but the
days of labor with needle and
te-pot, the blows, the angry words
e much more vivid, and had blotted
almost everything else. Somewhere
those far-away memories, however,
the vision of a sweet-faced woman
a loving smile—but always when
ggie tried to place it, it was gone.
ere was just one tangible thing left
from those forgotten days, and even
s possessed no special significance
her, though she sometimes took it
and fingered it curiously, almost
erently. It was a fine linen handker-
ef with the name "Margaret Kendall"
one corner. It had been a tight little
ist ball in her fingers that first night
en she had gone to bed in the Mc-
nis attic, and she had kept it ever
ce safely tucked away in her clothing.

"That was my name, once," she would
isper sometimes, as she gazed proudly
the letters in the corner—and as she
ked, the sweet-faced woman with the
ile would seem almost real; the next
tant the vision would be gone, and
ly the letters and the handkerchief
uld remain.

The wait of the Mont-Lawn party in
e Grand Central Station was not long,
d before many minutes the crowd of
ited, happy children had marched into
e special car waiting for them. Here
ain Maggie looked about her in per-
exity. When before had she seen a
g, narrow room like this with windows
either side?

"Hi, thar, Mag! ain't this great?"
lled Patty, gleefully. And as she
oke the train started.

What a ride that was, to be sure!
ow they chatted and laughed and
oficked—those little waifs from the
t, crowded tenements; and as the city
s left behind, and the broad fields
d far-reaching meadows flashed into
ew, how wide and wonder-filled grew
e eyes that knew only a neighboring
of for a horizon!

In the wondrous delight of it all Mag-
e almost forgot her fears; yet the
ought would come to her at times:
hy was all this pleasure given to
em? What must they do at the end to
y for it?

When Tarrytown was reached, there
as yet another delight—the ferryboat
at was to take them across the Hud-
n; but even the boatride was forgotten
the excitement of climbing into the
g stages that were found to be waiting
or them across the river. Then came
e two-mile drive when each revolution
f the wheels seemed to bring a yet greater wonder into view, and when each turn of the road was hailed with yet louder shouts of delight. At last the "Children's Paradise"—Mont-Lawn itself—burst into view, and the little travelers gave one long "Oh-h!" of rapture.

Maggie jumped from her place in one of the coaches and looked sharply about her. Now was the time when one must be very wary; now was the time when the reason for all this unheard-of generosity would be divulged. All about her the children raced and scampered from point to point, laughing, shouting, and all talking at once. Some were visiting old haunts, remembered from last year; others were exploring for the first time the wonders of the marvelous home that was to be theirs for ten days.

Maggie's dazed eyes swept the wide lawns, the beautiful buildings, and the broad expanse of hillside, but her feet did not stir. She stood alone—silent, wondering, and distrustful, in spite of the joy all about her.

"All alone, my dear?" asked a cheery voice. "Perhaps you have never been here before. Don't you know any of these boys and girls? Would you like to come with me for a walk?"

Maggie turned quickly. A bright-eyed, pleasant-faced young woman stood near, holding out her hand. Maggie's first impulse was to grasp the outstretched hand and trust herself to the young woman's guidance; then she suddenly remembered; away back in the old days of bag-pasting, the woman who had returned her to the Swaney cellar had smiled and had been wonderfully gentle—at first. It was this second thought that made Maggie turn now and run swiftly away with a frightened backward glance over her shoulder.

"Why, the poor little dear!" murmured the young woman, gazing after her small guest with a puzzled frown. She had seen many a shy child at Mont-Lawn, but never before one with that look of terror in her eyes.

Maggie stayed close by Patty and the twins after that; and it was with them that she marched to the beautiful pavilion for supper.

What a feast it was, and how the good things did disappear down the hungry little throats! Maggie ate all she could, still with sharp eyes glancing from side to side; and before she rose from the table she managed to secrete in her dress four cookies and two slices of bread. They were still there when, a little later, she was taken to one of the dormitories and piloted down the long rows of snowy beds to her own especial nest. The same pleasant-faced young woman that had spoken to her before supper spied her now, and came to help her undress, and it was she that found the four crumbling cookies and the two slices of bread tucked inside of the ragged little dress.

"Why, my dear child! what is this?" she cried in amazement.

Maggie flushed. Her eyes grew hard and defiant. She did not reply.

"Where did you get this food, dear? Won't you tell me, please?" asked the teacher, gently.

"I—I hid it when I et supper," stammered Maggie in a low voice.

"But why?"

"For ter-morrer, of course," returned the little girl in some surprise.

"But you'll have more to-morrow at the table, dear. Didn't you know that?"

There was a moment's hesitation, then Maggie uptilted her chin.

"Yes, I know. Katy said we would, but I didn't believe it."

"Why not?"

There was no answer.

The teacher hesitated; then she looked at the flushed, defiant little face.

"Never mind, dear; we'll talk of this to-morrow. We want to be quite sure when we take things away with us that they are ours to take," she said gently; "but we'll talk about that part to-morrow. You are tired now. I'll promise you this, however, you shall have all you want to eat every day while you're here." And she stooped and gave Maggie a loving kiss.

To be continued

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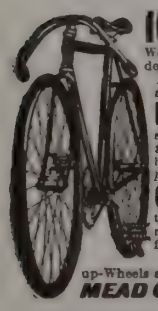

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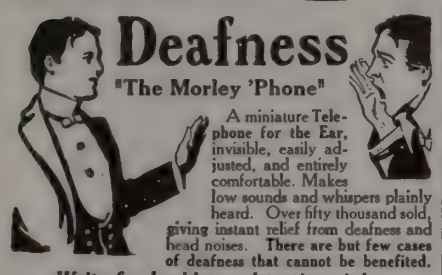

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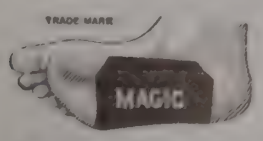

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"The Dinner-Pail Man"

George L. McNutt at the Bowery Mission

SEVERAL times lately, during his stay in New York City, under the auspices of the Young Men's Christian Association, the Rev. George L. McNutt, "the Dinner-Pail Man," has visited the Bowery Mission. Seldom, if ever, have the men been so impressed by a speaker as by this able and original man. His vigorous personality, his breezy talks, and his genial comradeship extended to men who had come to consider themselves outside the pale of decent society, will never be forgotten.

On one of his visits, he appeared bringing two apples, one the best and most beautiful he could buy, the other a wizened specimen that had cost him one cent. From these he preached a wonderful sermon on the necessity of living in the sunshine.

Rev. Geo. L. McNutt

On another occasion he delivered a most effective address on "How Men Are Made," his introduction being the relating of his experience in a factory where air-brakes were made, and his points being, first, the idea; secondly, the model; thirdly, the material; fourthly, the tools; lastly, the shop.

Mr. McNutt is unique in his methods of studying sociology at first hand. He goes right to the heart of things. His investigation of the conditions in which Bowery men live was most thorough. The following article was written by him specially for THE CHRISTIAN HERALD, on the work of the Bowery Mission:

I was delighted with what I saw at the Bowery Mission. The atmosphere of the singing, praying and testimonies was charged and surcharged with the deepest evangelistic spirit. Somehow it seemed to me that the words meant more, had a deeper, truer ring, when I knew that the things being said were the sequel of the things being done for the suffering, lonesome, hungry, despondent boys mostly from the great West.. I am sure that I never felt greater freedom in speaking than when I knew that the words of sympathy and hope I uttered in His name were being backed up by rolls and coffee, and the Memorial Home, and a chance to get a job in His name. I believe that these methods might be questioned by scientific philanthropy. I only know that Christ fed the hungry, healed the sick, and was a friend to the outcast, and after he had ministered to these somebodies of God, he uttered in simple, natural manner the words that inspire our songs and sermons. I know also that he says in simple, awful words, that in that last day my creed, my profession, my preaching will avail me nothing, save as it has been vitalized by my social deeds.

When on Easter at one o'clock in the morning I saw 1,000 men being fed, and the work of the feeding being done by men once in the bread line, I thought I saw a living commentary on the twenty-fifth chapter of Matthew. A bread line without the bread of life being freely offered may be useless and dangerous. The Christ method was to do things, and then to preach. It seems to me that that is what I saw being done at the Bowery Mission and at the Memorial Home.

The redemption of the world is a question of ways and means. The Bowery Mission is working along the right lines—working its way back to the Christ method. With the good that you do, the crowd will hear the word gladly. The Bowery Mission is flying with two wings. I see progress. I look for vastly greater progress in the new building that will indeed be a Gospel shop.

The Things Which Jesus Did

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books.

So wrote the beloved disciple, in loving remembrance of his Master's strenuous life. The Nazarene went about doing good, and then spoke the good, the wonderful words that thrill the world. I wonder if we have not lost the significance of the Christ method. Some will even say that religion has nothing to do with a hungry man's stomach or his body. Save his soul, they say; get him right with God. True enough; but Christ dealt with the whole man. Christ was pre-eminently original, practical, scientific, sympathetic, far-seeing—he dealt with the whole man. The greater part of his time and strength was spent ministering to the physical and social needs of the class of men we are wont to call nobodies. After he had ministered, then, with the deed done as a text, he spoke over and over again those wonderful words that we sing. I wonder at times, as I meet men in the utter apathy of despair—men who are drunk because they are down and out, or are down and out because they are drunk—I wonder if the wonderful words we speak in His name would not have greater power if they, like his words, were uttered as the natural logic of what we had done. A bird cannot fly with one wing; it can only flop. It makes a great deal of noise and commotion, but very little forward motion. We try to fly with one wing. The spiritual is one wing; the physical the other. With only one wing, physical or spiritual, we flop.

A Prayer-Meeting Alphabet

Rev. W. C. Burns, Monroe, Mich., writes: "I enclose a copy of a Prayer-Meeting Alphabet, which I used a number of years ago and am still using. It is suggestive and helpful."

Attend regularly.
Be on time.
Come with prayer.
Dare difficulties.
Eschew excuses.
Free the mind from business.
Get a friend to come with you.
Help in the singing.
Increase your faith.
Joy in service.
Kindle devotion.
Let society go.
Musicals also.
No "doubtful" amusements.
Operas, too, unless they increase your love for prayer-meeting.
Pray without ceasing.
Quench not the Spirit.
Redeem the time.
Salute all who come.
Take front seats.
Unite in every prayer.
Visit those who cannot come.
Write those you cannot visit.
Yearn for souls.
Zealously strive to win them to Christ.

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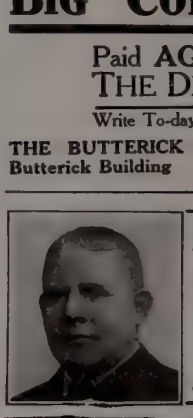

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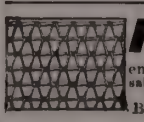

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GOD IN THE DESERT

By Mrs. M. Baxter

HAT child of God is there, among such as have been eminently used of him, who knows nothing of ·? Speaking of his own mistaken n his days of unbelief, the apostle says: "I obtained mercy because it ignorantly in unbelief"; and rmore, he ventured to believe that was glorified especially in the grace he had shown to him, "the chief of s" (1. Tim. 1: 13-15). Something e same sense of shame mingled with eepest gratitude to God may have the heart of Moses when he entered nd of Midian as a refugee.

s first halting-place there was by a e. The seven daughters of Jethro, the ie, or priest, of Midian, came to water father's flock, for water was too ous at some seasons to be left to the ction of hired or slave shepherds. other shepherds claimed the water, drove away these young women. The ly Moses could not suffer this; he d up and helped them"—not too ab- d with his own unexpected reverse of me to forget, or fail to help, others were in trouble. He is a coward who lf-absorbed. A mind stayed on God not brood over its own troubles or gs. The Lord was with Moses as he been with Joseph. Jethro's daughters ed to their father what had happened, he reproved them for neglecting to g the Egyptian stranger home with . Moses found a humble occupation ttending Jethro's sheep; and in the of God this was no degradation; it indeed a forward step toward the t ministry for which he was being ly prepared. He who has learned ccept anything and everything God nits, has learned in a school of ch the highest education of earth falls rt.

Forty years elapsed; Jethro's daughter porah had become Moses' wife, and had borne him two sons, one of whom he named Gershom, "a stranger here." It was a recognition that his stay in Midian was transient, that he had not yet entered upon his life's vocation. But if, as is probable, he was in the habit of communing with God in the neighborhood of Mount Horeb, the presence of God was still home to him, and in his banishment also "he endured, as seeing him who is invisible" (Heb. 11: 27). The calling of God was still the thing he lived for; all else he passed through as a pilgrim and a stranger. God, who knows the value of time, had not accounted forty years too long a time for Moses to unlearn the forty years of Egyptian education. In the littleness of daily life he gave the future deliverer of his people an opportunity to test what the philosophy of Egypt could do for a man, to prove how far all he had learned from man could enable him to bear the rude reverses to which he had been subjected. He had proved that the faith in God, learned at his mother's knee, had done more to prepare him for his trial than all his school life in Egypt. His after life proves that he learned in the school of the desert how to fall back upon God for all.

Moses led his father-in-law's flocks "to the back of the desert, and came to the mountain of God, even to Horeb." While he was tending the flock, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." All he saw was a bush burning without turning to ashes. Moses was familiar enough with natural law to recognize in this something supernatural, and he said, "I will now turn aside, and see this great sight, why the bush is not burnt." But he was warned that the sight was supernatural. "Draw not nigh hither," said a voice; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Verses 4, 5.)

Realized Presence*

NE idea alone, apart from every other true and beautiful thought in Christianity, suffices to raise it above ry other religion that has appeared in world. It is that of the living Christ, e who died and yet lives, one who is in world still and will be here to the end. is that which gives to Christianity its wer and vitality and makes it a living, iding force, that can transform charac- and make the man on whom it lays ld a new man, with new principles, new ibitions and new hopes. No man can be e same man again who has once realized at Christ is with him and in him, per- eating and energizing and elevating him. e may hold what theory he will about the rgin birth, about the resurrection, or any her doctrine of Christianity; he is a new an when he is conscious of Christ being his heart controlling his affections and sires, and in his will controlling his con- ct. It is not then he who lives, but rist who lives in him. "It is I, August; you not know me?" said a sinful com- nion of his past life to St. Augustine, hen, after his conversion, she met him on e street and he passed her by as a anger. "Yes, I know," said the saint, ut I am not August now." So she und, for there was nothing in him that as like her former friend.

Much mysticism has been uttered about is doctrine, but there are hints in ordi- ry life that help us to understand it. We e how a father lives in a son who loves d reveres him; how a man is changed by e influence of his wife; how even the mpanionship of a friend affects the char- ter. The best and noblest, however, e powerless to use the influence, unless there is something responsive in the subject. The friend can do nothing unless he is loved and admired; then there is no limit to the power of his influence. That is the material on which it acts and evokes results. It is this that Paul refers to when he speaks of beholding as in a mirror the glory of Christ and being changed into the same image. The man who loves becomes like the one he loves, not only in obeying his commandments, but in having his spirit. Christ thus lives in him, dwells in him permanently and directs all his actions. There is nothing mystical in this; it is a sublime fact. As we see a man of this kind doing some noble deed, making some grand self-sacrifice, we realize that it is Christ in him that is really doing the deed through his willing instrument.

*Topic of the Christian Endeavor Society for ne 2. "How to realize the presence of Christ." hn 14: 15-23

Near the Century Mark

"Filled with goodness and crowned with blessing." Such is the comment made by her neighbors in Stillwater, N. Y., upon the long life of Mrs. Charlotte Haskins. On the seventeenth of March, Mrs. Haskins celebrated her ninety-sixth birthday with a degree of good health, both physical and mental, rarely vouchsafed to one who attains to such advanced age. For seventy-one years this venerable Christian woman has been a faithful member of the Baptist household of faith, and to her the Bible is the Book of books. The recent anniversary of her birth was marked by personal calls from her numerous friends, who surrounded her with tokens of their love and respect.

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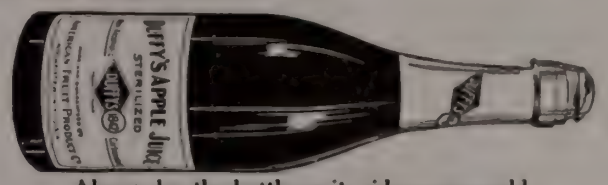

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Serial Number 3324

MAGAZINE NUMBER

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VOLUME 30

NEW YORK, May 29, 1907

PUBLISHED 52 TIMES A YEAR
NUMBER 22

CHRISTIAN HERALD

SUBSCRIPTION, $1.50 PER ANNUM LOUIS KLOPSCH, EDITOR AND PROPRIETOR PRICE FIVE CENTS

MAY FLOWERS FOR HEROES' DAY

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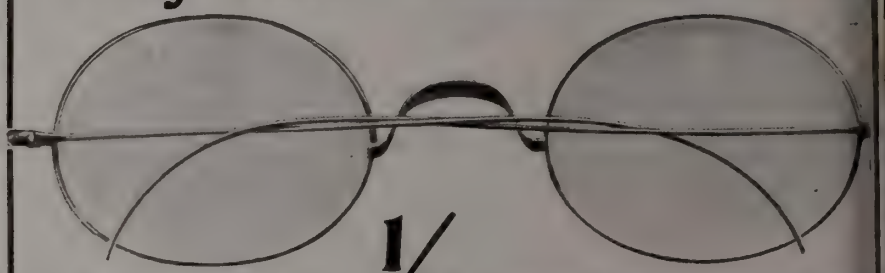

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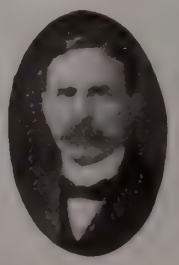

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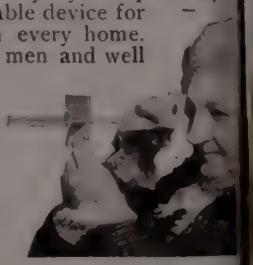

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

India Nearing Revolution

A Scene at the Great Durbar in India, Held to Celebrate the Accession of King Edward

ALMOST prophetic were the words uttered by Lord Canning in 1856, when, replying at a public meeting to the good wishes expressed to him on setting out for India, he said: "I wish for a peaceful term of office; but I cannot forget that in the sky of India, serene as it is, a small cloud may arise, no larger than a man's hand, but which, growing larger, may at last threaten to burst, and overwhelm us with ruin." The small cloud did arise, and in the storm that followed, the land of India was submerged in blood, and the horrors and barbarities of that appalling time sent a shock through the whole civilized world. Again a cloud has risen on the horizon of India, ominous and threatening. At this distance, and even to those near at hand who are separated from the teeming millions of India's people by the barriers of race, it is scarcely possible to measure the extent of the portent. So secretly do the schemes and plots of the Oriental work, that none can tell how far the discontent and the unrest have permeated native society. Here and there, however, signs have appeared that may well cause serious concern to the government there and in London.

Early this month there were grave riots at Rawalpindi in the Punjab. A Hindu mob destroyed a mission church, burned the Y. M. C. A. building, pillaged the post-office and burned a power house. They molested the Europeans in the streets and broke the windows in some of the houses occupied by the English. The rioters appeared to be moved by racial rather than national animosity. Not only the English property, which was owned by people against whom they may have had a grievance, but property owned by Americans, was destroyed. The theory seems to have been, "India for the Asiatics" and exclusion of all foreigners. A day or two later there was a similar outbreak at Allahabad in the Northwest Provinces, which destroyed the house of the local magistrate and assaulted all the Europeans who were accessible. On May 14, there were serious riots at Delhi, in the course of which a statue of her late Majesty Queen Victoria was defaced, and the crown on its head was struck off.

In each case the rioters were speedily subdued by the local police, aided by small detachments of military, but their significance is of great moment as indicating the spirit of the people and the unrest which must be very deep and widespread to issue in overt acts of open lawlessness. There are rumors of similar disturbances in eastern Bengal, and even in southern India, where, in Madras itself, it has been found necessary to patrol the streets with soldiers. The boldness of the rioters increases as the movement spreads. The men arrested in the Punjab were met as they were being taken from the court to the jail and an attempt was made to rescue them. They were, however, too strongly guarded for the attempt to succeed, but the officers in charge of them were pelted with mud and stones, and the prisoners were decorated with garlands of flowers. That the movement of which these acts are indications is extremely serious, is generally acknowledged. Mr. John Morley, the Secretary for India in the home government, stated in Parliament that the disorders had assumed a very grave aspect, and had created a feeling of great unrest throughout India.

So far as can be learned from the meagre reports yet at hand the cause of the discontent is not due to any oppressive measures on the part of the government, but rather to the facilities granted to the natives. There has been for some years past a thorough reorganization of the educational system, both primary and in the higher branches; and in all castes the standards have been raised, endowments have been increased and government scholarships have been freely granted to the natives. In addition to these advantages, the natives have been admitted to higher ranks in the government service. Both in the clerical bureaus and in the judiciary some very responsible offices are now held by natives, and the government has been frequently warned that it was running a serious risk by placing so large a share of its functions in native hands. The native press also has taken a hand in the development of dissatisfaction. Sedition has been published unchecked and day after day the most scurrilous and abusive articles have appeared, written by the very men whom the government has educated.

Articles of a strongly inflammatory character were written by men peculiarly able to play on native feelings and prejudices. The British government, reluctant to interfere with free speech, unwisely ignored this agitation and suffered the continued incentives to violence to go on without interference. It was at last

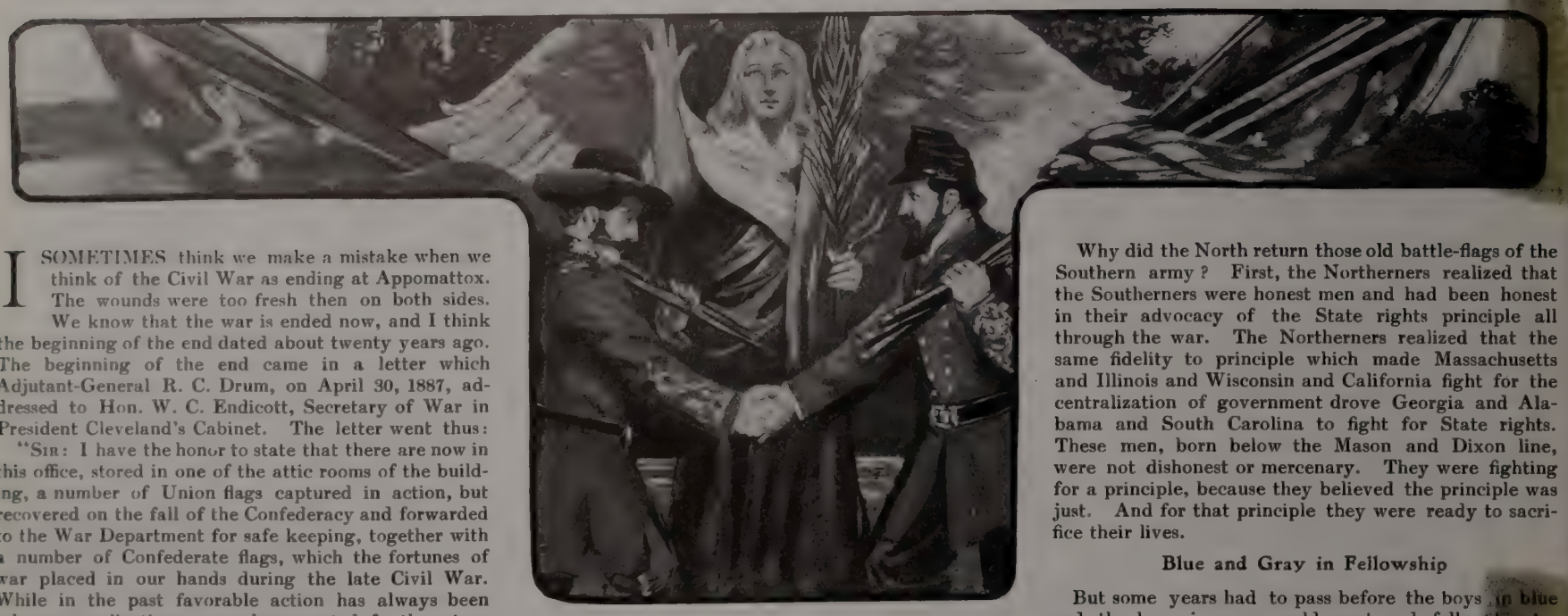
Continued on page 491

Residency at Lucknow, Once Besieged by Sepoys

The Famous Cashmere Gate of Delhi

THE RETURNED FLAGS

A DECORATION DAY SERMON BY THE REV. FRANK DeWITT TALMAGE, D.D.*



I SOMETIMES think we make a mistake when we think of the Civil War as ending at Appomattox. The wounds were too fresh then on both sides. We know that the war is ended now, and I think the beginning of the end dated about twenty years ago. The beginning of the end came in a letter which Adjutant-General R. C. Drum, on April 30, 1887, addressed to Hon. W. C. Endicott, Secretary of War in President Cleveland's Cabinet. The letter went thus:

"SIR: I have the honor to state that there are now in this office, stored in one of the attic rooms of the building, a number of Union flags captured in action, but recovered on the fall of the Confederacy and forwarded to the War Department for safe keeping, together with a number of Confederate flags, which the fortunes of war placed in our hands during the late Civil War. While in the past favorable action has always been taken on applications, properly supported, for the return of the Union flags to organizations representing survivors of the military service of the government, I beg to submit that it would be a graceful act to anticipate future requests of this nature, and venture to suggest the propriety of returning all the flags (Union and Confederate) to the authorities of the respective States in which the regiments which bore those colors were organized.

While in all the civilized nations of the Old World trophies taken in wars against foreign enemies have been carefully preserved and exhibited as proud mementoes of the nation's military glories, wise and obvious reasons have always excepted from the rule evidences of past internecine troubles which, by appeals to the arbitration of the sword, have disturbed

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Decorating Soldiers' Graves at Arlington

the peaceful march of a people to its destiny. Over twenty years have elapsed since the termination of the late Civil War. Many of the prominent leaders, civil and military, are now honored representatives of the people in the national council or in other eminent positions, and lend the aid of their talents to the wise administration of the affairs of the whole country, and the people of the several States composing the Union are now united, treading the broader road to a glorious future. Very truly yours, R. C. DRUM,

"*Adjutant-General.*"

But were the people in 1887 united? No sooner did President Cleveland allow Secretary Endicott to approve the suggestion of his adjutant-general, than a great howl of denunciation arose. By one of the leading newspapers of Minnesota, Cleveland was assailed with opprobrious epithets. The newspapers East and West excoriated him. Over the public banquet tables General B. F. Butler, General Lucius Fairchild, commander-in-chief of the Grand Army of the Republic, Murat Halstead and others hurled their vituperations. The then Governor of Ohio wrote a letter, which Senator John Sherman endorsed, in which he emphatically refused to surrender the flags, saying: "No rebel flags shall be returned while I am Governor." General Fairchild said: "May God palsy the hand that wrote the order. May God palsy the brain that conceived it, and may God palsy the tongue that dictated it." So overwhelming was the public bitterness at the thought of giving back the captured flags that the President had to rescind the order to deliver up to the Southern States their flags, on the ground that the flags were the property of the United States, and therefore the United States alone had the right to return them.

Sectional Bitterness Dead

Oh, the sectional bitterness which was rankling in the human hearts North and South in 1887! But in spite of that fact, that letter of R. C. Drum's proved to be the beginning of the end. Rapidly and surely the last fires of sectional strife died away. In 1898, the very men who had most vehemently opposed the returning of the Confederate flags were most anxious to see Major McKinley do what President Cleveland had failed to accomplish. On February 24, 1898, Congress passed the bill authorizing the war department to return all the Confederate flags captured in battle. Governor Foraker, who had fought the movement before, was then senator, and he was the most enthusiastic advocate of the bill. Yes, yes, at last the Civil War was ended. At last, by the voluntary return of the blood-soaked battle-flags, the United States Congress declared there was no North, no South, no East, no West, no conquerors and no vanquished. The Confederate battle-flags were given back to the men whose comrades had baptized them with their life's blood.

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Memorial Day in Arlington Cemetery

Why did the North return those old battle-flags of the Southern army? First, the Northerners realized that the Southerners were honest men and had been honest in their advocacy of the State rights principle all through the war. The Northerners realized that the same fidelity to principle which made Massachusetts and Illinois and Wisconsin and California fight for the centralization of government drove Georgia and Alabama and South Carolina to fight for State rights. These men, born below the Mason and Dixon line, were not dishonest or mercenary. They were fighting for a principle, because they believed the principle was just. And for that principle they were ready to sacrifice their lives.

Blue and Gray in Fellowship

But some years had to pass before the boys in blue and the boys in gray could meet and fellowship together, and recognize each other's honesty. It is almost impossible for a man who is fighting to believe that his opponent, whose doubled fist is pummeling and beating him, has an honest heart or a straight hair in his head. But after the battle is over, after time has cooled the blood, after our adversary may have been laid away in his silent grave, then we are able to look at our past actions and those of our enemies as through another's eyes. Then we see that both of us may have been honest in our ideas, but both or one of us may have been mistaken in our judgment.

If those Southerners were not honest in their advocacy of State rights, how can you account for the actions of Robert E. Lee? Study the history of the man any way you will, and you will find him a noble, true hero through and through. He certainly did not enter the

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Service on the Field of Gettysburg

Southern army for fame. Had he stayed in the Northern army, he might have been commander of all the United States forces. He knew he was slated as the successor of Winfield Scott. Surely that was fame enough for any man. He did not enter the Southern army for mercenary motives. He was already wealthy in his own right and Arlington Heights, his home, was just across the Potomac. He knew that if he entered the Southern cause, his property might be confiscated and his homestead demolished. Yet without hesitation he sacrificed an honorable position, land, family, homestead and money, and threw them all into the Southern cause. Then study the life of Robert E. Lee after the civil war. Even amid poverty, after his great pillared mansion had been exchanged for an old tumble-down negro hut, not fit for an outhouse or a

*TEXT—Isa. 43:6: "I will say to the north, Give up; and to the south, Keep not back."

:n, he was brave enough to refuse to take a offering a great financial income, because he want to do another an injustice.

: flags were returned to the Southern States for reason: not only did the North realize that the ners were honest men, but they found that they :onstructed men. The Southern leaders loyally cefully accepted the decision of the sword and d it as decided forever. They were willing to that under no conditions would they ever at- o get their slaves back again. These great facts ie mighty means of welding the hearts of the an people together even more strongly than ere united before.

A Reunited People

nd fact: When the God of battles decided the rife, the Southerners, almost to a man, were to accept that decision. When Finland was red by the Russians, in 1809, and Alsace and ie were conquered by Germany, in 1871, and and Italy and Holland and Naples and West- were conquered by France in the Napoleonic hese people were compelled to bend the knee at oke of the sword; but they and their conquerors became one. Finland to-day is no more Russian t is Japanese. Alsace and Lorraine may pay axes to Germany, but their hearts are in the .es. No sooner did Napoleon abdicate, than the and queens whom he had deposed were gladly ned back by their people to their vacated s. Not thus was the ending of the Civil War. outhern people are not a subjugated people. They ot a people trembling at the sound of the can- explosion. They are a people who had an issue. said, "Let us decide this issue once for all at the n's mouth." And when the God of battles decided it them, these people said, "The issue is forever " The Northerner said, "Here, men of the South, are your flags. We have no differences to-day. them back as heroic emblems of your glorious on many battle-fields. Take them and keep for your children to look upon with reverence awe. They are yours and not ours. We are others, of one race and one nation." Oh, to-day God that these questions are all settled, and that old heart-burnings are over. The returning of outhern flags proves it.

ore was still another reason why those old flags were ned. No sooner was the war over than the South- nen began to work side by side with their Northern trymen for the upbuilding of the nation. They ged the sword for the plow, the gun for the mow- achine. But they did more; they began to work he benefit of the North as well as for the South, he West as well as for the East. And as in the ish-American war U. S. Grant, Jr., served upon staff of Fitzhugh Lee, and Joe Wheeler fought r the Stars and Stripes by the side of Lawton, so by side in Congressional halls and on judicial h and in mercantile establishment the Southerners ed with the Northerners for the development of whole nation. You could not find any difference nese men's patriotism by the place of their birth. was very much struck with this fact when my I ran over the names prominent in our national lative halls thirty years ago. A great army of smen had entered Washington from our Southern States. Nearly all of these men had worn the Confederate gray or been prominent in Richmond. There were Alexander Stephens and Lamar, and Harris and Gordon, and Pugh and Morgan, and Wade Hampton and Zebulon Vance, and F. C. Cockerell and M. C. Butler, and Berry, and a great number of others too numerous to mention. My, what a list there was! When we read their names, it seems as though we hear the bugle call and the rattling of arms and the yelling of the cavalry charge. When we look into the United States Senate of thirty years ago it seems as though the field-officers of a great Confederate army had been collected for a council of war. But though those Southern statesmen assembled in Washington, they were not assembled for a council of war, but for a council of peace. Those ex-Confederate soldiers were planning and contriving for the prosperity of the whole United States and not for a part. They were working hand and glove with their Northern colleagues for the success of our reunited land. And though the North, as a whole, in the early seventies did not have confidence in the loyalty of the new South, the Northern statesmen in Washington who came in touch with those Southern statesmen learned to trust the South.

When such true leaders as Charles Sumner from Massachusetts, and Lucius Lamar from Mississippi, and hundreds and thousands of men like them, could strive as soon as the Civil War was over to weld this broad country together, is it any wonder that after a while the rank and file should fall into line and cry, "My countrymen, know one another and you will love one another"? Oh, yes; the return of the Confederate flags by the North was a natural sequence to such a patriotic love as that. No sooner was the Appomattox treaty signed than the true spirit of the North and the South started in to obliterate sectional strife.

Mutual Hospitalities

Lastly, I remark that the North gave back the Confederate flags because the two sections of our country, by travel and intercommunication, got acquainted and learned to know each other. The Northerners traveled South and they had a taste of Southern hospitality, including the hot breads and the johnny-cakes, and they liked them. And the Southerners traveled North and learned that there was some chivalry and warm, loving hearts beating among the New England snows, as well as among the Georgia flowers. And a new generation began to grow up which knew not Joseph. The college boys of the North would persist in falling in love with the bright-eyed maidens from the South. The sons of the old Southern brigadier-generals would persist in attacking the firesides of their fathers' old enemies and carrying away the Northern girls as willing captives in the old war called Love. Cupid's darts were flying everywhither, until at last the North awoke and said, "Why, those Southern boys are not born with horns and cloven feet." And the Southerners began saying: "Why, those Northerners do love something besides the dollar." Then the golden cords of affection began to entwine themselves about Northern heart and Southern heart, until the same blood by the cradle was being pumped through the arteries of both. Had the North known the South and the South known the North in 1857, as they do in 1907, there would have been no Civil War. That war for the most part was caused by the ignorance of the different sections of each other.

Thus, brave men of the North and brave men of the South, in the name of our reunited country, before the approaching Memorial Day, I salute you. You two classes of veterans have not only proved to the world that you are physical heroes, but greater than this, that you are moral and spiritual heroes. You have not only proved to the great wide world that you have courage and backbone enough to fight, but that you also have nobility of soul enough to forget and forgive past differences. In this beautiful land of ours, for three hundred and sixty-four days out of the year we only want one flag. That flag must be the Stars and Stripes. We want it waving from every home and every schoolhouse and every church and every legislative hall. But on the spring Memorial Day, we like to see the folds of the old Confederate flag for a little while wrapped about the folds of the Stars and Stripes which once battled with it. The Confederate flag is the emblem of many a heroic deed of the true American heart, as the United States flag is also the emblem of many a true heroic deed.

One Common Heritage

Oh, the bravery of the past, when the great armies of the North and the South were in mortal conflict! Did not the two armies then respect the bravery and nobility of each other, and bow in reverence to the heroism of their foes? At the siege of Vicksburg, May 22, 1863, the commanding general ordered the ninety-ninth regiment of Illinois Volunteers to charge a redoubt occupied by the second infantry of Texas. As the Northern regiment moved forward to the charge, the colonel gave the command, "Boys, don't look back. Keep your faces toward the enemy and charge." On and on went the line. Under the withering fire of the enemy the Northern regiment broke and retreated. But the color-bearer of that regiment, Thomas Higgins by name, was fleeter-footed than the rest. He carried high the flag in the charge and moved straight on. He did not know that his companions had turned back. He kept his face toward the enemy. And there he was, one Northern soldier with the old flag flying high over his head, charging alone a thousand men in gray. Then there rose the cry from the Confederate ranks, "Don't shoot him! Let the hero live! Don't shoot!" And so Thomas Higgins, the color-bearer, carrying the old flag of the Union, moved on, until at last the Confederate soldiers opened their ranks and swallowed him up and then sent him back again a free man.

If the brave soldiers of old could be so merciful to each other, can we not be just as forgiving to-day? The Northerners have given back to the Southern States the Confederate flags. By that symbol we say, "The war of 1861 has forever passed away." But to-day let us enter into another compact. Let the South to-day bring out her old tattered flags. Let the Northern soldiers bring out to-day again their old tattered flags. And let the ragged folds of these old banners be wrapped about each other, as North and South clasp hands and say, "We are brothers. We have the same government. We have the same land. And as one nation we will always live—blessing the common heritage of the brave deeds of the Boys in Blue and the Boys in Gray." Thank God for the day when the Northern States returned the Confederate flags captured in battle. By that act they truly and forever captured the Southern hearts in love. Yes, at last the North and the South are truly united and are one.

OCEAN GROVE'S NEW SPIRITUAL LEADER

WHEN, at its recent spring meeting, the Executive Committee of the Ocean Grove Camp Meeting Association was confronted with the duty of filling the it void left in its working force by the death of Bishop ies Newbury Fitzgerald, little debate was required to ire an enthusiastic unanimity of opinion on the part of committee. Luther B. Wilson, resident Methodist Episal bishop of Chattanooga, Tennessee, was fixed upon as man fitted to carry forward the glorious record of the ociation, and he was promptly appointed leader of the an Grove Camp Meeting enterprises during the summer 1907; this action is preliminary to the ratification of his ointment by the Association at its regular fall meeting. t is evident that in Bishop Wilson a man has been raised who is adapted by his forceful personality and his spiritual intellectual vigor, no less than by the physical equipit which belongs to the high noon of life, to take up the dership where his beloved predecessor laid it down.

Born in Baltimore, Maryland, on November 14, 1856, hop Wilson is now in the prime of his power for usefulness. was graduated from Dickinson College, and was admitted the Baltimore Annual Conference in 1878; three years reafter he found his wife in the Mount Vernon Place urch of his native city. Serving his conference acceptably, was made a presiding elder in 1894, and was elected fraal delegate to the Methodist Church of Canada in 1902. the last general conference held in Los Angeles, Calif., he was elected a bishop of his church, his force and originality leaving their impress upon the session.

Bishop Luther B. Wilson

Bishop Wilson's qualifications as a presiding officer give him a peculiar fitness for leadership; his impartiality and patience, aided by an exceptionally fine presence and clear voice, forming a combination upon which the Ocean Grove Camp Meeting is to be heartily congratulated.

Among the Workers

—A READER in Lewiston, Idaho, writes: "Sunday closing of all saloons, dance-halls, race-courses, theatres, merry-go-rounds and places of amusement and business throughout Idaho will be enforced beginning on Sunday, May 12, in accordance with a law passed at the last session of the legislature."

—EVANGELIST W. A. SUNDAY has just ended a month's revival campaign in Fairfield, Ia. There were 66 meetings in all, with an aggregate attendance of 140,000. Besides these there were 160 prayer and Bible class meetings; 1,118 professed faith in Christ during the revival.

—THE INSTALLATION of Rev. Dr. William Force Whittaker as pastor of the old First Presbyterian Church, Elizabeth, N. J., took place on May 18. The charge to the new pastor was delivered by Rev. Dr. [illegible], of the Second Presbyterian Church, Elizabeth.

—MISSIONARY GEORGE D. MARSH, of the American Board, has just issued a report of the relief work among the Macedonians and Bulgarians in 1903. He writes that as the result of the relief work "the peasants of the Turkish villages love us (the misionaries) as much as the Christians."

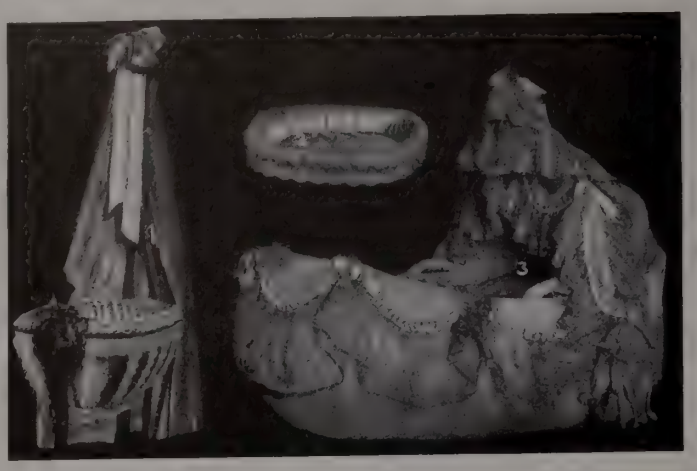
THE ROYAL SPANISH BABY

FOR the first time in many generations the eldest child of the reigning King and Queen of Spain is a son, and the whole country is in a frenzy of rejoicing over the birth of the Prince. At one o'clock on the afternoon of May 10, the waiting populace were notified of the arrival of an heir to the throne by a salute of twenty-one guns fired from the grounds of the Royal Palace in Madrid.

The event appeals to the sympathies and sentiment of Spaniards in a degree difficult for the citizens of a republic to imagine. Spain is so torn with the revolutionary, Carlist and Socialist factions, that failing a lineal successor to Alfonso XIII., his own tenure upon the throne would undoubtedly become ultimately endangered, while his death would surely arouse sedition and revolution. It is, therefore, only natural that the arrival of a royal male heir should be regarded as an event of supreme national importance.

The moment it was announced that Queen Victoria had given a future King to Spain, ministers and grandees, diplomats and other officials hastened toward the palace in their gilded and emblazoned state carriages, in order to attend the ceremony of presentation which, in accordance with ancient custom, follows the birth of an Infante or Infanta of Spain. The effect of this procession upon the people was instantaneous. Everywhere business was suspended, and the crowds came pouring into the public square in front of the palace, uniting in wild outbursts of joyful emotion when a uniformed hussar appeared upon the steps of the palace, shouting that *un chico* (a little boy) had been given to the throne of Spain. Even the roar of artillery was almost deadened by the frantic cheering and the clapping of thousands of hands.

Following the custom of centuries, the royal babe, ensconced in a daintily cushioned basket, was placed upon a huge golden salver veiled in lace. The King, in full uniform and wearing all his decorations, his eyes filled with tears of pride and joy, then carried his firstborn son to present him to the officials of his realm. As Prime Minister Maura lifted the veil, the King said: "I present to you my beloved son, the Prince of the Asturias and successor to the throne of Spain," and the assembled guests walked past their King, who continued to hold the salver in his outstretched hands. The solemn dignitaries forgot all etiquette, and heartily cheered both King and Queen. At the close of this brief ceremony the Prince was taken back to his mother, where the historic cradle in which both his father and grandfather were rocked as royal infants, was softly draped in delicate pink silk and real old Brussels, to receive the present hope of Spain. little Prince showed signs of the utmost vitalit inherits his English mother's blue eyes and he complexion.



The Royal Babe's Cradles

1. A beautiful cradle in which many royal children were rocked. 2. The basket in which the babe was presented to the courtiers. 3. The rich lace-hung cradle in the royal nursery.

Both the Queen-mothers, Princess Beatr Battenburg and Maria Cristina of S were present during the ceremonies an peared later upon the balcony by the si the King, beaming with happiness as they r nized the tumultuous greetings of the pe The public buildings and many private h were decorated with the intertwined fla England and Spain, and upon all sides was the sentence: "The English family is bou us now."

On the same afternoon the Cabinet dre and presented to King Alfonso, for his s ture, decrees transferring the title of heir sumptive from Prince Charles of Bourbo the new-born Prince.

Irrespective of the general rejoicings, the of a son to Spanish royalty has marke beginning of great happiness in many whose courses are changed by kingly f Beside organizing popular festivities and tributing food to five thousand poor person municipal council has opened bank accou the amount of $10,000 as marriage portion penniless young girls, and has set aside a cient sum to provide free university courses for poor students. The King, in the exuberance of his itude, also signed pardons for a large numbe prisoners.

It is unwritten law that Pope shall be sponsor for heir to the Spanish thr King Edward of England, liam of Germany, and Fr Joseph of Austria were a to stand as honorary god-fat The christening, in accord with Roman Catholic cus occurred a few days after birth and was attended by posing ceremonies. The nam Alfonso Pio Cristino Edu Francisco Guillermo C Enrique Eugino Ferna Antonio Venancier was bestow upon the child, who, if all well, will one day become fonso XIV. of Spain.

Messages of congratula rapidly followed each other Madrid, President Roosevelt pressing his congratulations the Roman Pontiff sending apostolic benediction to the ereign, the heir and the peo

The Nursery in which the Spanish Royal Baby will be Reared

FOUNDED A GREAT MOVEMENT

PRESIDENT ROOSEVELT'S maxims "Fit yourself for the work God has for you in this world and lose no time about it," and "Go ahead—do something and be willing to take responsibility," appeal to instructors of youth and Sunday School and church workers. The field is wide and the harvest is promising.

In 1890, Mr. Marshall A. Hudson, a business man of Syracuse, saw a big opportunity and a heavy responsibility, and started a young man's Baraca Bible class. He felt that the love and enthusiasm of young men was being lost to the church and that, by organizing them into a class in which they would have a feeling of proprietorship, he could best win them to Christ and the church. He has seen the divine approval in the conversion in that first class of two hundred and fifty young men of whom two hundred have joined the church. It was not originally intended, he says, as a world wide Baraca; but God meant it so. Many evangelical denominations are now forming these classes and the world-wide Baraca, as the National Union is called, is now found in every section of the United States and Canada. Over two hundred thousand members are enrolled, and Mr. Hudson, the busy merchant, is president without salary or worldly reward.

Young men wish to do things. They do not care so much to have things done for them, as to do for some one else. The Baraca idea originated with Mr. Hudson and eighteen young men of his city to help other young men into the higher life. They elected their own officers and teachers, and in the by-laws adopted appears the following sentiment, which has been adopted as the platform of the National Union: "Young men at work for young men; all standing by the Bible and the Bible school." With the Bible as its book, the class makes the Sabbath School hour its rallying time, and all the work radiates from this centre. The full control of the class is in the hands of the members, under the sanction of the superintendent. They elect a president, secretary and treasurer, and appoint committees for looking up new members, visiting the sick and finding employment for the idle. Much is made of prayer and sociability. A meeting is held of a week night in home or church, which begins with a prayer meeting and ends with social amenities and perhaps refreshments. The young men like to bring their friends as guests, who in turn become members and bring others. Their motto is, "I can do all things through Christ, which strengtheneth me"(Phil. 4:13.)

Marshall A. Hudson

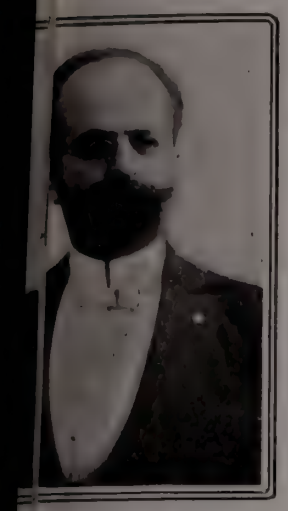
Baraca is a shortening of the Hebrew word *Berachah* (meaning happy or joyous or blessed). The idea is to make happy the young men who come into their circle. Over two thousand classes are thus enrolled and there is a strange enthusiasm among the members, as was seen at the recent National Convention held in Atlanta, Georgia. At this meeting Mr. Hud brought the greetings of the first class, sixteen years old, of which he is still teacher. His aim is a Baraca class in ev Sunday School. Some classes report hundred present at the Bible study hou

Eight years later was organized in same city the Philathea Class for yo women. The Greek word means "Lov of Truth." The aim is to stimulate am young ladies from sixteen to thirty desire for true Christian knowledge, create an interest in and to support Bible School, and to unite its member practical Christian sympathy and servi They have officers, also mottoes badges, and make a good deal of the cial side of the church's life. Indeed, Baraca and the Philathea frequently u in holding social evenings, and in uni ways endeavor to support the Bible sch Where one is started, the other soon org izes. In over 1,500 churches these pl have been tried and have met a big opp tunity in various denominations, and fil a well defined need of the young peo for Christian fellowship. W. J. P

A Missionary to the Kurds

Dr. Jesse Malik Yonan, of Urmia, Persia, w is now on a visit to the United States, is the o Christian physician among the fanatical Kurd Northwestern Persia, where he is doing medi mission work at his own charges.

LEBANON'S QUAINT PEOPLE



Prince Bellama

LEBANON, "the White Mountain of Syria," stands so far from the beaten path of Oriental travel that it is known to but few besides scholars and missionaries, yet the place is among the most interesting in the East. Jeremiah speaks of the snow of Lebanon, and it was mentioned often by Greek and Latin geographers.

Among the snow-crested peaks of the range dwell the representatives of many tribes and religions. Their modes of life and dress are of an age that [illegible] other parts of the world. There are a few handi[illegible] but the people, for the most part, depend on [illegible] flocks and herds and the crops of their small [illegible]s. Robber bands infest the district and day [illegible]ght guards upon the stone towers scattered [illegible] the country watch for the coming of marauders, [illegible]otherwise, would be able in a quick rush to de[illegible] the vineyards, and drive off the flocks. Tribes of [illegible]ins roam the country, living as their ancestors did [illegible]sand years ago. They do not [illegible] what work is and scorn those [illegible]s who have a settled abode. They [illegible] a good part of their time in expe[illegible] against other Bedouins, or in [illegible] against the settled towns and [illegible]s. Of course, most of these [illegible] have been officially outlawed, [illegible]ey usually manage to repulse all [illegible]oops that are sent against them. [illegible] are feared, and men with prices [illegible] their heads ride their horses [illegible]gh the large towns without being [illegible]ed. They are always heavily [illegible], one marauder carrying at times [illegible]e, a long gun, a sabre and a pistol [illegible]. They live in tents, and during [illegible]mmer their life is enjoyable, but [illegible]nter, especially in January and [illegible]ary, the icy wind from the moun[illegible] makes the nomads' existence al[illegible] unendurable. Their own flocks [illegible]metimes a source of danger, as in [illegible]r, made desperate from the cold, [illegible] charge into the tents of their [illegible]rs for shelter.

[illegible]th the exception of one small sec[illegible] of territory, Mohammedanism [illegible] with iron hand throughout all Syria, and has [illegible]00 fanatical followers. Mount Lebanon alone [illegible]ts its independence of the Moslem rule. Those who [illegible]t the religion of the Prophet of Islam are chiefly [illegible]nites and followers of the Druze religion.

[illegible] the seventh century, the monk Maro built a convent on the bank of the Orontes and established a religion founded upon the traditions of the early Roman Church, with a Syriac ritual. At least one disciple of the Maronite religion has occupied a conspicuous position in Syrian government. In the twelfth century, the tribe Beni Koreish was favored by the Sultan Noureddin, who made them rulers of the principality. One of their descendants, the Emir or Prince Bechir Shehab, ruling Mount Lebanon through an agitated period of its history from 1789 to 1846, while avowedly a Mohammedan, was secretly a Maronite. One of Mount Lebanon's storied cedars, twenty-five feet in circumference and hollow, is used by the Maronites of the present time as a chapel.

[illegible]uze Girl in Festival Dress

So far as known the true cedars of Lebanon are found only in the valley of the Kedisha River, in the Lebanon range. Belon, who traveled in Syria in 1550, found twenty-eight of the cedars. In 1832 M. Lamartine said: "These trees diminish in every succeeding age. There are now but seven. These, however, from their size and general appearance, may fairly be presumed to have existed in Biblical times. Around these ancient witnesses of ages long since past there still remains a little grove of yellow cedars, appearing to me to form a group of 400 to 500 trees or shrubs. Every year in the month of June, the inhabitants of Besherai, of Eden, of Kandbin, and the other neighboring valleys and villages, climb up to these cedars and celebrate mass at their feet."

The Druzes' form of religion was not heard of until the eleventh century, and has never been a sect of creed or religious ceremonies, even a set form of prayer holding no place in its observances. Indeed, it is little more than a brotherhood for political purposes, with secrecy for its watchword, transmigration of souls for a feature of its doctrine, and Hakem for its prophet. Its two distinct classes are composed of the Okah or initiated, and the Yohah or uninitiated, who are absolutely ignorant of the secrets of their faith, but from whom implicit and unquestioning obedience is exacted. The Druzes, occupying the southern half of Mount Lebanon and extending inland on the Druze Mountains of the Hauran, are an independent race of fine physique and polished, courtly manners. They number not far from 125,000. But for all their fascination of manner and the beauty and seclusion of their women, their state of morals is low, divorce being so

The Sentry on the Watch Tower

usual that at a recent wedding in a Lebanon village, almost every woman present had been divorced, one of them, like the Samaritan woman of old, having had five husbands. Upon what secrets the Druze faith is founded is not revealed, one of their rules being that he who discloses them to others outside the pale "shall be killed by all means."

No Latin Jesuit of the Middle Ages ever worked more zealously for the advancement of the holy church on the principle that "the end justified the means," than does the Okah Druze, who works in secret to attain his ends and receives the sanction of his faith for whatever he may do.

The Druzes have their headquarters at Mount Carmel, but followers of the faith are found in all the large cities of Syria, and some have found their way into Egypt. The Druzes all paint their eyelids dark blue. The bands of their turbans are always white.

The missionary world knows something of the spread of the Gospel in Syria. In Beirut, the Presbyterians have founded a college. The English Friends have both boys' and girls' mission schools and a hospital in Lebanon, and other evangelistic work is gradually making its way. It has remained, however, for a former leader among the old nobility and a descendant of the rulers of Mount Lebanon, to plead with Christendom in behalf of the aged and infirm mendicants who throng the market places and besiege the church doors all over Syria. Their half clad, enfeebled condition and piteous entreaties attract the attention of every traveler.

They have been the flotsam and jetsam of the Syrian population ever since childhood, knowing no permanent place of abode and without family or friends. In many cases their parents twisted an arm or a limb of their offspring. In some cases these unfortunates have but one leg on which to make their way over the rough country roads.

Prince Bechir-Shehab

The Syrian Prince Bellama, a graduated physician of the University of Lyons, France, has been delegated by men of position among his people to present the cause of destitute and worthy Syrians to Christians of the United States and Canada. The philanthropists represented by Prince Bellama, rich in spirit but poor in purse, desire to establish a home for the unfortunate Syrian beggars and destitute invalids who are roaming about the district from which King Solomon secured the exquisite interior woodwork for his temple. The Bellama stock originated in the Arab tribe of Beni Powaris, which immigrated from Aleppo in 821 A.D. They pitched their tents upon the side of the mountain, and as the population increased their skill in warfare and in government acquired for them the title of Mukaddameen, implying the possessor of power. In the sixteenth century one of these Druze sheiks, or chieftains, Hussein Bellama, gallantly winning the victory in a sharp engagement with an invader, received, in recognition of his valor, the title of Emir or Prince from the governor of the province, and the village of Beit Shabab was given him as a family appanage.

From this haughty Emir of centuries ago has come to us the living representative of his line, asking in the name of Christ for help for his suffering people. The committee who have projected this scheme for the betterment of the social conditions in their native land are looking beyond to the gathering of hungry and ailing old age into the fold of a sheltering home. Their needy class is so great that they form an actual profession with a system of passwords and countersigns which would put our most progressive "panhandler" to shame. It is believed that the establishment of a home conducted under methods borrowed from the highest civilization, may be the entering wedge which shall ultimately destroy the fakir organization and place ancient Syria's philanthropies upon a modern basis. They have made their plans for a building that will accommodate 160 persons; and while they ask aid from fellow Christians in other lands, they themselves are working with the expectation that at no distant day the home will be a reality. Prince Bellama's address is: Care of Countess von Boos-Farrar, 163 W. 140th St., N.Y.

Bread-Makers in a Druze Village

OUR EDITORIAL FORUM

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The Thinning Ranks

AS each Memorial Day comes around, the ranks of those who march with slow step and tattered flags are thinner, the number of graves to receive the tribute of flags and flowers is greater, and the Grand Army of the Republic has hundreds of battalions who are answering the roll in the far country. Memorial Day occupies a peculiar place in American life with its great lessons of patriotism, courage and obedience to the call of duty, and it is a hopeful sign that, as the veterans one by one are unable to carry out its military and religious ceremonies, the sons of those who fought are reverently taking up the custom and are decorating the graves of the nation's dead. To those who come from foreign shores, the exercises of the day should be made to teach a great lesson of what the flag means, and what the country stands for that has become theirs by adoption.

The day is one in which sectional bitterness has no part in either North or South. On one battle monument there is a single simple inscription, "Honor to the Brave," and in the same spirit in many places Union veterans escort Confederate veterans, and in turn the men who wore the gray march with those who wore the blue, to see that no grave, either North or South, is forgotten on their respective memorial days. This is an encouraging sign of the growing cordiality between the sections once torn by civil strife, and a sure indication that the old wounds have healed. Together they rejoice in a common country and a common flag. Their sons, wearing the same uniform, have shown that the valor of the sires has not diminished in the younger generation.

In the American forces of to-day, the sons of Grant and Sheridan and the sons of Wheeler and of Fitzhugh Lee are fellow officers; something that would have cheered the heart of that great American president who spoke with such prophetic vision when he said at Gettysburg: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve a lasting peace among ourselves and with all nations."

Our Distinguished Guests

IN heartily welcoming the gallant Japanese, General Baron Tamemoto Kuroki and his brilliant staff, New York has paid to him the high honors that rightly belong to the greatest foreign soldier who has ever visited these shores in modern days. The hero of the Yalu, and "the strong right hand" of General Oyama at the decisive battles of Liao-yang and Mukden, to Kuroki probably more than to any other commander in the Mikado's armies was due the masterly strategy and the bold, daring movements which made Japan victor in the war with Russia. He is a true type of the dashing, yet cool, calculating and resourceful Japanese soldier, and probably the best living example of the amazing progress his nation has made in military skill in less than half an average lifetime.

How American sights and scenes impress these silent guests of ours must be left largely to conjecture, as General Kuroki and most of his companions speak no language but their own, and their impressions must necessarily filter through an interpreter. What they think of our skyscrapers, our Broadway rush, of the polyglot multitudes of our great cities, of the constantly recruited army of aliens arriving at Ellis Island, of our elevated roads and our subways, of Wall Street and its frantic bulls and bears—their opinions on these and a thousand other sights peculiar to America will probably be unrecorded here. Though keen observers, they are not loquacious. It is evident, however, that they are enjoying their visit thoroughly, and that they feel they are among a friendly people, whose cordial relations with their native land have been practically uninterrupted throughout half a century. Their trip across the continent, their genial experiences at Jamestown and Washington, and the tremendous ovation in New York have convinced them that at heart America is the sincere friend of Japan, and that our people take the same pleasure in honoring Nippon's distinguished sons that the Japanese have shown to representative Americans visiting their shores.

May the gallant Baron Kuroki, with his high staff officers, Lieutenant Kigoshi, Major-General Umezawa, Colonel Ota, Lieutenant-Colonel Nagayama, and his train of captains, majors, sergeant-majors, intendants, and all the rest of the band of heroic sons of Nippon, find their American tour both pleasurable and profitable, and may they take with them, when they bid us farewell, vivid and delightful remembrances of the warm-hearted hospitality of their friends in the great republic of the West.

Russia's Hard Problem

IT is a difficult thing for those who live in a land where law and order prevail, and where the rights of the individual are secured by statute, fully to realize the value of these blessings.

This reflection comes to us as we read the published statement of Alexis Aladyin, the Russian peasant leader and ex-member of the Douma, who is now in this country. He points out the incongruity of Russia's professions of reform, in view of the fact that civil rights and freedom of speech are still denied there, and that in the thirteen months from January, 1905, to February, 1906, 14,654 lives were sacrificed to "Russian justice." Of these, 1,252 were condemned by drumhead court-martial (*i. e.*, summarily and without even form of proper trial), 934 of whom were actually executed. Official reports acknowledge the number of victims to the revolutionary movement to have been 26,000 dead and 31,000 wounded.

Even eliminating political riots and civil disorders, with their sanguinary consequences, the record is a terrible one. It has no modern parallel, if we except the ruthless work of Turkey among her Greek, Nestorian, Armenian, Syrian and Bulgarian subjects. Every twentieth year, from 1822 to 1904, has witnessed a massacre of Christians in the Sultan's dominions, the total sacrifice of human life in that period aggregating over 214,000.

By way of Paris, the rumor comes that the Czar, impatient of making satisfactory progress, had decided arbitrarily to dissolve the Douma, and that the imperial decree had been drawn up and wanted only the royal signature, when British influence interposed and temporarily saved the situation. Whether such a critical stage has really been reached or not, it is by no means certain that the acute conditions may not recur at any time.

Russia has a long way to travel before the nation reaches that stage where comparative peace and comfort are enjoyed as the result of the recognition of individual rights. The Czar, Premier Stolypin and the Douma are wrestling with a mighty problem. They have the earnest wishes of the civilized world for their success, but that desired end seems yet far distant.

A Shallow Estimate

IT has been well said, and oft, that if one desires to win golden opinions, or indeed any opinion that is worth the winning, he must go outside of his own circle. There he is much more likely to encounter depreciation than appreciation. This applies, apparently, to all professions and callings alike, and we are compelled, after due observation, to admit that even the ministry is not an exception.

In a recent address read before a body of Presbyterians, the Rev. Daniel H. Martin, in pointing out "certain perils of the ministry," submitted the following as weaknesses to which the pulpit is prone, and which ought to be avoided:

> Sloth, a tendency to neglect systematic study; vanity, a desire for continuous applause, as though on the stage, and an especial liking for the title "Doctor"; selfishness arising out of the deference paid to his office until he becomes self-indulgent and demands as a right what is given only in courtesy; envy, especially as regards censorious remarks upon brother ministers; professionalism, a tendency to utter holy words without feeling them; ecclesiasticism, exalting his own little denomination above the great horizon of Christian truth; and cowardice.

Dr. Martin's criticism is a shallow one, and if it is intended as a presentation of existing conditions among any considerable portion of the ministry, we might add that it is misleading and of little value. Speaking from an experience extending over many years, and which includes personal acquaintance with preachers of all denominations, we fail altogether to see the pertinency or the justice of these charges. They may not be intended as a reflection on the whole profession, yet they have acquired this character in the public prints. Many publications eagerly seize any opportunity to belittle the pulpit, however undeservedly, and Dr. Martin has furnished the opportunity.

Our ministers are men like ourselves, with t
weaknesses and propensities; but we gladly r
that grace keeps them as a class from falling
errors of other men. It is rare, indeed, consideri
number and their temptations, that they fall.
only ungracious but it is bad policy to discredi
In our present social condition, the wise course is
religion and religious teachers in reverence. I
for the Christian to throw stones at them. Th
plenty of scoffers to do that. No minister's fa
uncastigated. If there are any in need of such
nition as Dr. Martin has administered, let the ce
lay on the lash publicly, but follow our Lord's inj
to go and tell him his fault "between thee and him

Pope and Bible

NO one can exaggerate the importance of th
from the Pope which is printed on anothe
of this journal. It ought to have the widest pu
and to be in the hands of every member of the
Catholic Church. It is not for us to dispute th
ment, which the Pope refers to as a "prejudice
"the Church does not wish to permit or oppos
reading of the Scriptures in the vulgar tongue."
facts are too widely known for any dispute.
Church did not oppose such reading, some of its
have long been acting contrary to its authority
have heard of people being imprisoned and fined
reading of the Bible, which was a strange procee
the Church approved of it. But let bygones be by
Any Roman Catholic in Peru or any South Am
nation, or in Spain or Ireland, may now read the
and boldly justify the act by the authority
Supreme Pontiff.

It is worthy of notice that the Pope specially e
sizes the part of the Sacred Book which should be
lated. It is but a small part of the whole, but it
essential part. If the Gospels and the Acts are st
the reader will learn the facts essential to salvatio
will not easily be kept from proceeding further
study. He will naturally feel that the Epistles of
may be read, since that apostle has always been cl
by the Romish Church as its founder and head.
Epistles of Paul, too, and the Psalms and Old Test
prophets he would find interesting and profitable re
as he advances in his studies; but if he limits himse
the Pope suggests, to the Gospels and the Acts, h
find there material sufficient for the study of a life
That the Pope has opened the door so far is matte
profound thankfulness. If the laity avails itself
permission, we may expect a shower of blessing.
Gospels alone have opened many a heart and
proved themselves the power of God, as many a mis
ary has found in heathen lands. Read here amid ge
enlightenment and with every facility for their co
understanding, what may one not hope for every in
gent reader?

Contents of this Number

Wednesday, May 29, 1907

May Flowers for the Heroes . . . . . Co
India's Threatened Revolution (Illustrated) . . 479,
The Returned Flags. Decoration Day Sermon by Rev. F. DeWitt Talmage (Illustrated) . . . 480,
Ocean Grove's New Leader (Portrait) . . . .
The Royal Spanish Baby (Illustrated) . . . .
Founded a Great Movement (Portrait) . . . .
Lebanon's Quaint People (Illustrated) . . . .
Our Editorial Forum: Our Distinguished Guests—The Thinning Ranks—The Pope and the Bible, etc.
Bible and Newspaper: Our Japanese Guests (Illus.)—Volcanoes Causing Terror—A Child's Protector
China Awaits Our Relief Ship (Illustrated) . . .
Last of the Millerites (Portrait) . . . . .
Contributions to Famine Fund 4
Judgment and Mercy. Sunday School Lesson (Illus.)
Women Who Live in Dread. By Mrs. Sangster (Illus.)
The Pope and the Bible 4
Decoration Day Music 4
The Mikado's Envoy Here (Two Portraits) . . 4
Our Mail-Bag 4
The United States Immigration Commission (Illus.) . 4
Brooklyn's Sixteen Weeks' Revival (Portrait) . . 4
Helping Young People. Christian Endeavor Topic . 4
Into Still Waters. Serial Story 494, 4
A Christian "Captain of Industry" (Portrait) . . 496, 4
Gems From New Books 4
The Slain Lamb. By Mrs. M. Baxter 4
Skilled Workmen. Epworth League Topic . . 4

THE BIBLE and the NEWSPAPER

Our Japanese Guests

...M welcome was given by New York, on May 15, ...o the famous Japanese soldier, General Kuroki, ...h his staff came to the city after visiting the ...wn exhibition. A crowd of Japanese residents of the city met his train on its arrival and greeted their distinguished fellow-countryman. He went directly to the City Hall, where he received the greeting of Mayor McClellan, and thence to his hotel at which he held a public reception. In the evening commenced the series of celebrations which continued throughout his stay. There was strong curiosity to see the General, who is probably the greatest military leader that has ever visited our shores. He it was whom General Oyama, the Commander-in-Chief of the Japanese armies, described in his dispatches as "my strong right arm." Small of stature and clad in a plain tweed suit, it was difficult to realize that the quiet observant man had but a short time ago been at the head of an army that had administered to the Russian forces the crushing defeat of the Yalu and then, ...g them back in ignominious flight, fighting them ...ver they came to a stand, drove them to bay at ...ng. There, combining with the armies under ...als Oku and Nodzu, he continued his victorious ... and took the chief part in that brilliant battle ... effectually destroyed Russian prestige in Asia. ...espect paid him by our own officers vied with the ...e of his own countrymen here, and must have ...ced him of the appreciation of the world of his ...nd courage. The military branch of the Japanese ...e was not to have all the ...s of the city's welcome. ...ing up the bay amid the ...ering salutes from the ...ican warships were the ...ese cruisers *Tsukuba* and ..., the former a new vessel, ...entirely in Japan by Japan...orkmen; and the latter a ...n of the war, which had ...redit of sinking by her own ...two of the warships of the ...ring Russian Admiral Ro...nsky in the great sea battle ...e Sea of Japan. Nor was ...he only achievement of the ... in the struggle with the ...al enemy. She was in ...ght off Saghalien Island, in ... single-handed she engaged ...g Russian cruiser *Novik*, ...g her aground and finally ...ying her. She has on her ...the scars of her struggle, ... skilfully have they been ...n under her visiting dress ...int, that they are scarcely ...otible. We can but hope ...he impressions our visitors ...d away with them may ...e confined to the wealth ...randeur they noticed, but ...ave perceived too that the greatness of the country ...ed on the righteous principles of our government.

Gen. Kuroki

...teousness exalteth a nation. (Prov. 14: 34.)

...noes Causing Terror

...orts from Italy indicate that there is grave appre...n about the renewed activity of Etna and Strom...he two volcanoes which are a constant menace to ...rrounding country. Recent cablegrams report that ...volcanoes have suddenly burst into activity. An enormous volume of smoke and quantities of red-hot projectiles are being thrown out from Etna in all directions. There are also continued loud explosions and earth-shocks. These latter are especially severe at the Etna Observatory, about half a mile from the chief crater. In winter this point is covered with snow and in summer with dry lava. The latest reports from Stromboli Island declare that the situation is still more terrifying. A few weeks ago Stromboli was covered with rich vegetation. Now the island is stricken and desolate, everything having been destroyed by fire or buried under ashes. Every boat at the island has been pressed into service by the inhabitants to aid in their escape from the danger. Around Etna, too, there is a panic among the population as the hot lava approaches their gardens and houses. It is astonishing that so many people are willing to live there, when at any time they may be overwhelmed; but such panics are speedily forgotten. Even the ancient people began again to worship the golden calf but little more than a month after they had stood trembling before the quivering Sinai with its thunderings and lightnings.

Ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven: with darkness, clouds and thick darkness. (Deut. 4: 11.)

A Child's Protector

There was distress in a home in upper New York a few days ago. A six-year-old child was missing and no trace of him could be found. Search was made in his favorite haunts, and inquiries were made among the neighbors, but no tidings of him were obtained. The mother was in terrible distress, going to places where he might have wandered and returning in hope of finding him at home. Evening was closing in and the child was still missing, when the mother's anxiety was relieved by the return of a yellow dog that had been with him and which was the boy's constant playmate. The dog entered the house and lay down as if tired almost to death. "That dog would never have left Willie unless he was safe," said the mother. She proved to be right. A policeman had found the child lying asleep by the roadside in Morningside Avenue. The dog was on guard and menaced the policeman when he attempted to touch the sleeping boy, but eventually changed his mind and realized that he must be a friend. He followed his charge when the policeman took him to a shelter and waited until the boy had been fed and put to bed and then started home to relieve the mother's mind. It would be well if the same confidence could be placed in Christians that the mother placed in that dog. With all his intelligence man often falls below the dog in fidelity to a friend. There are many now who are not faithful to Christ when his enemies traduce him, as in the hour of his earthly trial his disciples left him.

And they all forsook him and fled. (Mark 14: 50.)

The Tsukuba, the Flagship of the Japanese Squadron

A Flight From Fire

A press dispatch from Worcester, Mass., tells the story of a woman's daring and presence of mind. She with her husband occupied a lone cottage in the woods. Her husband was away on an excursion and she was alone in the house. There had been brush fires on the outskirts of the forest, but no one thought anything of them and did not suppose they would spread among the big trees. A sudden and strong shift of the wind caused the flames to rush down a grove, and though energetic efforts were made to check them, they were soon beyond control. No messenger was sent to warn the lady in the lone cottage, for it was supposed that she was away with her husband. Looking from a window, she saw an unwonted light and realized her danger. Not waiting even to put on out-of-door dress she rushed from the house, mounted her wheel and dashed at full speed down a narrow path lined on either side with fierce flames. After a half-mile sprint she was out of the woods and in a clearing, where she fell, panting for breath, from her bicycle. She was considerably scorched and frightened and says that the experience was a frightful one, but her life was saved by her pluck and quick action. It is a pity that when the soul is threatened with destruction, men are seldom so prompt to act. They are reluctant to leave property and friends, even when the voice of conscience, like the voice of the angel at Sodom, warns them that flight is the only way of salvation.

Escape for thy life; look not behind thee, neither stay thou in all the plain; escape lest thou be consumed. (Gen. 19: 17.)

New People in the Heights

A strange story is told by Dr. and Mrs. Bullock Workman, who have just returned from Kashmir in Northern India. Dr. Workman says: "My wife and I camped in the highest altitude attained by man, 21,300 feet. This was in the unexplored Minkum Range in the Province of Suru Kashmir. From our camps on a snow plain surrounded by seven towering peaks, we ascended to a height where I stopped to take photographs as the mist was increasing, while Mrs. Workman climbed to a peak 23,300 feet above the level of the sea." Their strangest discovery was that of a people of Mongolian type at a height of 10,000 feet growing rye, wheat, oats, and barley, and even at 12,000 feet they saw a village where human beings were living in huts with white goats, fowls, marmots, and strange animals. These people are not much above the animal in many respects. Living in isolation at that vast altitude, they have degenerated. The good inherent in man, of which in these days we hear so much, has not in this instance elevated him. The only elevating influence that can affect him does not come from his own soul but comes down from heaven, and without it he is liable to sink to the animal level.

Where there is no vision the people cast off restraint. (Prov. 29:18, R.V.)

Saved by His Finger-Tips

A strange coincidence was observed in a prison at Leavenworth, Kan. The police were looking for a colored man, a murderer named William West. While they were still looking for him a young negro named William West was arrested for a minor offense. He was promptly charged with being the long-sought murderer. He stoutly declared his innocence, but when he was measured by the Bertillon system it was found that he was of exactly the size and shape of the murderer. Only one test remained, that of the print of the finger-tips. An impression of them was taken and compared with that of the murderer's fingers, and the man was vindicated. It was clearly proved that he could not be the missing man. This was confirmed a few days later when the guilty William West was arrested. The coincidence of name and figure might have been fatal to the innocent man, if the impression of the finger-tips had not also been employed as a means of identification. The police say that this test is infallible. The impression of one man's finger-tips never corresponds exactly with those of any other man. The guilty man has thus reason to dread the test, while the innocent man rejoices in it. It is a solemn thought to those who are doing wrong secretly that the ancient patriarch represents God as applying a similar test.

Thou settest a print on the heels of my feet. (Job 13: 27.)

CHINA AWAITS OUR RELIEF SH

An Immense Flotilla will Distribute the "Buford's" Cargo Along the Grand Canal

WHEN this issue of THE CHRISTIAN HERALD reaches our readers' hands, the famine relief ship *Buford* will be nearly at her destination, if she has not already arrived. She is followed closely by the second food-laden steamer, the *Logan*. Within a very short time both vessels will be in port. After reporting for inspection at Woosung, the port of Shanghai, the *Buford* will proceed up river to Chinkiang. Then the last great battle to drive back the forces of famine will begin in earnest.

Preparations for the distribution of the *Buford's* cargo have been made on an ample scale by the two Relief Committees. Arrived at Chinkiang, the flour will be transferred to a flotilla of flatboats, over a hundred in number, which will convey the life-giving food to all the points of suffering along the canal. From these places, the flour will be carried inland by various methods of transportation, the principal means being the old-fashioned Chinese wheelbarrow. A large force of helpers will assist in the distribution and especial care will be taken to prevent the loss of any of the flour through theft or undue exposure to the elements. As practically all the relief arrangements outside of Shanghai are in the hands of the missionaries, the same scrupulous care and conscientious thoroughness may be looked for in the distribution of the great cargo that have been a marked feature of all the relief work up to the present time.

Miss Reid, one of the missionary workers at Antung, writes describing the relief work in that locality. She says:

"The gentry and elders help daily and there is the utmost harmony and good-will on every side. We help from other sources as many families as we can from among those who have no one to do the portion of work assigned by carrying earth, or who are too weak to do so. But you must not for a moment imagine the help is anything like adequate to meet the need. It is not, and come what may, thousands must die. I feel we must first reconcile ourselves to this fact and do our best to save the greatest number we can. At present there are about 2,000 families here being kept from starvation, and Mr. Burgess is adding to these every day by fifties and hundreds. Two pounds per day is the amount of flour for each family. The very weakest earner can earn by carrying earth the price of two pounds per day, and as the money they earn depends on how fast they work, they do their very best. It is a treat to see them and to hear the patter of their feet."

Another missionary writes explaining the labor plan by which the strongest among the famine-stricken are enabled to earn money to buy their own food:

"We employed several hundred men to fill in a swamp with earth taken from the old bed of the Yellow River. Finding that this scheme worked successfully we employed a second gang of several hundred men making and repairing roads. Each man receives five cash per load. We estimate a man can make an average of one hundred and twenty cash per day, and he with his family can manage to get along on that. We do not allow women and children to do this work. Each workman has a distinctive badge which he wears on his breast. As far as possible, we endeavor to issue the badges to the most needy and we see that each workman has a flour ticket. So far, the scheme works satisfactorily, and moreover we have the sympathy and practical assistance of the officials and gentry here. As yet we have had no time to inspect the northern and northeastern part of the Hsien, where we understand there is dire need. We have more than we can do to keep the work going here, and the funds and supplies of food at our disposal do not warrant us in attempting to go outside.

"Much lime, burnt on the mountains, has been and is being used," writes another correspondent. "This gives work to hundreds and thousands. First in the mountains, then at the kilns, then the coolies it to market and the 'hong' men. The same the brick kilns seen all around. And the lab coolie now is only eighty cash to one hundre cash a day. In Chengchou there is much build on. The missions are buying and building."

These minor details afford an idea of the a the relief work in its various ramifications. I are many public works now going on on a mu scale. At Yaowan, for example, a river's being changed at a cost of $40,000, which is ment charge. Then the local gentry are c making liberal contributions in all the famine These facts, taken in conjunction with the ve relief campaign of the mi in charge of THE CHRISTIAN Fund, and with the now arrivals of limited quantities flour, and spring wheat, all to make the outlook brighter and more promising was two weeks ago.

It is still true, however, th are many places where the has not been materially relie ing mainly to the almost total of transportation facilities. As stated in a former issue of TH TIAN HERALD, an energetic ef be made to reach these out-of localities when the *Buford* ar

Writing of his visit to one remote neighborhoods, Capt (representing the Foreign Rel mittee at Shanghai), says:

"The people in parts of th area had never seen a white fore. They were intensely but there was an entire abs hostility. In one village th gregated in front of the vil in great crowds. Half of th starving. I was talking to t man, through my interpreter, was in a state of terrible di account of his people. I t lessly took a tin of biscuits own stock of supplies, and began to give them youngsters. In a moment, there was a wild men, women and children; and it was only by use of their sticks that my escort of soldiers and runners prevented me from being mobbed and smashed up, simply by the mad rush of hund starving human beings."

. . .

As already announced, no more contributions received for the China Famine Fund after M Any mailed after that date may be too late fo mission to China. Contributions are acknowled another page of this issue.

A Correspondent Mobbed by Starving Chinese while Distributing Food

THE LAST OF THE MILLERITES

NEAR the little town of Preston, in southern Ohio, there has just passed away a Shaker named Henry Bear. With his death there passed the last of the famous band of Millerites, one of those who gave away all they possessed in hopes of the near approach of the second coming.

As he told the story, Bear "was one of the thousands of persons who, back in the forties, were converted to a religious wave that looked to the early coming of Christ. The 'Millerites,' as they were called, subscribed to this belief with much enthusiasm. Cincinnati had hundreds of believers, and like those of similar faith the country over, they gave away their goods and money. Then, attiring themselves in purest white, they mounted to the housetops to await the coming of the Lord.

"When the manifestation from above failed to appear, and the Millerites returned from the housetops, where they had prayed and sung all night long to the skies, which remained so unresponsive, they found themselves stripped of money and all earthly possessions. It was said by the more zealous that there had been a miscalculation, and instead of September 20, 1843, being the correct time, it was perhaps in the following October, or maybe in the following year, when all true believers would be caught up and transported bodily to eternal glory.

"Many of these believers came to Cincinnati, among them myself. Prior to that I had been a liquor dealer and distiller in the country. In preparing for the second coming of Christ, I collected as much as I could, giving the proceeds to many of the poorest of the Millerites, who had ceased to work notwithstanding their daily needs. As was said, I came to Cincinnati, and subsequently went on to Indiana.

Henry Bear

Last of the Millerite Band, recently passed away

"Later I received a conviction that I should sell worldly goods and go out in search of the Kingdom

"Despite my past experience, I sold my goods a values and came to the Queen City once again. proceeded to a house where Adventists were accusto meet and found three of the old Shakers—Elder Philip Joseph B. Agnew and Ezra Sherman. A cordial sy sprang up between us, and as a result many promine cinnatians, who had adopted Millerism, became mem the Shaker community. In time I became an elder village."

In connection with his demise, one of the local dail the following to say of this queer character:

"He walked the straight and narrow path and w died a few days ago, loving hands and grateful hearts in the simple tributes of the Shaker code.

"Mr. Bear was a man of striking appearance. H tall, thin and as erect as an Indian. His features we in a dignified mould; in fact, it was said of him that he counterpart of Lafayette. He wore his hair down shoulders. With his broad-brimmed hat well set on his his gray coat and large substantial trousers of the material and broad-soled shoes, with his person devo jewelry or display of any character, Elder Henry exercised a moral influence on the people of his comm and was known and respected by all who knew him had a considerable acquaintance among the mercha Cincinnati, for he assisted in purchasing from these mer supplies for the village."

FELIX J. K

Contributions To The Christian Herald Chinese Relief Fund to May 3, 1907

Alaska

, Fairbanks ..10 00
nds White S S,
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Illinois

ms, Mrs J D.. 2 00
es, F Z 1 00
erson, H V .. 5 00
hews, Mrs S J. 5 00
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ler, Conrad ...10 00
dwin, Emma ... 3 00
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d, W W 5 00
nder, Mr 25
nett, Mrs G E 50
rguan, G 1 00
well, Benson . 1 00
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air, Mrs M H.. 1 00
dgett, Mary M,
frs & Daughter. 1 00
batec, Chas ... 5 00
ttinger, Miss C 10
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own, Mrs J C. 5 00
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lleyment, H R. 1 00
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rchell, Mr & Mrs
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rkhardt, C F.. 1 00
rnham, Mrs C L. 5 00
rton, J E 1 00
shnell, Mrs J... 5 00
llender, Alex ... 1 00
mpbell, Rev E E 90
rlson, A 1 00
rlson, Mrs H.... 10
ughey, W J 2 00
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lark, Bert 5 00
laus, Frank 1 00
emmer, Lillian . 1 51
ollins, M 10 00
olson, J F 1 00
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ooper, E W 5 00
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ale, Mrs L E... 1 00
avison, Fred E. 3 00
eWolf, Mrs H .. 1 00
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oak, Mrs J..... 2 00
unham, W S 5 00
astman, W H ... 2 00
ke, C H 25
Elliott, Mrs R P. 2 00
rickson, T N.... 5 00
rvin, K M 25
rvin, S W & Wife 1 00
rvin, W L 10
Evan, Dr R F.... 1 00
ederman, Wm &
Wife 1 00
ickel, Mrs M 1 00
orsbel, Mrs L V. 25
Franklin, C G 1,00
razier, Miss H . 05
uller, O M 1 00
alloway, M B .. 5 00
odfrey, C C 1 00
ordon, F W 1 00
ould, S A 50
rider, Chas 25
rose, Fred 6 00
aumrick, P 2 00
ansen, Iver 1 00
anstein, Mrs E.. 1 00
eadland, Dr J ... 1 00
epp, Chas 1 00
ertig, E 5 00
orst, H W 5 00
owell, E E, Col
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ubbard, Mrs E G. 5 00
ubbard, Mrs M A.20 00
utchinson, Mrs W
A 1 00
anes, Mrs Thos. 1 50
ackson, Miss L D 25
acob, Geo H 1 00
anssen, H T 2 00
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elly, Mrs J ...10 00
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ocke, C J 2 50
ois, J & Lillie . 5 00
ong, A E 75
orey, Miss 50
uebchow, F H.. 1 75
undgren, E G 1 00
utz, Miss Julia. 2 00
cCann, Martha .. 1 00
cCann, Orlan .. 1 00
cCarty, J S 1 50
cDowell, J M.
Phebe 1 00
cFarland, Mrs M 1 00
cWilliams, G B. 50
allinson, Mrs J. 50
aloy, B S 3 00
arsh, W A 2 50
artin, Mary S .. 1 00
artin, Dr W S.. 1 00
arves, Dan 2 00
atthes, Mrs C.. 1 00
eckenstock, Mrs
G A 1 00
ikelson, C 1 00
iller, Mrs 25

ILLINOIS—Cont'd

iller, J F 2 00
illican, R J 5 00
illigan, Miss B. 24
iner, H C 1 00
iner, J H 50
itchell, C R 1 00
oe, Mamie 1 15
oore, Geo S 1 00
ulford, W 10 00
ullin, J 05
urz, Conrad ... 1 00
ason, Chas C ... 1 00
ewcomb, H M ... 5 00
orton, E J 2 00
lto, M & K..... 2 00
abst, F 2 00
arker, Frank N.. 1 00
atton, Mrs J.... 1 00
eckenpaugh, O L 1 00
errit, Mrs A W.. 1 00
feeger, Mr &
Mrs J W 3 00
lunk, Mrs T M.. 1 00
ottinger, Alice .. 1 00
ottinger, Louise.. 1 00
ottinger, M 1 00
ottinger, Van .. 1 00
ottinger, Viola .. 1 00
rescott, C U ... 1 00
ullian, J N 2 25
ahn, Katie L... 1 00
edden, Mrs J ...
Shaffer, Mrs P.
Gage, Mrs J A. 3 00
ehbock, J F 5 00
eich, F E 2 00
ichards, Mrs ... 2 00
ichardson, G T.. 1 00
iegel, Herman .. 1 00
ingland, Mrs E A 1 00
obbins, Miss L.. 1 00
obertson's M H
Three Little Chil-
dren 1 50
odswell, J R ... 10
osendahl, M P .. 1 00
cheuk, Chester .. 2 00
chmidt, Fred ... 1 10
chulte, Fritz ... 1 00
chwartz, Mr ... 50
eaford, Jas 1 00
eip, W E 2 00
ensor, J D 1 00
hutt, Chas 50
impson, Fritz ....
Shanks, W O ...
McLean, E S 4 00
loan, Mary 1 00
mith, Amelia 1 00
mith, H J 5 00
mith, Mrs J ... 1 00
nook, G 2 00
ohmer, J 25
oteriades, Dr N.. 5 00
tewart, Miss E M 1 00
tieles, Miss 50
tockdale, J M ... 1 00
traw, Mrs B 1 00
abrenholtz, H E . 1 00
annehill, Mrs E
K 5 00
ate, O W 1 00
erpening, Jno .. 1 00
erpening, Myrtle. 1 00
illotson, A D ... 1 00
ubbs, C A 1 00
urner, G F 25
weddale, Jas 5 00
weed, Nellie J.. 1 00
ainwright, Eva . 1 00
alling, Christian. 3 00
ard, E 25
atters, W I 1 00
eddle, Mrs M I 1 00
edgbury, Mrs O 1 00
heeler, Mary L. 2 00
iley, U U 2 00
weifel, Fred 1 00
rs B, America . 1 00
A T, Atwater . 1 00
T W, Berwyn . 1 00
D Y, Biereton . 5 00
E R, Evanston . 1 00
rs J K, Maron . 20
——, Alexis 50
——, Chicago 1 00
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——, Fairbury 50
——, Joliet 1 00
——, Lincoln 2 00
——, St Charles ... 50
——, Sparta 1 00
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——, Sterling 25
——, Zion City 2 00
riend, Atwater . 1 00
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H N, Lynnville.25 00
Reader, Argyle 1 00
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Friends, Chicago.30 00
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S Sch Scholar,
May Burke, Chi-
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Ch, Chicago 7 00
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Chicago 33 00
oren U P Congre-
gation, Crawford
Co 17 00
erlin M E Ch of
ME Charge, Da-
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Fandon 7 65
Several Ch's of
Meadows 31 75
benezer Ref Ch,
Morrison 51 50

ILLINOIS—Cont'd

ong Ch, Lacon . 7 50
N P Cong, Pales-
tine 16 50
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Miss S Sch, Chi-
cago 125 00
M E S Sch, Dur-
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M E Ch, La
Grange 8 00
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oys' Class of Cong
S S, Peru 1 00
nion S Sch, Ridge-
ville 15 00
ordon S School,
Riverton 36
ing's Daughters
Circle, Allen-
town 1 00
C E Soc, Ells-
worth 5 75
llsworth C E Soc,
Ellsworth 1 00
ng Bapt Union of
1st Bapt Ch,
Evanston 2 02
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Luth Ch, Free-
port 6 00
W Miss Soc Cong
Ch, Peru 2 00
ogers Park C E
Soc, Chicago ... 50
eystone League
Christian End
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Indian Territory

ranum, Mrs 2 00
rown, E M 2 00
lark, Mrs W A &
Children 2 00
arling, M D, W A 1 00
slick, Mrs M.... 3 00
vans, F W 5 00
orrester, Chas .. 5 10
arvin, Vivian ... 1 00
orne, Mamie ... 50
orne, Velma 25
orton, Mr Jas .. 50
orton, Jno 50
orton, P A 75
acques, Miss B. 06
acques, Frank .. 10
ones, Frank L ... 2 00
ieds, Mrs M E.. 2 00
ing, Nita 50
ett, Sig 25
ight, Orilla 50
cKee, Clinton 1 00
uckols, S E 5 00
ichey, Dr S M.. 1 00
tewart, C & Fam-
ily 10 00
tewart, Leon 75
tewart, Vivian ... 75
aller, Mr A 50
illiams, Bertha . 25
W, Tulsa 1 00
Class of the
Christian S S,
Konawa 1 50

Iowa

dams, Rosa 1 50
lbert, Henry 5 00
llen, R C 1 00
all, Albert J ... 2 00
ates, A L 5 00
ay, B C & Wife. 1 00
ay, E E & Wife 5 00
eckman, Mrs J C. 1 00
erges, Mrs J.... 50
inford, H A 1 00
ingam, Mrs 50
ingam, Bertha .. 25
ingam, S M 50
ingaman, Wm ... 1 00
oardman, Joseph. 5 00
orge, Rev M 3 25
rinaman, M 1 00
rinaman, M L ... 1 00
rown, Grant ... 7 00
rns, R 50
rpenter, F & L 2 00
rpenter, M Verna 1 00
ristie, Jas 2 50
olby, O J 2 00
ark, Alexander.. 2 00
ark, D P &
Wife 1 50
ark, E W 5 00
ark, Mrs F C.. 5 00
ark, P & Wife . 2 00
ark, Veda 1 00
aig, Mrs P V.. 1 00
ee, Mrs J E..... 1 00
eWitt, Paris 7 50
odds, W E & F
J Fearris 3 00
owler, H C 5 50
arley, D 10
inch, H M 4 90
inch, Laura 5 00
lanagan, Ed 2 00
arrett, J S 50
arrett, L 1 00
arrett, S M 2 00
reene, Mr Alec. 75
roth, S K 1 00
uengerich, S D.
Thro 10 00
all, Lambert E.. 2 00
amilton, Mrs H
M 1 00
endrickson, Lulu. 1 00
inman, S W 5 00
itchcock, Mrs P
C 3 00
itchcock, W P. 2 00
ogue, Miss Lena 1 00
olige, S O 1 00
opton, Mrs R R. 1 00
opton, Rev R R. 1 00
owser, R C 1 00
ughes, Mrs H... 1 00
ohnson, Miss A. 50
ohnson, J N 1 00
ohnson, Mrs L... 50
ones, J C 20
eck, Wm 2 00
eeney, Elmer &
Wife 2 00
erney, Roy 1 00
imble, Mrs M... 5 00
ing, Mrs Wm 1 00
rouch, J & Wife 5 00

IOWA—Cont'd

afayre, Cliff .. 50
anger, G H 1 00
angsen, Myrtle . 25
arson, F E 1 00
arson, Ole 50
ewis, Mag 1 00
und, C J 1 00
cCorkle, Edgar . 50
cDowell, Esther . 5 00
cGregger, Duncan 5 00
cLaugry, James . 2 00
cLearen, May &
Alice 5 00
addy, A L 5 00
arr, Miss Ellen . 5 00
ason, Blanche .. 25
ay, G W 75
ay, Jas 25
eek, Geo 2 00
errill, S 50
ingus, Laura .. 4 00
offett, Mrs M A 1 00
orrow, Victor .. 2 00
ubble, Laura M .. 25
asby, N A 1 00
elson, Oliver 2 00
erwig, S 1 00
ymeyer, Jos 2 00
age, Mrs C N.. 5 26
ayne & Farnch.
Drs 2 00
age, Mrs W G.. 5 50
eterson, J A 2 00
hillipson, M 1 00
ike, J C 7 00
inwell, Mr J 50
aymond, H C ..15 00
oberts, Mr & Mrs
M J 1 00
uggles, Mrs E .. 1 00
upp, E 1 00
eabloom, Dr J L.. 2 00
immons, Abe 1 00
immons, Mrs H.. 2 00
mith, Dr 1 00
mith, Rev F J .13 50
mith, Zona 2 00
tevens, Mrs J E. 1 00
undborg, Emel .. 1 50
oreen, Andrew .. 50
ownsend, Abigail. 1 00
ownsend, E U 5 00
nderwood, J C .. 1 00
alker, T 1 00
eill, H 3 00
erfield, Rev Wm. 50
etrich, Stella .. 1 00
idgar, W E 5 00
illiamson, Geo .. 2 00
ilson, Cora 25
inters, D C 5 00
aggy, Mrs Anna. 3 00
M J H, Alberton.. 1 00
——, Clinton 1 00
——, Sheldon 25
——, Stanton 1 00
riend, Casey 5 00
riend, Riceville.. 1 00
riend, Winterset. 5 00
Friend, Keosau-
qua 1 00
H N, Dubuque . 5 00
In Jesus Name,
Mapleton 1 00
Life Long Read-
er, Seymour 1 00
ympathizer, C M. 1 00
appy Home Re-
bekah Lodge,
Fremont 5 00
round Radcliff,
Radcliff 66 90
hris Ch, Ash
Grove 6 25
st M E Ch, Ber-
wick 5 00
M E Sh, Decatur
City 7 07
unkard Ch & S S
of Ivester, El-
dora 124 66
tavangs Ch, Gor-
den City 103 10
ornick Charge M
E Ch 26 20
efferson Bapt Ch
Mrs Roberts S
S Class 7 55
rairie Chapel M
E Ch, Marion ..11 00
eniel Presby Ch,
Monticello 7 00
rench Evang'l Ch,
Woolstock 26 38
riends S Sch, Al-
bia 2 00
nion S Sch, Da-
kota City 2 81
M E S Sch, De-
catur City 2 80
S Sch of Essex ..10 77
errill M E S S,
Merrill 4 50
hurtyville Y P C
U Soc, Cedar
Rapids 3 00
ilot Grove La-
dies' Aid, Elliott.10 00
r End Soc, Essex 1 37
atesville Ch Soc,
Independence 5 00
esley Chris End
Soc, Kesley 15 00
ienna Ladies' Aid,
Marshalltown ...12 52
M C A, Pella. 5 50
lpha Circle King's
Daughters, Perry 5 00
adies' Aid Soc of
Nazareth E Trin-
ity Ch, Radcliff..20 00
wlake Girls' Club,
Thor 6 26

Kansas

nderson, Miss C. 5 00
nthony, S M 50
aggerly, R O ... 1 00
air, Miss E ... 1 50
aldwin, Mrs E S. 2 00
aldwin, Miss F. 50
aldwin, Miss M.. 50
atten, J H 1 00
enortham, A 1 00
etty, J F 10 00
rown, C L 25 00
rown, Jacob 5 00
uck, Mr & Mrs J
Jay 5 00
ughee, Mr & Mrs
E L 5 00

KANSAS—Cont'd

anfield, Mrs J W 1 00
arman, Mr Las .. 5 00
arr, Miss M 1 00
asey, John F 1 00
ommonwealth M E 3 00
onverse, F E .. 25 00
ornish, Stanley .. 1 00
ravath, Miss E .. 1 00
lark, J S 1 00
rapper, Mrs Flora 25
rowe, Edward T .. 3 00
oddard, Mrs A H 11 65
raham, J H 1 00
ardesty, Mr L .. 1 50
artzog, Mary E
& Daughter .. 3 50
ohsinger, Mrs C .. 25
ope, Gladys & M .. 50
oughton, C P 1 00
ingsley, Mrs E C 3 00
leinhammer, Chas 1 50
nox, H M 5 00
e Roe, Willie
La Rue, Roy
La Rue, Charlie .. 2 00
eeper, G W 1 00
eyl, Carl 1 00
cClicker, Ruth A . 1 00
athr, Mr Mrs J 1 00
etcker, G H & E
R 50
iller, Mrs N A.. 50
iller, Winona .. 5 00
oore, W H 1 35
unch, Miss E 1 00
arker, Mary 2 00
eterson, Fred .. 2 00
ector, H S 5 00
oenick, A 1 00
udd, Harriet C .. 1 00
argent, Rev J E. 2 25
aylos, Mrs N E. 1 00
efford, Mrs J A. 5 00
wenson, Mrs V.. 1 00
haver, Wm M .. 2 50
ill, Mr & Mrs S 2 00
immons, J D 1 00
aylor, Miss Mary 1 00
aylor, Rev S W. 8 00
aylor, Mrs Wm.. 1 00
hew, Mrs W A. 5 00
own, Mr & Mrs
Samuel 4 00
an Dewater, Ed.. 50
aggoner, Mrs C
M 1 50
eaver, C B 5 00
heeler, G H 5 00
illiams, Miss J. 50
ood, Gracia 4 50
ray, Mrs A 5 00
ray, Forest 25
ertha D, Blue-
ridge 2 00
H M C, Mcdonald 1 00
——, Overbrook .. 2 00
——, Topeka 5 00
riend, Aurora .. 2 00
ister in Christ,
Barnes 5 00
eople of Carlton. 4 20
apt Ch of Colum-
bus 4 25
ackley Bapt Ch,
Kackley 6 00
P Ch, New Al-
bany 5 35
rairie Hill S Sch,
Americus 8 61
M E S Sch Chil-
dren of Buffalo .20 00
ommer Creek M
E S Sch, Eu-
reka 2 20
ulberry S School,
Ford City 12 00
M E S Sch, Galena 2 00
t Timothy's Epis
S Sch, Iola 5 00
ris S Sch, Marys-
ville 4 00
arysville Town-
ship S Sch Con-
vention, Marys-
ville 23 56
S Sch & C E Soc
Woodrow, Rush
Centre 12 50
tilwell M E S S
Soc, Stillwell ... 2 00
ublic Schs of Wal-
ton 5 00
nion End Soc
Chris Presby &
M E Denomina-
tions, Benton ... 8 05
W F M Soc Ottawa
Dist Convention S
Conference, Col-
ony 6 50
adies' Miss Soc
of the First Pres
Ch, Hays City .. 3 05
B Y P U, Hia-
watha 10 00
U B Woman's Miss
Soc, Maize 3 00
M E Dorcas Aid
Soc Morrowville
Charge Dist No
2, Morrowville .. 5 00
iss Social Union,
Nortonville 1 40
adies' Aid Soc of
1st Bapt Ch, Phil-
lipsburg 3 90
adies' Aid Soc
Clover Hill, To-
peka 6 00
wedish B Y P U,
Topeka 10 00
ood Government
Club, Topeka ... 5 25
uth C E Soc, Wa-
terville 5 00
adies' Aid Soc
Pleasant Valley
Presby Ch, Wells-
ville 7 00
id Soc of Cong
Ch, Wittrup 2 50
luff City Rebekah
Lodge, Bluff City 1 50

Nebraska

abbitt, Mr & Mrs
F E 5 00
aker, C C 1 25
alding, Mrs F .. 1 00
aldredge, John &
Family 2 00

NEBRASKA—Cont'd

eckley, Mr Wayne 2 00
ird, A L 11 25
oehlke, John G .. 2 00
olster, L H 5 00
oyer, Mr & Mrs
H 50
ratt R W 1 00
oughland Wm 5 00
rown, Mrs Ezra .. 1 00
rown, Mrs O R .. 1 00
uchet Wm 1 00
ountry, Robt 1 00
ambers, J Y 1 00
alver, Mrs P C .. 1 00
avidson, Mrs J R 1 00
eane, Miss Dora .. 1 00
Hermeier F L .. 5 00
errington, G 5 00
letcher, Mrs L D 1 25
ooks, Mrs C S 1 00
oar, Mr & Mrs I
N 50
oodrich, Mrs I A 2 00
riffith, W C 1 00
roundacher, Wm .. 5 00
unthrop, Mrs S H 2 00
allmann, J W 5 00
amilton, Jas 1 00
arvey, Effie 1 00
ood, Robert 5 00
ohns, J & M E .. 2 00
ohnson, Mr & Mrs
P 1 00
ones, I O & Fam-
ily 2 00
albo, Charley .. 50
albo, John 25
albo, Miss Julia .. 85
elso, S B 10 00
illough, Joe 2 00
irkpatrick, Mrs M
H 5 00
olbo, Mr & Mrs
Hans 1 00
olbo, Mr Johannes 75
olbo, Mr & Mrs
Martin 46
olbo, Mr & Mrs
Melvin 50
olbo, Mr & Mrs O 1 50
ampe, Willard .. 1 00
aw, Miss Eva 25
ann, W 1 00
einberger, V 1 00
oses, John 1 00
utting, A E 2 00
lney, N P 1 00
rimrose, W J 1 00
uivey, Mrs M E. 10 00
amey, Adella .. 1 25
aus, Marjorie 50
ayburn, J 3 00
edwood, S L 10 00
ingstrom, Elmer . 5 00
ose, Anna 1 00
ose, Mr J W 1 00
ose, Mrs J W 1 00
osencrants, J W . 5 00
yan, Mrs M V.... 1 00
awtell, C C 2 00
chell, F F 1 00
chuebley, H H.. 5 00
elle, Mr G T 1 00
hugart, Mrs J H 1 00
ickman, A E ...10 00
lack, Jas A 75
loan, Geo 1 00
mith, A D 4 00
mith, M E & Co 2 00
pence, Mrs &
Kinsey, Mrs 8 15
pence, A Mary .. 1 00
tahl, Hermann .. 1 00
tout, John A .. 5 00
utton, H T 5 00
almage, Alice .. 2 00
anner, John F .. 5 00
eats, Mrs M E.. 1 00
homas, Mrs A N. 1 00
homas, Dr F A.. 1 00
hompson, A C 1 00
orgerson, Mrs A. 1 00
orgerson, Miss J. 25
ulsy, Mary 5 00
unantwerp, Mr &
Mrs L 50
arden, D 1 00
eeks, Mr D 50
estervelt, J H ..30 36
haley, C A 5 00
hipperman, Mrs
Geo 10 00
ilson, Mrs M J.. 25
inn, Geo H 2 00
emen, Mrs H 2 00
ung, David 1 00
ash, Scotia 10
A Friend, Hardy .. 1 25
A Friend, Loup
City 50
A Friend, Omaha. 1 00
A Friend, Scotia . 20
I H N, Omaha 50
cholars in Dist 22
Sa Lexington ...14 00
hurches & Citizens
of Ravenna 35 00
Two Children,
Scotia 15
wedish M E Ch,
Keene 20 00
t John's Danish
Evang Luth Con-
gregation, Mar-
marquette 40 00
ethel S Sch, Carl-
ton 33 00
nited Evang S S,
Mascot 2 00
Arkansaw 2 00
Lake Mills .. 5 00
Milwaukee 1 00
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Stoughton 50
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Cong, Gilling-
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A Lover of the
Lord, Mdzomanie 1 00
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Charge, Mondovi.12 00
M E Ch, Blooming-
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Near Ivan River 5 04
r League, Port
Wash 2 00
r Soc of the 1st
Bapt Ch, Wausau 1 26

TEXAS—Cont'd

ravelace, Mrs M 2 00
ritt, Mrs L E M 1 00
uchlon, Mrs ... 2
ughes, Mrs ... 2
ughes, Mr A E 1 00
ughes, Jesse W 1 00
ustead, Cynthia 2 00
ughes, Mrs A .. 1 00
ughes, Mrs C .. 1 00
ughes, Rev Jno R 1 00
ughes, Mrs W G 1 00
ughes, Wm 1 00
ves, Annie 2 00
assey, Mrs J E.. 1 00
ckey, A J 2 00
ckey, Mrs P C .. 1 00
ce, Mr & Mrs
J L 2 50
pe, Rev 15
pe, Sarah 10
ad, Mrs S H .. 1 00
dgers, Edw 1 00
llsbury, A K .. 5 00
ams, Mrs 25
ewart, Blanch .. 1 00
ans, J L 2 5
lbo, H N 10
rr, E D 25 00
ummer, Mrs ... 25
rter, H H 2 00
well, Thos 5 00
ley, Mrs G W.. 5 00
humacher, A 1 00
epard, A W 1 00
ms, Wm 25
alitzky, I M.. 35
evens, Mrs R .. 1 00
nkham, Mrs M A 2 00
ffy, Mr & Mrs
W 5 00
rner, Mr L 1 00
n der Meulen, J 50
bster, Mrs E.. 5 00
tlanfer, A L 1 00
nchunski, J A.. 50
lcox, Mrs B.... 1 00
llis, Thos 7 00
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Bapt Ch, Wausau 1 26

Wisconsin

chor, Mr Carl . 1 00
yers, Charlie .. 2 50
ord, J S 25
belcher, Mrs T F 5 00
rry, Mr & Mrs H 7 00
rkenstein, C 50
ump, Mr A 1 00
rley, E J 50
amberlain, M M 1 00
ambers, Mr &
Mrs C W 1 00
on, Mr & Mrs
H W 2 00
rwin, Mrs M.. 5 00
hms, Alb 1 00
lton, Mrs S .. 5 00
iling, Henry ... 25
oane, R 50
llem, Mrs J ... 1 00
ldspohn, Wm .. 3 00
ant, Mrs 50
ay, Mrs Anna .. 1 00
een, Mrs J 1 00
went her, Wm .. 1 00
art, M L 25
ggins, P F 10
olmes, A M 10 00
ook, H 3 00
oppe, Mrs F 2 00
osig, W G 2 00
otz, J A 25
gham, Mr Wm.. 1 00
nsen, J P 1 00
iser, E L 3 00
ng, Owen 2 00
ttleson, Ole ... 1 00
lbeck, Oscar .. 1 00
La Mar, Miss L. 50
onner, C E &
Family 5 00
omis, Mr Wm.. 1 00
eBean, A V 25
acfarlone, W L.. 1 00
wby, R E 20
wman, A F 1 00
lson, H N 10
rr, E D 25 00
ummer, Mrs ... 25
rter, H H 2 00
well, Thos 5 00
ley, Mrs G W.. 5 00
humacher, A 1 00
epard, A W 1 00
ms, Wm 25
alitzky, I M.. 35
evens, Mrs R .. 1 00
nkham, Mrs M A 2 00
ffy, Mr & Mrs
W 5 00
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n der Meulen, J 50
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Miscellaneous

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JUDGMENT AND MERCY

INTERNATIONAL SUNDAY SCHOOL LESSON, BY DR. AND MRS. WILBUR F. CRAF

THE message of God to Pharaoh, to be delivered by Moses and Aaron, was: "Let my people go." The determination not to do so was as adamant in the heart of Merenptah, the reigning Pharaoh. God knew that Merenptah had one vulnerable point, and that was his religion, which deified nature, and counted every form of animal life an object of worship. His grandfather had offered two vases of wine to a frog as "the sovereign lady of both worlds." Merenptah worshiped the Nile as the river god, the soil as the earth god, Seb; the sun as Ra; the atmosphere as Shu; the wind as Sutech. He worshiped also the bull as the god Apis, and Scarab, the sacred beetle.

Ten times it was necessary for God to wound him in his religion. The first attack was upon his river god, when its waters were turned into blood. The second plague, that of the frogs, was against the same god. The third, the lice, was against the earth god Seb. The fourth, that of the flies, was against Shu, the god of the atmosphere. The fifth, the murrain, was against the bull god Apis. The sixth, the boils, was against Sutech the wind god. The seventh, the hail and fire, was against Shu. The eighth, the locusts, was against Scarab. The ninth, the darkness, was against the sun god Ra. The tenth, the death of the first-born, was a just recompense for the killing of the Hebrew children.

A Contemporary Statue of Merenptah

After each assault, Merenptah would send for Moses, and say that he had determined to let the people go, and then he would change his mind, and bring on another judgment of God.

Picture the desolation of the scene at the end of the ten plagues; the banks of the sacred river foul and discolored; houses polluted and filled with foul odors of dead frogs; the fields stripped of every green thing; instead of animals grazing, dead carcasses lying about; trees thrown down and broken by hail, and burned by lightning. But the saddest of all was the mourning in every Egyptian home because of the death of the first-born. What a contrast was Goshen, where the Israelites dwelt, untouched by any of these afflictions. Hell and heaven seemed to be side by side.

It was the blood on the doors of the Israelites that saved them when there was death of the first-born in every Egyptian home. While the Egyptians were preparing to bear their children away to the tombs, the Israelites were preparing to take theirs away into a life of liberty.

Moses' Demand on Pharaoh

God's message to Pharaoh was, "Thus saith Jehovah, the God of Israel, let my people go that they may hold a feast unto me in the wilderness," literally, that they may sabbatize (Ex. 5: 1-9.) Through long years of slavery it is probable that the Hebrews had been deprived of their weekly rest day. Those toilers who have been deprived of this God-given right in our time speak appropriately of their "Sunday slavery." They are compelled to work one more day in the week than were the slaves of the South, who had one day in the week such a glad taste of freedom from toil that they sang, "Every day'll be Sunday by and by." Strange that in our Christian land so many should work as many days a week as the slaves of heathen Pharaoh, especially when Japan, and more recently China, have adopted the Sunday rest.

A good story comes from Shanghai, showing how by the appeal to reason many may be led to observe the day even when they have no adequate law to compel the suspension of toil. Mr. Robert E. Lewis, writing of the new Y. M. C. A. building there, says, "Great progress is being made on the Shanghai building; but they have been bound to work on Sundays, there being no municipal law or custom to the contrary. After attempts to prevent our efforts at pushing the building work from also encroaching on Sunday, but without success, Tsao and I went on the premises, called the foreman and guarantors together, and one hundred and twenty carpenters, masons and stonecutters, and went into a detailed explanation of Sunday and our relations to it. Tsao followed with prayer that the Great Spirit's True Son would prevent them from offending his laws, and that they would not cause us to utterly lose face. They talked it over and agreed to adopt our suggestion to work an hour longer every day, and to observe Sunday. The guarantors have posted up a notice on the front of the structure requiring all to observe Sunday, and the place is entirely deserted on that day. Thus what letters, architect's instructions and threats failed to accomplish, friendly discussion and prayer have done."

But Pharaoh would not let Israel go from their hard toil even for one day in the week. "Ye are idle, ye are idle; therefore ye say, let us go and sabbatize. There shall no straw be given you, yet shall ye deliver the number of bricks" (Ex. 5: 10-23). Every rejected call of God "hardened Pharaoh's heart," as it does to-day every heart that hears but does not heed the warnings that God sends. Some boys of twelve have heard more appeals to be Christians than their grandfathers in the days of monthly visits by circuit riders heard in a lifetime. "To-day if ye will hear his voice, harden not your hearts."

Pharaoh's Heart

Four ancient Egyptian vases containing the viscera of Rameses II. came into the possession of the Louvre. The contents of three of them had been reduced to powder, and could not, therefore, be identified. The other contained a hard slab. French scientists had it sawed into sections and examined thin shavings of it under the microscope. These horny fragments showed muscular fibres in the formation found only in the heart and tongue. Hence, the conclusion is drawn that this 3x1½-inch slab is nothing else than the heart of Rameses II., who died 1258 B.C. It was his son, Merenptah I., of whose hardened heart we read in the story of the plagues. Both of them hardened their hearts by disregarding the rebukes of God and the appeals of their oppressed subjects. No less guilty are those who to-day disregard the appeals of God and man in behalf of the wronged and oppressed.

"I will redeem you with great judgments" (Ex. 6: 6). Let those who say when future punishment is discussed, despite the sure words of Christ, "God is too good to punish," take note that their theory does not work in this world, and they should not therefore trust it for the next. God has punished sins of individuals and nations with awful judgments, and we may well beware of "the wrath of the Lamb." Let us not only remember the beatitudes but also the plagues; for while God is merciful, God is also just. Indeed, a thoughtful man will see that future punishment is an essential part of a world ruled by a just God, for it is the supreme court needed to right the wrongs that escape all earthly courts. One might reasonably doubt the existence of a just God if the punishments of this world were final, if such tyrants as Pharaoh, to whom there comes no plague in this world, were to escape judgment altogether.

Walter Scott's Home

"But the children of Israel had light in their dwellings" (Ex. 10: 23). What a picture of Christian security are those slave cabins of Egypt that were on the bright side of the fiery cloudy pillar, whose judgment side brought midnight to the wicked and noonday to the righteous! Sir Walter Scott began his married life in a very humble cottage. With his own hands he made the dining-room table. Over the gate in front of the house he twisted the boughs of two willow trees; his wife and he came out in the moonlight and walked backward toward the house to observe the magnificence of their arched gateway. The splendor of Abbotsford afterward did not satisfy him more than the sweet simplicity of this cottage in which love contrived and strove for mutual enjoyment. Better a cabin with Christ than a palace with Pharaoh.

"When I see the blood I will pass over you" (Ex. 12:13). The Trull Homeopathic Hospital was afire. A clinic was going on in the operating room. An operation was half done. Fire or no fire, it must be finished. The patient was removed to another room. The hall outside was blazing. Water was dripping from the ceiling. Umbrellas were held over the patient. The operation was completed, surgeons working imperturbably, the nurses assisting imperturbably. The nurses and the pupils of the training-school hospital were absolutely brave and cool. They got the patients out. They thought of nothing but the patients. Not fire but death and terror were all about the Israelites that awful [illegible] as they stood calmly about the passover lamb, girde[illegible] their march from bondage, and secure because o[illegible] blood on the door.

"But where is the latch, Mr. Hunt?" The sp[illegible] was in Mr. Holman Hunt's studio—a friend wh[illegible] come to see the now famous picture, "The Light [illegible] World." "Where is the latch? You have forgott[illegible] surely." "No," said the artist, gravely, "I hav[illegible] forgotten the latch. I have not forgotten it. The [illegible] of that door is on the inside, not on the outside." [illegible] all know the picture, I am sure. It represents the [illegible] Jesus, thorn-crowned, knocking at a closed door [illegible] one hand, while with the other he holds a lantern. [illegible] door has not been open for a long time. Long tra[illegible] ivy and big weeds are growing up it. But it ca[illegible] opened—from the inside. "Behold," says Jesus [illegible] stand at the door and knock; if any man hear my v[illegible] and open the door, I will come in." He is our Pas[illegible] Lamb, under whose blood we are safe because save[illegible]

A Japanese Inquiry

A well educated young soldier came to a mission [illegible] tion in Japan one morning and brought a piece of th[illegible] brier; he showed it to me and said, "I once saw a pic[illegible] of a head crowned with thorns like this, and I can n[illegible]

Moses and Aaron Warning Pharaoh

forget it; whenever I have things to bear in the barrac[illegible] the thought of this picture helps me. Can you tell [illegible] about it, and has it anything to do with your religion [illegible] You can imagine what joy it was to put a Bible into [illegible] hands, and to read and explain the trial and death of [illegible] Lord. He very soon grasped the way of salvation.

A few years ago a young girl working in one of t[illegible] mills in Leicester met with an accident. Her arm w[illegible] caught in a wool-carding machine and was very bad[illegible] torn and bruised. The doctors found that for so[illegible] reason the wound would not heal in the ordinary wa[illegible] Either, they said, the arm must be taken off, or livi[illegible] flesh from some one who would submit to its being [illegible] moved must be put upon the wound. The girl's moth[illegible] heard the decision of the doctors, and did not hesita[illegible] She was a rough woman, spending her life on a bar[illegible] going up and down the canal, but she had God's gre[illegible] gift of love in her heart. Gladly and willingly she ma[illegible] the sacrifice, and bared her arm to the surgeon's knif[illegible] The living, healthy flesh of the mother was bound to t[illegible] poor wounded arm of her child. And my friend wh[illegible] told me this story and who knows both well, says th[illegible] the cure was complete. The sacrifice was not in vai[illegible] The wound was healed. The girl's arm was saved. [illegible] not this just a tiny illustration of "With His stripes w[illegible] are healed"? (Isa. 53: 5.)

How did the Israelites receive the command to sprink[illegible] the blood of the lamb on the door-posts? Listen at th[illegible] doors of a Hebrew cabin. The mother is reproachin[illegible] the father because he has brought no lamb for his hous[illegible] hold. The shades of evening are already gathering. A[illegible] midnight the destroying angel is expected, but the doo[illegible] of this house have no sign of the blood. He answers [illegible] "I have my doubts whether God ever really authorize[illegible] Moses to scare us with that story of the death angel. I am[illegible] not going to be frightened into religion anyhow. Eve[illegible] if the angel of justice comes, I have nothing to fear. [illegible] In that house there would be no passover, for it wa[illegible] only the houses with blood on the lintel that the destroy[illegible] ing angel passed over.

* **International Sunday School Lesson for June 9.** The Passover. Ex. 12: 21-30. GOLDEN TEXT: "When I see the blood, I will pass over you. Ex. 12: 13

WOMEN WHO LIVE IN DREAD

By MARGARET E. SANGSTER

BROADLY speaking, nervous women may be divided into two classes—those who are really nervous, and those who imagine themselves to be so. Naturally, the second class is always in danger of drifting into the first, and very likely the woman who suffers from imaginary disturbances is more to be pitied than she whose maladies have an actual basis. The imaginative woman has nothing tangible on which to rest her ailments, but she nevertheless finds life a burden, and makes it so to other people. One has only to give the reins to a vivid imagination, and to be intensely self-centred, in order to fancy that she is a prey to every ill to which flesh is heir. To whichever class you belong, you will gain an immense victory over the trouble by eliminating the element of fear. To live in dread of some ill that may never materialize, to have the sense of a sword hanging over one's head suspended by a hair, to dread an epidemic, or poverty, or burglars, or a mouse in the closet, or a thunderstorm, and to let the dread get dominion over you, is to be worse off than you would be were you locked in a prison-house.

Fear is largely under personal control in its beginnings, but if it secure entrance into the mind, nothing is more difficult to rout. Where is the cure to be found for it? I think only in the words of our Lord himself: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." That is, to give you royal dominion over all things base, mean and lurking; over all furtive things, over all things that sap the strength and take the courage away. Whoever has day by day a reinforcement of strength straight from heaven, whoever walks through this world hand-in-hand with the Elder Brother, will have royal dominion over fear; will, in truth, learn to fear nothing, except sin.

Another potent source of nervousness is worry. It has been well said that we may easily overcome the tendency to worry about ourselves and our own affairs, but that it is very nearly impossible to escape worry over our loved ones. Suppose, for example, that a dear one is hovering between life and death; suppose that a son or brother is in the toils of the tempter, or is harassed by contending circumstances; suppose a friend is to undergo a critical surgical operation; suppose a neighbor has met with reverses and calamity stalks before his door, and you, being fond of him and his children, are loath to see misfortune overtake them; suppose any number of things that in the ordinary current of human life occur to people with whom humanity has relations. How shall one of us do our share toward the help and consolation of those we love, and, at the same time, have no worry?

The answer to this is very simple. "Cast thy burden upon the Lord, and he shall sustain thee." Cast there thy burden of care for the neighbor. There is One infinitely wise and loving, infinitely compassionate and infinitely resourceful, who can care for his children and bring them through every perilous pass. Of one thing be sure: Nobody was ever yet assisted to good purpose through the efforts of a worrying friend or relative. Worry eats into the tissues of the soul and unfits one either for clear thinking or decisive action. It is, besides, a prolific cause of nervous disease.

Still another hill against which to guard is undue excitement. An eminent nerve specialist not long ago said that he forbade his daughters to play any games or engage in any contests to which prizes were attached. He added that among his patients were a great number of society women who had been broken in health by the excitement of card-playing. Women who engage, they fancy innocently, in card-playing for charity, should make a note of this doctor's opinion. Many of us long ago came to the conclusion that there was risk of another kind, not to be ignored, in card-playing at all. But there are Christian people, unfortunately, who play progressive euchre and other games of the same sort that they may obtain money for hospitals or Fresh Air funds, and to them this word of warning is given.

Cheerful company tides one over many a nervous attack, but woe be to her whose friendly visitors regale her with stories of disaster, accident and sudden death in the circle of their acquaintance. Almost as much to be avoided are the friends who have long stories to tell of the illnesses they have had and the cures that were satisfactory in their case. It is a good plan not to talk about illness at all if it can be helped, not to dwell on one's own peculiar symptoms, and not to hear anything about what others have undergone. To put oneself in the care of a skilful physician, adhere to his advice, and obey his directions, is the wisest course. Having done this, trust with all your might in God, who works through means.

I may whisper to husbands, sons and daughters that, on their part, much gentleness, patience and tact are required in their dealings with those who are nervous. In nine cases out of ten, a little journey, the gratification of a wish that has been cherished, an agreeable surprise and the demonstration of real affection, will work wonders.

There are women in this land who have every earthly good except affection. Those around them indeed may love them, but they have fallen into the habit of repressing expressions of love, and denying the famishing soul that on which it could feed. There are too many husbands who take for granted the fact that their love is known to their wives, as there are too many wives who are chary in the same manner of telling their husbands their love. When the dear one dies there are flowers for the casket and flowers for the grave; but looking back, the family may remember that there have been very few flowers put in the living hand, and very little sentiment allowed to brighten the life of the home.

One word more. Never look upon disease as anything of which to be proud. You may have no reason to be ashamed of it, but it is not a possession of which to boast. Almost invariably disease is the result of broken law. You have either yourself broken the laws of health or it was done for you by your parents. God's plan of life for most of us is that we shall be well. A majority of our attacks of illness are not to be set down at the door of Providence, but at the door of our own mistakes. If we are ill, let us do our best to get well as soon as possible. If we are well, let us thank God for it, and by love, tact and forbearance do what we can to smooth the pathway of those who are less to be envied than we.

The Crown Princess of Roumania and her Daughter

THE pretty woman who married Ferdinand, the Crown Prince of Roumania, in 1893, was Princess Marie, a daughter of the Duke of Saxe-Coburg and Gotha. She is allied by blood to several of the reigning families of Europe, and is as good and amiable as she is beautiful. Her children, one of whom is represented in the picture, are named Carol, Elizabeth, Marie and Nicholas—three little girls and a boy. She is the happy mother of sturdy and charming children.

Railway Accidents

We cannot take up the paper without reading the harrowing details of accidents at grade crossings that are practically unprotected by the companies that manage railways. A mother and daughter driving to a train to meet the latter's fiance, who was coming to spend Christmas at the home of his future bride, were lately killed at a railway crossing in New Jersey, the train rushing down upon them as they crossed the tracks at which, although they traversed a dangerous cut, there was no flagman or danger signal. A husband and wife were killed in similar circumstances the next day. The victims of such fiendish catastrophes are numerous, but, beyond a momentary horror, the tales of woe make little impression on the public mind. It is the same with the continual accidents owing to rear-end collisions, spreading of rails, accidental misunderstanding on the part of telegraph operators or occasional blunders made by engineers. To-day a popular railroad president and his guests are hurled into eternity. To-morrow a carload of passengers meets sudden destruction. It is impossible to resist the thought that safeguards are not sufficiently provided, that men are forced to work when over-weary and that commercial greed makes against public immunity from peril.

Indiscreet Speech

It is not so much hasty speech or unkind speech of which we stand in danger, as of indiscreet speech. Two friends, for instance, are sitting together engaged over a cup of tea in confidential talk. One of them happens to know something that she is sure would startle and surprise the other, if only she were at liberty to make an allusion or enter into details. Occasionally, moved by that desire to create a sensation that is almost universal and by no means confined to either sex, she drops a mysterious hint. Immediately the question she anticipated is asked, and if she be not extremely prudent, it is answered under the rose. Pledges are given that the confidence shall be respected and the secret go no farther, but a secret or a confidence once communicated to a third person is secret no longer. A bird of the air shall carry the news. A whisperer separateth chief friends. In business circles, in banking houses, in diplomacy, in affairs that involve financial or political interests, men are compelled by the instinct of self-preservation as well as by the laws of honor to observe the utmost discretion in speech. Women at home and in society need to practise an equal self-restraint. To the last degree it is humiliating to have traced to one's door a rumor or report that one would prefer to have no knowledge of and no responsibility about. Discretion is a pearl that all should covet, and that is the peculiar adornment of good women.

Aunt Prudence Payson's Catch-All

—BESSIE. A bride furnishes the household linen and often the china. Wedding silver may or may not be engraved with the bride's maiden initials. It is a matter of choice.

The Pope and the Bible

A Remarkable New Departure by the Pontiff, who now Advises the General Reading of the Gospels and Acts

THE official organ of the Vatican, *L'Osservatore Romano* (*The Roman Observer*), in its issue of January 30, 1907, contains an address or letter by the Pope to the Society of St. Jerome, which marks a new departure by the Roman Church with relation to the reading of the Scriptures. Heretofore, the general reading of the Bible, or any portion of it, has been discouraged if not absolutely forbidden by the Church of Rome, on the ground that it was improper for the laity to place its own construction on the Scriptures. This prohibition is still operative in many Catholic lands, and notably in the South American republics. It will be interesting to note how the new view expressed by the Pontiff in the address printed below will affect the situation in Catholic communities generally.

The Pope's letter is written in Italian and is addressed to Cardinal Cassetta, "Honorary President of the Society of St. Jerome for the diffusion of the Gospels." It says:

"To our Venerable Brother, Francis di Paola, of the Sacred Roman Congregation, Cardinal Cassetta, Protector of the Pious Society of St. Jerome for the diffusion of the Holy Gospels.

"Our Venerable Brother:—Greeting and Apostolic Benediction:

"We, who, since the time when Patriarch of Venice, blessed the Pious Society of St. Jerome, and conceived happy wishes for it, now, after a few years, looking at it from the Supreme See of the Church, find reason of high satisfaction, in seeing how, in such brief space of time, it has made so much progress and has brought such notable advantages. For with its edition of the Gospels, the Society of St. Jerome not only has overrun Italy so as to establish in the Peninsula three centres of action in order to reach the end more largely, but it has also penetrated into America, caring for the dispatching of its volumes wherever the Italian tongue resounds, and aiming to help especially the emigrants. It is certainly necessary to recognize that the fact of having published and spread among the people, with the guide of an opportune discernment, about five hundred thousand copies of the Gospels, constitutes a splendid proof of the extraordinary zeal manifested by the members in said enterprise, and of the very large sphere of action touched by the Society. These facts are evidently worthy of even much more admiration, because the means which the Society had at its disposal have been very limited; a fact also consoling and of good omen, if we consider the object intended by the institution, which proposes to offer to everybody the opportunity and facility to read and meditate upon the Gospel, in view of the special needs of our age, when, compared with other times, the avidity for reading is too great in general and not wholly without damage to souls; a fact also very healthful, not only in itself as one which brings us to the narratives of an all divine force, namely, to the story of the life of Jesus Christ, of which nothing could be conceived more eminently effective to inform us as to holiness; but also very helpful, chiefly because it renders a signal service to the magistracy of the Church, and because the reading of the Gospels prepares the souls to receive well the message of the Divine Word, and because when the sacred text has been read previously, the explanations of the parish priests will remain better impressed on the memory, and will ripen better. We wish to add that, considering the present times, certainly it is not the least advantage of such publications to be able to say that, in virtue of their diffusion, and of their consequent reading, the echo of the voice of God goes and makes itself heard even among those unfortunate persons who, through despair, or hatred, or prejudice, flee from any contact with the priest. This is a thing which, to our eyes, is of precious and very desirable usefulness, in so far as it gives us a way to obtain the salvation of souls; if not with the voice, at least with the books, and with the teachings, emanating from the life of Christ we heal the evils of society and of the individual.

"We well know with what care the Association of St. Jerome attends to its work; and therefore we deem it superfluous to give its members any recommendations and incitements to push forward with growing activity their initiative. But, if we wish the Society to make every day more propitious advances, it should keep ever present this maxim, namely—that of all the enterprises none is more useful than that which best corresponds to the inclination of the times, and that when a work, in the brief running of years, has so nobly affirmed itself in the field of benefits, it is necessary to redouble the efforts in order to favor it. Therefore, now that the Association has produced among the people so much desire for the reading of the Gospels, it must feed that desire and second it with the continuous increase of the copies of the same Gospels, well persuaded that such increase of copies will be crowned with advantageous result.

"It goes without saying that this fact will help also to rebuke the known prejudice, namely, that the Church does not wish to permit, or opposes, the reading of the Sacred Scripture in the vulgar tongue. And because it is of the greatest interest not only to have as an aim the prosecution of the aforesaid end, in preference to anything else which might come under the active zeal of the Society, but also that all the united forces may be converged in it, it will be also opportune that the Association of St. Jerome should retain as a sufficient fi labor to dedicate itself to the lication of the Gospels an Acts of the Apostles.

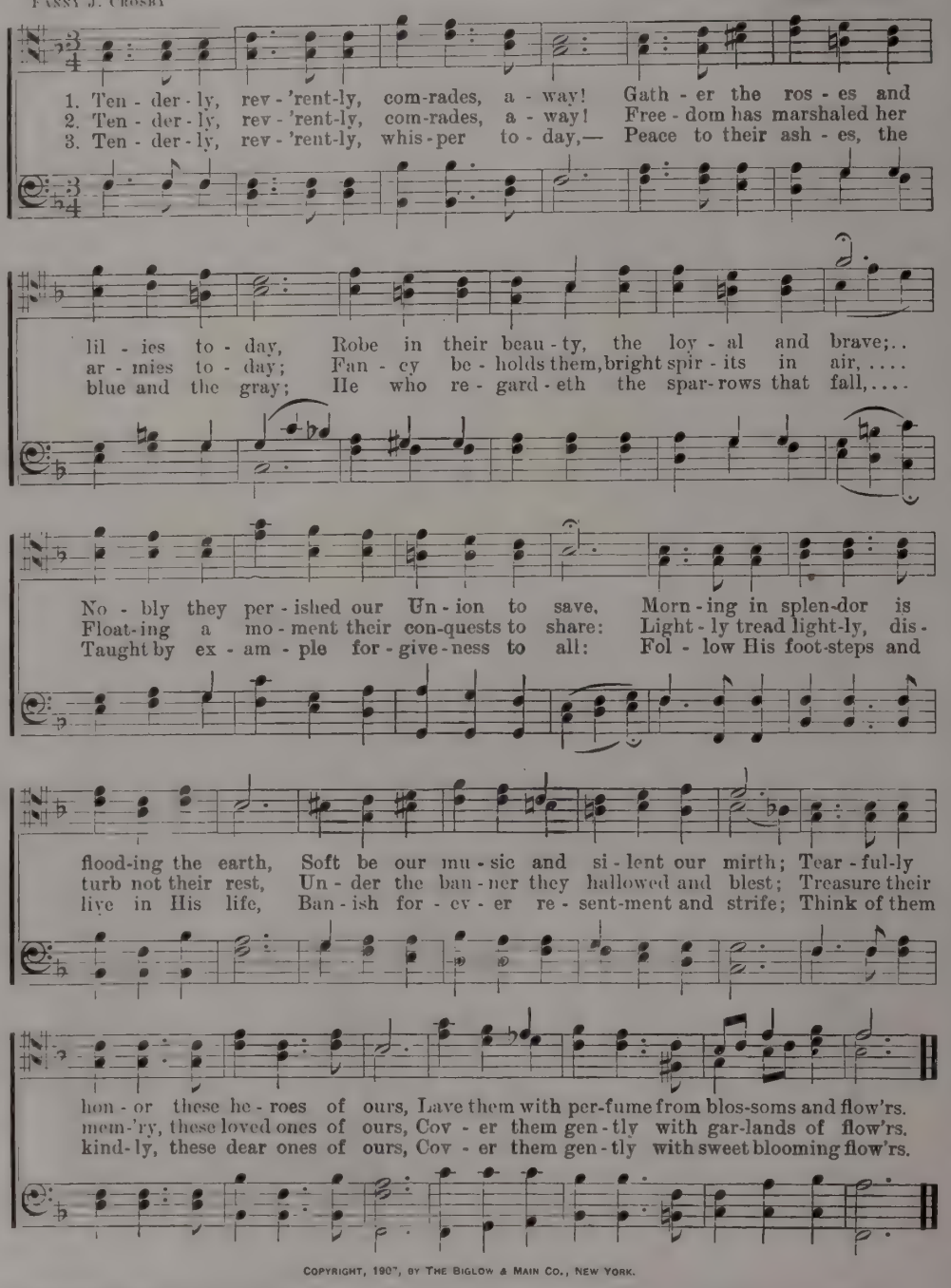
"To you, therefore, our vene brother, is left the promoting, the prestige of your authorit with the wisdom of your ac the increase of a work whic us is so much at heart. T members, then, it remains to cate themselves to the good o institution in the manner in they have dedicated themselv to this day, namely, with the est diligence and with the no enthusiasm. Since we have posed to restore everything in Christ, there is nothing we better desire than to intr among the faithful the custo the frequent or rather the reading of the Holy Gospels, cause this reading precisely der strates and makes us clearly se what way we can and must r to that desired restoration. auspices of the celestial graces as a token of our benevolence. impart very cordially in the I the apostolic benediction to yo the members and to all those will come in help of the Society

"Given at Rome, January 1907, fourth year of our Pontific

"PIUS P.P. X."

Tenderly, Reverently, Comrades, Away!

A Decoration Day Song for Male Voices

FANNY J. CROSBY — HUBERT P. MAIN

1. Ten - der - ly, rev - 'rent-ly, com-rades, a - way! Gath - er the ros - es and
2. Ten - der - ly, rev - 'rent-ly, com-rades, a - way! Free - dom has marshaled her
3. Ten - der - ly, rev - 'rent-ly, whis - per to - day,— Peace to their ash - es, the
lil - ies to - day, Robe in their beau - ty, the loy - al and brave;..
ar - mies to - day; Fan - cy be - holds them, bright spir - its in air, ...
blue and the gray; He who re - gard - eth the spar - rows that fall, ...
No - bly they per - ished our Un - ion to save, Morn - ing in splen - dor is
Float - ing a mo - ment their con - quests to share: Light - ly tread light - ly, dis -
Taught by ex - am - ple for - give - ness to all: Fol - low His foot - steps and
flood - ing the earth, Soft be our mu - sic and si - lent our mirth; Tear - ful - ly
turb not their rest, Un - der the ban - ner they hallowed and blest; Treasure their
live in His life, Ban - ish for - ev - er re - sent - ment and strife; Think of them
hon - or these he - roes of ours, Lave them with per - fume from blos - soms and flow'rs.
mem - 'ry, these loved ones of ours, Cov - er them gen - tly with gar - lands of flow'rs.
kind - ly, these dear ones of ours, Cov - er them gen - tly with sweet blooming flow'rs.

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The Children's Paradi

THERE is no branch of Christ work which appeals more f ibly to the philanthropic sense t the care and happiness of the h less little children who crowd streets and dwell in tenement hou Who is not interested in childr Who does not delight to see th play, as well as work?

Let me give you a glimpse of gladness that came to me last s mer when I visited THE CHRIST HERALD Children's home at Mo Lawn, the paradise of the childr We thought as we looked around spacious grounds that the spirit the Master, who went about doi good, must have possessed founder and supporter of this w derful and saving work. If are to make people believe in Christianity, we must help th who cannot help themselves.

The scene upon the lawn wh I saw two hundred and fifty ch dren gathered from the tenemen of New York City, happy a hilarious, made one forget t hopelessness and despair of ma of the parents of these childre The whole scene was like a pi ture in a fairy book. Such a crowd happy faces, and Mr. Klopsch the happie of all, as he stood among them. H true it is that in making others happy, are made happy ourselves. Many a o who is tired of living an aimless, wast life, might bring sunshine into the wea homes of poverty and privation by helpi to send some poor child to Mont-Law for an outing.

Through the benevolence of generou hearted people a number of beautiful co tages have been erected, some of them the memory of loved ones who have crosse over into the Happy Land. A number beds have been endowed at $21 for th season.

The children's dining hall is spacious and commands a magnificent view of th river. The Amusement Hall above it a great source of pleasure to the little folk

I hear the question often asked, "Ho can we reach the masses and help them habits of cleanliness and thrift?" Certainly Mont-Lawn is answering this question b teaching the children who come there th meaning of clean bodies and pure hearts The beautiful chapel erected by Dr Klopsch is where the children gather for service of song and prayer, and where o Sunday afternoons they are taught th Bible and the way to Heaven. Can an ministry be more Christlike than this?

MARY BARTON COOKMAN.

THE MIKADO'S ENVOY HERE

Secretary Togo

BARON TAKEWO OZAWA, a member of the Japanese House of Peers, and one of the leading statesmen of that nation, is now on a visit to the United States. He comes as the special representative of the Mikado on a two-fold mission: to ascertain the prevailing feeling in this country toward Japan, and to express the thanks of his imperial sovereign to those Americans who extended practical sympathy and assistance to Japan during the great famine in the northeastern provinces. Baron Ozawa, who is a vice-president of the Japanese National Red Cross Society, is accompanied by Mr. Masatake S. Togo, A.M., secretary of the Red Cross. Mr. Togo is a relative of the famous Admiral Togo, the naval hero of the Russo-Japanese war. The secretary acts as interpreter for Baron Ozawa, who does not speak English.

In interviews which have appeared in the daily press Baron Ozawa has stated that he finds nowhere in this country, outside of San Francisco, anything but the friendliest feeling toward Japan. In his own land the United States has always been regarded as the friend, and indeed almost the ally, of Japan. His country has no dreams of further territorial expansion in the Pacific. Japan hopes the United States will continue to keep the Philippines. She does not wish them to pass into the control of any other power, as such power might prove unfriendly to Japan. Further, the Baron stated that Japan's finances would not permit of any extensive naval increase.

Baron Ozawa is deeply interested in everything that

Baron Takewo Ozawa

relates to philanthropy and systematic benevolence, and during his stay here he will inform himself fully concerning the methods employed in the conduct of our leading charities. This will probably include work among the poor and destitute of our great cities, charity work among the sick and helpless, hospital work, orphanages, children's fresh air homes, and slum work generally. As a leader in the great Japanese Red Cross organization, he is keenly alive to the importance of acquaintance with our quick and effective Western methods. Personally, he is a quiet, thoughtful-looking gentleman of middle age, but erect, vigorous, and well preserved. In speaking, his face lights up with geniality, and his whole manner is courtly and agreeable, yet with a quiet dignity and reserve. With the Baron's party there are also two other distinguished Japanese besides Secretary Togo, viz.: Mr. Uhei Nattow, of Yamanashi, a member of the House of Peers, and Professor Shouzaburou Kanazawa, lecturer in the Tokyo Imperial University, and Professor in the School of Foreign Languages of that city.

Baron Ozawa, after a short stay in the United States, will go to London to attend the Eighth International Congress of the Red Cross Society, to which he is accredited as the official representative of Japan. He has been vice-president of the Imperial Japanese Red Cross since 1902.

One of the objects of Baron Ozawa's visit to New York was to confer upon the proprietor of THE CHRISTIAN HERALD the decoration of the Rising Sun, by the special direction of His Imperial Majesty the Emperor of Japan, in recognition of Dr. Klopsch's services in the Japanese famine relief work, and also as a token of gratitude, through him, to his associate editors, the readers of this journal and all who were associated with them in the relief work. He also desired, as the representative of the Japanese Red Cross Society, to present to Dr. Klopsch a certificate of life membership in the society and the Japanese Red Cross decoration, as a further acknowledgment of Japan's gratitude for the service he rendered as the representative of the generous-hearted American people. An account of the presentation will appear in next week's issue of THE CHRISTIAN HERALD.

INDIA NEARING REVOLUTION—Continued from page 479

aroused from its apathy by an attack of a singularly malignant nature. A native newspaper published the statement that a native officer had been killed while on a hunting expedition for refusing to do some menial work and that the government had deliberately hushed the matter up. The article recounting this incident was written skilfully to stir up racial and religious excitement. It was proved not only that the officer in question had not been murdered, as the journalist said, but had been accidentally killed in trying to control a restive horse, but also that the journalist knew the fact when he wrote the article and knew that the bitter attack he was making on the government was based on a lie. This was not his first offense, and the authorities decided to make an example of him. They seized him in spite of his rank and popularity and removed him from his office. The act struck awe into the ranks of his followers, and the fact that he had been carried to some unknown prison, where he could no longer carry on his wicked and malignant agitation, paralyzed the movement.

It is not known how far these libels and misrepresentations have affected the masses of the people. There are, however, signs that many of them are aware of the designs of the plotters and dread the conditions which would prevail if the control of the British government were removed. At a recent celebration in honor of a former Lieutenant-Governor of the Punjab the natives set up a triumphal arch on which they inscribed the words: "For God's sake save us from the rule of our fellow-countrymen." The words were reminiscent not only of the Punjab but of all India. The British have kept them from flying at one another's throats, and have delivered them from the oppression of corrupt officials whose extortions were worse than those of a Turkish vizier. But the populace is proverbially ungrateful and is moreover always liable to be carried away by a popular movement led by ambitious leaders animated by selfish motives.

It is a singular coincidence that this outbreak should have occurred exactly fifty years after the great mutiny of 1857. The movement, however, is of a different character. This upheaval appears to have originated with lawyers and teachers and to belong to the people. The mutiny of May, 1857, began with a rising among the Sepoys, natives trained to arms by the British themselves and in their pay, and only gradually spread to the masses when the deposed native rulers were made the leaders of the outbreak. It was a more formidable rising than this appears at present, because the Sepoys had control of British cannon and had been taught how to use them. Since that time there have been no natives in the artillery. It is believed now that the native soldiery are loyal, though of course they would be under strong temptation to rebel if the native movement became general.

The mere possibility of another rising in India causes a shudder of apprehension. The native Hindu becomes a wild animal when his passions are once aroused. That fact was abundantly proved in the mutiny. Beginning at Meerut on May 10, 1857, the Sepoys slew their officers and made their way to Delhi, which became the rallying point for the disaffected. The first success gave them courage and when they reflected that the British were not a fiftieth part of the whole population, they were hopeful that the whole foreign element might be exterminated. At Cawnpore they succeeded by treachery in isolating the women and children. These they imprisoned in one building and sent in butchers with axes to cut them to pieces. Not one human being escaped, but the floors, ankle deep in blood, and the fragments of flesh told the awful story to the brave rescuers who arrived too late to prevent the massacre. At Lucknow the women and a few soldiers and a number of faithful natives barricaded themselves, and after a long struggle with hunger and plague, were saved by Colin Campbell and his brave Scotchmen. Delhi held out to the last, but through the bravery of Nicholson and his little force, it too was taken. The history of that awful time reads now like a hideous dream. God protect India from such another experience!

It is remarkable that this widespread discontent should have manifested itself so soon after the great Durbar, when all India united in acclaiming King Edward's accession to the throne. Princes and people gathered from all parts of the country and vied with one another in enthusiastic loyalty to the new sovereign, and at that time there was no sign of the hostility to the British rule now prevalent. It may be that the new movement may be allayed, if tact and consideration are exercised. England is singularly fortunate in having at the head of her administration a man so judicious as Lord Minto, the Viceroy who succeeded Lord Curzon. His position is one of enormous responsibility, which he is well able to bear. In Gen. Kitchener, too, who is at the head of the military forces, the government has one of its best soldiers, a man who has done valiant service in many lands, and is at once prompt, vigorous and resourceful; a man with whom it is not safe to trifle. All that can be done to save India from the anarchy of self-rule he may be trusted to do; but we most devoutly hope that the preservation of India may not be dependent on the military force of her present rulers, but may commend itself to the people by the fairness and righteousness of the government.

General Kitchener, Commander-in-Chief

Lord Minto, Viceroy of India

OUR MAIL-BAG

Questions and Answers

J. I. C., Holland, N. Y. A husband and wife deed their property to a friend. In case one of them dies, can the deed be legally recorded and transferred without the knowledge of the survivor?

If the deed was actually delivered to the grantee (the friend), it may be recorded without notifying the grantors or either of them.

R. T. M., Dundee, Mich. 1. Do the prophecies indicate that the Jews will be restored to Palestine at Christ's second coming? 2. Is there any passage of Scripture that states that the world will be converted before Christ comes a second time? 3. Will the reign of Antichrist precede the restoration of the Jews?

1. Students of prophecy are not agreed on the subject. The majority infer from various passages, that they will be restored before the coming of Christ in the second stage of that coming. The first stage, as you are probably aware, is thought to be in the air to summon those Christians who are looking for him, to meet him (see I. Thess. 4: 16, 17). The second stage is after the great tribulation when he comes to reign. 2. Finally "every tongue shall confess," etc., but there is no promise of it being before the second coming and it will probably not be before that event. 3. It is believed that Antichrist will assist or promote their return, which he will encourage by promising them his protection. It is this treaty that he will break in the middle of the seven years, or the week, as Daniel calls it (Dan. 9: 27).

M. B. R., Midvale, Idaho. 1. Is it correct to say "Rev. Brown," or should it be "Rev. Mr. Brown"? 2. Which of the following is correct: "We are going to have a social," or "We are going to have a sociable"?

1. "Rev." should be prefixed to the full name, thus: "The Rev. G. D. Brown." Neither of the forms you quote is strictly correct. The first is vulgar. 2. Second is preferable.

C. A. N., Stromsburg, Neb. 1. Was there any total or partial eclipse of the sun visible at Jerusalem at or near the time of the crucifixion? 2. Also, was there any unusual astronomical phenomenon, such as conjunction of planets or stars, that could be visible to the wise men of the East at or near the time claimed for Jesus' birth?

1. At the Saviour's crucifixion, there was no total eclipse of the sun; had there been, totality would have lasted only from three to five minutes, while the darkness lasted three hours. Total eclipses of the sun in any one place cannot occur oftener than once in 350 years. The last total eclipse here occurred in 1806. Let the fact be remembered that at the Saviour's birth there was a miraculous light, and at his death a miraculous darkness. Neither had any connection with astronomy. 2. This beautiful story, or rather both of them, are not well translated. Wise men should have been translated "righteous men," for they admit that they were going to worship Him. Wise men may be learned, and still be infidels. In my opinion, these Christian men had assembled a short distance east of Jerusalem for worship, and this miraculous light appeared (seen by no one else, and, having no name, was, of course, called a "star"), which announced to them the tidings that the Saviour was born. The light then disappeared, reappeared at Bethlehem, guiding the wise men to the house of Mary his mother. The account furnishes no evidence that any unusual celestial phenomenon occurred. They only had about half a dozen names for strange celestial lights, and all without names were called stars. Sun, moon, stars, lightning and rainbows were alluded to as such, but northern lights, solar and lunar haloes, shooting stars, comets and miraculous lights were called "stars." I have just been reading about Halley's Comet where it is called a star. We call Mercury and Venus evening and morning stars.

Marathon, N. Y. LEWIS SWIFT.

L. A. S., Shiocton, Wis. Who was the man mentioned in II. Corinthians 12, who was caught up into heaven?

The apostle Paul himself. He speaks of himself in the third person, having been accused of boasting. In the fifth verse he speaks of that experience as being a legitimate reason for glorying, but of himself he had nothing to glory in but his infirmities. The rapture was something done to him and so far from its being a merit, he did not know even whether he was in or out of the body. He gloried in it because it was of God.

E. R., Albia, Ia. Will you tell me the origin and purpose of "Children's Day" in as complete a manner as possible?

The General Conference of the Methodist Church, in 1864, preparing for the celebration of the "Centenary of Methodism" in this country, appointed a committee of six persons to raise a "Children's Fund," and as a part of the plan to observe a "Children's Day." In 1868, the plan was adopted by the General Conference, and printed in the appendix to the discipline of that year; in 1872 it was incorporated in the laws of the church. The Universalist Convention in 1870 made the second Sunday in June the day when the duty of every parish was to celebrate the baptism of children. In Methodism, later developments have set aside "Children's Day" as one on which the "Children's Fund" shall be used in securing higher education for meritorious young persons in the church or Sunday School. The day brings the children and youth of Methodism under the inspiring influence of a common service. And altogether it may be regarded officially as a Methodist institution, observed on the second Sunday in June.

J. S. Hand, Cold Spring, N. J. Is there any Scriptural authority for the story that John the Apostle was thrown into boiling oil, but came out unharmed and died a natural death at Ephesus?

There is no Scriptural authority for the statement. Tertullian, who wrote about 200 years after Christ, relates the incident. Polycrates, who was bishop of Ephesus, says that he died and was buried there. Irenæus, whose teacher was Polycarp, the friend and disciple of John, writes of his living at Ephesus in the time of Trajan in 98 A.D.

M. A., St. Marys, W. Va. How many of the children of Israel who started out of Egypt entered into the Promised Land?

Only Caleb and Joshua. See Numbers 14: 28 to 32, Joshua 14: 6 to 11, I. Cor. 10: 5, and Deuteronomy 1: 36 to 40.

Mrs. E. W. R., Fall River, Kans. 1. When was *Pilgrim's Progress* written and why was Bunyan imprisoned? 2. What was the cause of the massacre of St. Bartholomew and when did it occur?

1. In 1657, at the age of twenty-nine years, John Bunyan, being impressed with a deep sense of religion, formally undertook the office of a public teacher among the nonconformists in Bedford, England. In 1660 he was arrested for acting in defiance of the severe laws enacted against dissenters from the Established Church. Since he could not be induced to moderate his zeal, he lay in prison almost continuously until 1672, and there wrote his remarkable religious allegory. 2. The massacre of St. Bartholomew, in which about 30,000 Protestants were slain, occurred on the night of August 23, 1572. It was caused by the hatred of the Romanists, led by Catherine de Medici and her son, Charles IX., for the French Huguenots.

The United States Immigration Commission

THIS Commission was appointed at the recent session of Congress to consider the whole subject of immigration and ordered to report to the next session. Its members, shown in the photograph, are from left to right: Senator A. C. Latimer, South Carolina; Mr. W. R. Wheeler, California; Senator H. C. Lodge, Massachusetts; Prof. J. W. Jenks, Cornell University; Senator W. B. Dillingham, Vermont, Chairman; Mr. Morton E. Crane, Massachusetts, Secretary; Representative William S. Bennett, New York; Mr. Walter W. Husband, Clerk Senate Committee; Representative B. F. Howell, New Jersey; Representative J. L. Burnett, Alabama, and Commissioner of Labor Charles P. Neill.

Miscellaneous

Reader, Ithaca, N. Y. You can procure Song Services for Children's Day from M. E. Munson, publisher, Bible House, New York.

Reader, Muncy, Pa. You can procure books on parliamentary law from Ammon & Mackell, booksellers, 81 Chambers Street, New York City.

Reader. The Governor-General of Australia is the Right Hon. Lord Northcote. The Prime Minister is Hon. Alfred Deakin. The seat of government is at Melbourne.

Inquirer, Casco, Me. Bishop Potter never owned a saloon or had a financial interest in any. He prepared early for the ministry and has spent his life in that calling. No member of the Vanderbilt family has ever been in the liquor business.

Does any one know the whereabouts of George Willard Steward, better known as "Harry"? He was last heard of in Mound City, Mo., about twenty years ago. Any information will be gladly received by his mother, Mrs. R. Gilmore, Nebraska City, Neb.

C. R. P., Batavia, N. Y. 1. As the whole liquor trade is wrong, from a moral point of view, we do not see how any part of it can be defended. 2. Any good bookseller can procure for you a life of Lincoln. Miss Nicolay's book, issued by the Century Company, is an excellent one.

Mr. H. W. Adams, 111 South Eighth Street, St. Joseph, Mo., is writing a book covering the work of Gospel and Rescue Missions. He is anxious to secure *The Higher Christian Life*, by Dr. William E. Boardman, to aid him in his work. The book is out of print, but Mr. Adams requests any reader of THE CHRISTIAN HERALD who may have a copy to communicate with him at the above address.

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Brooklyn's 16-Weeks' Revival

VANGELIST JOHN A. DAVIS for sixteen weeks has been conducting a continuous revival in Brooklyn with six churches have been officially ected, but for which practically all of churches have furnished earnest work- The six churches are the Sumner ue Baptist, the Embury Memorial odist, the Janes Methodist, the Wash- n Avenue Baptist, the Hanson Place tist and the son Methodist.

the closing ce at the Janes ch, 2,100 peo- 300 of them ling up, stayed hree hours and free-will offer- gave about 0 in addition to dividual church ctions, for the ctical Bible ning School sit- d at Lester- , New York, of h Mr. Davis is ntendent.

en this last ser- , in which the ors spoke words ppreciation, and people were king of the fare- , closed with a er appeal and decision of many eforth to serve ist.

Evangelist John A. Davis

r. Davis believes in open confession for ist. He makes the meetings informal social, and while he never forgets to ch a strong Biblical sermon, he aims ake both song and testimony promi- t. Often he has 200 and more testi- ies in a single meeting. One evening my own church, I saw 149 men go down aisles, and give their testimonies in t facing the audience, eleven of these converted then and there, many just re cently converted, and many others Chris tians of years' experience, who had at last found their voices.

Mr. Davis has with him a gospel singer, Mr. F. A. Mills, and a pianist, Mr. George H. Carr, both as intensely in earnest as Mr. Davis. Mr. Mills is unique in his manner, but never fails to gain in each church a devoted band of a hundred or more singers, who pray before the meeting and testify in it. One Sunday afternoon during the campaign, these choirs sang at the Majestic Theatre the songs of the "Pink Rose" service, while Mrs. E. M. Whittemore, the author of "Delia," told the story. A thousand people were turned away.

No one can estimate results. Hundreds were converted, but thousands in the churches have found new life and learned the secret of speaking for Christ, whether at a public service or in private. At every church, the climax of the meetings was to turn all interest back to the church and its pastor, and every pastor has felt that he is more strongly entrenched than ever in the hearts of his people.

Already arrangements are being made by the various pastors and committees of Brooklyn for the winter's work of 1907-8, with the hope that Mr. Davis and his associates may be kept here during the entire season in one continuous revival campaign.

REV. C. D. CASE.

Helping Young People*

VERY age has its own special trials and difficulties. The schoolboy is often told that his is the golden iod of life; the time when troubles are f and light compared with those that l come to him later. The statement may literally true, but it is not certain that implication is correct. The schoolboy, o is going up to his teacher, conscious t he does not know his lesson, feels very comfortable and knows that a very un- asant time may be ahead. Or he has en caught in some escapade and has to e the consequences. Looking back over from the standpoint of old age, even if as been a life somewhat full of trouble, old man realizes that his schoolboy ubles were as hard for him to bear as se of his manhood. There is a certain acity for suffering which is often reached youth as it is in maturity. The girl fers as much over her broken doll as her ther does over the loss of a diamond.

The first necessity, therefore, in trying to lp our juniors, is sympathy. A man who es a stand of superiority and tells his that his troubles are nothing, cannot lp him. The boy knows that his trouble very real and distrusts the consoler who nimizes it. A better course is to show m the right way to act and encourage n to take that way, though it may be inful. It is not always the best way even r a father who loves his child and would are him suffering, to lift the burden from m. It is good that he learn to bear the rden, to learn that wrongdoing entails ffering, and that not even a boy can irk a duty without paying for it. The oner that lesson is learned the better for e boy; but the teaching should be tactful d should not be administered while he is rappling with his difficulty. The lesson mes better when he is safely through.

We may help our juniors, too, by our example. Our teaching is of no use without that. It is often a surprise to a man to hear his son use a word that he has uttered in a hasty moment, and it is a humiliation to him when he reproves the boy to be told, "You used the word yourself." Young people are close and often shrewd observers. They notice how we act in emergencies, what is our habitual conduct, and they draw their own conclusions. We can help them best by closely following Christ ourselves, and proving to them by our lives the power of faith and love to support us in all the exigencies of life.

*Topic of the Christian Endeavor Society for ne 9. Matt. 18: 1-6.

To Educate the Negro

To the Editor of The Christian Herald:

I beg to thank you sincerely for your check representing contributions received by THE CHRISTIAN HERALD in response to the appeal in behalf of the Slater Industrial School for colored people at Winston-Salem, N. C., of which I am treasurer. The work this school is doing in uplifting and ennobling the colored people is marvelous indeed. It has absolutely eliminated all race spirit in its vicinity. The school grounds, buildings and appliances are worth $50,000. The white people raised $10,000 for a hospital for the negroes; the latter supplied the labor free. Thus they have a modern hospital for their sick, worth almost double this amount, in which colored girls are graduated as trained nurses. The trustees and directors of the institution, all leading white men, have induced the State and county to contribute $5,500 yearly for the maintenance of the institution. The influence of the school and hospital has been so widespread that the State authorities want to increase the plant, and now promise $12,000 in addition to the yearly grant, if the trustees will raise an equal amount. With $24,000 cash in hand for material, the colored people will do the work free, as they did in building the hospital, thus increasing the value of the plant $48,000. A New York philanthropist will give half of the $12,000 when the other half is raised. Thus the raising of $6,000 means $48,000 to the institution. Seldom do we see a donation multiply eight times when it becomes bricks and mortar, as in this case.

I believe your readers will cheerfully help when they know their gift will multiply eight times. The trustees can then meet the offer of the State, and increase the capacity of the school $48,000. Thanking you for your kindness in behalf of these colored people, WILLIAM A. BLAIR, *Treasurer.*

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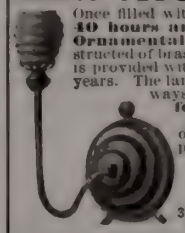

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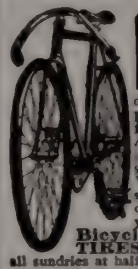

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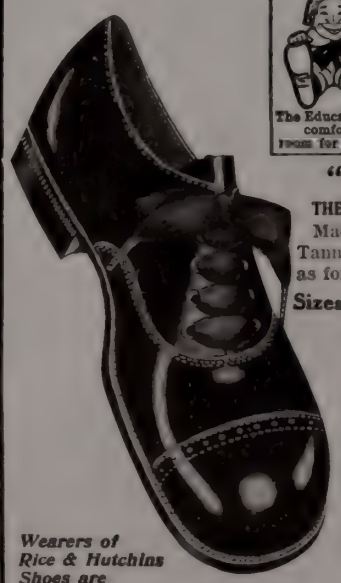

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DR. TALKS OF FOOD

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"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgement, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read, "The Road to Wellville," in pkgs. "There's a Reason."

INTO STILL WATERS

By ELEANOR H. PORTER

CHAPTER XIII—*Continued*

ALL the anger and defiance fled from Maggie's face. Into her eyes crept a look of puzzled wonder. Away back in her memory there seemed to be another such a kiss—two, three, many of them; but where? When? Who gave them? Maggie was still puzzling over all this when it came time for the evening prayer to be said, and again those faint, far-away memories came to her. When had she knelt like this before? When had she said those words? Sometime—somewhere—and the sweet-faced woman of her dreams—she was there too; and—

Then it all fled, and Maggie knew only that she was very tired, and that it was wonderfully cool and comfortable between those smooth white sheets on the little bed.

CHAPTER XIV

FOR the first two days of that stay at Mont-Lawn Maggie was ever on the alert for a paste-pot or its equivalent to be set before her. Her keen, swift-glancing eyes took prompt inventory of every new thing presented for her inspection, and her sharp little tongue demanded the reason for every act she was requested to perform.

Gradually, however, the gentleness, love and happiness all about her did their good work, and the last vestige of suspicion and distrust fled, leaving her stunted, warped little soul free to unfold like a flower in the sunshine.

A strange thing happened then. The child seemed suddenly to come into her own. The old pertness, selfishness and naughtiness fell from her like a discarded garment, and she became almost at once gentle, sweet and lovable. Even to the teachers she was a puzzle. Other little girls had shown improvement—and great improvement, too—but there was never one like this; never one who seemed so naturally to take upon herself the gentleness of manner and speech that the teachers tried so hard to impress upon the children from the very first.

To Maggie herself it was like a dream. She seemed to be living in some half-forgotten world known long ago. She was convinced now that this wondrous pleasure time was a gift, pure and simple, and the thought filled her little heart almost to bursting with love and gratitude.

And what wonderful days they were! There was the early awakening in the morning with the song of the birds in one's ear, and the joyous call from some other little bed farther down the line. Later would come the morning song of thanksgiving, and the bountiful breakfast which always tasted so good. Where the long hours of the happy forenoon went to, Maggie never could tell; but with the swings, the swimming-pool, the seasaw, the walks and frolics and merry games—there was never any time to hang heavily on one's hands.

Immediately after breakfast Maggie always felt that she could never be hungry again; but when the noon bell sounded there were the long tables laden once more, and there was her own stomach clamoring for the good things upon them. Maggie never grew tired of seeing the boys gather in front of the big main building at the sound of the bell and take their places two by two, only to separate into the two long lines at another stroke of the bell, while she and the other girls marched down between the lines and into the Dining-pavilion.

Before eating there was always the grace to be sung with its sweet refrain "God is great and God is good," and frequently there were other songs, too. Then came the long bright afternoon with its romps and its games, and with perhaps a story or two, or a new song. Even rain did not dampen the fun, for there was the big play-room over the pavilion which made a rainy day an absolute delight.

After supper there was the song service in the beautiful Temple, with perhaps some one to talk to them, sing to them, or show them stereopticon pictures on a great white screen; all of which was very wonderful to Maggie, as well as to Patty, the twins, and the rest.

Then came bedtime hour, and Maggie used to think sometimes that this was the very best of all. Always there was the dear teacher to sing to them, and to tell them of the good Jesus who loved them so well, and always there was the bedtime prayer in the hush of the long, quiet room. For Maggie there was something else—never anywhere was the sweet-faced "dream lady" so near and dear to her as at this hour, and never did she seem so real.

It was a very different "Mag of the Alley" that, when the ten days were over, stood once more in the Grand Central Station on the way back from Mont-Lawn. The thin little cheeks had grown brown and plump, and the shifting, suspicious eyes looked at you with clear, honest joyousness. The tattered and faded dress had been replaced by a pretty blue and white gingham, and the eager little dancing feet were in neat shoes and stockings. No wonder the people in the station stopped and looked, for Maggie was but one of many, and all alike were tanned and joyous.

All the way home Maggie had been thinking, and it was just before they reached the little basement room that she told Patty and the twins her Great Idea.

"You know them three dollars that we saved to go to Mont-Lawn," she began eagerly.

"Yes," said Patty.

"Well, you know we never touched it at all 'cause we couldn't agree what to buy."

"Hm-m, yes," murmured Patty.

"Well, I've got it all fixed," declared Maggie, jubilantly. "Let's carry it down to the Missionary lady to take some one else to Mont-Lawn."

"But she said she wouldn't take it," objected one of the twins.

"She said they didn't take it from us children. You told us so yerself."

"Pooh! that was when we wanted to buy our own Mont-Lawn," retorted Maggie, airily. "Don't you see? It'll be just the same as anybody else sendin' it in—rich folks, and all that. Ain't we rich? We've got three whole dollars!"

"Hm-m, yes," acknowledged Patty, and the twins nodded silently.

Thus it happened that a certain City Missionary the next morning found tied to her doorknob a small brown paper parcel which, upon being untied, revealed a dollar bill, and a quantity of nickels, dimes and pennies. On the brown paper itself was scrawled in Patty's best hand the message Maggie had dictated:

"To take some one else to Mont-Lawn. We are rich so pleze dont refuze the munny."

CHAPTER XV

MRS. KENDALL'S illness after that second fruitless search for her young daughter had been very severe. Once more the doctor's buggy made daily trips to the Kendall homestead, and once more old Nathan sat flicking flies from the mare's back out in front of the great stone lions, while inside the house an anxious-eyed man gazed into a pale face framed in golden hair.

The doctor was worried. Physically his patient was better; but mentally—!

The old bitterness had returned to Mrs. Kendall's eyes, and the old listlessness to her movements. In only one respect was she unlike what she had been when recovering from that other sickness months before; she accepted now the doctor's visits without question, and for that much the man was grateful.

"My dear Mrs. Kendall, will you not

Continued on next page

Mildred Bryans, Portland, Ore.

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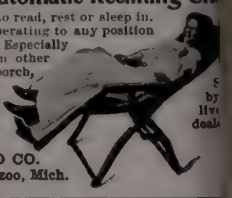

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NTO STILL WATERS—*Continued*

yourself?" he begged at last, one "You should be dressed and down- by this time."

hy?" Mrs. Kendall's eyes were calm and questioning.

hy, you—you are better," stam- l the doctor, nonplussed for the ite.

ery well. But what if I am? May stay here just as well? What is for me down-stairs?"

ut yourself—your friends!" pro- l the doctor. "Only yesterday Mrs. on was asking me if—" An up- l hand arrested his words.

rs. Merton has her daughter," cried Kendall, sharply. "What more she want with me?"

e doctor did not reply at once. n he did speak his voice was very

es, she has her daughter, Mrs. Ken- and if you could know the love and ation with which those two women rd you, you would not ask that ques- ."

here was no answer. Mrs. Kendall turned her face quite away. Five nutes later the doctor walked with ed head down between the big stone s on either side of the steps.

Home," he said briefly to Nathan.

t home the doctor was still plunged eep thought. Even the good supper his faithful housekeeper set before was sent away almost untasted, and r supper his cigar went out half ked. At last the doctor squared shoulders and addressed the opposite l.

I'll do it—and, God helping me, I'll ceed! It's not pills and powders she ded, but a vital interest in life—and t she must have, or die."

he doctor went about his task in as stematic a manner as if it were a y, not a mind, that he was treating. had diagnosed the case and written prescription; he now proceeded to minister the remedy.

Day by day as he called at the Ken- l residence, he dropped a word or about some lone woman on a bed of ffering, or some crippled child doomed a life of pain. Again it would be of brave fight of a handicapped man, of the wonderful patience of an aged man in the face of a lingering death. ttle by little he forced his patient's nd to dwell on something outside of rself; little by little came his reward the shape of an occasional gleam of erest in the sombre blue eyes.

It was then that the doctor entered on the second stage of the treatment. s patient was convalescent; she needed tonic—he spoke now of what untold y one woman with time and money at r disposal could bring into the lives the aged woman, the crippled child, d the handicapped man.

It was a long, hard struggle, but in e end the doctor won at least a meas- e of success—Mrs. Kendall gave some int show of interest in life.

For the doctor, however, there was w a new factor in the case. In striv- g to do for his patient, he had done r himself—to him had suddenly come most vital interest in life—it con- rned a slender, pale-faced woman with ir hair and blue eyes.

The doctor was disturbed—seriously sturbed. He had not intended to arry. His heart, mind and life should given to his profession, so he had en wont to think; now his heart, mind d life, and even the profession itself, emed none too great an offering to lay the feet of that same slender woman.

Nor was this all. That Mrs. Kendall ould listen for a moment to his suit, e doctor doubted. For months he had en merely her physician; he was that ill, with the added honor of being con- dential adviser in the new activities at his own efforts had brought about. They drove together, it is true—but it as to visit some sufferer on a far-away illside. They walked together—but ly when the sufferer lived nearer me. They talked together, and here gain were the earmarks of the doc- r's efforts to bring into her life a vital terest—Mrs. Kendall talked of what she wanted to do for the lone woman, the crippled child and the handicapped man. And in none of these could the doctor find encouragement for the new and vital interest that had come into his own life!

It was in the early part of September that Doctor Spencer made a hurried trip to New York, and it was in the Grand Central Station that he ran across the crowd of happy children, each with a bundle and a bouquet of wild flowers. Always now he noticed children when in the city, and always he looked for golden curls and a pair of blue eyes that might remind him of a familiar face. He saw nothing now to do but that; but as he watched the children he grew strangely interested in their sunburned, happy little faces. After a minute's hesitation he stepped up to one of the young women in charge, raised his hat, and asked a question or two. When he turned away some minutes later there was a bill in the young woman's hand which had been left with a request to "give the tots a glass of ice-cream soda apiece."

That night on the roomy veranda just beyond the big stone lions, Doctor Spencer told his friend all about it—that is, all save the bill and the soda.

"They had been to Mont-Lawn, it seems," he said.

"Mont-Lawn?"

"Yes, a children's home up the Hudson a little way, where the poor little tenement waifs may have a ten-days' outing free. It costs three dollars for each child, and the money comes from all over the country, the care-taker said. She told of one particularly pathetic case. A friend of hers is one of the city missionaries, and the story came from her. It seems there were three or four children who had been to Mont-Lawn, and who knew what a delightful place it is; and it seems that they had saved up three dollars among themselves. Nothing would do but this three dollars must be used for Mont-Lawn, so they did it all up in brown paper—all the pitiful little dimes, nickels and pennies, and one crumpled dollar-bill—and tied it on to the missionary's doorknob. Then, evidently fearing that some question would be raised about it, they wrote on the paper: 'We are rich, so please don't refuse the money.'"

"The little dears!—but how did she know from whom it came?"

"The young woman told, but I don't remember. I believe the missionary had seen that same lot of money before, or something of that sort. She said that the pitiful part of it all was that the little things probably didn't know where their own next meal was to come from—yet they signed themselves as 'rich'!"

"Doctor," cried Mrs. Kendall, sharply, "when I realize that my own little Margaret may be suffering for just such a ten days in the country, and with this great house hungering for her, I think I shall go mad. Isn't there something that I can do? that I can give? Can't I help toward this home? Tell me more about this Mont-Lawn. If I can't reach Margaret, I can reach some other poor little waif, perhaps."

All that he knew of Mont-Lawn the doctor told most gladly, nor did he stop there. Afterwards he procured still further information, and before the month was out he had sent on the twenty-one dollars necessary to endow a cot for the season in one of the dormitories. Over the cot was to be placed a picture of a five-year-old girl together with the card bearing the words, "In loving memory of Margaret Kendall."

To be continued

Answered Prayers

Mrs. J. M., Ontario. "My prayers have been answered many times. God hears and helps when no one else can."

A Praying Mother, New York. "I can say that I know God does hear and answer prayer. God has answered my prayers many times, for which I am thankful."

Sincere Friend. "He for whom I have prayed long and earnestly has been reformed to upright living. I praise God and trust him to lead that seeking soul to himself."

H. B. G., Nebraska. "God sent an answer to my prayer when I was in trouble. As I ask him for help in a present trial, I know, if I have faith, he will surely hear me."

Mrs. C. F., California. "My recent marvelous experience has proved God's willingness and power to hear and answer prayer. I hope this may help some doubtful one."

A. E. V. M., Washington. "I want to acknowledge God's goodness to me in answering my prayers when I was in great trouble. The Christian Herald is a great help to me."

E. M., Illinois. "I wish to add my testimony to the 'Answered Prayer' list. God has answered many prayers for me in his own way, which is the very best. I trust in him always."

Mrs. J. P. R., Pennsylvania. "Many times when cares have been so heavy, it has seemed impossible for me to see my way clear. God has answered my prayers when it was for my own good."

E. L. W., Connecticut. "For twenty years your paper has come to my home. In special crises of late, once for friends and once for myself, prayer has wrought wonderful things for me."

Old Subscriber, Michigan. "I was suffering with a great affliction and I prayed earnestly that he would heal me; he heard me and I know the Lord does hear and answer prayer. I thank him for his goodness to me."

M., Pennsylvania. "God has been so good to me. I prayed my father would get work and he has graciously answered. He has answered many times before. He is a shield unto them that put their trust in him."

M. J. B., Pennsylvania. "I have been out of employment for some time, and the Dear Master answered my prayers to-day. I read the 'Answered Prayers' in The Christian Herald and they have done me so much good."

L. M. T., Washington. "I wish to add my testimony to the many answers to prayers in your valuable paper. Of late the proof in my own mind has so fully been felt that I know in whom I believe, and that He not only hears but answers my prayers."

Mrs. J. W., Kansas. "God has answered many prayers for me; not always in the way I expected, but in his own good way, which was far better than I could ask or think. He sent aid when no earthly friend could help us. His love is boundless, and he healeth our diseases."

B. G. D., Alabama. "For the benefit of the doubting, despairing and hopeless ones, I wish to say, 'Look ever to Jesus; his grace is sufficient.' I have had the assurance of my prayers being answered and of his being very near many times. In our afflictions the Lord will hear us and deliver us if we will only ask him. I have been through great sorrow and trouble, and am very thankful that I am able to testify to his loving kindness."

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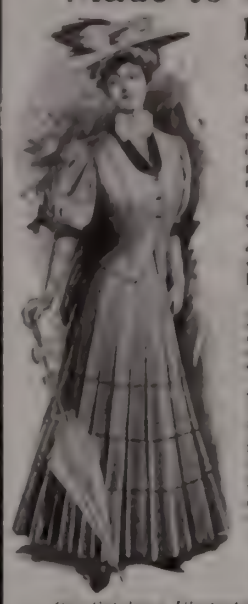

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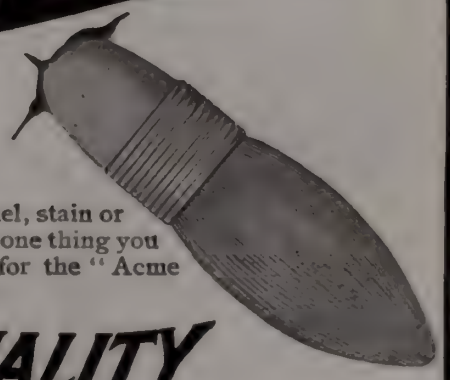

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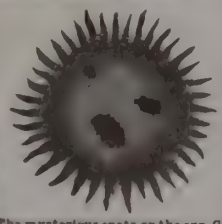

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Mr. Alanson David Brown

His early activity was that of the normal hard-working country boy. His energy and activity were cultivated by judicious stimulation, and they have remained as distinguishing characteristics of the man.

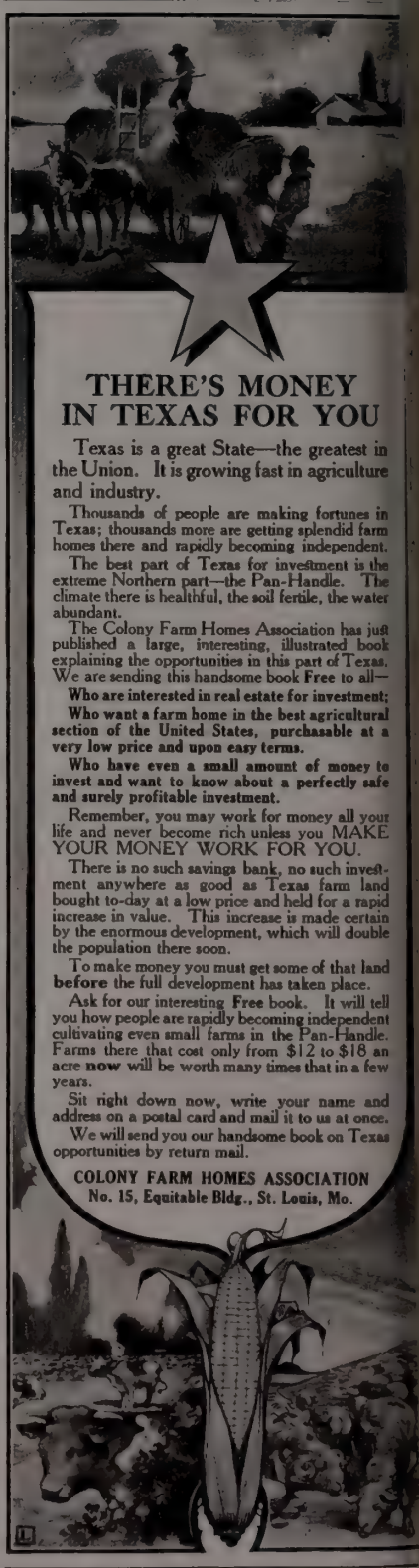
Boyhood over, every moment was crowded full of preparation for the active struggle of life. After a course in the commercial college at Rutland, Vt., in which young Brown stood at the head of a class of one hundred and twenty-five, at the age of nineteen he started on his first really serious business venture—a trip South to sell a bunch of sheep which he had bought with his hard-earned savings. After an eventful trip to Mississippi, he turned his fine sheep into the pasture of a relative of his uncle, from which "they broke out and wandered off and were lost." Those were the troublous times at the close of the war and many a larger venture was wrecked from similar causes. Thus ended his first business experience, leaving a down-hearted but not discouraged boy to begin the fight again.

This he did, by starting in as a clerk in a drug and grocery store at Middle Granville, kept by a Mr. Kincaid, at the modest wage of seventeen dollars a month. When asked if Alanson was a good clerk, Mr. Kincaid answered, "There never was a better. He never left anything undone." Here he stayed until he received an offer from his uncle, Charles Brown, of Columbus, Miss., to go as partner and clerk in his grocery and provision business. Again his power and aptitude for business developed at once. Although a Northerner, by his tact and attention to business he overcame sectional prejudice and made friends everywhere. He found the firm doing business under old-fashioned, "long time" methods, by which it had met many heavy losses. He introduced the strictly cash system and took practically entire charge of the business. The first year, the young man's share of the profits was $6,000. Rev. J. H. Cason, of Royse City, Tex., Mr. Brown's first pastor, wrote of him at this time: "He impressed me as an unusual boy, in that he was absorbed in the business of the store. I never saw him take a minute in pastime, looking or conversation on the street. He went and returned in a hurry. In the store he watched for customers, and his bright, sunny face made him the favorite of the country people. He took an intelligent interest in the business."

Soon after coming to Columbus he became a member of the Sunday School, a regular attendant and close student of the Scriptures. Mr. Cason wrote: "I said to him, 'I want you to take a class of seven girls about thirteen or fourteen years old.' With tears in his eyes, he said, 'Brother Cason, I am not a Christian. I cannot tell those girls how to be saved.' I said to him, 'There is no Christian in the church that takes as much interest in the Sunday School as you do. You can be a Christian.' He took the class. A foot-note in the question books directed the teacher to call the name of each member of the class and ask, 'Do you trust in Christ as your personal Saviour?' All said, 'No.' One of the little girls said, 'Mr. Brown, do you trust in Christ as your personal Saviour?' He came in tears to me and asked to be relieved of the class. I said to him, 'You can put your trust in Christ now and settle the question.' He went home with me; we prayed and examined the promises. Soon he told the class that he did trust in Christ, and it was not long before most of the class, if not all of them, followed him in trusting. From this point the deepest impression of his heart was the praise and honor of God."

But young Brown was not destined to remain a country storekeeper. In 1871 he went to St. Louis as a delegate to the Southern Baptist Convention. He was greatly impressed with the city and concluded to give up his growing business at Columbus and move to St. Louis. January, 1872, found him in St. Louis, free and with a draft for $13,000 in his pocket. He at once joined the Third Baptist Church and became a teacher in the Sunday School, a connection which continues to this day. Through his church acqua[in]tance, he met James Hamilton, who w[as] about to start in the shoe business. T[he] firm of Hamilton & Brown was organize[d] and the great work of the young ma[n's] life was begun. The new firm had difficulties. It started on a cash basis [in] a section of the country accustomed from six months' to a year's time. It w[as] hardly launched before the panic of ' came along, and many an older and larg[er] business craft perished in the storm Once, Mr. Hamilton, discouraged a[nd] frightened, was ready to give up, b[ut] Brown, standing like a rock, said, "N[o]

Continued on next page



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Ask for our interesting **Free** book. It will tell you how people are rapidly becoming independent cultivating even small farms in the Pan-Handle. Farms there that cost only from $12 to $18 an acre **now** will be worth many times that in a few years.

Sit right down now, write your name and address on a postal card and mail it to us at once.

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Christian "Captain of Industry"

Continued from preceding page

ever will give up." All through the the firm continued to send almost orders to the manufacturers in Bos- nd Lynn, accompanied by the cash, when the storm was over, their credit soundly established. By 1879 the ness of the firm had grown from $225,- o $1,500,000.

eanwhile, Mr. Brown had married Ella Bills of Waltham, Mass., daugh- of a prominent shoe manufacturer, and ome life was fairly begun. Since that his successes, business, home and ch, have moved forward with steady gress. During the past year his com- manufactured and sold eleven million lars worth of goods, the greatest amount sold by any shoe concern in the world ne year.

hese business successes were not at- ed by any legerdemain or by frenzied nce, but by a steady application of old-fashioned principles of honesty fair dealing, united with rare energy business ability. The imposing struc- which stands on the corner of Twelfth eet and Washington Avenue, St. Louis, ne of the smallest units of the great tem of which he is the founder. There six huge factories, employing 5,000 ple, with a capacity of 48,000 shoes ly—over one shoe a second—and a enth factory is in process of erection. market this product requires a net- rk of distributing points all over the ited States. Here, in a simple office, marked by pomp or ostentation, Mr. own makes his headquarters, counseling, vising, directing and constantly in touch h all the heads of departments, and en with their humblest assistants.

The care of his employees—the physical nditions of light, air, ventilation, and en food and companionship—are worked t in all of Mr. Brown's great factories an extent which makes a position in one them more desirable for a young man woman than such positions usually are, even than a clerkship in a store, for ample, which many a young man might efer. Nothing gives him so much pleas- e as helping forward young men who tch the spirit of thrift. Scores of them ve succeeded by ingrafting into their es his spirit and methods, and being irred by the force of his straightforward, ell-ordered Christian life. He is never o busy to listen to any suggestion of erit from whatever source. Some one as said that "the best government in the orld is a benevolent despotism." Mr. rown has established a combination of bsolute rule and co-operation which seems be unequaled for its efficiency, and the nthusiasm which animates every employee the youngest member of the force. In he great central office a wonderful system f bookkeeping prevails, by which the rogress of each day, each hour and almost ach minute is accurately ascertained. These figures are posted on bulletin boards where all can see them. The names of he salesmen who make the best record or each day, month and year are also osted. The same graphic statistical nethods are seen in the different factories. Thus the progress of the institution be- omes a matter of personal interest to very employee.

In his selection of men Mr. Brown eems to be guided by an almost unerring nstinct. Certain definite rules govern is choice, however, and these are such as o reduce the chances of failure. In se- ecting men he takes first those of positive Christian principles, of temperate habits nd of a frugal, saving disposition. With- ut these characteristics, no young man eed apply.

It has not been accident or luck that as enabled Mr. Brown to procure the est help in every department of his great industry, but a remarkable personal knowledge of detail, combined with rare tact, business sense and a keen judgment of human nature. Once admitted, every young man is impressed with the fact that he is in close touch with "the head of the house" and has Mr. Brown's cordial sympathy, so long as he takes an active and energetic part in the business.

The affairs of the institution are managed by a board of directors, who represent every department. Every member of this board has a voice and part in the weekly meetings. The sales force are brought in from all parts of the country twice a year, given a two weeks' course in shoemaking, and urgently requested to give their own experience, so far as it bears on the policy of the house for the ensuing year. This semi-annual meeting is a remarkable one in many respects. The democratic simplicity of it, the vivid American energy and enthusiasm that relieve the occasion of all dulness, and the warm sympathy and co-operation between employer and employed, all mark an advance in industrial and social methods more striking even than the astonishing totals of business done.

Alanson D. Brown's big-hearted Christianity permeates the great body of men whom his genius for organization has brought together into a working unity.

Yet, though he has made a brilliant success in commercial life and has become the founder and head of the greatest business concern of its kind in the world, he has by no means devoted himself to a money-making career for the mere sake of wealth. He values it only for the opportunities it affords for well-doing on an extensive scale. His wealth is indeed a trusteeship, to be managed for the glory of God and the benefit of humanity. His benefactions have multiplied with the years, and his life aptly illustrates the Bible saying, "Seest thou a man diligent in his business? he shall stand before kings." Stanch and orthodox as a churchman and ceaselessly active in religious work, a liberal contributor to many benevolences, including missions, sanitariums, colleges and orphan homes, beloved by his thousands of employees, many of whom have risen under him to positions of trust and affluence, he is a typical example of the Christian merchant prince, who dispenses his gifts with lavish hand, yet wisely, and who has long ago realized that "there is that scattereth and yet increaseth." He has read well and understood the lesson of life. He has grasped opportunity firmly and made it his servant for the noblest purposes.

THE PORT OF PEACE

STRANGE when a God-created soul is bent
On clinging to this frail and mortal tent,
Its shaking tenement of crumbling clay
Already showing signs of swift decay;
And hence, with vain adornments 'tis bedecked,
Now and anon, to hide some ill defect:
Then calmly dreaming on of taking ease,
A few more years of vague uncertainties,
While storms most pitiless around it blow,
And threaten soon to lay the structure low,
Yet with tenacious grip to life it clings,
While Time a harvest of destruction brings;
'Twill struggle on, nor yield until it must,
When stakes and tent-poles lie low in the dust.

Alas! what strange infatuation this
When angels beckon from a world of bliss?
St. John on Patmos isle, the seer bold,
In panoramic splendor did behold
The golden city, with its pearly gates—
The home each weary pilgrim soon awaits,
'Mid fadeless flowers and fields of living green.
Ah, me! what ravished soul once having seen
Enduring habitations built by God,
Would turn back to its miserable clod?
Then blow, ill winds; what though the craft I sail
Doth tremble in the wild increasing gale;
So ye will bring my soul a glad release
When safely moored within the Port of Peace.

New Brunswick, N. J. MRS. MARY LUTZ.

SUN MON TUES WED THURS FRI SAT

The Days that Prove This Stove

The stove that is best for washing-day, ironing-day and baking-day is best for every other day of the week. The New Perfection Oil Stove is such a stove by every test. It does its work in a new and different way from other oil stoves. It produces a clean blue flame, which, without overheating the kitchen, is instantly ready for boiling the water, heating the irons, or baking the bread. The

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

will make your kitchen work lighter, will cut your fuel bills in two, and will give you a cooler kitchen. Made in three sizes, with one, two, and three burners. Fully warranted. If not at your dealer's, write to our nearest agency for descriptive circular.

The **Rayo Lamp** is the best all-round house lamp made. Gives a soft, mellow light of unusual brilliancy. An ornament to any room. Made of brass throughout, beautifully nickeled. Perfectly constructed; absolutely safe. Every lamp warranted. If not at your dealer's, write to our nearest agency.

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Liquid Court Plaster

Immediately dries, forming a tough, transparent, waterproof coating. "New-Skin" heals Cuts, Abrasions, Hang-Nails, Chapped and Split Lips or Fingers, Burns, Blisters, etc. Instantly relieves Chilblains, Frosted Ears, Stings of Insects, Chafed or Blistered Feet, Callous Spots, etc., etc.

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Sample size, 10c. Family size (like illustration), 25c. Two ounce bottles (for surgeons and hospitals), 50c.

AT THE DRUGGISTS, or we will mail a package anywhere in the United States on receipt of price.

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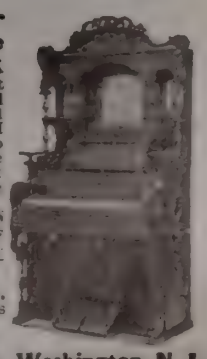


CORNISH CO. Washington, N. J.

GEMS FROM NEW BOOKS

The Centre of the Labor World*

RARELY is an author's preface written with more skill than is the foreword which Hutchins Hapgood has prepared for his recently issued book, entitled *The Spirit of Labor*. No student of the industrial conditions which exist in the United States to-day will read this preface without looking forward with zest to a perusal of the book proper. When Mr. Hapgood undertook to give to the intelligent reading public a comprehensive and strictly truthful presentation of "the world of the workingman," he recognized that no man, were he a Solon, could accomplish it with success, if he made his observations from the outside. There has been too much theorizing, too many impressionistic drawings of a life that must be felt in order to be depicted. The conditions, the ideals, the broad humanity underlying the labor situation must be absorbed, not observed, in order to grasp, both intellectually and sympathetically, the vigorous personalities, the class rebelliousness, the difficulties and the creeds of the labor world.

To this end Mr. Hapgood shaped his course. In his search for a man who should occupy a sufficiently typical position in the labor world to warrant his being made the "human document" from whose pages general deductions might be drawn, he went to Chicago, where labor is most riotous and where the workingman has created an all-pervading atmosphere of democracy. Beginning his study in the saloons and in the homes, he proved himself to be possessed of the first requisite for his purpose—he knew how to wait. It was only after several months that he met a man who in temperament, character and experience seemed thoroughly fitted to sit for the composite photograph of his class. Impressed with the intellectual vigor of the man, with his free habit of mind and the rough health of his personality, Mr. Hapgood plainly outlined to him the work he had planned, and secured his co-operation. Upon this friendly partnership is based the book under discussion.

For three months the author lived near by his "type," visited his home, met his friends upon terms of equality, attended meetings with him, and listened to the informal, but none the less weighty, arguments and opinions of his companions, thus coming to occupy an acknowledged place in the circle of his radical friends. The author-student's Chicago experience left him swamped by the richness of his material, and sent him back to New York, there to select and eliminate, but never to decorate or to "touch up" the records he had obtained.

"Anton," the peg upon whom the author hangs the individuality of the representative workingman, is a woodworker, an important man in Chicago labor circles, chosen by his constituency as their delegate to the International Labor Congress. Introductory chapters, "Early Youth" and "On the Road," are racy descriptions of the life of a lad of the people, free from the trammels of conventionality and unhampered by moral law. Then comes a reactionary "Age of Reason," with marriage and a readjustment to the industrial conditions of a great city. The Trade Unions, their Organizers, and the Radicals among them, are dealt with exhaustively and with an illuminating pen. Mr. Hapgood digs to the very roots of anarchism, and his study of the labor leader is worth appending:

> Corruption is a subtle thing; one not always easily recognized by the unreasoning man. To keep clear of wrong requires intelligence of a high order, as well as good will. And the labor leader is subjected to temptations of a kind not easily seen as temptation. By virtue of these he often becomes far less fundamentally attractive than the class he represents.
>
> Several sets of circumstances bring about this degeneration, for it is degeneration, of the labor leader. As he acquires the feeling of power he tends to adopt some of the worst methods of politics, and encourages the growth of a public feeling often extra- if not anti-legal. Several men in Chicago have said to me things which indicated an apologetic, or even exculpatory, attitude towards leaders convicted of bribery and other forms of graft—a kind of sentimentalism, rather than sentiment, for the cause. They often acquire a rather unscrupulous willingness to adopt the unjust methods of their opponents. Demanding fairness and charity, they are often inclined to show little of these qualities. I have seldom met a class of men who are, in some ways, as narrow-minded and as prejudiced as the typical labor leader of the "political" type.
>
> But this is not the worst. Narrowness, suspiciousness, an eager tendency to accomplish good results unscrupulously, if necessary, this is natural enough to men of little preliminary training and not often of the best natural quality—for the best men do not, as a rule, come to the top. And the essential justice of the cause outweighs mere money dishonesty, if the spirit be otherwise right.
>
> But worse than all these in its results is the moral change due to a different standard of life. The labor leader lives well. He spends well. He drinks, and develops the luxurious needs of the class he is combating. "I must spend fifty cents for my lunch, at the very least," said an admirable carpenter to me. He gets in a habit of mind where he will no longer work at his trade, even if he gives up a position which ought to be merely temporary. He becomes a "professional" leader. Like the "professional" politician, he tends to become inferior morally. He loses sympathy with the class from which he has sprung. Living no longer as they do, he no longer genuinely feels their needs. On the contrary, he is likely insensibly to attempt to live still better, insensibly drifts in feeling into the class supposedly hostile to the class he officially represents.

Withal, the book is impressive in its sincerity and is alive with the seething spirit of labor, working out toward the light. It is written with a serious force, which should recommend it to the searcher after truth in present-day problems.

The Spirit of Labor. By Hutchins Hapgood. Duffield & Co., New York. Pp. 410. Price $1.50.

Books Received

Plane Geometry, by Prof. Edward R. Robbins. Pp. 254. Price 75 cents. American Book Co., New York, Cincinnati and Chicago, publishers.

Steps in English: Composition-Rhetoric, by Prof. Thos. C. Blaisdell, of Pittsburg High School. Pp. 405. Cloth covers. Price $1. American Book Co., New York, Cincinnati and Chicago, publishers.

The School and its Life, a discussion of the principles of school management and organization, by Prof. Chas. E. Gilbert, of Western Reserve University. Pp. 259. Price $1.25. Silver, Burdett & Co., New York, Boston and Chicago, publishers.

Maude Barrows Dutton comes again to the front in an excellently edited collection of *Little Stories of Germany*, which is published in the *Eclectic Readings* series by The American Book Co., New York City. Pp. 192. Price 40 cents.

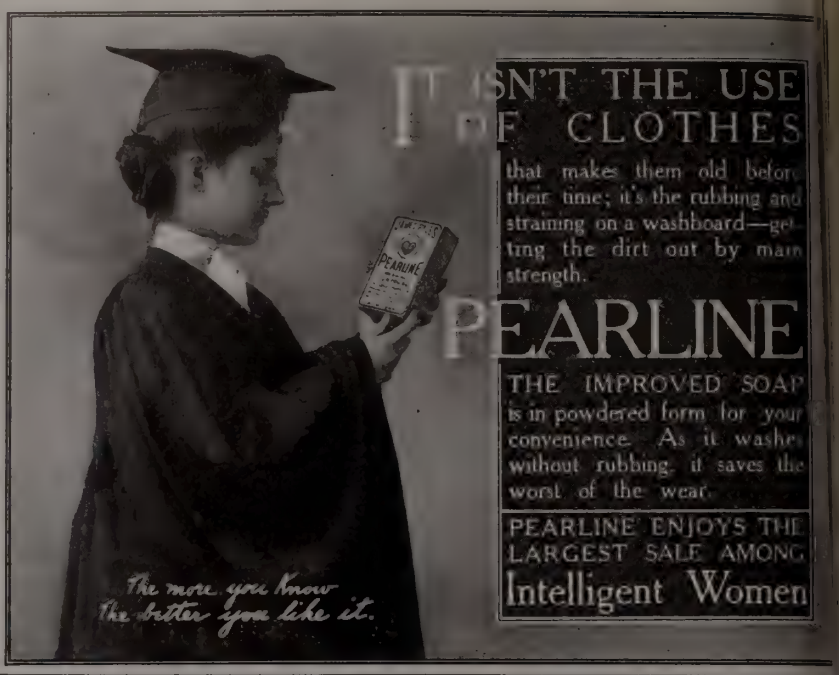
Balm of Gilead, by Florence Morse Kingsley, will be welcomed by the author's many friends as a clever little satire on the fallibility of spiritualistic "mejums" and their dark and devious ways. Funk & Wagnalls Company, New York. Illustrated. Pp. 65. Price 40 cents.

The Vivians, by Edwin Barrett Hay, is a posthumous work of some merit, and is significant of better things to come had its author's literary career continued. Mr. Hay has worked out an intricate plot of missing fathers and re-united families with consummate skill, his last chapter properly resounding to the music of wedding bells. Pp. 315. Price $1.50. The Neale Publishing Co., New York and Washington.

Birdcraft, by Mabel Osgood Wright, has attained its seventh edition, an excellent proof, not only of the capable manner in which the author presents her facts, but of the popular interest in the general subject. Literature upon birdcraft is increasing with astonishing rapidity, and Mrs. Wright's contribution serves as a very comprehensive guide to the realm of birdland. Profusely illustrated. Pp. 305. Price $2. The Macmillan Company, New York and London.

It has remained for a Japanese, but a Japanese educated by American methods, to discourse learnedly in print upon the *Powers of the American People, Congress, President and Courts, According to Evolution of Constitutional Construction*. Masuji Miyakawa, D.C.L., LL.D., the first Japanese attorney ever admitted to the American bar, and a member of the faculty of the University of Indiana, has prepared an exhaustive treatise which should be included in the reference library of every American citizen. The Wilkens-Sheiry Company, Washington, D. C. Illustrated. Pp. 260. Price $3.

Contrasts in Social Progress, by Edward Payson Tenney, A.M., is an authoritative classification of facts to which many years of trained mental application have been given. The five great religions that sway vast populations of different nationalities, are analyzed and compared by a scholar who has thus made a valuable contribution toward the practical settlement of controversial questions in comparative religions. The mass of facts is clearly defined and arranged. It includes a presentation of the contrasts, under the various relations, in civic and domestic conditions, education, literature and moral thought. Mr. Tenney's deductions from these facts could only have been reached by a man of the ripest culture, and form a work of enduring value. Longmann's, Green & Co., London, New York and Bombay. Pp. 415. Price, postpaid, $2.70.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that makes them old before their time; it's the rubbing and straining on a washboard—getting the dirt out by main strength.
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THE IMPROVED SOAP is in powdered form for your convenience. As it washes without rubbing, it saves the worst of the wear.
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The more you know The better you like it.

FLY TO PIECES

The Effect of Coffee on Highly Organized People

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole ttouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read, "The Road to Wellville," in pkgs.

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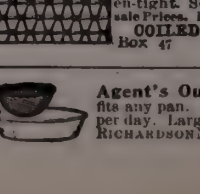
How to make money without a large ca has always bothered men, and never more than in these days

If you want a chance to work and get good for it, read every word of this advertisement

My business is the manufacture of con building block machines and tools. I start out in the busines making concrete b ing blocks with my chines. The only i dients are sand, cer and water. I give complete instruction the work.



W. I. KENNEDY
Manager Sales Dept. Medina Concrete Machinery Co.

No experience is cessary. Only com labor is required. man of ordinary br can make it go, from a small beginn build up a large increasingly lucrat business.

Brick and stone w men require high wa Lumber is becon scarce and advancing in price by leaps bounds; hence the increasing demand for modern building material, concrete blocks.

Write me to-day and I will send you full ticulars of this business in which I will estab you. If convenient, please enclose a two-c stamp to help pay postage. Do not wait. Wi me to-day.

Address W. I. Kennedy, Manager Sales Dep ment, Medina Concrete Machinery Co., 44 Co Street, Medina, Ohio.

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$1.50
that you may absolutely rely upon to produce a perfect edge.
KOKEN BARBERS' SUPPLY CO. Makers.
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Charcoal
is a sweetener and purifier of the stomach. It arrests fermentation, and causes complete digestion. Eat and drink anything you like in moderation, and use charcoal daily.
The finest preparation made is
MURRAY'S CHARCOAL TABLETS
FOR 10c. in stamps, a full size 25c. box mailed for trial. Once only.
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is a portable 100 candle power light, costing only 2cts per week. Makes and burns its own gas. Brighter than electricity or acetyline, and cheaper than kerosene. No Dirt. No Grease. No Odor. Over 100 styles. Lighted instantly with a match. Every lamp warranted.
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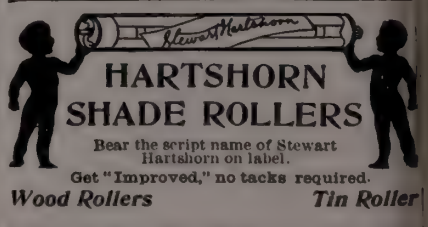

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Y NEIGHBOR AND I

neighbor planted an orchard
Of goodly orange trees;
he perfume sweet was wafted
me by the passing breeze.

rudely call to my neighbor:
ike back what belongs to you"?
joyed in the delicate perfume
it came when the soft winds blew.

not tended the orchard,
planted a single tree;
shared with my neighbor the blessing
at came from the zephyrs free.

eighbor planted a garden,
th rare and beautiful flowers;
some from far-away countries
re brought to enrich his bowers.

when the beautiful blossoms
re open to sun and to dew,
my eyes not feast on their beauty?
ough I paid not a penny, 'tis true.

eighbor had spoken, one morning,
me beautiful words of cheer
ne who was heavy-hearted,
d they chanced to fall on my ear.

o, was somewhat discouraged,
r the burdens seemed heavy that day;
my burden also was lifted,
nd I turned light-hearted away.

etimes, at the mid-week meeting,
heard my neighbor pray,
it seemed as if gates of heaven
ide open stood that day.

the angels stood at the portals,
nd turned with listening ear
he prayer sped up toward heaven,
s though they, too, would hear.

d not words like my neighbor,
nd yet it seemed to me then
t the prayer of his was also mine,
I only said "Amen."

l so my neighbor's blessings,
eemed on me to overflow,
ough my home was poor and lowly,
or the Lord had planned it so.

na, Calif. G. W. TUTTLE.

The Slain Lamb

BY MRS. M. BAXTER

e early pages of Genesis, the slain
mb of God appears in the sacrifice
l, and he is the central figure in the
ges of our Bible, the Book of
ction. It is the "Lamb as it had
lain" who is in the midst of the
and who is the centre of heaven's
b (Rev. 5: 6-14); it is the Lamb
wrath is dreaded (Rev. 6:17). Those
ve come out of the great tribulation
before the throne and before the
they "have washed their robes and
them white in the blood of the
" and the Lamb shall be their Shep-
Rev. 7: 9, 14-17). It is he who stands
Mount Zion with his first-fruits, and
follow the Lamb whithersoever he
" (Rev. 14:1-5). The worshipers of
ntichrist, "the beast," shall be tor-
"in the presence of the Lamb" (ver.
the song of Moses, the servant of
and the song of the Lamb," shall be
pon the "sea of glass mingled with
(Rev. 15: 3); it is with the Lamb
he Antichrist's ten kings shall make
and he shall overcome them (Rev.
); and the marriage, for which the
has been preparing for so many ages,
hich is the culminating point of this
ian dispensation, is "the marriage of
amb" (Rev. 19: 7-9); and the Bride
e Bride of the Lamb" (Rev. 21: 9).
aven his name of Lamb is held in
st worship. Have we learned to know
as the Lamb?

learer intimation of the Coming One
iven at the first Passover. The chil-
f Israel were yet in Egypt. God had
ght great signs and wonders, and
d Egypt with all his plagues. But
eople were not yet delivered; they
still in the land of their hard and
master. God had sent by Moses a
ge of judgment upon Egypt, that
uld slay all their firstborn through-
he whole land; a message which
s at first shrank from delivering
p. Ex. 4: 23; 5: 1-3; 6: 13-29; 7: 2).
at the same time, he sent a word of
erance to his own chosen people, and
as the message of the Lamb of God.
great, so all-important, in God's
was the institution of the Passover
he would have his people date every-
from this time. "This month shall
to you the beginning of months; it
be the first month of the year to
" If we have learned to know "the
Lamb of God which taketh away the sin of the world," that knowledge cuts us off from our past. We cannot, we will not, have to do with that from which the blood of the Lamb of God has separated us. Our life has a new beginning, a new birth; we are born again; and this, through the blood shed and believed in, is the beginning of all things to us.

The message concerning the lamb was individual, although it was to "all the congregation of Israel." They must "take to them every man a lamb, according to the house of their fathers, a lamb for a house." Only in the case of a family being too small, two neighboring families might share their lamb. It must be without blemish, it must be a male, it must be one year old, just fully grown. And that night was to be a night of death in Egypt, a night of judgment which would eclipse all the terrible judgments which had preceded it. Death was to reign in every house throughout all the land of Egypt. But for his own people God would provide a way through death to escape death.

All the congregations of Israel must slay their lambs and eat the flesh before the fatal blow should fall upon the Egyptians, and then the moment of their unparalleled consternation should be the moment of deliverance to the people of God. But before the flesh of the lamb was eaten, every head of a family must take the blood of his lamb "and strike it on the two sideposts and on the upper doorposts of the houses."

Skilled Workmen*

GOOD advice was this that the aged apostle gave to young Timothy. He would have him thorough, "a workman needing not to be ashamed." This young man was a minister, but Paul would have given the same advice to him if he had been in any other calling. There is a great deal of difference between a man who is master of his calling and one who is inefficient. Not only is there a difference in his position in the world, but in his own character and bearing. Howsoever humble the position may be, there is a certain satisfaction in performing the duties of it thoroughly. "I remember you," said an aristocratic officer to another who had worked his way up, "I remember you when you were only a drummer." The other looked at him without shame and answered, "Well, did I not do my drumming well?" After all, that is the main question as to any of us: Are we doing the duties of our station efficiently? Not whether the station be high or low.

No man believed more thoroughly in the power of God's grace than did Paul, yet here we have him telling the young minister to "study." There are some men who pray earnestly that they may succeed in some undertaking and make no effort to succeed. The young minister, if any one, might have expected that God would do everything for him; but Paul does not encourage him to such dependence. Pray by all means, look for divine help, be fully conscious that success is impossible without that—but study. God will help, but he will not help the lazy man. The man who sits down at the foot of the mountain and prays that God will carry him over it gets no answer; but if he begins to climb God gives him added strength. The young minister must study and God will give the blessing.

There is encouragement here, too, for the ambitious man. Promotion comes to him who is doing well the duties of his station. The fact of his being efficient in his humble work is a recommendation to a higher call. The spirit of thoroughness, of conscientious performance of duty, may be expected to go with him into a higher station. It is an unconscious pledge that promotion is justified.

*Topic of the Epworth League for June 9. II. Timothy 2: 15; John 3: 21; I. Cor. 3: 6-9; II. Cor. 9: 8; Heb. 13: 20, 21; Rev. 14: 13.

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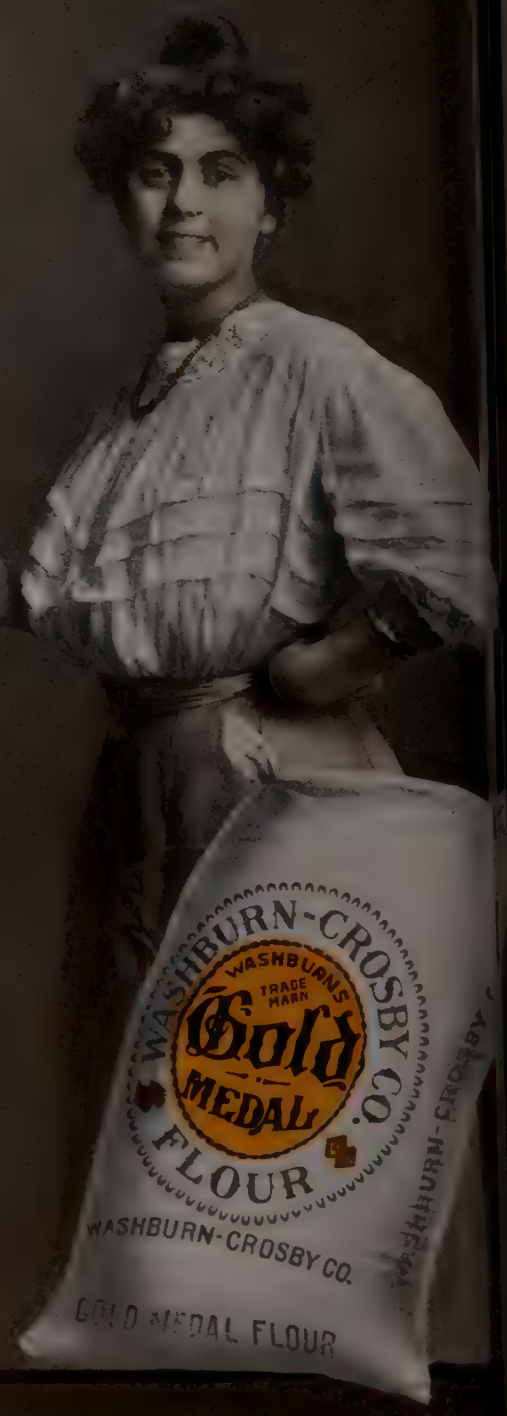

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THE HIGHLANDS OF THE HUDSON

Questions and Answers

I. I. M., Natchez, Miss. Is it a historical fact or simply a romance that Queen Isabella pawned or sold her jewels to raise the money to pay the expense of Columbus' voyage of discovery?

A recent historian declares that the money was procured by St. Angel, the confidential servant or secretary of the Queen, from Gabriel Sanchez, treasurer of Aragon, and it is asserted that at Simancas, Spain, there is still in existence the original record showing that 1,140,000 *maravedis* "were to be repaid for the sum advanced by St. Angel for Columbus' voyage." As the money was apparently taken from the official treasury, there was apparently no need of hypothecating the crown jewels or the private jewels of the Queen to procure it.

A. P. F., Aransas, Tex. In what does the Christian conception of God differ from Pantheism?

Pantheism regards God as present in everything. Christianity, too, believes in his omnipresence, but that is an omnipresence of energy, not of substance. A mere blind force operating throughout nature is very different from that of a personal God who governs, who loves and is in paternal relation with his creatures.

A. R., Sykeston, N. Dak. Can you give me a few facts about the life of John Randolph?

He was an American statesman, born in Cawsons, Chesterfield County, Va. He was a lawyer, but devoted his attention to politics. In 1799 he was elected to Congress and again in 1814. He was Senator from 1825 to 1827. Later, he was a member of the convention to revise the constitution of Virginia. He was also for some time in the diplomatic service. He died in Philadelphia, Pa., on June 24, 1833. He was called John Randolph of Roanoke, from the name of his ancestral seat. We are unable to answer the second question you sent. Ask some physician.

Reader, Safe Harbor, Pa. Is it right to put money in bank, in view of Christ's warning against hoarding? (Matt. 6: 19.)

In present conditions it is right to make provision for future emergencies. If all Christ's commands were obeyed, and men were always willing to give or lend as others had need, we might do without such provision. Your experience must have shown you that old age, sickness and death coming on men who have made no such provision find them in bad case. The prohibition of Christ was against that greedy hoarding which argued a lack of faith in God's care. The treasure of Palestine that the thief might steal and the garments that the moth might eat were the instances of hoarding that Christ condemned.

M. O. A., Perrysville, Pa. Will you please inform an anxious inquirer how to get any value on some currency that has been partially burned?

You should send it, with your name and address, to the United States Treasury Department at Washington. No matter how mutilated a bill is, if more than three-fifths of it can be put together, it will be redeemed at its face value. If it is possible to identify between two-fifths and three-fifths of a note, a system of redemption at half value has been devised. Fragments under two-fifths, except where the loss of the missing parts can be unquestionably proved, are not redeemed.

G. G., Amite, La. As we are not under the law, why should we refrain from work on Sunday, and why should we regard the day as sacred?

In other words, why should we do anything to please God if we are not compelled by law to do it? You remind us of an answer that Disraeli gave to a man who asked him why he showed so much devotion to a wife so much older than himself. Disraeli answered, "I am afraid I could not make you understand why. You are incapable of understanding what gratitude means." There are people similarly incapable of understanding what a service of love to God means. Do you suppose we were set free from the law that we might live as we please? We are under the higher law of love which, properly understood, is more rigorous than any other law. Christ pointed that out (Matt. 5: 20). The Lord's Day should be ten times more sacred to the Christian than the Sabbath was to the Jews. On that day he commemorates Christ's resurrection, an event infinitely more important to him than God's resting after his labor of making the world, which was the reason assigned (Ex. 20: 11) for the Jewish Sabbath.

F. M. B., Greenville, S. C. I am much interested in plant growing and have followed the work of Luther Burbank, the "horticultural wizard," from the beginning. Is he able to change the color of flowers by the "crossing" process, and how long does it take?

In the last twenty-five years Burbank has experimented with nearly half a million trees and vegetables, and upwards of 100,000 other plants. But even he cannot permanently change the coloring of a flower in any marked degree by the crossing process in less than a quarter of a century. There is a new art of coloring flowers, which has become popular with decorators, florists, etc., by using aniline dye solutions. Inserting cut flowers in these solutions will, in a few hours, produce many novelties totally different from the originals. Potted plants are carefully taken from the soil and the roots placed in the dye. Within twenty-four hours, hyacinths, tulips and many other decorative plants are given striking and unusual colors.

N. S. H., Kennett, Mo. Some people contend that frogs and fish come down with the rain. Is it a known fact that they do?

We have read of cases where they have been drawn up, either in waterspouts or tornadoes, and have fallen to earth at a distant point. It is pretty well understood that such things do happen, occasionally.

H. H. S., Detroit, Mich. Was not the prediction that the Jews would be restored to Palestine fulfilled when they returned from Babylon under Ezra and Nehemiah? Is it at all likely that they will again be gathered there?

The prophecies indicate another restoration, when Israel, the Northern kingdom, will return, with Judah, the Southern kingdom. This was not fulfilled when the Jews returned under Ezra. Zechariah, who wrote after the return from the Babylonian captivity, is most explicit as to a future restoration. (See Zech. 12:7; 14:11; 10: 6-12; Isa. 60:21; 66:20; Ezek. 20:40-42.) The prophets in these and other passages say that this restora is to be permanent. They cannot apply to the re from the Babylonian captivity and are therefore unfulfilled.

Rev. Edward J. Young, of Bartow, Fla., writes us the definition of predestination given in these colu on May 8 is liable to be misunderstood. The Calvin doctrine, he says, is that "God's electing love is the pri cause of man's salvation, which is not conditioned u foreseen faith, or good works, or perseverance, but upon God's sovereign grace. . . . Reprobation m simply this, that God's general benevolence is not in sistent with his allowing some to be damned for t sins, and the sentence of condemnation for those sins part of God's eternal decree."

W. C. C., Dakota, Ill. 1. Did not the Northern Army wear blue uniforms in the Civil War? 2. Do the Southern sold and their widows receive pensions?

1. Yes; blue has always been the regulation unif for the government troops since the Revolution. Br is now used for field vice, but blue is alwa worn for dress unifor 2. Neither Confederate erans nor their widows ceive pensions from National Governme Some of the Southe States, however, give p sions. You can get a copy of the last natio pension law by sending the Pension Departme Washington. There is charge, as it is public servi

R. M., Manomet, Mass. Is the real motive for serv God the expectation of w we shall receive from hi

It is so with some peop but it is not the true nor highest motive. Satan ma it a reproach against Job t he served God because G had prospered him (Job 9-11) and said that if he w stripped of everything would not serve him. T test was made to show th Job served God from pri ciple. It is quite true th God does reward those w serve him, either in t world or the next; but t man who has that reward his sole motive does n make an eminent Christia In business life we have t same estimate. No employ is satisfied with the servi of a man who is always thin ing of his wages and not A child does not fulfil h duty if he looks for a reward for being good and is n good without that expectation.

King Alfonso Presenting the New-born Prince to the Grandees of Spain

The day the son and heir of the King of Spain was born, the ambassadors, officers of state, and the chief nobles were summoned to the palace. They were in full court costume, their coats glittering with stars and medals. The king appeared, bearing his son on a silver salver, and as he passed around the assemblage, every one bowed low in honor of the sovereign and future king. King Alfonso said: "I present to you my son, the Prince of the Asturias."

Miscellaneous

Mrs. E. M. H., Florence, Can. 1. In marsh grass and seeds. 2. S John 15: 12-17.

T. B. C., Farmington, Mo. Yes, the additional passage you quo may be regarded as implying the existence of other worlds.

L. H., Folsomville, Ind. Knowledge is learning; the clear unde standing or perception of truth or fact. Wisdom is the practic application of knowledge to the best ends.

T. C. C., Naples, N. Y. You can publish provided you rewrit the facts, using your own language and not that of the original You should credit where credit is due, however.

At the Fifth Annual International Sunday School Convention held recently in Rome, over a thousand delegates visited th Colosseum in a body. Prayers were offered and hymns were sun in this former stronghold of paganism. A full account of th convention will appear in a future issue of THE CHRISTIAN HERALD

Mrs. W. L., Arlington, N. J. The question was asked in recent issue of THE CHRISTIAN HERALD, "Had Isaac Van Wart son Philip?" Isaac Van Wart, one of the captors of Majo Andre, had but two sons, Abram and Alexander. He also ha two daughters, Fannie and Anna. Anna married Captain Wil liam Dutcher, and their daughter, Rachel Van Wart See (name for her grandmother Rachel, wife of Isaac), now lives with he daughter Anna in Arlington, New Jersey. She is in her eighty ninth year, well and hearty, and attended church last Sabbath She is the head of four generations, all living in one house.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

South Gate Street, Seoul

A Group of Picnickers

A Magistrate Inflicting Punishment

TO OPEN UP THE "HERMIT KINGDOM"

Marquis Ito

WHILE General Kuroki and his distinguished staff of Japanese military men have been receiving a round of honors and ovations from Americans during their tour of this country, attention has been momentarily directed to another famous son of Nippon, the soldier-statesman Marquis Ito, at present resident-general in Korea, the "Hermit Kingdom." Marquis Ito, in a recent speech at Seoul, the capital, rebuked those who favored the adoption of a "selfish policy" toward the subjugat-

Koreans. He spoke in a vein which disclosed the fact t there is a strong resemblance between the Japae attitude toward Korea and that of the United States ard the Philippines. According to the cable dis-ches, he said that "no policy that s entirely selfish was ever success-," and he urged Japan to further interests of other countries in rea as well as her own. The great tesman's plea for a liberal policy l an "open door," may be accepted voicing the real purpose of his ernment with regard to that nation secure whose independence was one he principal objects of the late war. Mr. William T. Ellis, whose letters m the East have frequently appeared these pages, has been traveling and down in Korea. He repreits the people as helpless in the reme and as completely prostrated the results of the war. The one peful sign, at the present time, is growing friendship between the ple and the Christian missionaries, whom the former are turning as to ir best friends and advisers. Even king himself, limited as his powers urally are by the results of the war l the unavoidable military occupan of the country, which would otherbe left defenseless, has learned depend more upon the advice of the sionaries than upon his unstable ive counselors. Not long ago, when there was a plot against him, in which the whole palace was more or less involved, and when threatening Korean crowds assembled outside, it was to the missionaries he clung for safety and protection.

Dr. C. C. Vinton, of the Korean Mission of the Presbyterian Board, writes from Seoul to THE CHRISTIAN HERALD that the missionaries are pushing their Gospel work "with might and main." His whole letter breathes of energy and progress. Other missionaries tell of the wonderful advances the truth is making in the "Hermit Kingdom." Men of high station, magistrates, merchants, and peasants are becoming serious inquirers. Colporteurs are distributing large numbers of Gospels in the native tongue. Advantage is taken of market days to do effective work, which tells over large districts. Street preaching is done in cities and towns with good results. Missionary Hugh Miller writes of a magistrate who visited the missionaries:

"He stopped and addressed the crowd and recommended them to 'do this doctrine,' as he believed it to be a good one. He owned a Bible, which he had read, so that the Gospel story was familiar to him, though as yet he did not 'do the doctrine' himself. The neighboring prefect is an earnest Christian and on a recent visit urged this gentleman to become one. He had been much impressed also by the fact that a man named Chang, who had seemed to be the ringleader in every evil work in the county and had given him no end of trouble, had been converted and was now living a quiet life, trying to earn an honest living by cultivating a small farm he had secured. 'Anything that could work such a change in such a man must be a good thing,' and so he exhorted his hearers to 'do the doctrine.'"

All the missionaries unite in hopeful reports of the spread of Christianity. Little groups and congregations are springing up in towns and villages. There are, however, still many localities where the name of Jesus is yet unknown.

As an illustration of the needs and opportunity of medical and missionary work in Korea, the Rev. J. L. Gerdine, of the Methodist Episcopal Mission, writes:

"The whole east coast of Korea, north of Fusan, is without a hospital or even a room in which in-patients can be received. Often patients come to Wonsan from great distances. Recently an old man walked about four hundred miles to see the foreign doctor at Seoul."

All the diseases that flesh is heir to are found among the Koreans. Surgery is wholly unknown. They believe that disease is caused by a demon that enters the body, therefore they most frequently use a needle in order that the evil spirit may find an exit. These punctures are made in the body in any place, with utter disregard to the anatomy, even including the eye. The Korean medicines include all kinds of charms and inert and poisonous things—tiger bones, bear claws, excreta, spiders, wasps, venom of snakes, etc. A foreign physician would save thousands of lives, otherwise murdered through ignorance. The medical work opens up the country to the Gospel and reaches many homes that would otherwise be closed.

Dr. W. H. Forsythe writes: "Sorcerers and sorceresses prey upon the superstition of the sick, professing to drive out the evil spirits that cause disease by the beating of drums, incantations and other heathen practices. The contrast between the methods of modern medicine and that of the Korean doctors and sorcerers, as well as the results attained, appeal quickly to the natives and they come in great numbers to the 'foreign doctors' for relief. And many who come to the 'foreign doctors' for the relief of bodily ills find the great Physician as the Saviour of their souls."

The Rev. W. R. Foote, of the Canadian Presbyterian Mission, writes:

"The great testimony to the genuineness of the colporteurs' work is the large number of people becoming Christians in each of the fields occupied by them. In each field a church has been built (in some fields

Continued on page 518

The Great South Gate of Seoul, Korea's Capital

THE

American Pulpit

A SERMON

By Rev. David J. Burrell, D.D.*

DREAMS

TEXT: Gen. 37: 19

"And they said one to another, Behold, this dreamer cometh"

THE brothers of Joseph are scarcely to be blamed for disliking him. To begin with, he was the favorite son, and his coat of many colors was a challenge to their envy. Further, it appears that he was a tattler: On returning from the fields, where his brothers were watching their flocks, he "brought an evil report concerning them." And he was somewhat of a braggart, too. He could not, perhaps, help dreaming; but he should have been discreet enough to keep his dreams to himself. Hear this: "I dreamed and, behold, we were binding sheaves in the field; and, lo, my sheaf rose and stood upright and your sheaves stood round about and bowed down unto my sheaf!" And this: "I have dreamed another dream, and behold, the sun and the moon and the eleven stars made obeisance to me!" Is it any wonder that his brothers envied him, or that they nicknamed him "The Dreamer," literally, "The Lord of Dreams"?

Do you believe in dreams? I do not mean dreams of the night, though time was when they were used as avenues of communication between God and men. "He speaketh once," says Job, "yea, twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from him."

Ancient Dreamers

As yet there were no Scriptures to make known the divine will. The shepherds of the Orient lived the simple life; and, sleeping with the starry dome of heaven above them, their souls were open toward God. In these strenuous times we sleep less soundly; and our dreams are largely due to the excesses of the day. The spectres of Fret and Worry walk with us. "A dream," says Ecclesiastes, "cometh through much business" (Eccl. 5: 3). If there is any lesson to be drawn from such dreams it is hygienic rather than theological.

It was not so, however, when Jacob came to Bethel, a weary fugitive, and lay down to sleep with a stone for his pillow. "He dreamed; and behold, a ladder set up on the earth; and the top of it reached to heaven; and, behold, the angels of God ascending and descending upon it." The voice that spake to him in that dream was the very voice of God. We are not to infer, however, that every fugitive who now-a-days sleeps in the fields with his head on a stone, is to interpret his troubled dream as a message from God. We have a Book which is better than all the "dream-books" which were ever written; and it supersedes them all. The Bible is "a lamp unto our feet and a light unto our path"; and we need no other. It is the complete and final revelation of the mind of God.

But I am thinking of day-dreams; such as Pope calls

> The air-built castle and the golden dream,
> The maid's romantic wish, the chemist's flame,
> The poet's vision of eternal fame.

We are living in a practical age. Its key-note has been struck by our President in his commendation of the strenuous life. "He who would win out," says a leading instructor, "must strip to the waist and enter the list of competition." We reckon all things in dollars and cents, in volts of power, in brain and sinew and convertible collateral; wherefore, "Be not a dreamer among the shadows, but a man among men."

Day Dreams

It is true that in a sunlit world there is little or no room for moon-struck people. No doubt a vast amount of time is wasted in vain imaginings, reveries, insane speculations, phantasms, abstractions and platonic hallucinations. There are day-dreams as empty as visions of the night. Such as Shakespeare represents Bottom's, whereof he said, "I have had a dream; 'tis past the wit of man to say what that dream was!"

But there are others that influence our lives immeasurably. There are day-dreams that crystallize into plans and purposes, systems of philosophy, institutions, governments and destinies. Out of our solitary hours of meditation they emerge and take visible shape. They form themselves into life and character and splendid achievement.

So David dreamed in the fields, in his closet, on the housetop, and in the Cave of Adullam, where he was brought face to face with the great verities; and his dreams came true. He says of them, "While I was musing, the fire burned" (Ps. 39: 3). The forces of his life were kindled, his holy ambitions were stimulated and his covenant was renewed with God.

*Preached in the Marble Collegiate Church, New York.

Are you dreaming? If so, of what, and to what end? Is it worth while? Let us see. One of the dreams that shapes itself to the serious purposes of life is the Ideal.

This is the dream of character. The dreamer speaks on this wise: "I will make the most of myself! I will be somebody!" This is a dream along practical lines. It is capable of clear interpretation, and one may, without misgiving, invoke the divine blessing upon it.

It is the glory of youth to intend and resolve "to get on." You may have recently seen in a periodical a photograph of a ship leaving the port of New York laden with immigrants returning to sunny Italy. One of them stands in the foreground with a bundle on his shoulder and a shovel under his arm. He is apparently satisfied with his shovel. He has been working as a day-laborer and is going back again to be a day-laborer in Italy. This man does not expect to "get on."

Dreams of Ambition

All honest toil is honorable. The man with the shovel may be among the best of men; but the mark of true manhood is the ambition to graduate from the position of "a hand" to that of a "padrone." Are you a clerk, or an apprentice? Be content with your lot; but beware of the contentment that rules out the purpose to better that lot as God may enable you. In India the iron barriers of caste forbid all progress: so that the scavengers and water-carriers of Bombay are of necessity the children of men who were scavengers and water-carriers in Bombay a thousand years ago. But in our country we scale such walls. The humblest boy at school may dream of becoming President. The ranks of promotion are free for all.

But what do you mean to be? Everything depends on that. Are you dreaming of wealth? So far so good: but remember the length of your tether. "Riches take wings and fly away." The millionaire who died yesterday went empty-handed into eternity; he "left all."

Or, do you dream of being a learned man? So far so good: "Knowledge is power," that is if you use it effectively. There is enough latent power in a tear, they say, to turn a mill; nevertheless tears turn no mills. And many a philosopher dies and leaves the world no better for his having lived in it.

Or do you dream of greatness? Is this your desire: to walk the streets and have people say "There goes thus and so"? Is it a title you crave: M.C., LL.D.? One of the most distinguished of our Congressmen said to me the other day, "I have passed my life among those who have achieved honor; and there's nothing in it." In the latter years of President Lincoln he was fond of quoting, with a pathetic cadence in his voice, these lines:

> The boast of heraldry, the pomp of power,
> And all that beauty, all that wealth e'er gave,
> Await alike the inevitable hour:
> The paths of glory lead but to the grave.

What then is worth while? What is the dream worth dreaming? It is the dream of Goodness: to be a good man or a good woman; there is nothing beyond that. Sir Walter Scott on his deathbed said to his son-in-law, "Be a good man, Lockhart. That is the sum and substance of all; be a good man."

And to this the dream of character leads on. One must have a clear conception of what he desires and means to be. This is the Ideal. But where shall we find it? Where is the exemplar by whom I may measure my character? "There is no difference, for all have sinned and come short." Paul and Apollos are but fallible men. The world has never seen but one man who was as good as the Law. Never but one who "brought the bottom of his life up to the top of his light." The magistrate who sentenced him to death passed judgment on him in these words, "Behold the man! I find in him no fault at all."

The Perfect Ideal

The life of Jesus by David Strauss, the German freethinker, contains these words: "If in Jesus the union of the self-consciousness with the consciousness of God has been real and expressed not only in words but actually revealed in all the conditions of his life, he represents within the religious sphere the highest point, beyond which posterity cannot go; yea, whom it cannot equal, inasmuch as every one who shall hereafter climb to the same height can only do so with the help of Jesus, who first attained it."

There, then, is your Ideal. Dream of being like him. Then follow up the dream with earnest endeavor and your dream will come true; as it is written, "I sha satisfied when I awake with thy likeness."

Another of the dreams worth dreaming is the Cast the Air. This is the dream of life. For life is structur the proverb runs, "A man is the architect of his fortune." An architect must see his castle in the before he builds it. He must frame his plans and line his specifications before he proceeds to give definite form. So Shakespeare says:

> When we mean to build,
> We first survey the plot, then draw the model;
> Then we see the figure of the house;
> Then must we rate the cost of the erection,
> Which if we find outwears ability,
> What do we then but draw anew the model,
> In fewer offices? Or at least desist
> To build at all.

The word "edify" has the substance of a sermo it. "Edification" is the scriptural term for ma character. It means literally "temple building"; this is the high purpose of life. "When we build," Ruskin, "let us think that we build forever. Let it be for the present delight nor for the present use a Let it be such work as our descendants will than for. And let us think, as we lay stone on stone, the time is coming when those stones will be held sa because our hands have touched them, and that will say as they look upon the labor and wrought stance of them, 'See, this our fathers did for us.'"

Castles in the Air

For whom do we propose to build this castle of life? For self alone? Shall it furnish quarters only me and have upon its door-plate the legend "N ber One"? Nay; that were to live a melancholy for "unless he can erect himself above himself, poor a thing is man!"

Shall we build for others, then? Surely. For man liveth unto himself." The new word "altru covers a truth as old as the Gospel. "When makest a feast, call the poor, the maimed, the lame blind, and thou shalt be blessed." Let the doo your life be open and the hand of welcome stret out to all who need it. To do good and to comm cate forget not. Live not for self alone, but for next man.

Is that all? Shall there be no room in your c for God? It is recorded that when Solyman cam the throne of Mysia in early youth, he sat among ruins of his capital and dreamed until he saw the shake off its shroud, saw people moving about its st and heard the hum of industry; then, rising from dream, he set forth to realize it. But a better v was that of the original Solomon, for whom this y was named, who went up to Gibeon and dreamed "house magnifical" which he should rear to the glor of God. And when that house was ready for its dec tion, he sat upon his ivory throne and the pe thronged about him, waiting—for what? Till should come whose glory was to fill it. "The Lord his holy temple; let all the earth keep silence be him!"

This, also, is a dream that comes true. He lives in pursuance of the truth that "the chief en man is to glorify God," finds his highest joy in thought that his life is so blended with the divine he can say, "I no longer live, but Christ liveth in m

And another of the dreams worth dreaming is Apocalyptic Dream of Heaven.

John's Vision

The tendency of our time is to frown on "ot worldliness." Confucius said, "You ask me if I be in the life beyond. My answer is, I do not know. T may be another life, but I am not concerned about i know that we are living here and now, and th devolves upon us to make this a better world as we through it." Such philosophy as this may be the est approach to truth possible for a Chinese sage, b unworthy of a man who has the light of divine lation. If we are going on to eternity, it devolves us to live accordingly and make due preparation fo

It is possible that there are those who are too m given to "other-worldliness," but I confess I have ne seen such a one. I have seen many absorbed in wo liness. Here is one who busies himself with a m rake in the accumulation of wealth, like a mag catching dollars in the air. Here is another who sp his life in the pursuit of pleasure; and here ano whose eyes are intent on a wreath of laurel that

Continued on next page

THE GIFT FROM JAPAN'S EMPEROR

The Decoration of "The Rising Sun" a Recognition of Our Readers' Aid During the Great Famine

The Emperor of Japan

Her Majesty the Empress

"IN the name of my Imperial Sovereign, the Emperor of Japan, and of Her Imperial Majesty, the Empress, I am commissioned to convey to Dr. Louis Klopsch their royal acknowledgments for all the kindness and generous aid which you, and THE CHRISTIAN HERALD, its editors and its readers, have extended to the people of our country during the late famine.

"Furthermore, as a token of His Imperial Japanese Majesty's regard, he has personally directed me to invest you with this decoration of the Order of the Rising Sun, a duty which I take pleasure in performing in obedience to His Majesty's command."

Thus spoke Baron Takewo Ozawa, through his secretary and interpreter, Mr. Masatake S. Togo, who had accompanied him to THE CHRISTIAN HERALD offices in the Bible House, New York. There were present on this occasion, besides the two distinguished visitors, Dr. Klopsch and the editors and heads of the various departments of the paper. The date was May 15.

Dr. Klopsch, after receiving the decoration, responded briefly. He said, in substance, that the honor which had come so unexpectedly was one which he accepted in the name of the hundreds of thousands of contributors whose Christian generosity had made the relief work in Japan so successful. He desired Baron Ozawa to convey to their Majesties the Emperor and Empress his sincere acknowledgments. He referred to the universal sympathy which had prevailed in this country for the unfortunate Japanese peasants during the period of famine, and to the fact that then, as on various other occasions of a similar character, the generous-hearted American people had chosen this journal as the channel for their benevolence. Our nation, as a whole, entertained feelings of the warmest admiration and friendship for the people of Japan.

Baron Ozawa, again speaking through his interpreter, presented to Dr. Klopsch another token of regard for himself and the people he represented. This was the Japanese Red Cross decoration, and accompanying it was a certificate of life membership in the Japanese Red Cross Society. Suitable acknowledgment was again made by the recipient. Following the formal addresses, there was a pleasant interchange of courtesies, in which Baron Ozawa took part, speaking of the objects of his visit to America. He goes to London shortly, to attend the Eighth International Congress of the Red Cross Society as the representative of Japan. Since 1902 he has been the vice-president of the Japanese Red Cross. He is of the famous Samurai class, a member of the House of Peers, and was born at Kokura, in Southwestern Japan, in 1844. He has at different times occupied high offices in the army and in administrative capacities. He was promoted in 1879 to the post of Lieutenant-General, and was afterward President of the Royal Military Academy, Vice-Minister of the Army Department, and Vice-Chief of Staff. Since he became connected with the Red Cross work he has devoted himself to the study of philanthropic work and has done much toward bringing the society to its present perfect state of efficiency. His skill and the value of his services in this respect were demonstrated during the Boxer troubles of 1900 and again in the late Russo-Japanese war, when the Red Cross rendered splendid service in the field and hospitals.

Baron Ozawa was an honored guest of the Periodical Publishers' Association at their recent banquet in Albany, N. Y. On that occasion he addressed the assembled guests at the great banquet table, speaking through his interpreter. He said in part:

"I deem it the greatest honor to have been invited and to have been favored to speak a few words to you, who represent the opinions of the many, to you, who govern the whole world, because you can make peace or war. Our mission is, briefly, first to decorate Dr. Louis Klopsch with the Order of the Rising Sun, for his kindness and sympathies. Second, we come to investigate the real attitude toward Japan and to get the real feeling that exists in San Francisco, which has caused a sensation among our people. I am glad to say that I have not found a single person who is opposed to the Japanese coming to San Francisco, and I took occasion to cable the fact to my Emperor. It is absurd for any one to say we love war. We do not love it. In the war with Russia we were obliged to fight for the peace of the world. Japan looks for peace and nothing more. I hope an American-Japanese alliance will be brought about officially, although we have been allied for years. America is our mother, and she is a most devoted mother."

The Decoration of the Rising Sun

The Order of the Rising Sun, a photographic reproduction of which appears on this page, has an interesting origin. There are four orders of distinction in Japan, the two most important being the Order of the Rising Sun and the Order of the Chrysanthemum. The orders were all founded at about the same time, at the beginning of the reign of the present Emperor. The Rising Sun was first conferred in 1875. The decoration has engraved in Japanese characters on the back, the words "For Merit."

The order is given to Japanese or foreigners who have rendered great service to the Emperor and the empire. It is much coveted, and among the distinguished Japanese who have received it are Marshal Oyama, General Kuroki, who is now on a visit to the United States, Baron Shimpei Goto, who is adviser to the Japanese administration in Manchuria, Baron Ozawa and other generals, admirals, and high officials.

The order holds the same place in Japan that the various orders of knighthood hold in European countries. The badge is made to represent the rising sun of Japan. There is a central disk of crimson, and from this radiate the golden rays of the sun. The spaces between are in white enamel. The decoration is suspended from a white ribbon, edged with crimson. It is worn on the left breast on occasions of ceremony. At other times, a little button of crimson silk is worn in the buttonhole of the left lapel of the coat, and serves as a "recognition button."

Baron Ozawa did a good deal of sight-seeing and traveling during his stay here. He visited a number of our leading cities and spent several days in Washington, where he met President Roosevelt and was entertained at dinner by Secretary Taft. He visited the Capitol and the various departments, and displayed much interest. In New York he was specially interested in the tall buildings. He visited the City Hall and the Stock Exchange. He was also deeply interested in the hospitals and the varied charities of the busy metropolis, visiting several of the former and making a painstaking investigation of the latter, in order to familiarize himself with our methods of meeting the great problems with which they deal. On the last day of his stay, the Baron and his party were the guests of Dr. Klopsch in an automobile ride through Central Park. He sailed for London on May 25.

DREAMS ✳ Sermon by REV. DAVID J. BURRELL, D.D.—Continued

nd crumbles as he grasps it. Yet everybody knows iat these things are not worth while; because "the loud-capped towers, the gorgeous palaces, the solemn emples, the great globe itself, yea, all which it inherit, hall dissolve, and like this unsubstantial pageant faded, ave not a rack behind."

What then? Then eternity! If so, is it not wise o think upon it, to adjust our lives to it, to dream of it?

> O that home of the soul! In my visions and dreams,
> Its bright jasper walls I can see:
> Till I fancy but thinly the veil intervenes
> Between that fair city and me.

So Abram dreamed of "a better country, even a eavenly; and a city that hath foundations, whose uilder and maker is God." And his dream came true.

So John dreamed in Patmos: "I saw that holy city, ew Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. The twelve gates were twelve pearls; every several gate was of one pearl. And the street of the city was pure gold, as it were transparent glass." And as he dreamed he heard a voice, saying, "Behold, I come quickly!" And as he answered, "Amen; even so, come, Lord Jesus!" his dream came true.

It is a proverb, "Dreams go by contraries." So be it for dreams of the night, but not for the day-dreams that spend themselves on truth and righteousness.

The dreams of Joseph followed him. In due time a train of wagons came rumbling down from Canaan; and old Jacob and his sons presented themselves at the Egyptian court. Then all the sheaves bowed down before Joseph's sheaf; and the sun and moon and the eleven stars did obeisance unto him. He had kept himself in hand, meanwhile, as a purposeful man. He had refused to turn to right or left from the pathway of duty as God gave him to see it. And the multitudes ran before his chariot, crying, "Zaphnath-paaneah," "The Bread of Heaven." So did his dreams come true.

Dream on, then, of life and destiny. Dream as the prophets did, who were wont to say, "I dreamed, and, lo, the Lord stood by me." Let God walk through your visions and enter into fellowship with all your plans and purposes. "Enter into thy closet and shut the door, and pray;" and out of thy prayers let dreams emerge to find their fulfilment in character and usefulness. Dream on, until the day break and the shadows flee; until faith is lost in sight and hope in fruition. And in that day it shall be said, "Ah, this is more wonderful than we ever dreamed it would be." For "eye hath not seen the things which God hath prepared for them that love him."

THE COMING PEACE CONFERENCE

Representatives of Many Governments to Meet at the Hague this Month

WHEN the second International Peace Conference assembles at the Hague, Holland, June 15, it will undoubtedly be a representative body in the highest sense. Germany, Russia, France, Austria, Great Britain and Italy have each sent as delegates men of the most exalted abilities. Spain, Portugal, Greece, and practically all of Europe will be well represented. The Far East will have in the Conference shrewd and experienced Oriental statesmen from Japan and China. Central and South America will participate for the first time in these deliberations.

Our own government and people will have in the Conference a delegation which includes Hon. Joseph H. Choate, of New York; Gen. Horace Porter, of New York; Hon. U. M. Rose, of Arkansas; Dr. David Jayne Hill, of New York; Brig.-Gen. George B. Davis, U. S. A.; Rear-Admiral Charles S. Sperry, U. S. N.; Hon. William I. Buchanan, of Iowa; Hon. Chandler Hale, of Maine, secretary to the delegation; Prof. James Brown Scott, of California, expert in international law, and Mr. Charles Henry Butler, of the District of Columbia, expert attache. These are all men of ripe experience, with a knowledge of international law, and a familiarity with the leading subjects that are liable to come up for discussion in the Conference.

Although, as in the first Hague Conference, Russia has again taken the initiative in summoning the representatives to meet, the outlined programme which the Czar's secretaries submitted will probably have to be greatly modified. In a certain sense, the Peace Conference will have its hands tied even before it begins its work. It is true, it will be free to discuss certain matters, including the broadening of the scope of the Conference by extending to non-signatory nations the invitation to become signatories and the extension of the arbitration principle by the introduction of a general treaty embracing practically all the Powers represented in the Conference. But the two vital questions of the limitation or reduction of naval and military armaments, and the proposition (known as the Drago doctrine) that no nation shall resort to war for the collection of a debt from another Power, will, in all likelihood, either be shelved or left untouched.

The Ridderzaal at the Hague
In which the Peace Conference meets next week

That the question of disarmament is one from which all the Powers seem to shrink instinctively has been made clear during the last three months. One after another the European Powers have definitely intimated their unwillingness to have this question discussed at the Hague. Russia, while including this topic in the programme, seems to have entertained no expectation that it would pass muster with the other Powers. Germany openly declared that to attempt its discussion would be futile and a waste of time. Austria echoed the judgment of Germany, and France and Italy were understood to agree. Great Britain for a brief while held out for the discussion of disarmament, but lately, to gratify the other Powers, agreed to its presentation in a form so modified that the disarmament proposition is practically killed. The United States alone stands as the avowed advocate of a gradual limitation of armaments.

Regarding the Drago doctrine, Russia seems to have decided at least to make an effort to bring it up for discussion. She has retained two experts, Major-General Yermoloff and Colonel Michelsson, who have written a treatise on the doctrine which will be widely circulated at the Hague.

But, after all, at no recent time has there been a general expectation that the Peace Conference would attempt to make disarmament an acute question just now. However visionaries may talk and write on the subject, it is well to remember that great reforms usually progress slowly, and that the cause of the world's peace is not to be advanced by projects for which the times are not yet ripe. In all probability, our American delegates hold the conservative view and will act with wisdom accordingly, as opportunities arise.

If the Conference accomplishes only two or three things of the many which will come up before it, it will have done well. These desirable results we consider to be: 1, a general arbitration treaty embracing all the Hague signatories; 2, making the Hague Conference permanent and open to all nations; 3, the immunity of private property at sea, not contraband, during war-time. If these three objects were attained and the special status of the Conference fixed by the recognition of the combined governments generally, it would be a tremendous step in the direction of world-peace.

SUMMER DAYS AT NORTHFIELD

AT Northfield this summer visitors will have an opportunity of hearing some of the great men of the Christian world, speakers selected with reference to two ideas: their ability to arouse religious fervor and to train Christians in methods of work that are practical, businesslike and winning.

Rev. Dr. F. B. Meyer, of London, the fervent preacher of the spiritual life and clear-headed social reformer, who has not been at the conferences for four years, will be at Northfield during July, to lecture daily on "Bible Characters." Other speakers will be Rev. G. Campbell Morgan, one of the leading speakers of the World's Sunday School Conference at Rome; Rev. J. Stuart Holden, who has stirred up London by his practical sermons, and is leading a most successful Bible class for the training of would-be Christian workers; Bishop Lawrence of the Episcopal diocese of Massachusetts, who will appear before the Students' Conference, showing that the dignity and beauty of the Episcopal forms feel the need of Northfield enthusiasm; Robert E. Speer and John R. Mott, whose earnest speeches have heartened many successive gatherings of college students; Charles M. Alexander, whose service of praise two years ago was a prominent feature of the Northfield gatherings; Rev. W. R. Lane, of London; Rev. C. A. R. Janvier, of Philadelphia; Prof. James Orr, of Scotland, and many other notable men and women.

To one who is tired of the typical society summer resort and small piazza gossip, Northfield appeals very strongly. It is cheaper, for one thing. If you have a mind for the "simple life" and "the call of the wild," you can have a cottage in the pine woods on the mountain slope, near the conference auditorium. The first of these cottages were put up for a few hundred dollars each. Built of slabs with the bark left on, with fans and curtains, and with draperies in picturesque dashes of color, they appeal to the artistic feeling. One clergyman has had his woven wire mattresses slung between pine limbs. Comfort and the primitive are thus brought together in a fascinating way. They say that many of these cottagers live for $3 each a week.

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Returning From Service at the Chapel, Northfield

Of course, you will go to the meetings, though you need not rush after an early breakfast and pre-empt seats under the speaker's nose at 7.30, to wait until the first lecture begins at 9, as many Northfield devotees do. The number of meetings and the size of the auditorium make this unnecessary.

The dates are as follows: Student Conference, June 28 to July 7; Young Women's Conference, July 9-1 Summer School of Sunday School Workers, July 27; Summer School for Women's Foreign Missionary Societies, July 30; F. B. Meyer Daily Bible Class, July 1-30; General Conference of Christian Workers, August 2-18; Pastors' Conference Addresses and Special Bible Lectures at the Northfield Schools, August 20 to November 1. During August, the Discussion of "Pastoral Evangelism," which proved of so much interest last year, will be renewed, and it is expected that some time will be devoted to a conference on "Organized Men's Bible Classes." Athletic and social life, the beauties of the lovely hill country, and the winding Connecticut river give every opportunity for a normal Christian summer.

Greenfield, Mass. E. K. TITUS.

Mr. Jackson Giving Gospels to the Newly Arrived Immigrants

Mr. Jones Conducting Service for the Crew of an Incoming Steamer

IMMIGRANTS AND THE BIBLE

Scenes and Incidents in the Bible Society's Work Among New York's Foreign Population

WITH wild, frightened, wondering eyes, they greet their new home. A vessel has just landed and everything looks strange. At every hand they can see the strange cabalistic characters on the signs. They are immigrants landing at Ellis Island. Now they are ordered into a compartment from whence they can only depart in single file; here they meet the doctor inspectors; one doctor looks at the eye, and lifts the eyelid; another feels the skin. No wonder these human creatures look frightened! "What is going to be done to us?" they think in their own language.

Dr. Geo. W. Carter

Now they pass the desks where they must even show their money. How carefully they show it! It is the result of long days and perhaps weary nights of toil. "Will they take it from us?" they wonder. Here is a little broken-hearted group, where stands an old grandmother crying bitterly, holding by the hand a young child, while several are grouped around her. The mother has been "detained." She had been suffering from sore eyes, and the doctor finds she has an incurable eye trouble. Now the father comes. He is in distress, too, but Uncle Sam, ably assisted by Commissioner Watchorn, is very careful: he must protect his own children, and cannot adopt any new ones to do them harm. The poor family, too, has no visible means of support and no friends; they may have to return again to the old drudgery in the Russian peasant district.

Here comes a disconsolate-looking man with a companion. He has come from a thrifty family in Denmark, and on his way over has fallen in with a young man from Poland. The Dane can speak Polish fluently, as his mother came from Poland and has taught him the language of her childhood. These young men are both strong and healthy; they are sent out by their families as scouts; they have plenty of money for their needs given to them by their expectant, waiting loved ones. They started out in high hope, but everything is so strange they feel a little homesick and blue.

Just now a man with a sweet smile steps up and hands the Dane a small book. The young man thinks to himself, "I cannot read it." But just as the thought is born, a look of glad surprise breaks over his rugged face; it is in his own language; it is a fairy dream—such joy! His home tongue and—it is the Gospel of John, handed to him by an agent of the New York Bible Society. How disappointed the poor Polish lad looks. For he is not like his friend; he can only speak one language; all his family were Polish. The agent sees his look of disappointment as he looks at the book, and, shaking his head, says, "Polish, Polish"; but now his face breaks out in a radiant smile, as the agent hands him a Polish Gospel. This work is going on constantly, carried on by two godly men, Mr. Ernest Jackson and Mr. Michael Lodsin. Mr. William G. Jones does something of the same work visiting the shipping and craft that enter the port of New York.

These sailors are won sometimes for Christ, when they could be reached in no other way, and they are reached in their own language.

Among the immigrants who crowd in upon our shores at Ellis Island, there was a Swedish woman who one day recently wished to purchase a Swedish Bible from Mr. Jackson, the agent of the New York Bible Society. She selected one, the price of which was one dollar and ten cents. She handed Mr. Jackson a two dollar bill, and refused to accept any change. Upon his questioning her, she told him that more than twenty years ago, when she first came to this country with two little girls, he had given her a copy of the New Testament. She said that her girls were now living in the West, happily married, and having families of their own. She had been on a visit to Sweden, and was now returning to this country. She wished him to accept the balance of the two dollars as a token of gratitude for the New Testament he had given to her more than twenty years ago, when she landed, a stranger, upon our shores.

George William Carter, Ph.D., has recently been elected general secretary of the New York Bible Society. Dr. Carter has had a wide experience. He was born in Rosario, Argentina, S. A., while his father, Dr. Thomas Carter, was a missionary in that place. He graduated from Wesleyan University and Drew Theological Seminary, receiving a fellowship from Drew, under which he went to Oxford, England. On his return he took up graduate work at Yale, receiving the degree of M.A., and then he decided that he would go as high as he could, and went to New York University, where he received his degree of Ph.D.

The New York Bible Society was organized December 4, 1809, and is the only society whose sole work is the distribution of the Bible in New York City. The office is at 66 Bible House. Dr. Carter has supervision of the entire work of the Society. The work on Ellis Island and the shipping of the port as well are looked out for by the faithful workers there, Mr. Jackson, Mr. Lodsin, and Mr. Jones, who are always found at their posts. Dr. Carter speaks in different churches of all denominations, and he says he "has the unique position of not asking for a collection." The Society is supported mainly by gifts. The American Bible Society gives the New York Society a sum of $3,750 each year, and takes the collections in the churches. This is in pursuance of an arrangement between the two societies.

The total distribution by the New York Bible Society during the past year was 93,585 volumes of Scripture in thirty-four languages. The work is entirely unsectarian. Sixty men, members of leading New York churches of various denominations, compose the Board of Managers.

The Society is of great help to city pastors and missionaries, as grants of Bibles may be obtained at the office for house-to-house visitation. A great silent work is constantly going on in our great city in this way, and in the foreign population each can have a Bible in his own language.

Hotels and prisons, hospitals and charitable institutions also come under the care of the Society, and many in these places are constantly lifted to a higher life.

Dr. Carter says: "New York is the greatest city in America, and the New York Bible Society stands alone in its work there; because of this fact the Society should be considered among the most prominent factors in Christian and city missionary work, as the Bible is the foundation of all Christian progress."

Bible Society Distributors Giving Out Bibles on Ellis Island

Bishop Taylor's Birthday

May 2 is observed every year at Taylor University, Upland, Ind., in commemoration of the birth of its promoter, Bishop William Taylor, the Apostle of Africa. Prize essays are read on the life and work of Bishop Taylor. The contest is open to all the students of the University, and three prizes in money are offered for the three best essays. The successful contestants this year were Ellery Charles Pengra, of Michigan; Frank Lynn Breen, of Illinois, and Bessie Sybilla Eckman, of Pennsylvania. After other addresses, at two o'clock a "Bishop Taylor love feast" was held in the chapel. The meeting was marked by the recital of many interesting personal reminiscences of the great Bishop.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor

LOUIS KLOPSCH, Editor and Proprietor

G. H. SANDISON, Associate Editor

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The "Personal Substitute" Roll of Honor

AS the most practical illustration we can furnish of the cordiality with which our "Missionary Substitute Plan" is being received, we append the names of twenty patrons, chosen at random from our Roll of Honor:

Mrs. Arthur J. Barnes.	Mr. Nathan Thompson.
Mrs. M. A. Squires.	Mr. W. A. Prugh.
Miss Ida Armstrong.	Mr. H. Harris.
Miss Charlotte Runeberg.	Mr. G. L. Cook.
Mrs. C. H. Manning.	Mr. and Mrs. E. C. Dodson.
Mrs. Minnie M. Meiner.	Danville Bible Class.
Mrs. J. H. Wilson.	Mr. Dessalone Sorrels.
Miss Fannie L. Lake.	Mr. Alfred H. Manchester.
Miss N. M. Carver.	Mr. Francis I. Sweet.
Mrs. W. H. Simmons.	Mr. Robert N. Farrington.

These twenty Christian men and women stand in front of the steadily swelling list of those who desire to have an individual part in winning for Christ souls that are now in darkness. Keenly alive to the advantages of the "personal representative" idea, patrons are responding from the far West, the South and even the remote North, as well as from our own immediate vicinity. All are zealous to aid in this enterprise for the extension of the Redeemer's kingdom.

We hope soon to extend the "Roll of Honor" of patrons who have personal substitutes at the front, to large proportions. It is a long distance to many of the remote missionary stations, but our friends in the field are now responding numerously. We confidently expect soon to have established direct communication in every case between patron and substitute.

The Coming Peace Conference

TEN days from this date, the representatives of nearly forty governments—European, American and Asiatic—meet at the Hague, to confer on matters that relate to the world's peace and happiness. At the approaching Conference, some of the countries present will be participants for the first time in such a gathering.

Only a few years ago, the "crowned heads, cabinets and mighty men of war" affected to pooh-pooh the Peace Conference. They pointed out the indisputable fact that such a gathering, having no official standing or recognition, was powerless to carry out its plans for the world's peace—in a word, that it was a court by courtesy, but lacking the power to enforce its decrees. But time has wrought a wonderful change in the attitude of rulers and governments toward the Peace Congress. They see the races on every hand becoming enlightened. They realize that with growing intelligence men begin to comprehend the truth that war is the greatest of all human crimes and follies; that violence settles nothing, but leaves a quarrel infinitely worse than before, and that there is no dispute that can possibly arise between the nations that is incapable of being settled by arbitration.

But while enlightened people generally must necessarily take this view, we need not expect that potentates who rule chiefly by virtue of a military system will adopt it. Hence we are not surprised to find that the leading governments, almost without exception, are opposed to the discussion at the Hague Conference of any plan looking to a reduction of armaments. They will send their representatives there to talk of peace; but they will still go on building great guns for inflicting wholesale slaughter, rapid firers for mowing men down like grain, and various horrific devices for the destruction of human life by sea and land.

We are willing to believe, however, that in spite of their warlike panoply, some of the Powers to be represented at the Hague sincerely desire peace. Japan's ruler, still wearing the fresh laurels from a victorious campaign, has given to the Congress, through his plenipotentiaries, the reassuring message that "the maintenance of the peace of the world is our great concern." An effort has been made by certain European Powers to sow seeds of discord between the United States and Japan, but the sinister purpose is so obvious that the whole scheme is discredited. The truth is that Japan, far from being consumed with a passion for conquest after two successful foreign wars, finds peace most desirable for the nation's welfare, and will do what she can honorably and legitimately to secure it.

If we may accept the assurances of the other Powers—France, Germany, Russia, and Great Britain—they, too, desire peace, but the concord of the quartet ceases when the question of gradual reduction of armament arises. They desire peace, but with reservations.

We ourselves claim to be a peace-loving nation. Only a few weeks ago we so declared to the whole world. But even Mr. Carnegie's peace-fest recognized the wisdom of preparation for future emergencies. It is a sad commentary on our modern civilization that the Power which is most potential for peace is that Power which is most formidable for war. Hence, our increasing naval and military strength, our submarines and war balloons, which, while they increase the burdens of the community and the individual, also give increased assurance of national security. Besides, we are told that, as conservators of the peace of a continent, we must be prepared to enforce order among the small militant republics south of us, whose quarrels, if uncontrolled, might jeopardize too much. If Uncle Sam is to be care-taker of this half of the globe, he must accept the responsibility.

On the whole, therefore, we must not expect too much of the Hague meeting. If it should succeed in securing the assent of its signatories to a general arbitration treaty, and in establishing itself as a permanent advisory Congress, it will have taken a great step forward in the right direction.

The East Bringing Gifts

IF proof were needed by those who doubt that Christian sympathy is universal, and that a kind deed done in Jesus' name repeats itself around the world, it is found in the remarkable letters on the China relief work which appear on another page.

Intelligence of China's famine has penetrated to the remotest lands. When ancient Syria, the land where Christ was born, heard the story, the Christians of that country sent a royal gift in his name. Egypt, where he once dwelt as an infant, heard the call, and the believers there opened their treasuries and poured out liberal offerings for the relief of the sufferers.

These races, living many thousands of miles apart, were moved by the common impulse of Christian love and charity. As in that far-off time in Bethlehem the travelers from the East brought their offerings and laid them at the infant Saviour's feet, so now the East sends its tribute of love and sympathy in his name who said, "I was an hungered and ye gave me meat. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me."

A Worthy Example

GENERAL FREDERICK FUNSTON has several times shown his fitness for the trust that has been placed in him by the government since he came into public notice during our late unpleasantness with Spain. He did much toward bringing order out of chaos in the Philippines, and stopping the carnival of blood that the natives had been carrying on for centuries. The way in which he appeared on the scene after the first shock of the earthquake, and with his troops stopped the looting and protected both property and people is still fresh in the public mind. His reputation for good judgment was at this time greatly enhanced.

A few days ago it was General Funston's turn to be promoted to still higher rank. The officer who came next to General Funston on the army list was his senior in years though his junior in rank. General Funston admired him as a man and as a soldier. Funston is a young man and felt he could wait for further honors himself, while his brother officer, being advanced in years, serving in the Civil War, would probably not have the opportunity to reach the higher grade. Funston wrote to the War Department at Washington, and asked them to promote the officer instead of himself. It was a most graceful and honorable act, and it comes just at a time when such an example is needed.

It has become the fad to demand "young blood" in everything. The old adage "old men for council, young men for war" is as good to-day as it ever was, but the unthinking are now making it "the young man for every place and every time." They let the man still useful, and of riper judgment on account of his long experience, be put to one side, and the world is the loser thereby. The world would be the gainer if there were more men of Funston's type, who would see to it that so far as they are concerned, there would be credit given where it is due, especially where long and faithful service has made it the more deserved. Let the "rushers" and the "hustlers" stop a moment in their career and see if they are interfering with the rights of others who are going the same way. The young can afford to wait when the way is narrow and some one of older years is going the same road.

A Warning From France

SERIOUS disclosures have been made by an investigation which has been conducted in France. The indicate that in at least one French province alcoholis is sapping the strength and life of the people, and undermining the national vigor. The importance of th discovery to the American patriot consists in the fa that the latest statistics show that the consumption intoxicating liquor among ourselves is increasing. W are now drinking not only a larger quantity as a nati —the increase of population would account for that- but the average consumption of the people individual is increasing. The quantity consumed *per capita*, th is, the total quantity divided by the population, is large That fact makes the experience of our sister republ across the Atlantic a lesson we cannot afford to ignor

Dr. Brunon of Rouen has been making an examinatio of conditions in Normandy, and reports that the distri is being desolated by alcoholism like a terrible scourg He says:

> Alcoholic drinks are frequently given there even to sucklin babes. When children are ill, alcohol is the first remedy give even in cases of convulsions. Women have particularly take more and more to alcohol, and this accounts for the increase alcoholism among children.
>
> At the present time it is the mode for the youth to take absinth and in this is involved the greatest danger. Many young me sometimes three-fourths of the whole number drawn, appear examinations for the army more or less drunk, while fifteen twenty mayors with flushed faces assist at the examination.

The result is extensive physical deterioration. Th young men are unable to bear the tests required in th army, which is an indication of their incapacity to d useful work in the trades and professions. They ar feeble mentally as well as physically, and their dull, soc den faces show that they have fallen very low in th scale of humanity. That the women have fallen, too is a most serious aspect of the case, because it destroy the hope that the next generation may improve. N wonder that French patriots are concerned at the report Other nations should be warned in time.

Among the Workers

—THE NEW ENGLAND "Watch and Ward" Society of Boston Mass., is winning golden opinions from the citizens of uprightnes and integrity throughout the commonwealth of Massachusetts b the aggressive campaign it has instituted against bucket-sho gambling and the swindlers who congregate in its wake. Th passage of the Anti-Bucket-Shop Bill in both houses of the legisla ture will constitute a notable victory for Massachusetts in th annals of clean legislation.

—SUPERINTENDENT MAURICE RUBEN, of the New Covenant Mis sion, Pittsburg, Pa., writes: "God's blessing has been restin upon our work. Quite a number of conversions have taken plac among our brethren during the past season. Recently the Boar of Directors purchased a property on the corner of Reed an Crawford Streets, Pittsburg. It is a three-story modern fla building, and on the vacant lot adjoining it is purposed to erec another building for the full equipment of the mission. Severa departments are to be developed."

Contents of this Number

Wednesday, June 5, 1907

	PAGE
The Highlands of the Hudson	Cover
Our Mail-Bag	502
Presentation of the Royal Spanish Baby (Illustrated)	502
To Open Up the Hermit Kingdom (Illustrated)	503, 518
Dreams. Sermon by Rev. David J. Burrell	504, 505
The Mikado's Gift (Illustrated)	505
The Coming Peace Conference (Illustrated)	506
Summer Days at Northfield (Illustrated)	506
Immigrants and the Bible (Illustrated)	507
OUR EDITORIAL FORUM: Personal Substitutes—The Peace Conference—The East Bringing Gifts—A Worthy Example—A Warning from France	508
BIBLE AND NEWSPAPER: The Pedestal of Conquest—Decaying Buildings—Virtue in a Bishop's Touch—A Stowaway in Trouble—A Lawyer's Humiliation—A Bewildered Girl, etc.	509
The Whole World Helped China (Illustrated)	510, 514
Family Living on $500 a Year. By Mrs. M. E. Sangster	511
Led on by Cloud and Fire. Sunday School Lesson (Illustrated)	512
Little Katie's Vacation (Illustrated)	513
Called Higher	514
The "Big Brothers" and the Bad Boys	515
"Into Still Waters." Serial Story. By E. H. Porter	516, 517
Slavery or Freedom. Christian Endeavor Topic	518
Unreaped Harvests. Epworth League Topic	518
Passing Through the Sea. By Mrs. M. Baxter	519

THE BIBLE and the NEWSPAPER

The Pedestal of Conquest

VERY impressive is the allegory contained in the famous picture now on view in the Paris Salon. The artist, Mr. William Laparra, has given a vivid ...ssion of the sorrows and miseries that lie beneath ...destal on which the warrior is crowned. At the ...re the widows and the orphans standing on the edge ... newly opened grave in which the husband and ... has been cast, their sombre garments and haggard ...s indicating their desolation. On the opposite ...nity of the monument there is a general view of ... life, the bride waiting for the bridegroom who has ... tryst with death; other women with the babes in ... arms who have been made fatherless by war, and in ...ar young girls who, instead of being happy sisters ...ives, will drift with the flotsam of the city's rapids. ... foreground is the wreck of a man whom death has ...d, but who must live a crippled and maimed exist... Above are the buttresses of the hideous temple, in ... are bodies of the slain laid in ghastly rows, tier on ...up to the capitals of the Corinthian pillars which ...rt the roof. In the front of the temple are the ...ng ruins of towns and villages, among which lie ... bodies being consumed in the awful holocaust. ...re all is the black horse of war on an abutment of the ...le, with the dome clad in its garment of smoke ...d him, and bestriding him is the warrior brandishing ...ripping sword. He has won fame, and if he would ... down he would see the horrors, and the bereave...s, and the desolation which have been the price of ... It is a picture of wonderful significance, about which ...ds gather, gazing rapt on its sorrowful details. Not ... in that gay capital who look upon the triumph of ...ainter's genius, know by sad experience how true it ... life. They still laud the hero and treasure the ...ories of his victories, but how many of them have ...red all their lives by the sacrifices they entailed. It ... strange coincidence that the famous picture should ... been placed on exhibition at this time, when the ...ference which is called to prevent war is about to ...t at the Hague. It teaches a lesson which the dele...s should have clearly in mind as they devise measures ...bolish the demon whose maw is never satisfied. How ... till the time come that the prophet foresaw:

...ey shall beat their swords into ploughshares and their spears ... pruninghooks; nation shall not lift up sword against nation, ...ther shall they learn war any more. (Isa. 2:4.)

...aying Buildings

...ews comes from Rome that the walls surrounding ... gardens of the Vatican are crumbling, and in one ...ce have actually fallen. The Pope has ...used to have repairs made on the ground ... the expense, which would be heavy, if ...y were made as extensively as appears ...essary. The *Times* calls attention to ... coincidence of similar repairs being ...ded to the Alhambra, and to the fall ...ne years ago of the Campanile in Venice. ... adds that there is "reason to fear that ... architectural marvels of the middle ...es are nearing the limit of their endur...ce, and that, unless they are subjected ... repairs and restorations, which not many ... them are likely to receive, the time will ...n come when people will have to do ...thout these visible reminders of the glories ... the past which forms so large a part of ...r history and literature. The old builders ...ew their business, but they were much like ...ir successors—not always too careful of their founda...ns, and not incapable of scamping their work even in ...e most magnificent structures, when it was to remain ...isible." It is with buildings as with character. The ...auty and stability of the superstructure fails if the ...ndation is not strong and well laid.

...he rain descended, and the floods came, and beat upon that ...se; and it fell not; for it was founded upon a rock. (Matt. 7:25.)

...rtue in a Bishop's Touch

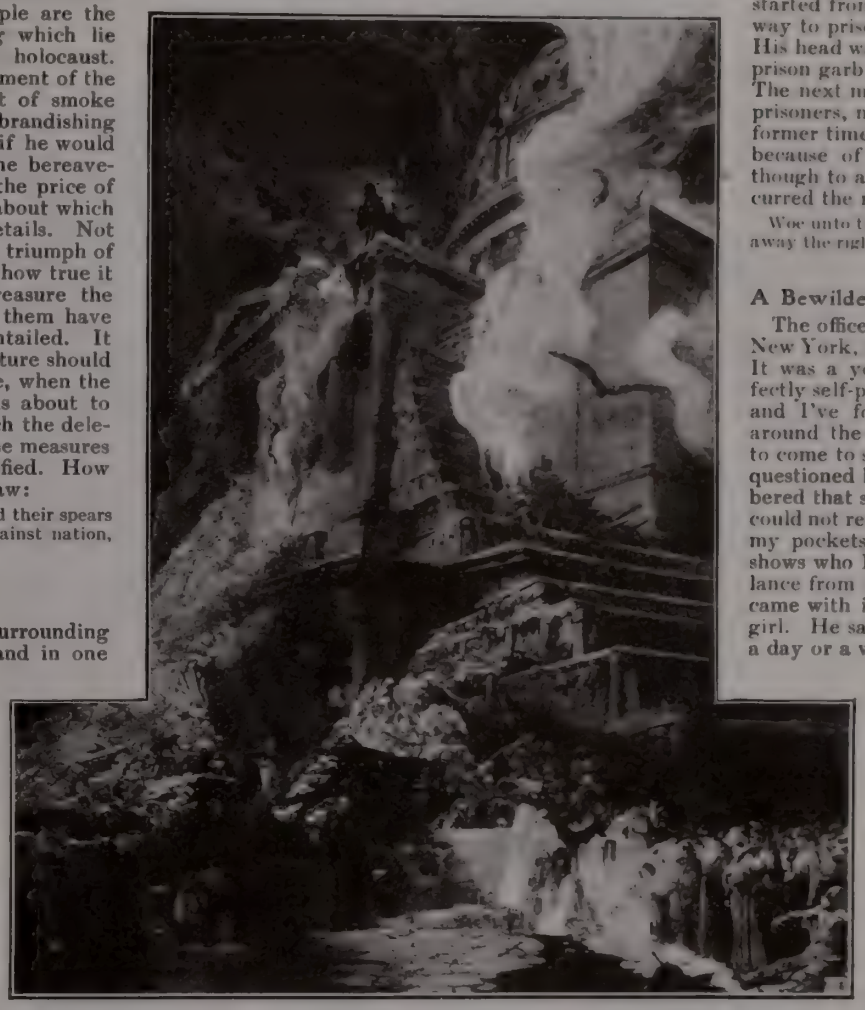
...An old superstition prevalent in Europe for five cen...ies had it that a victim of scrofula might be cured if ...ing laid his hand on the sufferer's head. On one oc...ion the royal hand was reluctantly placed there with ... wish, "God give thee better health and more sense." ...tory of a similar method of treatment, but of a more ...sonable kind, is now current in London. A certain ...hop who has just returned from Paris says that he ... proof of the efficacy of his own touch to cure a ten...ncy to drunkenness. It frequently fell to his lot when ...nistering in northern Paris to help home and put to ... somebody too drunk to walk. He invariably visited the drunkard the next day, and reasoned with him against the use of alcohol. One man promised to abandon drink if the Bishop would shake hands with him daily for a month before he started to work. The Bishop agreed, and went to his house every morning at half-past five, and shook hands with him. The man kept his word and reformed. The personal contact with a good man seems to have encouraged the frail creature to do that which he had failed to do in his own strength. Like the lame man whom Peter cured, the grasp of the hand consecrated to Christ gave power.

He took him by the right hand and raised him up, and immediately his feet and ankle bones received strength. (Acts 3: 7.)

A Stowaway in Trouble

A German steamer which arrived at New York last week from West Indian ports was the scene of some excitement during the voyage. The last place of call had been Port Antonio and thence the steamer sailed for New York. The captain was on the bridge and the passengers were lounging about the decks, when a loud shriek from below startled everyone. It seemed to come from the depths of the hold, in which twenty-seven thousand bunches of bananas were packed. The shriek was repeated and the captain was sending a sailor down to investigate, when a man leaped from the hold trembling with terror. He circled around as if in agony and pointed to the hatch through which he had burst. When he was quieted and the usual remedy administered, he explained that he was a sailor "gone broke." He was anxious to get to New York, but had no money to pay his passage; he had therefore sneaked on board and gone down into the hold to hide. There, as he was making himself cozy in the dark among the bananas, he felt a sharp pain in his hand and realized that a tarantula had bitten him. Some of the crew went down into the hold and there found the big spider, as the man had said, and secured it. Doubtless the sailor supposed that in the darkness of the hold he would be safe from detection and might make the voyage comfortably and without any cost to himself. This insectile attack spoiled his plan which must have appeared quite safe. So many people think who do evil secretly and think to hide from the retribution of God, but sooner or later, like this sailor, they are discovered.

Though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them. (Amos 9: 3.)



Laparra's Allegorical Picture of the Horrors of War

A Lawyer's Humiliation

A member of a notorious legal firm in New York, that formerly had a large connection among the criminal and dissipated people of the city, was sent to prison on May 20. His conduct of a famous divorce case had involved charges of wrongdoing which the District Attorney pressed, with the avowed object of getting him behind the bars. He was successful and the lawyer was sentenced to pay a fine and go to prison for a year. He made a vigorous fight to escape imprisonment and it was expected that so able and shrewd a practitioner would succeed, but the last court of resort decided against him and he realized that, as he said, he "must take his medicine." His friends asked that his humiliation be no greater than was necessary. His automobile accordingly started from his palatial residence and carried him on his way to prison and the journey was finished in a carriage. His head was shaved, his mustache cut off, he was clad in prison garb and was locked in a cell eight feet by four. The next morning he was seen at his work by the other prisoners, many of whom had been clients of his firm in former times. There is widespread sympathy for him because of the striking change in his circumstances, though to a greater degree than most men he had incurred the malediction of the inspired writer:

Woe unto them that justify the wicked for a reward and take away the righteousness of the righteous from him. (Isa. 5:23, R. V.).

A Bewildered Girl

The officer in charge of the police station in City Hall, New York, had an unusual visitor one evening last week. It was a young lady, well-dressed, intelligent, and perfectly self-possessed. She said: "I've forgotten my name and I've forgotten where I live. I'm afraid to walk around the streets and I thought this was the best place to come to see if you can find out who I am." The officer questioned her without getting much light. She remembered that she lived in a boarding-house uptown, but she could not remember the address. "I've looked all through my pockets and purse, but I can't find anything that shows who I am," she said. The officer called an ambulance from Hudson Street Hospital and the surgeon who came with it failed to learn anything further from the girl. He said it was a case of aphasia and might continue a day or a week before the girl recovered her memory. The incident, with a description of her, appeared in a morning newspaper, and one of her friends, who had been concerned about her absence, read the account and went and claimed her. She knew her name as soon as it was uttered. The trouble in her case was purely physical; so much, however, cannot be said in excuse for some Christians who are sometimes seen in places and company in which no Christian should be. They, too, appear to have forgotten their identity and the name they bear.

Let every one that nameth the name of the Lord depart from unrighteousness (II. Tim. 2: 19, R.V.)

Not Always Immune

A citizen of New York made a mistake about his being immune which had a fatal issue last week. About a year ago he was bitten by a rabid dog and was successfully treated at the Pasteur Institute. He imagined that after treatment he would be immune from all danger arising in future from such bites. He was therefore fearless in handling a rabid dog belonging to a friend who asked him for assistance in treating the animal a few days ago. The dog bit him and it is supposed that some of its saliva must have afterwards inoculated the wound. He was warned of the danger he was incurring, but he laughed at the risk and said that he was safe; he could do what others dare not do. He therefore disregarded the wounds he received, but in a short time he was seized with the recognized symptoms, and though he was taken to the hospital and well treated, his agonies increased, and after suffering torture he died miserably. A similar mistake is sometimes made by men who have been the victims of some habit they have overcome. They become less vigilant and despise their old enemy. The old temptation assails them in an unguarded moment and they fall.

Stand fast therefore and be not entangled again with the yoke of bondage. (Gal. 5: 1.)

THE WHOLE WORLD HELPED CHINA

Contributions to THE CHRISTIAN HERALD Relief Fund Came From Many Lands

NOW that the China Famine Fund is closed and the work in which a great army of good people in our own and other lands have been enthusiastically engaged is nearing an end, it is interesting to note the extremely wide range assumed by the relief movement. In this respect, it probably eclipsed all its predecessors. Gifts for China's suffering ones poured in from every State in the Union in a liberal stream, but they came also from "regions beyond" in no unstinted measure. Central America, the West Indies and Canada remembered China's starving millions. European lands sent their gifts direct through other scurces to the Relief Committees. To THE CHRISTIAN HERALD there came contributions from Asia and Africa, where its appeal for China had reached sympathetic hands.

Among the many thousands of letters, few could be found that strike a deeper chord of human feeling than those we publish below. The first is from far-off Syria:

SYRIA MISSION OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.,
BEIRUT, Syria, April 27, 1907.

LOUIS KLOPSCH, Esq., New York City:

Dear Sir: The story of China's starving millions has reached Syria. That their need is very great is realized not only by the missionary community in Syria, but also by many business men, as evidenced by their liberal contributions in response to an appeal issued by this Committee.

We have only just begun to receive contributions; more are sure to follow; but as the need is a pressing one we have decided to send on the enclosed $292.27, in the hope that it will in some small measure aid in the great work of succor undertaken through the medium of THE CHRISTIAN HERALD.

Believe us, with all good wishes for success,

HENRY H. JESSUP,
WILLIAM H. HALL,
E. G. FREYER, Hon. Treas. } Committee.

From Dr. L. M. Henry, physician in charge of the American Mission Hospital, Assiut, Egypt, comes this even more suprising letter, which shows that human sympathy is world-wide and counts no distinctions, but regards all men as brothers:

Reading of the China Famine in your paper, Brother McClenahan and I went out among our friends here and in a few hours collected the enclosed contributions:

Wisa Brothers	$150 00	Girgis Kulta	$ 5 00
Khyatt Brothers	150 00	Ghaly Buolos	5 00
Bushra & Shiott Hanna	150 00	Doctor Said	5 00
Elias Brothers	30 00	Raskulia Mina	7 50
Per Mrs. Bushra Hanna	266 40	Tadros Gladious	5 00
Kamil Rofael	15 00	Hanna Murcus	4 87
Atullah Loka	10 00	Bishara Girgis	5 00
Nagib Guldas	24 37	Guldas Murcus	4 88
Friends at Hammam	7 63	Mrs. Lucia Habib Elias	9 50
Mrs. Subh Malakh	9 50	Mrs. Shafika Nashid Elias	14 67
Akhnookh Fanous	14 67	Mrs. Noor Seedhom Elias	9 50
Khadous Kulta	14 67	Mrs. Ferooza Hanna Mikhail	9 50
Salib Mulaty	10 00	A Friend	50
Murcus Abe El Masih	7 50	American Missionaries at Assiut	85 89
Karabait Hakemian	9 50		
Total		$1,044.05	

It must give even the most unimaginative reader a thrill to think of these sons and daughters of Egypt—the land which was old even when Moses was born—coming forward in Jesus' name with their gifts of charity to the people of another ancient race, whom they never saw.

The Chinese in America have not forgotten their suffering brothers and sisters at home. In a letter from Mr. W. P. Lyon, business manager of the *Morning Mercury* and *Evening Herald* of San Jose, Calif., the writer says:

We take great pleasure in enclosing herewith a bank draft for $54, collection made in behalf of the Chinese sufferers. This fund was started by the San Jose *Mercury* and *Herald* and is being liberally subscribed to by all classes of people. It is the first instalment of what we hope will be a large subscription.

A second letter brought a further remittance of $122.18 from the same source.

Copies of the *Mercury* show that in a single day (April 25) the fund was almost doubled by contributions from Chinese residents of Los Angeles, whose hearts had been touched by the recital of their brothers' and sisters' woes at home. The local Chinese turned their gifts over to Mrs. Jessie Juliet Knox and Mrs. H. D. Mathews, two San Jose ladies whose influence had aroused their sympathies. Mrs. Mathews is the wife of the mayor and Mrs. Knox is a writer of recognized ability. In a letter to this journal, she gives this little story of the movement:

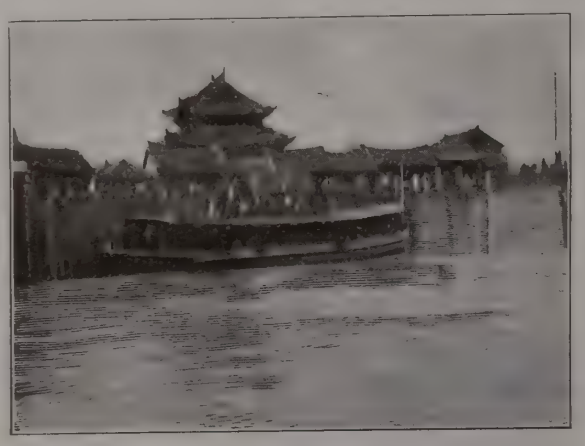
When the San Jose *Mercury* suggested that I get up an entertainment, I thought of this other way, and you will see by the enclosed clipping with what success it was attended. Altogether up to date I have raised $250.50, to say nothing of what the *Mercury* is doing. This makes me very happy, and I am sure will please you. You are doing the most wonderful work, and I wish to thank you in behalf of my dear Chinese people.

. . .

Mr. E. R. Johnstone, our representative on the relief ship, writes from Hawaii as follows:

HONOLULU, May 8, 1907.

The *Buford* reached Honolulu this morning. Just before we sailed from San Francisco I was accosted by a middle-aged and comely woman, who asked if she might present her husband, and upon my acquiescence brought forward a Chinaman of really venerable appearance and with the ceremonial politeness and ingratiating smile of the Oriental as old-time travelers pictured him. In broken but readily understandable English the Chinaman wished me a good voyage and a successful distribution of the flour.



A Relief Boat on the Canal

"I am a Christian," said he, "and I feel that the practical Christianity on board the *Buford*, showing as it does that 'the greatest of all is charity,' will make other Christians in the far-off land of my birth. How can it help it? My people are intelligent and appreciative. They must read and hear of what the Gospel is and means, and, hearing, must embrace. Such is my prayer, sir, and such my belief."

It is hard not to personify the steamer in which you voyage toward the horizon's rim and far-off lands beyond the watery wastes. You find yourself endowing your craft with feelings and sentiments such as inspire your own thought. It seemed as if the *Buford* must know that within her frame of steel rested the sustenance of many people; that her steam heart beat with earnest purpose of rescue and relief; that each throb of her screw meant the assuaging, in due time, of the hunger-throbs that have excited such generosity in the breasts of CHRISTIAN HERALD readers. Surely the heavens, the winds, the lapping waves have proved kindly to this venture thus far. The passage to Honolulu has been as quiesc as the most solicitous could ask, and the speed m has been better than the record of the ship heretofo

A very distinguished party boarded the steame scant two hours before sailing time, having been dela on the Union and Southern Pacific railways for fourteen hours. There are twenty-two Congressm with enough wives and daughters to swell the total fifty-two. They are the guests of the Hawaiian Le lature and will spend three weeks on the islands, study conditions and becoming acquainted with needs prospects so that they may vote intelligently u matters to come before Congress in the near future.

Of the party, too, is Mr. F. M. Hatch, of Washi ton and Honolulu, the leading lawyer of the islan He has been the counselor of Hawaiian kings, was last minister from the United States accredited to islands and, with Secretary of State John Sherman, framer of the Sherman-Hatch treaty that set the s and seal of American sovereignty upon the domain that great warrior, Kamehameha II. In a lect which he gave, upon request, to the assembled trav ers, Mr. Hatch told so much of interest that he held hearers' attention for two hours. Especially intere ing was it to hear this hard-headed man of affairs b testimony to what the missionaries had done for Sandwich Islands, of their altruism, intelligence, p bity, public spirit, self-sacrifice and potent influence good. In the very opening of his address he pu tured a wide-spread fallacy when he said, "There w no cannibals in the Sandwich Islands when Capt Cook landed; there had never been any; there ne were any cannibals in the Pacific north of the equat There were, however, human sacrifices, and the peo were priest-ridden, so that they were glad to hear doctrines of Christianity and eager to adopt them real and guiding beliefs."

Among the more noteworthy of the Congressmen Hepburn of Iowa (chairman of the Inter-State Comme Committee and author of the famous rate-bill), Alexan of New York, Littlefield of Maine, Keifer of Oh Conner of Iowa, Capron of Rhode Island, Stevens Minnesota, Bates of Pennsylvania, Lilley of Conne cut, and Brick of Indiana. Each is a seasoned legis tor, a man of influence, a seeker after national kno edge. The pessimist would find little to aid his b were he to listen to the discussions among these n and their colleagues upon matters of weight and c sequence affecting the body politic. The optim would take new inspiration were he to chat individua with most of the Congressmen. They recognize t problems that confront the nation and give every in cation of intent to approach their solution sober patriotically, conscientiously, intelligently.

Last Sunday morning a religious se ice of Bible reading and hymn-singing w held in the main dining saloon, and up a very general request the writer dressed the party and told its memb something of the needs in China, wh the good people of America, throu THE CHRISTIAN HERALD, had done ameliorate the suffering, the specific u to which the cargo was to be put, a generally, of what the paper and multitude of generous-hearted readers h done in other famines and along lines sympathetic endeavor within the deca and a half just past. As Congressm Capron put it:

"You see, we are part of the cargo the *Buford* and have a natural inter in—in fact, feel as if we were part of the splendid benevolence that prompt our fellow-Americans to reach out th hands of help beyond the seas to a star ing people."

I had a most sympathetic audience, a the story so familiar to CHRISTIAN HERA readers—the story of the multitude lives saved in Russia, Finland, Armeni Japan, India, Bulgaria, Cuba and t United States by the wholesale giving these self-same readers—was listened breathlessly and applauded vigorousl Almost every Congressman of note had specific inquiri to put, and each spoke hearty words of praise of T CHRISTIAN HERALD's work, coupled with satisfaction the gaining of wider knowledge of the doings and th intents of what one was pleased to term "the mo

Continued on page 514

Waiting for Food at a Relief Depot

FAMILY LIVING ON $500 A YEAR

By MARGARET E. SANGSTER

he spring, the poet tells us, a young man's fancy ghtly turns to thoughts of love. Certainly the pring and the early summer are the favorite sea- on for weddings. In many homes the prepara- r a daughter's marriage are at present occupying e in the foreground, and all thoughts centre on ing bridal day. Shall the wedding be in church ome? Shall the arrangements be simple or com- Underneath the bravery of the beautiful trous- nd the desire to give the young people a good ff in the beginning of their blended lives, there is o little hidden anxiety as to the cost of the wed- tself. All expenses incidental to the occasion ing the clergyman's fee and the carriage in which ew husband conveys his wife to the station, the er or the new home are borne by the family of the To spend far more than one can afford at such e is a temptation, although in reality a simple ng is as charming as an elabo- ne, and most of the expense that rden is incurred for superfluities might easily be done without, hat nobody would miss.

truth, the cost of living frightens reds of men who are the stuff of good husbands and fathers are , from entering matrimony at A young fellow, clean, whole- and honest, hesitates and shrinks when he thinks of incurring ations that his modest salary ot pay. He looks at the girl he res, sees her daintily dressed often in her father's house sur- ded by luxuries which he knows annot give her. His pride rebels nst asking a young woman to go the life she has had in her er's house and to begin where mother did without a murmur e twenty-five years ago.

. . .

ne man in his inexperience is lly unable to judge the cost of irl's wardrobe. He does not lize that it is easy for a sweet girl the bloom of her first youth to ss well and look bewitching on y little money. He fails to esti- te at its true value the worth of a d woman's heart, nor does he reciate the fact that with economy may live on a small monthly end as comfortably as one.

Many years ago a young artist in lland, a man of brilliant genius later attained a splendid fame and reaped a golden vest, turned his eyes to America as the Mecca of his es. He was married, and he suggested to his young e that he should seek the new country by himself, ure a foothold and send for her. "No," she said, idedly; "no, dear, we will go together. Where re's bread for one, there's bread for two." Her fidence was justified.

. . .

happened one day to be chatting informally with a f-dozen young men in their early twenties, every one whom told me that he longed to be married and to e a home of his own. Each of these young men was lerk earning a very moderate wage. Two of them ttle later ventured to marry on a sum so small that encres shook their heads severely. As I write, I e heard from one of the two and I am happy in the wledge that everything has prospered with him, and t he now owns a little home on which there will soon not even a vestige of indebtedness. From the other ave not heard, but I do expect to hear good news e day.

The cost of living was probably never so high in the ge cities and their adjacent suburbs as it is in 1907. Still, the essentials of living are to be had at a price within reach of limited means, if only non-essentials are left out. Everything depends on the standard the young people have when they start the new home, and on the good management of the young wife. Let me add that a young husband might be surprised should he keep tally of his own little personal indulgences, such as newspapers that are bought to read on a train and thrown away at the end of a journey; carfares that could be spared if a man chose to walk a few blocks instead of to ride, and the quite needless luxury of tobacco and cigars. Smoking costs a good deal of money, and does an immense amount of harm. A young man should be able to discriminate between his love for his wife and his love of tobacco, and to let the latter go that the money it costs might help to pay the ordinary running expenses of a happy home.

What are these expenses? Broadly stated, they are for shelter, fuel, food and clothing. Doctors' bills and medicines are to be anticipated, and Christian people should not forget the debt they owe to charity and to sustaining the church. It might be interesting could we have a comparison of views on this important theme. I invite letters from young married people, from husbands and from wives alike, so that we may gather about a council board, and some may learn from the experience of others. Tell us how much or how little you had to spend in the first year of marriage, and how you have succeeded in your effort to maintain the home. What have you done on five hundred a year, or less? Names and addresses will be held strictly in confidence, if desired, and no clue will be given to the writer's identity. A prize consisting of a book that you will enjoy reading and adding to your home library, will be given in return for the best and most helpful letter received in four weeks from the date of this issue. Address correspondence to me personally, in care of THE CHRISTIAN HERALD.

GRACE BEFORE MEAT

We thank thee, Lord, for daily food; Thy bounty hath our table spread;
Thy gifts are ever wise and good; Give us this day our daily bread.

Aunt Prudence Payson's Catch-All

—A. P. It may sometimes happen that a hostess for personal reasons must change the date of the invitation. Nobody takes offense when this is done. A hostess sometimes recalls a general invitation, as when illness in a family makes it impossible to receive her friends as she had expected.

—A. You inquire what I think of a woman who will advertise for a husband. I think a woman stoops very low who condescends to anything of the sort, and a man who obtains a wife in such a manner need not be surprised if he has very little happiness.

When Love is Wrong Side Out

What a pity it is that love should ever be turned wrong side out! The right side is so smooth, so soft to the touch, so warm and comforting that one feels deep regret when the other surface, rough and seamy and full of hard knots and twists, shows itself, to the wounding of sensitive spirits, and the scorn of the world.

More than once lately, women have written letters to the editor of this page in which they have shown that they suffer because in their homes love is wrong side out. Sometimes the wife complains that her husband's mother, who is a resident in the home, is meddlesome, capricious and tyrannical. Again, a mother writes in bitter terms of her daughter-in-law, who has become an entering wedge of discontent and bickering in a household formerly harmonious. One feels a good deal of sympathy with a man who is in the position of son to one and husband to another, when the two cannot agree, and when their continual dissatisfaction is either smouldering or flaming. John cannot do much to help the situation. Both women love him and he loves them both, but unfortunately their love is wrong side out, and he is unable to reconcile their opposing dispositions. The only thing to be done when people have to live under the same roof and temperaments clash, is to make an honest effort to be fair and just, and in many cases to refrain from speech. Silence is less dangerous than speech when love is wrong side out.

What to Wear

Next to having nothing to wear, the most inconvenient thing possible is to be reduced to the wearing of one's best clothes. Old-fashioned gentlewomen had a way of keeping special raiment for special occasions, and whatever else they did, they refused to wear Sunday's clothing on Monday and Saturday. Modern fashions make less distinction between best and second-best gowns and bonnets, yet it is still the case that a woman provided only with a rich dress and a beautiful hat is ill-equipped for going to market, doing her housework and running out in the rain. Summer clothing implies more changes than winter, but equally in summer as in winter the costume for house and for business differs from that appropriate for church, for reception and for social functions in general.

The famous Miss Flora MacFlimsy of Madison Square deplored her lamentable lack of clothing, and though she had made three separate journeys to Paris she continued to bewail the fact that she had nothing to wear. The type is not extinct. There are young women with a brilliant variety of toilets who make the same complaint. But sensible women, young and old, know full well that nothing is more futile than to have too many articles of wearing apparel on hand at once.

Fashions change. For street wear and shopping a short skirt with jacket and shirtwaists meets every need. The most elaborate traveling dress requires only these three pieces.

For use in the kitchen or in the sick-room dresses that may go into the tub and emerge in pristine purity are preferred by refined and fastidious women. If well-chosen, such dresses should last more than a single season. A handsome dress kept in reserve for some special festive occasion usually affords great pleasure and satisfaction to its owner.

LED ON BY CLOUD AND FIRE

International Sunday School Lesson for June 16, 1907

*By Dr. and Mrs. Wilbur F. Crafts**

Route of the Forty Years' Wandering from Goshen to Jericho

AT last God's judgments upon Pharaoh brought him to the point of saying to Moses and Aaron, "Rise up, get you forth from among my people, both ye and the children of Israel; go and serve Jehovah, as ye have said . . . and bless me also." Strange sight! a Pharaoh asking an interest in the prayers of God's people. But alas! his repentance was short-lived. The Israelites were all in readiness to take advantage of the royal permission, having been warned of God to prepare for it, even to having their staffs in hand and their loins girt for the journey. What a going out was that! Two millions of people, and all their flocks.

The great God who had delivered them did indeed go before them to show them the way, and by his strong arm to defend them. We are told that God led them not by the way of the Philistines, which would have been by far the shortest way to the Promised Land, for fear the courage of the Israelites would not be sufficient to conquer such a mighty foe. But he led them southward by way of the Red Sea.

It did not take Pharaoh long to repent of the permission he had given the Israelites to depart. He led his great army forth in chariots to bring them back. The Israelites seemed to be caught in a trap, with the Red Sea in front of them, the mountains on their left, the desert on their right, and the swiftly pursuing host behind them. There was only one way the Israelites could look for escape, and that was up. Right grandly did Moses encourage them. He forgot about his excuse of a faltering tongue, neither did he need Aaron for a spokesman. Above the murmurings of the frightened people, in clarion notes rang out his command, "Forward!" He assured them that Jehovah would fight for them, and that they should never again see the Egyptians.

The Guiding Light

A wonderful sign God gave them: the pillar of fire to light their way in the night, which was a token that he was in their midst clothed in his shining brightness. As from the fire of the burning bush, God's voice was again heard by Moses telling him to lift his rod over the sea. Moses obeyed, and the waters were rolled back, and dry land was there for their crossing. What a grand triumphal procession was that! While the bright side of the guiding pillar gave light to Israel, the other side brought to Egypt such darkness as only God can make. The Egyptians stumbled in the darkness, and so were kept from overtaking the Israelites. And when they had passed over, and the Egyptians entered upon the dry path, God told Moses to stretch his rod again over the sea. Moses did so, and the waters rolled back and the Egyptians were drowned. In the morning their dead corpses were strewn along the seashore. What wonder that Moses and all the people sang: "The Lord hath triumphed gloriously!"

"God went before them in a pillar of cloud and fire" (Ex. 13: 21). How all ages have been enriched by that picture of God, wrapped in cloud and fire, leading on his people! He will therefore lead us, and by sorrows as well as joys. A boy walking under his father's waterproof in a wild storm at night felt no fear, only when the lightning flashed he tightened his grasp of his father's strong arm in which he trusted. Shall we have less confidence in the heavenly Father? Let us trust him where we cannot trace him.

God send his angels, Cloud and Fire,
To lead us o'er the desert sand!
God give our hearts their long desire,
His shadow in a weary land.
WHITTIER.

There is a spiritual suggestion, apropos of the pillar of fire, in the Finsen lamp, an electric lamp of high power which has been successfully used in curing certain skin diseases, especially lupus. Dr. Finsen, the inventor, a native of the Faroe Islands, under the midnight sun, being a delicate man, suffered much from the long nights and depressing darkness of his northern home. This led him to study light. "All that I have accomplished," he said, "in my experiments with light, and all that I have learned about its healing power, has come because I needed light so much myself. I longed for it so." And he came to this conclusion: that the light of the sun is undoubtedly "the most universal, the most economic, and the most active agent in sanitation, private or public." But sunlight is not always available, and the best substitute is electric light. Hence, Finsen's experiments and researches—one result of which was the now famous lamp for the treatment of diseases of the skin solely by light. This Dr. Finsen gave to the world in 1893. In July, 1899, her Majesty Queen Alexandra, then Princess of Wales, while on a visit to her father, the King of Denmark, inspected the Finsen Light Institute at Copenhagen, and on her return to England presented a large Finsen lamp, with four lights, to the London Hospital. We are healed by the divine light of revelation and the fire of affliction as well.

"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" (Ex. 14: 11). There is encouragement in the fact that God led such a doubting, murmuring people and bore with their many faults.

A repulsive-looking old woman, who, after a life of unbelief, had been converted, becan[e] subject of persecution at the hands [o]godless neighbors. In every way [s]sought to anger or otherwise distur[b] spirit of patience and loving kindnes[s] now possessed her. Finally an old [p]secutor, having exhausted all her resourc[es] the attempt, venomously exclaimed, "I [k]you're the ugliest old woman that I ever s[aw]" To which the old woman, her face beaming [with] a light that made her beautiful, replied in t[he] "Wasn't it wonderful that He could have [loved] an ugly old woman like me?"

Fenelon writes, "Bear with yourself, b[ut] not flatter yourself. Work effectually [and] steadily at the correction of your faults, [but] calmly and without the impatience of [self-]love." Here are some profound sugges[tions] from Dr. James Mudge:

Rules of Patience

"I have had a great deal to do with [in]compatible people, and I soon found I sh[ould] be in condemnation all the time unless the I[ord] taught me the art of associating with them [har]moniously. And true to his promise to m[ake] a way in every temptation, he taught me [the] lesson—to settle down to the peculiaritie[s of] people as I would to the heaviness of lead, [and] to be no more provoked at the manifestatio[n of] these peculiarities than I would be at the m[ani]festation of the weight of lead. Also [he] showed me that this was the way to rece[ive] others as he had received me; for he kn[ew] my frame and remembered that I was dust.

"Since then, as soon as I find anything [dis]agreeable in the make-up of people, I accep[t it] as part of them, and do not expect anythi[ng] else, and commit it to the Lord, asking h[im] to make the trial and discipline it brings j[ust] the medicine I need at that time. In t[his] way incompatible people have become my ch[ief] means of grace, and many a time I have turn[ed] them into chariots—or rather the Lord has [used] which have carried me to triumph over s[in] that I could have reached in no other way."

In cyanide smelters you look at a lot [of] slimy stuff which seems to be worse than u[se]less, but your guide says, "Fourteen per cen[t] gold." So many a man seems so faulty as [to] be hardly worth saving, but to God he is fourte[en] or perhaps forty per cent. gold. Hardly less w[ill] the transformation wrought in Israel between th[eir] going down into Egypt and the coming back from t[he] captivity, which had proved to them a refiner's fire.

A Missionary's Welcome

The Rev. J. Noble Mackenzie thus describes his im[-]pressions on returning to the islan[d] of Santo in the New Hebrid[es] after a furlough in Great Britain: "We had a royal welcome on ou[r] arrival. The Christian chief an[d] some of his men put off in canoes [to] and were on board to greet us [as] soon as the ship anchored, whil[e] the rest of our people flocked t[o] the beach and stood there awaitin[g] our landing. On stepping ashor[e] we were surrounded by hundred[s] pressing on us to shake hands. We could not help contrasting i[t] with our advent eleven years before. Then, they were practi[-]cally all naked savages; now, they were all clothed Christians. Things at the station were in splendid order. We never expected that our property would have been cared for so well in our absence. Our flock of goats had increased, and our fowl-yard was overcrowded. The roads and grounds were in better order than when we left. Hedges were trimmed, fences renewed, and new outhouses built. The house had been left open without a door locked, and I had inadvertently left ten pounds in an open place, but everything was as safe as the bank. The services and daily school had been maintained by Philip, the teacher in charge. As a lad of twelve he came to us a heathen, and after instructing him for three years he became a Christian, and took a four years' course at the training institution for teachers."

"The Waters Returned and Covered the Chariots and the Horsemen and all the Host"

Marching Orders

"Speak unto the children of Israel, that they go forward" (Ex. 14: 15). Mountains or deserts hemming Israel in on their flanks; in the rear the thousand chariots of Egypt with their scythes to mow down men; and in front the sea. Yet God's marching orders were, "Forward!"

*International Sunday School Lesson for June 16. Israel's Escape from Egypt. Ex. 14: 14-27. GOLDEN TEXT. "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore." Ex. 14: 30.

Sinews of War

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THE NEW Shoe FOR WOMEN
OFFICIALLY INDORSED

The Great Work of the W.C.T.U.

has never been endowed by a Rockefeller or a Carnegie as other worthy objects have been. And still it has gone on. The multiplied pennies of the poor, the hard, untiring efforts of a multitude of enthusiastic women have kept the battle-line unfaltering at the front.

A new method of helping on this splendid work has been devised by which the every-day needs of humanity are made to contribute to Humanity's Cause."

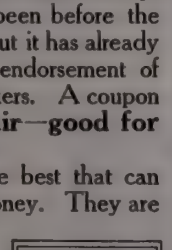
All civilized women wear shoes. In this country upwards of 100,000,000 pairs are made in a year.

A shoe manufacturer who believes the movement figured that if **every** pair of these shoes contributed **5c.** to the **W. C. T. U.**, it would mean **$5,000,000 a year.** He created the

White Ribbon Shoe

which offers this profit to the society. The shoe has only been before the public a short time, but it has already received the official endorsement of many prominent workers. A coupon goes with **every pair—good for 5c. to the cause.**

The shoes are the best that can be bought for the money. They are comfortable, sensible and good-looking, and the firm who make them stand for the principles of the society, not only as to Prohibition and Total Abstinence, but also in refusing to employ child labor. The W. C. T. U. can help on the work by asking your dealer for **White Ribbon Shoes** or writing the makers:



GREEN-WHEELER SHOE CO.
100 Green Street, Fort Dodge, Iowa.

LITTLE KATIE'S VACATION

IT was one of those ideal mornings in late May, when every open square in up-town New York had put on its bravest attire in honor of the swiftly approaching queen of months; the grass-plots had donned their liveliest green, and the tulip beds were a blaze of color.

Alas, how quickly all the radiance of the fair morning was dimmed, as I hurried through the "lower east-side" street which led to the wretched home of Mont-Lawn's first applicant for the summer of 1907. One more turn into a narrow, dismal alley, and there, next to the rag-picker's loft, I found the number which meant home to little Katie. The atmosphere was twenty degrees hotter than that of Union Square only a short half hour before, and reeked with the odor of decaying garbage—six large cans of which were huddled about the entrance. Through the long entry-way, unlighted and unventilated, across the back-yard shut in on every side by the frowning sides of tall tenement-houses, I hastened to Katie's gruesome dwelling-place. A dozen ragged tots were playing listlessly upon the uneven flag-stones of the court. At the rear door a bowed and withered crone, who might have posed as Hopeless Age, eyed me curiously, as I asked: "Can you tell me where Mrs. Krauf lives?" "No spik Englis," was all the satisfaction I obtained; so, taking my courage in my hand, I plunged up four flights of worn stairs, encountering children, and yet again children—begrimed and wizened—upon every landing.

A few days before a nearby settlement worker had rescued seven-year-old Katie and her baby sister, half-clad and less than half-fed, from an awful daily martyrdom. It seemed that "Father," in the last stage of consumption, had been having a "bad spell" and had been hustled to the charity ward of a hospital; the mother, straining every tired nerve to keep a roof for shelter and win bread for the hungry mouths, toiled through the long, long day in a neighboring sweat-shop, "finishing" women's tailored coats for the munificent sum of thirty cents apiece. What should she do with the children? The problem was solved by turning the two boys into the street out of school hours, and safely (?) locking the two babies, one seven years, the other five months old, into the rear tenement on the fifth floor which they called home. From seven in the morning until six at night the two babies were alone, the poor "little mother" seeking her own crust in the bare cupboard and dextrously ministering to the peevish, ailing infant whose meagre body was all too heavy for the child-arms that bore it back and forth through the weary hours of the weary days. Can you picture it, reader? It is true—true as Gospel.

But all that is changed since the settlement worker found Katie, and now a very pale, wan little girl smiles rapturously as she listens to stories of Mont-Lawn's birds and flowers, summer skies and waving trees, and all the enchantments which cluster around our beautiful Children's Home. For Katie is going to Mont-Lawn with the very first load of wide-eyed, wondering "vacationers."

Candidates for a Vacation at Mont-Lawn

The friends of the children all over our land did yeoman service last year, and the children were grateful and appreciative. Many a feeble little life was won back to health, and given a "chance" by the generous patrons of Mont-Lawn, and yet we cry "more." Never has grim want looked quite so grim; never have the unchildlike faces of those Cherry Street babies looked quite so weird and pallid with the pallor of the tenements; never did the rags and dirt, the unsavory odors, and dismal, uncleanly passageways seem so closely to press upon all the wee Katies of Poverty Row, shutting out even the memory of God's fair, green earth, as on this one May morning of 1907. But "God's in his world," and his command rings through the centuries. "Let there be light" for the darkened lives of childhood—light for the dim eyes, light for the sleeping souls. We can give it, you and I. It is not only how much will you give for the "little mothers" of Cherry Street, but how much will you give up?

We want to endow every cot in the spacious dormitories of our Children's Home at Mont-Lawn for the summer; we want $21 apiece to fill all the cots we have during every blissful night of the blissful summer, and then we want as much more to buy new cots. There are so many Katies!

The Lightning Freezer

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Quick freezing
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Chief Chemist Wiley, of the United States Department of Agriculture, says: "There may be lockjaw germs in ice cream you buy." Everybody knows there's an element of danger in factory made creams and ices. As a matter of safety, therefore, prepare your own.

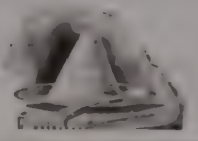
With an improved **Lightning Freezer**, you can prepare any frozen dessert quickly, economically, and with little physical effort.

The secrets of the **Lightning's** superiority are the patented Twin Scrapers and the famous Wheel Dasher. They alone insure continuous freezing. The scientific way they're geared helps for speed. The **Lightning** lends more actual assistance in the freezing of ice cream or an ice than any other freezer made. Other noteworthy features of the **Lightning** are drawn steel-bottom cans that can't leak or fall out, electric-welded round iron hoops that won't fall off, and durable pails that won't leak or come apart.

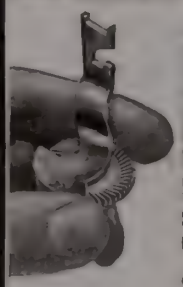
Insist on having the Lightning; every dealer can supply it

Write for a copy of "**Frozen Sweets,**" by Mrs. S. T. Rorer. It gives the newer recipes for ice creams and other frozen desserts, also tells how to make two kinds of ice cream in one freezer at the same time.

North Bros. Mfg. Co., Philadelphia.



KRAG HEMSTITCHER



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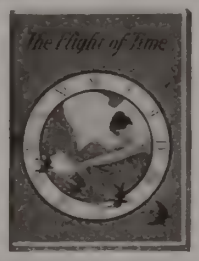

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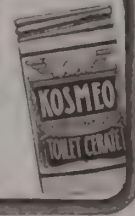

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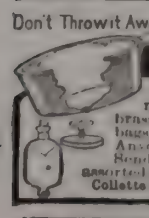

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The Whole World Helped China

Continued from page 510

widespread, effective, common-sense and businesslike benevolence I ever heard of."

By a rising vote, thanks for the very informal telling of truths were offered, and later a letter of appreciation for THE CHRISTIAN HERALD, its work, its editor and its readers was prepared, signed by every member of the Congressional delegation, and given me to forward to New York.

This letter is as follows:

"TRANSPORT 'BUFORD,'
"At Sea, May 5, '07.

"DR. LOUIS KLOPSCH, New York City.

"*Dear Sir:*—A delegation of twenty-two United States Congressmen left San Francisco April 30, on board the U. S. Army transport *Buford*, *en route* to China with flour for the famine sufferers.

"To-day we were addressed by Mr. Edward R. Johnstone, who has the enterprise in charge. His subject was 'The Charitable Work of THE CHRISTIAN HERALD.' He spoke of many great works of charity in which you and your readers have been engaged. The story as told by Mr. Johnstone was intensely interesting. Your life and work are a great inspiration and worthy of highest praise. There is no nobler field in which to labor and none have wrought so well as you.

"We wish to congratulate you upon the success of your great enterprises in the past; we bespeak for you the grateful acknowledgment of your countrymen in the achievement of your high purposes and ask the blessing of heaven upon your future endeavors.

"Very truly yours,

"S. H. Piles, U. S. Senator from Washington; W. P. Hepburn, Iowa; A. B. Capron, Rhode Island; J. Warren Keifer, Ohio; C. E. Littlefield, Maine; J. P. Conner, Iowa; J. C. Neehdam, California; E. L. Hamilton, Michigan; Arthur L. Bates, Ernest F. Acheson, Pennsylvania; A. L. Brick, Indiana; D. S. Alexander, New York; E. Y. Webb, North Carolina; P. P. Campbell, Kansas; J. H. Davidson, Wisconsin; William W. Wilson, Chas. McGavin, Illinois; J. J. Fitzgerald, New York; Joseph V. Graff, Illinois; F. C. Stevens, Minnesota; G. W. Norris, Nebraska; George L. Lilley, Connecticut; Ralph D. Cole, Ohio."

Over summer seas and, after Monday, May 6, in semi-tropical heat, the *Buford* pushed steadily on, and Tuesday night the mountains that do encompass the Hawaiian Islands were sighted. Before seven on Wednesday morning (to-day) the army doctor had boarded us and given pratique, and the pilot had guided us past the reef and into the harbor. The reception to the Congressional party, whose coming has been eagerly anticipated, was enthusiastic and characteristic. It is an event in Hawaiian history and much benefit is hoped from it. There were hundreds on the wharves, one band of native singers, with flute and mandolin accompaniments, sang the soft songs of the islanders in tender welcoming, and following them a brass band—also native and excellent—played patriotic airs and those of Sousa's concept until the booming of the Congressional salute from the guns of the naval station put a quietus on milder sounds.

As soon as the gang-plank was down, numbers of pretty Hawaiian girls boarded the *Buford*, and quickly transferred their loads of garlands, carnation and laurel, to the necks of every one on board who would consent or bear the pretty and fragrant burden. Decked as for a triumph in Sicily of old the representatives were convoyed to their hotels and given opportunity to repair any wear and tear the eight days' voyage had entailed. Official functions followed and the programme for three weeks of festivities, journeyings, picnics, dinners and the like was made known.

At eleven to-morrow morning the *Buford*, having coaled to the limit of her bunkers, sets sail for Nagasaki, distant fifteen to sixteen days, and there again coal will be taken on board and a stop of from two to three days made before setting out on our last run to Shanghai.

E. R. JOHNSTONE.

From the editor of the *North China Herald* the following cablegram was received, giving the present status of relief work:

"SHANGHAI, May 18, 1907.

KLOPSCH, New York:

"Unlikely to be any fresh development. Foreign efforts concentrated upon continuing relief to present recipients. Farewell to Consul-General Rodgers was occasion of public acknowledgment by Chinese of America's great generosity. Special mention was made of generosity of THE CHRISTIAN HERALD and its readers."

Called Higher

Mrs. Elizabeth Turner, of Schuyler Lake, N. Y., died January 9, 1907. She expressed herself at the last as prepared to go when her Master called.

Miss Sarah McMillan died in April, in East Marion, S. C., aged seventy-seven years. She was a devoted member of the Methodist Church, and leaves a solitary sister in their home.

On the 9th of February, Mrs. Daniel Webster, of Amesbury, Mass., passed from this world to her heavenly home. Mrs. Webster was an earnest Christian and a constant reader of THE CHRISTIAN HERALD.

Mrs. Anna Von Deran, aged ninety years, died on August 7, 1906, at her home in Norristown, Pa. She retained her usual keen intelligence to the last, living and dying in the full assurance of the Christian's faith. Mrs. Von Deran belonged to the Reformed Church.

William S. Benton, of Cortland, Ohio, passed away on March 28, in his eighty-seventh year. Mr. Benton was a straight-forward Christian and an active member of the Congregationalist Church from early manhood. He has gone like a "shock of corn fully ripe for the harvest."

Charles A. Humber, of Goodrich, Ontario, Canada, died suddenly on March 15, in his sixty-eighth year. He was a man of the highest integrity and an earnest Christian. His loss is not only personal, a wife and six children being left to mourn his absence; but as a citizen his death is a distinct loss to the community.

Mrs. J. H. Carpenter died on March 19, at her home of more than half a century in Orange Township, Iowa, aged nearly ninety-two years. Four of her eight children survive their parents, to whom life is finer and nobler because of their mother's constant example of an ideal life of service and love.

Anna Kirkland, wife of Mr. A. V. Taylor, of Urbana, Iowa, passed away on January 9, aged fifty-five years. Five children remain with their father to sorrow for the absence of a good wife and mother, and a large number of friends testify to their esteem for the dead and sympathy for the living.

On April 10, in his fifty-second year, Charles Spiess, a native of Switzerland, died in Baltimore, Md. Mr. Spiess was upright in his business connections, faithful and generous in his church relations, kind and devoted in his family. His memory should live as that of a Christian man who literally obeyed the Scriptural tithing system. His last words were, "O Jesus, Saviour."

Mary Janet, wife of William R. Covell, died on February 10, in Perkins, O., in her eighty-sixth year. For nearly sixty-five years "Aunt Janet" had been a devout member of the Methodist Church, and to the last her daily life was a constant practice of the Golden Rule. A husband and six children live to miss the wife and mother who lived for their comfort.

Mrs. E. P. Foster entered into rest on February 22, from Adrian, Mo. A firm believer in the efficacy of prayer, for fourteen years she found THE CHRISTIAN HERALD a peculiar comfort to her, its written sermons and religious matter taking the place of the spoken word of which her deafness deprived her. Mrs. Foster was an earnest Christian and died with glorious faith and trust.

Mrs. Susan Jones Fisher, of Barton Landing, Vermont, a devoted Christian, has gone to her reward at the great age of ninety-seven years and six months. She consecrated herself to the Master at the age of sixteen, and it has ever been her joy to be a helper in doing his work. She was a member of the Congregational Church over eighty years, and was deeply in sympathy with all missionary work.

Mrs. Sarah Hill Morton, aged ninety-six years, and the oldest inhabitant of Liberty, N. Y., passed away on March 9, from the home of her grandson in Brooklyn. Mrs. Morton was a shining example of "the simple life," advocating temperance in all things and retaining a clear mind and unusual vigor during her advanced age; she leaves seven living children, thirty-six grandchildren and fifty-three great grandchildren. For sixty-one years she was a member of the Presbyterian Church.

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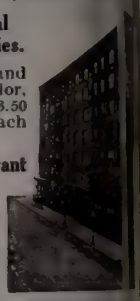

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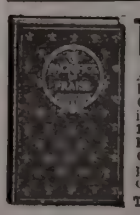

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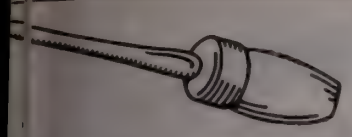

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A little woman teacher in Michigan, who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the past year, she has made use of Grape-Nuts and with the result that she closed the year in robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; nerves strong, face bright and cheery, and is truly a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts food for rebuilding the brain and nerve centres. "There's a reason." Read "The Road to Wellville," in pkgs.

How "Big Brothers" Save Boys

FOR over three years the West Side Branch of the New York City Y.M.C.A. has been carrying on a movement to help young boys who have been in trouble with the police and the courts, or who are likely to be by committing some small misdemeanor, or running away from school, unless some older hand is clapped on their shoulders with the comforting and encouraging remark: "Drop that and see if we cannot find something better for you to do!" The West Side Branch has a company of "big brothers," as they call themselves, and it is the duty of each big brother to look up some boy that needs companionship of the right sort. He watches over his play, his school or his work. The organization has been carrying out its self-imposed task with no advertising and no flourish of trumpets, but the idea is too good to remain hidden, and it is hoped that within a short time its methods will be in active operation in other cities.

From the Children's Court on Third Avenue, known to the young evil-doer as the "Kid's Court," there are sent every week to the Y. M. C. A. the names and addresses of boys who have been arrested during the week for some petty misdemeanor. Mr. Charles L. Powlison, the special secretary, goes over the list and then calls in some man who has signified his willingness to do something for some one besides himself. He is handed the name and address of a boy who lives nearest to the young man's home. The big brother is given what information has been secured about the boy, and then he goes to look up his younger brother whom he has never seen, usually with some trepidation it has been confessed. It is probable that the young man comes from a prosperous family, and has known nothing of real poverty except in the impersonal way that comes from reading stories and accounts of suffering in the daily press. He will find his boy living with a large family in two or three rooms, where ventilation is unknown; where he wears poor clothes and seldom has a satisfying meal. In many cases the youngster has to work hours that would stagger many a grown man. The lad usually greets the big brother with much suspicion, and there is great difficulty in making him see that the visit is in his own interest and that the caller is not a probation officer. The visitor has to use much tact to get the youngster to talk about himself. Baseball has been one of the popular topics for the visitor to begin with. Probation officers do not talk baseball with delinquents, consequently one cause of suspicion is removed. The young man gets him to promise to come up to the Y. M. C. A. Building and see what they have there; he also invites him to his home or his room, and gradually a new life opens up for the boy that was heading for the reformatory or a career of crime. At the West Side Branch they have a special class in the gymnasium for the little brothers. When the first meetings were held, the young men saw that they had a big job on their hands. The youngsters were noisy, suspicious and nervous. But the instructor and his assistants worked as they never worked before, to excite the interest of the boys in the work in hand, to get them into orderly ways without oppressive measures, and give them some ideas of elementary hygiene. The results have been gratifying. They have acquired the desire to develop their bodies and appear as much as possible like their special big brother.

One big brother was given a case that was very pathetic. The boy he was given to look after he discovered had to be at work at five in the morning. At nine he went to school. At four in the afternoon he was at work again, and from that time on into the evening. The three dollars he earned a week had to go into the family purse, and there was no way in which he could secure the much coveted skates or base-ball. For several years he had had no holiday, and but few hours for play. He had become sullen and listless. The big brother got him a place to work where he got more pay, where he only worked from four to six o'clock in the afternoon, and had his Sundays. He has some extra work at the Y. M. C. A., and he is saving the money from this to go to pay his expenses at camp next summer. He is no longer sullen and suspicious, but a boy like other youths of his age who have had some chance to develop.

The big brother takes it upon himself to see that his charge has fun and entertainment of the right sort. The boy, if he has gone anywhere for amusement, has been to theatres of the lowest and cheapest description. What baseball games he has seen have been watched through a hole in the fence, one eye on the game and the other looking for the approach of the policeman, who is expected to charge down upon him at any moment. About once a week the two brothers plan to go somewhere for a good time, and the older man has often to repress his smiles at the wondering remarks of the younger. One of them was taken to hear a concert for the first time. The beauty of the hall filled him with awe, the tuning up of the orchestra with delight. When the leader began to wave his baton, the lad leaned over and said: "I suppose that man with the stick is one of this world's great men, isn't he?"

The boys are taken in parties to the "Zoo" to see the animals and to the Museum of Natural History. The questions poured into the ear of the leader make him go to the library on his return home, and read up before he attempts to explain again why the elephant wears a trunk, and why there are humps on the camel's back.

Some big brothers have become so ambitious that they have as many as three boys to look after. Their life then is no bed of roses, for while the ordinary man of family can train his boys from the start, the big brother has to begin after his boys have acquired the habits, the talk, the petty dishonesty of the street. It is an uphill task, but one that has proved fascinating to all those who have tried it, and they say they would not give it up for worlds. They say that they receive far more than they give, that they are taken out of themselves and find life far more interesting. A young man in a large city, if he comes from some other place, is apt to become self-centred, and needs something to occupy his mind after his regular work is done. Ordinary social life is not so easily taken up as in the place he came from. As a cure for lonesomeness and the blues they say there is nothing equal to "big brothering."

One young man, an artist who is quite successful in his profession, came to Mr. Powlison a short time ago and said that New York had done much for him—it had taught him his art, giving him a living and some fame, but that he himself had done nothing for New York. He asked for a boy so that he could make a good citizen out of him. He was given one, and the future citizen is developing into one of the finest young fellows for his years in the city.

The secretary was asked recently if the work for the boys proved successful in the majority of cases. He said that he would let the figures speak for themselves. Out of four hundred little brothers only four have proved a disappointment.

Mr. Powlison, who has charge of the religious work at the West Side Branch, is the power behind the throne. He has energized the whole movement, got the best men to serve in the organization as workers and officers, and there are few who come in contact with him who do not catch some of his hearty enthusiasm.

Mr. Powlison and his co-workers never lose sight of the fact for a moment that they are making themselves responsible for the moral and religious training of the boys as well as getting them on a higher mental and physical plane. The young men in charge live their religion in manly fashion, and the youngsters, always quick to observe, see that religion is something honored by manly men. As each one thinks his own guardian is about the finest man in the gymnasium, and as he is endeavoring to copy him in all things, he goes to the Sunday rallies, at first for the sake of the leader, and finally, the good music and good speaking weave their charm about him until he wants to be one of the regular attendants for his own sake. From this they gradually develop into active members of the Boys' Y. M. C. A., and extend a helping hand to some other lad who has not been so fortunate as to have had some big brother come down on the lower East or West Side and look after him.

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INTO STILL WATERS

By ELEANOR H. PORTER

CHAPTER XVI

THAT first night in the basement home, after the Mont-Lawn visit, was not an easy one for Maggie. The room was hot and close, and she missed the pretty white bed with its smooth, cool sheets. For some time after Patty and the twins were asleep she lay and thought.

For ten whole days now she had been in that beautiful children's home. Some one, somewhere, had sent three dollars that she might have all that pleasure. All around her now were those who had not been to Mont-Lawn—men, women, boys and girls who scarcely knew what trees and grass and flowers meant. She could not bring back with her the trees and grass and flowers, to be sure; but she could be a little ray of sunshine herself, so the teacher had said. She could smile, and sing, and tell the stories she had heard, and besides—had she not given herself to the dear Jesus to be his little girl, and did not he want her to be cheerful and happy, and to make others so? The teacher had said that he did. And all alone in the dark on her corner of the old ragged quilt, Maggie whispered once more her bedtime prayer, before turning over and settling herself for sleep.

Breakfast was scanty the next morning. The co-operative household was hardly in running order as yet, and there was for breakfast only a little dry bread and milk donated by their neighbor on the other side of the room. The treasured three dollars had been tied to the Missionary's doorknob the night before, but even were it not gone, it is doubtful if one of the four children would have consented to its sacred completeness being broken by so sordid a thing as the abstraction of a dime for breakfast.

Patty and the twins were just about to fall upon their share of the bread and milk when Maggie raised a warning hand.

"Sh-h! Have ye forgot?" she demanded. "We didn't sing yet."

"Sing! Do ye reckon we could here?—jest us?" cried Patty.

"Sure!" declared Maggie. And she fearlessly started the song.

Over across the room Mrs. Whalen stopped scolding, and her husband stopped swearing. Even the children forgot to quarrel over their breakfast, and as the last sweet "God is great, and God is good" died into silence, there was a breathless hush in the room.

"Sure, an' it's a swate song ye're a-singin'," muttered Mrs. Whalen at last. "Sing it ag'in, kids!"

That was but the beginning. Before the week was out the landlady's children themselves had learned the song, and "Grace before meat" became a regular prelude to every meal in the Whalen home. Nor was this all. There were other songs and hymns that Maggie remembered, and in a wonderfully short time she had half the children of the neighborhood organized into a chorus that met every night at sunset for a "song service." She kept it up, too, until the cold evenings drove her indoors, and then she begged and usually obtained the loan of somebody's room for the meeting.

It was not all music and joy, however, for Maggie, Patty and the twins. The mere matter of living became a serious consideration, for some features of the co-operative housekeeping had to undergo a radical change. For instance, there was no more appropriating to one's self a pie set out on a window to cool, or a bottle of milk left too long on a doorstep. The rights of property-holders were better understood now than when Maggie purloined the four cookies and two slices of bread from the Mont-Lawn supper table.

There were still flowers to be made, errands to be run, and babies to be tended, however, yet the total income of the four children was small, and had it not been for the City Missionary's taking matters in hand no knowing to just what pass things might have come.

The City Missionary, however, did take matters in hand. The three dollars tied to her doorknob was used for Mont-Lawn, it is true, that the four generous givers might not be grieved by its return, but far more than its value found its way into the basement room in the shape of shoes, stockings and warm little coats and dresses, to say nothing of food.

Winter was coming on, and Maggie, Patty and the twins must go to school, so the Missionary said, and the Missionary seemed to know, for, sure enough, when winter did come, Maggie, Patty and the twins did go to school. A new world opened then to Maggie's eyes—a world where one learned all sorts of wonderful things, and where one had a beautiful young lady with a sweet smile to say "Good morning, dear," to one every day.

CHAPTER XVII

IT was June, and Houghtonsville was abloom with roses from one end of the village to the other. Even the big stone lions on either side of the steps at Five Oaks looked less forbidding against the red and green of the crimson rambler that trailed up the veranda posts; at all events, they seemed so to Doctor Spencer coming up the path toward the house. Perhaps Doctor Spencer's wishes colored his vision in a measure; certainly on this particular evening he would like to meet nothing that did not give him an encouraging smile.

The doctor had come on a special mission. Old Nathan and the mare were not waiting for him to-night. He had sent them home from the last stopping-place, and had walked the rest of the way to Five Oaks. He came now, not as a physician, but as a man—a man who was about to put to the test the dearest wish of his heart.

In the big rocking-chair on the veranda he waited for old Mrs. Barrett to go in search of her mistress; and as he sat there in the fragrant June twilight, he thought of the last eight months, and of what they had brought to him and to the woman for whom he was so impatiently waiting. At a light step on the graveled walk he sprang to his feet.

"I was in the garden," said Mrs. Kendall, a little hurriedly, as she ascended the steps; and Doctor Spencer wondered if all the color in her cheeks came from her haste.

Mrs. Kendall was in white—one of the changes the eight months had brought. Her lips and her eyes smiled—another change—and her slender figure had lost its listlessness. She came straight to the doctor and gave him her hand.

"You walked, doctor? I don't see old Nathan," she said.

"Yes, from the Hardings'. I—I wanted to see you."

There was a slight pause. Something in the man's voice had sent a quick flash of questioning to the eyes of the woman.

"Well?" she said gently, as she seated herself near him. "Is it old Tom, or Mrs. Barstow, doctor?"

The doctor drew a long breath, then, as was his habit, he plunged at once into his subject.

"Neither one," he returned, leaning forward in his chair so that he might look into her face. "I have come to tell you a story."

For a moment there was silence, then the doctor spoke again.

"Up on the hill, Mrs. Kendall, a widow is to-night—as she has been for months past—rejoicing in the return of a long-lost daughter. Beyond her a cripple is the happy owner of a new wheel-chair. At the other end of the village a lonely old woman is surrounded by every com-

Continued on next page

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NTO STILL WATERS—*Continued*

while she awaits the death that she is almost here. Miles away—" nued the doctor, paying no atten- o Mrs. Kendall's startled look and nstrative gesture, "miles away a white cot will hold, one after er, this summer, seven happy chil- while—"

ctor, doctor, I beg of you!" in- pted Mrs. Kendall, with hot cheeks.

s, I know," returned the man, these are only a few—a very few he multitude that breathe your with love and gratitude. Yet in of all this," he went on a little un- ily, "in spite of all this, there is ne more being for whom I would your sympathy. All day he goes d out of the abode of suffering. lay his heart aches over the misery thers. At night he returns to a table and a solitary hearthstone.

e pictures, sometimes, what that -coming each night would be if e were a dear face to greet him, ing heart to throb with joy at his ng. . . . Mrs. Kendall, it is your that he sees, your heart that he d have throb with joy. Will you— ?"

ere was absolute silence on the ver- . Up in the sky the stars had come one by one. There was no moon, the woman's face was in the shadow. man still leaned forward, motion- his gaze on the dim outline of the , the low broad forehead, and the ncast eyes.

think I have loved you from the moment I saw you, dear," he thed softly. "Will you not answer me?"

rs. Kendall stirred, and her hands ered nervously in her lap.

Yes, I—I, too, have a story to tell," said in a low voice, turning her so that only the profile showed in dim light. "There was a woman who—who lost her little girl in a city. For a time the woman ght she would die. She even hoped she would. But she did not die—lived, and as she saw all around her and little children and happiness, grew hard and bitter. She came to it all with a terrible hatred—she hated God himself for taking her from her.

Then came a man—a strong, clear- man who looked straight into her rt and saw all the wickedness there, did he shudder nor turn away. He led first her body until, in spite of self, she was well and strong, and n he opened her eyes to the suffering ut her. He taught her that other s had their burden of sorrow even as at as her own, and he showed her t she might do to lighten those bur- s. It was in that way that she found lost God of her childhood—the God love and tenderness and mercy. It s in that way that she found, in a asure, peace."

The low voice paused and broke with last word. There was a moment's nce, then Mrs. Kendall turned and ed the man at her side.

"Doctor, I can't do what you ask— n't you see that I can't? You have n so good, so true, so patient—I n't want to cause you pain; but I n't do this thing—I can't! Somewhere this world is my little girl—I feel it; know it. She may be in misery and nt. I couldn't be happy while—"

The man at Mrs. Kendall's side leaned rward suddenly and caught her hands. "'Happy'? 'Happy'?" he cried eager- "Then you would be happy?"

"No, I didn't say—I didn't mean—" ttered the woman, hurriedly, with- awing her hands; then her whole man- changed. "Doctor Spencer," she be- n in a low voice that shook a little, made a decision yesterday. I am ing to New York. I am going to e among those people. I am going to e my life to them. I shall do what I n everywhere to relieve suffering, but ays I shall search for my lost darling. metime, somewhere, I may find her; t if I do not, some other mother's rling will be the happier for my esence, I hope."

"No, no," begged the doctor, earnestly. "You are not well enough, not strong enough yet. Let me search. Let me try once more. Let me go alone, I beg of you. Surely you will grant me this?"

Mrs. Kendall hesitated; then she rose to her feet and extended both her hands.

"Go," she said gently. "And may God go with you!"

For one long minute the man gazed straight into the woman's eyes; then he reverently kissed the hands he held and turned away.

All the way home the doctor's heart sung within him. It was "happy" she would be with him—she had said it herself; and to the doctor it seemed at the moment a simple thing to search out every little girl in the world and ask her name, her history, and the color of her hair and eyes!

CHAPTER XVIII

NO time was lost by the doctor in beginning his quest, and from the very start he had a definite plan of action mapped out. Shrewdly suspecting that Mrs. McGinnis had not told all that she knew, he determined to begin with her, surmising that he might gain some facts not given to Mrs. Kendall, and well understanding that alone he could make a much more exhaustive search of the slums of New York than when with a frail, sensitive woman. Very promptly, therefore, he arranged to be absent from Houghtonsville for an indefinite time, and when all was in readiness he went to Mrs. McGinnis at the farmhouse on the hill.

"I want you to tell me, please," he began abruptly, "everything you can remember about little Margaret Kendall, and how she came to you."

Mrs. McGinnis shifted her position uneasily. A swift red showed in her cheeks.

"My Bobby brought her, sir. She stayed a week and—and then she went away."

"Yes, but why did she go away?"

There was no answer.

"Why did she go away, Mrs. McGinnis?" repeated the man.

"Doctor Spencer, I don't know anythin' about that poor little lamb; if I did I'd have told ye long ago," burst out the woman, agitatedly. "Do ye s'pose I'd have kept anythin' from poor Mis' Kendall, after all she's done for me, if I knew anythin' that would do any good? Do ye, doctor?"

"No," returned the man, quietly, "But I think you have kept something from Mrs. Kendall that you imagine would not do her any good to know."

Mrs. McGinnis was silent.

"And it's that very thing," went on the doctor, "that I'm here to-day to find out. Won't you tell me, please?"

"I can't, doctor."

"Why not?"

"It wouldn't do no good."

"That is your opinion, Mrs. McGinnis; mine might be different, if I knew the facts. If you love Mrs. Kendall as you say you do; if you are as grateful to her as you say you are, you will not hold back one thing, Mrs. McGinnis. I have begun the search now, and I am going to New York alone. What you tell me need not come to Mrs. Kendall's ear, perhaps, but it is absolutely necessary that I know the whole truth. Now tell me the whole story, Mrs. McGinnis, straight from the beginning."

There was a moment's hesitation, then Mrs. McGinnis bowed her head.

"I'll tell you," she said faintly, "but you'll see 'tain't much, after all. Bobby found her cryin' in the street, an' they went to the Grand Central an' left the note; then he brought her home. That much you know. Bobby told me he thought her mother was the lady that was knocked down in the street. He said he reckoned she was dead. When Jack, my husband, come home, he was half drunk, an' he said he was goin' ter let old Sullivan have her to work for him."

To be continued

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Slavery or Freedom*

ROUGHLY stated, the slave is a man who is under bondage, a man who may be compelled to do what he does not wish to do, who does not belong to himself and who has not the rights of ordinary humanity. The form of slavery we once knew in this country is by no means the only form of the evil. The negro is emancipated, but slavery is still prevalent in its modified form. There is the slavery of poverty. No one who moves much among the poor escapes the sight of it. Men and women who toil from early morning till late at night for the bread they eat; who live in miserable close rooms, and seldom get an opportunity to breathe God's free air. Probably there are many of them who have to work harder than any negro ever worked in the South. Then there are voluntary slaves, whose affection for wife and family holds them to store or office, lest those they love suffer want.

Worse than any of these is the slavery of a man to his own appetites and passions. He is more despicable than any other man because he is self-enslaved. He has sold himself into servitude and has made the worst of all bad bargains. Whether he be a drunkard, or an opium victim, or a sensualist, he has given up his freedom and is driven by his master like the ox to the slaughter. The most pathetic of all stories is that of this kind of slave. He tells of his struggle to free himself, of the energy of his efforts and of the failure that follows every mutiny. We think him foolish to yield, yet did we know his heroism we would respect him in spite of his failures.

It is strange that even a slave so besotted will sometimes call the total abstainer a coward and charge him with being under bondage. He is tied up, so we are told, so that he cannot drink a glass of wine, so that he cannot be sociable. Would that every young man could see that such bondage is true freedom — that there is no conquest so glorious as that of the man whose passions and appetites are under control! The slavery of the man who fears to do wrong, who fears to yield to temptation, who fears to displease God, is not slavery, but freedom.

Unreaped Harvests†

WHAT a humiliating thought it is that our Lord should see a field ready for spiritual harvest and no one to reap and garner it! The disciples to whom he showed such a field might be excused for not doing the work or even perceiving that it was waiting to be done, but the church in these days cannot make that excuse. We know as they did not the signs of harvest, and we know better than they the power that goes with the reaper. The records of nineteen centuries are in our hands, of fields that have been reaped by men who went out to do the work in Christ's strength, and we have seen that the humblest instruments, if fully consecrated to him, can accomplish great things. Therefore the fault and the negligence are inexcusable if the great harvest is left to rot on the land.

Christ did his part in the great task. He spared not himself. He went to the uttermost extremity, laying down his life that the world might be saved. All that he asked of his followers was to make the fact known. To every one who would engage in that work he promised special aid. The Holy Spirit would accompany the message, carrying it to the heart and giving it power, the very power of God. Nothing more could be done to encourage the laborer but the promise of reward, and that he gave with divine liberality: "He that reapeth receiveth wages and gathereth fruit unto life eternal." An ever-increasing host has inherited that reward, and now "the promise is to us and to our children."

What an incentive to labor this is! There are fields waiting in heathen lands where the laborers are still few. In civilized lands there are vast fields still untouched, for all our cities contain some souls utterly ignorant of Christ. Nearer still, there are the families of nominal Christians, who in all too many instances have never been personally sought by any earnest reaper. Shall Christ wait in vain for the service of those whom he has saved that they may save others?

President and Naturalists

PRESIDENT ROOSEVELT, who is always ready to break a lance for truth's sake, has excited a stir among the writers of "nature books," several of whom he bluntly accuses of "romancing." In a recent magazine article Mr. Roosevelt claims that many of the stories attributing wonderful feats to animals are pure invention. He says that no man who has not made a personal study of animals is qualified to write concerning them, and that special care should be taken to keep out of our school-books those fictions of animal life, which, when told not as fiction but as fact, mislead the youthful mind and give a wholly wrong impression of the animal world.

His caustic criticism has stirred up a hornet's nest, but the President's views are corroborated by the venerable naturalist John Burroughs and several other eminent authorities who have publicly declared the points well made. Mr. Burroughs gives as illustrations of the objectionable class of statements to which the President refers the story of a "caribou cemetery" in Labrador, where all the caribou went to die; the incident of the eagle who caught her falling nestlings midair on her wings; that of the porcupine that stuck its quills full of dried apples which it carried off to its den; that of the wild-fowl which bound up its broken leg with splints, and also a weird tale of a "white" wolf that bit a bull-moose's heart in two. Such stories, Mr. Burroughs declares, are wholly unsupported by such distinguished naturalists as Thoreau, Audubon, White and others.

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Sister Margaret, New Jersey. "God is so much to me, I feel that I could not live without his presence, gained through prayer."

L. A. M., New York. "I am happy to say that God has heard my earnest supplication, and our dear one has been given back to us."

L. R., Ohio. "A friend, proud to be a member of THE CHRISTIAN HERALD family, testifies before the world that God does hear and answer prayer."

To Open up the "Hermit Kingdom"

Continued from page 503

more than one), a school has been started, the people conform to the discipline of the church, and there are no factions."

He adds that in one field there were a short time ago only five Christians, while there are now 250 Christians and two churches. Of another section he says: "Last year there were only twenty Christians and this year there are one hundred cared for and developed."

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*Topic of the Christian Endeavor Society for June 16. "Who are slaves and who are freemen?" Temperance topic. Rom. 8: 12-23.

†Topic of the Epworth League for June 16. Matt. 9: 36-38; Luke 10: 1, 2; John 4: 35, 36; Eph. 6: 18, 19; Col. 4: 3; II. Thess. 3: 1.

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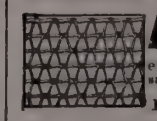

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king and was on the point of giving up
n position in the schoolroom because of
ousness.

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l Coffee, and it is such a comfort to have
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was astonished that she would allow the
lren to drink any kind of coffee, but she
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, and that the condition of both the
lren and adults showed that to be a fact.
y first trial was a failure. The cook
d it four or five minutes, and it tasted so
that I was in despair, but determined to
it one more trial. This time we followed
directions and boiled it fifteen minutes
the boiling began. It was a decided
ess, and I was completely won by its rich,
ious flavor. In a short time I noticed a
ded improvement in my condition and
growing better and better month after
th, until now I am perfectly healthy, and
y work in the schoolroom with ease and
sure. I would not return to the nerve-
roying regular coffee for any money."

'here's a Reason." Read the famous little
alth Classic," "The Road to Wellville,"
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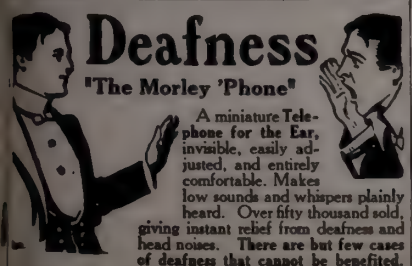

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Passing Through the Sea

By Mrs. M. Baxter

THOUGH they were forewarned, yet when Pharaoh drew nigh to them on the shore of the Red Sea, the children of Israel "were sore afraid." They lifted up their eyes, not like Moses, who "endured as seeing him who is invisible." They lifted up their eyes on the things which are seen and temporal (II. Cor. 4: 18). They saw the Egyptians, the chariots of Pharaoh, and his horsemen, his power, and how near to them he was coming; they judged according to the sight of their eyes, in spite of the word which the Lord had spoken. Only Moses trusted God, and to him the position was not one of danger, because God was in charge, and he knew that God was mightier than Pharaoh. All the plagues of Egypt had not sufficed to teach the people this.

"The children of Israel cried out unto the Lord" (v. 10), but they dealt with man, and bitterly reproached Moses. They said unto him, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." Where was the man who, forty years before, had been so shocked and surprised that his brethren did not understand that God by his hand was giving them deliverance (Acts 7: 25, R.V.)? Where was the man who again and again argued with his God, in his fear that his people would not believe?

A great change had come over Moses. The man, once "mighty in words and in deeds" (Acts 7: 22), had become "very meek, above all the men which were upon the face of the earth" (Num. 12: 3). The lamb had taken possession of him; he had understood something of the Lamb of God; and instead of defending himself against the unjust and untrue accusations of the people, he ignored himself, and comforted those who injured him.

"Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." We only have power with others in the measure in which all that is personal is put quite out of the question. The children of Israel must learn to stand still, that they might learn, later on, to go forward. Every step forward is the result of having learned to trust God in a moment of peril or difficulty. The people, having learned this lesson, got their marching orders. "Speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it."

In order that the people may go forward, the man who stands near to God must exercise his faith in the difficulties and impossibilities of the situation. Again the Lord repeats to Moses his programme and the end of his dealings: "And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen."

And now the angel of the Lord, in the pillar of cloud and of fire, changed his position; he had gone before the people (chap. 13: 21, 22); now he "removed and went behind them." He came between them and the Egyptians. To the latter "it was cloud and darkness;" to God's own people it "gave light by night, so that the one came not near the other all the night." God's presence is cloud and darkness to those who know nothing of the slain Lamb, but it is light to his redeemed and saved ones.

When You Look in Your Mirror Are You Satisfied?

Any Woman Can Have Good Health, a Refined Face and Good Figure

MANY a woman has surprised her husband and friends by giving 15 minutes a day in the privacy of her own room to special directions which I give to her for the care of health, face and figure. Over 20,000 women have studied themselves under my direction in the past five years.

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I ***develop*** or ***reduce your figure*** to correct proportions. I teach you to stand and to walk with an ease and dignity which at once bespeak culture and refinement.

Every figure ***can be rounded*** out ***symmetrically*** unless bones are missing or tissues entirely wasted away, and the woman who carries from 20 to 100 pounds of ***superfluous flesh*** every time she moves has my sympathy—but she does not need to do so—and surely it is every woman's privilege and duty to keep herself attractive and pleasing.

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SUSANNA COCROFT

MISS COCROFT AT HER DESK

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I wish every nervous teacher could know what benefit is to be derived from your physical culture.
I have lost 23 pounds, and was never better. I look ten years younger.
My constipation and biliousness are entirely relieved.
Just think how I have gained, since I began with you, from 112 to 135½ the former year.
My catarrh and lungs are much better, and my back, which was a bony, crooked structure, is actually beginning to look like your picture of correct poise.
My head is steady, the confused feeling having gone. It is the best money ever spent for myself.
Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could digest tacks. I am so happy.

Personal Instructions

Write me fully, also letting me know your faults of figure, etc. I will make a personal study of your case and will let you know whether I can help you or not. Your letter will be held in strict confidence. I never publish letters without special permission, though I can send you hundreds of testimonials from women I have helped, who have given me permission to show their letters.

The following are some of the ailments I correct. For details about my personal instruction, write me which symptoms apply to your case. If you are suffering from any other ailment write me fully and I will frankly tell you, without charge, if I can help you.

Too short
Too fast
Thin chest
Thin arms
Thin neck
Round shouldered
Superfluous flesh
Pronounced hips
Protruding abdomen
Height
Weight
Do you stand correctly
Complexion
Do you walk gracefully
Weakness
Lame back
Dullness
Irritable
Nerves
Headaches
Catarrh
Dizziness
Indigestion
Constipation
Liver
Kidneys
Lungs
Heart
Throat
Colds
Rheumatism
Circulation
Blood
Is your health or figure imperfect in any way not mentioned here?
Occupation?
What is your age?
Married or Single?

Give me your full name and address, writing very clearly, please.

Write me TODAY!

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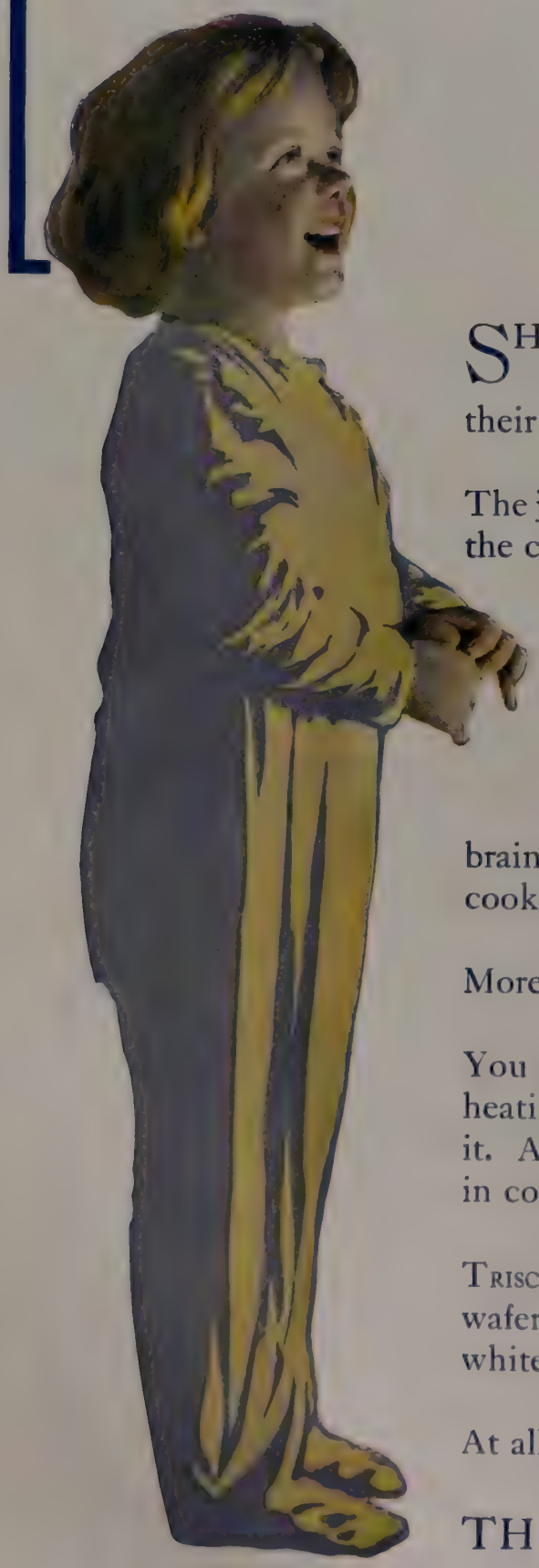
THE LAST AT NIGHT SHALL BE FIRST IN THE MORNING



SHREDDED WHEAT boys and girls find it hard to wait for t morning Biscuit. When the delicious aroma of baked wheat reac their little noses there is a hurried scramble for the breakfast table.

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More easily digested and more nutritious than mushy porridges.

You get the pleasing, appetizing aroma of SHREDDED WHEAT BISCUIT heating it in an oven to restore crispness and then pouring hot milk o it. Add a little cream and a dash of salt. Equally delicious and wholeso in combination with strawberries or other fresh fruits.

TRISCUIT is the same as the BISCUIT, except that it is compressed into wafer. It is used as a toast in place of white flour bread. It makes t white flour cracker of commerce look sickly and pale.

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VOLUME 30

NEW YORK, June 12, 1907

PUBLISHED 52 TIMES A YEAR
NUMBER 24

CHRISTIAN HERALD

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LOUIS KLOPSCH, EDITOR AND PROPRIETOR

PRICE FIVE CENTS

And the night shall be filled with music,
And the cares that infest the day

THE HOME CONCERT

Shall fold their tents like the Arabs
And silently steal away.—LONGFELLOW

Questions and Answers

M. K. H., Roxbury, Mass. What language do the natives of Switzerland speak?

The official languages are French, German and Italian, three-fourths of the people speaking German. In the Swiss national parliament, the members use both French and German, and public documents are printed in both languages, according to the proximity of the people to each country.

E. J. C., Austin, Minn. Will OUR MAIL-BAG tell me the reason why the number 13 is considered unlucky by superstitious persons?

We have already stated repeatedly that the origin of the superstition is supposed to be the Last Supper, at which the thirteenth was the betrayer of our Lord. The belief in the number being unlucky, however, antedates Christianity by centuries. Norse mythology says that at a banquet given to the twelve gods of Valhalla, Loki, the god of strife and evil, intruded, and that at his instigation the god of peace was killed. The Turks so dislike the number that it is almost expunged from their vocabulary. It is said that in Paris no house bears the number.

M. J. C., Akron, O. Is the art of embalming now in use the same as that used by the ancient Egyptians?

It is not. Bodies which are embalmed nowadays will not be preserved for more than a few years at most; very many of those the Egyptians embalmed before the birth of Christ are still so perfect that the lines of the faces are as clearly marked as when they were first embalmed. The valuable secret is lost.

A. S., Garner, Iowa. What is the Sabbath day's journey mentioned in Acts 1:12?

It was two thousand paces, equivalent to about a mile. The distance was fixed by the Jewish teachers as the limit beyond which the Jew must not walk on the Sabbath day. They easily found ways of evading the law by making pauses at the end of every mile and in other ways. The distance is supposed to have been fixed by reference to the years of wandering. From the edge of the camp to the Tabernacle standing in the centre, to which every man might go, was supposed to be a mile.

Here is a letter from a little maid who has helped the little sufferers in China:

I send one dollar for the China Famine Fund. I am a little girl ten years old and I felt sorry for the poor children in China. I made doll bonnets and aprons and sold them to get the amount I am sending. I sent two dollars before, which I earned taking care of mamma when she was sick.

Perry Shafer, Cunningham, Kan. Did our Saviour authorize any change from the seventh day to the Sunday Sabbath?

Not that we know. There was no occasion for him to do so. If you read his life as contained in the four Gospels, you will see that he was continually assailed by people, very much like some in our day, who were trying to hold him to the letter of the law, criticizing his healing on the Sabbath, and harassing him generally about violating the fourth commandment. He went his way unheeding, saying, "The Son of Man is Lord of the Sabbath." Some of his Judaizing followers tried after his death to fix the burden, with the rest of the Jewish law, on the Gentiles, but it failed. The apostles in solemn council stated (Acts 15: 28, 29) what parts of the law were binding on the Gentiles, and nothing was said in that list about keeping the seventh day. So the practice of keeping the first day sprang up, and Paul told any one who was criticized for doing it: "Let no man judge you as to the . . . Sabbath day" (Col. 2: 16).

Reader, Passaic, N. J. The Red Cross Society has announced that it will no longer receive contributions for the Chinese famine sufferers, the food cargoes on the *Buford* and *Logan*—which have now reached Shanghai—being sufficient for all needs until the new crops are ready. The crops are ripening rapidly. THE CHRISTIAN HERALD'S China Relief Fund closed May 31.

Inquirer, Omaha, Neb. If the Bible prohibits Christians marrying non Christians, why are there such rules as those in I. Cor. 7: 14-16?

In those passages and others of similar tenor, Paul was addressing people who were thinking of making difference of religion an excuse for divorce or separation. As a result of his preaching the husband or the wife had been converted. They wanted to know what they should do. His reply was that if the non-Christian chose to go, he or she should be allowed to go, but if they chose to stay, the Christian should be content to continue the union

Miss E. H. F., Glasco, Kan. How many conjunctions of Jupiter and Saturn will there be before 1910? When and where will they be?

I have received two letters from different persons asking this question. I wrote immediately to the Naval Observatory requesting an answer. I had estimated and partly guessed that the two planets would be in conjunction once in about twenty years, but not knowing when they were last, I could not predict when it would occur again. In reply received to-day the professor says: "By a rough calculation the next geocentric conjunction will occur the latter part of August, 1921, and the mean intervals between their conjunctions occur regularly every 19.88 years." LEWIS SWIFT.
Marathon, N. Y.

J. H. B., Peoria, Ill. Does God create evil, as Isaiah says (Isa. 45:7)?

He sends punishment, which the Jews, for whom Isaiah wrote, regarded as evil. If they behaved, if they kept God's law, Isaiah told them, God would send peace. This was a blessing, as they realized; but they did not realize that it came from God. If they disobeyed him and turned to idols, he would send war and exile (the opposite of peace) and that too came from God. They were to understand that in God was the source and origin of both good and evil fortune, as they understood the words.

Exeter Hall, London, Soon to be Demolished

THERE is probably no other building in the world better known to the religious public of two continents than Exeter Hall, which stands in London's busy Strand. For many years it has been the headquarters of the Central Young Men's Christian Association, and there the leaders of religious and social life have attended at the birth of important and far-reaching movements. Time has left its relentless imprint on the ancient structure, and the Y. M. C. A. has decided to erect a new building, and so Exeter Hall, in the course of a few months, will be but a memory of the past, for it is the purpose of the purchasers to demolish it. Exeter Hall was erected in 1829. On its platform have stood men like Buxton, Clarkson, Lloyd Garrison, Sturge, and Wilberforce. Nearly thirty years ago, it was rumored that it was to be converted into a theatre or hotel, and several gentlemen, well known in Christian circles, purchased the hall and presented it to the Young Men's Christian Association. Altogether a million dollars will be required to build and equip a building that will meet the needs of London's young men. J. K. M.

Miss Addie H., Owensboro, Ky., writes:

I desire to express thankfulness that THE CHRISTIAN HERALD acts as a "centre" from which contributions are sent wherever distress prevails. Were there no such headquarters, more thousands would perish than under this God-given system. Contributors feel confident that their gifts, great or small, reach the objec which they are intended.

M. F., Ashtabula, O. The very rich have their peculiar troubles, one of which is the flood of ap that fills their daily mail. Carnegie, Miss Gould, Sage and J. D. Rockefeller, besides many others, em secretaries who attend to these letters, so that such peals rarely reach the hand for which they are inten We advise you, therefore, to abandon the idea of rai money through the mail by addressing this class. to interest people in your own neighborhood.

Old Subscriber. Is it absolutely necessary that public confes be made of a secret sin long ago repented of and renounce

We infer from your letter that the secret sin was against God. If so, we do not see what useful pur can be served by public confession. It is too much practice for these public confessions to be made boast as if the sinner magnified God's mercy by exaggera his own wickedness. Others listening, especially yo people, are thereby encouraged to go on in sin or to th they are not so bad as they thought. The real ques vitally affecting the sinner is whether God has forgiv If he has forgiven there is no good and sometimes th is harm in making public confession of a secret sin. course if wrong has been done and restitution is possi the case is different.

E. G., McGregor, Ia. 1. Who governs and possesses the Holy L now? 2. Can land be bought there? 3. Were the day creation days of twenty-four hours? 4. Did Christ die f crucifixion? 5. What do you mean by tradition?

1. The Sultan of Turkey. 2. It can be bought, the government discourages Jews from getting possess of it. 3. They are supposed to have been long perio either in a figurative sense, as we speak of "the day the Lord," which may mean a period of a thous years (see II. Peter 3: 8) or more; or, if the creat was revealed to Moses in a series of visions, the days n be the indefinite length of each vision. 4. Many phy cians think he died of a broken or ruptured heart. was very unusual for a man dying of crucifixion to out "in a loud voice," as Christ did. Besides, the blo and water flowing when his side was pierced, indicat that the sac in which the heart is, was filled with blo 5. Tradition is report passed from one person to anot —not authoritative record.

Mr. A. M. C., Belchertown, Mass., sends us this ridd with the suggestion that some reader of the MAIL-B may be able to solve it:

God made Adam out of dust, but thought it best to make me fir
So I was made before the man, to answer God's most holy plan.
My body God did make complete, but without arms or legs or fe
My ways and acts he did control, but to my body gave no soul.

A living being I became, and Adam gave to me my name;
I from his presence then withdrew, and more of Adam never kne
I did my Maker's law obey, nor from it ever went astray.
Thousands of miles I go in fear, but seldom on the earth appear.

For purpose wise which God did see, he put a living soul in me.
A soul from me my God did claim, and took from me that soul agai
For when from me my soul had fled, I was the same as when fir made;
And without hands or feet or soul, I travel on from pole to pole.

I labor hard by day and night; to fallen men I give great light.
Thousands of people, young and old, will by my death great ligh behold.
No right nor wrong can I conceive, the Scriptures I cannot believe
Although my name therein is found, they are to me but empt sound.

No fear of death doth trouble me, real happiness I ne'er shall see
To heaven I shall never go, nor to the grave, nor hell below.
Now when these lines you closely read, go search your Bible wit all speed,
For that my name is written there I honestly to you declare.

S. M. L., Scranton, Pa. A friend insists that in England the Methodist Church is becoming extinct. Can you tell me i there is any truth in this statement?

It is very far from the truth. Both the Wesleyan and the Primitive branches of the church are very large and influential. Your friend probably bases his statement on the figures published by the recent conference. They show a marked decrease in the number of members. Comparing the list with that of last year, we find that there is a decrease for the year of about two thousand full members, and of about six thousand candidates for membership. This may be due to several causes of a transitory character and by no means indicates a collapse.

J. C. W., Knoxville, Tenn. Was not the expression in the Apostles' Creed, "I believe in the Holy Catholic Church," intended as an endorsement of the Roman Catholic Church?

No, simply of the general Church of Christ, the entire body of believers united in him as its living head. We still speak of the Catholic Epistles, that is, the Epistles of James, Peter, John and Jude, which were not addressed to the Church in any one place, but to the Church universal.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Lady of Guatemala

Guatemalan Cavalry Marching in Review

A Peasant of Guatemala

CENTRAL AMERICA'S WAR CLOUD

It would seem as if the dogs of war are no sooner quieted in one part of the globe than they are straining at the leash in some other place where the difficulties between nations seem likely to set full cry into the field once more. This time they growling along the desolate border that divides co from Guatemala, and at the present moment os from both countries are being hurried to the . The relations of the two countries are so ned that war may be in progress before this strikes eye of the reader. If it does not occur there will n all probability, a revolution soon in Guatemala. resident Cabrera of Guate- has been carrying things a high hand in his dealings his fellow countrymen h, to do him justice, may been to a certain extent ssary, and also with his erful neighbor at the north. enemies say that he plans ecome permanent dictator he destinies of his country; thing that has been planned revious presidents in South erica, and an idea that has ably entered Cabrera's d at different times in his ny career. A year ago President Barillas of Guate- la was murdered on the ets of a Mexican town by an who claimed he was a temalan. The revolutionary ion which had sought refuge Mexico at once declared, ugh probably with small h, that the assassination had n instigated or carried out the knowledge of Cabrera, that he was anxious to rid of the ex-president, as was a menace to his own con- ance in power. As Barillas was without funds and ted by sickness, looking more like a man of eighty n sixty-two, it is not likely that the Guatemalan sident considered him dangerous to his own adminis- ion, or had any interest in seeing his former rival out of the way. It must be remembered, however, t politics in Central America bear a marked resem- nce to the politics of the sixteenth century, rather n of the twentieth. Incidents recorded in such novels *Soldiers of Fortune* are not infrequent.

Mexico asked for the extradition of Colonel DeLima, of Guatemala, who was alleged to be the chief conspirator. There is no treaty covering extradition between the two countries, and Mexico got a flat refusal from President Cabrera.

Some time ago the life of President Cabrera was attempted in a remarkable manner. A box of iron was filled with explosives and placed beneath the roadway over which the president frequently passed on his way from the Palace to the Hall of Congress. A wire was run from a near-by house to carry the electric current that exploded the charge. Two mines of similar design were constructed later. At least one of them was exploded when the president passed, but he was uninjured. The affair caused the wildest excitement in the Guatemalan capital, as the revolutionists had been plotting constantly, and public sentiment had been greatly wrought up.

A Festival Day at President Cabrera's Capital

It is claimed by a number of Guatemalans that President Cabrera arranged the plot against himself, in order to get the sympathy of his own countrymen, and to secure that of the governments of neighboring countries. This report was spread abroad within two days after the alleged attempt. Nevertheless, in accordance with international courtesy and usage, he received notes of congratulation on his narrow escape from the representatives of the various countries which have legations at Guatemala City. These notes, under their thin veneer of politeness, lacked the ring of sincerity that would have been there if people had been convinced that President Cabrera's life had really been attempted in such dastardly fashion. The only explosives used, according to telegraphic dispatches, were some dozens of large powder caps, capable of making a great noise and some smoke, but which would not have sufficient force to blow up anything.

The president at once ordered the arrest of a large number of suspects. All were released except nineteen. Among the number held for trial were two citizens of Mexico. They were found guilty by the court. The penalty for the crime is death, but capital sentences must be confirmed by the president. It was said that Cabrera would use the occasion to show his generosity to the world and that he would pardon the condemned men, and thus restore public confidence in himself. The entire diplomatic corps attended the trial. As no Americans were concerned, Secretary of State Root refused to allow our representative to join in the protest that was made by the ministers against the sentence.

The people of Mexico were at once deeply stirred by the dangerous plight of their fellow-countrymen. Their condemnation was considered as a great national affront. President Diaz, of Mexico, never a man to lose his head in a crisis, was not stampeded by the popular clamor for war, but began to bring strong pressure to bear through diplomatic channels. At the same time he sent word to the commanders of the various divisions of the Mexican army to prepare their men for campaign. In Mexico this is not the long, hard task that it would be in many countries. The military spirit has always been strong in Mexico. Cortez found a fighting race there and the profession of arms from his day to ours has always been held in high regard. The Mexican army is one of the best equipped

Continued on page 531

THE AMERICAN PULPIT

SERMON BY

Rev. F. DeWitt Talmage, D.D.

Universal Brotherhood

TEXT: Ecclesiastes 3:8

"And a time of peace"

THOUGH the huge, horrible, yet fascinating leonine statue moulded from captured French cannon is seen from every spot upon the battlefield of Waterloo, there is one incident about that statue with which many may not be conversant. Some years ago, a little sparrow, feeling the yearnings of motherhood tugging at her heart, went to that statue to prepare a nursery for her coming offspring. She flew to the gaping mouth of that lion. There she gathered her straw and leaves, and plucked the feathers from her breast and built a nest. There she laid her eggs and reared her young. There she lived in the presence of that whole battlefield, as the emblem of the Dove of Peace stopping the mouth of angry hate with the love of a universal brotherhood. Have you ever read of a more beautiful symbol of the coming of the millennium when wars shall cease, than that symbol which is found in the noted artist's picture where he has painted a dove nesting in the gaping mouth of an old cannon?

The Peace Conference

There has never come a time since the world stood when that little bird building her nest in the wide-open mouth of the old lion upon the battlefield of Waterloo was more appropriate as a lesson of peace than just now. All civilized nations are one in purpose to make a never-ceasing war upon war, until the old grizzled veteran Mars has been wiped off the face of the earth. The great nations of the world are building their huge battleships not for conquest, but to guarantee peace. The President has united with the Czar in an invitation to the European powers to send their delegates to the Peace Conference about to convene in the capitol of The Hague. Leading men in statecraft, in finance, in educational institutions and in pulpit, in the spring of 1907 met in New York City to help on the great cause of a universal brotherhood. What do all these signs of the times mean? Do they mean that certain nations are trying to throw other nations off their guard and pounce upon their possessions? Do they mean that the old, deceitful language of the diplomat is the language in vogue to-day? Nay. They mean that deep down in the human heart there is an inexpressible yearning to blunt the sword of war. They mean that all the enlightened men and women of this time are looking upon war as the most blasting curse of the ages. Now, the purpose of this sermon is to show how our nation, as well as other nations, can most quickly speed the day when war shall be no longer, and when nations shall clasp hands with nations in a binding and unbreakable fraternity.

What are the foundation stones upon which the nations of the world are going to raise the great Temple of Perpetual Peace? We have read in the newspapers how a noted American philanthropist is to erect a building at the Hague and call it the Palace of Peace, wherein the governments of the world can send their representatives to assemble for international conclave. But the Temple of Perpetual Peace has to be builded out of a more enduring substance than that of mortar and brick and stone. It has to be a spiritual temple as well as a material one. It has to be one which the cannon of the world cannot bombard, and whose walls cannot be tumbled down by any grappling-hooks. Thus, as we attempt to rear to-day the spiritual walls of the great white Temple of Perpetual Peace, we must first quarry out of the heart of God's huge mountain of truth the great foundation stones of justice.

Foundation Stones

Among the ruins of old Baalbek we find the largest stones of the world. In the cyclopean wall of the original Phœnician temple of Baal, we find three of those stones, each over sixty feet in length and fourteen feet square. In the quarries near to old Baalbek is one stone much larger than any which those ancient builders have dragged forth from the place in which they were formed. But I want to tell you that these huge foundation stones of old Baalbek are not as strong and enduring as the great foundation stones of justice with which the nations of the world are yet to build their Temple of Perpetual Peace. James G. Blaine, in one of his great speeches, once declared that "no question is ever decided permanently, unless it is decided justly." So have spoken some of the mightiest statesmen of the ages. You cannot build the Temple of Perpetual Peace, unless the foundation stones on the east side of it, and on the west side of it, and on the north side of it, and the south of it are the unbreakable stones of eternal justice.

This fact was never more powerfully taught than in the letter of salutation which President Theodore Roosevelt sent to the Peace Conference which assembled in New York City in April, 1907: "First and foremost, I beseech you to remember that, though it is our bounden duty to work for peace, yet it is even more our duty to work for righteousness and justice. It is righteousness that exalts a nation, and though normally peace is the handmaid of righteousness, yet if they are ever at odds, it is righteousness whose cause we must espouse." There never were truer words spoken. The prophet of old spoke well when he said there is no need of crying "Peace, peace, peace!" when there is no peace. Neither is there any Gospel sense in declaring that nations as individuals should live at peace with each other, when certain nations are murderers and thieves. When a man is a thief or a murderer, he should be shut up in jail or hung for his crime. And when a nation as an individual is a thief or a murderer, that nation should be punished and made to do right, and if such a nation will not heed the laws of justice, then it should be stripped of its power to disturb the world's peace. You cannot have a true, binding peace, unless the golden bands which bind nation to nation are moulded and purified and tempered by the fires of truth and justice.

International Tribunals

Now, how are the nations of the world to be made to be just to each other? How are the strong nations to be compelled to respect the rights of the weaker nations? How is a great nation, like the British Empire, with her hundreds of huge battleships and cruisers and her mighty armies, to be kept from trampling upon the rights of a Chilian Republic, or a nation like the United States to be kept from swallowing up a Canadian province? In a very simple way. The stronger and the more powerful nations of the world are to be kept from doing an injustice to the weaker nations in exactly the same way that the rich and powerful men of a nation are kept from doing an injustice to the peasantry of that nation. Suppose I am a poor farmer, living in a little hut and earning an humble living upon a five-acre piece of ground. Then supposing a very rich man comes into my part of the country, and buys up large tracts of land to make there an immense landed estate. Then supposing that rich man comes to me and says, "Farmer Talmage, I want to buy your land. It is situated in the place where I wish to build my new palace." Then, supposing I refuse to sell, and some dark night, that rich land-owner sends his men to oust me forcibly from my home and burn my little hut and outhouses, and kill my cow and mule and pigs and chickens. What can I do? Shall I get a gun and go and camp out in the mountains and lie around in the swamps, and some night steal up to that rich man's palace and shoot him and his children? Do I gather all my relatives together and start a vendetta upon that rich man and his relatives, as some families have done in the wild mountains of Tennessee and old Kentucky? No. I go straight down to a court of law. I get out a warrant for that man's arrest. Then an officer goes up to that rich man's house with that warrant, and he walks into the rich man's bedroom and places his hand upon that rich man's shoulder and politely says, "My friend, I do not care whether you have a thousand or ten thousand employees! I do not care whether your house is chuck full of rifles and pistols and swords and cannons. I do not care whether you have as much gold as Monte Cristo. I come to bring you before the court of justice. If you have wronged that poor farmer Talmage, to jail you will go, and a reparation for the destroyed home you will have to make. The authorities of the law have sent me to bring you into that court of justice." The rich men, in the sight of law, have no more rights than the poorest of the poor.

The World's Great Curse

Now, as men and women have banded themselves together in governmental organizations to protect the rights of the individual, so the nations of the world in the near future will band themselves together to protect the rights of each other. You may not live to see the "International Peace Union," but your children or children's children will surely see it. These nations of the world, the strong as well as the weak, will come together and say, "War is the most expensive curse of the ages. It drains from a nation's vitals its best blood. It takes away its most enormous capital and stagnates its industries. It brutalizes and debases all the nobler and purer thoughts of its inhabitants. Therefore we cannot afford to go to war as a nation, any more than we can afford as individuals to protect our homes with the stiletto and with the murderer's pistol. We will therefore unite in an international compact and consent all nations to have their international difficulties adjudicated by a Board of Arbitration." You think I am indulging in an iridescent dream? I tell you that the International Court of Arbitration is coming in this century just as surely as the world lives. The sentiments of the human race are moving toward this glorious consummation with the rapidity of a whirlwind. If a nation can rule its own subjects by a court of law, the nations of the world in the same way will protect each other's rights by an International Court of Arbitration. And that court will be formed, if not in this day, surely in the lives of our children's children. I grant that, like Simeon of old, we may live to see the consummation of this blessing, and have a part in the dedication of this great "Temple of International Justice and Perpetual Peace."

Good Will to Men

But there are two or three great causes which are hastening on the formation of this Arbitration Court. The one is the humanitarian succor which our nation and other nations are sending to foreign lands in time of earthquake tragedy, and fire and flood and famine. It is the warm, sympathetic hand of fraternal love which one nation holds out to another nation in time of financial and domestic misfortunes. In other words, on an enlarged scale, it is the same kind of fraternal help which we find in the country districts when the farmers are willing to go and help a farmer in misfortune or family bereavement. And these lessons of international humanitarianism are taking place on every side of us.

No sooner did the earthquake of 1906 grip the mighty buildings of San Francisco and shake their walls, as a terrier would shake the life out of a rat, and the flames changed three-fourths of that city into a funeral pyre, than King Edward and Emperor William and Emperor Nicholas cabled their sympathies, and London and Berlin and Sydney and Melbourne and Quebec and Toronto started relief funds. No sooner was the island of Jamaica in the grip of the same kind of an earthquake, and its capital of Kingston a-choke with corpses of men and women and children and beasts and wrecked homes, than Rear Admiral Davis of the United States squadron landed his sailors with their arms loaded with clothes and bread-stuffs, and the American surgeons came with their nurses and all went to work as they went to the help of poor, prostrated Galveston after its fatal tidal wave of a few years ago. And when the British Governor of that island wrote a short letter to the commander of the American forces, he was not only excoriated by the British residents of the island, but he was practically recalled by the Home Office at London, while all the editors of the British kingdom sounded forth their encomiums of the noble self-sacrificing work of their American cousins across the seas. No sooner did the great Irish famine begin to starve the emerald island of Robert Emmet, than collections were taken in all the American churches for the sufferers, and A. T. Stewart, the New York merchant, chartered a boat and filled it with food, and the glorious American flag started across the Atlantic to conquer a people, not by sword, but by food and bread, not with the clenched fist of hate, but by the open palm of love.

Help for Starving Russia

When the awful Russian famine of 1892 started on its deadly work, Louis Klopsch, through his great religious paper, THE CHRISTIAN HERALD, sounded forth the clarion call for help. Thousands upon thousands of dollars poured in. Literally, a great stream of gold emptied itself into New York City. The money was cabled abroad. Then the good ship *Leo* was chartered by Dr. Klopsch and loaded down to the gunwales with food. Not one gaping cannon was frowning over her sides, but without gun, or battle-ax, or battering-ram that great boat went forth on her mission of conquest. The Emperor Alexander welcomed her and those highest in official position. Everywhere, up and down the streets of starving Russia, and up in the mountains and down in the valleys, the cry went, "Bread! Bread! Thank God for bread! Bread! Bread! Bread from America! Thank God for bread!" Then came the great India famines of 1897 and 1900. The same scenes were again repeated. But now THE CHRISTIAN HERALD sent a squadron instead of one ship. The United States Government said, "Oh, ye angels of

Continued on next page

MRS. McKINLEY PASSES AWAY

N Sunday, the twenty-sixth of May, Mrs. Ida McKinley, widow of "the martyr President," peacefully passed to life eternal. Mrs. McKinley had been stricken with a slight attack lexy a few days previous to her death, her con- rapidly becoming so serious that the physician ng her summoned Surgeon-General Rixey from gton to the residence in Canton, Ohio, endeared istress by its hallowed associations with the past. ope of the invalid's recovery was entertained e beginning, and even those who loved her best rejoice that the lonely mourner has gone to re- husband whose constantly protecting care was lenly and tragically withdrawn. Among her terances, as repeated by an attendant, were the words: "Why should I linger? He is gone and ark to me now."

ediate members of both her own and the late nt's family were at her bedside, Secretary of the ry Cortelyou also arriving before the end came— which she anticipated with longing in a moment sciousness, saying: "Please, God, if it is thy hy defer it?"

McKinley's life of almost sixty years has been familiar to the nation. Born in 1847, in Canton, daughter of the banker James A. Saxton, she eared in a home of affluence, pursuing her edu- in a private school in Delhi, N. Y., later in and, and "finishing"—the accustomed phrase of ladies of that day—in the Brook Hill Seminary lia, Pa. Mr. Saxton believed that all young peo- re happier in a life of usefulness; hence, upon ughter's return to her Canton home, she became shier of the Stark County Bank, owned by her . Soon began the love story which has since won verence of every household in our land—a story of rous devotion which never flagged through the ears of widening interests and public service on e hand, while upon the other existed a confirmed lism growing out of grief like that of "Rachel, ing for her children."

pretty incident is related of those early days: McKinley, then a rising lawyer, was also the superintendent of a Methodist Sunday School; the young bank cashier, though the belle of her native town, found time to teach a class in the Presbyterian Sunday School, and the two were in the habit of walking together toward their respective destinations. One Sunday, coming to the corner where they must separate, the stalwart soldier-lawyer said: "I don't like these partings; I think we ought not to part after this." "So

The Late Mrs. William McKinley

do I," replied she; in 1870 their married life began, and until President McKinley was struck down by the hand of an assassin, more than thirty years thereafter, brief and rare were the separations of the wedded pair. For this comparatively unbroken companionship Mrs. McKinley gave up her home life, living contentedly in hotels and traveling thousands of miles in sleeping cars during the quarter-century of her husband's political career, in spite of a physical weakness which might well have daunted any but a woman of strong character. The two daughters, Ida and Katie, born during their early married life, died in childhood within six months of each other, and the sorrowing mother never recovered from the double loss; her shattered health baffled the physicians, and she never walked again without assistance.

But that assistance was always by her side. The writer recalls with distinctness an illustrative episode witnessed on the bright morning previous to that awful day when President McKinley was foully done to death. It was "President's Day" in Buffalo, and the beloved and honored head of the nation, with his frail little wife close beside him, stood upon the stand erected in the Court of Fountains of the Pan-American Exposition grounds receiving the plaudits of the multitude who had gathered in the esplanade to hear what was afterward pronounced one of the President's most able addresses. Standing there in the September sunshine, full of the vigor of a clean and robust manhood, listening to the ringing cheers of the thousands who represented the people whom he loved and served—in the zenith of his success and power, President McKinley turned from the enthusiastic tribute paid to him by the great audience, and tenderly clasped the hands of the fragile gray figure at whose feet he laid every victory of his life.

The long parting came only a few days later; that parting which is now at an end. The years of waiting have been quiet years, spent by the bereaved widow within the shelter of her old home, and filled with many kindly deeds. And now—

The night is gone
And with the morn those angel faces smile,
Which she has loved long since, and lost awhile.

President Roosevelt attended the funeral services of Mrs. McKinley, being accompanied to Canton by several members of his Cabinet. The same vault in which her husband's body lies opened to receive his dead wife, pending the completion of the McKinley mausoleum on Monument Hill, which is to be dedicated September 30.

UNIVERSAL BROTHERHOOD—Continued ✳ Sermon by Rev. Frank DeWitt Talmage, D.D.

in New York, gather your moneys and we will at your disposal ships to carry the food." Never Ambassadors in tinsel livery so bind the hearts oreigners to us as did those ships loaded with stuffs for the hungry. And now the great China e is on us. Not only THE CHRISTIAN HERALD, but he great Red Cross Society, with Secretary Taft head, is sending hundreds of thousands of dollars arving China. "Bread! Bread!" is the cry from the seas. "Bread, Bread! Bread from America." to-day China is awakening to the fact that the of the Caucasian loves China and is ready to mething better than steal its land.

Benediction of the "Buford"

ave witnessed many great scenes in my life, but I expect again to witness a scene as overwhelming at which I saw on April 30, 1907, on Pier 12 of San Francisco. Invited by telegraph to go to Francisco and superintend the services upon the f at the sailing of the *Buford*, filled with flour for famine sufferers of China, there was nothing for o do but telegraph, "Yes, I will go." I went. e amid the ruins of San Francisco, still seen on side, I started in to prepare for that meeting. visit there was a scene of continual surprises. In first place, instead of finding one boat filled with ne flour, I found that the United States Govern- had placed at the services of THE CHRISTIAN ALD Relief Fund two great army transports, the *ord* and the *Logan*. There they were as two white- ed angels of mercy, flanking the wharf at the same . Then, as soon as I mentioned that charmed word, ine flour" for China, the army men placed at my osal the wharf for religious service, which was con- y to every military regulation. Then I found that were willing to detail me a military band for my ice. Then I went to the highest and most influen- man in the northern part of our State, Benjamin Wheeler, president of California University, and , "Will you come and help us bless the cargo for ering China?" And at once he answered, "I will e." Then I telephoned to Sacramento to James ett, the Governor of the State, and said, "Will you e?" And he said, "I'll come." Then I went to the ling Episcopalian bishop of the West, Dr Nichols, said, "Will you come?" And he said, "I'll come." n I asked the most important layman of the Cath- church in California, one of the cleanest statesmen ever occupied a mayoralty chair in any city of the , and as noble and pure a Christian as ever lived— I asked Mayor Phelan, "Will you speak?" and he , "I'll speak." And there we assembled upon the wharf on April 30, Protestant and Catholic, educator and pulpiteer, statesman and Salvation Army leader. We sang the old Gospel songs, and we prayed and read out of the old Sacred Book, and we besought a blessing on the two great ships, the *Buford* and the *Logan*, as they started on their mission of international love.

I have been receiving for months protests against the military and naval pageants which were advertised for the Jamestown Exhibition of 1907. I do not say whether those symbols of war are, or are not, out of place. But I say now that while army and navy officers are going to Jamestown to extend to each other international courtesies, no class of people has been more earnest and helpful in sending forth the famine bread to China than the American army officers and the American navy officers. God bless them for the part they have taken in sending forth the international messengers of peace, the *Buford* and the *Logan*, filled with food for famine-struck, agonizing China.

The Future of China

We talk about China, ignorant, superstitious China. But China is soon to become one of the powerful, dominating forces of the world. In the first place, the Chinese brain is one of the keenest of all brains. The memorizing power of the Chinese is simply infinite. Some of their leading men are walking encyclopedias of oriental lore, and whole libraries of books they have committed verbatim. Then their investigating ability, when trained aright, will be second to that of no people upon the face of the globe. Did you ever reflect on the fact that the Chinese have understood the art of manufacturing glass over 2,000 years? They also have been manufacturers of gunpowder so long that history cannot find out when they first invented it. They practised the art of printing a thousand years before it was invented by Gutenberg. They knew all the laws pertaining to the mariner's compass a thousand years ago. Then, not only is the Chinese brain of the finest caliber, but the Chinamen also have marvelous stick-ativeness and industry. The Chinaman is proverbially honest. Is he not affectionate? Why, the most faithful and loving servant on earth is the Chinaman. Is he not brave? There is no class of men upon the face of the earth more brave than he. The Christian Chinamen in the late Boxer uprising proved this, when they were willing to lay down their lives to protect the Christian missionaries.

Then, take the land of China. Not only are its inhabitants as multitudinous as the sands of the sea, but its land is among the richest upon the face of the globe. Theirs is a land and a people which the missionary movements will develop and recreate. China, the downtrodden and the superstitious, will soon become China the mighty, and one of the greatest peace developers and peace protectors of the world. Thus, alongside of justice, and humanitarianism, I place the great divine touch, the Gospel missionary and the educational movements which shall uplift the heathen nations and fit them to be our associates and colleagues in the building of the "Great White Temple of Perpetual Peace." These are the three great basic movements which are to clasp all nations together in the golden bands of a universal brotherhood.

Christ's Approval

And now, what is the practical application? It is this: There is one duty above all others which is now prompting us to help forward this Universal Peace movement. I have told you how hundreds of thousands of dollars have already been raised for the suffering Chinese. I have told you how the two great army transports, the *Buford* and the *Logan*, have gone on their international peace mission, carrying food to that dying people. I have told you how thousands upon thousands of dollars have been cabled to provide breadstuffs in the famine camps, at a time when one thousand, ay, ten thousand, ay, one million, ay, fifteen million men and women and children were starving in China. The good news has come that the worst distress is over, and that, thanks to the generosity of the Christian world, there is no longer need of aid. But you, as an American, as a lover of international peace, as a Christian and as a disciple of Jesus, did all you could for their help while the need existed. Jesus was looking at you while you gave. He was watching your full wardrobe, your full pocketbook and your full cupboard. He was saying to you, "Wilt thou give to my starving ones? Thy hungry neighbors to-day have a yellow skin, and are living on China's shore. Wilt thou feed me? Wilt thou clothe me? Inasmuch as ye did it unto the least of these ye did it unto me."

God bless the President of the United States who has joined in calling the coming Peace Conference at the Hague. God bless Theodore Roosevelt, the Christian layman who has gone down deep into his own pocketbook to feed hungry China! God bless all men and women, Catholic and Protestant alike, who have worked to save the starving, dying Chinese! And God bless all who have aided in this humanitarian enterprise, for they have not only worked for Jesus, but for a universal brotherhood. They have helped forward the day when the great white Temple of Perpetual Peace shall be builded in this world, as well as lifted among the white mansions of the celestial capitol of Heaven.

FOUNDED AND BUILT BY PRAYER

The Strange Story of the Bible Institute in Pittsburg and Its Gospel Work

The Wylie Avenue Church

THAT faith in God will accomplish things which to man may seem impossible has received remarkable demonstration in the history of the Bible Institute of Pittsburg, Pa. It is an organization whose Christian activities are sustained entirely through prayer, one of the very few cases of the kind in the United States at the present time.

The history of this singular work, now in its sixth year, is a most interesting one. With absolutely no endowment or permanent fund; with neither collections nor salaries, and without even telling of the needs of the work either in public or private, this Institute, with its forty students, has been acquired and equipped throughout, until now it represents $250,000 worth of property held in trust. To make the matter seemingly still more inexplicable, it may be stated that no charge for tuition is made. How then has all this been accomplished? Simply by earnest prayer and simple trust in God.

The story of the work is best told, perhaps, in the words of the pastor and founder, the Rev. Charles H. Pridgeon, formerly of the First Presbyterian Church, Canonsburg, Pa. He says: "For eight years before the work was started there had been prayer and waiting on God for a work of faith and the way to be opened. On July 24, 1901, my wife and I spent the night in special prayer. We asked the Lord to guide us as to beginning a Bible Institute. Next morning, a telegram came which led to a conference and the offering of a building, to be used as church and Institute. We resigned from the church where we had spent almost twelve years of delightful service, in obedience to this call."

On the 8th day of December, 1901, the Pittsburg Bible Institute, undenominational, sustained by faith and free to all, was founded and opened. Its object is to afford an opportunity to those who may desire to gain a thorough and practical knowledge of the Word of God and of methods of Christian work; to train those who desire to enter the ministry or to become evangelists; to prepare missionaries for city, home or foreign fields; to instruct Bible teachers and Christian workers; to enable theological students to devote themselves for a season exclusively to the study of the English Bible and to the winning of souls; to prepare students to read both the Old and New Testaments in the original languages, and to train in prayer and for all Christian service.

Practical work is the chief feature. Besides lectures and studies, there is regular outside work in missions, hospitals, house-to-house visitation, cottage meetings, evangelistic and after-meetings, and open-air and tent meetings, according to season and opportunity. This practical work is part of the course. Students have frequent opportunities to do public work; but the spiritual life is counted paramount and prominence is given to prayer as the special need of this present day.

There are now between thirty and forty students, about equally divided in the matter of sex. They may enter at any time, as the Institute is open all the year round. The prescribed course covers two, three or four years, as the student elects.

The home for students is in close proximity to the church and the Institute, and contains ample accommodations. Single rooms are the rule. The boarding question is solved by the co-operative system, such as is in vogue in many colleges, each student paying only for what he actually consumes. All expenses are not allowed to exceed three dollars a week per head. As a matter of fact they have been usually considerably less. Most of the work of the Home is done by the students themselves. Employment is secured for students for part of the day, by which means they are enabled to work their way through the Institute while in training. No would-be student is ever turned away from the doors of the Institute, even though he be penniless.

A Meeting in One of the Mission Halls of the Institute

Among the unique features of this work is day prayer, or "Lord's Watch," in the church student takes turns with the pastor and his praying for half an hour, both in behalf of pers send requests for aid through such prayer, and needs of the work itself. Thousands of people denominations have been prayed for, and acco the answers received from them, kept on file Institute. By far the majority of such prayers ha happily answered. Every month scores o answers are printed in the *Record of Faith*, a zine published by the Institute and circulate Blank forms to be filled out by the person wi prayer to be offered up for himself or others, a to any one desiring them. No names are eve lished. Hundreds of answers to prayer are r every month.

The fine printing press and outfit for publishi tained by the Institute was a response to Prayers were offered that a press might be provi it was found that the cost of having the printing outside was too great. Shortly afterward, a Pittsburg printer called and offered his old which originally cost $20,000, and this was ac It was in good working order, and is still doing s Other gifts came in the same manner—organs, money, contributions, clothes, and a host of artic numerous to mention.

Open-air meetings are held every night by the tute workers on the steps of the court-house on Street and at the corner of Market and Water S Big crowds gather to listen to the sweet music, a hear the impassioned exhortations. Besides these town services, public meetings are held in the Avenue Church. Census of the attendance one showed seventeen denominations, including Heb Catholics and Spiritualists.

Rev. Charles H. Pridgeon, foun the Institute, is a graduate of P ton. He was a student of theol the old Edinburgh Seminary, which he pursued a course in many. He is a preacher and te of wide experience and has occ several important charges. His is a woman of magnetic perso and intense earnestness in missi effort. She is known as a succ writer, singer and composer of s music. She spent nine years mission worker in New York a the Italians of the East Side. has the same unfaltering fait prayer that characterizes her band.

The results of the labor these two consecrated workers now apparent to all. They have consciousness that their labors been divinely acknowledged and their efforts are increasingly bl as the years pass by.

AMONG THE MOUNTAIN WHITES

PRESIDENT E. O. GUERRANT of the Society of Soul-Winners has forwarded to THE CHRISTIAN HERALD the ninth official report of the Society, covering its operations during the last twelve months. It is a story replete with spiritual interest and inspiration. The Society has now sent forth more than 100 workers and sustained them without a dollar of debt. Nine years ago it began with one missionary and $360. God has multiplied the number to 103 missionaries and the gifts to over $15,000, without a single collection from any church. Treasurer Bullock reports that he has received during the past year $16,150.92, and paid out $13,249.61. Besides this, the following sums were received for building and maintaining schools, colleges, churches, etc.: The Log College, $5,500; the Andrews Chapel and Cottage, $200; the Smoky Mountain Seminary, $155.53; making a total of over $22,000.

The money to accomplish this work has been voluntarily contributed by individual Christians all over the world. These hundred mission teachers and preachers have only received bare living expenses. Their time and labor they have freely given to God and his poor children. Most of them have received only $10 a month. Nearly all have labored in the "regions beyond" churches and preachers, among the forgotten people in the mountains of North Carolina, Virginia, Tennessee and Kentucky. During the year they have made 9,917 pastoral visits; held 4,563 public services; received 1,193 confessions; they had 173 preaching points; 162 Sunday Schools, with 7,048 pupils and 346 teachers. They distributed 380 Bibles and Testaments and 33,387 tracts; sold 253 colportage books and 378 song books, and collected $112.74 for expenses of schools. They taught 37 day schools, with 1,711 pu During the year the Society has built 10 new chapels schoolhouses. One woman gave $6,000 for the orph home, and three men have provided for two more edi for church and school, to be built this summer. The College, twenty-five miles from a railroad, has enro 210 students (45 more than last year). Six years ago Society began this school under an old, ragged t During the fall and winter, the Society sent over 75 b and barrels of clothing to the poor mountaineers in States; the gifts of generous individuals and ladies' so ties all over the United States.

The Beginning of a Mountain School

In this vast mountain empire of 4,000,000 peo descendants of Anglo-Saxon ancestors, there are yet of thousands of people without the Gospel, or the m of getting it. For more than 100 years they have b passed by and left to perish. There are no finer pe anywhere. These are the people the Society is strivin help. The headquarters of the Society are at Wilmore,

A Good Influence in Prison

MY DEAR DR. KLOPSCH:—I spend twelve hours of every day am the prisoners, and am glad to bear grateful testimony to the g influence of THE CHRISTIAN HERALD among our boys of the Ma chusetts Reformatory. GEORGE M. BOWE

Concord Junction, Mass.

A MIGHTY WORK OF GRACE

Frederick Wood Tells of THE CHRISTIAN HERALD'S Orphan Work in Far-off India

ONG recent arrivals in New York are the Rev. and Mrs. Frederick Wood, of the Methodist Episcopal Mission, Bombay, India, and secretary and treasurer of THE CHRISTIAN India Famine Orphan Fund.

nd Mrs. Wood first went to India in 1888, where ve since labored, except for a six months' vaca- 1900. They have now returned on furlough on of health. Their four children, all born in , accompany them. The oldest children will here to complete their education.

Wood's work in India has been varied, he having ens English pastor, missionary to European and seamen, and missionary in charge of native work. this service Mrs. Wood has been a true and helpmeet, and a most efficient missionary. For ten years they have labored in Bombay. God ed their labors among the seamen, hundreds of rofessed conversion in their meetings. The as entirely self-supporting, and a heavy debt ed off. For the past seven years they have had of the Gujarati congregation. They have also oversight of Marathi and Hindustani churches. ave seen their Gujarati church grow and develop ncouraging manner; over two hundred converts he non-Christian faiths (Hindu, Mohammedan rsee, as well as Jewish), have confessed Christ in . They have had a great battle with the plague, ortality from this disease in Bombay city alone ing tens of thousands. During these years 150 of their Christians have died from plague olera.

r great aim is to make the Indian church self- ting. This church is already organized with a ly conference and official board; with several eetings, Sunday Schools, and day and night in various parts of the city; and also six or different preaching places. In one locality, they have a large number of Christians, they are xious to build a simple church building, which also be used for institutional purposes. The cost ting a building suitable for present requirements be about $2,000, and the land would cost another . In the matter of self-support, this native has increased from $15 a year to $150; while an friends in the city help to an almost equal t.

Wood is intensely interested in the production of stian literature for the increasing Christian com- and an ever-increasing staff of Indian workers r field, realizing the value of such literature in velopment of Christian character. In addition regular duties as a missionary, he has for some been secretary and treasurer of the Bombay dist Publishing House. He has been connected nd held office in the several local undenomina- and inter-denominational societies, having been ary of the Tract Society and president of the ay Missionary Conference. He is also the secre- f the Bombay Annual and Marathi District Con- es of the Methodist Episcopal Church.

But to readers of this journal he will be best known as the secretary and treasurer of THE CHRISTIAN HERALD India Famine Orphan Support Fund for the past three years, during which time hundreds of thousands of dollars have passed through his hands for the support of famine orphans. Speaking of the orphan work, he said:

"Think of the thousands of young lives rescued from surroundings and environments saturated in superstition, degradation and spiritual darkness! Think of the tremendous influence upon and object-lesson set before non-Christian India of this wonderful exhibition of Christian charity! In more than one place have I seen this influence manifested in the changed attitude of the

Rev. Frederick Wood and Mrs. Wood

community toward the missionaries and the preaching of the Gospel. In caste-ridden India this practical exhibition of the Christian doctrine of the 'fatherhood of God and the brotherhood of man' made a truly wonderful impression, the fruits of which will doubtless be seen in many ways in the future, and it has undoubtedly already influenced many in accepting Christ. In all the history of the Christian Church since apostolic times, has ever such a herculean and Christlike task as this been attempted and so successfully carried on?

"The number of orphans in the orphanages naturally is continually decreasing," he continued. "Some of the children have died; some have gone out to earn their own living, and numbers of the girls, having reached a marriageable age, have gone out to establish Christian homes, becoming the wives of mission workers, teachers and others. Still the number in the orphanages is considerable, and they keep the hands of the missionaries full, and tax their thought and energies to the utmost in their maintenance and training. I have visited a number of orphanages and can speak unreservedly of the good work being done in the schools and workshops, and of the spiritual, physical and intellectual training the children are receiving. Most of the schools, workshops and industrial schools are also under government patronage and inspection, receiving financial aid according to the grade of the institution; and with perhaps few exceptions all have elicited from government inspectors, both English and Indian, sincere praise and approval. No one not acquainted with the difficulties and the strain of such a work can fully understand and appreciate the heroic service being rendered to those waifs, to India and to the Church by the men and women missionaries engaged in this great labor of love.

"There is not the slightest doubt that the orphan work will be a mighty factor in the regeneration of India, and a great and powerful lever in the spiritual uplifting of its millions, and in ushering in the reign of the Lord Jesus Christ. From these orphanages are coming the native Christian preachers, teachers and Bible women, doctors and nurses and artisans. The orphanage schools, industrial workshops and training schools will be needed a little longer; and some of the orphans—those who are intended for a professional course—will need assistance and support for some years yet. And as these young people go forth into the world as Christian men and women, establishing Christian homes and raising a growing Christian community, their influence will be beyond computation. In this THE CHRISTIAN HERALD orphan work has been of untold value.

"The spiritual results cannot be over-estimated. This is important. If the work failed in spiritual results, and as an evangelizing agency, all else would count for very little. The essential consideration is the real work of grace that has been wrought in the hearts of many of these children. Large numbers have been converted. At present, there is a real and gracious revival going on in some of the orphanages. Indeed, experienced missionaries declare that a more genuine work of grace has not been witnessed in any land. Doubtless this has been in answer to the prayers of many of God's people. The future is bright. God is working out his own designs for India's redemption; and privileged indeed are those who in any degree are taking their share in this blessed work."

That which Mr. Wood has prized most has been the numerous letters received from missionaries of all denominations (and the message of which he would pass on to CHRISTIAN HERALD readers), couched in language expressing the heartiest appreciation of, and most heartfelt gratitude for, the great and Christlike work of THE CHRISTIAN HERALD and its readers, in the rescue and support of these thousands of orphans during all these years.

CHINA WELCOMES OUR RELIEF SHIP

TER a favorable passage, THE CHRISTIAN HERALD Famine Relief ship *Buford* reached the port of hai, May 30. Mr. E. R. Johnstone, our repre- tive on the transport, sent the following cable mes- hortly after her arrival at Chinkiang, whither she eded direct from Shanghai:

"Chinkiang, May 30.

rrived this morning and now unloading, under im- ate direction of Missionary Committee. Chinese of- s co-operating cordially in food distribution. Cargo distributed as follows: Kiangsi province, 25,000 of flour; Huian, 20,000 sacks; Antung, 10,000 ; Tsingkiangpu, 25,000 sacks; Yaowan also in- d in distribution. Famine fever spreading rapidly. hs unnumbered, reaching enormous total. Full tics probably never be known. New crop aver- poor. Few potatoes have been planted. Farmers no seed.

am going to visit famine area immediately.

(Signed) "JOHNSTONE."

the same day the following was received by cable the editor of the *North China Herald*, at Shanghai: *Buford* has arrived at Chinkiang and now rapidly ading. Chinese officials are furnishing boats and co-operating heartily. Entire cargo will be distributed in four great famine centres, where it is most urgently needed. Conditions are still bad in many districts."

News of the *Buford's* safe arrival will be welcomed by many thousands of readers of this journal, who have had a personal share in the China relief work. With the unloading of the *Buford's* cargo, and that of the *Logan* (which is probably in Chinkiang now), and when the work of distributing the flour at the relief depots along the Grand Canal and in the interior is fairly under way, the great Chinese famine of 1907 will be at an end. Such is the official announcement made by the authorities at Shanghai, and it must gladden the hearts of all who by contributing toward the food cargoes have assisted in bringing about this happy result. First in the famine field with foreign aid, the generous people of America have now the gratification of knowing that their crowning gift through THE CHRISTIAN HERALD—the two shiploads of life-giving food—has been the means of driving back the hosts of famine all along the line.

That this has been accomplished is made clear in a cable message from Shanghai, which says that in view of the liberal American gifts and especially of the two food cargoes, the official relief committee has decided that no further help will be necessary. These magnificent gifts have already relieved the worst distress. There are a few remote districts, it is added, where the suffering will continue for a protracted period; but the suffering in those sections will receive continued assistance through the committees, and they will be supplied with flour in sufficient quantities to meet their needs until a harvest is reaped. In those districts, there is at present no sign of a harvest, the crop failure being almost a total one.

At the international bazar held in Shanghai in aid of the famine fund, the sum of $60,000 was realized, which was handed to the Committee, to be expended in the relief work. This bazar was the first occasion on which there was active co-operation between the Chinese and foreigners of all nationalities, and it is regarded as a significant indication of the improved relations.

Mr. Johnstone's letters, which may shortly be expected, will give full details of the food destitution. He will also relate the results of his tour of the famine area, and will tell us, from personal observation, what the actual conditions are at the present time, and to what extent America's splendid charity contributed toward the success of the long fight against famine.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor

LOUIS KLOPSCH, Editor and Proprietor

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Healing in the Church

NEW theories of healing, which are really as old as civilization, were explained to the Johns Hopkins Medical Society recently by the rector of a Protestant Episcopal church in Boston, Mass. The theories, the clergyman said, are put in practice in his church with marvelous results. The system is not Christian Science, nor is it altogether hypnotism, nor is it strictly faith healing, though it has suggestions of all three. The fact that physicians are in attendance to diagnose and advise indicates the difference between it and the systems mentioned. Besides this, no organic diseases are treated, but only patients whose organs are normally healthy but are not performing their functions. The movement began in November last, and so successful has it been that hundreds of people from all sections of the country are now seeking its help.

"We base our work," said the clergyman, "on a combination of two principles—first, the religion of Christ as recorded in the New Testament and substantiated by modern scholarship, and second, the use of the best scientific help we can command." The object is to get the patient cured, and this can often be done by removing the mental, moral, or spiritual causes that have combined to make him ill. The clergyman and his friends have found, as every physician knows, that there is a close connection between the mind and the body, and that the disordered mind often produces a disordered condition of the body. The nervous sufferer does not receive from his family and friends the sympathy he is entitled to, for his suffering is very real, if it is, as they say, "only the nerves." The physician administers his medicines, but he is often conscious that he is prescribing for the symptom, not for the disease. Or he recommends rest, and if the patient obeys he goes into retirement, where he has more time and opportunity to dwell on his worries, and comes back worse than when he went away. This is not a case for the physician, and it is not always a case for the clergyman; but the clergyman's province is sometimes nearer the trouble than is the physician's.

The true healer of such sufferers is, as the Boston clergyman, the Christian Scientist and the faith healer have all discovered, the man who can, as Shakespeare says, "minister to a mind diseased." The shock of some dread news which kills a man, as surely as if he were struck by a club, has many gradations. The mental distress which does not kill, may, in some subtle way, affect the vital organs, producing sluggishness or some other disorder, and the cure of the disorder may come through relief of that distress. If the patient can be brought to take a different view of his trouble; to realize that all things work together for good to them that love God; to accept the affliction as discipline; to place implicit faith in the love of God who has given him that cup to drink; or to place his case in the hands of his Saviour, who bore the sicknesses as well as the sins of his people—in any of these states of mind, he is relieved, ceases to fret and worry, and is at rest in Christ. The effect is a mental and spiritual peace that passes understanding, and it affects the body which the lack of it had disturbed. This method of treating a sufferer is not fanatical but logical. The faith healer declares that it is Christ healing in answer to prayer, and that is true, for he is the source of all spiritual health. The other healers may say that it is a subjective process resulting from clearer ideas of God's providence, and that, too, is true, for the change of mind is Christ's work. The patient cured, the healer rejoices and says, "Not unto us, but unto thy name, be all the glory."

Some Facts About Child Labor

WE have received recently a number of letters comparing the figures we have given with reference to the child labor problem with those which were given by the latest United States Census Report. One of our correspondents asks if our "startling assertions are based upon an aggravated case of national hysteria which has grown out of baseless press fabrications." We are glad of an opportunity to answer these questions, basing our statements upon figures for the authenticity of which we can vouch.

After repeated requests from the National Child Labor Committee, the Census Bureau has issued a circular entitled *Child Labor in the United States*, based upon hitherto unpublished information derived from the schedules of the twelfth census (1900). This bulletin states that of the 1,750,178 children under fifteen years of age who are breadwinners, no less than 688,207 are employed in "other than agricultural pursuits"—*i. e.*, in the mines, the factories, the canning establishments, the streets and the sweatshops of our country. Of these 186,358 were avowedly under thirteen years old, and according to the government inspectors' reports, were engaged in those occupations the character of which is most open to the objections urged.

These figures are compiled from the reports of government inspectors, who, it should be remembered, must make their computations from necessarily inadequate research. Using the Pennsylvania coal-breakers as an example, it is true that 75 per cent. of the boys employed were born in foreign lands. The affidavits of their parents are all that can be obtained to verify their ages, and these are absolutely unreliable. The mine inspectors and school superintendents report very different figures, and their conservative estimate is that in the coal-breaker region there are 14,760 boys working under age with falsified certificates.

Again, the Bureau of Statistics and Information of Maryland reports that it has issued "twice as many permits for children as were reported by the manufacturers in 1905." There has been an increase of 55 per cent. in the number of spindles in Southern mills since 1900, and Mr. R. M. Miller, Jr., one time president of the American Cotton Manufacturers' Association, states that "75 per cent. of the spinners in North Carolina cotton mills are fourteen years old and under."

Speaking generally, we believe that discussion develops the real facts of child slavery, and as such we welcome it. It is only necessary that the facts shall be carefully investigated and published broadcast for the people to determine that our national industries shall not be built upon a basis of child labor, and that compulsory education laws must be enacted in every State.

Strong Words from the Bench

THERE are many good people who are generously tolerant on the liquor question. They stand up sturdily for what they are pleased to call the "freedom of the individual," and they resent, on this ground, any movement that would check the spread of intemperance by curbing the saloons. Temperate themselves, they do not realize the fact that there are multitudes of human beings who are so constituted that drink is to them an irresistible temptation and a quick road to ruin.

To these moderate drinkers and advocates of individual freedom we commend the remarks of a metropolitan magistrate, Charles S. Whitman, who spoke before the Lawyers' Club recently. Mr. Whitman is president of the Board of Magistrates for Manhattan and the Bronx, and is thoroughly familiar with the various aspects of the temperance question in New York. Defining his attitude on the enforcement of the excise laws, he said:

Personally, if I had the power, I would close every saloon in the United States, and I am not a crank or a fanatic on the liquor question. I drink myself, whenever I care to, and probably shall continue to do so. I am willing that every other man shall have the same rights that I have. But when you sit on the bench that I sit on and see seventy per cent. of the cases that come before you, and see the misery, distress and crime, all due to liquor selling, I say any man with red blood in his veins is likely to feel that the world would be infinitely better off if the liquor saloons could be crushed out, cost what it may. I believe it is the most abominable, the most outrageous, and the most inhuman influence in New York City to-day.

This is strong language from a metropolitan magistrate, but its truth is unquestionable. We venture to assert that the same ratio of seventy per cent. of all police cases due to drink, which Magistrate Whitman finds in the city of New York, prevails in other cities, and to a large extent throughout the country generally. It has been estimated by careful observers that nearly two-thirds of all the crimes that come before our courts of justice are the result of drink; that it claims the lives of 100,000 victims in this country annually; and that a large proportion of the expenditures for criminal trials, construction and maintenance of jails and court-houses, and salaries of judiciary and police, are directly due to the traffic which this outspoken magistrate denounces as "the most abominable, outrageous, and inhuman influence in New York to-day."

Education and the Gospel are slowly enlightening the people of our land regarding the tremendous power for evil which the drink traffic wields. The time will come when every intelligent citizen will oppose this vice of all vices, which destroys more human beings than all other crimes together, which wrecks more homes and produces more misery and suffering than all other agencies, and which oppresses society with the heaviest burdens it has to bear.

The President and the Boys

PRESIDENT ROOSEVELT made a speech a while ago to the boys of the Friends' School in ington, in which his son Archie is a pupil. The dent likes to give good advice to boys, and on s occasions he has shown them what sort of boys should be, if in future they are to be desirable ci of the great Republic. The President's advice is able, not merely because he is Chief Executive, b cause he is an all-round American, honored at hom abroad.

Addressing the boys, Mr. Roosevelt told them in stance that the lad who shirked his school work never make a worthy member of society in later He said that it was a boy's duty to work hard wh worked, and play hard when he played. He liked boys whole-hearted and strenuous in whatever they doing, whether it were work or play. He did not li see them able-bodied on the play-ground, and sud feeble if their mothers asked them to run upstairs an errand. In conclusion, he glanced with keen e the young football eleven in the front seats—an e of which his son Archie is an enthusiastic member- said, "I am going to give you three rules that I gr like myself: 'Don't flinch, don't foul, and hit the hard.'"

The President's advice to the boys is good advic the rest of us. To play the game fairly, never to fl never to take a mean advantage, always to do our would it not transform the world if we all acted on principle, and lived up to that standard!

A Talk with General Kuroki

A NEW YORK *Herald* reporter put to the distinguished anese soldier this question:

"There are people in this country who believe that yo making preparations to take the Philippines, and that some before many years you will send a fleet down there and seiz islands. Has such a suggestion reached you during your here?"

General Kuroki smiled and exchanged a few words quickly Captain Tanaka.

"The General says," replied Captain Tanaka, "that he has heard that any one thought such a thing. He says that if make war on us, we will run away from you."

"Conditions are very settled all through the East," conti General Kuroki, "and I do not look for further disturbances t In China everything is progressing, and I do not think there be any difficulties there of any kind. All through the East ditions are very good I do not expect there will be any tro over anything between Japan and America. They are frie They will remain friends. We want to be America's friend we want America to be our friend."

"Did the San Francisco incident cause alarm in Japan?"

"Everybody in Japan knew all about that matter. We all k that it was purely a local affair which could not involve the nations in a dispute. We were not worried over it at all."

Contents of this Number

Wednesday, June 12, 1907

	PAG
The Home Concert	Cove
Our Mail-Bag	52
Exeter Hall (Illustrated)	52
Central America's War Cloud	523, 53
Universal Brotherhood. Sermon by Rev. F. DeWitt Talmage	524, 52
The Late Mrs. McKinley (Illustrated)	52
Founded and Built by Prayer (Illustrated)	52
Among the Mountain Whites (Illustrated)	52
A Mighty Work of Grace (Illustrated)	52
China Welcomes Our Relief Ship	52
OUR EDITORIAL FORUM: Healing in the Church—The President and the Boys—Some Facts About Child Labor—Strong Words from the Bench—A Talk with Gen. Kuroki	52
BIBLE AND NEWSPAPER: An African Trial (Illus.)—Cliff-dwellers' Romance—A Queen's Mask—A Timid Pedestrian—Unknown Treasures, etc.	52
On the Home Veranda (Illus.) By Mrs. M. E. Sangster	53
Japan's Tribute to General Grant (Illustrated)	53
Monuments of Faith's Victories. S. S. Lesson (Illus.)	53
Brightening Children's Evenings (Illustrated)	53
"Into Still Waters." Serial Story. By E. H. Porter	534, 53
After the Bitlis Earthquake	53
Aunt Hannah's Idea	53
True and False Ambition. Epworth League Topic	53
A Memorable Communion	53
Personal Questions. By Mrs. M. Baxter	53
Moses as Hero. Christian Endeavor Topic	53

THE BIBLE and the NEWSPAPER

An African Trial

the course of a graphic lecture describing his recent ourney across Africa, Lieutenant Boyd Alexander gave a thrilling description of an incident which oc- nd in northern Nigeria. The wages of the bearers paid as usual in cloth, which in that and other sec- of Africa is the native money or recognized medium change. During the journey Lieutenant Alexander ted that there was discontent among the bearers, h reached a crisis when the caravan came to Nigeria. as practically alone, for on the way death robbed of his brother Claude Alexander and his comrade tin Gosling, who started with him, and he had lost help of his chief assistant Mr. Talbot, who was ed to return home. He was therefore at the mercy s native carriers and was concerned about their dis- nt. He questioned them as well as as able about their grievances and l that the chief was that their cloth being stolen. They suspected one of own number of being the thief. tenant Alexander endeavored to get he basis of their evidence, but the had no confidence in such methods. wanted the suspected man to be hrough the ordeal customary among in such cases. As the camp was nfusion owing to the trouble, and thing resembling a strike was immi- , Lieutenant Alexander yielded. men took the matter into their own s. They sent for two witch doctors Maifoni, before whom the complaint laid. They seated themselves face ce on the ground, supporting be- n their breasts a slender wand. The le camp gathered around the men, rly watching the proceeding. Every was intent on the wand, and every full of awe at the great men whose d powers were being exercised. e suspected man was placed at their facing the wand. Presently it was rved that the wand began to bend ard towards him, indicating his t. This could be easily managed by witch doctors, who could control by r breathing the movements of the d. The suspected man saw at once the decision was against him, though as supposed by all the natives that wand had been bent by supernatural ncy. His confession of guilt fol- ed, and confirmed the natives in their ef in the efficacy of the method of l. Lieutenant Alexander took a tograph of the proceedings at the ical moment, which he took home exhibited as a characteristic me- to of native African criminal inves- tion. We smile at such a method of l, which is obviously unfair to the used, but our own methods are by no ns infallible. The wrongdoers among know that justice does not always ke the guilty, and that fact often en- rages them to continue in sin, forget- g that at the last they must stand ore a Judge who is omniscient.

r we must all appear before the judgment of Christ; that every one may receive the gs done in his body, according to that he hath done, whether e good or bad. (II. Cor. 5 : 10.)

The Trial by Ordeal of a Suspected Thief in Nigeria, Central Africa

Queen's Mask

Among the new discoveries made in Egypt by Mr. eodore M. Davis, the famous American archeologist, n alabaster mould of the head of Queen Tele. The uld is perfect and shows a face of remarkable beauty, y firm and masterful. The nose is delicate and its -aquiline curve indicates some other race than Egypt- n. It is all alabaster except the eyes and eyebrows, ich are represented by inlays of lapis lazuli and obsid- n. The suspicion that the queen was of foreign origin borne out by history. Though her husband, Amen- tep, was exceedingly proud of her, and caused many rabs carved in stone to be made as memorials of the rriage, there is a significant omission in the inscrip- n. Uusually in such records the parentage and pedi- ee of the royal lady have a conspicuous place, but in is instance she is simply stated to be "queen-consort, e wife of the mighty king," etc., as if to remind any o might reflect on her humble origin, of the exalted station to which she had been raised. It is in this fashion that the Church, the bride of Christ, is honored, not for herself, but because she is her Lord's.

Christ also loved the church and gave himself for it, that he might present it to himself a glorious church not having spot or wrinkle or any such thing. (Eph. 5: 25, 27.)

A Timid Pedestrian

The story of a man who was badly scared a few nights ago is told by a Philadelphia journal. He was later than usual in getting home from the city, and he felt a little timid in starting on his lonely road from the railroad station to his home. He grew still more uncomfortable as he heard footsteps behind him, and began to recall stories of highwaymen, garroters, etc. He quickened his pace, but his tracker did likewise. Then he took a roundabout path, but his tracker followed. At last he turned into a churchyard, thinking, "Now, if he follows me here I shall know he is following on purpose." The man did follow, and when he was sternly asked, "What do you mean by following me at this hour of the night?" gave a simple reply: "Excuse me, sir," he said, "but do you always go home in this peculiar way? I am going to Mr. Brown's, and the porter at the station told me that I would be right if I followed you, for you lived next door." The explanation was satisfactory, and the two men went forward together. The timid traveler had some excuse for his alarm. He was concerned about his own safety; perhaps if the Christian realized how often some child or grown man is following him in his moral and spiritual path, he too would be concerned for the other's safety.

Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. (I. Tim. 4 : 12.)

Unknown Treasures

A French newspaper reports the discovery of a priceless work of art. It appears that a picture dealer in the Rue St. Lazare in Paris required recently a frame of unusual proportions. He was in a hurry for it and the carpenter to whom he applied was unable to make it that day, but at night he came around to the dealer's, carrying a framed picture which he had picked up in a furniture shop. The frame was the exact size required and the carpenter offered it and the picture for four dollars. The picture dealer gladly bought it and the frame was quickly transferred. The canvas that had been in the frame was tossed aside as worthless, but the next day the dealer examined it and found it to be a variant of Raphael, worth at least sixteen thousand dollars. A similar incident has occurred in Birmingham, England. A physician, who was gratuitously treating a poor patient, saw on the wall of his lodging a picture covered with dirt and cobwebs. He thought that it might suit his own room if it was cleaned. The landlady was appealed to and willingly sold it for three dollars. The restorer, to whom the physician sent it, called upon him a few days later in great excitement, asking him if he knew that the painting was one of Sir Peter Lely's works and worth a large sum. Such instances are rare, but there is one treasure that is now offered freely, but often despised, that will prove at last to be of infinite worth.

Thou hast hid these things from the wise and prudent and hast revealed them unto babes. (Luke 10: 21.)

Death of a Rescuer

A pathetic incident is reported from Dallas, Ga. It is that of the death of a boy of fourteen in rescuing his little brother. The boy, accompanied by his mother and brother, was walking along the Southern Railroad track when a train was heard. Seeing his brother some distance back on the trestle, he ran to him and made an effort to carry him off the trestle, but not having time to do so he pitched the little fellow to safety and was himself crushed to death by the train. The little one was found afterwards unhurt save for bruises from his fall. We all admire the heroism of the boy, but how few of us realize that our eternal life was won for us at such a price.

He saved others; himself he cannot save. (Matt. 27: 42.)

Cliff-Dwellers' Romance

A heretofore unknown collection of cliff-dwellers' homes has been found just west of the La Plata River, which furnishes a clue to the mystery of the disappearance of some of the tribes, a mystery that has long puzzled explorers. This newly discovered village consists of about fifty houses perched on rock shelves which extend at intervals to a height of five hundred feet above the bed of the canyon. Seen from below they look like swallows' nests and many of them could not be reached. In a valley five miles further along, isolated ruins were found. Excavations made disclosed mummies, stone ornaments, bones and pottery. The ruins are more extensive than any previously discovered. About the centre of it is a signal and defense tower equipped with protective devices of an ingenious character. The most interesting find, however, is that of a wall covered with hieroglyphic writing. Careful photographs of these inscriptions have been taken, which have been submitted to Prof. F. K. Porter, of Boston, Mass. These, taken in connection with those on the rocks of Shawano, have been studied and Prof. Porter believes he has discovered a clue to the system of writing. It would appear, from the portions he has read, that the cliff-dwellers had a romance resembling Homer's siege of Troy. The inscriptions describe a war over a woman who was beloved by a man who was chief of three tribes. The story is told how he seized her and carried her away. A war ensued, in which vast numbers of warriors fell. One inscription says that the princess who caused the war was killed by being shot in the eye by a fine-pointed arrow. It is astonishing to come upon a romance of this kind among our early aborigines. It shows that human nature is alike the world over, with the same propensities and the same need for regeneration.

From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? (James 4 : 1.)

ON THE HOME VERANDA

By Margaret E. Sangster

Gentle Judgment

"HATEFUL, stiff thing! I think she's just horrid," said Cynthia, as she linked her arm in that of Mary Ellen, and started to go home after a long day's work in the department store. In front of them, walking by herself, and looking very pale and listless, was a girl who rather shunned companionship than accepted it. She appeared to have no friends among her fellow clerks; she came and went alone, and had given great offense by constantly refusing to eat her lunch in the room with the others. A pleasant room provided by the firm for the use of its employees was occupied by successive groups of friends at the noon-hour, the convenience of customers obliging the clerks to relieve each other.

Angie, the pale girl who measured ribbon and matched colors all day long for fastidious mothers buying hair ribbons, and school-girls who cared a great deal abont getting the exact shade they needed, never joined these groups. She brought her luncheon every morning done up in a neat package, and she rather ostentatiously displayed it as she took off her jacket and hat. The box was a trifle larger than any of the others in the part of the store where she worked, and the girls fancied that it contained some dainty or delicacy that she greedily ate alone, not wishing to share it with any one else. They had a fashion of sharing the contents of their boxes, and each took turn in making tea or cocoa, to which it was customary for the whole set to pay, the cost being only a few cents apiece for each girl. Angie never partook of the cocoa or tea, and never ate when any one else was present. She managed to steal into the room just before it was closed for the day, when the others had finished. It gradually became the custom to shun Angie, and there were days when nobody spoke to her, and except in the course of business she spoke to no one during the time between opening and closing the store.

. . .

One very hot day, as she was measuring lengths of pink ribbon for a pretty girl who was shopping with her mother, she suddenly grew faint, wavered and fell, melting out of sight behind the counter, as the pretty girl said, "just as if she had been a bit of snow." Snow could not have been whiter than Angie's cheeks that day. She was carried into the rest room, the windows were opened, and as the fainting fit was a long one, a doctor was sent for. As she revived, he said to one who stood by, "This poor girl is dying of slow starvation." She was sent to her home in a carriage, and one of the girls went with her. The fainting fit was the beginning of an illness, and Angie was taken from her home to a hospital ward. The girl who accompanied her home was aghast at the bareness of the rooms and at the poverty she saw in the tenement that sheltered Angie, her invalid mother and a little crippled brother. She made some inquiries of the neighbors before she went away, and was told that the girl's father was dead, and that the only earnings that supported the family were those of the daughter.

In leaving the store for her home on the day that she was taken ill Angie had left her lunch box behind her. A day or two after, one of the clerks, observing it, remarked to another that they might as well carry it home and leave it with Angie's mother. "Why not open it?" said the other. "Everything in it will be too stale for use, and we might fill it with something nice and send it to Angie."

It is surprising how quickly a misfortune that can be seen awakens compassion. The very girls who had stood aloof from Angie were now anxious to show her sympathy in her hour of trouble. The box was opened at the noon-hour, and instantly a chorus of amazement broke from the assembled group. In the box there was not a crumb of food of any kind, nor any vestige of luncheons past. It was filled with soft tissue paper, and nothing else. At a glance the girls understood why their companion had so steadily refused to join them, and what she had concealed under her mask of reserve. Those who had called her stiff and horrid were the first to express regret for their hardness of heart.

. . .

From that moment efforts were made in a delicate way to minister to Angie's people; friends were found for her, and by one step and another the condition of the family was alleviated. When Angie returned from the hospital to resume her work and take the place that the firm had kept open, she found herself in an atmosphere of tenderness, and she expanded like a flower as every one approached her with kindness. There was a Working Girl's Club to which many of the young women belonged, and Angie was drawn into it. Some fine sewing was found that the mother, although an invalid, could undertake, and medical aid was sent to the cripple in the old arm-chair.

This little incident is true. If it has a lesson for any of us, that lesson is to be found in the words of our Lord: "Judge not, that ye be not judged."

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A Notable Southern Family Group

RARELY, indeed, does the opportunity come of presenting to our readers so representative a family, not only in point of numbers, but more especially in the aggregation of health and happiness possessed by the fourteen children of Dr. William Folk, of Georgetown, S. C. Dr. Folk is the United States quarantine officer of that port; with Mrs. Folk and ten of his fourteen children he makes his home in the picturesque, vine-embowered nest, a corner of which is visible in our photograph. Unfortunately, four members of the family are missing from the group; two of the elder daughters having gone from the parental roof-tree to make homes of their own, while two stalwart boys, true sons of their sturdy father, have gone out into the world to make their own places in it. The chain of family affection in Dr. Folk's home is unbroken; death has never entered its portals. Still in the early afternoon of life, these richly blessed parents may look forward to a truly patriarchal age.

Just Among Ourselves

WE turned our attention the other da[y] to household economy, and letters were in[-] vited from our readers on the subje[ct] of ways and means, and of the best [-] agement of a small income. This week it is in [order] to suggest that people who do not wish to be forev[er] in financial difficulties should have a system of kee[p] strict accounts of income and outgo.

An excellent manual, "Earl's Housekeeping, [is] arranged with headings, ruled spaces and b[road] margins for the convenience of those who desir[e to] know precisely how much they spend in the cours[e of] a week or month. If we undertake to keep an acco[unt], we must be careful to balance it regularly and t[o set] down every penny before going to bed at ni[ght]. Memory usually proves treacherous if there is dela[y in] setting down the items of expenditure. A prudent [wife] may help her husband on his up-hill climb if she c[arefully] fully looks out for l[eaks] wastes and daily leaka[ges]. "A penny saved i[s a] penny earned."

Others than young m[arried] ried people have an in[terest] est in good managem[ent] of wages and salar[ies]. Letters from young m[en] and women on this s[ubject] ject will receive a cor[dial] welcome from the ed[itor] of this page, and a [prize] and popular book will[be] sent to the writer of [the] best letter received [within] four weeks from the p[ub]lication of this issue [of] THE CHRISTIAN HERA[LD].

Never mind about sty[le]. Write exactly as y[ou] would talk. The o[nly] stipulation is that y[ou] write only on one side [of] the paper and give y[our] full name and post-off[ice] address, not for the pu[b]lic, but for the edito[r's] information. If you a[re] in business in the ci[ty] state what manner [of] home living you ha[ve] found at once mo[st] economical and most com[-] fortable. Do you live [in] a furnished room and [get] out for meals, or are you located in a boarding-house? The problem of living in a city away from home and parents is one that many young people of both sexes have to settle as best they can. How have you settled your problem? What amount do you spend upon dress? Are you able to lay anything aside? Do you put something by during the year for a summer vacation? What about medicine and doctor's bills, denistry, etc? Anything you choose to write will be interesting to a host of unseen friends, some of whom may send letters that will be interesting and helpful to you.

Aunt Prudence Payson's Catch-All

—S. C. Many clergymen have dropped the expression "man and wife" in the marriage ceremony in favor of husband and wife which is preferable.

—LOUISE. When a man calls to escort you somewhere it is your province to say when you wish to start. Certainly it is right to thank any one who is polite to you.

—M. H. There is no set form for the little act of devotion usual on entering a church. One simply bows the head on the pew in front and asks for a blessing on the service.

Japan's Tribute to General Grant

N the last day of his stay in New York, Baron Takewo Ozawa, the distinguished Japanese statesman and member of the House of Peers, p: the afternoon visiting the tomb of General Grant tiverside Park. In the Baron's party were Mr. Naitow, another member of the House of Peers; 'essor Shouzabouro Kanazawa of the Imperial Uni- ty and School of Foreign Languages in Tokio; Mr. Mitake S. Togo, A.M., the Baron's secretary; Mr. , the representative in New York of the Bank of n, and several other gentlemen.

r. Klopsch, the proprietor of THE CHRISTIAN HERALD, accompanied the Baron and his friends, communi- d with the Ford Motor Company in York, and that pany generously led at the service the distinguished gers three of their six-cylinder tour- cars, in which the was made from Hotel Normandie, ty-eighth Street Broadway to Rerside Park. It a perfect day, clear bracing, and the tors were delighted their ride.

n reaching the soleum, the Japan- uncovered and ap- ached the last rest- place of the great erican soldier with deepest reverence.

"This I regard as of the most im- tant events of my t to your country," marked Baron Ozawa to Dr. Klopsch on leaving the usoleum. "I recall with great pleasure my meeting h Gen. Grant during his visit to Japan in 1879. It was a dinner given by the Emperor. On that occasion, re were present many distinguished men, American l Japanese, and I was a junior among them; but I ve never forgotten what took place. Our Emperor d others conversed with Gen. Grant and the latter lied in a deliberate and thoughtful fashion—he was man of slow speech, but well-balanced mind. He d been in several of our largest cities and had had an portunity of forming opinions concerning our national gress and characteristics. I remember that some one had asked him what he regarded as Japan's great- est need.

"'Railways, to open up the country from north to south, and across, from east to west,' he replied gravely. Turning to His Majesty he added: 'You should bring the different sections of your people into closer contact. Railways will develop trade and afford an immense stimulus to national life. Railways are the modern means of spreading civilization and knitting a people more firmly together. In times of peace they bring prosperity, and in time of war they are invaluable for the rapid transportation of troops and supplies.'

"Then he pointed out the advantages that would follow the construction of lines of railway from Tokio to Osaka, and between other points of importance. At that time we had only two short lines of railway, neither more than thirty miles in length.

"There was, of course, much more to talk of; but what the great general had said of the best means for securing Japan's development took deep root in the minds of our statesmen, and found favor in the eyes of His Imperial Majesty the Emperor. When it began to assume the form of a national policy, it was opposed by some of the older statesmen, who believed we should not follow Western ideas. But we have always regarded America as our friend, and the leading men in our government, after due consideration, acknowledged the wisdom and value of Gen. Grant's advice. We acted upon it and built our railways, and they have been a factor in our prosperity. But greater than all else, our railway system has proved invaluable to us as a means of national defense. Thus you can understand why I, a Japanese, do honor to Gen. Grant, whom we rightly regard as having contributed very greatly, by his wise counsel twenty-eight years ago, to the present greatness, prosperity and happiness which our country now enjoys."

The old Baron, as he spoke, leaned forward in the luxuriously upholstered seat of the motor car and smiled, while Secretary Togo translated his sentiments into English.

All the visitors expressed their surprise and pleasure at the smooth and easy motion of the swift Ford machines, which glided along as though on air, their perfect mechanical balance and total lack of vibration making the trip an ideal one. Each machine held four passengers besides a chauffeur, and as the three swept down Fifth Avenue on their return, the foreign visitors attracted much attention. Occasionally the pace was slackened in order that the principal buildings might be pointed out to the interested strangers.

As they alighted, the Baron stepped nimbly from his motor, and waved his hand to the other members of his party. All broke out in hearty acknowledgment of their delightful trip.

"This last evening of my visit has been the pleasantest of all," said Baron Ozawa to Dr. Klopsch. "Not since I left Japan have I passed so many agreeable hours. And this ride—it is the best I ever had in any automobile, either here or elsewhere. I shall never forget my delightful experience in these beautiful American machines. There is nothing to which I can compare it—nothing that is so thoroughly satisfying."

The Baron and his party sailed next day to attend the Red Cross International Congress in London.

Baron Ozawa (x) and his Distinguished Party Setting Out to Visit Grant's Tomb

Besides the Japanese Guests, the Party Included Mr. and Mrs. Mickle, Mr. P. B. Bromfield, Dr. and Mrs. Louis Klopsch, and Mr H S. Morrison

Central America's War Cloud—Continued from page 523

d best drilled in the world. The men are hardy and inured to fatigue, and most them have been at some time under fire. If war does come the first rush across e southern border of Mexico will be made by that corps of the cavalry known the *Rurales*. They are the most picturesque mounted men in the world, not ex- pting the dashing Bedouins of the rian deserts. They have been in e saddle since childhood, they shoot om horseback with accurate aim, d they can make a good charge, bre in hand, though their horses are mewhat light for "shock" tactics.

They have a most romantic history. the day of the famous Santa Anna, eneral Lagarde enlisted a troop o nchmen, who wore in battle the ather, brass studded and fringed ress of their calling. When the cause f Santa Anna went down, these oops, instead of disbanding, became ghwaymen. They spread terror from era Cruz to the fortifications of lexico City. They had regular head- uarters at Malinche, near Puebla, nd conducted their operations on the lan of Robin Hood, robbing the rich, nd sometimes helping the poor. ravelers who fell into their hands ere usually well treated, though in- ariably relieved of any valuables they ight have about them.

The novel scheme was conceived by me official of the government of turning these highwaymen into protectors instead of robbers of the public. Strange to relate, the plan was a great success. They proved fine Indian fighters and pursued evil-doers with a relentless hand. They now number about 4,000. Each man provides horse and uniform; the government supplies his weapons. His ranchero suit is heavy with silver buttons and silver lace. His saddle and bridle jingle with silver ornaments. In many cases the stirrups are of solid silver. War would find these horsemen streaming to the front with the greatest enthusiasm for a conflict where the numbers engaged would make real battles possible instead of isolated skirmishes. The infantry are not much to look at, but they can stand long marches, and would probably give a good account of themselves in a campaign. They dress much as the French foot soldier, except that the Mexican marches with the bare feet, the soles alone being protected by sandals.

Mexican Rurales Ready for a Campaign

The troops of Guatemala are very good specimens of the Central American soldiery. Their uniforms give them a much more military appearance than those of Mexico. They resemble the Germans with their close-fitting helmets. If they are enthusiastic in the cause of President Cabrera they are likely to fight hard before the Mexicans see the inside of Guatemala City.

At any rate, a Mexican invasion would strengthen the president's hand.

MONUMENTS OF FAITH'S VICTORIES

Sunday School Quarterly Review

*By Dr. and Mrs. Wilbur F. Crafts**

Portrait at Zoan of a Pharaoh with Lion Body

THE excavations of recent years have brought to light the "double" of Bible history. We have before explained the "double" as being half of a duplicate contract or other commercial paper, which was to be surrendered when the debt should be paid. Both copies being written side by side on one sheet are torn apart, not cut, as recalled in our word "indenture." The two pieces would have to be fitted together at the settlement to prove both were parts of the original. Then the creditor surrendered the "double" as a receipt for full payment. The ancient monuments

Joseph Welcomes Jacob to Egypt

corroborate Bible history as its "double." To-day's Review covers the lessons from Jacob's dream to the Passover.

After Jacob had tarried at what was afterward called Bethel all night, and had seen the ladder or steps to heaven, he took the stone which had been his pillow and set it up as a pillar, and there he made a vow to serve God all his life, and to give one-tenth of his income to God. Pillars of this sort may be seen to-day in the region where Jacob was, and indeed in all parts of Palestine. By such memorials men not only strengthen their own faith, but give to others tangible proof of their trust in God. In life or death one may give testimony to God by a stone set up, even a grave-stone.

Jacob Overcome at Jabbok

The next lesson from Jacob's life was when he wrestled with God at the brook Jabbok, but knew not that it was God until he was overcome. How unwilling was he then to be left alone without God's blessing! And God did bless him and gave him a new name. We are not told that Jacob set up a pillar there, but he gave the place a name which was monumental: "Peniel," meaning, "I have seen God face to face." We are not unaccustomed to seeing memorial windows placed in churches in memory of dear ones, and on battlefields and in public squares in honor of those who have done great deeds. One of the noblest of monuments was a husband's monument in memory of his wife, who had been much devoted to missions. He said: "My memorial to her shall be my support of five medical missionaries."

During the quarter we have had four lessons in the life of Joseph: Sold into Egypt, Cast into Prison, Made Ruler of Egypt, His Wonderful Forgiveness of his Brothers. Excavations made in Egypt where Joseph lived have brought to light direct and indirect confirmations of the Bible story.

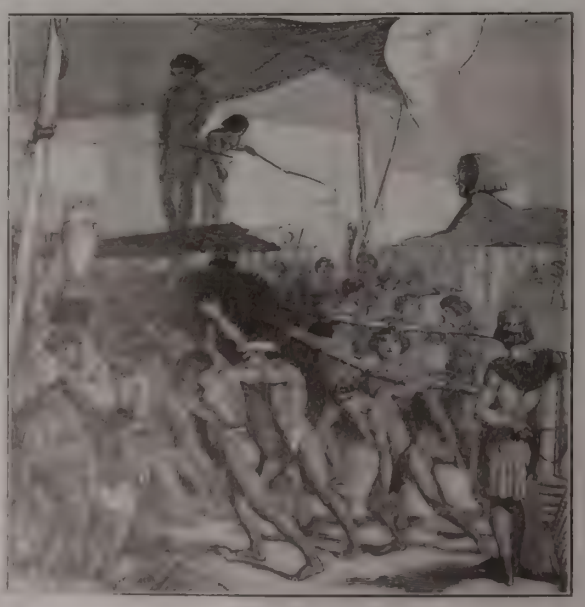
Joseph's brethren, in the remorse they showed in prison and when he revealed himself, vividly recalling their sin in selling him twenty-two years before, illustrate the relation of conscience to joy and sorrow, and the profound saying that "nothing is true pleasure that is not pleasant to remember." A poor Indian was asked one time what his conscience was. Putting his hand over his heart, he said, "It is a little three-cornered thing in here. When I do wrong, it turns around and hurts very much. If I keep on doing wrong, it will turn until it wears the edges all off, and then it will not hurt any more."

Joseph's Magnanimity

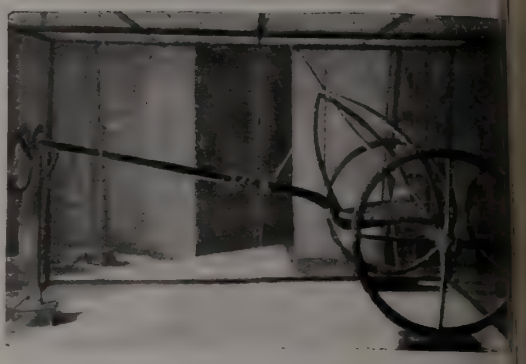
One of Joseph's greatest accomplishments as a ruler was the redeeming of his wicked brothers from their cruelty and selfishness to become not only loving and considerate sons to their father, but such men as God could afterward take to make the pillars of his own chosen people. No lesson in all the quarter do all of us need more than the lesson of Joseph's forgiveness of his brothers. Here is a case where a converted savage also shames our wicked grudges:

Jahilo, a New Hebrides chief, shot another chief because he had declared himself a Christian. Fortunately the wound did not prove fatal. The man was taken to the mission hospital for treatment, where he listened daily to the story of Christ. A few months after this shooting affair, Jahilo was wounded by a chief named Seoul. He was tenderly cared for by the native Christians and the missionaries, and soon gave evidence of a changed life. Hearing that Seoul was very ill, Jahilo obeyed the Bible injunction, "Love your enemies," and at once visited him. Seoul was dismayed, and in great fear chided the Christians who were with Jahilo. "Why have you brought him?" he said. "I have no pigs now with which to make peace with him, and why does he come when he knows I am ill?" "You do not need to make peace with me," replied

The Finding of the Infant Moses



The Egyptians Made the Israelites Serve with Rigor



Egyptian Chariot of Joseph's Time

Jahilo tenderly. "Jesus has made me at peace have come to tell you to go to the mission hospita learn about Jesus and to get made better, and c back and lead your people to the worship." Seoul w and in two weeks was quite well.

Those who excuse themselves for their imperfect itation of the manliness of Christ because he was div we point not only to the manly Paul of the New Te ment, but also to the manly Joseph of the Old Testamen proving how much more like the Christ-pattern t your heart and mine it is possible for a human life to

Joseph's Brothers Make Obeisance to Him

Years ago a traveler in Burma left a copy of the Psalr at a house where he stayed. A native read the book, a resolved to cast away his idols. At last a missiona visited his village and gave him a New Testament. T story of salvation filled him with joy. "For twenty years, he said, "I have walked by starlight, now I see the sun. Joseph did not even have the Old Testament. Certain in this better age our ideal of manhood ought not to t lower than the manliness which Joseph made rea But his story teaches us that we cannot realize that b our own power. Hear Joseph as he stands befo Pharaoh to interpret his dream, speaking the secret of h success: "It is not in me; God shall give Pharaoh a answer of peace." The power to realize true manlines is not in me nor in you, but in God. "As many as re ceived Him, to them gave he power to become sons o God, even to them that believe on his name; which wer born, not of blood, nor of the will of the flesh, nor of th will of man, but of God." This new manliness is given to as many as receive Christ.

Moses' Foster-Mother

Long years of slavery came in as a part of Israel's training, when as slaves they made bricks and buil cities for Rameses II. Pithom was discovered in 1883. The lower courses of the walls, and for some distance up, are of well-made bricks with chopped straw in them; but higher up the courses of brick are not so good; the straw is long and scanty, and the last courses have in them no straw at all, but sedges, rushes, and water plants instead.

By one of the monuments we are brought literally face to face with her who had compassion on the little foundling of the Nile, and named him Moses, and adopted him as her own son. Her mummy was found at Thebes in 1881, together with those of several of the Pharaohs, notably her father, Rameses II., the Pharaoh of the oppression. There they lie in a row in the museum at Cairo, to be seen by all visitors. Nefer-ari was her name. As from the little acorn is developed the great oak, so from the little foundling of the Nile came the greatest human character, for it is said that in heaven a song shall be sung in which his name shall be coupled with that of Christ (Rev. 15:3).

* **International Sunday School Lesson for June 23.** Golden Text: "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee." Isaiah 43 : 2

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Brightening Children's Evenings

SEVENTEEN years ago some English people interested in philanthropic projects became imbued with the idea that something ought to be done to give healthful amusement to the boys and girls

Mrs. Bland-Sutton

of London's East End, and keep them off the streets during the evening hours. That the majority of the children took to romping in the streets and fell into bad company was little to be wondered at when the conditions in the places they called "home" are considered. The families, large in number, usually had but few rooms, and these dimly lighted. There the mother had to sew to help swell the meagre family income, and could do little in superintending the play of the children. In many cases a drunken father made the evening a time of terror until he dropped to sleep. To do what was possible for these children from London's darker side, the first Children's Happy Evening Association was formed, and the word "Joy" was taken for its motto. The Association bent its efforts to brighten the early years of children whose parents, owing to stress of work or on account of bad habits, could provide them with but the bare necessities of life. The members of the Association began to make regular visits to the homes of the East End, and, gathering groups of children about them, taught fascinating games of which the children had never heard; lessons of good conduct, orderliness and cleanliness were inculcated at the same time. Still, however, the Association felt that the work was but half done. The lanes and courts were the only real recreation grounds. By energetic effort on the part of volunteer workers, clean, well-lighted schoolrooms were provided. These were stocked with toys and they began to prove a strong counter attraction to the pastimes of the streets.

The "evenings," as the meetings are called, are held from six to eight o'clock, so that the children's time for going to bed be not interfered with. There are readings, stories are told and the children are taught fancy marches and drills. Often there are magic lantern exhibitions, when the "fairy tale" slides hold the children enraptured. Graphophone concerts are very popular with the young audiences. In the boys' room are found "indoor cricket," nine-pins and bagatelle sets.

In the girls' room are found quieter games, materials for painting, bead-work, and doll-dressing. Here concerts are given and stories are told, while busy fingers make quick work of the pleasant tasks assigned.

The rooms look very attractive to the children as they troop in on a rainy night. The bright lights make sharp contrast with the cold, gray fog without.

At the piano a girl of fourteen takes her place. A command is given, she strikes up a lively march. The children, who have fallen into line on the landing, come in two by two. Two ladies head the line and lead the fancy marches until the assembly bell rings. The march stops and the boys line up on one side, the girls on the other. One file goes to the doll-room, others to the painting-class; others to construct toys. Here and there among the busy groups move the men and women who have given up their own pleasure to add to that of the children. The members of the most aristocratic families in London are represented. The president of the council is the Countess of Jersey, wife of the seventh earl of that title. She is interested in everything that tends to add to the happiness and progress of young people. She is also an authoress of note. Mrs. Bland-Sutton is the secretary.

The president is H. R. H. the Princess of Wales. She takes great personal interest in the work, and sends many gifts and toys. Her interest has brought many ladies of the nobility to take an active part, and they give "treats" at frequent intervals for their charges.

The idea was too good to remain unappropriated by others, and provincial and colonial associations were formed. A close

Countess of Jersey

connection has been kept up with the parent organizations, as the affairs mentioned above have the general supervision of the branches outside of London as well as of those within the city. W. G. P.

ANSWERED PRAYERS

A Reader. "I find your column most helpful to me. I gratefully acknowledge God's loving kindness, and thank him for hearing my unworthy prayers."

Mrs. M. H., California. "Either life or reason must have been lost in my hour of great trouble, if God had not rolled the burden away in answer to fervent prayer."

M. L. M., Massachusetts. "Some time ago my request for prayer was sent to the Bowery Mission through you. I asked that a great trouble which threatened me might be averted. The 'prayers of the righteous' have availed, and I am spared."

E. S., Ohio. "I know that God hears and answers our prayers, and I feel that he will carry us through every danger if we ask him in faith. My heart especially goes out in sympathy for the child that has no praying parents."

One of the Least, Illinois. "I have been a reader of the 'Answered Prayers' column for some time, and have been greatly helped by reading. I, too, know that God hears and gives direct answer to prayer when we pray in faith. He says, 'Commit thy way unto the Lord, trust also in him and he shall bring it to pass.' And again, 'If God be for us, who can be against us?'"

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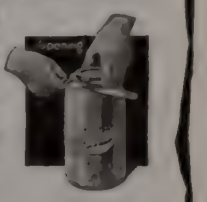

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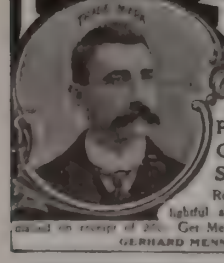

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"My pen shall always be ready to speak a good word for this powerful nutritive food. I had, of course, often read the advertisements regarding Grape Nuts, but never thought to apply the food to my own use until in my extremity and sickness the thought came to me that it might fit my case. The statements in regard to the food are absolutely correct, as I have proven in my own case. One very fortunate thing about the food is that while it is the most scientifically made and highly nourishing, concentrated food I have ever known, it has so delicious a taste that it wins and holds friends." "There's a reason." Read "The Road to Wellville," in pkgs.

INTO STILL WATERS

By ELEANOR H. PORTER

CHAPTER XVIII—*Continued*

"WORK for him—that baby!" interposed the doctor, aghast.

"Yes; pull bastin's an'—an' other little things."

"Horrible!" muttered the doctor under his breath.

"Well, I—I did what I could, but I couldn't help it at all. He took her there ev'ry mornin' an' brought her home ev'ry night. I fed an' comforted an' petted the poor little thing then all I could, but of course I couldn't do much with Jack 'round. One mornin' Jack got madder than usual at me an' 'twas while he was chasin' me 'round the room with a chair that the little thing got scared an' run down the stairs. I never saw her again. I swear that's all I know, doctor."

"What was the man's name—where she—worked?"

"Tim Sullivan."

"Where did he live?"

Reluctantly Mrs. McGinnis gave the street and number.

"'Twa'n't but a little ways," she said, in anxious conciliation.

"When the little girl ran away that day was she dressed just as she was when she came to you?"

Mrs. McGinnis caught her breath sharply.

"N-no, sir," she stammered.

"What did she have on?"

"An old blue calico that had been my—my little girl's."

"Where was her own clothing?"

No answer.

"Mrs. McGinnis, where was Margaret's clothing?" repeated the doctor, sharply.

"My husband had—pawned them," confessed Mrs. McGinnis, miserably.

The doctor's lips parted. Then a sudden realization of what the woman before him had undergone on account of that same husband silenced the words on his tongue. Five minutes later he had left the house and was hurrying toward home.

In New York Tim Sullivan was, with some difficulty, found; and, supposing that the doctor's information was more extensive than it really was, Tim inadvertently admitted that the little Margaret had worked for him much longer than during the week she was with McGinnis. Hailing this clue with joy the doctor insisted upon admission to the work-room; but it was just here that he met with stout opposition. Diplomacy, threats and money, however, finally accomplished the seemingly impossible, and the doctor was admitted to the Sullivan home.

It looked much as it had in the days when Margaret pricked her fingers and entangled her thread over buttons that would lose themselves on the floor. To be sure, poor little Mrs. Sullivan and the puny baby no longer occupied the bed in the corner—they had found a quieter resting place—but there were just as many huge piles of unfinished garments; just as many pale faces and bent little bodies; just as many patient little fingers hard at work.

The doctor shuddered almost visibly, and determined that when Margaret was once found, places like Tim Sullivan's sweat-shop should receive a little attention on their own account—he had not supposed such dens existed. Now, however, he gave all his thoughts to the case in hand, and subjected each little laborer to long questioning and sharp scrutiny until he had convinced himself beyond any doubt that Margaret Kendall was not there.

"I told ye she wa'n't here," whined Sullivan, with an injured air. "She hain't been here fur years—an' when she was, she was jest like my own li'lle gal—my own li'lle gal, sir."

"But where is she now?"

"Sure, an' I don't know."

"Where did she go from here?"

"An' I don't know that."

Here again the doctor encountered the seemingly impossible, and here again diplomacy, threats and money worked wonders. Tim finally admitted that he had taken Margaret down to his cousin—a man who "could look after her better." To himself Tim Sullivan confessed that he "owed Tom a grudge, anyhow." Armed with the address of this man, the doctor started for the Bowery, hardly knowing whether to hope or to fear.

Tom Swaney and his paper bags, however, were nowhere to be found. Neighbors said that there had been such a person, and that he had employed children to work for him. Beyond that they knew nothing—at least they would tell nothing; and with this far from satisfactory information Doctor Spencer went back to his hotel thoroughly discouraged with his first week's work.

CHAPTER XIX

IT was in June that Maggie went to Mont-Lawn for the second visit. She had special charge this year of a little crippled boy who, but for her promising to look after him, could scarcely have gone at all. It was a very happy, joyous Maggie that renewed her acquaintance with old friends and songs, and made the acquaintance of new ones. Maggie was nine now, and a very different Maggie from the little mischievous, distrustful maid that had visited the place less than a year before, but Mont-Lawn was the same, and the long days of delight were the same, and Maggie was very sure she had never been so happy in her life.

It was early in the morning of the last one of the ten days that Maggie, looking more closely at the pretty little pictured face above her bed, noticed the name on the cot-card hanging near it.

"In loving memory of Margaret Kendall," she read slowly aloud. "Margaret Kendall," she repeated. "Why, that—" With a sudden cry she thrust her fingers into her dress and took out a tiny square of linen always kept pinned somewhere about her. It was yellow, and well worn with much handling and folding, but it was clean, and the name in the corner was still plainly to be read, "Margaret Kendall."

"It's the same, it's the same—I knew it was the same!" cried Maggie, dancing up and down. "She's got my name!"

"What is the same, dear?" asked one of the teachers, coming to Maggie's side.

"The name—look!" And Maggie held up the old handkerchief and pointed to the cot-card.

The teacher started as she read the two names. She knew the story of the picture and the cot-card, and as she looked keenly into the face of the eager little girl, she was sure she could see a resemblance to the picture of the five-year-old child above the bed.

"Where did you get that handkerchief, dear?" she asked a little tremulously.

Maggie shook her head.

"I don't know. I've always had it," she stammered, speaking in the slow, dazed way that was always hers when she was being questioned as to that dim, half-forgotten past.

"And is that your name—Margaret Kendall?"

"I don't know. I think so—but you see that was before—"

"Before? Before what?"

"Before—before the sweet-faced lady went away," replied Maggie, looking troubled and anxious. You see, I—I can't seem to remember. I've been 'Maggie' so long, but the handkerchief's mine; I'm sure of that. I've always had it. I—I didn't steal that!"

"No, dear, no," murmured the teacher, with a little break in her voice. "Come with me," she added, gathering up the handkerchief, the picture and the cot-card. "Come with me, dear, and we'll see if we can't find out what it all means."

Continued on next page

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INTO STILL WATERS—*Continued*

Once more Maggie was eagerly ques-ned, and once more her puzzled little e was scrutinized by keen eyes that ked out point by point a resemblance the curly-headed little girl in the pic-e. The result of it all was a hurried-written letter addressed to "H. M. ncer, M.D."

"Dear Sir:—" ran the letter. "Some nths ago you forwarded in the name Mrs. Frank Kendall a photograph of a -year-old girl, and twenty-one dol-s to endow a cot at Mont-Lawn for season. You also gave something of sad history of the child, Margaret ndall, in whose memory the contribu-n was given. To-day one of our little ls, apparently about nine years old, ied the name on the cot-card, and pro-ced a fine linen handkerchief bearing same name. She claims both name d handkerchief as her own. She is e-eyed and golden-haired, and not un-e the photograph in many ways; reover she seems to have no rela-es that she knows anything about.

"All this, of course, may be a mere incidence, and may be raising false pes, but you will wish to investigate, are sure. We would suggest, how-er, that you look into the matter urself before communicating with the ther, lest our hopes prove groundless. e little girl, 'Maggie,' as she is called, es back to-morrow to New York, r ten days being over then. Perhaps u will visit the child in her home, and e for yourself whether she really is or not the lost Margaret Kendall. En-osed you will find card bearing name, ldress and all available information r ready reference. May the good God ide you in your search, and may it ad to success and happiness.

"Very sincerely yours,

"F. H. Clark."

This letter, together with other mail, as forwarded to New York from oughtonsville, and the doctor received at the end of his particularly dis-uraging first week's work. Scarcely aring to believe that the letter itself as a reality, he hurried at the earliest ossible moment to the address given, nd entered the basement room.

"An' is it after Maggie ye'd be a skin'?" demanded Mrs. Whalen, good-aturedly. "Sure, an' she ain't in, sor."

"But she'll be in soon?"

"Mebbe so, an' mebbe not. Thar's no ellin'. She's jest got home from that ere Mont-Lawn biz'ness, an' what with he singin' an' the story-tellin' an' all, he's mighty busy."

The doctor's face fell. His foot apped the floor nervously, and his im-patient eyes swept the poor little room, pausing at last on Mrs. Whalen's good-naturedly interested face.

"What sort of a little girl is this—Maggie?" he asked.

"Sure, an' it's an angel she is, sor, straight from hiven," declared the woman. "She's that handy with the kids hat it's a pleasure jest ter be seein' her round. An' what with her bright, cheery ways, the hull block's under her thumb, an' she can do anythin' she likes with the hull kit of 'em. But you'd oughter seen her before, sor!"

"Before?"

"Before she went up-country whar them songs she's been a-larnin' was sung, I mean. She was a holy tirror—she was; an' thar ain't a man, woman or child in the Alley that will tell ye diff'rent. What with her—"

There was a sudden rush of steps at the door, and Doctor Spencer turned to meet a pair of wide blue eyes that he would have known in the uttermost parts of the world.

"Margaret—little Margaret! You are Margaret Kendall!" he cried joyously.

CHAPTER XX

AFTER that first look into the child's blue eyes Doctor Spencer had not doubted that he had found the real Margaret, but he determined to make no mistake. The child should be taken first to Mrs. McGinnis, and if she and Bobby said it was the same little girl that had come to them four years before, he would be sure indeed. As far as Margaret herself was concerned, he knew of no way but to tell her the truth, for she, too, must help in the identification.

"And it's my mother—my really truly mother?" she demanded eagerly.

"We hope so, dear, and we think so. I am very sure it is your mother."

"And she didn't die?"

"No, dear."

There was a long pause. The doctor and Margaret were on their way to Houghtonsville, and the little girl's eyes were fixed on the flying trees outside the window. At last she turned and regarded the man at her side with a troubled gaze.

"Doctor Spencer, does mother—want—me?" she asked timidly.

"More than anything else in the world," returned the man, a little unsteadily. "She has longed for you all these years."

"Oh-h!" breathed the little girl, ecstatically. "I like to be wanted, you know."

The doctor smiled a bit sadly—he, too, would like "to be wanted" in this particular case—then he looked down at the little girl near him. He was glad that there would be no heartache in the first glance that the mother would catch of her child. Margaret, in the dainty new garments the doctor had bought for her, looked almost as well-fed and well-cared-for as had the little five-year-old maid left in the Grand Central Station four years before. His thoughts were interrupted by a light touch on his arm.

"Doctor Spencer, please," began Margaret again, "is my mother's house big?—real big?"

"Why—yes," returned the doctor.

"And has it got grass 'round it, and trees?"

"Yes."

Margaret's eyes began to shine. She gave a delighted little bound on the seat as she demanded:

"And is she rich? awful rich?"

The doctor frowned. This anxiety for wealth was not quite what he liked to see. Margaret noticed the frown and the hesitating manner, and her face fell.

"O dear! I'm so sorry. I did so hope she was rich!"

"Why?" asked the doctor, almost sharply.

Margaret sighed.

"Well, you see," she began timidly, "there's all the Whalens, and Timmy Carney and Mis' Lindenbaum, and—oh, lots of others, and they haven't ever been to Mont-Lawn—some of them couldn't, anyhow, 'cause they're too big, you know. And I thought if my mother's house was big and had trees and grass, and if she could 'ford it, why maybe she'd ask 'em to—to come and see us, you know."

"Oh!" said the doctor with a broad smile as he thought of his fears of a moment before. "Well, we'll see about that later, my dear. I am positive, however, that your mother will be glad to have you tell about the Whalens and Timmy and the rest, and she will have something to propose that will make them all happy, I'm sure. And now we're almost there ourselves."

At Houghtonsville Doctor Spencer lifted Margaret into his waiting carriage, and told old Nathan to drive them straight to the Merton farmhouse. Much to his disappointment, however, Margaret failed to recognize either Bobby or his mother.

"After all, it ain't so strange, doctor," comforted Mrs. McGinnis. "She was such a little thing, an' she stayed such a little bit of time. Besides, Bobby's changed a lot, an' I reckon I don't look quite the same."

"But it is she—it is the little girl that came to you?" begged the doctor.

"Why, yes, I think so," assured Mrs. McGinnis, "but you see I didn't have her long, an'—an' she cried' most the time she was there—poor dear!"

The doctor was silent. The child, too, was silent. A look of terror was creeping into her blue eyes.

To be concluded

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After the Bitlis Earthquake

Missionary Cole Describes the Terrible Suffering and How the Appeal for Relief Was Answered

WRITING from "Bitlis Under Canvas," April 5, Rev. R. M. Cole sends this most interesting account of the situation there after the great earthquake and before help came to the sufferers:

"After some days of damp snow, sleet, slush and rain, on Friday, the 29th ult., at ten o'clock A.M., the unwelcome visitor burst in upon us all unannounced. Almost immediately our city seemed in the jaws of some fearful monster who would shake us into shreds. Down came plastering, upset were bottles and dishes, liquids spilt and clocks stopped; crevices opened in strong walls, two-feet-thick dirt roofs were so shattered that muddy water poured down in abundance to ruin furnishings below, while the more frail walls fell down.

"The first day witnessed fourteen shocks, mostly tremulous and lateral, ten of which came off in the short space of two hours. Of some 4,000 houses in town, it is estimated 300 have fallen, while of the remainder half are damaged. Officials report ten deaths and fifteen wounded, though I fear it is too low an estimate. Two butchers, Hagop and Jango, were buried in their falling shops; a Kurd, Halit, his wife and two sons were buried in the debris of their house. A. K. Hamzeh was killed and his daughter's limbs were broken. Down fell a stone upon the head of another Kurd and killed him, while a poor woman of his race was wailing and saying their wall had so pinned their little daughter to the ground that to save her life they had cut off her arm. Other casualties are happening every day from toppling over of shattered walls.

"Nearly all are now living out on the snows with such booths and tents as they could improvise. Most churches and mosques are more or less damaged. The large Protestant church, resting on firm stone arches, though cracked in several places, does not seem dangerous, and has been a rendezvous for our numerous orphans, school children and others. A most weird, gruesome experience it has been to listen to the wailing intonations of the Moslem multitude gathered here and there to offer a sort of Amen! to the prayer of the mullah that Allah would prevent further shocks. But now that the shocks are receding, their wails are no longer heard. Armenians, Syrians, Catholics, etc., also put up their prayers. The Protestants had their usual service at noon on Sunday, and some three hours later came one of the most damaging shocks. The shocks do not seem to have extended far; 150 houses have suffered greatly in Khoultig.

"We all are most grateful for such prompt and generous help as our friends have sent on for the sufferers—the first fifty pounds ($250) being from that paper, so wide-awake, so ready and so sympathetic in such distress, THE CHRISTIAN HERALD, of the Bible House, New York City, and its generous readers. God bless all our kind patrons, wherever found!

"Since the dire event of the 29th ult., the 'quakes have been easily counted up to thirty-five or forty, while some more timid would make them out much more, but only those of the 29th and 30th ult. were, or are, particularly disastrous. But with so many shattered walls all around, and amid such terrible rains, still more buildings keep falling. We fear that not a few here and in the damaged villages must die from hunger and exposure out upon the snows, for few dare yet to venture into any buildings.

"Never have we seen such suffering here, or at Erzerum, during our forty years in this land, and it appears all the more, as villagers rush in to tell their sad stories. Up to the present from that first fifty pounds have come four hundred liras ($1,760) in equal amounts to our German associates and ourselves, theirs from Germany and ours from America, as also one hundred from the Armenian patriarch for his prelacy here, we to pass it to the aged abbot and his council. The local government, too, seems to be moving, but in a small, unsatisfactory way, probably owing to want of money. The officers and others are warm in their compliments of the German-American relief movement, which we started, and which matured so promptly as almost to take their breath away. We have about three thousand names of sufferers on our list, who are supplied with tickets on the various bakeries.

"With renewed and deepest gratitude,

"R. M. COLE."

The World's Oldest Minister

THE Rev. Thomas Lord, of England, has just entered upon his one hundredth year, and he is probably the oldest minister in the world who is still in active service. This veteran of the pulpit retired from the ministry nearly thirty years ago; but frequently preaches in chapels in the district where he resides, besides taking part in temperance meetings, in which work he has been an enthusiast nearly all his life.

When asked to explain the secret of his long life, Mr. Lord instantly replied that there was no secret in it:

"It is the duty of every Christian," he said, "to use his own common sense and to be moderate in all things. By doing that, I have lived to be over ninety-nine."

Rev. Thomas Lord, Aged 100

While abstaining from intoxicating liquors, Mr. Lord has also abstained from using tobacco. On one occasion, an old lady advised him to take to smoking, saying that a minister could think better with a pipe in his mouth. The reply was characteristic of the man:

"No," he answered, "if that is where thought comes from, I would rather not think at all."

This venerable minister takes his turn with other pastors in conducting services at the Horncastle Workhouse on every Wednesday, and not long ago he was engaged in preparing a new lecture on temperance. He is a living example of how a man, by hard work and careful living, can be preserved to a ripe old age.

The Greatest of all Musical Inventions—the Two-Horn

DUPLEX PHONOGRAPH

FREE TRIAL

NO MONEY IN ADVANCE

IT is the one phonograph that gives you all the sound vibrations. It has not only two horns, but two vibrating diaphragms in its sound box. Other phonographs have one diaphragm and one horn. The Duplex gets all the volume of music; other phonographs get the half. Not only do you get more volume, but you get a better tone—clearer, sweeter, more like the original. Our

FREE CATALOGUE

will explain fully the superiority of The Duplex. Don't allow any one to persuade you to buy any other make without first sending for our catalogue.

Save all the Dealers' 70% Profits

The Duplex is not sold by dealers or in stores. We are Actual Manufacturers, not jobbers, and sell only direct from our factory to the user, eliminating all middlemen's profits. That is why we are able to manufacture and deliver the best phonograph made for less than one-third what dealers ask for other makes not as good.

Each horn is 30 in. lo... with 17 in. bell. Cabin... 18 in. x 14 in. x 10 in.

FREIGHT PREPAI...

Seven Days' Free Trial

We allow seven days' free trial in yo... own home in which to decide whether yo... wish to keep it. If the machine does n... make good our every claim—volume, qual... ty, saving, satisfaction—just send it back... We'll pay all freight charges both ways.

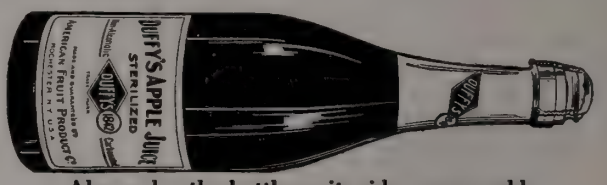
All the Latest Improvements

The Duplex is equipped with a mechanical feed that re... lieves the record of all the destructive work of propellin... the reproducer across its surface. The needle point is hel... in continuous contact with the inner (which is the mor... accurate) wall of the sound wave groove, thus reproducin... more perfectly whatever music was put into the record... when it was made. The Duplex has a device by which th... weight of the reproducer upon the record may be regulate... to suit the needs of the occasion, thus greatly preservin... the life and durability of the records. These are exclusive... features of the Duplex and can not be had upon any othe... make of phonograph. Plays all sizes and makes of disc... records. Our Free Catalogue explains everything.

DUPLEX PHONOGRAPH Co., 199 Patterson St., Kalamazoo, Mich.

A SPARKLING, HEALTHFUL BEVERAGE FOR OLD AND YOUNG

Duffy's Apple Juice contains all the nutriment of the apple without the skin and fiber. Every ounce of Duffy's 1842 Apple Juice is the unfermented, sterilized juice of two large ripe apples, retained in its rich, natural flavor without preservatives and absolutely free from alcohol; it is rendered still more agreeable by being made effervescent.



Always lay the bottle on its side---serve cold.

Non-Alcoholic—Sterilized—Effervescent

Duffy's Apple Juice

Duffy's 1842 Apple Juice is wholesome, healthy, nutritious, invigorating and refreshing; it purifies the blood and keeps the system in a healthy condition. A boon to the man who wants something in place of intoxicating liquors.

LIBERAL OFFER TO CLERGYMEN

The manufacturers will send to any Clergyman or President of a Temperance Organization who would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which he can safely recommend, a large bottle, absolutely free of charge upon receipt of his name and address, together with the name of the church or temperance organization with which he is connected.

Duffy's Mother Goose booklet, illustrated in colors, free to all children who write for it.

AMERICAN FRUIT PRODUCT CO., 78 White St., Rochester, N.Y.

DUFFY'S 1842 "Trade Mark"

Sold by all first-class grocers and druggists, dealers, hotels and clubs. If your dealer cannot supply you, send us $3.00 for a trial dozen pints, all charges prepaid to any part of the United States.

RICE & HUTCHINS

WORLD SHOEMAKERS FOR THE WHOLE FAMILY

With every facility at our command known in the art of modern shoemaking we are enabled to produce—and do—a complete line of MEN'S, WOMEN'S and CHILDREN'S SHOES. We make shoes for every known requirement—each shoe the best adapted for the purpose it is intended. 40 years' experience back of every pair of shoes made and sold by us.

SEND TODAY for "Our Family Footwear" Catalogue showing hundreds of styles of our Footwear, covering the needs of the whole family.

Ask Your Dealer for RICE & HUTCHINS Shoes

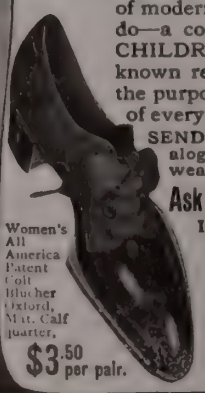
If he will not supply you—send your order to us, adding 25 cents for delivery charges.

$4.00 and $3.50

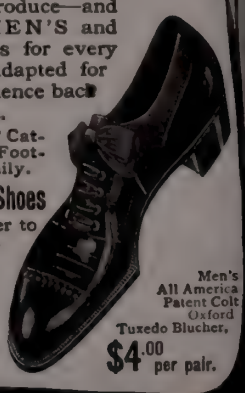
RICE & HUTCHINS, Inc.

44 High St., Boston, Mass.

Wearers of Rice & Hutchins Shoes are comfortably, tastefully and economically shod.



Women's All America Patent Colt Blucher Oxford, Mat. Calf quarter, $3.50 per pair.



Men's All America Patent Colt Oxford Tuxedo Blucher, $4.00 per pair.

AUNT HANNAH'S IDEA

NE day as I was working in my kitchen, Aunt Hannah walked in with an air of great decision, and seating herself on the edge of a chair, exclaimed: "I'm goin' to have a 'fresh air' of my very own. I've allers wanted one, but live 'way back here and I never have a chance. But there's that Mont-Lawn THE CHRISTIAN HERALD tells about. I'm bound to send one poor child out there myself."

Oh, Aunt Hannah, how can you? You need every cent you can earn for yourself."

"Well, I've allers heard 'where there's a will there's a way.' I've ben plannin' to paint an' paper an' whitewash my settin'-room and mebbe have some muslin for curtains, and I 'lowed it would cost 'bout three dollars—just what it would take to send a child to Mont-Lawn. Now, my settin'-room needs paperin', to be sure; but I've got some I can mend it with, and my shaders have got shades and I have a beautiful view from them. I can see the lake and the hills and woods, and those poor little mites never saw the grass nor trees, let alone flowers, and some of them never saw the sky, unless they've seen it between the tops of high buildin's, and never heard a bird sing, while I have a perfect concert every mornin'. I've lived amongst such things all my life till I've forgot how to be thankful. I owe the Lord a thank offerin' any way, and when I think of them poor children I'm heartsick."

"Yes, but how are you going to get the money?"

"Well, you see I was brought up on a farm and allers had the care of lambs and can make them live when others can't, so Deacon Jones, he said he'd give me the first one that was likely to die, so he sent over one and I barely saved its life; but now it's such a fine one he says he'll give me three dollars for it if I'll keep it till fall and he'll pay me now. It's the lovingest thing I've got on my place—follers me everywhere.

"No wonder the Saviour talks about lambs—they're so innocent," the old lady continued, "and he tells us to 'feed his lambs,' and of course that means children. Now I'm goin' to make my lamb feed one of his dear little lambs by sendin' it out of them dreadful slums into his air and sunlight. Course I'll miss it dreadfully, but I'll have my cow and pig and hens. You ought to see my chickens! People say I have great luck, but I think the Lord just blesses me and I am just runnin' over with joy. But I must go to work now."

I thought of that passage, "Provoking one another to good works." For of course I wasn't going to let that poor woman get clear out of sight of the rest of us in benevolence. I went out calling that afternoon and told others about it. We talked it over and at the next social we had articles on Mont-Lawn and on the great need of the children and planned to have a supper; and that, with the aid of some of the well-to-do men, who didn't want to be outdone by the poorest woman in the village, amounted to thirty dollars, besides a quantity of second-hand clothing.

And the end is not yet, for Aunt Hannah was as enthusiastic as ever, and started a quilt, with ten cents for the privilege of having your name on it, and she says she's going to have a quilting with a supper when it is ready to quilt. She is right in her element now, and said to me the other day:

"I believe I'm the richest poor woman, the youngest old woman, and the happiest lone woman in this town, for I'm thinkin' all the time how those children will enjoy Mont-Lawn, where they'll have enough to eat for once in their lives."

MRS. MARY B. WINGATE.

TRUE AND FALSE AMBITION*

NEW ideas of greatness, as well as of goodness, were imparted by Christ to his disciples. It is not wonderful that they were "astonished at his doctrine," it was so opposed to all the recognized principles of the world, and especially those of the Jews. They estimated men according to their possessions, but he told them that the man's life consisted not in the abundance of the things he possessed. Hoarding was the first principle of life, but he said, "Lay not up for yourselves treasures." The manly man was he who insisted on his rights, but he said, "Blessed are the meek." And now, when two of his disciples urged their desire to occupy the places of honor in his kingdom, he answered, "Whosoever of you would be first, shall be servant of all."

Put in this direct form, it must have surprised those ambitious peasants, but it was a profound truth that the world has always recognized. Ambitious men have forced themselves to the front and have compelled admiration and honor, but it has been grudgingly given. The willing tribute rendered by the world is given to the man who serves it best. The names that history keeps emblazoned on its record are not those of the rich, the selfish or the ambitious, but those of the men who have given service of one kind or another. Of all the princes of Italy who have ruled there, not one is held in such reverence as Garibaldi, who sacrificed himself that his country might be free. Of all the churchmen who have held the richest emoluments, who is there that has the fame of Luther, or Knox, or Wesley? Among literary men there have been many who have won wealth, yet those we remember best are such men as Homer the blind beggar, Milton, Shakespeare, Burns. Bunyan, who were all poor, but whose works are most precious. Christ uttered a sublime truth when he said that the way to be chief is to serve.

Young men need to learn the lesson that selfishness in any form is a bar to greatness. Why should these two disciples have asked for those high places in the kingdom? The other disciples had equal claims. Ambition is right and just if it is for the things that are really valuable. The ambition to be a great statesman, a great lawyer, a great artist, is natural, but it too often degenerates into an ambition to be called great, not to be really great. It is too often the desire to be more famous than some one else, rather than to be more useful than some one else; to have a great reputation rather than to have a great character; to be famous and honored rather than to deserve fame and honor. The model Christ himself gave of ministering rather than being ministered unto, should be the model of all his people.

* Topic of the Epworth League for June 23. Mark 10: 35–45; John 5: 44; Phil. 3: 7–11.

"I Kept the Light Burning"

A PATHETIC story is told of the wife of the keeper of a lighthouse on a lonely island, who saw her husband and his two assistants swept away by breaking ice-floes, leaving her alone to face a long and dreary winter, with the memory of the terrible and tragic scene which she had witnessed. Months after this tragedy the government supply ship reached the island on its semi-annual visit. The men on the vessel were accustomed to stories of privation and heroism, but there was something that gripped at their hearts a little harder than usual when they learned how much she had suffered. "How did you ever manage to get through the winter?" "I hardly know," she replied, with a suppressed sob that had heart-break in it; "I hardly know; I only know that I kept the light burning."

Oh, those faithful lights! None but God knows what they mean. They are not for sailors alone. Sometimes they shine from farmhouse windows; sometimes down city streets; sometimes from human lives. Out on the plains there is a certain gate-post where a lighted lantern has hung every night for seventeen years, ever since a boy disappeared from home. The father, now old and sorrow-stricken, carries it out every night, no matter how great the storm, praying that it may guide his boy home.

If you are seeking a safe and profitable investment, write Industrial Savings and Loan Co. of New York City and learn what decided advantages they offer. See their advertisement on Page 534.

Just the Right Heat

Whether it be to boil, broil, roast, fry or bake, you can get *instantly* just the required degree of heat if you use the New Perfection Wick Blue Flame Oil Stove. You can have *at one time* a slow, simmering flame on one burner, a quicker flame on the second, and a full blast on the third. Another great advantage of the

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is that the heat is so concentrated by the enameled chimneys that it gives quickest results without overheating the kitchen. The New Perfection produces a strong working flame instantly—a clean, blue flame of intense heat that can be controlled by a turn of the wrist. Automatic oil feed ensures uniform flame at all times. The New Perfection is made in three sizes, with one, two, and three burners.

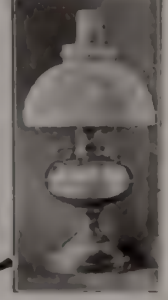
Every stove warranted. If not at your dealer's, write to our nearest agency for descriptive circular.

The *Rayo* Lamp is the best lamp for all-round household use. Made of brass and beautifully nickeled. The

Rayo LAMP

is perfectly constructed, absolutely safe, unexcelled in light-giving power, and is an ornament to any room. Every lamp warranted. If not at your dealer's, write to our nearest agency.

STANDARD OIL COMPANY
(INCORPORATED)



New
Los Angeles Limited

leaves Chicago for Southern California daily at 10:05 p.m. via the *Chicago & North-Western, Union Pacific and Salt Lake Route* reaching Los Angeles in less than three days.

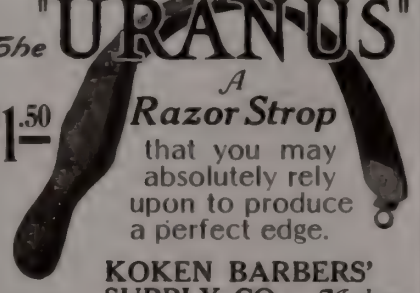
Two other fast trains leave Chicago for the Pacific Coast daily at 8:02 p.m. (The Overland Limited) and 11:00 p.m. The China & Japan Fast Mail. All agents sell tickets aiv this line.

W. B. KNISKERN,
Passenger Traffic Manager C. & N.-W. Ry.,
CHICAGO, ILL.

THE NORTH-WESTERN LINE
UNION PACIFIC THE OVERLAND ROUTE
SALT LAKE ROUTE

LA464

"URANUS"
The
A Razor Strop
that you may absolutely rely upon to produce a perfect edge.
$1.50



KOKEN BARBERS' SUPPLY CO. *Makers.*
2516 OHIO AVENUE, ST. LOUIS, MO.

A Lady's Complexion

can be made soft, smooth, and free from pimples, by the daily use of charcoal. It absorbs all gases, and stops fermentation. This causes a rapid clearing of the complexion.

MURRAY'S CHARCOAL TABLETS

are composed of pure charcoal.

FOR 10c. in stamps, a full size 25c. box mailed for trial. Once only.

A. J. Ditman, 2 Astor House, N. Y.

THE MESSAGE O'ER THE 'PHONE

By Margaret E. Sangster

"HELLO, papa! this is Ethel!"
Sweet and clear the childish tone
Wakes the echoes in the office
Where the father sits alone,
Breaking in its wistful pleading
On his world of toils and cares,
"Hello, papa, aren't you coming
Home to hear me say my prayers?"

"Hello, papa!" sweet and eager
Thrills the little winsome cry,
And the father hears it calling
Where the tempter's spells are nigh.
In the feverish haunt of pleasure,
In the gilded gay saloon,
To the man of home forgetful
Comes the baby's tender croon.

Standing in her little nightgown,
Dimpled hands and dimpled feet,
Flower-like face 'neath golden ringlets,
Pure as snow and blossom-sweet.
Ah! how close would mother fold her,
Were that angel mother here!
Silently the mother's spirit
Sent to guard her, hovers near.

Winsome child and angel mother,
Both unite to call him home.
If in paths of sin and sorrow,
Tried and tempted he may roam.
"Hello, papa! in your study
I am waiting, if you please.
I can't hear you, won't you answer?"
Is he deaf to words like these?

Many a time to men who wander
Far from love and far from home,
Whispers sweet with childish pleading
Soft as angel-echoes come.
"Hello, papa! 'tis your darling,
She's without you, all alone."
And the child's voice rings like heaven
Through an unseen telephone.

5%

A man who works hard for his money

is entitled to receive the highest rate of interest that his savings can legitimately earn.

That is why we pay 5 per cent. interest instead of 3 or 4---The money earns 5 per cent. in absolutely sound investments---And the depositor is entitled to it.

This Company has been in business 13 years---Its management is conservative and its investments are backed by improved real estate of more than double the value.

Write for the booklet.

The Calvert Mortgage & Deposit Co.
1046 Calvert Bldg., Baltimore, Md.

Mica Axle Grease

Best lubricant for axles in the world—long wearing and very adhesive.

Makes a heavy load draw like a light one. Saves half the wear on wagon and team, and increases the earning capacity of your outfit.

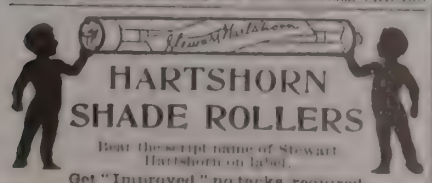
Ask your dealer for *Mica Axle Grease.*

STANDARD OIL CO.
Incorporated

"HOW TO REMEMBER"

Stop Forgetting

You are no greater intellectually than your memory.



HARTSHORN SHADE ROLLERS

Bear the script name of Stewart Hartshorn on label.

Get "Improved," no tacks required.

Wood Rollers *Tin Rollers*

A Memorable Communion

THE May communion Sunday at the Congregational Church of Northfield, Mass., will long be remembered by all who were present. Ninety-three persons were then received into the church, largely as the outcome of meetings conducted by Dr. R. A. Torrey last February.

Previous to this revival, the townspeople looked back to the 70's, when Mr. D. L. Moody and Mr. Ira D. Sankey held meetings, at which many were converted from Unitarianism, among them Mr. Moody's mother, brother and other near relatives. Since then, the schools and conferences for which Northfield has become world-famous were established, and each year saw increasing numbers gather in the quiet New England town for spiritual profit and inspiration. Of course the townspeople were profited also, and there have been many outpourings of grace. But a new generation has grown up, and new families have now come to reside in town.

Copyright, 1906, by A. R. Levering

Rev. N. Fay Smith

An invitation was sent to Dr. Torrey to hold services in the schools and in the town church, and he was able to give five days between his Cleveland and Buffalo campaigns last February. The Spirit of God was poured out so abundantly that over one hundred and sixty persons professed to receive Christ as Saviour and Lord, were dealt with individually and then confessed him as such in the public meetings.

For weeks previous to the meetings, the pastor, Rev. N. Fay Smith, had preached searching sermons to both saved and unsaved, had organized cottage prayer-meetings and done everything possible to create an atmosphere in which Dr. Torrey's work would be easy and fruitful. Mr. Smith is one of the early students of the Moody Bible Institute of Chicago, where he was taught and trained by Dr. Torrey himself and so knew about what Dr. Torrey would like. The large additions to the local church at the recent communion is part of the permanent fruit of the revival. Of the ninety-three new members, seventy-five were received on confession of faith, eighteen by letter. No Mount Hermon students were included (Mount Hermon school has its own church four miles away), and only about fifteen seminary girls, the remainder being townspeople.

While there were a few old people—a beautiful story is told of one old couple who separately made up their mind that their course was nearly run, and that it was time they received and confessed Christ as Saviour and Lord—and some in middle life, the majority were young people of both sexes just entering upon life. Many homes were represented by two or three persons. Among the number was a granddaughter of D. L. Moody (Emma Moody Fitt), also a granddaughter of Major D. W. Whittle (Dorothy Whittle), while Miss Alice Varley, daughter of the well-known evangelist Henry Varley, joined by letter.

Ever since the meeting, the pastor has held a "Berean Bible class" every Tuesday evening for the instruction of the converts in the fundamental truths of the Bible and simple facts in the Christian life. A "Boys' Brigade" meets on Friday nights with a membership of over thirty. The old parsonage has been turned into a "parish house" or social centre, which is badly needed for the young people in such a community. The spirit of revival lives on, and changed lives are witnessing to the thoroughness and effectiveness of the work.

A. P. Fitt.

CALLED HIGHER

Mrs. E. Ridgely, of Olney, Ill., died on February 6, after a useful Christian life.

Nina M. McQuiston, of Gerlaw, Ill., entered into rest on February 15. "Asleep in Jesus, blessed sleep."

Mrs. Rebecca F. Armstrong, a long time and faithful friend of The Christian Herald, died a happy Christian on February 2, at Chicago, Ill.

At the age of seventy-five years, Mrs. Mary E. Woodson, of Hutchinson, Kansas, passed away on March 8. Her life was devoted to the Master's service.

Mrs. Mary B., widow of John W. Ayars, died in New Richland, Minn., on December 30, 1906, aged eighty years. Her six children all survive her and rejoice in the memory of their mother's Christian womanhood.

John Deeds died in Ligonier, Pa., on the 14th of March, aged seventy-three years. He had been a quiet, consistent follower of the Master for forty years. His sorrowing widow is sustained by a sure hope of reunion.

Cynthia Hunt, widow of Simon Hamilton, passed away in Issaquah, Wash., on the 7th of March, in her eighty-fourth year. But one daughter survives of the six children born to her. Mrs. Hamilton lived a joyous Christian life and died in triumphant faith, loved by all who knew her.

Johnnie Nichols, the twelve-year old son of John J. and Jeannette Nichols, of Palo Alto, Cal., was drowned in the lake at Stanford University in June, 1906. Little Johnnie was a favorite with old and young, many of whom pay glowing tribute to his purity of mind and active, reliable nature. "Untrodden from the world," the lad has gained heaven in his youth.

Mrs. Abigail Whitmore Holt died at Hamilton N. Y., on April 9, 1907, at the age of ninety-one. For many years she was a subscriber to The Christian Herald, and hailed its weekly visit with joy. The sermons published in its pages were a source of great comfort. She came to a gracious and beautiful old age and passed away leaving behind her the fragrant memory of a life of unselfish service for others.

Mrs. Mary A., widow of David H. Williams, of Schenectady, N. Y., passed from earth on March 12, in the eighty-eighth year of her age. For many years a "shut-in," she lived an earnest Christian life, never losing her interest in the Baptist Church with which she was affiliated. For fifteen years she depended upon The Christian Herald for religious and missionary information.

The earthly tabernacle is dissolved,
And her freed spirit drops its house of clay;
From fears and doubts removed, from sin absolved,
Gladly she welcomes the eternal day.
A crown of life encircles now her head,
And, clad in robes of immortality,
She sees with unveiled eye Him who hath said,
"Ye weary, heavy laden, come to me."

Among the Workers

—Mr. John M. Glenn, who has assumed the work of carrying out Mrs. Sage's wishes with regard to the $10,000,000 Sage Foundation, is a wealthy Maryland lawyer, with a large experience in humanitarian enterprises.

Rev. Frank H. L. Paton, son of the late Rev. John G. Paton, the famous missionary to the New Hebrides, writes to The Christian Herald that his father's last hours were serene and unclouded, and that he rested peacefully on God's promises and Christ's sacrifice. Many ministers and friends came to see the dying saint.

—Beloit, Kan., has been the scene of a notable revival. Evangelist Biederwolf conducted services during two weeks. Nearly five hundred made open profession of faith in Christ. At the last evening service more than fifty merchants, farmers and heads of families were among those who decided for Christ.

Find the letter of YOUR line

E

	PAGE
Editors	18
Engineers	10-13-15
Entry Clerks	9
Express Employees	14-26
Everybody Else	1-32

This is simply a part of the index from **Dixon's Pencil Guide**—a book of 32 pages *alphabetically divided by vocations*—which selects and describes the right Lead Pencil for every line of work. It prevents haphazard pencil buying and ends all pencil troubles. The Guide is sent free on request.

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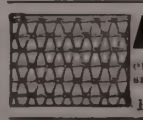

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PERSONAL QUESTIONS

By Mrs. M. Baxter

ooking back at the narratives of the arly books of the Bible, many per- onal questions suggest themselves. s begin with Jacob's vision. Have r had a meeting with God such as had? Has the heaven ever been so to me that I have known the need of der up to heaven, because I knew n cut me off from God? He was up in heaven, all holy, and I a able sinner down here on earth, far om God. Have my dreams been of way of getting at God? or am I in a state of hardness that I have at of houses, or riches, or fine clothes? arriage or of pleasure? Have I been broken-hearted because I never had a real, true meeting with which has changed my whole life? an unsaved sinner still? Or am I e child of God? Do I know him? he made promises to me through his d, applied by the Holy Ghost, and I been like Jacob, when God said to "Behold, I am with thee, and will thee in all places whither thou , and will bring thee again into this for I will not leave thee, until I done that which I have spoken to of?" Have I doubted God, and of him, "If God will be with me," Have I wronged God by my un- f? Have I treated him as though vere such an one as myself, quite ble of making a promise and then ing back? Have I suspected him of ithfulness? Have I said in my heart, n I have proved that God means t he says, then I will commit myself im? "If God will be with me, and keep me in the way that I go, and give me bread to eat, and raiment to on, so that I come again to my father's e in peace, then shall the Lord be my God; . . . and of all that thou shalt give me I will surely give the tenth unto thee?" Can I have been so mean, so unbelieving?

Has another time come in my life when God has met me a second time, when I have come to some great crisis like that of Jacob, when, with terror, he expected Esau to meet him in anger, and he did not know whether his life or that of his wives and children would be spared? Have I done as Jacob did? Have I done all that lay in my power to save myself and my belongings and then, as a last resource, gone to God to help me out? And has he met me, lamed me, taken from me my self-reliance, and taught me, at last, to cease from self, and to trust him, so making me, crippled and halting in myself, a prince with God?

Have I learned the many lessons in the life of Joseph? Have I had from God dreams of a future which God has reserved in heaven for me, when, if I have suffered with Christ, I shall also reign with him (II. Tim. 3: 12)? Have I been enabled by his grace to come through trials in my own home, from those nearest to me, hating me for my faith in God? or among strangers, misunderstood, persecuted, wronged? Have I learned to "endure grief, suffering wrongfully," and to accept as a privilege so to suffer, that God might be glorified in making me like Jesus? Have I been unselfish, when enduring wrongs, as Joseph was in prison, and, instead of pitying myself, have I put aside my own troubles to help others? And then, when God has put my feet in a large room, and given me a position of power, influence or wealth, have I, like Joseph, faithfully sought to be the servant of all men, living only to do good to others?

MOSES AS HERO*

NIQUE in the world's history stands the life and character of Moses, the eler and lawgiver of the Hebrew people, s is drawn for us in the Bible. His was eroic, noble, self-sacrificing career, in ch he gave himself to ceaseless toil and ry and anxiety, closing with no reward the consciousness of having accom- hed the thing he undertook, and the spect, which could not have been clear im, of world-wide and eternal fame. task to which he gave his life was stu- dous. To remove a whole people, with nen and children, flocks and herds, out the grasp of a powerful and civilized ion; to take them out into the desert organize them, care for their com- sariat, provide for their sanitary and al life; drill the men into a fighting y and provide them with weapons; and pel into loyalty and obedience the t stubborn race the world has ever own, was an undertaking greater than xander, Wellington, or Napoleon ever empted. His work, too, was well done. e code of laws he promulgated was ctly suited to the condition of the peo- and would alone have given him first k among the legislators of the world. a leader, too, he has never been sur- sed. His vigor in enforcing discipline, pressing mutiny, preventing pillage, and with inadequate means, showed mar- ous resource. The secret of his greatness openly avowed in his narrative. God s with him, directing and assisting him, erwise no human being could have suc- ded in the face of such difficulties. The beginning of his work showed the rling character of the man. If we may st Josephus, the first ordeal Moses en- red was more severe than the Bible inti- mates. A slave, by a romantic episode placed in a palace, educated and trained, he became a great general, leading the Egyptian armies to victory. It would have been natural in him to have ignored his origin and to have become a prince and a ruler in Egypt. Instead of this, he espoused the cause of his people and undertook to emancipate them. This, too, in spite of their ingratitude and their desire to be left in peace to serve their masters. There must have been a struggle in his mind before he could renounce fame, and wealth, and power to become the leader of such a horde as the Israelites then were. It would have been an impossible career if he had not believed implicitly in God's power and fidelity.

* Topic of the Christian Endeavor Society for ne 23. Heb. 11: 23-29.

The Liberal Soul

The story is told of a collector who called upon a man for his contribution to the Gospel work. He was not a wealthy man, but he did his own work upon his farm. He looked over his books, and said his contribution would be $70. "Why this remarkable benevolence?" asked the collector. He replied: "Six years ago I felt I was not giving enough to the Lord's work, so I resolved to give in proportion to my blessings, and I hit upon this plan: I will give 5 cents for every bushel of wheat I raise, 3 cents for every bushel of corn I raise, and 10 per cent. for the wool, butter, etc., that I sell. The first year I gave $20; the second, $35; the third, $47; the fourth, $49; the fifth, $59, and this year my contribution is $70. For twenty years previous my doctor bills had not been less than $20 per year, but for the last six years they have not exceeded $2 a year. I tell you it is true that 'there is that scattereth and yet increaseth,' and 'the liberal soul shall be made fat.'"

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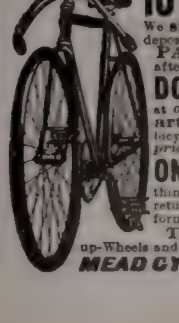

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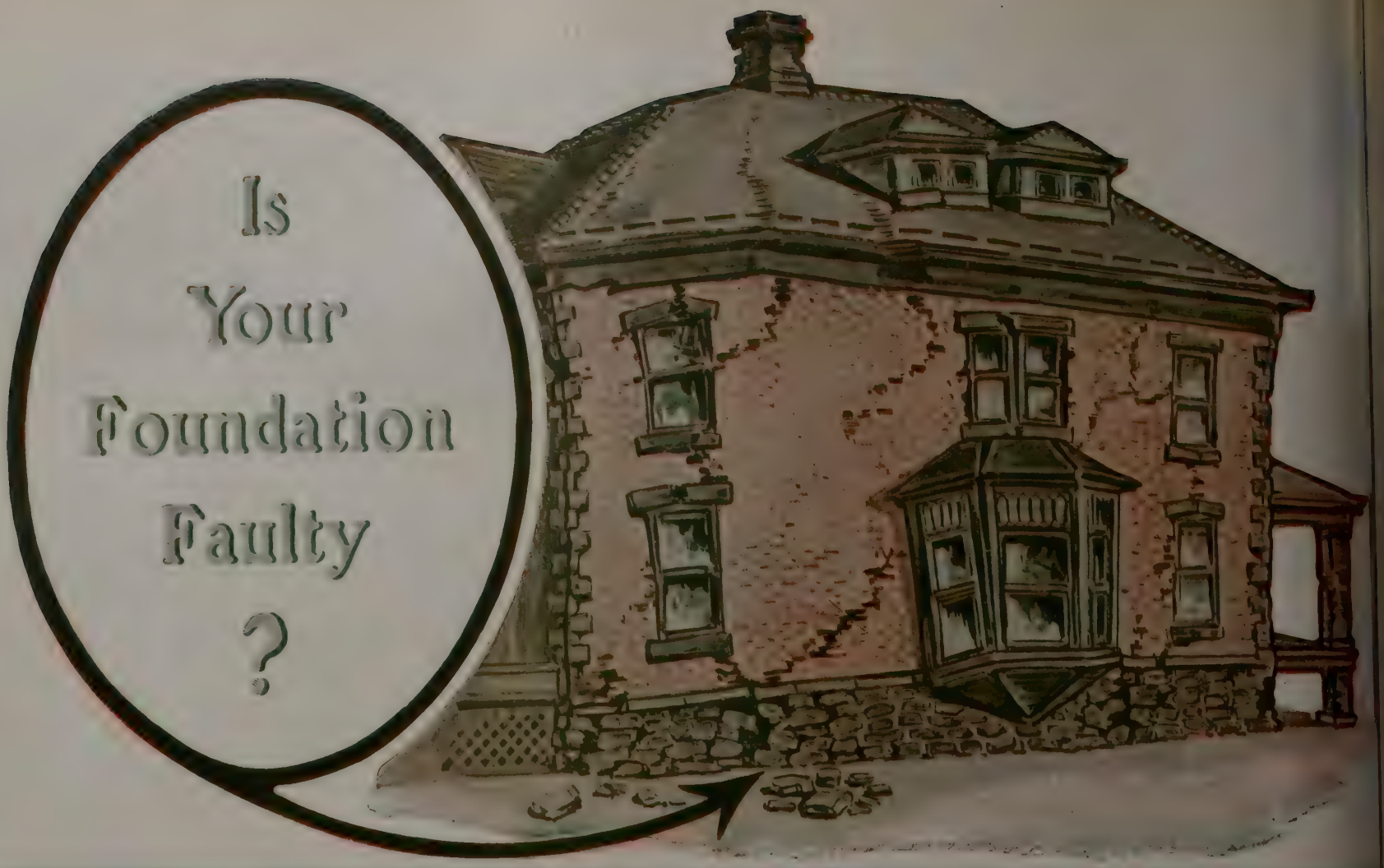

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Drawn by Caroline Fulghum for "The Christian Herald"

THE FLOWERY SHADES OF JUNE

Questions and Answers

Estella, Germantown, Pa. Are gipsies called by that name in other lands as well as our own?

No. In some parts of Europe they are known as *Bohemians;* in Portugal they are *Ciganos;* in Spain *Gitanos;* in Holland *Heidens* (heathen); in Hungary *Pharaohnepek* (Pharaoh's people); in India *Sinte* or *Sindi;* in Sweden *Tatare;* in Germany *Zigeuner.*

J. W. H., Wallaceburg, Can. When Christ said (Luke 17:21) "The kingdom of God is within you" did he imply that the Pharisees to whom he spoke might lay claim to that possession?

He meant that the kingdom was within every man whose character and principles were those of the kingdom. The Pharisees or any others might have it within them if they would. They were expecting a temporal kingdom, as all the Jews of that time were, and they asked when it would come. His reply was to discourage them from looking for a worldly kingdom that would come with splendor and glory, but to look within and see if God was ruling in their hearts. The kingdom would come for them when they were surrendered to God.

H. D., Stevens Point, Wis. Will you kindly give me some facts relating to the climate, people and products of the Bermuda Isles? Is the cost of living moderate?

The Bermudas are accessible from New York by about forty-eight hours' voyaging. Their silver-sanded beaches, coral caves, cedar-crowned hills, land-locked bays and balmy atmosphere render them delightful places of sojourn for invalids and others. There are now good hotels to be found, sanitary conditions are much improved and railroads connect the principal points upon the various islands. The hotels are not cheap, but living and service are moderate in the homes.

E. B. Dayton, O. What is the total strength of the Protestant missionary army in all lands at the present time?

Ordained missionaries, 5,937; laymen, 2,725; single women, 4.257; wives of missionaries, 5,772; total, 18,691.

M. F. S., Philadelphia, Pa. What is meant by these lines at the close of Tennyson's "In Memoriam"

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves"?

In the late edition issued with the author's notes and edited by his son Hallam (The Macmillan Co., publishers), it is explained that the lines referred to the full realization of God's love for man, the oneness of God with man, and of man with man in Him—in other words, the complete spiritualization of man's nature and the redemption of the world.

J. J., Waterbury, Conn. 1. What are the principal problems to be discussed by the Hague Conference which meets this month? 2. What does the name of the building where it meets—"The Ridderzaal" mean?

1. The leading propositions are (a) a general arbitration treaty; (b) an arrangement for stated meetings of the Conference; (c) inviolability of neutral private property in war time; (d) no armed intervention for the collection of private claims by one government against another; (e) whatever action is necessary to establish the permanency of the Hague Court and its recognition as an authoritative international advisory tribunal. 2. It means "Hall of the Knights."

Mr Dan. Carpenter of Gashland, Mo., writes apropos of the oldest Sunday School superintendent discussion:

The record of Mr. A. S. Riland as superintendent of Sunday School is certainly good and interesting reading. I was elected superintendent of our Sunday School in Barry, March, 1880, and am still serving a continuous forty-seven years. In 1865, I was living in Kansas City, was elected and served six months as superintendent of a newly organized Sunday School. I am now serving my fifth year at Gashland. In the morning I serve at Barry and in the afternoon at Gashland. Altogether I have served fifty-seven and a half years, a little short of Brother Riland's term. Over two hundred and fifty of the class members were added to the church, or rather to different denominations, as no disputed doctrines were ever allowed to be taught. Six have gone from our classes and have been successful superintendents of schools; some far away. One young man is now an honored and esteemed minister, working for the Master. A young lady organized a Sunday School, resulting in a church organization through which more than two hundred have been added to the army of Christian workers.

Another veteran Sunday School superintendent has been heard from. Mr. William H. Levering's record is as follows:

Born April, 1826, near Philadelphia, he began attendance July, 1828 (79 years); made chorister June, 1834 (73 years), and continues to this time; began playing violoncello in public in his 12th year; in his 14th year (March, 1840) was converted, joined the Baptist Church and then began taking part in public worship; was elected superintendent when 19 years old (1845) and continued practically to this day. In 1866 he took up mission and interdenominational Sunday School work, organized a mission in city suburbs and at same time led in two Sunday Schools of colored people in the city and continued nearly 24 years, much of this time as superintendent and sole teacher. In the 1850's and 1860's he taught Scripture lessons by normal methods. In May, 1865, he helped organize the Indiana Sunday School Association and has continued officially to this time, and is elected for life. For many years he served as its president and traveled and organized Sunday School Associations in every one of the 92 counties of the State, from 1873 and onward during many years. In 1866-67 he helped to organize his own (Tippecanoe) county Sunday School Union, and has been officially connected with it ever since; is now serving his 29th year as president and is elected for life.

Still another veteran, Mr. James M. Cox of Lambertville, N. J., has a surprising record. For forty-five years he has held the superintendency of the Sandy Ridge Baptist Sunday School in that district.

H. R., Columbus, O. Where is "delft" earthenware made? Is it a modern product?

It is manufactured at Delft, in Holland, a town founded by Godfrey le Bossu, in 1074. The famous "earthenware" was first made here in 1310. The sale of delft declined after potteries were started in Germany and England.

Jere M., Paterson, N. J. Yes; the revival hymn, "Get Right with God," can be ordered at this office in leaflet form at ten cents per hundred, words and music.

When and where was the first Freewill Baptist Church founded in America?

Elder Benjamin Randall, a convert of Whitefield, organized the first church in Durham, N. H., June 30, 1780.

How high is the Matterhorn Peak in Switzerland?

About 14,836 feet.

Several Readers. Eleanor H. Porter's beautiful story, "Into Still Waters," the last instalment of which appears in this issue of THE CHRISTIAN HERALD, will shortly be published in book form by the W. A. Wilde Company, Boston, under the new title of *Cross Currents.* Mrs. Porter's clever and realistic delineations of child life in the slums, and the touching recital of the experiences of little Margaret, should attract many readers.

Unveiling the Hamilton Statue at Paterson, N. J.

THE people of Paterson, N. J., recently erected a monument in honor of Alexander Hamilton, the statesman, who was the founder of the city. The statue is in front of the City Hall, and thousands attended the unveiling. The lady who drew the cord that dropped the flag from the statue was a descendant of Hamilton. There are several statues to the memory of Hamilton in various cities, but this is considered by critics to be one of the finest. Members of the Grand Army, patriotic societies and delegations from the public schools were present.

M. R. W., Newburgh, N. Y. Will the "Lend-a-Hand" Society, founded by Edward Everett Hale, die with him? When was it founded and has its work been practical?

The Society was founded about thirty-six years ago. On Dr. Hale's eighty-fifth birthday, the members instituted a movement involving its permanent endowment, through a committee including five members of the United States Senate, college presidents, editors and ambassadors. Considering its resources, its practical work has been remarkable.

F. H., Bismarck, N. D. 1. What is the "Rosetta stone"? 2. How are we to understand the claim that the planet Mars or any other affects the weather?

1. A stone covered with strange engraved characters, which was found near the mouth of the Nile in 1798 by French engineers. It dates from 136 B.C. The characters are in hieroglyphic, in demotic and Greek. It is now in the British Museum and relates to events in the reign of Ptolemy Epiphanes 2. It is only conjecture. While the planet may affect our atmosphere, their influence is not so well defined as to be appreciable.

S. H. G., Bennings, D. C. Does OUR MAIL-BAG know of any clearly outlined highroad for automobiles between Washington and the west coast? An interested quartette anxiously await a reply.

In 1802 Jefferson signed a bill for the survey of a national pike through the passes of the Appalachians (this "Cumberland" pike was originally a path worn deep by the pounding hoofs of millions of buffaloes, which in 1825 was extended across the Ohio and through the middle West to St. Louis. Road folk all over the country are pledged to support a movement for the reconstruction of this American "Appian Way," which will sweep on from St. Louis in two great highways—one via Montana to Puget Sound, the other through Denver and Salt Lake, over the Rockies and Sierras to San Francisco. The Congressman from Maryland has introduced a bill providing for the speedy accomplishment of this undertaking.

Mrs. G. M. R., Columbus, O. What is the color of the descendants of Shem, Ham and Japheth?

Shem's descendants are generally believed to be the olive-skinned races, Ham's the brown or black races, and Japheth's the fair-skinned races.

M. P., Tennessee City, Tenn. When did the great ice sheet cover North America? 2. Who is president of Mexico? 3. Who was the first circumnavigator of the globe? 4. Where is Acadia?

1. It is impossible to give any date. The best scientists do not attempt to. 2. President Porfirio Diaz, born in Oaxaca, in 1830. He has been president of Mexico since 1884. 3. Magellan, a native of Portugal in the Spanish service, sailed from San Lucar Sept. 20, 1519, with five ships, one of which succeeded in circumnavigating the globe. The voyage took three years. The second circumnavigator was Grijalva, Spaniard. He sailed in 1537. 4. Acadia was the name given by the French to the territory now known as the two British provinces of Nova Scotia and New Brunswick, in North America. The first colony at Port Royal, now Annapolis, was founded by Pourtrincourt, in 1605.

Miscellaneous

W. E. R., Westminster, Md. We have no way of obtaining the information.

W. S., Reading, Mich. Address F. M. Wilmot, secretary of the Carnegie Hero Fund, Pittsburg.

R. A., Atlanta, Ga. Twenty-one North and South American and West Indian governments will be represented at The Hague.

W. W. P., Darlington, Pa. The sabre is of French make of the year 1813. The letters in the circles are the armory stamps, tests, marks, etc.

L. D. R., La Grange, N. C. Baedeker's guide books are the best. They may be purchased of Ammon & Mackel, 81 Chambers Street, New York City.

R. L. A., Camden, N. Y. We have no more information in regard to the composition than was given. The coal ashes should be thoroughly mixed with the other ingredients, and in not too large quantities.

J. C. B., Poplar Branch, N. C. Roentgen is pronounced Rentgen, the g hard; Loeb as spelled, but with the o and e almost run together: Cortelyou, as Kor-tlyu; Roosevelt, as Rosevelt. It must be remembered that there is no fixed rule for pronouncing proper names, and that slight variations from the above might occur and not be considered a mistake.

P. S., Gilmore City, Iowa. Bolted or milled flour was sent on the *Buford.* Write to the Secretary of the Smithsonian Institution, Washington, D. C., for an answer to your Indian question. Plants do not have nerves in the ordinary sense of the word. The movements of plants are due to outside causes, as for example, the downward growth of the roots is due to gravitation.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

R' Lord William Cecil and Chinese | Entertaining Delegates at Tea on the Institute Grounds, Shanghai | Rev. A. H. Smith, Pres't of the Conference

CHINA'S MISSIONARY CENTENNIAL

The Great Conference Just Closed at Shanghai and Its World-Wide Influence

T Shanghai, on April 25, there assembled a unique though unsensational gathering of men and women, whose deliberations and will have a far-reaching effect on estinies of the human race and the y of the world. It was the Centennial Missionconference, which marks the hundredth anniversary he landing in China of Dr. Robert Morrison, the missionary to the Celestial Empire. At a recepreliminary to commencing its labors, some 1,500 le were present, representing eighty-three different ties and agencies, working ore than 500 Chinese cities. varying organizations bethem, they are united in ndeavor to bring enlightento 400,000,000 fellow tures.

ne names of those on the form have become housewords for scholarship and tion to duty. As I watched throng my thoughts reverted hose other religious assem-, conclaves and covenants throughout the ages of the whose work has left such ndelible impression on man-. This conference began to e history with almost its breath. Throughout the century the missionary in a has labored without any gnition from the Chinese rnment and its officials save enforced by treaty. He been barely tolerated, often reated, sometimes massa-, and generally regarded as isance and a pariah. Now e troubles have been swept into the limbo of forgotten forgiven things.

n the platform, the one spot color in the otherwise sombrely dressed throng, a Chinese mandarin—his Excellency Taotai Y. C. g, ex-student of Columbia University and personal esentative of the great Viceroy Tuan Fang, who uler over a country half the size of Europe and 00,000 people. This accomplished official had been gated to extend a welcome to the Conference on behalf of the Chinese government. Speaking in English with but the slightest suspicion of an accent, the voice of the speaker rang through the breathless audience: "Our welcome is sincere, and is tendered in the spirit which animates all men desirous of achieving some good in the world, of whatever creed they may be, or to whichever branch of the great human family they may belong." The official *cachet* was thus placed on the terrific labors of a century. China had at last welcomed the missionary.

Delegates Leaving the Building After the Conference

With the enthusiasm born of such a propitious commencement, the Conference opened its sessions and proceeded to discuss the greatest question—the union of the church in China. The fact that some eighty-three different Protestant societies have been working independently of each other in China during the past has been a source of weakness in more ways than one, but especially as regards the intelligent and intellectual classes of Chinese, who possess a great faculty of logic. They had had eighty-four different ways to heaven pointed out to them. One of these was that of the united Roman Catholic Church; the others were those of the disunited Protestant communions and sects. The unification of so many interests was obviously a very difficult matter, requiring the exercise of all the diplomacy of the leading spirits amongst the assembly. A series of resolutions were submitted which, it was thought, would meet the wishes of everybody. Unfortunately, one denomination, which has some considerable claim to be represented on all such committees, but which was not on this special committee, took exception to such treatment, and the result was a heated debate, which at one time threatened to break up the Conference. Eventually a common ground of agreement was found and the assembly made its confession of faith in the following words: "This Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity." The resolution was passed amid the singing of the Doxology, and the United Protestant Church of China was founded.

What struck me most about the whole incident was the possibilities such an action contains. If it is

Continued on page 545

THE

American Pulpit

A Sermon by

Rev. Charles Wagner*

Salt Without Savor

TEXT: Matthew 5: 13

"Ye are the salt of the earth: but if the salt have lost its savor, it is thenceforth good for nothing"

WHENEVER you hear a word that strikes or wounds you, you should ask yourself, was this an untrue, unjustifiable word? Or was it one of those words justified by my own conduct? Was it a word provoked and merited by the religious world, false in some of its aspects, but having a real foundation?

Let each of us begin by considering the facts. Some illustrious examples suggest such self-examination. Behold one of them drawn from the Old Testament: King David was fleeing from a rebellion incited by his own son. He was surrounded by his court, when there approached a man of evil countenance. In the midst of the men by whom his majesty was surrounded, this face was a blemish. This man not only had the courage to utter horrible abuse against the king, but he cast stones at him. Then the captain Abishai said to David: "Why does this dead dog curse the king? Let me go over, I pray thee, and cut off his head." But the king said: "Let him curse, because the Lord hath said unto him, Curse David!" (II. Sam. 16: 10.)

Need of Self-examination

David, in the depths of his heart, could without difficulty recall some memory to justify the stones and the malediction. He interpreted in the most indulgent sense the disrespectful act of his assailant, and meekly bore the abuse and the stones cast with malignant hate. Shall we not do as he did? A large stone has fallen into the religious garden. Shall we begin to anathematize and curse? To what good? It would be better for us to ask ourselves if it might not be the Lord who had inspired someone to cast this stone to arouse our consciences. Have we not merited it? When I say we, I speak of all those who make a profession of religion. I address myself with an ecumenical spirit, as one of that great throng. Allow me to speak to you apart from your denominational names, whether you are Jews, Catholics or Protestants, and not the sincere members of a special church.

If you love religion, it evidently should cause you pain that there should be men who rate it a bad weed which should be pulled up. But instead of retorting would it not be better to give yourself to a severe and conscientious examination of your conduct? Think: Has it not sometimes happened in the world that religion was a useless or evil power? Do you not recall those epochs when, deprived of life, it had no longer any connection with God by inspiration, nor with men by kindness? Senile, chilly, selfish, it wished only one thing—to remain there. From fear of dying, it employed bad means to maintain its life. It would have willingly sacrificed the young rising forces of thought in order to prolong its old age.

Then recall that at other times religion has appeared to us as allied to the powers of this world, even to have connection with usurpers. It sang the Te Deum gladly on the day after the enactment of some unexpected state measure, the bells were rung to celebrate the victory of tyrants. It has ascribed to God some deeds which certainly did not elevate him, nor inspire the respectful and holy conception which we should have of him! Men have placed God on the side of the strong who could dispense with his aid, and against the feeble who had need of his protection.

Some have carried the blasphemy still further. Christ emphatically declared that one could not serve God and mammon, and thus emphasized the difference between the life for God, broad, disinterested, luminous, and the life for mammon, suspicious, grasping, jealous. Men have dared state this horrible thing, to make of God the guardian of mammon.

Religion Perverted

Then others have dared to ascribe to religion another function, performed by a crafty old nurse, who appeases the too noisy nursling by dishonest means, or cheats his hunger and thirst by some mean delusions. Religious hopes have been presented to make a man have patience with iniquities that justice and natural good sense would have counseled him to combat. Religion has been made to pose as a wheedler of consciences, murmuring cradle songs which soothed to moral slumber men whose consciences protested against their crimes. It has been lowered to the rank of our over-compliant partner, skilful in throwing a mantle over all scandals.

In so many sad roles has religion been made to appear besides that of dividing good men among themselves, as if those of one creed were not brothers of those of another creed.

Let us confess this burlesque of religion contains some very contradictory things. It comprises some so reprehensible that all of us who love true religion should smite our breasts. For we belong to the family in which these things are done. Let us not elude responsibility. We worship God; we trust in Christ and the Gospel. If our life gives the lie to our beliefs, or if, though we may not have sullied religion ourselves, we refuse to repair the evil done by others, the story of the salt that loses its savor is the one which should be told us.

Who Are the Salt of the Earth

Hear the Master who proclaims fraternal but inflexible truths. They are his disciples who listen to him. He has before him those who receive the good message, aglow with the light, the color, and the air of the heavenly heights, the good news of high human destiny, of the incommensurable destiny of souls. He said to them: "Ye are the salt of the earth."

All those who understand the lesson of the stars—all those who feel that an Infinite throbs beyond the narrow limits of this world—all those who, in the winding of human affairs and their tortuous course, perceive a law, a mind, a superior essence—all those who see in the flowers of the field, in the face of a child, this beauty more gracious than all others, have a presentiment of an unknown grandeur, and hail the invisible concealed under the veil of visible things—all those who tremble before the beauty, the true grandeur of soul, and appreciate courage and self-denial—all those who feel that man is greater than he is able to perceive or think himself—all those are "the salt of the earth."

But this salt has savor; its quality is always revealed; it proves itself. Neither salt nor light can be concealed. A lamp which does not illumine is not a lamp, however beautiful and elegant it may be. A salt which does not salt is no longer salt.

Of what value is the religion of a man who, in ordinary life, is no better than another, and yet professes that he believes in God, and in this wonderful reality of religion which goes beyond all things? If God neither appears in his conduct, nor moves in his actions, this man is only salt without savor, a lamp without light.

Now, my brethren, this religion, like flat salt, not only exists, but it has always existed in greater proportion than the real religion. Good things are rare. It is on that account that those who sincerely love religion should reflect upon the judgment passed on those who profess religion by those outside. In short, why is it that men do not believe in religion and hate it? It is very simple: Religion is accused of availing itself of a belief in the future life to induce those who are disinherited of all good to resign themselves to the iniquities and miseries of this life. In truth and reality this reproach is without foundation, but applied to certain cases, it is merited.

Lack of Sympathy

Look at life, and look at men. Life is full of gloom, and men are wretched. Vicious, poor, scourged by all sorts of material necessities, the multitude is governed by obscure needs, burdened with suffering and privations. To this multitude, some professors of religion say: "Alas! it is so; one can change nothing. Nay more, the positive will of God is that it be thus. It is necessary to bow to it."

Those who speak in this way are most frequently in an exceptional position. Their lot is not that of the crowd. Ah! If I were shivering with cold, seated upon a stone, surrounded by my brothers who are shivering like me, I might say to them: "A better time will come; let us put up with this; let us not lose courage. All will be remedied; our tears will be wiped away," and I should be right. Nothing strengthens and consoles an unfortunate like a good word from another unfortunate. But if, dressed in a warm overcoat, going out to take a comfortable repast, I seat myself beside some miserable creatures, and do nothing more than say: "Do not complain; be patient; undoubtedly this poor world was destined to woe; but there will be a better: behold a good Book; behold the Gospel. Open it; you will see how Jesus speaks to you and promises you heaven." Oh! then, if the Eternal should appear living among men, he would take the Bible away from me, and would say to me: "Is that all that you offer? Is it thus you speak of me? Go, I do not know you; name me no more! You misrepresent me! The atheist who does not speak of me, but sits down b wretched man, and truly shares his griefs, and all tries to cure them, is a better man, more religious."

After all, my brethren, what have we to do in life? Is this life to man what the school-hour is t bad pupil—a time whose end he awaits impatie Is this life a kind of hall of purposeless wanderin which one kills time, while waiting for eternity? has presumed to tell us that religion teaches this sive and sterile resignation? Has not an irresis command of the religious conscience called upon u transform the earth, if it is wicked and bad? has told you that God's will cannot be done in hu society? then why does Christ pray, "Thy will be on earth as it is in heaven"? Who has told you justice could not be realized among men—that tress was a divine institution? Who has charged to spread such a doctrine in the name of the Cruc who died upon Calvary, that the name of God m fill the human soul?

Christianity a Religion for To-day

Worse than all atheisms is the religion which fesses to believe in God, yet thinks that this worl incorrigible and irreparable. That is equivalent saying that God is powerless among us; that he is in man, neither in our intelligence, nor our conscie nor in our hands; that his law is not inscribed in s things and the duty of every hour.

Christ, our Master, did not bring us a religion inert contemplation, but of action. His was no religion of pious memories which shut up in wonde caskets treasures of long ago, that are not now us among men. He had a religion for all time, addr ing himself not only to the conscience of his temporaries, but embracing things and condit which are not existing even yet. He had the faith moves mountains. Such a religion does not re itself to evil, it declares war against it. It does prostrate itself in mere platonic worship of the go it wishes that it may be, and strives to create it. labors, sows, forges and builds. It is creator, i word, and permeates the world as leaven does dough.

Christ made use of the names of prophets, wh spirit was like his own. Priests are too often ti guardians of the old traditions and of matters by-gone interest. Engaged in stopping the chinks sanctuaries to keep out the air, they apply themsel to preserving confined chambers that are the destr tion of those who persist in dwelling in them.

The prophets, on the contrary, are men of the f air and the living God. Often their creed is unwritt they have it in the heart. They do not seek for G in the parchments; they breathe him; they hail h in the light; they feel him upon the hills. Their G does not hypnotize the soul by resigned prostratio He works in their breast and fills them with coura They do not need to have him proved to them by texts covered with dust; they are lifted by his pow as the wing of birds is lifted by strong winds. think that there is no God, is an idea which would little come to them as to doubt the existence of lig or to cheat themselves with the thought that night not night, and day is not day. They live God, th cry him, shout him, sing him; they love him, and th love men unspeakably, with a love that passes t bounds of the earth, with a conquering love th passes beyond the highest which man dares to hope himself. As for Mammon, they do not mind hi for Mammon is the god of inferior concerns, of that the spirit arraigns and condemns, of all that w one day fall.

A Virile Faith

The prophet sees in himself the future City of Ju tice, and struggles to realize it. He bears his word one would bear a sword, to fight against evil, and protect the weak. He possesses nothing else, but i would not give it in exchange for all the goods of th earth, for it is his wealth, his power, his nobility an his happiness.

The voices of the prophets, at certain periods, a silent. In the days of Christ, what remained of tho ancient seers had become mere routine, a hackney word which slept in the dull ears of the Jews. Bu that which had become impotent and cold as black coa under dead cinders, sprang to new life in his sou Elias was rewakened in the heart of the Nazaren

Continued on page 551

*Preached in the Gospel Mission, Paris, France

CHINA'S MISSIONARY CENTENNIAL

...ble to unite the Protestant churches in China, why ...d it not be possible to unite the Protestant churches ...ghout the world? This church is attempting to ...tianize the yellow man, and it has been found that ... is necessary for that purpose. Does the white ... stand in less need of enlightenment than the ...w? The example has been given away here in the ... Far East, the birthplace of latter-day history, as

Dr. Gilbert Reid and the Prefect of Shanghai

...h as Palestine was the birthplace of the history of ...past eighteen centuries. Will it be followed? ... an assemblage of such a description, and in the ...herings which invariably accompany such a confer-..., it is inevitable that there should be some person-...ties which give to the observer a suggestion of romance. ...e and there among the crowd I saw veterans of the ...sionary campaign for China, the gray-headed, gray-...rded old guard who journeyed out in the days of ... East India Company, when the currency of Canton ... opium and sycee; when the *lingua franca* of the ...ent—"pidgin English"—was just being constructed; ...en pirates haunted every sea and creek and river, and ...en swift, sure, sudden death was the fate of every ..."reign devil" who wandered a mile outside the out-...ts of the West. When the China of to-day was still ... Far Cathay of long ago, these grand old men ...veled and travailed on their quest. Now they stood, ...nds trembling and eyes moist with the joy of accom-...shed desire, victors in the cause of united effort, ...on and strength. Anglican and Presbyterian, Con-...gationalist and Wesleyan and Baptist and all the ...ts of Christendom united in that simple pæan of ...aise, affording an object-lesson to the peoples of the ...est and forging a link in history that will hold till ...es long beyond our ken.

There was Smith, doctor of divinity, Sinologue and ...erican president of the Conference, sitting in earnest ...nfabulation with Gibson, his English confrere, both ...them men who have left their impress on the literature

Continued from page 543

and 'ologies of the East and West. Beside them sat Bondfield, organizing secretary and smartest of business men. Lower down in the auditorium was Cassels, bishop and litterateur, dressed in his Chinese costume, to which he is so accustomed that the conventional garb of Western civilization has become a burden to him. By him sat Arnold Foster, the Congregational veteran, and a little further off Graves, Anglican bishop of Shanghai, whose statesmanlike work and diplomatic conduct led to the acceptance of the great resolution on union.

Another figure hurriedly entered the room and sat down on one of the lower benches. The ushers at that door were young men from America, and their piety had not destroyed their sense of humor or capacity for making a trite remark. One of them tapped the other on the shoulder and said in a semi-whisper, "That's a real, live, English lord." It was the Rev. Lord William Cecil, son of the late Marquis of Salisbury, prime minister of England, who, ten years ago, ordered the withdrawal of the British cruisers from Port Arthur and changed the fate and history of the Orient. And here in Shanghai, the gate of the East, after ten years of such history-making as few previous decades have ever witnessed, the reverend son of the statesman subsequently conversed upon creeds and customs with the representatives of a people whose entire destiny was changed by a stroke of his father's pen.

Not the least striking feature of all the gatherings was the entire absence of self-consciousness about them. There was no time nor opportunity or inclination to strain after meretricious effects or make-believes of importance. Facts, figures and business was the keynote of the Conference; but it was the personality of the delegates as a whole which spoke most eloquently for the reality of the work which has grown up so marvelously in the hundred years since Dr. Morrison landed in China. Their labors are already of record, their path now lies clear before them. The Protestant Church of China has been founded after much toil and sorrow. The missionary has at last been welcomed to the Celestial Empire by the controlling temporal powers of that vast country. Success is assured and the men who have fought for it and won it have the good wishes—in the words of the Chinese mandarin—of every thinking man "of whatever creed they may be, or to whichever branch of the great human family they may belong."

WALTER KIRTON.

. . .

Among the notabilities whose portraits Captain Kirton has furnished, one of the most interesting is Rev. Lord William Cecil, son of the late Marquis of Salisbury, prime minister of Great Britain. Lord Cecil is a delegate of the China Emergency Mission Committee, and was present on the occasion of the reception given to the delegates to the Centennial Missionary Conference by the International Institute at Shanghai. Another interesting personality is Dr. Gilbert Reid, director-general of the International Institute; with him in the photograph are the taotai (prefect) of Shanghai and H. E. Lu Hai-huan, imperial commissioner of the Chinese government and president of the International Institute. Still another is the Rev. A. H. Smith, D.D., the American president of the Conference. He is a great student and the author of standard books on China. His works have been translated into every European language, also into Japanese and Chinese.

That the social amenities were not forgotten is shown

Lord William Cecil and the Taotai

by the photograph in which Mrs. Walter Kirton, wife of Captain Kirton, our soldier-correspondent, is seen entertaining delegates at tea on the grounds of the International Institute at Shanghai. This was during the reception to the Missionary Conference. Mrs. Kirton (seen in centre of the picture) is a native of Missouri. On her right is Miss Warr, a missionary who recently escaped massacre in Shansi, and who saw her friends murdered by the mob before her eyes. She was protected by a Chinese soldier. On the extreme left of the group is Taotai Chung, personal delegate of the great Viceroy Yuan Shi-kai, who is conversing with Lord William Cecil.

At these garden parties in the Institute grounds, opportunity was given to the Chinese community to express their acknowledgments to their missionary friends, and the most was made of the occasion in that direction. The grounds, which have lately been attractively laid out, were gaily decorated with Venetian masts lent by the French municipality and flags loaned by the American ships in port and hung by bluejackets. Director-General and Mrs. Gilbert Reid (who were assisted by the Rev. and Mrs. Perry) had also enlisted the services of some forty-two ladies to assist them as host and hostess. Twelve of the ladies and the members of the Institute Committee, with prominent Chinese gentlemen, received the guests as they arrived. The other ladies, two to each, presided at the fifteen tea tables disposed about the lawns, and made them additionally attractive by beautiful floral decorations.

Veterans of Forty Years' Service in the China Field

Left to right—1. Rev. Arnold Foster, B.A., British Congregationalist, a prominent speaker at the Conference. 2. Rev. R. H. Graves, D.D., of Canton: one of the commission for translating the Bible into Chinese. 3. Rev. Hampton DuBose, D.D., president of the Anti-Opium League. 4. Rev. D. Z. Sheffield, D.D., president North China College; chairman of the commission translating the Bible into High Chinese.

Left to right—1. Rev. W. A. P. Martin, LL.D., president of Peking University, authority on political science. 2. Rev. Y. A. Allen, LL.D., editor and author of 230 volumes, officially recognized by the Chinese Imperial Government. 3. Ven. Archdeacon Mole, hymn writer and poet. 4. Rev. Hunter Corbett, D.D., superintendent Presbyterian Churches. 5. Ven. Archdeacon Tomson of Shanghai, known as the "Friend of the People."

MAY CHANGE A STATE'S CAPITAL

The Famous Berkeley Oak

The Spade Orator

Berkeley's Greek Amphitheatre

OVER the Golden State the idea has been gaining ground that the capital of California should be moved from Sacramento to Berkeley, which is better situated geographically, and has the facilities of San Francisco practically at its doors. The report gives added interest to this unique college town that may become the newest of the capitals in the Union.

Berkeley reminds one of the scholastic towns of Europe. The greater part of the city lives at present on the State University here. Down the middle of the main street electric cars with curious diamond-shaped trolleys resting directly on roofs make their way. That is all there is to indicate progress. The main street itself is lined with little stores. The bank is situated in a room built of brick in a frame structure.

The main stores are tall for two-story buildings. Two of them are of yellow stucco in the Mission style. Then there is one long one of white concrete in the Spanish style. Passing these and two green painted frame structures, you are about through with the civic side of Berkeley. It all lies on two long squares. All of the business done on these two squares is connected in some way with the university.

We Americans do not often get an opportunity to see just what that implies. The barber professes to be the "college barber." The haberdasher sells base ball bats, mits and pennants. In the other stores there are signs of the "half-hour of music to be held in the Greek Amphitheatre this afternoon at four," for a shop-keeper might as well close doors as refuse his windows to the students' posters. If it rains the concert will be in Hearst Hall, you note as you go on.

Some of the posters, by the way, are decidedly interesting and artistic. There is one, for example, of the "Maneuvres of Jane," that you actually covet. The affair is given for the benefit of the students' hospital fund. In this they are assisted by the Pyrtanean Society, the Mark and Dagger and the In-the-Meantime Clubs. Then there are other notices that interest the newcomer they smack so thoroughly of college life. Notices, for instance, of a symphony concert in the Greek Theatre. In the shops, too, the wares are not uninteresting. Magazines, post-cards and stationery are placed for sale, so over the doors you are apt to find a sign: "Who enters here leaves his cigar behind." You note the pretty favors and programmes and tallies, and you do not wonder at the prohibition. All of the shops, in fact, are artistic in their arrangement. Even the telegraph office, notably the candy stores, tempt one. In the latter there is a window bed of pink cloth, and rising from this, on plate glass shelves, there are glasses of imitation soda, the cotton on top for foam. The post-office is in the old Mission style at the head of the main street. Across the head of the thoroughfare a low fence is broken by the entrance to the grounds of the University of California. There is a botanic garden here, and beyond, a dense clump of blue gums. At Berkeley the buildings have been erected as the money was forthcoming, instead of by set plans as at Stanford, until two years ago, and the results in consequence are not nearly so pleasing. Passing through the gate you take a graveled walk bordered with ivy, up through the botanic garden, and there are oblong patches of different native grasses, and behind these different shrubs, pines and eucalyptus.

Two college girls come down the walk, hatless and happy, as they chatter of French and of German. Over the rustic bridge, over a creek, in a typical lovers' glen and then among the dense-set native trees, we continue on in the park, to where the roads divide to meet by curves at the campus. Over on the right are the homes of Berkeley; on the left are the famous old live oaks, noted for the queer spreading of their branches and their irregular contour. Beyond them, the football field, with its stands of seats, is visible. Where the campus widens stands a bronze statue of a man bandaging a football player's arm. This was the prize for football superiority won by the university in 1890-94. It is the work of Douglas Tilden, and the gift of John D. Phelan. Beyond is a large two-story gray frame structure on one side, and ahead, three large buildings at the foot of the mountains. On the other side another tall, white stone structure is set, with a brick edifice beside it. That, then, makes up the first prospect of the university. On the green hills, high above, a "C" of yellow concrete is cut, as the Turks used to cut crescents on their hills.

Beyond this is the Entomological Laboratory. An area of shrubbery stretches then to the rear of the campus, where a building in the old English style, with a handsome terra-cotta porch, overlooks the entire esta

It began to rain by this time, and we follow in the wake of the students and took refuge this porch, and while the rain swept down over t campus, and no sign of thing animate, save an oc sional passer bearing an umbrella, we engaged a pro "soph" in conversation.

He was well informed, and earned part of his tuiti as an inspector of buildings. The college term he s opened August 16, and recitations began practically once. On registration days, the sophomores assembl and went about among the freshmen standing sadly need of information, since t buildings are not named.

On these verdant innocents was a customary and favori trick to play, to send them be measured for some fool pu pose, or to pretend to be a pr fessor, and as all freshmen mu take gymnastics, order them report therefor at a certain plac There the mock professor a pears and orders them to answ his questions, and to be measure He reveals his identity, but onl after the measurements are a completed.

The girls of Berkeley manag to keep aloof from these co lege pranks, but the men mak up for it.

Of course, there is another sid to life at the college town. Th classes are about evenly divide between the sexes, and it i settled that classes of even nu merals shall have red, the other green, for their colors here. The college colors, blue and gold mingle to heighten the effect. In October the great football game between the freshmen o Berkeley and of Stanford is held, alternating between this place and Palo Alto.

FELIX J. KOCH.

Girl Students at the University

In the Foreign Field

—REV. MR. WILLIAMS, a member of the Chinkiang Missionary Relief Committee, which is distributing THE CHRISTIAN HERALD'S China Relief Fund, is dead of fever, the result of overwork and exposure in the famine field. His death is a serious loss to his associates. He is the first missionary martyr of the famine.

—MR. POLLARD, a Methodist missionary at Chaotung-fu, Yunan province, has been seriously injured by a rioter during a disturbance there. The missionaries have gone to Hongkong for safety.

—AN EARTHQUAKE, in which four thousand perished, is reported from Hsing-kiang, China. Many houses were destroyed and a large number of people rendered destitute. The local governors are relieving the distress.

—COUNTESS EVELYN D'ASINELLI writes from Geneva, Switzerland, that the work among the Boer women of South Africa, begun by Miss Hobhouse, is progressing finely, and that next year the Transvaal government will probably assume the entire undertaking.

—A NOTABLE REVIVAL is reported from Kanazawa, Japan. Among the converts were thirty-seven professed Buddhists, four Buddhist priests, seven Shintoists, and six Protestants and Roman Catholics. All, with the exception of students and the priests, belong to the artisan and trading classes.

DISCUSSING THE WORLD'S PEACE

Second Hague Conference and the Problems it is Now Considering—The Leaders in the Debate

In the ancient and picturesque thirteenth century castle of the Dutch capital known as the Ridderzaal ("the Hall of the Knights") the second Peace Conference is now assembled. Its sessions during the former Conference were held in the no less romantic Huis ten Bosch ("House in the Woods"), the villa in the Haagsche Forest; but as that edifice was found altogether too small for the accommodation of the assemblage, it was decided to hold this year's meeting in the bigger building, which affords ample room for the delegates of the forty-six governments participating in the present Conference. The Ridderzaal is a fine old pile of brick and stone, gloomy and somewhat forbidding as to its exterior, but modern and inviting within. It is in the centre of a group of other buildings, which, taken together, form the municipal fortress known as the Binnen Hof.

Admiral Chas. S. Sperry
United States

There are several good hotels at The Hague, but one—the Hotel des Indes—has been prepared specially as quarters for the more prominent delegates. In it are domiciled the British, American, Japanese, Italian, Spanish, Brazilian and Chinese representatives. The rest are pretty evenly distributed among the other hostelries.

June 15 was announced as the opening day of the Conference. It was understood to be the purpose to follow, as closely as possible, the parliamentary order and methods of last year's assembly. Although there was much discussion among the delegates after their arrival, it was admitted that no definite programme had been arranged which would tie the Conference down to any particular line of work. As far as Holland is concerned, it simply plays the role of a genial host, and does not attempt to direct or even suggest a schedule of topics for consideration. Still, it is well understood that certain powers are prepared to bring up, at the proper time, those subjects which have been canvassed in every capital in Europe for months past.

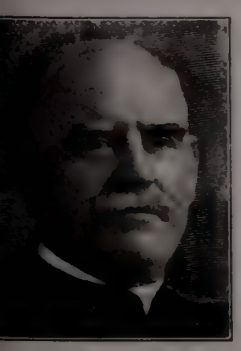
Marshal Von Bieberstein
Germany

One of the new and surprising developments of this year's Conference is the increased representation from the Western world. In the Ridderzaal, seats are now filled by delegates from no less than twenty-one North and South American and West Indian governments. Although, with the exception of the United States and Mexico, these Western delegates may not be viewed as an influential element in the Conference, still they are not to be left out of the reckoning, since their community of interests and responsibilities may be expected to hold them together as a parliamentary unit.

Prof. Chas. H. Butler
United States

Russia's ambassador to France, M. Nelidoff, presides at the opening session and extends the imperial greeting of the Czar to the assembly, while Queen Wilhelmina's cordial welcome is given through her Minister for Foreign Affairs, M. Van Goudrain. After the usual preliminary speeches and the appointment of five or six committees, the body of delegates will not assemble in the great hall for several days, the various committees doing their duty quietly in the mean time. It is at these committee meetings that the real work of the Conference will begin to unfold itself. That Russia has a plan is not doubted, although it may not appear until her representatives have done some adroit canvassing. Of course, all the committee meetings will be secret, and very little, if anything, will be allowed to reach the public in advance of what may be announced in the open sessions of the Conference, which will meet probably once, or at most twice a week, while this committee work continues. It should be remembered, too, that even the Conference is not likely to throw its doors open at any except a few of the regular meetings. Everything will be done in secret, as becomes the dignity and reserve of a body which represents all the big and little powers and potentates of the earth to-day, and which has, in a measure, the peace and happiness of the race in its hands. Still, to the average thoughtful mind, it must occur that the dignity and usefulness of the Conference would hardly be compromised by occasional open sessions, where topics of such world-wide interest are to be discussed.

Hon. Joseph Choate
United States



Gen. J. B. Davis
United States

Among the leading subjects that may be regarded as certain to receive some consideration, the foremost is that of disarmament. It was supposed that Great Britain would have taken the initiative in introducing this topic for discussion, in view of the fact that the Premier, Sir Henry Campbell-Bannerman, is the author and advocate of a proposal for reducing expenditures. But Britain seems to have concluded that Germany might take offense if England's delegates introduced the subject. The original plan was to frame a simple proposition, reciting that the States represented in the Conference agree for a certain number of years to keep their naval and military expenditures down to the average of the same number of years preceding the agreement. Thus France, Germany, England, Russia, Japan and the United States would each bind themselves not to build a greater number of ships in the next five or ten years, nor to spend more on the army, the navy, or on general armament in that time, than they have built and spent in the last five or ten years.

Gen. Horace Porter
United States

Hon. W. T. Buchanan
United States

As some of the powers named have been making expenditures for these purposes at high pressure for several years, the imposition of such a limitation would be meaningless. It would neither make for the world's peace nor for the lessening of the burdens of taxation that now bear so heavily on all classes. Hence, if any power should assume the task of introducing a reduction measure in the Conference, it will probably be a mere formal concession to the clamor of the philanthropists and peace-lovers. With Russia, Japan, Germany, England and France indifferent or antagonistic to any scheme of the kind, its success would seem to be practically impossible. Italy, it is believed, will follow England's lead in this matter either way. Senator Tittoni, Italian Minister of Foreign Affairs, has so instructed Italy's delegates to the Hague.

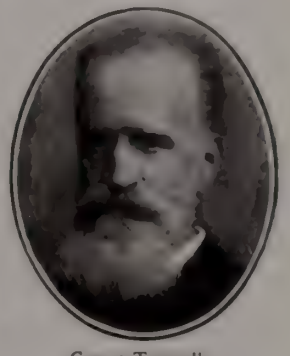
As to the part which Russia, the chief actor in the international peace drama, will play in the present Conference, there seems to be general uncertainty. It is known, however, that with respect to the question of armaments, the Czar maintains the position defined in his note of 1905, which opposed discussion of this topic and favored its elimination on the ground, as Russian diplomats explain, that it would simply lead to disagreement and possibly to a vital disturbance of harmony in the Conference. Russia favors slow advances by cautious, well considered steps, enlarging the scope and functions of the Hague tribunal and extending the powers of the International Commission of Investigation established two years ago. She wishes also that the various unsettled questions affecting maritime warfare, such as the right of asylum, coal supply, and the rights of neutrals, should be defined, and especially the question of contraband. An international prize court may be proposed to obviate the present difficulty in the way of harmonizing conflicting views now held by different governments on this particular subject.

Further, the Czar is reported to strongly favor improvements in the provisions of the present convention regarding the submission of disputes to arbitration. It is not improbable that the Russian delegates may present for consideration a new treaty to cover the desired change, so broad and comprehensive in its terms that it could be applied universally. Something, too, has been hinted of a purpose on the part of Russia to introduce a proposition to amend the rules of war, relative to the opening of hostilities, surprises, the rights of non-combatants, etc., but these are probably speculative.

Germany's role in the Conference is to a large extent identical with that of Russia and Austria. She regards limitation or disarmament as impracticable. She will, however, favor taking up the question of the inviolability of private property at sea. Little is known of the attitude of Japan, although the indications are that the Mikado's representatives will aid in furthering all desirable and practical measures that may arise. As to the South American republics, they may be expected to act unitedly on all points except the Drago doctrine, which forbids the collection of national obligations by armed force. Chili disagrees on this question, and she also opposes compulsory arbitration. As there is a provision in the rules of the Conference permitting the withdrawal of any power during the discussion, it is probable that some of the delegates may take advantage of this opportunity to remain absent from the meetings at certain stages of the proceedings.

The Dutch government has provided generously for the entertainment of the delegates, and the heavier work will be varied by receptions, excursions, etc. Queen Wilhelmina, the royal hostess, will give a state reception to the delegates at her palace at Het Loo some time in July.

Mr. Sato
Japan



Count Tornielli
Italy

Judge V. M. Rose
United States

Count Nelidoff
Russia

Professor Zorn
Germany

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Edit

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A Contribution Withheld

SOME vigorous words are uttered by a Missouri banker, who has been sued by a Bible college of his State for withholding a contribution of five thousand dollars, which he agreed to make to its endowment fund. The banker says that his promise was contingent on the college raising fifty thousand dollars, and as the condition was not fulfilled, he is justified in withholding his gift. That is a valid and sufficient defense, but it would appear from his remarks that he had another reason for not giving the money. He contends that the college is heterodox, and like a university which he names, and of which he says the college is a mere annex, is "a hot-bed of infidelity."

This is a very serious charge and all the more serious because it is made by a man of known Christian character and standing, who himself frequently ministers from the pulpit. That any institution which is training men for the ministry should have such a character is very ominous, because, if it is true, it is touching the head and fount of religious teaching.

We naturally expect that the bill of particulars justifying this withering indictment of the college and university must comprise the charge of teaching atheism in some form. It would be rash to say that an institution is "a hot-bed of infidelity" if it is holding up Christ as the Saviour of men, the one and only hope of the world, the divine Teacher sent from God, the Way, the Truth and the Life. Yet those doctrines are the very essence of the teaching of that university. The gist of its offense, according to the vituperative banker, appears to be that its teaching about the Creation, the Garden of Eden, the Flood, and the miracle of Jonah and the whale differs from that of former times. It believes and teaches that the statements of the Bible on these and similar matters were not intended to be read as literal history, but as imagery like that of Ezekiel, Daniel and the Revelation. It is a question of interpretation and not of denial. This teaching is common and we hear it from men of eminence and usefulness. They are accused of trying to tear the Bible to pieces, but the charge has been disproved repeatedly. The men who preach these things hold every part of the Bible sacred and would not omit a word of it; but they discriminate between sacred history and sacred poetry, and put in one category the parts that some men put in the other, but unite with them in holding all as "profitable for instruction in righteousness."

Not in such matters does the foundation of our holy religion consist. The man who believes that the world was made in six days of twenty-four hours each, and the man who believes that the days were thousands or millions of years long, would give the same answer to the question, "What shall I do to be saved?" Both are our brothers in Christ and we err when we join the unthinking throng in hurling opprobrious names at either of them, or attempt to create a prejudice against them. The kingdom of Satan is strong and aggressive; let the followers of Christ, instead of quarreling with one another, ignore minor differences and join hand in hand to promote his cause and spread his Gospel in the world.

Is Profanity Increasing?

ONE is led to wonder whether there has not lately been an increase of license in the common speech of daily life and a letting down of good morals in the matter of obeying the Third Commandment. Possibly a good many people have been tending in their ordinary usage to make this land of ours such a place as Kipling describes when, in his poem on Mandalay, he makes the British soldier refer to the East as an Arcadia, "where there ain't no Ten Commandments." Children and young people are not taught to fear God and keep his commandments as once they were, and it is no unusual thing to find the son and daughter of a Christian family unable to repeat the text of the laws given to Moses and engraved on the two tables of stone.

If as a nation we are wandering from the old ways in one particular, we are in peril of doing so in others. If we break the Fourth Commandment, why should we observe the Third? Certainly, one hears on the streets and from the lips of pedestrians passing by-words and ejaculations that approach the line of blasphemy, while, if there be a quarrel between car-drivers and truckmen, or a jam at a crossing, or any disturbance anywhere causing annoyance and delay, the adjacent air breathes of fire and brimstone. Schoolboys take the name of God in vain in their play, and even girls, less prone to this peculiar sin, drop into phrases that savor of the profane. The time has come when we need to set a guard upon our lips. Old-fashioned and courtly gentlemen used to consider it shocking to swear in the presence of women, but that barrier, too, is down and the man out of temper, or simply profane from habit, forgets his manners and alludes to the devil and the devil's abode quite freely, not merely before women, but before little children.

In the interest of purity and cleanness of speech, we should set a guard upon our lips. It is within our power to restrain and control our language. Aside from its daring impiety, profanity greatly weakens speech. The effect of a statement is impaired when it is accompanied by extravagant and foolish hyperbole. Nothing can be added to a plain statement of fact or a picturesque bit of romance, in the way of florid exaggeration or profuse expletives, without detracting from its power to move and convince the listener.

Those who are charged with the education of the young, and especially fathers and mothers, should see to it that, by example and precept, they enforce the Third Commandment. Teachers should put much emphasis on this in schools. Young women, in their friendship with young men, should insist on purity of speech, and show unmistakably their distaste for profanity.

The Children

HE who has never had a happy childhood can never know in this life what it is to be truly happy, unless the great opportunity is given him to make other children so. It is the "cry of the children" that wakes the quickest response in the human heart; it is childish sorrow that brings the tear to the eye of the most hardened. If the children are well provided for, their future will most probably take care of itself; so more and more efforts are being made to reach those who have been born in adversity, whose surroundings are unhealthful, and who have had no opportunity to enjoy the pleasures that come as a matter of course to the children of the well-to-do.

Our Children's Home at Mont-Lawn is a good example of the growing love for children, a love that has turned itself into deeds instead of words. In a few days it will throw open its doors to receive two thousand children gathered from the tenements and the slums. They will breathe fresh country air; they will see the great arch of the blue sky, which they had grown to think of as a narrow thread of light between the tops of high brick walls; they will roll upon the grass, and no blue-coated policeman will tell them roughly to "move on." Many of them will be for the first time truly happy in the "Paradise of the Children."

In New York there has been filed a remarkable will, made for the benefit of children, one that must have given the testator, James Morris, great pleasure in the making. It leaves $18,000 "to augment the sum of $2,000 heretofore given by myself and wife, making $20,000, the interest of which is to be devoted to provide perpetually for rides for invalid children." Another clause sets aside a large sum, the interest of which is to provide the services of a voice to sing the praises of God in the children's ward of St. Luke's Hospital.

For several years the little invalids have been enjoying the rides, their physical pains forgotten for the time, and now the numbers will increase each year, an endless chain of happy hearts and improving health. The culmination of this beautiful philanthropy is the last clause. It was formerly the custom to leave money to have prayers said for the benefit of one's own soul. Now, money is left that it may benefit the bodies and souls of others still living. It is a welcome change, and more closely follows the example of the Divine Friend of the children, who loved them so tenderly, and who pointed to the innocent heart of a child as an example to his followers throughout the world.

. . .

The "Christian Herald's" Relief Work in China

Dr. Louis Klopsch, New York City.

DEAR SIR: I have just spent several days in the famine region, and have seen the splendid work which is being done through the instrumentality of your paper, and wish to thank you in behalf of the hungry multitude that is being fed. I have never seen such conditions and so much suffering.

When I reach New York I shall see you personally.

Yours sincerely,

Shanghai, April 26, 1907. J. G. VAUGHAN.

The Outlook at The Hague

OVER forty governments are represented in the second International Peace Conference, now in session at Queen Wilhelmina's capital. This is a great advance over last year, and is due to the active interest the Western republics, large and small, are taking in the peace movement. Practically all the world is now represented in the Hague assemblage, which began its work most auspiciously on June 15.

Fortunately for the prospects of harmony in the deliberations, general international conditions are, in the main, pacific. All the great Powers have their swords in sheath. Japan is busied with her budget and questions of trade expansion, and her relations with other governments are apparently amicable. Britain, Germany, France and the United States are all interested in their home and colonial affairs. It is true there is a hint of trouble between Mexico and Guatemala, and the Sultan of Turkey is confronted by the periodical revolt among his Arabian subjects; but these are incidents merely. It is a time of comparative rest for the Powers with the big armies, the great fleets and the massive guns.

But although all signs look propitious at The Hague, it would be well for peace-lovers not to expect too much of the Conference. It is a gigantic parliamentary engine, still new and untested, and the wheels revolve very slowly. As the Powers are wary and jealous, the great peace game cannot be other than experimental and tentative. In the sessions, which are largely secret, there will be many verbal passages-at-arms between the skilful diplomatists, over limitation or reduction of armament, the rights of neutrals at sea, contraband and non-contraband and the collection of one nation's debts to another by armed force. Much time, too, will probably be spent on revising the rules of war. There will be a great deal of futile discussion of which the outside world will hear little or nothing.

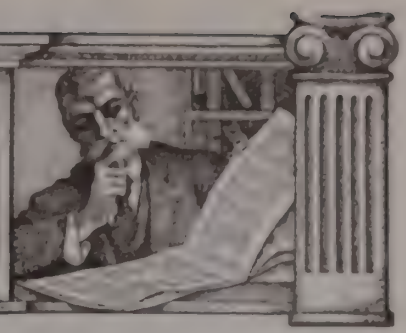
If, out of all this turmoil, there should come some result which can be regarded as a substantial gain for the world's peace, we shall be sincerely thankful. Two things are essential, and unless the Hague Conference accomplishes these, it will have failed, no matter how brilliant the speeches, nor how gratifying to the potentates themselves the general outcome may be. The two things are—a general Arbitration Treaty and the organization of a permanent Tribunal of Arbitration and Appeal, to which may be referred all quarrels that are incapable of adjustment between the disputants themselves. Let us hope that the expectation may be realized and that the Conference will earn the gratitude of the progressive, intelligent, peace-loving people of all lands.

Contents of this Number

Wednesday, June 19, 1907

	PAGE
Flowery Shades of June	Cover
Our Mail-Bag	542
Unveiling the Hamilton Monument (Illustrated)	542
China's Missionary Centennial (Illustrated)	543, 545
Salt Without Savor. Sermon by Pastor C. Wagner	544, 551
May Move a State's Capital (Illustrated)	546
The Peace Congress in Session (Illustrated with Portraits)	547
OUR EDITORIAL FORUM: A Contribution Withheld—Is Profanity Increasing?—The Outlook at The Hague—The Children	548
BIBLE AND NEWSPAPER: Eskimos of Alaska — A Night in a Jungle — Conflicting Jurisdictions—A Steeple-Climber's Peril—A Baron's Apprenticeship, etc. (Illustrated)	549
Large or Small Families. By Mrs. M. E. Sangster (Illustrated)	550
A Christian Worker Honored (Portrait)	551
China Famine Contributions	552
Christianity an Abstinence Religion. Sunday School Lesson (Illustrated)	553
The Seattle Revival (Portraits)	554
Unveiling the Davis Statue (Illustrated)	554
After the Chinese Famine	554
All Looking to Mont-Lawn (Illustrated)	555
New Books	556
The President and the Farmers	557
Helping Finnish Seamen (Portrait)	557
Christ in Africa (Christian Endeavor Topic)	557
"Into Still Waters." Serial Story. By E. H. Porter	558
National Degradation. Mrs. Baxter	559
Commercialism (Epworth League Topic)	559

THE BIBLE and the NEWSPAPER



Eskimos of Alaska

AMONG the mementoes of Captain Amundsen's sojourn in the Arctic, not the least interesting are the photographs of Eskimo life and the portraits of their chief men and especially their most omely women. They are not beautiful according to outhern taste, but to the explorer in the region of ice nd snow their faces were very welcome, for they speak f the help that they alone could give. The advances ward the Pole made in recent years would never have en possible without their aid. Amundsen agrees with eary in acknowledging indebtedness to them. During e three years he spent in verifying his discoveries, he as in constant touch with the true Eskimos and the Innuits hom he found in the extreme north. He tells of the terest he felt in visiting one of their villages. He met e Eskimos on the pack ice off the east coast of King illiam Land. They were very friendly and invited the xplorer to return with them. It took them two hours reach the village, which consisted of sixteen houses. n Innuit house is a mound of earth in the summer and mound of snow in winter, oval or circular, with a hole the apex for the smoke to et out. The entrance is by a w passage ten or twelve feet length. In the living room here is a fire on the floor imediately under the smoke ole. A low platform runs long the wall covered with ats or skins, which serves s a seat by day and a bed at ight.

The women, he says, appeared to be surprised by the isit, and to be somewhat hy. Only three of the oldest ad ever seen white men bere. One of these seemed to ave reassured the others, for resently they returned under er guidance, and as they filed n each uttered a peculiar runt, which was understood to e an expression of welcome. hey were all attired in their est clothes, which were made ut of reindeer skins. They, ith their husbands and brothrs, paid a return visit to mundsen's ship, the *Gjoa*, and tayed for some time, hunting nd fishing for the crew. mundsen says they were deighted with some inexpensive presents, the most aceptable being the empty tin ans in which the explorer's food had been brought.

They proved to be a shrewd, good-humored people, simple in life and habits, and not so immoral as some travelers have represented. They have huge appetites, and consume large quantities of seal-flesh, walrus, etc. Their services to the explorers are invaluable, both in obtaining food and in transportation. They are skilled hunters and fishermen, having been driven to those pursuits by natural conditions, for their country cannot be cultivated. The few berries and roots it produces are of little value. The most essential service they can render is by their dog teams, which they know how to manage and drive to the wonder of the white man. These dogs draw heavy sleighs for long distances and are able to travel over the roughest ice. Little has been done for the Eskimos from a moral or religious point of view. The Moravians have established stations at widely separated points, and with heroic perseverance have labored among them, in loving patience, amid much discouragement. The little the Eskimo knows of religion, he owes to these brave, self-denying Moravian missionaries, who have devoted their lives to preaching to them and teaching them.

Ye shall be witnesses unto me unto the uttermost parts of the earth. (Acts 1 : 8.)

Captain Amundsen's Photograph of Eskimo Ladies of Alaska

A Baron's Apprenticeship

A journal of Joplin, Mo., announces a marriage in that city which is the culmination of a romance of international connections. A citizen of Joplin who is the consulting engineer of companies in the Missouri-Kansas mineral district, with extensive interests in productive lead and zinc mines, went to Europe two years ago, taking his daughter with him. During their stay in the European capitals they met a young German baron whose ancestors had been conspicuous in Polish history. He became enamored of the young American lady, and after traveling around with her and her father for some weeks he proposed marriage. The father was naturally concerned about the character of the young man. Not as to his noble standing in Germany, but as to his personal qualities. He hesitated for some time about approving his suit. Finally he made it a condition of giving his consent that the baron should return to America and work for a year as an ordinary spade hand in the mines. The young man was so much in love that he consented. He donned the overalls and went down with the other men, sharing their hardships and perils and presenting himself on pay day for his pay, at the same rate as the others. He made himself popular with the men and with the overseers and is said to have done good work. He served a year and then claimed his bride. The wedding ceremony is said to have brought together more wearers of famous titles than Joplin ever saw before. The baron had proved himself worthy of his bride by showing what he could endure for her sake. It is such love, the love that could bear humiliation and hardship and suffering, that Christ had for his people.

Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil. 2: 7.)

A Steeple-Climber's Peril

A man famous for his courage in climbing to dizzy heights came near losing his life at Utica, N. Y., a few days ago. He was doing some repairs near to the summit of the spire of Westminster Church, when he felt in the rope by which he was suspended, the peculiar thrill which men of his profession know to be the omen of approaching trouble. He had just time to reach out one hand and grasp the safety line and hang on, when the rope he had been using parted. Some enemy had soaked it with acid at that part which would be at the apex of the spire when it was used. He signaled to his wife, who always accompanies him on his business trips and who was waiting below, that he was in trouble. In two minutes she saw a line of thin twine descending from her husband's hand. To this, when it reached her, she attached a new rope held in readiness for such emergencies, and her husband drew it up. He made it fast and descended safely to the ground. On examining the broken rope, he found that the "dope" had eaten through the manila, leaving it as rotten as sand. It was an awful discovery for that man to make at that dizzy height, that his rope was failing. There are men who have made an analogous discovery as they have stood on the brink of eternity. Those who are depending on their moral character, their large gifts or their church connection should lose no time in grasping the safety rope of Christ which can never fail.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (II. Tim. 1: 12.)

A Night in a Jungle

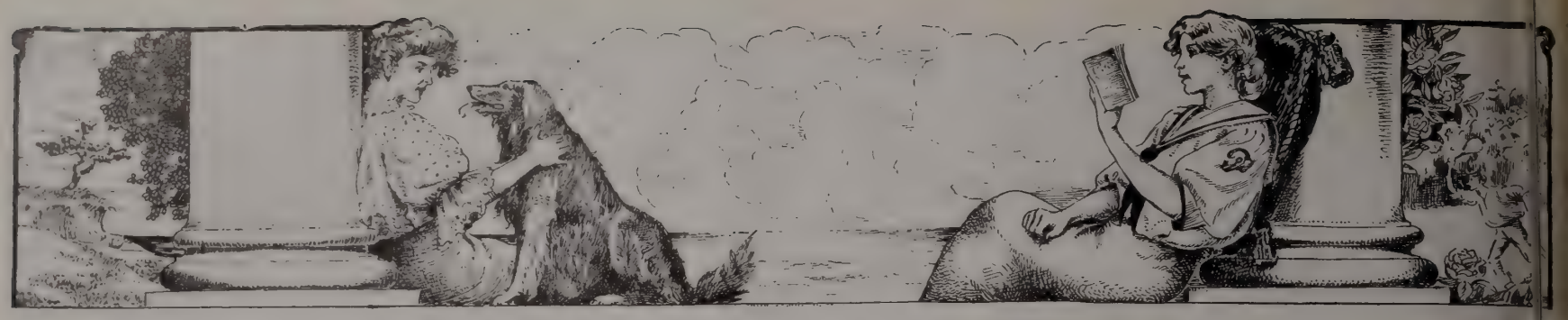
An American lady who has returned to Washington, D. C., after spending a year in India, gives a thrilling account of a night she passed alone in the jungle. She had gone into Hyderabad with some friends who were hunting big game. One day the hunters set out early and toward evening the American visitor went to meet them. In some way she missed the trail, and while she was searching for it or for the camp, the night suddenly fell, as it does in the tropics, and she was alone in the darkness, on the edge of the jungle. To make matters worse, the rain began falling heavily. She was paralyzed with fear as she thought of the panthers and still more of the snakes. Wet to the skin and afraid to move, she remained during the weary hours. To her joy she was unmolested. At daybreak one of the coolies, whom her friends had sent out to search for her, found her and guided her to the camp. Her friends told her that her greatest fear—that of snakes—had been unnecessary. They said that snakes keep under cover in wet weather, so that the rain, which had appeared to her a misfortune, had probably been the means of saving her life. So it often is in the spiritual realm. The things we fret against prove to be blessings in disguise.

No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness. (Heb. 12: 11.)

Conflicting Jurisdictions

The Supreme Court has been appealed to to settle a question of vital interest to every soldier. It concerned the case of an enlisted man in the army in the Philippines. The man was attacked by two natives, one of whom was armed. He shot them both. The question then arose whether he was justified in killing the unarmed man. A court martial was summoned which after hearing the evidence acquitted the soldier. But the civil authorities were not satisfied, so the soldier was tried by a civil court, which convicted him and sentenced him to twelve years' imprisonment. The question of jurisdiction was then raised and the case aroused so much interest and was of so much concern to soldiers everywhere, that a fund was raised in small sums contributed by thousands of soldiers, to carry the case to the highest court. Justice Harlan, of the Supreme Court of the United States, has now handed down the decision. He orders the soldier released from custody and reverses the decision of the civil court. It would appear from this decision that the soldier is henceforth amenable to military authority alone and the civil powers have no authority over him. Probably this applies only to his conduct on a military reservation. Happily for the public peace, the military powers are even more disposed than the civil to enforce good behavior on the part of the soldier. In any case, the soldier now knows that it is by the members of his own profession that he will be judged, and not by lawyers. The soldier of Christ has the same consolation: the world may judge him, but the only judgment he need care for is that of his Master.

Who art thou that judgest another man's servant? To his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand. (Rom. 14: 4.)



LARGE OR SMALL FAMILIES?

By Margaret E. Sangster

WE cannot deny when we begin to discuss the question of the family that, as to numbers, there are favorable arguments to advance on both sides. The large family in which the children follow one another into the world in quick succession is apt to be genial and sympathetic, is likely to have abundant opportunity for self-denial on the part of every one, and for the jolliest of good times.

Living once as next-door neighbor to a household in which the children numbered sixteen brothers and sisters, from young people just reaching the grown-up stage to a baby in the cradle, and where the father and mother had barely touched the meridian of middle age, I had occasion to note with pleasure the absolute happiness of a large family. It was not unlike a republic in its division of labor, and in its responsibility and self-government. The older children, having been well started, set so good an example to the juniors that in the case of the latter there was little need of discipline, and the mother of the flock looked almost as young and quite as pretty as her eldest child. The people were not rich, and the mother had not handed her nursery over to the care of paid assistants, but the children had somehow helped to bring themselves and each other along the road in an admirable fashion that left nothing to desire.

. . .

I have in my possession the genealogy of an eminent New England family, with ramifications to-day over the country and the globe. The family dates back to early Colonial days, and looking over the pages of the record I find that the average number of children born in the homes of the earlier periods was twelve to fourteen. Boys and girls, sturdy and vigorous, crowded those old farm-houses, and, duly passing through the stages of childhood and youth, took a share in the moulding of what has become a mighty nation. The parents of those days appear to have expected large families as a matter of course, and to have carried their responsibility without so much agitation, fussing and fretting as are common in American homes to-day.

It is fair, however, to mention here that there is no apparent reluctance on the part of our wealthier people at this particular era to undertake the cares incidental to large families. The beautiful homes of the rich among us ring with the patter of children's feet, and are sweet with the melody of children's voices. It is the same in the tenement homes of the large cities, and in the mountain cabins of the South.

Extremes meet. The poor man hopes that his children will one day help him to bear the burdens of hard fortune. His richer brother takes delight and pride in the circle of little ones to whom he can give every earthly advantage, and who in time shall inherit all that comes to the heir of the golden spoon.

. . .

The immense contingent of thrifty people who fight a life-long battle with narrow means, who wish to live in comfort and in some degree of elegance, to educate children well and to give them a better start than their parents had, are those who believe in limiting the size of the family.

It must be admitted, too, that a woman who does her own housework, attends to some social claims, has a share in church work and personally assumes the making and mending for her brood, is seldom physically fitted to bear children rapidly. Unless she has a sufficient interval of resting between the arrivals of her children, the exhaustion of maternity will wear her out and she will leave her little children motherless. No sight on earth is sadder than that of a little cluster of heads close together without a mother's guardianship; the tired mother of the little untended brood asleep in her grave.

Those who advocate the small family affirm, with a good deal of reason, that they can do better for each child as it enters the home, if they are able to concentrate upon it their thoughts and their money. They assert that they can hover over infancy in accordance with the latest discoveries of hygiene, and that, from kindergarten to college, they can surround their children with an atmosphere of culture and encompass them with all that modern science suggests, while their own freedom from anxiety about ways and means will enable them to make their children happier and to be happier themselves.

I do not attempt to strike a balance in favor either of the large or of the small family. That I will leave to the judgment of the reader. It will be interesting to many to ascertain the views of readers of this paper based on their own experience. Mothers particularly have a right to speak in no uncertain tones on the subject that most nearly touches them.

. . .

I read the other day the most suggestive book for girls that has appeared since Miss Alcott published *Little Women*. The title of the book, *A Daughter of the Hills*, by M. E. Waller, fails to convey an idea of the striking qualities of a most fascinating story. The scene and background of the story are in a mountain fastness of New Hampshire, in a home where parents of culture and piety, encumbered by poverty, are successfully bringing up a houseful of delightful boys and girls. A city physician persuades the father of an only daughter to send his delicate darling out of the enervating environment of a millionaire's home that is motherless into the sweetness and motherly brooding of the home on the mountainside. The little girl is introduced to strangers, who at once become her friends, and in the novel situation, without a single luxury, but much homely comfort, she gains the health and strength that wealth could not give her. I have it in my heart to wish that this book might have the vogue that *Little Women* had. The simple, beautiful story is worth a thousand sermons and treatises on the best way of rearing and training a family.

WISELY CARED FOR

As the little chicks are cared for, by a wisdom not their own,
So we children of the Father get our blessings from the throne.
We, too, take, in sweet dependence, manna from a loving hand;
We, too, need not fear disturbance, guarded from the heavenly land.

Grumbling at the Weather

The remarkably cold and shiverit spring that gave us November breez in May, and kept our furnace fir going weeks after the usual time f dispensing with them, has afford temptation to chronic grumblers t find fault with the weather. No the weather is the one thing wit which no mortal may meddle. W may watch it, we may signal the ap proaches of storms and note wha goes on in upper currents of the a and in the atmosphere near th earth's surface; we may speak ou minds on the subject, regret that i is too hot, too cold, too wet, or to dry, but our doing this changes noth ing. We have only to read in th book of Job to ascertain that from the ancient day Jehovah himself sent forth the winds at his pleasure and guided the stars in their courses. How futile i seems and how childish to waste precious time and lose our tempers over the weather that, after all, is so managed that the world's work proceeds, on the whole without much interruption. Nothwithstanding the reluctant spring, the naked trees were clothed with ver dure as they always are in May; June came laughing in with her roses, and daisies spread a cloth of gold at the appointed time on hill-slope and meadow; birds sang, bees hummed, wavelets danced and the earth rejoiced beneath the good hand of God. Shame on grumbling; while "God's in his heaven, all's right with the world"

SALT WITHOUT SAVOR

iel spoke to him by night. Daniel, among the lions, e to him of the power of treading upon serpents, meeting all the forces of the world without fear. s, poor, he went to the poor; suffering, he went to suffering. He did not preach any distant or metasical God, any kingdom of the skies vaguely postnous, but a God near at hand radiating in him a ne kingdom of which he said: "It is at hand; it is ou; the strong force an entrance into it." He kinl his contemporaries, he touched them with an irreible power.

nd we say that we are his disciples, my brethren! hat are we doing to show ourselves the disciples of n a Being? He had the faith that moves mountis; our beliefs are so miserable that they have not n the power to raise ourselves. They are no longer the nature of this force which is beyond all the es and which St. Paul referred to when he called the pel the power of God. The salt has lost its savor. n find it on the ground and they trample on it.

The lesson is hard. To profit by it, it is necessary be very simple and very sincere. Things that are longer used become useless. A doctrine must rule life. It should not take the position of an idle g, who does not govern; it must remain in force; cannot be inoperative. In the world of the spirit, does not live upon interest of former investments. ere must be daily striving. We must pray, "Give this day our daily bread." There are some people om religion no longer nourishes, but they value it being useful to others—the people, they say, need religion; it will calm them, make them contented d do them good.

The Real Danger

My brethren, such situations call for the searing n. I know the dangers of the time and I am not raid that the heavens will fall, nor that God can be ppressed, because some men do not make an outward ofession of religion, nor learn the catechism any nger. But I do fear that religious men who are not truth religious, and do not live their faith, may disnor religion because their faith is dead.

There is a vulgar and profane atheism, impious in its sence. It is the atheism of fast livers, of unrighteous ings, soiled by crimes; an atheism of night birds, of angerous evil-doers. This atheism has existed since en have been unbelievers, hugging to their hearts the elief that there is no invisible witness that sees and udges. But there is another kind of atheism abroad in he world. It is that which consists in rejecting a ivinity that does not control the human conscience. hat is a serious symptom which requires us to examine ur own conscience. When the stars have run their ourse they set; and history is full of examples of ivinities that have been held in reverence and are now unk in twilight. Let us beware of representing God s a being unsympathetic, dwelling above the clouds ike ancient Jupiter in splendor and perpetual joy; a

Continued from page 544

God always happy; a God of the satisfied, of the conquerors, of the powerful, of the successful; a God of those who sleep upon their laurels. Such a conception of God is going down towards the horison of night.

There is another conception of God for us, a conception whose dawn has already come. This conception is that which Christ has announced to us: the God who as man, walks with men, and exerts without ceasing his invisible power by visible proof. It is the God who weeps with us, suffers with our human griefs, who bears upon him the rags which cover the shivering poor, and pities the little children "whose hands are reddened by cold." It is the God who, in the black night when it lies heavy upon the great capitals, is with those who live in fireless garrets, or in despair hurl themselves into the waters, rather than with those who pretend to love him among the bright chandeliers shining in the chapels that abut on dance halls.

God is Where Men Need Him

I think that our God is where one has need of him, and where there is something to do. He is not like those men who arrive when the need is past. He is one who loves the seekers and he delights in the society of all who work or labor hopefully.

As the sun, appearing in the splendors of the east, chases the shadows, dissipates the night and outshines the stars, our God disowns all the divinities that men have set up in his place—the tyrant gods, the comfortable gods, the avaricious gods, the sectarian gods, the gods of anathema, the gods of scorn. When the watcher in the night feels a strong, fresh breeze blowing he hails it as the forerunner of dawn, so our God causes to pass before him a wind of negation which sweeps the atmosphere. He sends before his triumphal chariot iconoclastic warriors who make clear space for him and prepare his way. There are some faces he does not wish to see; he makes them disappear before showing himself.

This is why we need not be astonished or afraid of what passes to-day. The chief point is to be on the side of the rising sun. Let us be children of the day and not children of the night.

If you love the cherished dead, generous combatants who rest in the tomb; if you love the vanished looks and all the stilled hearts reposing in mystery; if you love the little children who await the future, asleep in their cradles; if you love humanity, your old mother, brave and hard-working, who never loses hope, but busies herself specially with the poorest children, the weakest, the most friendless, then do not fear because stones are cast at false gods. Set yourself to work with the brave people who undertake necessary and righteous labors. When you see men of noble soul, of upright conscience, keeping the faith, who, in spite of past defeats, have still the courage to struggle against evil and wretchedness, to work to realize more justice, kindness and brotherhood, join their phalanx. Then, even if they have not your creed, be broad, work with those who work and let the dead bury their dead!

The days have returned when, passing through the ranks of men, Christ, that divine laborer appointed to cultivate the lands of the Eternal, would find better ground in the publican and in people of evil life, than in the proud Pharisee. The days have come when we should prostrate ourselves before the message of the Master announcing the judgment seat where we shall all be judged, where will be weighed in the infallible balance the wisdom of the wise, of the politicians, and the religion of religious people. That which alone will count in that day will be this: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The same who said: As ye have done it unto the least of these my brethren, ye have done it unto me," addresses this message to us to-day: "I am he who is with the bruised souls, with all those who are oppressed and suffer. I am he who lies down on the couches with the sick, in the tombs with those who die. I shiver with those who are cold, and when the people lack necessaries I am hungry."

The Criterion of Religion

Behold at what criterion we must value religion. Let us not search for it behind the mysterious mountains, or behind the pale stars. Let us search the profoundest depths of the human soul, of the conscience, and of life; let us look for God in the realities near by, for he passes among us.

God passes every day upon the streets and the highways; he follows the poor coffins that go away alone through the outskirts; he places wreaths where there are none; he is in the solitary places; he is wherever someone hopes and braces himself in order not to surrender before difficulties. He is in all brave hearts; he speaks all tongues; he travels all routes. Recognize his action and his presence in every effort persevering towards a better humanity.

All your catechisms are nothing. Your creeds are hollow. Your religion is only a nut whose shell alone remains; a bank which has no more gold ingots in its vault, if behind the names of God, of Christ, of the Apostles, of the Gospel, of the Bible; behind your formulas and your precepts, you can no longer show us the justification of the doctrines by the life.

The great attribute of God that we ought to worship is life. He is the living God. Let us be then disciples of the living God, and watch our salt that it shall not lose its savor! Then we shall have nothing to fear. That one who is all in all, who renews every morning; who restores the dawn after midnight, spring after winter, will be in our hearts and among us, and by his power we shall make the deserts bloom again.

A CHRISTIAN WORKER HONORED

WHEN some strenuous worker in the field of philanthropy is suddenly "commanded" to visit the king of England, in order to receive royal recognition of the worth of self-sacrificing effort for humanity, all the nation awakes to pay homage to the person thus honored. The latest instance of this kind is the knighting of Mr. John Kirk, who recently completed forty years' unceasing endeavor to ameliorate the lot of the unfortunate slum children of London. King Edward conferred on Mr. Kirk the rank and title of knighthood, so that he will henceforth be known as Sir John Kirk, while his wife will be Lady Kirk. This titular rank is not hereditary.

Mr. Kirk has become famous as the secretary of the Ragged School Union. After years of marvelous devotion, honors are now crowding upon him. At the London Mansion House he has been presented by the Marquis of Northampton with a portrait of himself, painted by William Rainey, together with other handsome gifts subscribed for throughout the United Kingdom. The Lord Mayor of London, Sir William Treloar, arranged a special gathering of distinguished men to meet the man who has won such widespread esteem.

Sir William Treloar is himself a philanthropist in the same field in which Mr. Kirk has labored. He is known and loved as the "Crippled Children's Lord Mayor," on account of his munificent gifts through long years for the benefit of the most forlorn class of city juveniles. Surely this deserves to be called "The Golden Era for Childhood." Education and philanthropy combine to give opportunities to childhood unthought of till now.

John Kirk became a philanthropist in a peculiar way. He started in life as a clerk in the office of the Pure Literature Society. That institution itself had a romantic origin, for it was inaugurated by a wonderful man, Rob Roy MacGregor, famous both as traveler and writer. During young Kirk's clerkship he spent his evenings voluntarily in aiding the work of a ragged school in South London. This proved to be the turning-point in his career. He became convinced that, to do effectual and lasting good to those little victims of misfortune and of sin, wholesome recreation was as much needed as sound education. He showed his power of initiative by starting on his own account little social clubs in connection with the school.

Sir John Kirk

The newly knighted philanthropist

His zeal soon met with its reward, for Rob Roy MacGregor invited him to accept the position of Assistant Secretary of the Ragged School Union. He accepted the offer and for twenty-five years worked assiduously. In 1867 he was promoted to the chief secretaryship of the Union, and has held the position ever since, just completing his fortieth year in that capacity. At one time the Ragged School Union had as many as 200 schools under its wing.

The Ragged School Union was the first organization that planned the sending of batches of emigrant children to new and far distant lands. The Union sent out destitute boys to Australia, the first party going out in 1845. Since then numerous contingents of rescued waifs have been first taught in the schools and then sent forth, for the triple benefit of themselves, of the young colonies, and of the mother country.

Mr. Kirk has more than once visited America. His daughter Hilda is in the United States, being happily married there. Two other daughters have for years been doing most useful public work in London. Mr. Kirk has four sons, two of whom have traveled far and wide in the world. Mr. Kirk is just attaining his sixtieth year. He is a native of Leicestershire.

REV. WILLIAM DURBAN.

London, England.

* * *

This is the story of the knighting of Mr. Kirk as a London paper relates it:

"He received from Buckingham Palace a communication as follows:—'His Majesty has been pleased to signify his desire personally to congratulate Mr. John Kirk upon the completion of his forty years' work for the Ragged School Union.'

"On the day appointed for the audience, he set out for Lennox Gardens, where he met Lord Northampton, who was to introduce him to the king. Together they drove to Buckingham Palace, where they were shown into one of the king's working-rooms. A few minutes later they were summoned to the royal presence.

"With a warm handshake, the king put his visitor at ease, and expressed his appreciation of the Ragged School Union. 'It is just ten years ago since I first met you at a dinner at the People's Palace,' he said; 'neither has the queen forgotten you.'

"After some further conversation on Mr. Kirk's work for the poor, the king called for a sword. 'To show my appreciation of your good work I wish to make you a knight,' he said to the philanthropist. Mr. Kirk demurred, but the sword was brought and he was commanded to kneel. A light touch on the shoulder with the shining blade and the king said: 'Rise, Sir John!' The astonished man rose to his feet and received the congratulations of his king, and then quietly withdrew."

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Smith, Harry 10 00
Smurr, Lizzie ..J. 1 00
Spohr, Anna B.... 1 00
Sprague, Roy F... 2 00
Sproule, Miss E... 1 00
Steel, F A 5 00
Stevens, Miss C H 1 00
Stewart, W R.... 2 00
Stoiber, Louis ... 5 00
Stone, Lottie F.. 1 00
Talford, Mrs H .. 50
Tansley, Jessie .. 25
Tansley, Mary 50
Taylor, Mrs M... Taylor, W F ... Taylor, G L 15 00
Taylor, Vira 50
Thayer, Mrs C S.. 5 00
Todd, D H 1 00
Tonne, A 15 00
Tubbs, Rev G F.. 1 00
Tucker, William .. 1 00
Turner, Miss H.... 5 02
Van Deveer, Mr & Mrs W S 2 00
Van Woert, Mr & Mrs L J 2 00
VonRensselaer, Rev Stephen 5 00
Walthers, Mrs O.. 25
Wardner, Mrs L M 1 00
Weed, Mrs E O.. 25
Wheeler, Mrs C... 1 00
Whitcomb, Mr P.. 25
White, Mrs A L.10 00
Wilcox, Mrs E R.. 1 00
Wilgus, Mrs H L.. 2 00
Wilson, Mr N 25
Wilson, Mr O G... 50
Wood, Grace E.... 1 00
Works, E M & R E 2 00
Wright, Addie A.. 1 00
Yusley, Mrs S ... 1 00
W L, Amsterdam . 2 00
G A, Cato 1 00
R H M, Despatch 2 50
M A B, Janesville 1 00
I L H, Jordanville 8 00
A S, La Grangeville 1 00
J W F, New York City 1 00
P H V, New York City 5 00
R F D, Oneonta .. 6 25
C O T, Redfield .. 3 00
Mrs L N S, Rose .. 2 00
M N M, Shortsville 2 00
Mrs R F B, Syracuse 25
L, Syracuse 5 00
M C C, Tottenville 2 00
—, Bath 1 00
—, Cohoes 1 00
—, Corning 1 00
—, New Hartford. 3 00
—, N Y City 2 00
—, N Y City 25
—, N Y City 3 00
—, N Y City 2 00
—, N Y City 5 00
—, Ravena 1 00
From Wells Bridge 1 00
From Unadilla Center 17 00
—, Lincoleumville. 1 00
Anonymous, Brooklyn 10 00
Cash, Brooklyn ... 1 00
Cash, Troy 10
Cash, Troy 25
Friend, Brooklyn . 3 00
Friend, Canandaigua 2 00
Friend, Gasport .. 1 00
Friend, Mechanicsville 75
Friend, New Brighton 20
Friend, N Y City . 2 00
Friend, N Y City . 22
Friend, Richfield Springs 1 00
Friend, Schuylerville 30
Friend, Troy 50
Friend, Troy 50
Friend, Troy 1 50
Friend Antoinette, Woodhaven 1 00
A Friend, Big Flats 5 00
A Friend, Brooklyn 40
A Friend, Gayhead 50
A Friend, Little Falls 5 00
A Friend & Sub'r, Cortland 2 00
Friends, Jonesville 2 00
Friends, Schenectady 1 00
Four Friends, Johnsonville 3 50
Ina s Much, Keeserville 2 50
I H N, Long Lake 2 00
I H N, Troy 2 00
I H cN., Troy ... 1 00
I H N, Troy 5 00
I H N, Willink .. 1 00
In Memory of Howard Woodhaven 1 00
Reader of Chris Herald, Good Ground 2 00
From Reader of C H, Hyde Park . 1 00
From One of His Own, Belfast ... 1 00
Sub'r Auburn 50
A Christian, Brooklyn 1 00
Young Men's Bible Class, Buffalo ..25 00
The Chestnuts, Cleveland 1 00
Widows' Mite Clinton Corners ... 1 00
Jr Miss Band, Elnora 3 00
Troy Conference, Hartford 6 00
Mite, Middletown.. 50
A Children's Fair, N Y City 75 50
New York Herald, N Y City 10 00
Children of 2nd Ger Bapt Ch Sewing Sch, N Y 10 00
Widows' Mite N Y City 10 00
Widow, Trinity .. 20
Trojan, Troy 5 00
Thro Sidney Record, Sidney 18 67
Brockway Cr, Watertown 1 00
Amity Bapt Ch.. 8 29
Ref Ch, Bacon Hill 9 50
1st Bapt Ch, Batavia 67 35
Infant Dept of Ref Dutch Ch & S S, Brooklyn 2 55
Ger Evang'l St Petri Ch, Brooklyn 30 00
First Presby Ch, Canastota 1 00
Covert Bapt Ch, Covert 6 17
Cong'l Ch, Thro B A, Gloversville .47 00
Union Cong, Lima. 20 50
United C Ch, Marietta 5 65
East Harlem Pres Ch, N Y City ... 1 00
Members of Madison Ave Pres Ch, N Y City 220 00
E M C, Binghamton 1 00
W D S, E Greenbush 1 00
O E, V H, Elmira 2 00
Mrs N E, Hudson. 1 00
C S P, N Y City.. 5 00
Mrs E M, N Y City 1 00
M M T, N Y City. 3 00
P C S, N Y City. 6 00
R H L, N Y City 5 00
G H, Phelps 50
M & L, Worcester. 10 00
—, Albany 1 00
—, Andes 1 00
—, Brooklyn 2 00
—, Mapleton 5 00
—, Naples 2 00
—, N Y City ... 25
—, N Y City ... 2 00
—, N Y City ... 1 00
—, N Y City ... 1 00
—, Niobe 3 00
—, Rochester ... 1 50
—, Unadilla 1 00
—, W Hampton . 1 00
Cash, Glassboro .. 2 00
Friend, Athens .. 1 00
Friend, Hyndsville. 1 00
Friend, Johnson .. 1 12
Friend, N Y City. 2 00
Friend, Rochester. 1 00
Friend to the Needy, Troy ... 20
Friend, White Plains 2 10
A Friend, B'klyn. 5 00
A Friend, Chazy.. 05
A Friend, Clinton. 25
A Friend, Morristown 30
A Friend, N Y C.. 2 40
A Friend, N Y C. 4 80
I H N, Newburgh 1 00
Reader, Marcellus. 2 00
Three C H Readers, Glens Falls. 50
Sub'r, Marcellus.. 3 00
Sub'r, Naples 1 00
Sympathizers, Cables kill 5 00
A Scholar, Buffalo 10
Offering Pres Ch, Lake George ... 6 75
Beloved Disciple Parish, N Y 15 00
Giver, N Y City. 25
Chinese Offering, Ontario Centre .. 1 50
A Few Christians, Port Chester ...15 00
Thro Sidney Record, Sidney 2 00
The Sidney Record, Sidney 1 58
First Bapt Ch, Batavia 35 28
Breesport Pres Ch 4 00
East Cameron Bapt Ch 7 05
Union Offering M E Presby & Epis Ch, Lake George 6 25
West End Pres Ch, N Y C 32 00
Ref Dutch Ch, Schoharie 26 72
First Presby Ch, Sparta 13 00
Sun Sch Class of St Paul's M E Ch, Buffalo 1 00
M E Sun School, Bullville 3 55
Bennettsburg Bapt S Sch, Burdett.. 4 30
Whitelaw S Sch, Canastota 50
Honeoye Cong'l S Sch, Honeoye ...22 00
King's Daughters, Auburn 5 00
Jr C E Soc of Briar Cliff Cong'l Ch, Briar Cliff Manor 1 15
St Armand S Sch. 3 66
C E S of Ref & Luth Chs, Breakabeen 14 08
Centenary W F M Soc of C M E Ch, Bronx 10 00
The Children of the Female Empl Soc Sew Sch, B'klyn 7 50
Jr Soc of Glenmore Ave Pres Ch, B'klyn 1 00
Self Denial Miss Circle Greene Ave Bapt Ch, B'klyn. 10 00
G L B Class of St Paul's M E Ch, Buffalo 2 50
Jr End Soc So Pres Ch, Buffalo 1 25
Miss Class Ref Ch, Catskill 12 35
Be Ready Circle of King's Daughters, Chappaqua 3 00
Y P S C E, Charlotte 3 06
Jr Miss Soc Bapt Ch & Friend, Chittenango 2 25
Ep League, Clintondale 5 00
Epw League, Harrisville 10 00
W C T U, Johnsonburg 2 00
Minanville W C T U, Montgomery Co. 10 00
C E Soc 1st Bapt Ch, Moravia 16 10
Jr E Soc of 1st Bapt Ch, Moravia 2 50
Miss Kindergarten Band 1st Cong'l Ch, Newburgh . 1 50
Ladies' Home & F M Soc of Pres Ch, New Hamburgh 12 50
Intermediate C E Soc John Hall Memorial Chapel of 5th Ave Pres Ch, N Y City .. 1 00
Willing Workers Beth Pres Ch, Salisbury Mills . 1 00
Jr C E Soc of Cong'l Ch, Walton 11 75
South Harmony Bapt Ch, Niobe. 15 61
2nd Presby Ch, Oswegatchie 7 00
Doraville M E Ch, Ouaquaga 60
Hout, Mrs 50
Ouaquaga M E Ch, Ouaquaga 2 65
United Pres Cong, Rochester 2 00
Bethlehems Cong'l, Rochester 2 75
M E Ch, Voorheesville 19 00
Whitelaw 1st Pres S Sch, Canastota. 10 00
Home Dept of the Stone Mill S Sch of Claverick Cong, Claverick 5 00
Meth E S School, E Moriches 5 20
Union Center S S, Esopus 3 00
Pon Quoque S S, Good Ground ... 4 00
1st Bapt S Sch, Lestershire 6 75
Hope Bapt S Sch, N Y City 5 00
Presby S School, Southampton 28 77
S Sch of M E Ch & Friends, Williamsville 5 00
Jr C E Soc 1st Bapt Ch, Batavia 3 25
Miss Soc of Pres Ch, Big Flats .. 3 00
Mothers Trenton Ave Miss, Buffalo 2 00
W C T U, Clyde .. 6 00
Covert Y P S C E, Covert 1 67
Y P S C E, Eldred. 10 48
From the Little C E Soc, Greenway 7 00
Woman's Miss Soc of Christ 1st Pres Ch, Hempstead .10 00
Murray Free Bapt C E Soc, Holley. 4 00
Ladies' Aux Chapel of the Lakes, Inlet 6 00
Lowville Y W C T U, Lowville 7 00
Jr C E Soc 1st Bapt Ch, Middletown 2 30
King's Daughters of Naples Bapt Ch 5 00
C E Soc Presby Ch, Ninevah Jct 5 00
M E Soc, Perch River 2 00
Y P C E Soc Presby Ch, Ponewango 2 30
C E Soc, Ridgebury 6 50
Jr End Soc Lyell Ave Bapt Ch, Rochester 2 00
C E Soc of Ref Ch, Schodack Ld'g 7 00
Jr Farther Lights, Seneca Falls 5 00
Ways & Means Soc of Presby Ch, Sennett 5 00
C E Soc West Portland Bapt Ch, Westfield .. 2 20
Ladies' Aid Soc, West Irving 6 00
Ackerman, Mrs M. 1 00
Adams, Miss I M. 60
Ash, Mrs 5 00
Atwater, Mrs 15
Barber, Dr S 2 00
Barlow, A C 2 00
Bartholomay, Mr & Mrs W N 2 00
Bartlett, Mrs 50
Bauer, Mrs John ..10 00
Benz, Harry 25
Bishop, Lucy A... 5 00
Brewster, Mrs 10
Britain, Louisa T. 1 00
Brown, W H 1 00
Bryan, Thomas .. 5 00
Buckett, Wm 1 02
Butler, Howard R. 2 00
Chase, Mrs N F. 25
Churchill, W B... 5 00
Clarke, Mrs E A S 5 00
Coats, Emorgene . 50
Collins, Mrs 25
Conklin, G S 1 00
Cook, Mrs E 50
Cooper, Emily 50
Cooper, Louise .. 1 00
Candell, B C... 50
Crane, Misses 10 00
Davenport, Mrs A M 1 00
Davis, Mr I 1 00
Davis, Mrs J E ... 1 00
Doremus, Mrs G.. 1 00
Eberle, Mrs M K.. 1 00
Edwards, Mrs W.. 25
Eldred, Mrs F C.. 1 00
Elliott, M B 4 95
Elmer, Mr C B....10 00
Elmore, O D 1 00
Fassett, Jennie C. 100 00
Ferguson, Albert .. 1 50
Fowler, Mrs M ..100 00
Franton, Mrs H... 1 00
Fritts, Mrs 25
Frost, Mrs T H... 1 00
Gergies, M 2 00
Gibbs, Mr John ... 10
Gibbs, N B 1 00
Giveans, Mary L.. 1 00
Gold, C B 25 00
Goodrich, Mr & Mrs J A 10 00
Gould, Mrs Albert. 1 00
Gray, Lee 50
Hagaman, C A 5 02
Haight, Emma ... 1 00
Hall, Fred'k 10 00
Hanson, Mrs N 10
Harrison, Geo A .10 00
Harvey, Mrs E .. 10
Hayden, C E & Parents 1 50
Henderson, Mrs G. 1 00
Herricks, Mrs 50
Hews, Mrs P 5 00
Hout, Mrs 50
Jennings, Mrs P H. 10 00
Jewett, J E 5 00
Johnson, Mrs B.... 10
Johnson, T S 10 00
Kaiser, F H 1 00
Kaiser, Henry ... 5 00
Kittle, Mrs Jas .. 1 00
Knapp, Jennie ... 25
Kneal, Gertrude . 1 00
Kunhardt, W B ...25 00
Kurroughs, Mrs I.. 1 00
Kykendall, Mrs S A 1 00
Lane, Miss S E... 1 00
Leeson, Mrs 25
Lee, Miss J M.... 1 00
Leith, Mrs S E.. 1 00
Longrod, Mr & Mrs Abram 1 00
Lord, Miss Estelle 1 00
Lyman, Mrs S A. 2 00
Lyon, Mrs H H.. 1 00
McBride, Charles . 10
McCoy, C 10
McCoy, Mrs H..... 40
MacLachlan, H ... 2 00
Maar, Mrs D 10
Mackey, Mrs J W 5 00
Magee, E S 5 00
Maloney, Mrs C... 50
Manchester, Mrs . 25
Marsh, D M; Mr & Mrs S Owen .. 2 12
Marsh, E J 3 00
Marsh, Mrs L S... 2 00
Mets, Mr & Mrs E 2 00
Miller, James 1 00
Milmine, Mrs 50
Mitchell, Ruth V. 1 00
Monsen, Mrs E... 25
Morton, Mrs T O. 50
Muir, Miss M E.. 5 00
North, M & S 3 00
Ogden, Mrs D 5 00
Palmerton, A 50
Paul, Mrs A H.... 1 00
Peake, J D 1 00
Potts, Mrs R 5 00
Ramsey, Mrs S.... 1 50
Reid, H V 5 50
Richard, Arthur .. 1 00
Robbins, Mrs J D; Mrs G W Ligon. 10 00
Robinson, C K ...25 00
Rogers, W H 1 00
Rudd, Mrs Geo W. 2 00
Saltsman, A 1 00
Saltsman, Fred ... 1 00
Scoville, Mrs L H. 2 50
Seybolt, J H..... 2 00
Sheldon, J W..... 4 00
Shelf, Mrs 50
Simkin, Mrs 25
Slater, W H 25
Smith, Mrs J H... 1 00
Snell, A 1 00
Stevens, Mrs M ... 1 00
Stewart, Carrie . 1 00
Stinson, Mrs 50
Strong, Ethelena . 25
Strong, Mrs L.... 25
Strong, Martin L. . 1 00
Stryker, Carrie M & Sister 2 00
Sunshall, Mrs 10
Sweet, W W 1 00
Topping, Miss H... 3 00
Van Horn, Miss M C 8 00
Wall, A R 10
Weaver, D & Friends 1 00
Wells, Mrs Benj . 1 00
Wheaton, Mr S .. 25
Whittier, Mrs M A 02
Whittlesey, C E.. 00
Wright, C W 25
D V C, Albany .. 00
A D M, Auburn .. 00
Mrs G C K, Brooklyn 00
A T H, Brooklyn 00
A H, Dover 00
Mrs A C, Eden .. 00
Mrs M A A, Farmingdale 00
Mrs C D H, Middletown 00
H K, N Y City .. 00
Mrs J S S, N Y City 00
N F W, N Y City 50
——, Batavia 00
——, Fishkill-on-Hudson 00
——, Homer 00
——, N Y City.... 00
——, N Y City.... 00
——, N Y City.... 00
——, N Y City.... 5
——, Valley Stream 00
——, White Plains. 5
——, Williamsville 00
Anonymous, Unionville 00
Friend, Buffalo .. 00
Friend, New Brighton 00
Friend, N Y City. 00
Friend, Rochester . 1
Friend, Tyner 00
Friend, Union Spgs 00
Friend, F A O, Batavia 00
A Friend 00
A Friend, Fishkill-on-Hudson 00
A Friend, Shady.. 00
A Friend, Victor... 00
A Friend, Wassaic. 00
A Sincere Friend, Ithaca 5
Friends, Herkimer. 3
Friends, So Bethlehem 3
Three Friends, Scipioville 00
In Memory of Mrs Wm G Williams. 1
Sympathizer, Schenectady 1
Several Ladies, Batavia 00
One of Mr Wacker's S Sch Boys, Brooklyn 00
Mother & Daughter, Canandaigua. 3
School Dist No 6, Champion 00
King's Daughters, East Hampdon... 2
U of R Girls, Rochester 4
Harrison Ave Evang Ch, Brooklyn ..34
Clark's Chapel M E Ch, East Schodack 10 00
Lake St Pres Ch, Elmira 28 00
1st Bapt Ch, Ft Edward 12 75
United Pres Cong of Burlington, Del Presbytery, Garrettsville 18 25
Bapt Ch, Hinsdale 5 25
South Ilion Chapel, Ilion 1 50
Ref Dutch Ch, Kerhonkson 15 25
Netherwood Bapt Salt Point 17 00
Ref Dutch Ch, Schoharie 5 00
Urlton Ch, West Coxsackie 1 50
Medway Chris Ch & S Sch, W Coxsackie 7 31
Class No 4 Boys of Kensington Bapt S Sch, Buffalo 2 50
Granville Ch St School Children, Granville 7 00
Central Sab Sch, Irondequoit 5 00
Prim Class S Sch Westminister Ch, Middletown 1 00
S Sch Class, Morton Corners 26
Prim Class Calvary Bapt Br West 67th St, N Y C 6 00
Brier Hill C E Soc. 13 50
B W P U Jr Class of 1st Bapt Ch, Catskill 8 00
Civic Club, Clifton Springs 55
W C T U, Clyde .. 5 00
Union C E Soc, Dairyland 5 00
Mission Study Club Presby Ch of Lake St, Elmira 9 10
Y P S C E, Leroy 8 00
Ridge Road Jr C E Soc, Lockport ... 1 00
Busy Helpers, N Y City 6 00
Centenary Epworth League No 342, N Y City 5 00
Steadfast Circle of King's Daughters & Sons, Norwich 2 00
Bapt Jr Soc, Oyster Bay 5 00
Chris End Soc 1st Bapt Ch, Penn Yan 10 70
Y P S C E of Brighton Pres Ch, Rochester 2 00
Helping Hand Soc, Wellsville 13 50

Christianity an Abstinence Religion

*Sunday School Quarterly Temperance Lesson**

By Dr. and Mrs. Wilbur F. Crafts

WE should abstain for our neighbor's sake and for our own, but first and most of all for God's sake, the two great commandments, which are really three, constitute the supreme charter of temperance work. Will any one dare to say he can drink intoxicating poison as a beverage to the glory of God? But we are each under orders to "do all to the glory of God." Does any one question whether if all use of intoxicating beverages was abolished religion would be stronger and sins fewer? If it is the case, ours is "a total abstinence religion." Surely no one can love God supremely, and at the same time help by selling or buying intoxicating beverages to keep men from God, or draw men from God!

Abstain for the sake of your neighbor. That means, first of all, for the sake of your own wife and children. Here is a story told of a farmer's wife who went to meet her husband in the dusk at an appointed fence corner, and seeing what she took to be her husband on the other side of the fence, handed her baby to a bear, which swiftly bore it away to the mountains never to be seen again. That man hands his child over to a more cruel beast, who, by his drinking example, leads his child to become a drunkard.

A Wife's Allowance

Many years ago there resided in Manchester, England, a young calico printer, a capital worker, and a most obliging man, but unhappily addicted to drink. John, however, got married, much to the thankfulness of his friends, who hoped that through his young wife he might reform. Shortly after their wedding John said to Mary: "You're a sober woman, and so I mean to be a sober man; we must agree to take no more, each of us, than one pint of ale per day." With a serious face Mary queried gently: "Where shall you drink it, John? Except Sundays, you don't return home till late." "Of course in the factory—for your share, I will give you six cents a day, and you can drink it where you please." Months elapsed, during which John was unable to limit himself to his "one pint." At length came round the young couple's marriage anniversary. "Now, my dear, we've not had a single holiday since we were wed; let us have one to-day!" "With all my heart, girl!" he responded; "and if only I had a spare shilling or two in the world—that public-house is ruining me, to be plain, wifie — we might take a jaunt to the village, and see your mother." "I will stand treat, John!" said Mary. "You! you!" cried the amazed husband; "have you got a windfall of a fortune, and I never heard of it?" "I have just had the money for my pint of beer," smiled Mary, joyfully. "Your what?" "My pint of beer," she repeated, producing an old stocking which had served for purse, and from which immediately clinked out upon the tablecloth three hundred coins. "And you have not once tasted it, Mary!" he stuttered with a flood of tears; "then I never, never will again." "By God's grace, dear John," added the young wife softly (for she was a true Christian), and gathering up the stocking's contents, she handed him $21.90. A memorable day it proved indeed, the day which fixed the turning-point of John's hitherto wasted life. "By God's grace" he did most faithfully keep his vow and he prospered.

Beautiful Victims

What a host of moral perils assail our boys and young men to-day! Shall we make them greater by our example or by failing to smash the trap, so far as we can, that threatens their feet? One writer has thus pictured the perils of youth: One day I was in a wood watching a dove preening its pretty wings on a beech bough. It looked the picture of security. I had no thought that a bloodthirsty eye was fixed upon that dove; but all of a sudden there was a whirring sound, a short scuffle and a piteous outcry, and I saw that a sparrow-hawk had seized it in its talons and was bearing it away to tear it to pieces at its leisure. Who oftenest plays the part of destroyer to our young men? Is it not the man who makes it his business to induce men, and especially young men, to drink that he may be enriched? By him our thoughtless boys, sporting in innocence, are destroyed body and soul, many of them every year.

Dulled Faculties

Let us tell young men the new discoveries of scientific men which show that even the most moderate drinking dims their efficiency, and so their success. For example, Dr. V. H. Rutherford, of the British Parliament, in an address in London, showed that not only is the score of a soldier at the target affected unfavorably by even a glass or two of wine, but so small an indulgence makes a measurable difference in the time it takes to recognze a color or to decide even the smallest matter requiring judgment.

Our readers have been hearing for years about Luther Burbank, "the plant wizard," who has become famous throughout the world on account of his production of new varieties of fruits and flowers. Luther Burbank is not a temperance lecturer or the editor of a Prohibition paper. He is simply a cool-headed, clear-eyed man of science, who tells things as he sees them, without reference to their bearing on the temperance question. Not long since Mr. Burbank printed an article against tobacco and alcohol, which was as follows:

"If I answered your question by saying that I never used tobacco and alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration. To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up owing to inability to concentrate their nerve force.

Burbank's Testimony

"Even men who smoke one cigar a day cannot be trusted with some of the most delicate work. Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal and will produce in them the same results that sand placed in a watch will produce—destruction. I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves, who gave promise of making happy and useful citizens, and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

Andrew Carnegie says in his *Empire of Business*: "The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and, if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to this rule."

Rescue of a Drunkard

Dr. C. L. Goodell, of New York, tells this story: "Jimmy was a member of the church, but prosperity came to Jimmy, and as he got money he forgot God. He fell into bad company and began to drink; all his fortune, an interest in a whaling vessel, went down Jimmy's throat until he wasn't worth a dollar. He had a place as salesman in the fishing business, that was all. He hadn't been in a church for years, but I noticed him at meeting one night sitting on the back seat. Somehow, my heart was drawn toward the fellow, and he was moved by the heart-felt interest that he knew I had in him, so he came week after week. Sometimes he would be sober and sometimes he would be so drunk that I hardly knew if he could get out of the church alone.

"One Sunday night Jimmy came in and dropped heavily down in the back seat. I was in the pulpit and I said to myself, 'He has either been drinking more than usual or else there is something going on. No, Jimmy is sober enough so that he knows what is going on.' After the service was over Jimmy had taken his place again on the back seat. I went to him and threw my arm around his shoulder and talked to him. He said, 'Doctor, I want it and I am going to turn over a new leaf, but I have got to have just one more drink.' I said to him: 'You want something to eat, Jimmy.' He replied, 'I guess you are right; I haven't had anything to eat to-day. I had a drink this morning, and two or three more at noon and another to-night, and I haven't had anything to eat to-day.' I got him down to a restaurant where they had nothing but tea and coffee to drink. I ordered black coffee and beefsteak, and after he had eaten the steak and drank two or three cups of coffee he began to feel quite like himself, and he said, 'I feel better; I guess I will go home now.' I said, 'I will go home with you.' At the front steps he said 'good night.' I answered, 'I will go up with you to your room and see you tucked into bed.' So I stepped in and tucked him in bed and talked with him, and then went home. When he heard my feet echoing down the street, he said to himself, 'Now the minister is gone, I will put on my clothes and go down and have a good drink and a good time.' He got out of bed and started to put on his clothes, when all at once he stopped and said, 'I won't do it; I am a mean man but I am not mean enough to do that. After the minister was kind enough to come clear home with me and tuck me into bed, I am not mean enough to go back on him.' A strange thing happened when Jimmy woke up the next morning; for the first time in twenty-five years he didn't want any liquor. I can't explain it, but I know it is a fact that Jimmy didn't want any liquor and he didn't get any. He went on day after day, and he didn't want any liquor, and he came into the meeting and gave his testimony."

A Japanese Artist's Conception of the Effects of Intoxicating Liquor

Japan is less under the bondage of the liquor traffic than are other lands, but it has seen enough of it to know that from the barrel issue crime, poverty, disease and death

* **International Sunday School Lesson for June 30.** GOLDEN TEXT: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14: 21.

A NEW MONUMENT IN RICHMOND

AT the annual reunion of the Confederate Veterans at Richmond, Va., on June 3, there was unveiled a large monument to Jefferson Davis, President of the Confederacy.

The monument was the result of a long campaign by the society known as the United Daughters of the Confederacy, which has been collecting money for the purpose for eighteen years.

There were several thousand ex-Confederates in the parade that marched to the unveiling. A large number of these appeared in gray uniforms. The bands played Southern airs. Addresses at the monument were delivered by Governor Claud Swanson, of Virginia, and Mayor Carlton McCarthy, of Richmond. Gen. Clement A. Evans was introduced as the orator of the day.

The orator sketched the career of Mr. Davis from his Indian campaigns through his service in Mexico, where he commanded a regiment of Mississippi Rifles at Monterey and Buena Vista; in the United States Senate, and lastly as President of the Confederacy.

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The Jefferson Davis Memorial

William Jennings Bryan and his wife sat on the platform with the invited guests.

At the conclusion of the speech-making, the daughter of Mr. Davis, Mrs. J. A. Hayes, of Colorado Springs, Col., pulled the cord that held the canvas shroud that covered the statue. She was assisted by her two sons.

The monument is the work of E. V. Valentine and William C. Noland. There is a semi-circular colonnade terminating at each end in a square pier. A large shaft rises from the centre of the half-circle.

The bronze figure of Davis stands on a large block of granite before the column, about twelve feet above the roadway. The figure is in a standing position, with one arm outstretched, the other hand resting on the pages of a book.

Richmond already has monuments of Lee and Stuart.

THE REVIVAL IN SEATTLE

EVANGELIST J. Q. A. HENRY and his singer, Mr. J. Raymond Hemminger, lately conducted a series of very remarkable Gospel meetings in Seattle, Wash. There were many conversions and the churches were greatly strengthened.

Dr. Henry's evangelistic career has been an eventful one, taking him into many lands. In March last he concluded a long and successful temperance and evangelistic campaign in Great Britain. It covered five and a half years, during which he visited 150 of the principal cities of England, Scotland and Wales, going as far north as the Orkney Islands. He addressed more than three million people, took nearly 160,000 total abstinence pledges and had more than 30,000 people publicly avow their acceptance of and consecration to the Saviour.

Rev. Dr. Henry

J. Raymond Hemminger

People of all classes and conditions were among the number. Titled women, professional men, working men and children, drunkards, anarchists, atheists renounced their sins and came under the cleansing blood of Christ. To-day, many of these are ardent soul-winners.

In Paisley, Scotland, where three short campaigns were conducted, more than 3,500 confessed the Saviour. On the three closing nights there were respectively 159, 202 and 263 public surrenders to God. In Belfast, Ireland, six different visits were made, 8,000 total abstinence pledges given, and nearly 4,000 avowals of Christ as Saviour recorded. In Scotland over 10,000 conversions were recorded.

Dr. Henry has associated with him, as soloist and choir leader, Mr. J. Raymond Hemminger, an effective soul-winner. Together they now propose to conduct united revival services in communities of from 5,000 to 50,000 persons, spending about a month in each place. Preference will be given to communities that make spiritual preparation. For their meetings at Hoquiam, Wash., a new auditorium seating 2,500 has been erected and great blessing was being experienced. From Hoquiam they go to Aberdeen, six miles away, where a tabernacle is building. The evangelists have received an invitation to spend two years in an extended tour of Queensland, Australia, and New Zealand. The work will be conducted mainly under the auspices of the Young Men's Christian Association.

GEO. ROBERT CAIRNS.

OUR FAMINE RELIEF WORK IN CHINA

ALTHOUGH the acute stage of the great famine in China is over and the suffering in almost all of the affected districts relieved for the present, the shortage of crops is occasioning serious apprehensions of a renewal of the trouble in many places. A cable dispatch from the editor of the *North China Herald* was received this week as follows:

"SHANGHAI, June 6.

"DR. KLOPSCH, New York: Indications that many districts will have difficulty in weathering winter owing to shortage of crops. Repetition of refugee camps is feared and precautionary measures are urged. Government and foreigners are storing grain as far as possible for coming emergency."

It is clear from the foregoing that the provincial authorities are alive to the danger, and are making provision in time. The *Buford* and *Logan* cargoes are now being distributed in the famine districts with excellent results. The Shanghai Relief Committee reports that the authorities have co-operated most actively in this great task. The viceroy wrote to the committee placing launches at its disposal for use along the Canal, the launches to sail under the Chinese flag. He offered to defray all expenses, including cost of coal, to show the people that these are government vessels and they would consequently be better protected.

Twenty more missionaries have volunteered their services in connection with the distribution of the food cargoes. The Chinese gentry have sent $10,000 to be distributed amongst the poor people with which to buy foodstuffs. This flour also will be distributed under the supervision of one or more foreign missionaries sent down by the Chinkiang Committee. During the last week there have been forwarded to the famine district about 75,000 bags of flour and quantities of seed potatoes.

A missionary in Huaiyuen writes:

We are doing a little in a comparatively small way to relieve the starving, by the help of funds contributed mostly in America. We have about eight hundred at work on relief works, and the number is being daily increased.

The prospects of the wheat harvest here are excellent. There is a general spirit of hopefulness, but still many are starving. One is beset on all sides by appeals to be allowed to work, and it needs physical violence often to get away from those who apply, but cannot be taken on.

Pitiful stories of suffering continue to come in from the outlying districts. In one village a mother had sold her boy of ten years and her little girl of three for four strings of cash (about $2). Though their clothes were in tatters and their faces ashen with hunger, still the mother's heart clung to her children.

Another woman said: "I am starving. I have been to town to sell my only child, a son one and a half years old. I got 400 cash (40 cents) for him; here is the money; please give me that amount of flour."

Among the latest contributions received immediately before the close of our Relief Fund was the following from Rev. E. E. Baker, of the First Presbyterian Church, Oakland, Calif.:

"I had the pleasure of participating in the exercises previous to the sailing of the *Buford* and now take pleasure in enclosing my check for $100 for the Chinese Famine Fund. This is the contribution of Oakland Lodge of Perfection. Wishing you every blessing in your noble work, I am, etc."

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All Looking to Mont-Lawn

IN one of Lady Henry Somerset's vivid sketches of the London slums, she tells of a young girl in affluent circumstances who went down to make her home among the poorest people, in order that she might help where help was possible. At a late hour of a sultry night, she overheard the conversation of two wee "gutter-snipes," who were crouched upon the squalid doorsteps beneath her window. The black pavement was glistening with slippery mud; high overhead a narrow strip of sky showed between the roofs of the tall, dark tenements. The children, little more than babies, settled themselves with weary sighs, as one said, "I can't go in to-night; faver and mover's bof boozed." Suddenly one of the children began to sing in a shrill, sweet voice, which sounded almost uncanny as it broke the stillness of the night, and floated up, up to the strip of star-spangled sky so far away:

There is a land of pure delight,
Where saints immortal reign—

"Don't!" said the other child quickly, in a voice that was sharp with pain; "It makes me fink of the country, and I can't abear it, 'cause I'm here."

The little singing voice stopped, and the listener at the window heard in the silence the sound of a child crying softly in the darkness. Can you hear it also, reader? That one child-voice is echoed by hundreds—ay, thousands—here in this vast, pitiless city, where even the night cannot hide the dirt and squalor or the streets, nor quench the misery and pain of the child-heart.

Lady Henry's watcher at the window has her prototype in many a tenement street. There are scores of noble women who cannot rest while there are tears to be dried and sorrows to be assuaged; these women are in the Settlement Houses, the Day Nurseries, the Mission Schools of the tenement sections of the metropolis, and they are doing all they can to better the condition of the children's daily — and nightly—lives. A letter just received by the Children's Home Department of THE CHRISTIAN HERALD from one such woman pleads the cause of the little ones "beneath her window" as only one can plead who lives among them day by day. "The season has come," she writes, "when all day long, from every side, eager voices, reinforced by wistful faces, are asking, 'Please may we go to Mont-Lawn pretty soon?' I know you have many calls, but this is such a needy neighborhood. The population here has suffered much during the severe winter, but it has been hardest for the little children. Fuel was dear, and the miserable rooms were tightly closed up to keep out the cold, until the children were almost poisoned with foul air."

The same letter goes on to outline a catastrophe which holds a heart-break in the fear it arouses for the helpless babies, who must be the chief sufferers. There has been a sullen, determined longshoremen's strike along the docks. The immediate results hold enough of menace, for the simplest foodstuffs that make for health are dearer and scarcer than at this period last year, owing to the late season; but the coming summer's prospects for the families of the strikers are little short of appalling, since many who have rebelled will never be employed upon the docks again, whichever way the strike is settled. There is a stern justice in the fact that the men must "take their medicine," but what shall be done—what shall we do—for the innocent, helpless children of such families?

The "Other Poor Children on our Floor"

One little blue-eyed German maid prints in cramped characters and wonderful spelling:

I was sick last winter, and the doctor said that I must go into the country or I could never get well. But my papa hasn't been working for four months, so I can't possibly go unless you will take me to Mont Lawn. Two years ago you let me go, and I was there to see the corner-stone laid of the Children's Temple. I shall never forget it, for it was lovely. Please may I go now and get well? Mamma says she'll bring me to the Bible House when you say so. Please let me know soon. There are four other poor little girls on our floor, and they would just love to go, too. Can they? Yours respectfully, MARY S.

How shall we answer that letter and a multitude of others similar to it? There lies Mont-Lawn among "the everlasting hills." There are her spacious dormitories, with their long rows of empty white cots, inviting to sweet repose. There are the broad, green meadows, the whispering branches of the giant elms, the life-giving breezes from the shining river. Shall they go, the "four other poor little girls on our floor," whom invalid Mabel, even in her own extremity, does not forget? For $3 each of them can be given ten long, health-inducing, joyful days in what is to them indeed a "land of pure delight"; $21 will keep one of the empty cots full all the summer through.

One big-hearted Oklahoman a month ago sent a generous check for "the children to go to the country," adding: "I hope I am not sending it too early." If a few of those "too early" checks did not come at the beginning of the season, what response could we make to the avalanche of eager, sometimes desperate applications which come from those who are not in the least afraid of being "too early"?

Little Stories of Salvation

One day there came tumbling into the Rescue Mission on Franklin Street, in Portland, Me., on the free coffee night, a man who had sold the shoes off his feet for rum; the bottoms of his trousers were fringed, his hair matted, face bloated and red as that of an Indian in war paint. While the service was going on he was fed and then he began to take an interest in what was passing before him on the platform. After a straightforward talk the leader asked any who needed prayers to raise their hands. The man got up suddenly and said: "If there is any one that needs praying for it's I." It was a sudden turn to the right road, but that man has for five years been an active member of Rev. Bomley Green's church, trying to win others to Christ. Yet until he had entered the Rescue Mission he says that he had not been sober for seven and a half years, a proof that the best antidote for strong drink in the body is love of Christ in the heart.

The following extract from the letter of a young man who has at last found the "way of life" is the epitome of the early days of many another man who thinks he must "see life" in its worst aspect in order to enjoy it. "I left the shelter of home," he writes, "when I was fifteen and joined the British navy. There I learned to drink and was arrested several times. I at last came to America to do better, but I was without the help of God, and I turned out as bad as ever, drinking, gambling, and doing other things that the devil calls having a good time. I landed in an inebriate asylum. One day I was sitting there wishing that God would strike me dead. He did strike me, not with death, but with life. As I sat there my eye fell on a paper containing the report of a mission. I read on until I came to where a man had been converted by a song: 'Can a Man Forget his Mother's Prayers?' The question came to me, could I? I thought of her on her knees praying to her Father in heaven to watch over me. I fell on my knees and prayed. Now my mother's prayers are answered. She is getting pleasant letters. I feel also that the Lord has work for me to do."

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THE PUNISHMENT OF DEEDEE*

I GUESS mebby the angels kept on singin' as joyful as ever up in Heaven. I guess, mebby, somewhere out west further, the sun was shinin' down gay on noddin', careless flowers. Mebby, even in the next block, some good baby was bein' snuggled up in its ma's arms; but to Deedee, lyin' in the corner of her crib, the world had got a million years older in about a minute. Her world that had been all smiles and pleasant things had turned into a world of hard words and cruel faces. Her mama dear had on a mask of unfeelin' coldness. Her papa dear stood up there towerin' above her, a sort of giant of wrath, flourishin' an awful, mysterious weapon, the word "spank."

. . .

From the bedroom come a low, maddenin' wail:—

"Mama, laim! Papa, laim!"

It kept gittin' louder. It got to be a regular cry, punctuated off here and there with calls for "laim."

Marthy looked at me, hopeless. I seen the look and looked down at my plate.

Now, or never, was the time to spank; but we was a ridiculous tender-hearted family, and, as the dinner went on, the spankin' of Deedee loomed up bigger than Pike's Peak. It piled up huge and record-breakin' above the tea-pots and the pudding's, and looked about as important as the end of the world, or a big war.

When we got up it was like the condemned goin' to the execution, and we marched into the front room like a jury, bringin' in the death verdict, files into the court room.

Deedee still cried for "laim."

Well, I went into that bedroom. Deedee left off cryin' when she seen me, and in the dim light I could see her standin' in the crib. I stuck out my hand to take her, and she hung on to it.

"Papa, laim!" she begged.

"Edith," I says, hoarse in my throat, "you've been naughty. Papa told you to go to sleep, and mama told you to go to sleep. When we tell you to go to sleep, you've got to go to sleep. Now, this is the last time I'm goin' to tell you. Will you lie down and go to sleep?"

"Papa, laim!" she says, impatient. I set my mouth and lifted her up and laid her on the bed on her face and held her there. She struggled and yelled.

"Be quiet!" I says, "be quiet, or I will spank you!"

She gave one long, lingerin' cry for "laim."

I took a long breath, and lifted up my hand—and—and—I ain't a-goin' to tell about that. Let's go into the other room. There set the three other grown-ups, holdin' their hands over their ears, with pained-lookin' faces.

That baby, shocked and surprised, laid on the pillow thinkin', as much as a baby could think. Something cruel and unexpected had happened to her.

"Papa!" she pleaded.

I jumped up from my chair. Evidently that child needed—

"Papa, kiss!" says Deedee, soft and pleadin'.

Well, I rather guess we all kissed her! We hugged her until she was gaspin' for breath, and she smiled at us, and forgive us all, even while the sobs come once in a while to interfere with her smilin'.

"Ain't she a dear, dear baby?" cried Marthy. "Poor little thing!"

When we had loved her enough to spoil any good the spankin' had done, Marthy drove us out.

"Come, deary," she says to Deedee, "say your little prayers, mama forgot."

Deedee pressed up against her ma's knee, joyous.

"Now I—"Marthy prompts her.

"Nowee—" says Deedee.

"Lay me—"says Marthy.

"Laim," says Deedee, tickled as you please, and then wonderin' why the whole lot of us shouts out "Laim!" of a sudden, and why we laugh and crowd 'round her, and kiss her, and kiss her!

"Poor baby!" says Marthy. "To be spanked for wantin' to say her prayers!"

"By George!" says Uncle Edward. "Talk about your martyrs! She beats the whole bunch!"

*From *The Confessions of a Daddy*, by Ellis Parker Butler. Illustrated. Pp. 107. Cloth cover. Price, 75c. A book so full of tenderness, of the knowledge of child-life and of parental love and quaint humor that it will bring both smiles and tears. The Century Co., New York, publishers.

American Pioneers

EVERY true American owes a distinct debt of gratitude to the projectors of *The Journal of American History*. So rich in historical records of our country's pioneers, their customs, their struggles, and their victories, is the second quarter's number of the first volume of this dignified and valuable addition to the Americana in literature, that the reader is driven to speculation as to how long such a superlative degree of excellence can be maintained. Dipping at random into the pages of this "Ter-Centenary Number"—its type, its paper, and its illustrations all triumphs of the publisher's art—the eye and the mind alike dwell with delight upon the wealth of reproductions from rare prints and works of art, and upon the alluring titles which invite to prolonged study of the subject matter. Under such heads as Voyages of an Old Sea Captain, Home Life in Old America, Customs and Practices of the First Physicians, the "stories of men and events that have entered into the building of the Western Continent" are related with that vigor of style and accuracy of detail which render the *Journal* a valuable aid to students of American history as well as to that constantly increasing class in America's twentieth century civilization which is addicted to genealogical research. The magazine, edited by Francis Trevelyan Miller, is issued quarterly at an annual subscription price of two dollars, and is published by the Associated Publishers of American Records at New Haven, Conn.

Books Received

Letters from Tuskegee, by Rupert Fehnstoke. A little volume of impressions gathered from a sojourn at Booker T. Washington's educational institution. Pp. 85, cloth. Price 75 cents. Published by Dr. Becker von Grabill, 204 East King Street, Lancaster, Pa.

Seldom is it the fortune of the book reviewer to find such admirable matter for comment as is contained in Book One of the series of *Guide Books to English*, prepared by Ada Van Stone Harris, Assistant Superintendent of Schools in Rochester, N. Y., and Charles B. Gilbert, former Superintendent of Schools in Rochester, Newark and St. Paul. The book not only gives a working knowledge of the principles of correct expression, but it inculcates a love for the best in literature by its historical, imaginative and biographical selections. Silver, Burdett & Co., New York and Chicago. Illustrated. Pp. 307. Price 45 cents.

John Wilson Townsend comes to his work *con amore*, in the biographical history of *Richard Hackman Menefee*, which he has incorporated in book form. Hitherto, the great Kentucky orator and lawyer-politician has found no adequate biographer, although Marshall's eulogy has made for him a lasting place in Southern literature bearing upon heroes of history. The young "Patrick Henry of the West" could find no fault, were he alive to judge, with the tribute of respect which Mr. Townsend offers him, in the complete "life" and collection of his speeches which has recently come from the press of the Neale Publishing Company, New York and Washington. Pp. 320. Price, postpaid, $3.17.

In this age of multitudinous publication, the historico-religious novel has become the favorite of a very large and growing section of the reading public. The most notable new production of this class is *The Star of Valhalla*, by Myra Gross, which, the critics say, is one of the greatest stories that has appeared since Lew Wallace wrote *Ben Hur*. It is a love tale of the days of the Vikings, and deals with the first encounter of those hardy warriors with the new and mysterious spiritual force—Christianity. The Christian girl, who plays a most dramatic part in the story, is a charming figure of heroic, consecrated womanhood. Readers will find the book a fascinating one—powerful in its portraiture of the wild, impetuous Norse warriors and their grim religion with its human sacrifices, and especially so in the thrilling story of the perils and temptations of their beautiful hostage. The book will hold the interest of the reader from beginning to end. Illustrated in colors; price $1.50. Frederick A. Stokes & Co., New York, publishers.

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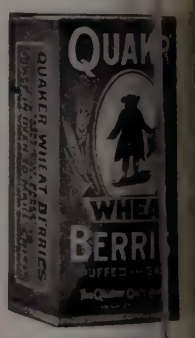

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The President and the Farmers

From Mr. Roosevelt's Speech to the Michigan Agriculturists, May 31

; every great crisis of the past a peculiar dependence has had to be placed upon the farming population; and this dependence has hitherto been justified. But nnot be justified in the future if agriure is permitted to sink in the scale as pared with other employments. We not afford to lose that pre-eminently ical American, the farmer who owns his farm.

et it would be idle to deny that in the half century there has been in the tern half of our country a falling off in relative condition of the tillers of the , although signs are multiplying that nation has waked up to the danger and reparing to grapple effectively with it. t would be a calamity to have our farms upied by a lower type of people than hard working, self-respecting, independent and essentially manly and womanly n and women who have hitherto constited the most typically American, and on whole the most valuable, element in our ire nation. Ambitious native born young n and women who now tend away from farm must be brought back to it, and erefore they must have social as well as nomic opportunities. Everything should done to encourage the growth in the n farming country of such institutional and social movements as will meet the demand of the best type of farmers.

There should be libraries, assembly halls, social organizations of all kinds. The school building and the teacher in the school building should, throughout the country districts, be of the very highest type, able to fit the boys and girls not merely to live in, but thoroughly to enjoy and to make the most of the country. The country church must be revived.

All kinds of agencies, from rural free delivery to the bicycle and the telephone, should be utilized to the utmost; good roads should be favored; everything should be done to make it easier for the farmer to lead the most active and effective intellectual, political and economic life.

The people of our farming regions must be able to combine among themselves as the most efficient means of protecting their industry from the highly organized interests which now surround them on every side.

A vast field is open for work by co-operative associations of farmers in dealing with the relation of the farm to transportation and to the distribution and manufacture of raw materials. It is only through such combination that American farmers can develop to the full their economic and social power.

Helping the Finnish Seamen

MONG the various forms of Christian work that have been established at the rt of New York in behalf of the immiunts from foreign shores, t which deals with the nnish seaman is one of most meritorious. The nnish Seamen's Mission New York was organed to preach the Gospel Finnish sailors and imgrants, regardless of nomination. It distribes good literature in the nnish and Swedish lanages. Its workers visit lors at saloons and arding-houses, and perade them to attend reious services. They visit spitals and read and lk to the sick. Furtherore, they help the poor innish immigrants where lp is needed, and look lost sons and daughrs. In all this work, the main object—uls to Christ—is never forgotten.

Rev. Mr. Hohenthal

Rev. Thorsten M. Hohenthal, pastor of e mission, says: "Our work is difficult, rgely on account of the poverty of the ission. We have depended wholly on e Lord; our struggles have never been ade known here, and we have never sked for assistance. As the salaries of the minister, sexton, etc., are very small, we can render very little assistance from our own means. The fact that the ministers of this mission have never been able to remain here more than three or four years shows that the work is very hard. They have exerted themselves to the utmost until they have broken down. Besides preaching from twenty-five to thirty times a month, the minister has to reply to from ten to twelve letters daily, make almost daily visits to hospital or prison, and visit vessels several times a week, as well as saloons and boarding-houses. He is also expected to take charge of the savings of such sailors as are fortunate enough to have any.

"Our need of assistance," he added, "is very great, and I pray to God that some one who is able to render that assistance will hear our cry and be led to answer it."

The pastor may be addressed at No. 114 Garfield Place, Brooklyn, N. Y., by any reader who is disposed to make further inquiries concerning the work of the mission.

Christ in Africa*

FULLY one-eighth of the world's population exists in Africa, yet it is only within this century that any exact nowledge of the continent has been gained. len still living remember that in their choolboy days the best atlases gave a here rim along the coast line as the extent hat was known. The interior was unnown, a land in which no white man had et his foot. The beginning of our knowldge came with missionary enterprise. udwig Krapft and John Rebmann, misionaries of the Church Missionary Society, enetrated from the east coast in 1844. ivingstone, of the London Missionary ociety, began his exploration in 1849, and inally succeeded in crossing the continent rom Loanda to the south of the Zambesi. hen, the way being opened, the scientific explorers followed. Burton and Speke and Baker and Stanley carried on the work nd revealed to the world undreamed-of onders. Then came the statesmen and he kings, who divided up the continent into pheres of influence, putting the people under tribute and bringing them into subjection. It is a distressing thought that the people of the interior of Africa are forced, in their ignorance, to wonder whether Christianity is represented by Livingstone, Moffatt, Chamberlain and such men, or by the agents of Leopold and other European potentates. Kindness and cruelty, the Gospel of peace and liberty and the relentless tyranny of the taskmaster—poor Africa has experienced all in being civilized on the white man's pattern! It was bad enough before when the Arabs made their slave raids, but the white man has suppressed the Arabs, not that the black man shall be free and happy, but that he may exploit more thoroughly and more mercilessly the mine of wealth the country affords. But there is hope. The curse of greed and avarice must yield to the awakening conscience of Christian lands. It is not that men shall grow rich on the rubber, the gold and the diamonds of Africa that the opportunity of Africa has come to the world. Christ must reign until all his enemies are subdued and then Africa will rejoice in his rule.

* Topic of the Christian Endeavor Society for June 30. Isa. 45 : 1-13.

No Other Washer Washes in Six Minutes

SIX minutes, by the clock, is time enough to wash a tubful of the dirtiest clothes spotlessly clean with a 1900 Gravity Washer.

And no other washer needs as little help from you. For all you have to do to wash with a 1900 Gravity Washer is sit beside it and *help* the washing along with little gentle pushes and pulls on the tub handle.

This takes hardly any strength, for the weight of the tub and *the little patent links* under the tub do most of the work.

They keep the tub swinging back and forth and going up and down with a double "tip-turning" or "oscillating" motion.

And this motion sends the hot soapy water in the tub swirling over, and under, and through, and around the clothes until every bit of the dirt is taken out and they are absolutely clean.

The clothes in the washer stay still while the soapy water takes out the dirt.

Thus your clothes are kept from wearing out.

They cannot rub against anything—not even the smooth sides of the washer tub.

And *only* in the 1900 Gravity Washer do the clothes stay still while they are being washed.

Therefore, *only* in the 1900 Gravity Washer are your clothes safe from *wear* in washing.

No other washer saves your time by washing your clothes so quickly.

No other washer saves your strength by needing so little help to do your washing.

No other washer saves like this, because the savings of time, and work, and wear on clothes are all due to *the working parts* of my Washer.

And these *working parts* of my Washer cannot be imitated, *because they are patented.*

Other concerns may offer you washing machines that *look* like my 1900 Gravity Washers—

But *looks* don't wash clothes—nor save time and strength and wear on your clothes.

Only the perfect working parts of a 1900 Gravity Washer will do that.

You can wash laces in my washers and never break a thread.

You can wash carpets also—get them clean in almost no time.

You aren't "beat out" when you finish washing.

You aren't "steam soaked"—weary—worried.

In the last five years I have sold tens and tens of thousands of my time saving—work saving—clothes saving washers.

Thousands upon thousands pleased women can tell you how much my washers have saved them.

It keeps a big factor—the biggest factor—of its kind in the world—busy all the time, filling orders for my washers.

Do you wish to own a 1900 Gravity Washer?

Would you like to *find out for yourself* what a 1900 Gravity Washer will save?

If so, you can *prove* my claims, *at my expense. This proof* shan't cost you a penny.

For I will send a 1900 Gravity Washer to any responsible party to use *for a Month—FREE.*

I will ship you the Washer and *prepay the freight.* And all you need do is—take the washer home and use it.

Do four weeks' washings.

Wash your dirtiest clothes.

Then—if you don't find the washer all I claim—then't keep it. Just tell me you don't want the washer and that will settle it.

I won't argue with you. For I say "I'll leave the decision to you," and I will.

The month's use you have of the washer won't cost you a penny.

You don't send me a cent of money in advance and you don't send any afterward unless you decide to keep the washer.

If you want to keep the washer—if you see how it will save your time and strength and clothes—and if you see how this saving will be worth money enough to more than pay for the washer in a few months—why then—I will let you **Pay Me for the Washer as It saves for You.**

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Your name and address on a post-card mailed to me today will bring you this New Washer Book *by return mail, postpaid.* The Book is FREE—

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INTO STILL WATERS

By ELEANOR H. PORTER

CHAPTER XX—*Concluded*

"IS that my—mother?" she asked at last, in a low voice.

"No, no, dear, no," murmured the doctor, abstractedly; then he added, turning to Mrs. McGinnis: "Why, woman, I'd stake my life that she's Margaret Kendall. There was the name and the handkerchief; besides, she looks like Mrs. Kendall. She has her eyes."

"Yes, I know," acknowledged Mrs. McGinnis, "an' it's her, no doubt. Still, if there was a way somehow—if Mis' Kendall could see her first, before you had told her you had found her; if—"

"I have it," cut in the doctor, suddenly, his face alight as a swift thought came to him. "Keep Margaret here. I'll be back!" And with the words he was gone.

Down at Five Oaks a little later he forced himself to walk calmly up the steps between the two stone lions. Mrs. Kendall herself met him on the veranda.

"You've not—given up?" she faltered nervously, as he took her hand in both of his.

"No, dear friend," he said quietly, wondering if she could hear the exultant pounding of the heart so near her own. "I shall never give up. I have come with—with another story."

A swift red showed in Mrs. Kendall's cheeks as she sat down—she remembered a certain other "story" that this same man had told her not long before. The doctor saw the blush and divined its cause—a fact which did not tend to steady his voice.

"I have found a new object for your love, a new candidate for your sympathy, Mrs. Kendall—a little girl whose short life has seen much misery; a child who, I believe, has no mother unless you yourself will be one to her. Will you—love her?"

Quick tears sprang to Mrs. Kendall's eyes.

"Poor little dear! I love her already," she said gently.

"And will you take her into your—home?"

"Doctor! You wouldn't, you couldn't ask me to do that!"

"I know, it is much to ask," he said.

For a moment the woman opposite did not speak; then she began hurriedly:

"I have learned much in the past year, doctor. I have suffered much—I have given up much, but there is yet one spot that quivers at the lightest touch—there is yet one thing I can not bring myself to change. You must know what that is."

"Yes, I know, but I had hoped—" The doctor paused, leaving his sentence unfinished.

"I can not, doctor. No foot but mine has ever crossed the threshold of that room. No hand but mine has ever touched toy or book. They are as my dear little girl left them. Don't you see? Can't you understand?"

The doctor bowed his head.

"I understand," he said gently.

It was a long minute before Mrs. Kendall spoke again.

"Where is the child? Tell me about her."

"I brought her with me."

"Oh!" There was real pain in Mrs. Kendall's voice. "Then she is here!"

"Yes."

"But—tell me about her."

The doctor hesitated. Should he give this mother the history of those four years of suffering, misery and want? That the child was Margaret Kendall he did not doubt, and if she was, the mother would insist some time on knowing all that he knew of those four years. Perhaps, after all, it might be as well to tell it now when she could not know for the time being that it was the life story of her own child to which she was listening.

The doctor raised his head.

"Yes, I will tell you," he said. "I will begin with the time when, as a very little girl, she was set to work sewing on buttons in an attic room in New York."

Slowly, softly, and very tenderly the doctor began his story, telling everything that he had been able to discover of Margaret's daily life during those four years, omitting only that part which might serve to identify her as the lost Margaret Kendall. From Margaret's own lips he had learned much, and this, together with what he had discovered from other sources, made his story complete.

Very gently he touched upon the want and suffering, and pictured the lonely little maid with the whole world to fight alone. He told of the attic sweat-shop, and of the cellar where tiny little fingers pasted bags. He told of the dinnerless days and supperless nights, and of the struggles to maintain the co-operative housekeeping establishment in one corner of the Whalen basement. He pictured, too, the result of all the neglect and abuse, and gently touched upon the qualities that made the poor little half-starved waif the "terror of the Alley." Then he told of Mont-Lawn and of the blessed change it had wrought; of the sunshine and cheer that one little maid had brought back to the Alley. He finished by picturing Margaret as she was now, with her winsomeness, and her hunger to be loved and "wanted."

As the last word fell from the doctor's lips Mrs. Kendall sprang to her feet. Her lips trembled and her eyes were wet.

"I will take the child," she said brokenly. "Bring her to me."

Not trusting himself to speak, the man turned and hurried down the steps. Half an hour later he passed once more between the stone lions, leading a nine-year-old little girl by the hand. Silently old Mrs. Barrett admitted them to the little reception-room, and went to call her mistress.

Doctor Spencer was sitting opposite the door, and he saw Mrs. Kendall's face as she entered the room. There was a long wondering look, then a rapturous cry.

"Margaret—Margaret! My own little girl!" And Mrs. Kendall was on her knees with the child in a close embrace.

Very softly the doctor turned to go. The place was sacred—he had no right to be there. He had almost reached the door when there was a swift step at his side. A slender hand touched his arm. Mrs. Kendall, with Margaret still clasped to her heart, was looking with luminous eyes into his face.

"And you," she faltered, "it is to you I owe it all!" For an infinitesimal moment she paused; then the rich red dyed her face. "I'll be as—happy as you like, now," she whispered.

. . .

"And the doctor was just as glad to see my mother as I was," said Margaret afterwards; "else why did he kiss her too?"

THE END

Russia's Famine Ended

The Russian Famine Committee has notified its representatives in London and New York that the famine is over, and Russia now is able to care for her own people. The assistance sent Finland from Britain and the United States has done inestimable good, and has been a mighty weapon to force the Russian government to do its duty. With the latest Douma appropriations, the aid given by the State totals $87,000,000, of which $6,000,000 will be devoted to fighting the scurvy in Ufa province and elsewhere, and in maintaining eating places. These food stations at present number 30,000, and are feeding two and a half million persons.

The outlook for the harvest in Central Russia is the most promising of a dozen years past.

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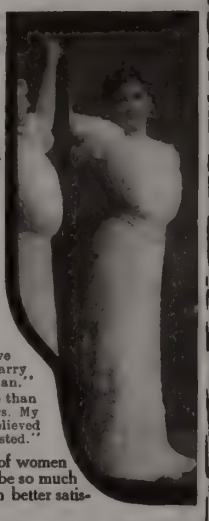

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"Just think, Miss Cocroft, I have gained 25 pounds."

"Before I took up your work, I could not eat anything without the greatest distress, and now I think I can digest tacks. I am so happy."

"Every exercise and movement has accomplished just what we wanted."

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"You have done more for me than doctors have done in 20 years. My constipation is entirely relieved and my nerves are so rested."

I have built up thousands of women—why not you? You will be so much more attractive and so much better satisfied with yourself.

I will cheerfully tell you about my work, and if I cannot help your particular case I will tell you so. My information and advice are entirely free.

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And It Wound Her Bobbin

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She further says: "At this time I was induced to take up the famous food drink, Postum, and was so much pleased with the results that I have never been without it since. I commenced to improve at once, regained my twenty-five pounds of flesh and went some beyond my usual weight.

"I know Postum to be good, pure, and healthful, and there never was an article, and never will be, I believe, that does so surely take the place of coffee, as Postum Food Coffee. The beauty of it all is that it is satisfying and wonderfully nourishing. I feel as if I could not sing its praises too loud." Read "The Road to Wellville," in pkgs. There's a Reason."

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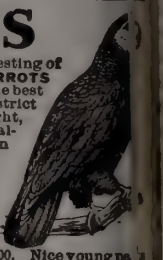

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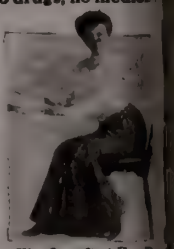

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NATIONAL DEGRADATION

By MRS. M. BAXTER

HE question of abstinence from intoxicants, and we might add narcotics, is no longer a personal ques- In England and America, more any other lands, souls and bodies by ousands are falling victims to drink. evils of drink are greatly increasing e continent of Europe, and the bru- ng influence of this and other forms aneful self-indulgence tell terribly the morals and religion of profess- Christian countries. Lunatic asy- prisons and graves fill rapidly in quence of these things.

hat, then, is the true position of tians with regard to this thing? Are o go with the multitude to do evil? forbid. Setting aside the question her or not these things are good for dividually, from either the moral, ical, or spiritual point of view, let us der whether the use of them on our helps to drag our brethren out of the or encourages them to wallow in it. things are lawful for me, but all gs are not expedient; all things are ful for me, but all things edify not. no man seek his own, but every man her's, wealth" (or good—R. V.). I. C 10: 23, 24.

I. Cor. 8, Paul contrasts love with wledge—"knowledge puffeth up, but buildeth up;" buildeth up, not our- s only, but other people. "And if man thinketh that he knoweth any- g, he knoweth nothing yet as he ght to know." How often we have d moderate drinkers declare how h they knew of the evil of drunken- , but that for themselves they were ered stimulants by doctors, and they ld think it very wrong to abstain— knew how to take it in moderation. ed up by their own knowledge of how much drink they might take with impunity, they condemn the weakness of the poor hapless drunkard. And some poor tempted servant, with no such knowledge, has reflected thus: "If my master, who is known as such a Christian man, thinks it right to use stimulants, how much more should I, who make no such profession." And the servant, having no such power of self-control, becomes a drunkard, robs his master's cellar, leaves without a character, and ends either in a prison, a lunatic asylum or a workhouse. The knowledge which puffed up went no way toward saving the poor tempted one.

How many families we have known in which one-half, in some cases the whole family, have fallen through drink! If we visit the prisons, the lunatic asylums, the courts and alleys of our large towns, and search out the cause of thousands becoming mad, thousands being paupers, thousands being out of work, thousands being outcasts upon our streets; the reason will be found, in nine cases out of ten, in the habitual use of intoxicants and narcotics. And none of these victims began by excess. Puffed up by the knowledge, as they thought, of their own strength, they fell, and there was none to help them. "But love buildeth up." That which no other power in all the universe has accomplished, love has done. Jesus has made a way by which the poor, lost drunkard, the harlot, the opium slave, may be redeemed from their sins and misery; even from the very taste and desire of that which has enslaved them, as well as its physical consequences. His love "buildeth up" a temple of the Holy Ghost out of the veriest ruin which drink, uncleanness, or opium have made. For us, his followers, his representatives, the members of his body, what is becoming?

COMMERCIALISM*

VERY age has its own faults and vices and every age its own special characstic faults. It would appear, too, that re has never been an age free from the cracteristic of selfish striving, from the ense, all-consuming passion for getting Men have declaimed against it, satirized d denounced it; but in spite of their testations the bulk of mankind have en themselves up to this one pursuit of quiring and increasing their fortunes. w and again there have come times en men have realized that there is some- ng better in life than the mere pleasure getting—something more precious than ld. There have come, for example, riods of persecution, when the martyrs ve gone to the stake for their faith and uld not be won to error by the largest ns nor the highest places that could be ered. There have been times, too, when triotism has been esteemed more precious an fortune and men have sacrificed everying, fortune, home and life itself for untry's weal. Such times may come gain, if only to bring the truth home to us at wealth is not the highest good.

In itself, wealth is not deserving of all at is said against it. It brings comfort, provides education and many of the lvantages of life. Its evil is in its assoations, in the spirit it produces and in the ssions it awakens. It is in the struggle acquire it, in the selfishness that hoards that the harm comes. The man who will t it from another in hard rivalry is the an whom it has corrupted. The man who doing a good business but envies another ving beside him, and adds to his own siness a department which absorbs the ntire business of his neighbor and drives m into bankruptcy—that man, though he baptized and communicates and even preaches, is a child of perdition, a brother of the dog who fights with another dog for a bone. It is that spirit of selfishness, of disregard for a brother's interests, displayed in innumerable ways, that degrades a man and makes him a brute.

* Topic of the Epworth League for June 30. ark 5: 1-17; Jer. 44: 15-18; Acts 19: 23-28; Deut. 11: -28; Prov. 29: 2.

Answered Prayers

B. J. M., New York. "I cannot tell you what a help your prayer column is to me. I believe God's answers to our prayers depend upon the spirit in which we approach him."

S. S., Illinois. "The clouds which hung heavily are being raised one by one in answer to prayer, and I am trusting God for the rest. He seems more and more dear to me."

Mrs. H. B. M., Illinois. "He never fails when I go to him in the right way. Many of my prayers have been answered, but I am especially thankful for help in regard to my dear son."

Mrs. A. N. W., New York. "We belong to the Salvation Army and we know it pays to trust God wholly. He has answered our prayers far above what we dared hope for, in giving my husband an excellent permanent position."

Mrs. M. E. C., Iowa. "In my eightieth year, with failing sight and health, I am nearing the shining shore. I have loved the dear Lord for fifty-eight years, and rejoice to give testimony to a thousand answered prayers. He laid down his life to carry our burdens and he never shrinks from one."

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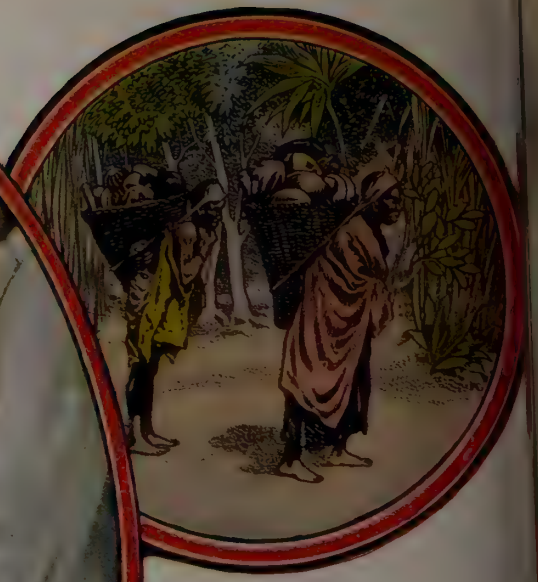

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New York, June 26, 1907

VOLUME 30 NUMBER 26
OFFICES: BIBLE HOUSE, NEW YORK

See page 582

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11 Sunbeam Hymn
12 Trust in Him
13 Just the Same
14 Assurance
15 Rockingham
16 [illegible]
17 What Shall I Do for me
18 [illegible]
19 I Love to Tell the Story
20 [illegible]
21 [illegible]
22 Consecration
23 [illegible]
24 Blessed Be the Fountain
25 Let the Lower Lights be Burning
26 [illegible]
27 I will sing of my Redeemer
28 Hold the Fort
29 Pull for the Shore
30 Precious Name
31 Christmas
32 Hark the herald angels sing
33 Hursley
34 Hendon
35 Maenaph
36 Duke's Hymn
37 Zion
38 Warwick
39 Abide with me
40 Devizes
41 I hear Thy welcome voice
42 Every day
43 What shall we tell us of the night
44 Ne Morning
45 Golden Street
46 Hamburg
47 Mount
48 Jesus
49 Bethany
50 Canaan
51 St. Catherine
52 Evelyn
53 Bournemouth
54 Lowell
55 Lenox
56 Hebron
57 [illegible] midnight-watches
58 [illegible] Jesus
59 Pretty Heaven, I am coming
60 [illegible] soul
61 In due time
62 Thank Almighty God
63 Belmont
64 Finnish National Hymn
65 What a friend we have in Jesus
66 Church
67 Rock of Ages
68 Sweet Hour of Prayer
69 Beautiful Valley of Eden
70 Greenville
71 Old Hundred
72 Pass me not
73 Jesus, Lover of my Soul
74 Bethel Band
75 I'm a shepherd of the Valley
76 Shall we meet beyond the river
77 We shall meet beyond the river
78 Faith
79 Mendebras
80 Adeste
81 I am praying for you
82 Make love to Thee, O Christ
83 Wipe every tiny sorrow
84 Whosoever will
85 Softly and tenderly
86 I know the way tho' [illegible] leads me
87 Rescue the perishing
88 Follow on
89 Come, Great Deliverer, come
90 Onward go
91 We're marching to Jesus
92 In the work
93 Every step to Jesus
94 Knocking, Knocking
95 The Story I will tell
96 Happy Heaven, I am coming
97 [illegible] soul
98 In due time
99 Thank Almighty God
100 Carried by the Angels
101 Move Forward
102 Some sweet day
103 Somewhere to-night
104 Wait and murmur not
105 Come, Spirit, come
106 Hiding in the Rock
107 When my Saviour I shall see
108 God be with you
109 Anywhere with Jesus
110 Trust and obey
111 Draw me closer to Thee
112 Seeking for me
113 Lebanon
114 The Garden of the Lord
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American Delegates to the Convention

SUNDAY SCHOOLS MEET IN ROME

The Fifth World's Convention and the Important Work it Accomplished

THE Fifth World's Sunday School Convention in Rome, which has just concluded its five days' session, was without doubt the most important congress in Sunday School history. It marked epoch in the development of the movement, for it sulted in the creation of a World's Sunday School sociation, a permanent organization, to promote the Sunday School idea throughout the entire earth. Sunday School leaders consider this the most important forward step taken in many years. It means that unparalleled progress will, with God's blessing, soon be witnessed in Latin and heathen countries, where at present there are only a few struggling Sunday Schools with a handful of children in

Signorina Italia Garibaldi
Granddaughter of the Liberator

tendance. The first president chosen for the Assotion was that veteran Christian leader, loved the rld over, Rev. F. B. Meyer of London, and the airman of the Executive Committee was that Amerin business man whose untiring efforts contributed so rgely to the success of the Fifth World's Convention, r. George W. Bailey, of Philadelphia.

The second great achievement of the Convention was e making missions the watchword of the Sunday hools of the world. From first to last, the Conven-n was keyed to a high pitch of missionary enthusiasm. nrough the generosity of the president of the Conven-n, Mr. E. K. Warren, and other Christian leaders, ore than fifty missionaries were brought to the Con-ntion from Europe, Asia, Africa and India. In almost every address was emphasized the fact that the hope of evangelizing the world lies largely with the children of the Sunday Schools. The enthusiasm for missions did not exhaust itself in mere words as the delegates journeyed to Rome on the steamers *Romanic* and *Neckar*, for during the time the Convention was in session $75,000 was raised for missionary and Sunday School work, the major part of it being for the purpose of establishing as soon as possible a Methodist mission station in North Algiers, under the direction of Bishop Hartzell.

The Convention which met in the Eternal City was cosmopolitan in every respect. It was deeply impressive to witness an assembly composed of about 1,500 delegates of many colors and dialects, and representing thirty seven different lands, and practically all evangelical creeds. It was interesting to see seated side by side dark-skinned men from Egypt wearing their red fezzes, a still darker representative from India in the person of a college, swarthy delegates from Palestine and the countries of Southern Europe, and the fair-skinned workers from Northern Europe, Canada and the United States. The mass meetings of the Convention were conducted in the English language, with smaller conferences held almost every day in three languages, Italian, German and English.

The singing of the Convention, which was under the excellent leadership of Rev. Carey Bonner, secretary of the London Sunday School Union, was a striking feature of the great gathering. A number of hymns were sung simultaneously by the delegates in English, German, Italian and French. The hymn-book used, which was prepared under the direction of Mr. Bonner, contained eighty-four songs in English, which were used at the previous World's Convention in Jerusalem. It also contained twelve other songs printed in three or four of the above languages and the Italian national hymn. On several occasions during the Convention, much enthusiasm was aroused by the superb singing of a large Italian choir, and of companies of boys and girls from the Methodist schools in Rome.

The meetings of the Convention were held in the auditorium of the beautiful Methodist Episcopal church, seating about 1,200 people. It was handsomely decorated with palms and with flags of many nations, was located in the heart of the city and made an ideal place for such a gathering. The meetings were presided over chiefly by the president of the Convention, Mr. E. K. Warren, of Three Oaks, Mich., assisted by Bishop William Burt, of Switzerland; Rev. Carey Bonner and Mr. F. F. Belsey, J.P., of London, and Mr. W. N. Hartshorn, Mr. H. J. Heinz and Mr. A. B. McCrillis of America. The speakers of the Convention were of two classes: first, men whose names are household words throughout England and America, as Rev. F. B. Meyer, Dr. G. Campbell Morgan, Bishop J. C. Hartzell, Mr. Marion Lawrence and Rev. B. B. Tyler, D.D.; and second, brief addresses from Sunday School workers in many lands, telling of the condition and progress of the movement in their respective countries.

The first meeting of the Convention, held on Saturday evening, was one of the most memorable of the entire series. The delegates were welcomed to Italy by Rev. Enrico Piggott, president of the Italian National Committee. Then came a genuine surprise. It was announced that the delegates would also be welcomed by Miss Italia Garibaldi, granddaughter of Garibaldi, the liberator of Italy, and that she was a teacher in the Methodist Sunday School in Rome. At these words, the enthusiasm of the Convention became unbounded, and as the young lady mounted the platform, the audience arose in a body, amid tumultuous cheering, clapping and waving of handkerchiefs. The applause continued for some time, while tears ran down many cheeks, and the young lady was so overcome by

Continued on page 567

THE
AMERICAN PULPIT

SERMON BY
Rev. F. DeWitt Talmage, D.D.

A BRIMFUL FAITH

TEXT: John 2:7
"And they filled them up to the brim"

If there is any passage in the Bible which teaches us to expect big things from God it is the sentence which I have chosen for my text. When Jesus commanded the servants at the wedding of Cana of Galilee to fill up the water-pots they did not go grumbling around saying, "Oh, what is the use? What the guests need is wine, not water. Besides, Jesus is not asking us to fill one water-pot, but six of them! Why, those six water-pots will hold one hundred and thirty-five gallons. Think of the long distance we will have to travel down to the well to get that water! Think of all the fun and the music and the songs we will lose while we are gone." No, those young men spake not thus. They obeyed orders. If they had known what was about to occur they would have said: "If Christ can change the water into wine, then the more water we have, the more wine we shall have." So they took their buckets and started off for the well. They kept emptying the water into the water-pots, until the water ran over the tops of the water-pots. "And they filled them up to the brim." They did big things for God and they got big things. May we to-day learn to have "a brimful faith." May we expect God to bless us mightily in every department of life, and in our youth and middle age and old age, and make great preparations for the coming spiritual blessings.

Faith in Prayer

Let us, in the first place, have a brimful faith in reference to our prayers. Let us learn that prayer to God is not a narrow ledge of rock upon the side of a mighty precipice where we must stand trembling and pleading for eternal life, or else our feet will slip, and we will tumble into the bottomless pit. But prayer is the broad invitation God gives to his children to come and talk with him and ask what they will, and he will grant their requests, if it is best for them to be granted. Prayer is a promissory note that God puts into our hands, and we are encouraged to fill it out liberally. Prayer is the hold we have on the power that is capable of recreating ourselves, and recreating our dear ones, and lowering the bars, so that we can enter into great fields of usefulness. Prayer is the most vital spiritual power we have on earth. With it, we can catch the ear of the Lord God Almighty, and he will listen to our petitions and grant them, if it is best for us and for those for whom we pray. What says the Bible? Is there any limitation to the petitions we are to make to God? Nay. All things will be granted for our best welfare if these petitions are made in the spirit of Jesus Christ. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But though this sweeping invitation is given to make our prayers as big as heaven itself, some of the most miserable and contemptible and insignificant things in the world are those we ask in the circumscribed and limited petitions which we make to God through the gateway of prayer.

A Limited Horizon

In our ideas of prayer we are just as narrow boundaried as are the ideas of some men born away back in the country, who have never seen a steam engine, who have never learned to read a newspaper, and who have never been to a village of larger population than two hundred inhabitants. You go to such a man and say: "My friend, how would you like to go to New York and see the greatest metropolis of the New World?" He answers: "No, I don't want to go. Why, some of the men down at the village store tell me that the buildings there are twenty times higher than my barn. Why, I would be afraid to go there, for fear they would fall down and crack my skull open. And they say the street cars run so fast that they kill people there every day. And they say there are a lot of thieves and murderers there. No New York for me. I prefer to live here in my quiet diggings, where I am not in danger of being killed every step I take." But I say, "My friend, you are not going to keep your children here in the backwoods? There are no schools or churches here. You have a poor, miserable shack of a house, with no carpets on the floors and no pictures upon the walls. Are you going to let your children grow up as ignorant as you are?" "Well," answers the old backwoodsman, "I do not know that book-learning does a man any good. The children have enough to eat. They have enough clothes to wear. They have a room in which to sleep. They do not need a whole lot of luxuries. And then a little dirt does not hurt anybody. I have lived for nigh on to fifty years in these here woods without learning how to read or write, and I guess the children are no better than their father is. If I had to do as I have done, I guess they can do the same." You see that man is an animal, a simple animal. The great wide world, with its music and books, and knowledge and joys and hopes, is utterly beyond his visual range. His largest horizon is a cabbage-patch. Beyond that cabbage-patch he cannot see. Such is the circumscribed horizon of some of us in our prayers.

Self-Forgetful Prayer

Instead of starting with a great sweep of holy desires to benefit all mankind through prayer, instead of filling up six great waterpots with petitions for God's honor and glory, we come to God with a little thimble filled with our selfish desires and we call that prayer. Thus some of us go on year in and year out, making a lot of miserable little selfish petitions, and call those petitions prayer. Not for years have we broadened the scope of our spiritual horizon. Not for years have we made one prayer big enough to obliterate self and take in God's glory and honor. The way some of us make poor, puny, silly, selfish prayers, is enough to make the angels in heaven laugh, were it not for the fact that those prayers are so tragic.

Oh that you and I could grow big enough in divine grace to make the prayer which Paul made, when in the Epistle to the Romans he wrote: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." That means in plain English: "O God, save my people; save the Jews, the men of my own race. I would die for them; I would even forfeit my own hope of salvation, if by that means they might be won for Christ." Do we ever make such a prayer as that? Do we make our prayers so big that in their desires they will girdle the earth round and round, and embrace the salvation of the whole world? I tell you, if we are going to make a full use of the privilege of prayer, our prayers will have to be made bigger than the little, puny, selfish desires of our hearts.

Unselfish Sufferers

Shall we never grow bigger than self? Are we living and praying for our own personal ends? Thank God, all men are not living for themselves. There are thousands and tens of thousands, some of them far poorer than we, who are living and praying for others. Listen to this remarkable history: During the famous London dock strike of a few years ago, a young man sitting at his breakfast table and reading the story of suffering in the papers, suddenly said: "I have no right to all this plenty while so many are starving." So he went and drew all his money out of the bank. Then he bought a lot of food and started out to find the homes of the strikers. He went to a street near the docks and stopped before one of the biggest tenements and asked the landlady if there were any hungry around? She answered, "Lots of them." Then she told the young man upon what floors of her own house he would find those who were in the worst need. He went from room to room. In some of those rooms the men and the women who were starving would not touch his food because their neighbors were worse off than they. "It ain't that I'm above being helped," said one gaunt, haggard man, "but I've got enough ahead to keep me and mine in bread for one week more. If the strike ain't off by then, I'll take help and thank you; but there's worse off than we are now and they must be helped first." At last the young man returned to the landlady who had directed him among the starving, and bluntly said, "When did you eat anything last?" "Oh, I had something to eat day before yesterday. You know they cannot pay their rents now and I have to keep them." "But you never asked me for bread. Why not?" "Because," said the brave woman, "I know of some of them upstairs who have not a morsel of food for three days and I wanted you to help them first." Wherever that young man went during the London dock strike he found starving men and women thinking not so much for themselves as for others. So may we breathe forth our prayers. May we pray for others. May we plead for others. Like Paul, may we be able to say, "O God, for thy honor and glory may I live and may I die." Let us fill the six water-pots to the brim when we lift up our petitions to God.

Amplify your prayers. Make them big enough to take in the necessities of the whole human race. Do more than that. After you have prayed thus go forth with the confidence that God will answer your prayers upon a big scale. The trouble with a great many of us is that we pray big and then plan small. We lay out our designs for a St. Peter's, or a Milan, or a Seville Cathedral. Then we materialize our designs into mortar and brick by building a little meeting-house or a village church, or a roofless barn, or a hen-coop.

Faith in God's Power

One of the small cities of England wished to build a large cathedral. The citizens came to a famous London architect, and asked him to design one which would cost $1,000,000. After the elaborate design had been completed, the committee came back and asked the architect if he would cut down his design and build instead a church worth $75,000. With that the sarcastic architect said: "Gentlemen, cannot you make it fifty shillings more so we can throw in a fine spire?" So some of us in our prayers have been petitioning God for a St. Peter's Cathedral. We have laid out our prayers upon the most elaborate scale. We have asked for the conversion of the world. We have pleaded for the emancipation of the human race from the tyranny of sin. We have asked for everything we ought to be asked for. But when it comes to filling up the water-pots to the brim, we say: "What is the use? If we can get God to answer our prayers a thimbleful, that is all we have a right to expect." We ask for a cathedral; then we are satisfied to plan for a village meeting-house or a little mud hut. Now, my friends, you have no right to ask God for big things, unless you at the same time go forward in triumphant faith, planning to work out your prayers, expecting God to answer your petitions in due time.

"The great trouble with some people," said a famous speaker I once heard, "is this: They ask God for a certain blessing; they declare that they make their petitions in good faith; then, after they arise from their knees, they never expect God to answer their prayers. Now, when I was in the army, I ran out of money. I had to have a certain amount to meet necessary expenses. So I wrote home to my father and told him my needs. I told him what I wanted. I knew he would send me that money, because what I wanted was right to have, and my father was financially able to meet my wants. So I wrote to my father to send the money to a certain postoffice, as I expected to be there in about three weeks. Upon the faith which I had in my father I went ahead and supplied my necessities, and when I arrived at the postoffice, I got my money as I expected. Now, that is the way we should look to God. We should believe in him. We should ask great things of him. And then we should go forth in simple faith, expecting that he will answer our prayers." No man ever spoke truer words than these.

Basis of Great Deeds

The more I pondered upon this part of my subject the more I remembered that the greatest workers for Jesus Christ have been men who had no financial capital save their faith. They lived in one sense up to the last cent of their income. They prayed for big things and then having deliberately and calmly made up their minds that God wanted them to undertake big things they went ahead and built their hospitals and started their reformatory movements, and their money came when it was needed, as the manna of the wilderness came day by day, to feed the Israelites when they

Continued on next page

MAKING 2,000 CHILDREN HAPPY

HROUGH the kindly generosity of the New York Motor Club and the Long Island Automobile Club, 2,000 crippled and destitute children on Wednesday, June 12, were given a ay packed full of varied and continuous delight. l idea of providing an l outing for orphan chil- riginated with the Auto- Club of America. Cer- this year's program was ess in every particular. tual count, 1,170 orphan en from the several insti- s and asylums of Man- participated in the holi- The loads of breathless xcited youngsters were red by the 147 cars as- for the purpose, forming cession on Riverside Drive o'clock. At that hour, ded by a squad of mounted , and attended by three s of music, the automobile le of New York's orphan ren started for Coney Is- in steam, gasoline and ric cars of all sizes and es. They were joined at the e by the 814 children of Brooklyn contingent, and e cheering, singing com- sped on their way, the e was one to be long re- bered.

pon their arrival at Coney d, the New York parties ger sight-seers were taken reamland, where they were ed with an excellent dinner, uests of the Harrolds Motor pany of New York, and George N. Pierce Company Buffalo. After dinner a big of candies was placed in each child's hand, provided Mr. James A. McClurg of New York, whose car had n one of those which were used in transportation. Brooklyn children were not left out during the feast good things, but after dinner they went on to Luna k, where they were given the freedom of the miniature city for the rest of the day, while the Manhattantes remained in Dreamland.

Long streamers of ribbon fastened to the childrens' shoulders admitted them to all the shows of the island resorts. They shot the chutes, they rode in the airships, they slid down the bumps, occasionally taking a trip through the Bay of Naples or a tour through the mimic Switzerland by way of variety. There were the "Kansas Cyclone" and "The Days of Forty-Nine" to enchant the excited throng of merry-makers, who scarcely knew which way to turn, so numerous were the novel pleasures at their command. All other attractions paled, however, before the wonderful trained animals; many and earnest were the discussions as to which was prime favorite, the hen that rode a horse in the arena, or the big elephant that walked over the dwarf. The kicking mule, "Dynamite," settled all disputes by making his appearance and carrying ninety per cent. of the children's votes as the greatest wonder they ever beheld. In response to the ringing applause from those 2,000 young throats, the management indulgently consented to put "Dynamite" in the arena no less than ten times before the youngsters became reconciled to his final disappearance.

Children of New York's Orphan Asylums Motoring to Coney Island

Nothing was omitted that could add to the charm of the festive day and shed unclouded brightness upon the flying hours. Peanuts, popcorn, and "sweeties" dear to the children of palace or cottage — were freely distributed, and photographs of the wide-eyed, laughing multitude were taken. It seemed as if the hosts of the day were determined that for once, at least, every one of that great company of boys and girls should forget every detail of their somewhat drab and formal institution life, and should revel without restraint in their rare holiday.

After having drunk their cup of joy to the dregs, and exhausted every form of entertainment which the big amusement resorts had to offer, 2,000 tired but happy children were taken back to their homes, a few stragglers being identified at the last moment by their gorgeous ribbon tags, and stowed away contentedly in the already overflowing motor cars. The owners of the cars were able to reflect that they had passed a well-spent day, devoted to loving service in behalf of the destitute and the fatherless.

A BRIMFUL FAITH—Continued ✳ Sermon by Rev. Frank DeWitt Talmage, D.D.

re on their way to the Promised Land. Some time o there came into my possession a book with this ggestive title: *Tales of Trust*. It is written in the ecdotal style. There page after page is filled with the swers men have received to their prayers. As I rned these leaves over I said to myself, "If all these ries are true, how negligent have I and other men en of this mighty power! One fact I know—if all e answers that God has sent to prayer had been itten down—if only the instances in which God me to the financial help of those who were doing big ings for him, because they had asked of him big ings—I suppose that even the world itself could not ntain the books that would be written."

Faith in Men

But not in prayer alone is a brimful Gospel faith cessary. We must have faith in the men and the men by whom we are surrounded if we would accomsh great things for His honor and glory. We must lieve that God can enter into the hearts of our ends and recreate them. Paul writes in one of his istles, "I can do all things through Christ who engtheneth me." Paul had a right to say that. I ve a right to say that about myself. And I o have a right to say that about every man, woman d child with whom I come in contact in daily life. w, there is no human power which will more quickly ke a man a useful servant of Jesus Christ than the ine faith which we have in our brothers and sisters t, through God, they can do all things.

But the great trouble with our attempt to reclaim n is this: When men and women start to do wrong, en they begin to wander down into the paths of sin, e world loses faith in these sinners. When these ners try to come back to the straight paths of purity d truth, the world fights them back and turns toward em the cold shoulder of indifference and doubt. And after the world loses faith in a man, then the time is not far distant when that man will lose faith in himself, and then—God pity him! For, with a jump, he will leap over the precipice of despair. Oh, faith, thou mighty faith, thou faith by which Abel sacrificed and Enoch walked and Abraham went forth into an unknown land to find an inheritance for his children; oh, faith, thou mighty faith, by which Joseph ruled and Moses led the children of Israel forth from their Egyptian bondage and with which Joshua rocked down the Jericho walls; oh, faith, thou mighty faith, with which Peter and James and Mary Magdalene bended the knee to worship Christ; oh, faith, thou mighty, divine faith, shall we not lay hold of thee, and through the power of the Holy Spirit save our fallen fellow men for God?

Did I say that all the world would lose its faith in a man after a man has sinned seven times seven? Yes, I said that, but I must make one exception. There is always one human being who will never lose faith in us when we have done wrong, and that is our mother. That is the reason why the Christian mother's love is the most potent of all loves for the salvation of a sinner. The mother's faith will not give her children up, and that is the reason why they win so many of their wayward children for Christ. The warden of one of our prominent State penitentiaries a few years ago was asked if the prisoners' friends, as a rule, continued to visit them. "No," was the reply; "they are usually men who have been a scourge and disgrace to their families. It is a relief to be rid of them. Their friends, their wives and even their children make one or two perfunctory visits at first, and then give them up. In the course of a year or two, they are forgotten by all, as if they were in their coffins, except by their mothers. Their mothers always come and keep coming, and try to influence me in their behalf. No matter how black-dyed in crime a ruffian may be, his mother will know some good point to tell me of him. She never wholly loses her faith in him." Is not that, O man, the history of our lives? Is not one of the greatest powers by which we may win men to the Cross of Jesus Christ the mother-faith in our hearts? Oh that by the grace of God we could all have a mother's faith in those who are treading the path of sin! Would that in the name of Jesus Christ we could cling to men, and keep clinging to men, until we could see them transformed by the power of the Holy Ghost! Brother, increase your faith in your brother man. See men in Gospel vision transformed, redeemed and cleansed of sin by Jesus' atoning blood. Fill up your water-pots to the brim.

A Present Faith

But lastly, I remark that we should have a faith brimful enough to believe that God can as readily answer our prayers to-day, this hour, if we will only ask him, as he can answer them next month, or next year, or in the dim future after we are dead. Those servants who filled the water-pots did not suppose that Jesus was going to turn that water into wine by slow fermentation, so that it could be bottled and stored away in the cellars. What they wanted was wine at once. Thus, as God can answer the prayers of his people at once if he will, can there be any better time for us to ask for an increase in our faith than just now? Have you the kind of faith which I have been describing? Do you ask big things from God? After you ask big things, are you willing to go forward expecting that he will answer your requests? And have you faith that Christ can redeem your dear ones, no matter how low they may be sunken in the quagmire of sin, as well as cleanse your own sinful heart until it becomes white as the driven snow? Do you believe he will do all this if you ask him now, even now, just now? Jesus saith unto them: "Fill up the water-pots with water. And they filled them up to the brim." Will you even now expect a divine blessing which comes from a brimful faith?

Photographed specially for THE CHRISTIAN HERALD by Reale, Cav. T., Strizzi, Rome

DELEGATES TO THE WORLD'S SUNDAY SCHOOL CONVENTION HOLDING A CHRISTIAN SERVICE IN THE COLISEUM, ROME

THE great Coliseum in Rome is a monument of the past which is unequaled in magnitude save by the Pyramids alone. The external elevation consisted of four stages adorned with columns of three orders of Greek architecture, with many arches. There were eighty entrances in the lower story. The interior was divided into the *arena* proper (which was the place assigned to combatants, being strewn with sand to absorb the blood during gladiatorial contests) and the *cavea*, which was assigned to the spectators. Around the arena was a strong iron

Connected with the arena were the rooms of the gladiators and the dens from which the animals were released. Occasionally, as some ancient writers assert, the arena was flooded with water after the gladiatorial show was ended. Mimic naval battles were fought with *triremes*, vessels propelled by oarsmen, the combatants being on the upper deck.

In the *cavea*, the places of honor were in the lowest galleries, and in these sat the emperor, the senators, chief magistrates, women of social rank and persons of [illegible] Enormous multitudes

were often packed together here for many hours at a time. Some writers have estimated that as many as 90,000 persons could be admitted to these great spectacles.

This place, in which the delegates to the World's Sunday School Convention held a Gospel service, has been the scene of many Christian martyrdoms. It was eminently fitting that such a gathering should be held there as a tribute to the early sufferers for the faith, and to [illegible] of old Rome sought to crush out forever.

SUNDAY SCHOOLS MEET IN ROME

unexpected ovation that her face quivered with tion, and she could scarcely speak. At length, n the applause finally subsided, she modestly and hingly welcomed the delegates, saying in part:

DEAR FRIENDS: It is with the great pleasure that lfil the duty which has been given to me, to wel- e to this great city of Rome the members of the ·ld's Fifth Sunday School Convention. This pleasure

Continued from page 563

whose hands the destinies of their several nations will lie, the education in things spiritual and moral that, even more than the education of the head and the hand, is necessary to the making of the highest type of citizenship. I wish all success to those, whatever their

bought a Bible; it was the only Bible in all that village, when weary at the loom he took down his Bible and read it and then, at their simple dinner, he told his wife and children what he had read and they talked about it. It was home department work, with no teacher and no preacher save the father who was searching for light. Two years ago this month, I saw that Bible in the city of Cleveland, Ohio—an old Bible without cover

A Group of Hungarian Delegates to the World's Sunday School Convention

The French Delegates. Mme. Belier, the Daughter of Historian D'Aubigne, in the Centre

eel, not only as an Italian, but as a member of the me Sunday School in which I have always worked ce I have been a little girl, and in which I have al- ys been greatly interested."

It was quickly discovered that the young lady's her, General Ricciotti Garibaldi, was in the audience, d after repeated calls he arose and said: "In seeing s wonderful gathering from all parts of the earth, it to me, the old soldier for the freedom of my country, source of profound satisfaction, because we have anged the bullet into the Bible with its holy fea- res. We men have formed the unity of our country litically and geographically; it is to you to form the ity of Italy morally." These words were greeted by new outburst of applause, concluded by three cheers r the Garibaldis.

The American Ambassador to Italy, Hon. Lloyd riscom, received a hearty ovation from the Conven- on. In a few well-chosen words he, too, welcomed e delegates to the Eternal City.

Before the meeting concluded still another surprise as given to the Convention through the reading by resident Warren of a cordial message from President heodore Roosevelt, which was as follows: "Pray xpress the assurance of my hearty good will to those ngaged in giving a world character to organized unday School work. All good citizens must cordially mpathize with the effort to secure for the children of ll countries, for those who will come after us and in creed, who disinterestedly and in a spirit alike of common sense and devotion to duty thus seek to train the future generation in the things of the spirit no less than in the things of the body."

It was deemed fitting that a telegram should be sent to his Majesty the King of Italy. The following message was accordingly sent: "The Fifth World's Convention of Sunday Schools, whose every energy is consecrated to the moral and religious education of the young, on initiating its labors sends to his Majesty the King its fervid and respecful salutation, and invokes the divine blessing on all the royal family." Later in the Conference the King responded: "His Majesty the King has accepted your kind salutation and that of all the delegates, and in return he sends thanks for their noble thought."

Perhaps the most inspiring and valuable feature of the entire Congress was the survey of Sunday School conditions throughout the world given by the delegates from the various lands. In a number of Latin countries the Sunday School movement is still in a weak and struggling condition, and numerous pathetic and stirring incidents were given of the difficulties of the workers in those lands and of the victories achieved after long-continued toil. A striking example of home department work was given the Convention by Dr. A. W. Clark, of Prague, Bohemia. He said:

"A few years ago a Bible colporteur went to a Bohemian village; one man in that village, a weaver, and well worn—and the oldest son of that household told me this story: 'This Bible has changed the character of our family. We are eight children; we were born in darkness; this book, blessed of God, saved my parents and saved us eight children. Where are we to-day? I am pastor of a Bohemian church in Cleveland, Ohio; my brother is pastor of a Bohemian church in Minnesota; a third brother is a professor in a Christian school, and a fourth secretary of a Y. M. C. A. work. The sisters are Bible readers; indeed, the whole family, we eight children, are all devoting our time and talent to the work of God, and this old Bible, without cover, was the beginning of that glorious work.'"

It was a dark-skinned Spaniard, Pastor Albrecias, with a big mustache and a fierce countenance, looking as though he might well be a descendant of the Spanish buccaneers, who made, through the medium of an interpreter, one of the most stirring five-minute addresses of the Convention, telling of the difficulties he had to contend with in that benighted country. He evoked frequent applause. He said: "The enemies of the Gospel say that Spain will never become evangelical, and unfortunately the success of the Gospel cause in Spain up to the present has not been very great. For this reason we need to work fervently among the young. There are at present about one hundred Sunday Schools in Spain with about 6,500 scholars.

"Our own work at Alicante (which is about half

Continued on page 579

Missionary Delegates from Japan

Some of the Syrian Delegates

OUR EDITORIAL FORUM

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Rome's Great Convention

EVER memorable will be the great Convention in Rome of Sunday School workers, a description of which is published in another part of this issue. Most impressive was the fact that in the Eternal City, where Paul lived and suffered, where the Cæsars reigned, where Nero once issued his orders for the butchery of the Christians, and where the Popes denounced and condemned the Protestants, should have been held this great Convention of the men and women who are preparing the next generation for future triumphs. Right in the centre of old Rome, on the soil consecrated by the blood of the martyrs, on the very stones whence they were thrown to savage beasts, in the Coliseum itself, these Christian men and women stood and sang the triumphant song, "All hail the power of Jesus' name," like soldiers on a battlefield celebrating the victory of the Divine Captain. Perished are the Cæsars and the empire they founded, but the name of the Nazarene they despised and crucified lives on, greater and more revered as the centuries pass. Would that "the saints in Cæsar's household" could have looked down from their seats in glory at that spectacle in the Coliseum!

Not less suggestive, if less romantic, were the meetings of the Convention in the Methodist Episcopal Church in Rome. That assembly of fifteen hundred men and women was in itself a notable fact. Coming from all lands, animated by one purpose, inspired by one spirit, they must have been cheered and encouraged by the association. There could have been no strangers in that assembly, for even those who met others of different race and different language were brought near to one another by the presence of a little child. It is a great work in which they are engaged. What the world will be half a century hence depends, under God, on the fidelity with which they are doing their work to-day. We most fervently pray that their visit to the scene of Christianity's early trials may strengthen them for their weekly duties and cheer them with renewed faith.

Our New Serial Story

IT seems as if there was no other period of the history of Europe so full of interesting events as that which covers the last quarter of the seventeenth century. Dynasties rose and fell; great wars were waged; heroic men and women gave their all, their lives when need be, for their religious beliefs, as freely as did the martyrs who met their death in the days of the early church; and through it all, against the black smoke of burning cities, ran the many threads of that romance which has always been present where there have been brave men and fair women.

In our issue of July 17, THE CHRISTIAN HERALD will give to its readers the opening chapters of a new serial story that deals graphically with this interesting period—a story that deals not only with exciting and thrilling events in the Old World, but also with life in the New. The author, Isabella Macfarlane, who has already achieved no small fame in literature, has placed the first part of her story in the quaint medieval city of Rochelle, in France—a city that for years was one of the great strongholds of the Protestant faith, and from whose walls the armies of the French kings several times withdrew in inglorious defeat.

The time is that of the revocation of the Edict of Nantes, which had guaranteed protection to the Protestants of France. The revocation exiled thousands of the best blood of the land to England, to the Low Countries and to far America. The fortunes of the Huguenot family and its friends, from the heroic old grandmother and the gentle pastor who lived like a hunted animal among the swamps, to the sweet heroine Gabrielle, "the flower of New Rochelle," are depicted with great skill and hold the reader spell-bound to the end.

The fleeing refugees from Old Rochelle founded, it will be remembered, the beautiful town of New Rochelle on Long Island Sound, where, free from the terror of the bloody persecution known as the "dragonades," they built themselves homes as near as possible like those they had left behind in their own fair land. Their existence here in America, for a time, was no less interesting than in France. The families they founded made strong their mark on our colonial life and that of the early days of independence.

Gabrielle, we believe, will take her place as one of the most charming heroines of fiction that have appeared on the pages of any book for many a day. To trace her story or more than hint at the intricate plot would unkindly forestall the pleasure of our readers; they should follow her fortunes for themselves.

Christ in Character

MANY of our readers, we find, are grappling with the problems involved in the personality of Jesus. That he should have been one with the Father, yet should have prayed to him; that he should have acknowledged that there was at least one thing that he did not know, and that he should have said to the man who came to him calling him good, "Why callest thou me good? There is none good but one, that is, God." Satisfactory answers can be given to these difficulties, but after all, they are not the questions that most vitally concern us. Mere metaphysics cannot bring us into that relation to Jesus which transforms our lives and characters.

It is as the revelation of God to men that Jesus came into the world. The world did not know God and could not conceive of him. The idols that men made and worshiped, showed that they were blindly trying to understand him. They could understand his power, his majesty, his sternness, but the character was not complete. Jesus came and taught them to say "Our Father." That completely changed the aspect in which God stood to his creatures. But Jesus did more than this. He showed men the character of God by his own life. The gentleness that attracted the children, the kindness and thoughtfulness that provided for the tired multitude, and the patience with which he bore the taunts and mockeries of his enemies, were the materials out of which he would have us build up our conception of the Father. It was all so superhuman that we wonder at Philip's request, "Show us the Father." Jesus had been showing the Father all the time, if Philip's eyes had not been so blind. But the Master was patient with his dull scholar: "He that hath seen me hath seen the Father," was the plain answer that satisfied Philip and should satisfy us.

Better than an intellectual perception of the relation is that practical conduct involved in the command he addressed to his disciples, "Follow me." If we do that, the intellectual difficulties disappear. A popular novelist pictures an atheist becoming a humble believer, and on being asked what had changed him, pointing to a man who had helped him in his poverty and degradation, visited him in sickness and stood by him in disgrace. "I have seen God in that man," he said, "and I cannot help believing in God now." Ah, if we could live such lives, if we could become so like Christ that others might see God in us, we would be more useful than if we could solve every difficulty that the sceptics raise.

The Power of Conscience

THAT an awakened conscience is able to bring the worst of sinners to his knees, and to wring from him in open confession the awful secrets of a life of crime, is once more illustrated in the great trial which is now in progress at Boise, Idaho. Harry Orchard, the self-confessed gambler, ore-thief, bigamist, incendiary and wholesale assassin, after astounding the whole community by his revelations of wickedness, has now told what led him to make his extraordinary confession. There came an hour in his life of crime, he said, when the voice of conscience spoke. It brought before him in a moment the crimes of years. He saw his sins as a mountain before his eyes. He could get no rest, night or day. He felt that divine forgiveness was hopeless for him.

"When I first thought of confessing," he said, "I did not believe that I could get the forgiveness of God. I had been too bad, I thought, for that. After I read the Bible for a while, I began to believe that if I really repented I would be forgiven. From that moment until now I have never hesitated about the course I was to pursue. I did not care what became of myself. I wanted to die, and I felt it a duty I owed to society, to God and myself to confess my crimes."

Orchard does not claim to be a converted man. He has taken one important step in the right direction—apparently the first in his long life of evil deeds. The arch-criminal, wincing under the lash of conscience, feels the heavy burden of his guilt. Who shall say that the same power which saved the thief on the cross may not yet pluck this wretched man as a brand from the burning—a convincing illustration to the whole world of the grace that "saves to the uttermost"?

One Million Lives Saved!

ALTHOUGH our China Famine Fund is closed, t great life-saving work upon which the readers this journal embarked last February still goes on wi ever-increasing beneficence. Their gifts to China her time of need have already produced results of magnitude to astonish the world. Their campaign benevolence was brief but most effective, and, now th the active struggle is about over, they can view wi satisfaction the situation as presented in the followi cable message from Mr. E. R. Johnstone, THE CHRISTIAN HERALD'S special representative now at Chinkian

"All *Buford* cargo now dispatched by vans inland, a by junks up canal. Fleet of fifty-four junks fully loade Fevers terribly prevalent. Missionaries almost exhauste Canal trip shows that reports of famine were not exag gerated. Relief afforded from all sources has **saved on million lives.** I have interviewed Viceroy Tuan Fang Nanking. He expressed high appreciation of America kindness, and spoke of good feeling existing betwee two countries. E. R. JOHNSTONE."

This result of the relief work immeasurably excels a expectations, and shows with what lavish hand Go blesses the simplest acts of kindness and self-sacrifice Under divine blessing the relief movement attained volume and momentum that penetrated all the famin region. It became the means of rescue to multitude whose case was thought to be hopeless.

God never does things by halves. His work is alway complete. In India the relief campaign was followe by a great revival. A similar sequel may be looked fo in China. The same omnipotent hand that saved th body can save the soul also. And if even a fraction o the million rescued from physical death be brought int the Gospel light, it will be an especial cause of rejoicin among the Christians of America, and among all wh have shared with them this work of benevolence these last four months.

Among the Workers

—EVANGELIST C. H. YATMAN is conducting Gospel meetings at Pittston, Pa., where he is speaking to large audiences.

—REV. C. C. POTTER, with his mission boat *Glad Tidings*, is doing good service along the waterways in the vicinity of Des Moines, Ia.

—REV. WESLEY W. GRAHAM, who died recently at Duncan, Ky., was one of the oldest ministers in the country and had preached sixty years without pay. He was born ninety-five years ago.

—ONE OF THE most potent influences for good at present in Jerusalem is the London Jews' Society. During the past eighty years since the beginning of its work, over 800 Jews and their descendants have been baptized and received into the Christian Church through it. In addition to a strong corps of earnest clergy, there is a House of Industry, which includes training in carpentry, in turnery, in printing, and a dispensary. This Society is preparing for a great Palestine exhibition during 1907 in one of the largest halls in London, with the desire to arouse a greater interest in the Palestine of to-day.

Contents of this Number

Wednesday, June 26, 1907

	PAGE
A Humble Home in Porto Rico	Cover
Sunday School Teachers in Rome (Illus.)	563, 566, 567, 579
A Brimful Faith. Sermon by Rev. F. DeWitt Talmage, D.D.	564, 565
Two Thousand Children on an Auto Ride (Illus.)	562
OUR EDITORIAL FORUM: Our New Serial Story—The Power of Conscience—Rome's Great Convention—Christ in Character—One Million Lives, etc.	568
BIBLE AND NEWSPAPER: Progress on the Isthmus—A Fight with an Eagle—A Fatal Horoscope—A Crime that was a Blunder—A Record Fine	569
Mont-Lawn Ready for the Children (Illustrated)	570
The Ethics of Suicide. By Kate Upson Clark	570
Donors to the China Famine Fund	571
Our Mail-Bag	572
A New York School Class in Domestic Science (Illus.)	572
The Arrangement of the Home Flower Garden. By Mrs. Margaret E. Sangster	573
Israel Miraculously Led. Sunday School Lesson (Illustrated)	574
People in the Public Eye (Portraits)	575
The Pope and the Open Bible	575
The Preacher's Grip. Story by W. H. Withrow	576, 577
The Great Revival in South Dakota	578
Christian Patriotism (Christian Endeavor Topic)	578
Christian Citizenship (Epworth League Topic)	579
Gems from New Books	580
Some Astronomical Queries	581
A Ride Across Porto Rico	582
A Refuge in Trouble. By Mrs. M. Baxter	583

THE BIBLE and the NEWSPAPER

Progress on the Isthmus

HOW the gigantic task of cutting the great interoceanic waterway at Panama is being performed is a mystery to many people who know the difficulties to be overcome. Not a few have the idea that the work is being done by a vast number of men laboring with pick and shovel. The picture on this page, representing one of the machines employed, shows the superiority of modern methods to that primitive means. The digging machine, with its giant hands armed with four great steel nails, tears away nearly a truck load of material at a single effort. The controller, by a touch of the powerful machinery, swings it clear and tilts it deftly into the waiting wagon. With such helpers it is not difficult to understand how the rate of digging has risen from a few thousand cubic yards a month to eight hundred thousand. The prediction that the entire work may be finished in eight years, at first received with incredulity, now appears to be within the bounds of possibility.

The most encouraging feature of the work is the sanitary condition. So thoroughly was the cleaning up of the Isthmus done under the direction of Dr. W. C. Gorgas that the route is now exceptionally healthy, and the death rate among both whites and blacks is below that of many parts of the United States. The region had been a by-word for unhealthiness, but the methods applied so successfully in Cuba were similarly effective on the Isthmus. Yellow fever has almost disappeared, pneumonia is now rare and less malignant, and malaria is much less prevalent than was expected on the line of a work of the character of the canal in a tropical climate. It is in this chiefly, and in the character of the machinery, that the American work surpasses that previously done by the French, and the result justifies the foresight of beginning operations with the sanitary conditions. The fact of so much of the labor being done by West Indian negroes, with the difficulty of exercising thorough supervision over them, and their incapacity of realizing the necessity of sanitary precautions for their own protection, still constitutes a serious problem, requiring constant vigilance.

Thus, after being agitated at intervals for nearly five hundred years, the project appears to be nearing realization. The route is practically that first selected and endorsed by M. de Lesseps. That it is the most practicable route, in spite of the locks necessitated by the greater elevation at Culebra and by the variation in the range of tide on the Panama side, is now generally admitted. It will not be the ideal canal, but it can be built with comparative speed, and it will serve the purpose. The use that will be made of it, through its shortening the ocean voyage between our eastern and western coasts by about nine thousand miles, will doubtless lead to its enlargement. That there will also be a large foreign traffic through it is certain. No captain will spend time in rounding Cape Horn, when he can pass through the canal in about twelve hours. With its completion, another step will be taken in removing natural obstacles to easy and rapid communication among the peoples of the world, and a significant feature of it is that it will be for peaceful communication only. The canal is never to be used for the purposes of war. In another sense than that of the prophet, his words are being fulfilled:

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. (Isaiah 62 : 10.)

The Giant Hand of the Great Crane at the Panama Canal

A Fight with an Eagle

A newspaper at Colorado Springs, Col., reports a remarkable accident to a citizen of that town. He had observed an eagle's nest on the side of a precipitous cliff and inferred from the movements of the eagle that there were young birds in the nest. The rock was in the North Cheyenne Canyon and was almost perpendicular. The crevice in which the nest appeared to be was about 600 feet from the valley, and about 180 feet from the summit. The only way of reaching it was to descend by a rope from the top. He secured the rope safely and let himself down. Looking into the crevice he saw the nest, and reaching over got possession of two of the little eaglets. He was beginning to ascend when the mother bird swooped down upon him. He drew a pistol and fired at her, but his aim was baffled by the eagle's violent attack, and the pistol was knocked out of his hand. He defended himself as well as he could, but the clawing of the eagle and the swaying of his body was too much for the rope; it snapped, and the man rolled down the side of the cliff. Fortunately for him a projecting ledge saved him from falling to the bottom. The eagle renewed her attack on him there once more and he was glad to release his prey to save his life. He waited on the ledge, badly bruised, until help came. He is not the first man who has thought it easy to gain some coveted possession and has unexpectedly found his life imperiled by the attempt. Unhappily there are some who, to gain it, put their souls in peril and cling to their prise to their eternal loss.

Woe to him that increaseth that which is not his, and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee? (Hab. 2 : 6, 7.)

A Fatal Horoscope

A workingman in New York has voluntarily fulfilled the prediction of an astrologer. He was a steady, respectable man, intelligent, but with a tendency to faith in occult predictions. Some time last year he sent to Stamford, Conn., to ask an astrologer to cast his horoscope. He probably felt some shame about admitting his superstition, so he did not confide the fact of his application to his friends. Early this year the Stamford seer mailed to him the result of his calculations of the stellar signs. He read it and brooded over it, but did not disclose it to any one. His acquaintances, however, noticed that he was greatly depressed. They rallied him about it, suggesting reasons for his low spirits, but he could not be cheered. On May 30 he was missing from his work and his usual haunts, and the people with whom he boarded had not seen him. Finally, the door of his room was broken open, and it was found that he had committed suicide. On the wall, where he had suspended it, was the horoscope, which stated that on May 30 some dire calamity would befall him. The dupe had not even waited to see what "the dire calamity" would be, or whether there would be any calamity. He might have lived on if he had heeded the warning of the prophet:

Learn not the way of the heathen, and be not dismayed at the signs of the heavens. (Jer. 10: 2.)

A Crime That Was a Blunder

Since the recent death of Pobiedonostseff, the Procurator of the Holy Synod of Russia, new light has been shed on the struggles of the Russian people. An examination of his papers shows that the constitution so ardently desired for so many years and so firmly withheld by the late Czar Alexander III. had actually been granted by that Czar's father and predecessor. That potentate, who won immortal fame by liberating all the Russian serfs, had carefully thought out a plan for giving a large share of the government to his people. He had studied the constitutions of England and other constitutional countries, and had decided on the character of a measure adapted to the genius of the Russian people. The instrument had been formally drawn up and was waiting his signature when he was cruelly assassinated. Pobiedonostseff's papers show that he had always been opposed to the measure, and when Alexander II. was dead he went to his son, Alexander III., and persuaded him not to grant the concession. Never was such a blunder committed as that assassination. If the murderers had allowed Alexander II. to live, Russia would have been twenty-six years ago in possession of the representative government that it has been all those years struggling to gain. The Russian patriots actually defeated their own purposes by destroying the man who was preparing to grant the boon they sought.

Your iniquities have turned away these things, and your sins have withholden good things from you. (Jer. 5: 25.)

A Record Fine

Probably the largest fine ever inflicted in any court in the world was inflicted by Judge Brooks of Austin, Tex., early this month. He pronounced sentence on an oil company doing business in Texas, requiring it to pay a fine of more than a million and a half dollars. He said that even so large a fine as that was merciful, as he might have sentenced the company to pay three and a half millions. The charge against the company was for violating the anti-trust laws, by maintaining an agreement in restraint of trade, and to fix and maintain the price of a commodity. The judge who pronounced sentence had had a defendant company before him for the same offense nine years ago and had ousted it from the State. The company had thereupon dissolved and organized anew. The judge held that it was practically the same company, or if not the same, was doing business on similar principles and committing the same offense. The legal advisers of the company believe they will have no difficulty in having the decision reversed by the United States Supreme Court, but in the meantime the fine stands as an exemplary punishment. If the allegations of the prosecution are true, the company is working a double wrong, ruining its competitors and oppressing the public. Men who do that deserve exemplary punishment.

Woe unto them that join house to house, that lay field to field, till there is no place, that they may dwell alone in the midst of the land! (Isa. 5 : 8, R.V.)

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Taylor, A D 1 00
Thomson, Mrs D . 2 00
Trout, Mrs I G... 50
Ure, Herbert 1 00
Van Keuren, Miss I M 1 00
Wells, Mrs A..... 1 00
Wertz, Mrs 12
Wilbur, J W 2 00
Wilt, Emanuel .. 25
Wilt, E Jeanette. 15
Wilt, G E 25
Wilt, H 25
Wilt, H A..... 10
Wilt, Henry M ... 50
Wilt, Maud 25
Young, Alice 1 65
R A K, Bellefonte 1 00
M C & M Mc Gettysburg 2 00
L C M, Grove City 1 00
J C C, Leechburg 1 00
M A A, Wilkes-Barre 1 00
—, Allegheny ... 2 00
—, Ashbourne .. 2 00
—, Carbondale .. 5 00
—, Franklin Forks 1 00
—, Grant 1 00
—, Greensburg .. 10
—, Huntington .. 1 00
—, Le Raysville. 50
—, Phila 50
—, Port Matilda. 5 00
—, Scranton 5 00
Friend, Allentown. 1 00
Friend, Greensburg 1 00
Friend, Nazareth . 1 00
Friend, New Holland 5 00
A Friend, Lancaster 1 00
Friends, Montrose. 2 50
Several Friends, Phila 1 25
A Sub'r, Cooperstown 1 00
A Sympathizer, Corryville 1 00
Widows' Mite, Allentown 1 00

PENNA.—Cont'd

A Lady, Camp Hill 1 00
Thro People's National Bank, Delta 14 25
Thro First National Bank, Delta 11 50
Thro Herald & Times Office, Delta 13 00
Emergency Relief Commission of Gen'l Conf of Mennonites of No America, Philadelphia ...36 76
Emergency Relief Commission of Gen'l Conf of Mennonites of N America, Phila..90 00
Ladies of Milltown, Sayre ...10 00
Two Little Sisters, W Leesport 1 00
1st Presby Ch, Blairsville 5 00
Centre Presby Ch, Indiana 15 25
United Evang Ch, Prospect 15 13
S Sch 1st Bapt Ch, Glen Campbell 3 00
S Sch No 1 Goodwill Hill, Grand Valley 1 30
Presby S Sch, Kane 33 30
Wildwood Miss S Sch, Verona ...10 00
Intermediate C E Soc 9th United Presby Ch, Allegheny 8 00
Jr C E Soc of 9th U P Ch, Allegheny 2 00
Charity Club, Chester 7 00
W C T U, Dalton.11 80
Women's Miss Soc 1st Bapt Ch, Glen Campbell . 1 50
nion Soc Christ End, Mazeppa .. 2 00
Jr Auxiliary Calvary Ch, Phila .10 53
Y P S C E, St Matthews Luth Ch, Phila 5 00
Y P S C E Grace Luth Ch, Phila. 5 00
Beraehah Chris Assembly, Phila. 3 00
Y P S C E 2nd Presby Ch, Wilkinsburg 11 00

Rhode Island

Burns, Mrs J A... 1 00
Dunn, Mr & Mrs J H 3 00
Hall, Thos A 2 50
Thomas, Mrs A E P 2 00
Friends, Pawtucket 1 50
Friends of Waite's Corners Ch, Kenyon 1 00
Sub'r, Pawtucket . 2 00

South Carolina

Bailey, Mrs Ralph, Thro 5 00
Hawkins, G E.... 1 00
Henstess, Mrs B.. 50
Kay, Mrs, Mrs Hill & Mrs Floyd .. 2 00
McAulay, Misses P & E Ray 5 00
McElree, Mrs S E 5 00
McIntyre, Miss C. 45
McLucas, Mr A .. 1 00
Mabry, Ben F.... 50
Spencer, C C..... 3 00
Weekley, Mrs A M 1 00
—, Bennettsville . 1 00
Friend, Liberty .. 1 00
In The King's Name, Sumter . 1 00
Mt Hebrow S Sch, McColl 1 00
Ladies' Prayer Meeting, Ninety-Six 3 85

Tennessee

Alexander, Mrs .. 1 00
Bell, W F, Col by. 1 25
Davis, Miss L F.. 1 00
Hagler, Mrs Alice & Others 1 25
Keebler, Mrs J S. 2 00
Looney, Ida 2 50
Meadows, Mrs E I 2 00
Mercer, Anmis .. 50
Mercer, J L 50
Mercer, Luna 25
Ross, Mollie 25
Sasser, Dr 50
Sasser, Mrs 1 00
Talls, Mr 25
Talls, Mrs 25
Ullrich, J A..... 3 00
Wolds, Mrs 1 00
Thro Living Water, Nashville 327 01
Marshall Gazette, Lewisburg 10 50
St Elmo Union S Sch, St Elmo .. 5 00
W M S & B Y P U 1st Bapt Ch, Greeneville 12 50
Woman's Christtian Temperance, Union, Savannah .. 4 45

Vermont

Abell, Mrs J H . 3 50
Atwood, Frank C.. 2 00
Beals, Mrs W S... 2 00
Bingham, Mrs A C 2 00

VERMONT—Cont'd

Brown, L 1 00
Clark, Anna 1 00
Hillird, Mr 5 00
Horoy, A H 2 00
Martin, Mrs G... 1 00
C L C, Fair Haven 50
M E C, Ludlow .. 5 00
N E S, Lyndonville 1 00
Friend, East Hardwick 1 00
Friend, Middlebury 1 00
I H N, So Newbury 1 00
Col by Prim Dept ,Cong'l S Sch, Coventry 5 20
Mary L Ketcham Circle King's Daughters, Brandon 10 00

West Virginia

Barnhouse, Mrs E 1 00
Crawford, Miss M 50
Crawford, Mrs M. 50
Entler, Miss Ellen Mc E..... 1 00
Hanger, Fannie .. 5 00
Huddleston, Mrs G W 3 00
Lyons, Wm B..... 1 00
McCoy, S A & Individauls 17 70
McDowell, Lois S. 25
McMillon, Wade, Sarah, Fannie . 3 00
Marston, M H.... 1 00
Merritt, Mrs Oceo 1 00
Patton, Mrs S M.. 1 00
Spaid, Mrs M E.. 2 00
Stitzer, Viola B. 2 00
Stryker, Mrs 1 00
Friend, Keyser .. 1 00
Bethesda M E Ch Soc, Shepherdstown 22 15
Miss Soc M E Ch, Harper's Ferry . 6 00

Ohio

Alford, Elijah ... 1 50
Alton, E J & Family 9 50
Anderson, E T.... 50
Ashmore, Mrs N.. 1 00
Auchmutay, M M. 50
Baldwin, Mrs H W 1 00
Beckett, J W & Wife 2 00
Beeney, Mrs C E.. 1 00
Burr, F B 1 00
Burr, Mary, Thro 5 00
Clarke, Ella J.... 2 00
Conway, Hayes S 2 00
Davis, Geo W.... 4 00
Davis, Hannah M. 1 00
Davis, John A.... 1 00
Doren, Mary E.... 2 00
Dunlap, Mrs M H 5 00
Ellison, Mrs E... 1 00
Forbes, Mrs S S. 2 00
Freeman, H B.... 1 00
Gates, A W 1 00
Griffith, H H..... 50
Hart, Mrs C D... 2 00
Henderson, E 5 00
Hiskey, Lyde 1 00
Hoover, Charles . 1 00
Hoover, D A..... 1 00
Hughes, Thos 1 00
Hutchison, Mrs C J 50
Inlow, Mrs H M... 50
Irwin, Chas P.... 50
Jones, B W..... 50
Jones, J G 50
Kaiser, Geo I..... 50
Kimball, W C..... 1 00
Lupton, Levi R... 2 50
McCord, Mrs A.. 1 00
McCoy, Mrs 5 00
McKenzie, Mrs L E 2 00
McPeck, Mr & Mrs Lewis 4 00
Maxwell, Bertha . 1 00
Myers, Mr & Mrs J 2 00
Neel, Mr & Mrs Thos P 1 00
Partee, E F & Family 2 25
Perrill, Libbie C. 2 00
Pew, Miss M ... 1 00
Phillips, Mrs B W 50
Presgraves, F E.. 1 00
Rake, E D..... 2 00
Rogers, Mrs Geo & Son 1 00
Schmiel, Fred'k A 2 00
Shaffer, Jessie .. 25
Shoup, Mrs A..... 1 00
Skillings, Mrs B.. 75
Skillings, Glenn .. 10
Skillings, Hazel .. 05
Skillings, O G.... 1 00
Skillings, Ruth 10
Stauffer, G W 1 00
Stewart, G D 25
Strong, Mrs H A. 1 00
Sutherland, Mrs D 2 00
Swing, Cliff 1 00
Wallette, Mrs L C B 1 00
Weber, Jas Katherine, Willie & Stewart 1 00
Williamson, Mrs S 1 00
Wilson, Mrs D D. 1 00
Young, I N 1 00
R P, Ashtabula .. 1 00
M A M, Cleveland 1 00
L S P, Piqua 2 00
Mrs S B L, Shelby 50
Mrs E J, Youngstown 1 00
—, Cleveland ... 1 00
—, Cleveland ...10 00
—, Englewood .. 1 00
—, Kensington .. 1 00
—, Salem 2 00
Friend, Cincinnati 1 00
Friend, New Richmond 5 00
Friend, Steele 50
A Friend, Oberlin 25

Miscellaneo

Contribution Co through the "Sa school Bode" o erson, N J., fro land Christian formed Churches nu day Schools an cieties:
G Huizing, Harvey Ill .....
Friend, Fremont Mich .....
C R Ch, Galesburg, Iowa .....
L Foortman, Eu den, Ill .....
Chris Sch, 11th St Chicago .....
C R Ch, Lagrav St, Grand Rap ids .....
Five Friends, Chi cago, Ill .....
Ladies' Aid Soc East St, Gran Rapids .....
S Sch, Spring Lake, Mich C I C .....
L I V Sewin Club, Ferrys burg, Mich .....
New Holland C I C, Harrison, Da kota .....
Two Friends, Per kins, Iowa .....
Young People's Soc C R C, Ackley, Iowa .....
C R C, Rudyard, Mich .....
Catechism Class, Rudyard, Mich ..
C R C, Platte, So Dak .....
Hoefner, Rev G L, Renville, Minn ..
Mulder, D, Renville, Minn .....
Santjer, B, Renville, Minn .....
Redenius, M E Friesland, Iowa .
C R C Men's Soc, Cleveland, Ohio, W Side .....
C R C, Manhattan, Mont .....
C R C, Harrison, So Dak .....
C R C, Reeman, Mich .....
C R C, Graafschop, Mich .....
Meyers, G, Reeman, Mich .....
Scholar, C R C, Haan, Rev L.... Toven Court, Grand Rapids, Mich .....
J G, Platte, So Dak .....
S S North St, Zeeland, Mich .....
Flager, Mrs J A..
Haight, Wm H....
Horton, A.....
S D .....
Reed, Mrs F A....
3 Little Bangert Girls .....
Reader of Chris Advocate, White Hall .....
Y P S C E of 1st Cong'l Ch, Alameda .....
Pioneer Matrons & Daughters of Cathay .....
Lover of the Lord, Columbus .....
Porter, Wm J ....
Scruggs, A R ....
Shepard, W H ....
I H N .....
I H N .....
—, Mt Morris ....
—, Dunn .....
Anonymous .....
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MONT-LAWN INVITES THE CHILDREN

AND THE LITTLE FOLKS ARE EAGER FOR THE COMING OF THE OPENING DAY

ON the 28th of June, 1907, the day when all the public schools of Greater New York close their books for the summer, Mont-Lawn, the Children's Paradise, joyfully welcomes the first instalment of the tenement children who most need its gracious ministrations. Through the years of its existence, it has fared steadily on, growing in comfort, space and beauty—eradicating such elements as experience has wisely indicated, adding buildings for rest, for refreshment, for recreation and for worship. Last summer, when the new and spacious Temple Cottage Dormitory first stood in artistic perfection in the rear of its namesake, and the well-appointed dining-hall, with its spacious second-floor playroom, replaced the more primitive tent of other days, it seemed as if the "last word" had been spoken.

But an original and delightful innovation awaits the little ones upon their arrival this year. Not only has the rambling hillside pasture been cleared of all obstructive underbrush, but the genii of the waters have been invoked. Where heretofore there wound a steep grass-grown path beneath the low-swaying branches of the old orchard, there now purls and ripples a limpid silver brooklet, its pebbly bed full of entrancing allurement to the tired and dusty feet of the child-wayfarers from the slums. What frolics are in store for the brook and its play-fellows! What rare pleasure for the pavement-tired feet to lave in the sparkling rill! Oh, surely—

"If Eden be on earth at all,
'Tis that which we the country call."

Little Mont-Lawn Guests Boarding the Cars at the Bible House

These weeks of June have been busy ones at Mont-Lawn. The capacity for fresh water has been extensively increased; the ground about the new buildings, which last year no artifices could prevent from looking crude and bare after the carpenters had gathered up their chips and departed, is now clothed with velvety, emerald verdure, which leaves no spot to offend the eye, wherever it may turn. Within the hospitably open doors all is in speckless order. The windows glitter as they catch the radiance of the setting sun; the rows upon rows of plump and spotless beds are as snowy and inviting as of yore. Above those quiet cots, which seem to whisper of the prayerful memories of mother-love which have placed many of them there, hang the gift cards, inscribed either with the name of the giver, or with the infinitely more precious name of the loved one for whose sake the giver's heart goes out to all childhood. As she surveys it all, the house-mother of twelve years' standing breathes a tired sigh of satisfaction and says, "I never saw Mont-Lawn so beautiful before. How the children will enjoy it!"

On the broad prairies of the West and in the picturesque North of our sister, Canada; on New England's "rock-bound coast," and in the land of the sunny South, many have thus early heard and answered the "call of the wild" which rises with insistent clamor within the breast of the tenement child, with the coming of summer in her most unlovely guise to the dismal courts and alleys. A mourning mother, "sustained by an unfaltering trust" in the prospect of a blessed reunion with her beloved boy, has testified to the tender love which lives on within her heart by sending a perpetual endowment of one of Mont-Lawn's fresh white beds.

Think what such an endowment means! Week after week, year after year, until the years have rolled themselves into a generation, through the long, bright summer hours, through the fragrant nights under the quiet stars, one little child after another will "rejoice and be exceeding glad" because that lonely mother heart in the old Bay State took thought for the weal of New York City's tenement childhood. One little figure after another which has learned all too early to bow before "the heat and burden of the day" will tire itself in the unaccustomed sports of normal childhood upon the grassy slopes of Mont-Lawn; will refresh itself with wholesome fare from the bountiful table; will sit reverently within the Temple reared to the Saviour of little children, and at last will creep into its cool nest and sink to dreamless sleep, with the fair white card at its head bearing the simple words, "In perpetual memory of William ——, from his mother."

We want to extend our work; we want to reach more of the little ones who need us, and we believe that the most direct and efficient way of doing this is to ask our friends and co-workers for more cot endowments. The extent of the work at Mont-Lawn is only limited by the means at command. Last year, through the generosity of the friends and patrons of the children, over 2,000 children, who came from homes of extreme and bitter poverty, were provided with a happy outing of ten days each. This year we are ambitious to say "yes" to more of the wistful little applicants whom we have had to reject in times gone by.

The season is here. What shall we do to mark it in red letters for some poor tenement child? Twenty-one dollars endows a cot for the whole season. Three dollors sends a poor mite to Mont-Lawn for ten long, happy days. As heretofore, every contribution, however small, to our Children's Fresh Air Work will be acknowledged in the columns of THE CHRISTIAN HERALD.

THE ETHICS OF SUICIDE

By KATE UPSON CLARK

IF fifty of our wisest contemporaries should be asked: "What is the touchstone of civilization?" it is likely that more than half of them would answer: "The value which is placed upon human life."

One of the most beautiful and significant of the Scripture characterizations of the millennium is that then a man shall be "more precious than fine gold; even a man than the golden wedge of Ophir."

The belief in immortality, which has been one of the most beneficent fruits of Christianity, so thoroughly permeates all ranks of society that it has done much to bring about this millennial view. During these later years, even science has condescended to give to this belief almost the support of what it calls "the exact proof." It seems to be admitted by scientists that since evolution has brought human beings up to so advanced a stage, therefore we may reasonably conclude that there are still higher conditions awaiting him. This is a great concession. It ought to help on the faith in immortality.

The shocking prevalence of suicide during the past two years has given pause to the world's confidence in its progress upward. Is it because the fear of future punishment has been lessened by the new gospel of love, that men have rushed so madly to self-destruction? Or has our wonderful prosperity, with its accompanying growth in luxury, so like the splendor of old Rome, led to the vice of old Rome?

We call Rome pagan. Its greatest sect was the Stoic, and all of the Stoic writers glorified suicide. We think of suicide as belonging distinctly to a bygone time and a creed outworn. It has nothing in common with the spirit of Christianity or the earnest, brave preaching and teaching of our foremost ethicists; yet here it is, carrying off before our faces not one nor a dozen, but scores of our educated men and women.

Not long ago, a college graduate was arguing in a thoughtful company in favor of suicide. He insisted that it was the best course for a large proportion of the unhappy and the unsuccessful. Not one of the seven or eight others present upheld him, and this was encouraging—but that he should dare deliberately to champion such a cause was in itself disquieting. The existence of "suicide clubs" is another shocking sign of degeneracy. There are plenty of other indications that Christian men and women may well fortify themselves and raise their voices clearly against any further license or laxity in the matter.

No doubt there are thousands of heavy-hearted ones among us who would be glad to join beloved friends who have departed. There are few of the afflicted who have not had moods of bitter longing to go hence, and have prayed for release. But such moods pass, with a brave and noble soul, and the prayer becomes one for endurance until the end, and for courage to take up the Master's work, wherever it may lie.

The cowardice of suicide should alone be enough to deter from it any one with a spark of pride or self-respect. To admit so cravenly that one is defeated, is the most humiliating thing that one can do. Then think of the friends left behind—their shame, their bewilderment. If crime is at the root of the matter, this horrible act doubles it. If it is merely the sorrow which is common to all mankind, one feels that the lessons of life have indeed been poorly learned. Whatever the motive, the legacy of disgrace left behind is a hard and bitter one for every relative and friend, especially for sons and daughters. The crass selfishness, the brutal cowardice, of the suicide are monstrous.

It is undoubtedly true that the love of life is stronger in some natures than in others and in some races than in others. It is characteristic of the healthier and stronger peoples that they cling most to life; and it is counted a mark of degeneracy that a general tendency to suicide should develop.

"Love not thy life," says the poet. Claudio's contemptible clinging to his represents the one extreme; the suicide, the other. Life is but a tool which has been given us for a purpose. We have no right to love it overmuch. Neither have we a right to lay it down, until he who gave it so bids us. The command to "commit no murder" applies as fully to one's own life as to that of others. We may lay our lives on the altar of our country; we may sacrifice them to save others; but we may not throw them idly aside, because we are tired, or sick, or unhappy.

The usual excuse when this is done is that the man is beside himself—therefore irresponsible. It is a dangerous plea.

Let no one even for an instant endure the contemplation of suicide. It is the duty of every Christian to denounce and condemn it. It is a reversion to paganism, and an insult to our pure and noble religion.

Questions and Answers

F. J. B., Compton, Que. Will OUR MAIL-BAG settle a dispute as to what country is richest in its variety of gems?

Queensland, Australia, is declared by competent authorities to contain a greater variety of precious and semi-precious stones than any other country in the world. Among those which have been authenticated are found practically the entire catalogue of known gems, including a number of very rare examples.

C. M. K., Denver, Col. What is the meaning of the description of death in II. Sam. 14: 14?

It was merely an eloquent reminder to David, by the woman whom Joab sent to him, that though a king he would have to die, and that what deeds of mercy he would do should be done at once. She went on to show that as God was merciful and provided means by which his banished might return, so should David be merciful to Absalom and recall him. Her own story and David's reply to it showed that in principle he had condemned himself. The sequel showed that Joab had better have left the matter alone.

This note from "Interested Reader" may appeal to those interested in floriculture:

With regard to changing the color of flowers (discussed in the MAIL-BAG), I have performed the wonder in a very simple way. I had two varieties of columbine, one bearing a double flower of a pale blue, and the other a purple flower (dark) being single. I removed all the pollen from the double flower and replaced it with that from the single one, and the plants raised from the seed produced blossoms of a beautiful dark blue, with a purple tinge, and very double. I never tried any other plants, but think it could be done with any that bear seed like the columbine.

L. R. A., San Jose, Calif. Is a person sent into the world to perform some definite mission, which, if unfulfilled, leaves life a failure, or is he sent to do the work that comes to his hand, of whatever kind it is?

To answer your question, one needs to be in the confidence of the Supreme Being. We do not see how any one can know whether he has a special mission or not. His duty is to do the thing nearest at hand, or the thing that may be opened for him at a distance. It may be to teach in a Sunday School or to go as a missionary to the heathen. His own talents and his circumstances have to decide the matter. The duty is generally made clear to the man who places himself in God's hands, to be used as he sees fit. Prayer to be divinely directed is always answered.

E. S. H., Norway, Me. 1. What do the Eskimo burn for fuel in their snow houses? 2. How do the Indians catch fish, as they have no hooks? 3. How do Indians strike fire?

1. They burn whale oil, also driftwood when they can get it. 2. The Indians make hooks from bone for fishing. They also use nets. 3. By the use of flints, or more usually by twirling one piece of wood on another by a bowstring.

R. S., Groveland, Ill. 1. When does Halley's comet return, and how long will it be visible to the naked eye? 2. How often does it happen that there is a transit of Mercury across the sun's disk? 3. Of what value would the discovery of the North Pole be to science?

1. Halley's comet will appear again in 1910. I shall never forget, when a lad of thirteen, in 1835, happening to cast my eye heavenward, and seeing a bright comet with a long tail. That was my first independent discovery of a comet, the next being the brightest comet ever seen in modern times, viz., that of 1843. Not much can be said as to how bright it will appear or how long it will be visible to the naked eye, all depending on its configuration with the earth and sun, and also whether the moon will be present or absent at the critical time; and if present, whether she will be crescent, half, or full. 2. Transits of Mercury across the sun's face, as seen from the earth, occur quite often when compared with the infrequency of those of the planet Venus. During the nineteenth century, Mercury made thirteen transits, the last in that century on November 10, 1894. They never can happen except in the months of May and November, while those of Venus always occur in June and December. Those of Mercury occur on an average of a little less than eight years. 3. I do not know, but think not much. LEWIS SWIFT.

J. N. L., Ash Creek, S. D. 1. How much, besides the $50,000 in salary, is the President allowed to defray expenses? 2. What is meant by initiative and referendum?

1. The President has $25,000 a year to pay for his traveling expenses and those of the United States officials that must go with him whenever he takes a journey. The President is required by custom to entertain prominent guests of the nation, and give certain social functions at the White House, so that none who have held that position have been able to save much for their retirement. 2. Initiative, in a political sense, means a system whereby a certain number of people can introduce a bill in the Legislature, without its going through the hands of representatives or committees, as at present. Referendum means that a bill once passed by a legislative body should be again referred to the voters.

Home-making Class in a New York Public School

THE Public High Schools of New York City have, within a few years, included in their curriculum a new branch of study for girls, known as Domestic Science. The advantages of this instruction cannot be over-estimated. The three years' course of thorough training prepares the pupils to take their places in their own homes or elsewhere as capable housekeepers who can prepare appetizing meals, and, what is especially to be commended, who can utilize in dainty and palatable forms the "left-overs," which otherwise would find their way to the refuse can. Skilled instruction is also given in table service, all the little niceties of manner and custom being inculcated which should be familiar to hostess, guest and maid.

Reader, Canada. Are the class of people known as "the Oneida Community," a religious sect, and if so, what is their belief?

The Oneida Community, which settled at Oneida, N. Y., in 1848, is a community of Christian Socialists. They live in one large building, dress very plainly, have common ownership of property, and believe in celibacy, although marriage is permitted. They have often been criticised for their peculiar views.

M. E. E., ——. Did Jesus actually bear his cross?

He evidently started with it, but was not able to carry it. His agitation in Gethsemane had doubtless left him very weak and the scourging had still further reduced his powers, so that it was doubtful whether he would not die before reaching Calvary. The soldiers therefore seized Simon and compelled him to carry the cross after Jesus. John says explicitly (John 19: 17) "he bearing his cross went forth."

J. G. R., Altoona, Pa. Does the soul of man go to its reward at death, or does it wait for the resurrection of the body and the last judgment?

The question has been long disputed and there is no clear, definite statement that answers it in the Bible. We have to depend on inferences. John speaks (Rev. 6: 9) of seeing the souls of the martyrs in heaven. Christ also speaks (Luke 16: 23-28) of the rich man as being alive and conscious after death, while his brothers were living on the earth. So he could not have waited till the resurrection before going to his doom. He also told the penitent thief that he should be with him in Paradise that same day (Luke 23: 43). Another inference may be drawn from Paul's statement (Phil. 1: 23) that he had "a desire to depart and to be with Christ, which is far better"—meaning, it is to be supposed, far better than laboring in the world. If he expected to lie in the grave till the resurrection, he would not have been likely to say that. He would have preferred to live and work. These are a few of the statements from which the inference is drawn that man goes immediately after death to his reward and does not wait for the resurrection. It is not clear that Paul expected a resurrection of the body at all. He expected to receive a new body (I. Cor. 15: 37)—not the body that was laid in the grave.

Soldier, West Point. 1. How many Indians are there in the United States? 2. Can you tell me something about the career of Gov. Beckham, of Kentucky?

1. According to the last report of the Indian agents there were 284,079 Indians in the United States in 1905. Of these, 116,333 wore citizen's dress, and 43,602 wore a mixture of civilized and Indian clothing. Those who could read numbered 63,147, and 69,209 could speak Englis
2. John Cripps Wickliff Beckham was bo
at Bardstown, Ky. He was educated
the common schools and at Central Unive
sity. He began the practice of law in 189
after he had taught for some time. H
was elected to the legislature in 189
speaker in 1898. He has been governor
Kentucky since 1900.

M. R., Dennison, Minn. Is your Sunday Scho lesson correct in saying that Moses was thr years old when he was taken to Pharaot palace? The Bible (Ex. 2: 2) and Joseph (Ant. Book II., chap. 9), say three months.

You are in error. They say the moth of Moses hid him three months. She the prepared the ark of bulrushes and floate him on the Nile. It is not stated an where, so far as we remember, how lon she kept him after Pharaoh's daught committed him to her as his nurse. Th Bible says (Ex. 2: 10): "And the chil grew, and she brought him to Pharaoh daughter, and he became her son." Th mother would naturally keep him as lon as she could, and it may have been thre years. Josephus knew nothing about i except what he read in the Bible.

Solutions of the poetical riddle o A. M. C., Belchertown, Mass., whic recently appeared in the MAIL-BAG, hav been received from Mrs. C. N. Campbell West Virginia; W. D. L. R., Manhattan L. L. Fisher, Iowa; Elizabeth W., Nev York; B. B. Ferguson, North Carolina N. D'lo, Mississippi; Mrs. H. A., Staunton Va.; Mrs. W. S. P., Statesville, N. C. C. R. B., Philadelphia; F. K., Cranford N. J.; Henry H. K., Boston, Mass., W F. S., Hamilton, Can., and others. Th answer is the whale, or great fish, men tioned in the book of Jonah.

A. G. B., Buffalo, N. Y. 1. Is Paradise the same a heaven? Was it used by Christ in that sens (Luke 23: 43)? 2. Was it really Samuel tha the witch of Endor raised (I. Samuel 28: 15)

1. It was understood by the Jews a merely the abode of the blessed dead, no as heaven; but we cannot believe tha Christ would mock the penitent by telling him simply that he would die that day. The thief would understand him as meaning heaven. 2. There is no alternative for any one who believes the story at all, but to conclude that God worked a miracle and clothed the soul of Samuel in his original form to reprove Saul.

Miscellaneous

J. E. B., Troy, S. C. We have been unable to identify the character.

A. P. W., Goodwater, Ala. You are their first cousin "once removed."

S. C. N., West Salem, O. Send your query to Professor Hart, professor of history, Harvard University, Cambridge, Mass.

W. F. H., Cuyahoga Falls, O. Educated natives in India can speak some English. The common people speak their own dialects.

S. R., Dover, N. Y. We have been unable to find the date of the fire. We doubt if the handkerchief would have any more than its real value.

J. A. B., Leroyville, Pa. You will have to send your query to the Secretaries of State in the several States. We have not the statistics.

S. M. McI., Excelsior, Mo. Send your query to the director of the bureau you mention. Only a physician can answer the last part of your query.

E. A. B., Santa Rosa, Calif. You can get a biography of the poet Cowper by addressing Ammon & Mackell, booksellers, 81 Chambers Street, New York City.

L. L. B., Kansas. You can get a translation by sending to Ammon & Mackell, 81 Chambers Street, New York City. The sun is 92,900,000 miles from the earth. No one can answer your last question.

A reader in Kansas is able to answer a question asked by several of our correspondents. She writes: "In a recent issue of THE CHRISTIAN HERALD, the inquiry was made if any reader knew who was the author of the little prayer, 'Now I lay me down to sleep,' etc.? Many years ago I cut the clipping from a Sunday School paper now in my possession. The little prayer, 'Now I Lay Me Down to Sleep,' was written by John Rogers, the martyr. MRS. JENNIE WILEY."

IN THE HOME FLOWER GARDEN

Artistic and Practical Gardening on a Small Scale for the Nature Lover

By Margaret E. Sangster

WOMEN have always been fond of flowers since that early day when Mother Eve helped Father Adam in taking care of the beautiful Garden of Eden. What the world's first mother did her daughters have ever since loved to do. Carl Hilty, in his delightfully suggestive volume, *Steps of Life*, has this to say concerning women and flowers:

"The character of women can very well be judged from their treatment of flowers. A girl that on her walk pulls as many flowers as possible for herself and has no desire to leave any behind for others has a tendency to greediness and pleasure-seeking. A lady who, after looking at a beautiful flower or bouquet for a short time, will permit it to lie and wither, instead of putting it in water, or of making some poor child happy with it, has no warm heart. But if she pulls flowers quite to pieces, she will some day no less unconcernedly deal with men who have put their trust in her."

There may be those who will think this appreciation of the German author a trifle exaggerated in statement, but I am of the opinion that he comes very near the truth. A woman who has sympathy with flowers as if they were sentient beings is likely to have a tender love for children and a kindly yearning for dumb animals, with a soft place in her heart in favor of the under dog. Indeed, I have known women apparently hard on the surface, who had a way with them that flowers knew and answered to, and by that sign I have been sure that there were depths of gentleness beneath the external crust.

The Poetry of the Garden

To many hard-working women whose lives are full of drudgery, the one strain of music, the one bit of poetry in the twelvemonth's round has been found in the garden. Acres for grain and a little strip for flowers, the latter close to the door, have been the rule near the farmer's home. If the man has not cared much for flowers he has tolerated them with an indulgent smile at his wife's weakness. Stories are told in the early settlements of this country of roses transplanted from Old England to New England gardens, and tulips brought from Holland to flourish in the new soil, as lilies are imported from Japan to-day. But until a recent period little attention has been paid to the artistic side of gardening when gardening must be done on a small scale. It is a good sign of the times that at present thousands of small gardens, under the intelligent hands of women, flourish and blossom and repay their owners by lavish and successive bloom from spring to autumn.

What Plants to Choose

A woman may have a hardy garden and plant it with perennials that from year to year thrive in sun and rain, requiring only occasional enrichment of the soil.

The Wild Garden

A Bed of Pansies

The Grace of the Crimson Rambler

Thus the crimson rambler with its wonderful grace and luxuriant blooming, once started, grows with the swiftness of Jack's famous bean-stalk. Well started, the rambler-rose puts forth one or two strong canes each summer, and its tendrils twine about the trellis and make the plainest home as charming as the most ornate mansion. Avoid the pink and yellow varieties and select the crimson if you can have only one rambler.

There are other quick-growing vines; the purple and white clematis and the climbing nasturtium have special qualities to recommend them; the latter is an annual. The dear old honeysuckle, hardy and beautiful, gives joy to generations. Hollyhocks, peonies, fox-glove, phlox, day-lilies and lilies of the valley, are all to be depended upon as tenants of the garden with an indefinite lease. She who wishes to have picturesque results must study harmony and contrast of color, and mass her flowers, grouping rather than scattering them. It is best to keep the flowers of one family together, and to give them associates that will be desirable neighbors so far as height, style, tone and perfume are concerned. Remember that some flowers love the sun, while others pine for the shade.

A wild garden or a rockery exacts little trouble after it is started. The boys of the family will take pleasure in helping mother and sisters with the big boulder and the smaller rocks that make the foundation for this corner in the garden. Plenty of earth carefully fertilized must be lodged in the crevices where seeds may be sown, seeds that will quickly germinate and cover the rocks with a mantle of verdure. Every expedition to the woods with basket and trowel should bring home specimens of the exquisite flowers that God plants in the forests; violets, hepaticas, jack-in-the-pulpit, ferns and such others as lend themselves to transplanting. A wild garden in the midst of a cultivated one is so sweet and has such bewitching simplicity that it awakens even more pleasure than one receives from the cultivated and orthodox habitues of the garden.

She who wants a pansy bed that will give her a wealth of velvet bloom and shy, quaint sweetness, may either purchase her plants in the spring and set them out, which is a costly proceeding, or she may plant her pansy seed on the first of June. She will have flowers before very long, and if she plant her pansies around her roses or as a border to her fox-glove and sweet-william, they will be all the prettier. A bed entirely devoted to pansies is never a mistake. The more pansies one picks the more one has. In the autumn cut them down to the ground and cover with manure and a light outer protection of straw. When this is removed in the spring after the winter snow, the pansies will be in bud.

The rose must always hold her proud pre-eminence as the garden's queen. Whatever other flowers may have bloomed in Eden, let no one doubt that the rose was there—creation's first masterpiece. An authority on rose-culture tells us that in the rose garden, be it small or large, we may look for exuberant bloom in June and early July. In Southern latitudes roses bloom in May. Most of us must be contented with rose-bloom in the early summer, with a scattering flower now and then until autumn.

"In late November the hardy ones get about a foot of stable litter over the beds. The everblooming kinds have six inches of manure, then a foot of leaves, and then a good covering of cedar branches over all. But cover late and uncover early (the very minute the frost is out of the ground), or your roses will die."

ISRAEL MIRACULOUSLY FED

International Sunday School Lesson for July 7

*By Dr. and Mrs. Wilbur F. Crafts**

THE triumphal song at the Red Sea had hardly died away before Israel began the characteristic murmuring which so soon followed every miracle of deliverance. For three days they had journeyed without water—but not without God's promise and providence, they should have remembered. At last they saw a spring, and eagerly rushed forward to drink; but, alas! the waters were bitter. In tones no less bitter, they called it Marah—bitterness. "And the people murmured against Moses"—with as little reason as men in any age or land usually show in their murmurings. They were even sorry to be free, if freedom would cost a few days of thirst on the way to assured liberty and abundance. God and Moses might both have justly resented this childish murmuring, but in answer to a prayer of Moses, God pointed out a tree whose leaves were for the healing of the waters, and made it the occasion to promise Israel freedom from the diseases that he had put upon the Egyptians. He sealed the promise with the motto: "I am the Lord that healeth thee" (Ex. 15: 26).

"At even the quails came up"

Rest Among Springs

"And they came to Elim, where were twelve springs of water, and three score and ten palm trees: and they encamped there by the waters." After Marah's trial hour came Elim's abundant joys. But in a few days the characteristic murmuring of the Israelites broke out anew, as hunger this time tested their trust in God. They had brought with them only a small supply of food, save their flocks and herds, which could be killed for meat only to a very limited extent, and meat alone would not be a wholesome diet. God did not resent their murmuring, but said, in infinite mercy: "I will rain bread from heaven." And God spoke to Moses, telling him his plan for distributing the bread: "I will rain bread from heaven; and the people shall go out and gather a day's portion every day. . . . And it shall come to pass on the sixth day, that they shall prepare that which they shall bring in; and it shall be twice as much as they gather daily." And so when the people awoke in the early morning, the ground was white with snow-like manna—a word meaning: "What is it?" It was something new to them. Moses told them of the loving kindness of their heavenly Father. Then they began to gather the manna which had been given with generous hand, about six pints for each person. On the day before the Sabbath the supply was double, twelve pints each. God thus prompted them to "remember the Sabbath day," as he did again on the tables of stone given on Sinai. The lesson of Sabbath observance was further impressed upon them by the miraculous preservation of the manna to a second day only in case of the Sabbath, while if kept over one day at other times,it would become filled with worms. This Sabbath miracle was repeated through the forty years of their wilderness wanderings. This was not all that God gave them to eat. He sent quails in the evening, that they might have meat also.

Food Preferred to Liberty

Those dependants upon God's loving kindness, did they always receive their water and food with thanksgiving? No, they were so distrustful of their heavenly Father that their lips were often filled with murmuring. They even wished themselves back in Egypt with re-enslavement, if only they could have again their flesh-pots. Some of them, no doubt, murmured at the hardship of gathering it in the early morning and every morning. Some, perhaps, took exception to the quantity provided. Others, probably, complained that it was not suited to their taste. At last the Israelites generally declared that they "loathed" the bread from heaven. The patient, loving Father in heaven did not therefore leave them to themselves to starve, but continued the manna with the feast of birds at evening until after they had crossed the Jordan and Jericho had fallen. Then the manna ceased, and God gave them instead the Promised Land, "flowing with milk and honey."

Miracles of Deliverance

"The whole congregation of the children of Israel murmured." This is the fourth time in the forty-five days since the miraculous emancipation of the Israelites on Passover night, that they have broken into characteristic murmurings, which, like a doleful chorus after a glad song, followed God's miracles in their behalf all their journey through. They were scarcely out of hearing of the wailing Egyptians, smitten in their first-born that Israel might be free, before Israel murmured and longed to return to slavery, because they heard behind them the chariots of Pharaoh's pursuing hosts. (Ex. 14: 10-12.) These murmurings were silenced by another miracle of deliverance at the Red Sea, but only three days later they were murmuring again because of thirst, forgetting that the God who had used the waters of the Red Sea to destroy their foes could not fail to bring water in some way to save his people. After Marah's bitter spring had renewed their murmurings, God not only sweetened its waters, but brought them to Elim's springs and palms for a long rest. But they have scarcely gotten out of sight of Elim before they are murmuring again because of hunger, unwilling to bear a little present self-denial for the sake of future good. They longed to "eat bread to the full" in Egypt more than to be free—a history that has repeated itself in Italy, Spain and many other lands where "bread and games" have been preferred to liberty. Many a Moses has actually had to see those he had delivered march back to Egypt because they were not willing to pay the price of liberty.

Fruits of Suffering

Dr. Theodore L. Cuyler writes thus of Israel's experience at the spring of bitterness: "Right in the midst of joys and successes and of high hopes, we sometimes come suddenly upon a Marah of most distasteful disappointment. We had set our hearts upon some favorite plan or project. Perhaps, for example, we had made our arrangements for a pleasant tour; but the day for our departure found us on a bed of sickness, and the hardest dose to swallow was the disappointment. But presently we began to discover that the best place for us to be was at home, and even in that sick-room. It lay right on our road to Canaan, and our heavenward guide had led us there. We talked with our own hearts in that sick-room, we thought over our past lives, we tasted anew the comforts of prayer and the promises, we found out how much our friends loved us and how much God loved us. So as God opened the eyes of Moses to see a certain tree whose branches sweetened the fountain of Marah, he also opened our eyes to certain truths which sweetened the bitter cup which he had given us.

Relief Always Near

"By the time that the unwelcome sickness was over, we were ready to confess that it had been better for us to be shut up with Jesus awhile than to take the voyage to Europe or the journey to California. Observe that God did not create that tree whose branches sweetened the Marah fountain at the moment; he only "showed them the tree." In like manner God opens our eyes often to discover compensations and comforts and rich blessings which sweeten the bitterest trials. Faith, if it would always keep its eyes open, would see that all things, not only some things but all things, work together for good to them who love God."

"Moses said unto them, This is the bread which God hath given you"

Living in Thanksgiving Street

The London *Christian World* tells of a meeting in Yorkshire in which a good man had been drawing out long, complaining strains of experiences about his trials and difficulties in the way to heaven. Another of different spirit followed, who said: "I see our brother who has just sat down lives in Grumble Alley. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sang in the street, and I was gloomy and sad enough. But I 'flitted.' I got into Thanksgiving Street, and ever since then I have had good health and so have my family. The air is pure, the water pure, the house good; the sun shines on it all day; the birds are always singing, and I am as happy as I can live. Now I recommend our brother to 'flit.' There are plenty of houses to let on Thanksgiving Street, and I am sure he will find himself a new man if he will only come, and I will be right glad to have him as a neighb

A woman who was noted for her s and cheerful presence said she ke "Pleasure Book." When asked a what was in the book she showed it, these were some of the entries that read: "Saw a beautiful lily in a windo "Talked to a bright, happy girl." ceived a kind letter from a dear frie "Enjoyed a beautiful sunset." "H band brought some roses home to n "My boy out to-day for the first time a the croup." If we could bring suc spirit as that to bear upon our every life, how much we should find for whic be grateful to God!

Cleave ever to the summer side of doubt,
And cling to faith beyond the forms of faith
She reels not in the storm of warring words;
She brightens at the clash of "Yes" and "No"
She sees the best that glimmers through
worst;
She feels the sun is hid but for a night;
She spies the summer through the winter bud
She tastes the fruit before the blossom falls;
She hears the lark within the songless egg;
She finds the fountain where they wa
"Mirage!" —Tennyso

"The people shall gather a day's port every day." Here we see that we m help God answer the prayer, "Give us day our daily bread." God's plan is t every one should work for his own s port. The Fourth Commandment requi

Every One to Work

six days a week, regardless of his n of support. Loafers, whether rich poor, are disobedient to that consti tional law against vagrancy. It is am ing that so many professedly Christian n and women regard idleness as the privil of every one who has at his command labor of others, or the capital that res from it. It is the very A, B, C of Bi teachings, coming to us from the very G den of Eden, that service is honorable a the duty of all.

When Adam delved and Eve span,
Who was then the gentleman?

Work is not a curse, but overwork work conducted in the wrong spirit master or servant, or work at the wro time or place. I see no escape without d loyalty to God and man and our own selv from the law that every whole man woman should work regularly six days week at some regular manual or men task. It is a false view to think of wo as primarily a means of livelihood. In t case of the preacher, the statesman, t artist, public service is considered t primary motive of the work done, a salary is but secondary. It should be none the less in the case of the mecha and the merchant.

Labor a Joy

The supreme mistake of many lab leaders is that they deride this divine la as they did when President Eliot of H vard University said "that workmen shou find joy in their labor," the joy of maste over nature, the joy of usefulness. One the daughters of wealth who has for yea devoted herself to bettering the conditi of working girls, and works to that end regularly as they work at their tasks, wont to say, "I have been paid in a vance." How strange that almost ever body thinks of the Fourth Commandme as requiring only a weekly suspension of labor, as if it were a law of the one da when it is on its face a law for the who seven days of each week, requiring work six as plainly as it requires rest on t other. A man having dismissed an e ployee for breaking the Fourth Comman ment, the latter exclaimed indignantly "Why, I always rest on the Sabbath. "Yes," said the master, "and on all t other days too." The man who has master but God is no less at fault if rests, when in health, beyond the rest da the rest month and the rest year of God plan.

A workman on Cooper Institute, havin occasion to ascend a ladder, called to a old man standing near, "Here, old fellow hold this ladder for me." Unhesitating he held the ladder. The "old fellow" was Peter Cooper, the donor of the buil ing of the institution. He had bee holding ladders for others to ascend a his life.

*International Sunday School Lesson for July 7. God Feeds Israel in the Wilderness. Ex. 16: 14-35. Golden Text. "I am the living bread which came down from heaven." John 6 . 51.

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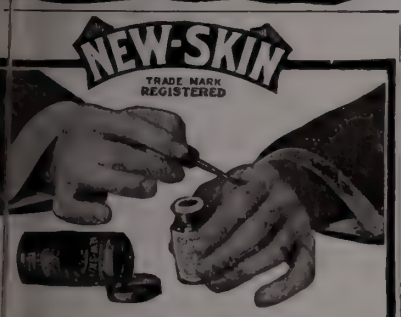

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IN THE PUBLIC EYE

KAISER WILLIAM, of Germany, has in many ways been cultivating the friendship of the United States. Recently the salary of the German ambassador to this country was increased by several thousands, in order that he might take one of the highest social positions in Washington. It is said that the Kaiser has a strong liking for President Roosevelt himself. Now it is announced that the Emperor is to send his son, Prince August Wilhelm of Prussia, to take a course in Harvard, the university at which President Roosevelt was educated. The Prince will register this coming fall. Several years ago the brother of the Kaiser, Prince Henry of Prussia, visited Harvard. Since then a Germanic museum has been established there, and two of the professors have been made knights of the German order of the Red Eagle.

Prince August

MR. JOHN M. GLENN, of Baltimore, has been chosen as the active manager of the Sage Foundation, which was created some time ago by Mrs. Russell Sage, to serve the cause of philanthropy. Mr. Glenn is a graduate of Washington and Lee University, and has had many years of valuable experience in charitable and social organizations. He was president of the National Conference of Charities and Correction and lecturer at the Johns Hopkins University. "In all of these positions," says an admirer, "he has shown independent devotion to the public good, and an intellectual sanity, free from coldness on the one side and extravagance on the other." Mr. Glenn will have a fund of $400,000 to carry out the purposes of Mrs. Sage.

AN UNUSUAL HONOR for a woman, and one carrying with it great responsibility, has just come to Miss Gertrude Beeks, who has been appointed commissioner to investigate the food, housing and amusements of the thousands of laborers who are now digging the big ditch at Panama. The commission comes from Secretary Taft, but the appointment had the full approval of the President. Miss Beeks is secretary of the Welfare Department of the Civic Federation. She has traveled a great deal in the interest of the work, and last year investigated the condition of the children employed in the Southern cotton mills. Welfare work for government employees is the latest departure of the Civic Federation. Mr. Taft is secretary of the committee. Every opportunity will be given the commissioner by the engineers in charge in Panama to carry on her investigations.

Miss Gertrude Beeks

Mr. John M. Glenn

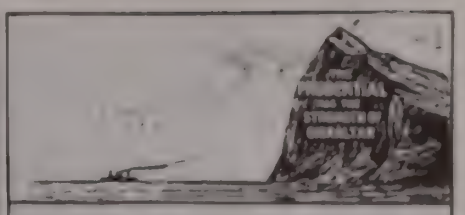
The Pope and the Bible

THE CHRISTIAN HERALD, in the issue for May 29, has an interesting article with the above title, narrating "a remarkable new departure of the Pontiff, who now advises the general reading of the Gospels and Acts." The translation of a letter written by the Pope to the President of the Society of St. Jerome is given, and apparently marks the "new departure." Pope Pius felicitates the Society that "by special permission of the Supreme See" it has issued "about five hundred thousand copies of the Gospels," and praises this zealous work because "nothing can be conceived more eminently effective to inform us as to holiness than the life of Christ." The letter goes on to say that the writer commends the daily reading of the Society's book, which contains the four Gospels and the Acts only, and thus "rebukes the prejudice that the Latin Church does not wish to permit, or opposes, the reading of the Scriptures in the vulgar tongue."

This does certainly have the sound of a "new departure;" but it is to be noted that after the complimentary part of the letter, the writer proceeds to announce that the Society, instead of doing anything else, should hold as a sufficient field of labor its efforts to publish the Gospel and the Acts. In short, he commands the Society to stop where it is, and forbids it to publish the rest of the New Testament, a work which its leaders have been contemplating doing as soon as possible. In other words, the faithful must be content with a New Testament of five books, and the remaining twenty-two are not needed. But this does not mean that the Society's edition gluts the market. Latterly, some mysterious cause has made it almost impossible to find this edition in the bookshops of Italy. It is said that the copies have been withdrawn and stored in one of the churches in Rome. As this practically puts the edition "out of print," and as the Pope interdicts the publication of a complete New Testament, the "new departure" seems akin to the sturdy rowing of the oarsman whose boat was tied to the wharf, and serves to accentuate the duty of every Bible lover toward ignorant members of the Latin Church, and particularly toward the Italians.

W. H. MORSE, M.D.,
Supt. of the Bible Mission Work.

Hartford, Conn.



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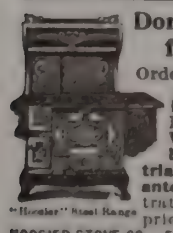

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THE PREACHER'S GRIP

By W. H. WITHROW

"SAY, Phin, let's put up a joke on the preacher," said Jim Larkins, a loutish fellow, to his ne'er-do-weel comrade in many a drinking bout at the village tavern.

"I'm in it, whatever it is," replied Phin Crowle, with a vicious grin.

These worthies were notable sports and dog-fanciers, and each had his fighting bulldog "that could whip anything of its size or weight in the country." It was agreed, therefore, to bring their respective dogs to the evening preaching, to keep them asunder till the service was well under way, and then to incite them to a fight. A few well-directed digs with their heels excited the beasts to angry growls and snarls, to the great amusement of the village toughs and to the great alarm of the women and girls.

Lawrence Temple, a student from a neighboring college, had just been appointed a local preacher with a view to the ministry. He was sent to try his 'prentice hand on the natives of the Four Corners Schoolhouse, a neglected rural neighborhood near the college town. His first preaching experiences were likely to be, to put it mildly, not uninteresting.

His previous practice of athletics in felling trees in a lumber camp stood him in good stead. He did not easily get rattled nor lose his head. When the disturbance became too obvious, he requested the owners of the dogs to keep them quiet or to take them out. When the annoyance continued, he announced that the disturbing of a religious service was a violation of the law and must cease at once.

"Now's yer time, Phin," said Larkins, in a loud aside, "let her go," and in a minute the exasperated dogs were rushing at each other's throats and causing a panic of terror among the women.

Quickly leaving the teacher's desk which served as a preaching stand, Lawrence walked down the central passage to where the dogs were snapping, snarling and rolling over each other on the floor.

"Take your dogs out," he said with a very decided tone and gesture. Seeing that their owners took no notice, he added sternly: "And do it at once."

"Take 'em out yerself if yer wants to," said Phin Crowle, "but I warns yer it's at yer peril. If my Tige grips yer leg he'll never let go—not if yer cuts his head off."

"Open the door, please," said the young preacher, which was promptly done by a man sitting near it.

Lawrence had not practised football in vain. Before their loutish owners could interfere, he had planted a well-directed and tremendous kick on the interlocked and astonished dogs that unlocked their jaws; followed by two others, that swept first one and then the other over the threshold and into the outer darkness before they knew where they were.

"Now follow your dogs!" he said grimly to the cowardly bullies—for your bully is always a coward.

"Supposin' we don't choose to!" drawled Larkins.

"I'll simply have to make you!" said Lawrence with blazing eyes, "and to-morrow have you fined for disturbing public worship."

"Let's go, Jim," said Phin; "he's got the drop on us this time."

"We'll be even with yer yet, Mr. Preacher, and be blanked to yer," growled the human brute, Larkins, more degraded than his dog, and went into the blackness of night making the air lurid with oaths and curses.

In a moment Lawrence was calm again, and with earnest pleading tones he read over the words in the Apocalypse concerning the finally impenitent: "'Without,' in the blackness of darkness forever, 'are dogs, and sorcerers, and whatsoever loveth and maketh a lie,'" and with tears in his voice he exhorted his hearers to heed the solemn warnings of God and to flee from his present and eternal wrath. His words came home with strange power and not a few of the ruffians' companions who had "come to scoff remained to pray."

An hour later Lawrence was making his way home from his first service at the Four Corners Schoolhouse. A great gladness filled his soul and he heeded not the wild and wintry winds nor the drifting clouds that were scudding rapidly across the sky. Through their rifts the moon shone brightly. Just as he reached a bridge across a deep ravine two figures glided out of the shadows of the trees, accompanied by two dogs. Lawrence at once recognized them as Jim Larkins and Phin Crowle and their invariable companions—we might almost say comrades—Bull and Tige.

"Now, Mr. Preacher," growled Larkins, "I said I'd be even with yer yet, and blest if it isn't goin' to be ter-night." Only 'blest" was not exactly the word he used, but one of opposite meaning.

"I have no cause of quarrel with you," said Lawrence. "I forgive you all about that little incident at the schoolhouse."

"But I ain't forguv yer, nor Bull neither, and we've got yer where we want yer. Sic 'm, Bull! Sic 'm, Tige!"

Ominous growlings and snarlings followed, but just then a rift in the cloud emitted a bright gleam of moonlight which, reflected by the snow, revealed the group with almost the light of day. Both dogs seemed to recognize the man with the emphatic boots with which they had so recently made unpleasant acquaintance, and slunk behind their respective owners.

"Curse 'em! I never knowed 'em to do like that afore. Ye're not afraid, be yer? 'Ere, Bull, sic 'im. Tige, seize holt."

But though they growled and showed their teeth, they backed away.

"We'll have to wade in, Phin."

"I have no quarrel with either of you, and don't want to have," said Lawrence.

"Oh, ye're a coward, be yer? On yer own ground in the schoolhouse yer wuz bold enough, but here yer sings another tune. Ye've got ter fight, and one or other of us goes over that bridge," and he pointed to the deep shadows in the ravine.

"Not I, if I can help it, nor you either, so far as I am concerned," replied Lawrence, calmly.

"Take that, will yer?" said Larkins, and he hit him a buffet on the cheek.

"I never struck a man yet," said Lawrence, "and I don't intend to; but I don't object to a passive resistance," and he skilfully warded off blow after blow of Larkins' furious onset.

"Why don't ye pitch in, Phin? Give it 'im heavy."

"Not I," said Phin. "It's no fun hittin' a man that won't hit back. I'll stand by and see fair play."

"Curse 'im an' yer too. It's not fair play I want, but his blood, an' I'll have it, fair play or foul," and he made a mad rush at Lawrence which would have swept him over the undefended edge of the bridge, had he not been quick as a weasel.

Larkins, with another rush, got inside Lawrence's guard and flung his long arms around the slim student preacher with a grasp like a boa-constrictor's. The ground was icy. Lawrence was in real peril of being hurled over the bridge side into the ravine whose bottom was studded with stumps and wood-cutters' debris. Put to his mettle he got a wrestling grip on Lar-

Continued on next page

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The Preacher's Grip—Continued

nd they swayed and struggled on rrow bridge, the one trying to get e edge, the other to keep in the

as not for nothing that Lawrence veloped his thews and sinews load- x-logs in the lumber camp. With nty effort he lifted his antagonist he ground and could easily have him over the bridge into the ravine, merely threw him into the snow- y the roadside, and was in turn dragged down.

ere, Bull, here, Tige, sic 'im! Seize Tear 'im!" roared Larkins with lip- ng oaths.

b, yer don't, Tige," said Phin; to one is agin the rules o' the

snarled and snapped, but the r again drifted across the moon and shadow it was impossible to distin- which of the struggling figures was is and which was Lawrence.

Wh a tremendous effort Lawrence hed himself free, and Larkins strug- lowly and painfully to his feet.

urse him! He's bruk my wrist. The is up for this time."

orry I hurt you," said Lawrence. "I want to. Let me see if it is badly jud."

ains like thunder," said Larkins, g up a dangling wrist. "Here, Phin, ke holt."

let the preacher try," said Phin, Irkins howled with pain. "He knows about these things nor I do."

Lwrence, who had often bound up s and bruises in the lumber camp, hold of the injured wrist, despite ns' reluctance, and tenderly exam- t, though Larkins winced at the touch. o bones broken, my good fellow," Lawrence, "only a bad sprain. Let me make a splint," and he rapidly shaped two flat pieces of wood, and saying, "See, Phin, how it is done," carefully bound them with his own handkerchief on the sprained wrist. "Isn't that better?" he asked.

"Ain't so all-fired painful as 'twuz," admitted Larkins.

"Now let me make you a sling. Got another handkerchief, boys?" But neither of them possessed such an article; so Phin took off his braces—"galluses," he called them—and "took up the slack of his trousers," as he termed it, with a nail, while Lawrence made a sling to support the injured wrist.

"I am very, very sorry," he said; "I didn't want to hurt you, believe me."

"Oh, hang it all," said Larkins, "served me right, I guess—ye're not such a bad lot arter all. Will yer shake hands and call it quits?" and he held out his uninjured hand. "I meant murder, though, blest I didn't!"—and this time the word was not a curse. "I couldn't have done like yer did arter the ways I treated yer, not by a jugful. Will yer forgive me?"

"With all my heart," said Lawrence; and as he shook hands with both the cronies, he added, "I bear you no malice at all. God bless you both."

"Here, Bull, here, Tige," said the discomfited comrades as they lurched along to the Four Corners, and Lawrence went light-hearted on his way to town. He had both killed an enemy and made a friend, adopting the Master's own method, the true psychology of overcoming evil with good. Henceforth Larkins and Crowle were the preacher's champions at the Four Corners.

"He ain't no slouch at a wrastle nuther," Larkins admitted to Phin; "that underholt uv his is a corker."

A Successful Magazine for the Blind

E Matilda Ziegler *Magazine for the Blind* has now found its way to read- every State of the Union, as well as hools and libraries throughout this try, and in Canada, England, Scot- France, Germany, Mexico and Aus- . Letters of appreciation have come all sorts and conditions of people. A yman writes: "Your magazine will e means of keeping me more in touch the world and its events, and by so I will be able to enter more largely the lives of others and to preach from ader viewpoint."

ree letters have come from convicts estern penitentiaries. One addresses ommunication to Mrs. Ziegler, say- "Dear Christian Mother—Your ex- nt magazine received all right. It tly suits my needs and tastes. I it very highly and will take special of each number. I have pleasure in ng to thank you not for the magazine e, but especially for the thought back It is certainly helpful to know that ity even scales the walls of prisons, ing better and more cheerful the lives e detained." The letter was signed 11," the man's prison number.

any express their pleasure in having a odical "like those our seeing friends y." A Chicago subscriber signifies pproval because of the "reading mat- such as is found under the covers of magazine for the seeing, as we do not t material relative to our affliction, but erial of that kind and quality which take our thoughts away from our sh tendencies, and make us see life as it is viewed by the seeing people."

ers are rejoicing that they no longer e to be read to by others, but are in r turn now able to read aloud for the rtainment and instruction of their nds.

t least fifty letters have already been ived from persons who heard of the lication through the columns of THE TIAN HERALD. Joseph H. Werry, ohnstown, Pa., wrote: "Yesterday, as my father read to me an article in THE CHRISTIAN HERALD, under the caption of 'Magazine for the Blind,' I felt a stir within me, maybe some one would call it a 'soul vibration.' I have been deprived of practical vision for about six years, and have learned to read 'New York point' fairly well. To me, Mrs. Ziegler's proposition seems just like handing emancipation to the blind of this country."

Any blind person desiring the magazine is invited to send name and address, with style of type desired, to Mr. Walter G. Holmes, 1931 Broadway, New York City.

MARY K. HYDE.

AT THE HAGUE

AT The Hague the clans are gathering—
Many a world-wide guest.
What has caused this great uprising
And this eager quest?
Come they forth at war's rude clamor?
Meet they now for strife?
Seek they to avenge their honor
At the cost of life?

Nay! they come for bloodless conquest,
That all strife may cease:
Hailing man as man and brother—
Blessed, blessed peace!
No more let the vulture hover
O'er the battle plain:
No more let the wife and mother
Weep above the slain.

In this council of the nations,
Justice, bear thy sway:
Let protection for the weakest
Have the right of way.
God of nations, give them wisdom
And the needed light:
Let them find a true solution
In the law of right.

Christians, pray ye for your rulers,
For the right and law;
Send the Gospel on its mission,
Till it banish war.
Speed, oh, speed the glad evangel,
Till all strife shall cease!
Till this world shall hail the coming
Of the Prince of Peace.

Pittsfield, Me. MRS. MARY B. WINGATE.

Good News For Policy Holders

The election for Trustees in the Mutual Life Insurance Company closed in December last. The canvass of votes, which was conducted according to the new laws of the State of New York, lasted four months. The result has recently been announced. The most important fact for the public is that by an overwhelming majority—about three to one—the Trustees named by the Company have been elected. This means that

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will be managed by the men who corrected the abuses of the past and installed the economies that have accomplished so much, and which will accomplish so much more. It is most reasonable to expect greater benefits as time goes on. Get the latest report of the Company. Get the recent address of the Trustees to policy holders; it is most interesting. Get acquainted with the Mutual Life; it is better to-day than ever. Get its protection while possible.

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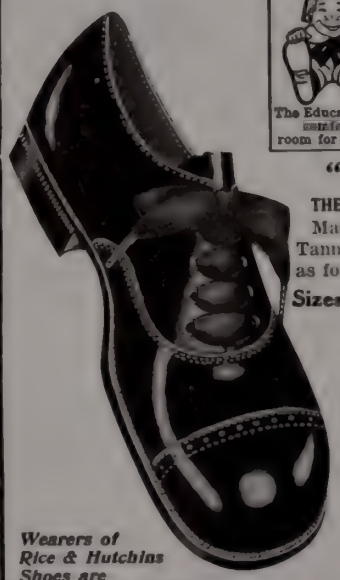

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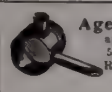

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South Dakota's Great Revival

A SERIES of union meetings of the Protestant churches was held lately under the leadership of Evangelist Robert E. Johnson and his singer, Mr. G. W. Forman, at Aberdeen, S. D., March 10 to April 14, during which there were over 900 professions of faith in Christ. The town has about 8,000 population and is the leading business town in the State.

During the progress of the meetings, the people of Groton, S. D., where Mr. Johnson had held a series of meetings the previous month with 375 professions, came twice to Aberdeen on special trains, bringing many who had been converted in their meetings at Groton.

The Thursday of the last week of the meetings an "all day for God" was held, during the afternoon of which the leading stores and all the banking houses closed from 2.30 until 4 o'clock, most of their people attending the afternoon services.

Among things of especial interest during the meetings was the reconciling of a husband and wife who were about to be divorced. During the aftermeeting, with their little child, they came to the front and acknowledged Christ as their Saviour and were reunited. A man driving a brewery wagon was converted, gave up his position, secured another, and has united with the church. One young man living at Aberdeen wanted to go to his home at Ipswich, S. D., on election day to vote against license. He missed his train and walked twenty-six miles to his home, arriving there fifteen minutes before the polls closed, and the election went "dry" by one vote.

On the night of a sermon on "Popular Amusements," many of the leading card-players and dancers of the town attended together with others and pledged themselves to take a strong stand against these things. They came forward hy hundreds and publicly renounced their sinful pleasures. Some prominent society women were among the number.

On the last Sunday night there were 142 professions. The people invited the evangelists to remain over for a Monday night service and there were 60 more professions, among them some of the most prominent business people. The people wished the workers to stay even longer, but the manager of the auditorium refused, saying Mr. Johnson could not speak in his auditorium any longer, because he had spoken against his theatrical business, and one company nearly went to the wall during the revival meetings. When this was announced to the audience, a tabernacle was proposed, and hundreds of people sprang to their feet pledging the necessary money. Between 50 and 100 men volunteered their services to help build it. One carpenter gave his services and those of ten workers under him. The next afternoon the volunteers began work and soon erected a tabernacle 90x128 feet to accommodate about 2,500 people, in sixteen hours actual working time. The tabernacle contained 60,000 feet of lumber, and was erected solely to accommodate five days of additional meetings and one temperance meeting. They built faster than six wagons could haul the lumber. Among those who gave material and encouragement was ex-Governor Herried of South Dakota. The evangelists also closed a very interesting series of union meetings at Alexandria, S. D., on May 12, with over 300 professions, among whom were some of the most prominent business and professional men of the place, including the proprietor of the opera house, his oldest son (the opera house manager) and another son. A remarkable instance of prevailing prayer was related. The wife and mother in their home told them she meant to eat but one meal a day and pray until God saved them. She did and they were saved.

The two publishers of the Alexandria *Herald* and their families were among the converts. One convert was a man of about sixty-five, who was believed to be an out-and-out infidel. On the closing night of the meetings, he was on the platform leading in prayer with the converts. Another grand sight was that of the ex-sheriff, a big man about six feet four inches, who came down the line to accept Christ and brought with him a man whom he had taken to the penitentiary when he was sheriff. He was now leading him to Christ as he came to surrender his own life to him.

CHRISTIAN PATRIOTISM*

VERY pathetic were the appeals of the ancient prophets to the people of their day to save their country from the slough into which it periodically fell. They knew that idolatry and vice must inevitably provoke the anger of God and would end in the destruction of the nation. Its independence could not be maintained by its own strength. Egypt on the west, or Assyria on the east could easily overwhelm the feeble nation. Its only hope of survival was the protection of Jehovah. If ever a nation had cause to cleave to its God and obey his laws and strive to please him, it was the Hebrew nation.

The old history is very quaint and its conditions under the kings "who did not do right in the eyes of the Lord," and of the kings "who caused Israel to sin," sound very strange in the ears of modern citizens of this great republic, but God has not changed, and he still rules over the nations. We may be quite sure that he has not abdicated his rule, and that he has not changed his principles. We have no king to cause us to sin, no enemy to come up and lay siege to our cities, but we make a great mistake if we suppose that national wrongdoing will escape the judgment of God, or that it is safe to ignore him. It would, we imagine, be possible to write a history of the Hebrew people, in which their misfortunes could be traced to material causes, and in which no reference was made to their relation to God. It might be shown that Assyria had its own reasons for invading Palestine. Isaiah and Jeremiah said God sent the enemy; a modern historian might say that Nebuchadnezzar was obliged, by the necessities of his ambition, to crush the little nation. The only thing clearly visible to us at this lapse of time is, that when the kingdom was unfaithful to its God, it was punished.

The punishments were too regular and too marked to be called coincidences. The Hebrew kings and statesmen could not look back over the history of the people without being impressed by the fact that national sin, long continued, was followed by national calamity. That is the lesson we have to learn, for their God is our God, and his nature has not changed. He is able now, as then, to chastise us as a nation for our national sins, and he has still his methods of inflicting punishment. We may fancy that we can live as we choose; that we can go on making money and spending it in luxury, heedless of the want and suffering around us; that we can permit corruption in municipal government and ungodliness in social life; but for all these things we must give account. There are sufficient good Christian people in this country to effect reforms, but they are indifferent and allow bad men to rule, until we are a laughing-stock to the civilized nations. Until the Christian has done all in his power by his vote, by his influence and by his example, to improve the moral tone of the community, he has not cleared himself of responsibility.

* Topic of the Christian Endeavor Society for July 7. "How our lives may be consecrated to our country." Isa. 62: 1-12.

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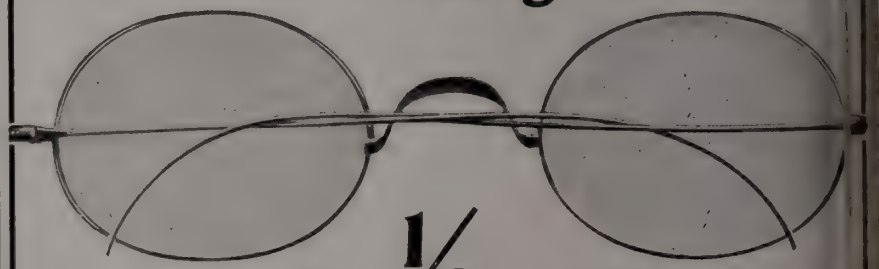

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Sunday Schools Meet in Rome

Continued from page 567

own the east coast between Barce- nd Gibraltar), began ten years ago. ot under the auspices of or aided by ociety. At the present time there are day school about 350 pupils. But ost successful part of our work is unday School.

his is how we do our work in Spain: are many watchmakers in the world, Spain there are many with us with- ocks, and although the time for the y School is ten o'clock on Sunday ng, not a few children appear as as eight. We open the doors and a certain care of them. Four of the rs begin to play the tambourines e inner court connected with the l building. About half an hour before ime for beginning Sunday School, irector goes out with scholars and tambourines, and they march through rincipal streets, and by the time they back to the school they have about usand children. [Applause.] In Spain is not religious liberty, but we take . [Applause.]

The buildings are comparatively small, we have two halls, and into these we about 600 in each. I speak to the r children in one of the halls, suffi- ly long to explain to them the Sunday ol lesson. I then speak to the little ren, and after they have listened and hymns and prayer has been offered, doors are shut and then the magic rn is brought out. When they have there with the door shut and the ows shut, and six hundred children ked in that little building, they do not r from the cold."

he report for Great Britain was deliv- by a former president of a World's vention whose name is a household throughout that country, Mr. F. F. ey, J. P., of London. Mr. Belsey ared that the Sunday School enrol- t of Great Britain numbered about 0,000 teachers and scholars in the Free rch Schools.

The report for the United States was n by Mr. William N. Hartshorn, of ton, the chairman of the International cutive Committee. He stated that the l enrolment there reached about 00,000, or about seventeen per cent. of estimated population of 85,000,000.

On the morning of the last day of the vention, a number of far-reaching res- tions were adopted. One of them was institution of "World's Sunday School y," to be observed annually on the third day of October. The day is to be erved especially by private and public yer in behalf of Sunday Schools through- the world.

The Convention also expressed its pro- nd regret at the fact that the kingdom Greece is the only country in the world, ilized or uncivilized, in which the circu- tion of the Word of God is officially hibited "in the language of the people, language of the schools, the press and platform."

A most picturesque meeting of the Con- tion was held on the afternoon of the t day. At four o'clock the delegates nt to the historic Coliseum, inside the ns of which a Gospel service was held. was probably one of the most enthusias- meetings ever held in that famous ucture, which was erected A.D. 72. The vice consisted of the reading of Scrip- re selections about Paul's imprisonment d martyrdom in Rome; the singing of All Hail the Power of Jesus' Name" d "Praise God, from Whom all Blessings ow"; the reading by Rev. F. B. Meyer a poem written expressly for the oc- sion; prayer by Dr. M. Rhodes, of St. uis, and the benediction by Bishop J. C. artzell. In this manner the delegates, representing a score or more of different lands, celebrated the triumph of the Chris tian religion, which the Roman Emperors thought they were utterly destroying in that spot, when they threw hundreds of the early Christians to the wild beasts.

Directly following the close of the Convention, the Executive Committee of the new World's Sunday School Association held an important meeting in Rome, at which they decided upon a notable tour of the world by Sunday School workers in two years. It is to be called a "World's Sunday School Visitation," and is to be composed of practical Sunday School workers, who will pay their own expenses and will give their time and efforts for the extension of the kingdom of Christ through the Sunday School in conference and co-operation with Sunday School workers; especially in Japan, India and China. A ship will be chartered and will probably sail from New York in December, 1908.

It has not yet been decided where the next World's Convention will be held. It will probably, however, be convened in the year 1910. GEORGE T. B. DAVIS.

Christian Citizenship*

TIMES have changed since Paul wrote those words warning Christians against resisting the powers that be. In his day resistance would have been worse than useless. The young church was an infinitesimal part of Rome's great empire, and would have been inevitably wiped out if it had taken the lead against the imperial tyranny. Acting on his advice it meekly submitted to oppression, to prison and to death; and even the tyrant could not charge it with sedition or rebellion. But there were limits to the power. The Christian could not be coerced into doing things that his conscience forbade. He was willing to suffer like the three heroes in Babylon, but he would not bow down to the golden image. Nor was Paul himself always the meek sufferer he described. When the authorities at Philippi beat him and put him in prison, he compelled them to apologize for their illegal act; nor was his retort to the high priest (Acts 23:3) far removed from contempt of court. No man abnegates his legal rights or forswears manliness in becoming a Christian.

In our own day, we can imagine that the apostle would have been a leader in enforcing righteous government. He would have told the citizens who absent themselves from the polls and take no interest in politics, that they were neglecting their duty and that they were not free from responsibility in submitting to the rule of wicked men. It is easier and quieter to avoid the strife of politics, but it is ignoble. Had our fathers been thoughtful of their own comfort, we would never have had the privileges we possess. They struggled and fought and suffered that we might be free, yet there are some communities in which their struggle has gone for nothing, because of the indifference of their descendants. The time has come when men should realize that their privileges constitute a trust to which they cannot be unfaithful without responsibility. God looks to his people to do all in their power to make this a righteous nation, and he has increased their power that they may use it. The patriot has often cause for shame as he reads of the decisions of the aldermen of his city, and of the open corruption of the legislature of his State; yet at the next primary he stays at home and allows corrupt men to nominate the candidates, and leaves the convention to be run by saloonkeepers and professional politicians. The man who fails to use his privilege is perilously near to losing it, as he deserves to do.

* Topic of the Epworth League for July 7. Rom. 13:1-7; Daniel 2:20, 21; I. Peter 2:13-17

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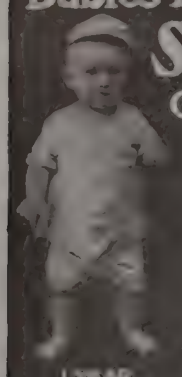
ESKAY'S FOOD
Babies Develop into STURDY CHILDREN



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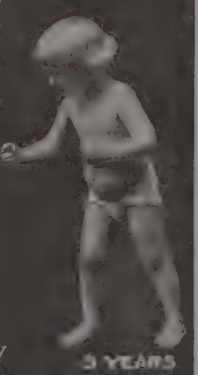
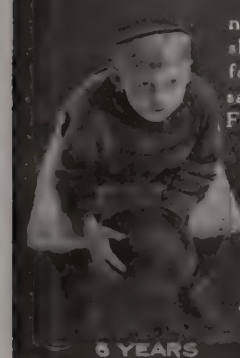
"He weighs 25 pounds, and has strength accordingly. Your food is not only beneficial to healthy children, but is well borne in sickness and easily digested. I can highly recommend it to any one in need of a food, for it is certainly a God-send to many a little one."



Dr. Brown has since sent us the boy's picture at 3 and 6 years, stating that he is very strong and vigorous.



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GEMS FROM NEW BOOKS

A Romance of Early Christianity in Norway*

POINTING to the shore, now distinct and near at hand, Harald said:

"Christ has been kind. Behold the land of which the Skald told at Olaf's feast!"

Persea gazed at the shore with wonderment. Then God's spirit spoke to her spirit. Her bosom rose and fell with deep breaths; her eyes dilated as though they saw marvelous visions; her body inclined forward as though she listened to some voice from the New World. Still seeing the unseen, still listening to the unheard, she raised her hand, and pointing towards the sleeping continent, said:

"Men of Norge, Christ has given us this joy, this first knowledge of land that is all unknown to the inhabitants of the world behind us. It is fair to see. It is virgin, pure, unstained by the sins and wickedness of that world we have just left.

"Behind us, the nations of the earth groan under a bondage of sin and woe. There is no place for the human soul to worship God in spirit and in truth. But Christ's truth cannot die. The time will come when it shall make men so strong that they will burst all bonds of tyranny, and come forth to build a new nation beyond the Western Sea, which shall recognize truth. Christ has vouchsafed to us the first landing upon the shore he has sanctified. Let us take possession of it in Christ's name, and for his use. Let the land be called Christ's land; for Christ shall rule over it as long as the sun shall endure.

"Upon this shore, countless blessings shall descend of which humanity, as yet, knows nothing. Even as we have fled from the wrath and destruction that menaced us in the world of men, so shall the coming centuries find the burdened, the seeker of truth, the sorrowing, the persecuted, flying from the error and finding here the peace of Christ. It is Christ's land. Let us keep it sacred to his name in every word and deed."

. . .

The king, still smiling graciously, replied:

"Olaf's greeting to thee and yonder beautiful bride. If thou speakest truly—if the king's presence makes whiter the mead-foam and greater the joy in your hearts—can it not add also to the glory of the wedding-feast by providing such entertainment as never guests knew before?"

Harald's eyes searched the king's smiling countenance. Behind that gracious manner he saw something lurking—something cruel and cunning. . . .

The king had not forgotten and forgiven as he had believed. From the moment of Olaf's landing, Harald had looked for the answer to his challenge of many months ago; but it had not come. The king had been kindly in his greeting, reverent towards Persea—had said naught of the past. But now! Deep and dark had been the evil purposes in his heart. With his hatred of old, he had waited to strike until the striking would bring the greatest pain. Well, what matter? Was not a just God still ruling in heaven?

Faith touched that which had gripped his heart. His breath came back. He felt again the warm blood flowing in manly pulse through his veins. He spoke:

"Gladly will I welcome aught that would give pleasure to the king or my guests. Never Thrandheim wedding had more of joy in its feasting than this one here to-night. If thou wilt make it equally rich in entertainment, thou wilt have the thanks of Harald Rognvaldson. Let the king speak."

Still the smile on Olaf's countenance. Still the tiger in him crouched and crept.

"Hast thou forgotten, Harald Rognvaldson, to whom thy bride really belongs? Hast thou forgotten that thou didst challenge me to a settlement of my claim and thine by trial of sword or ordeal? If thou hast forgotten, Olaf has a clearer memory. What better time than now to decide the matter? What better sport for thy guests? What greater honor for so lovely a bride than that warriors should match skill with skill for the pleasure of being with her?"

. . .

The foregoing extracts from the thrilling novel of the days when the Norsemen sailed to America, are sufficient to commend it to the general reader.

Twentieth century civilization finds difficulty in comprehending the firmly-rooted heathenism through which Christianity slowly, but surely, made its way, almost a thousand years after the birth of Christ.

So far as we know, the author of *The Star of Valhalla* has chosen a hitherto unplowed field of literature in her selection of the reign of King Olaf as the central theme of her romance. Around his introduction of a crude and distorted Christianity into the "Land of the Midnight Sun," in the tenth century, is woven a tale drawn from the weird sagas of the Northland.

Though dealing with and correctly portraying important historical characters and events, the roselight of the low-swinging sun and the shifting splendor of the northern skies form a harmonious background for the development of more than one intensely strong love story of man and maid. Miss Gross has produced a vividly fascinating book, powerful to a degree and showing a grasp of unusual conditions exceedingly rare in the modern novel.

The Star of Valhalla. By Myra Geraldine Gross. Illustrated in colors by Archie Gunn. Frederick A. Stokes Company, New York, publishers. Pp. 350. Price $1.50.

The Bible in Modern English*

PARTS and single volumes of this interesting work have been widely read here and in all the English-speaking countries. Of the Pauline Epistles alone, 11,000 have been called for. The entire Bible has now been finished and a uniform edition is on sale. The general plan of the work is familiar to our readers through our former notices. Its peculiarity is that it is not the turning of the Authorized or Revised Version into colloquial English, but a new and direct translation from the original Hebrew, Chaldee and Greek. Mr. Fenton says he made the acquisition of those languages the chief purpose of his life for fifty years, devoting to the study every hour he could use, until he became so familiar with them that their meaning was apparent to the eye at sight, and he did not have to translate mentally, as the scholar does a work in a foreign language. He saw new beauties in the sacred books when read under these advantages, and desired to present them to the world. They would, he believed, be more useful and popular if given to the public in the language of the street and the market instead of in the dignified and antiquated diction of the King James or Authorized or Revised Version. The result is the five volumes before us. The first volume consists of the Pentateuch; the second contains Joshua, Judges, Samuel and Kings; the third contains the prophets, excepting Daniel; the fourth is a book of the poetry idyls and later histories, including Daniel, the Psalms, Esther, Chronicles, etc.; the fifth volume is given up to the New Testament, beginning with the Gospel of John and his first Epistle, then the synoptic Gospels, the Acts and the Pauline Epistles, Hebrews, and the remaining books in their familiar order. The arrangement is novel and Mr. Fenton gives his reasons for adopting it in the prefaces to the various volumes. The familiar style of the translation is somewhat of a shock to the Bible reader who venerates the ordinary versions, but if it serves the purpose of making the meaning of the inspired writers clear, it should be welcomed and studied.

*Newly translated from the original languages by Ferrar Fenton, M.C.A.A. Five volumes, $1.10 each. For sale by Wm. M. Langdon, 149 Broadway, New York.

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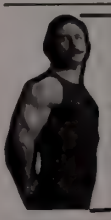

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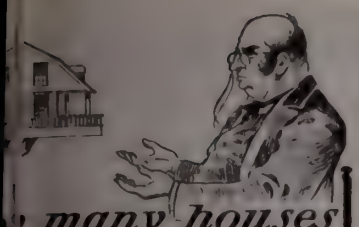

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OCTOR'S FOOD TALK

on of Food One of the Most Important Acts in Life.

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The Hand of Blessing

STRETCH out your hand in blessing,
Jesus the Saviour said;
Ye who, my name confessing,
Ask for your daily bread;
Give to the hungry from your store;
Give, as I give you, o'er and o'er.

Stretch out the hand of blessing,
Ye who have known no need;
Thus in my name confessing
To love's unchanging creed:
Give from the largeness of your store;
Give, as I give you, more and more.

Ithaca, N. Y. J. L. H.

Astronomical Queries

"IS there a planet Vulcan?" A. asks. I answer, it is possible, but very improbable. If there is, it is between Mercury and the sun, and doubtless very small and too near the sun to be ever discovered—certainly not except during a total eclipse.

B. asks: "Why is the earth nearer the sun in winter than in summer?" It is in perihelion (nearest the sun) about January 5 and in aphelion about July 3, caused by its orbit around the sun being an ellipse instead of a circle. If it were a circle with the sun in the centre, its distance would be every day alike—93,000,000 miles.

C. asks: "How many stars are in the Southern Cross?" It depends on what magnitude you mean, whether naked eye, telescopic or photographic. Only about a dozen are visible to the naked eye, several hundred telescopic and many thousand photographic.

D. asks if the planets produce any influence on the earth, causing storms or electrical effects, and if the moon has such an influence. The planets attract the earth, but their combined effect is imperceptible. The moon's attraction is visible in raising tides on both sides of the earth at once.

To the question: "Does the moon have anything to do with changing the weather?" I answer, No.

In THE CHRISTIAN HERALD of April 17, the question "What is the length of time between two full moons?" was asked, and incorrectly answered. The moon has two periodic times: siderial and synodic. Her motion from a star to the same star again occupies 27½ days, but produces no effect on the moon's phases. When the moon, earth and sun are in line, the earth in the middle, the moon is full; and when so placed again, 29½ days have elapsed. When, however, again in line, with moon in middle, she is called "new moon." This change also occupies 29½ days.

E. asks: "Why does not the sun rise and set at six o'clock on March 20 as it did 75 years ago?" The sun never rose at six and set at six on the same day and never will. There is generally a difference of fourteen minutes, the time it takes the sun to move from sunrise to sunset. There are several things to be considered: One is refraction of the atmosphere at the eastern horizon, causing it to rise too soon, and at the western horizon, causing it to set too late, thus shortening the forenoons and lengthening the afternoons, which cannot be considered here in detail.

A child was born February 29, 1896, but had no birthday until 1904—eight years. Why did it not have one in 1900, divisible as it was by four?

If our year were composed of 365 days, no hours, no minutes, no seconds, no leap year would be required. If it were composed of exactly 365 days and 6 hours, then a leap day added every fourth year, no error of dates would result. This is the Julian Calendar, calling the year too long by 11 minutes, 14 seconds, while its exact length is 365 days, 5 hours, 48 minutes, 49 seconds. When the error had amounted to 10 days, in 1582, Pope Gregory corrected the calendar according to the true length of a year. Dates previous were called old style, and after, new style. The Gregorian Calendar was not adopted in England till 1752. The error of the Gregorian Calendar amounts to exactly 1 day in 3,846 years. The difference between the two calendars amounts to three days in 400 years, therefore 3 leap days must be dropped during every 400 years, the rule for their dropping being that all centennial years to be leap years must be divisible by 400 as well as by 4. Thus 1600 was leap year, while 1700, 1800 and 1900 were common years, though divisible by 4. The year 2000 will be a leap year, but 2100, 2200 and 2300 will not; but 2400 will be, and so on forever, shortening every 400 years by three days. The reader will now see why the child got no birthday in 1900.

Marathon, N. Y. PROF. LEWIS SWIFT.

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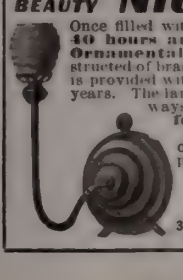

Once filled with kerosene it **will burn for 40 hours and is absolutely odorless. Ornamental**, too, because handsomely constructed of brass, nickel-plated, and each lamp is provided with enough wick to last several years. The lamp can be used in entries, hallways, closets, and is **invaluable for Nursery and Sickroom.**

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ACROSS PORTO RICO

(See illustration on cover page)

"*CABALLO! Arria!*" shouted my Porto Rican driver, while he applied the lash and clanged the gong as we clattered from the San Francisco Plaza, in San Juan Bautista, scattering the crowd of natives in the street.

As I was whirled along I could not help dwelling on the beautiful view of San Juan. When viewed from the lofty lighthouse which rises above the moss-grown parapets of Morro Castle, San Juan appears resting upon the opposite shoulder of the promontory. Massive public buildings of stone and stucco, stained in time-mellowed tones of red, yellow and blue, crown the summit, and sinking away in broad, low terraces are rows of residences, each with its court embellished with palms and tropical flowers. There are several plazas surrounded with shrubbery and adorned with statuary, the most notable figure being that of Columbus, wrought in white Carrara marble and surmounting a lofty Tuscan column. The deep blue water of the Atlantic shoals to green upon the coral reefs, and breaks into spray upon the rocks at the foot of the Morro. The shore of the harbor at the south is fringed with palms, and beyond rises a majestic range of mountains. The city presents a picture which seems to justify its fame of being one of the most beautiful examples of the walled town.

The driver of my carriage, who was responsible for much of the racket which attended our departure from San Juan, was not lazy in the use of the whip, for he kept the little horses on a gallop uphill and down. The animals were undersized and did not look strong; my sympathies were aroused, and I tried to make the man understand that I did not want to ride so fast. He regarded me in a friendly way, as I tried to convey my meaning in pantomime. Evidently interpreting my gestures to mean that we were going too slow, and ever willing to accommodate the *Americano*, he applied the whip more furiously than before.

In order to reach Coamo Springs, where I was to spend the night, it was necessary to travel sixty miles the first day. Fortunately for my harrowed sympathies, we were given five relays of fresh horses for the journey. I seized every such opportunity to walk on until overtaken.

It was market day, and we were constantly meeting or passing natives. The men were usually dressed in white, sometimes with broad Spanish sashes around their waists, and sat upon their little horses, in front of great panniers filled with fruit and vegetables.

The little houses or shacks of the natives are constructed of poles covered with palm leaves or bark, and are raised above the ground upon posts. Before the American occupation, the cabins usually contained no furniture whatever, as the Spanish Government taxed every article of luxury.

Now many of them have a table and a chair for each member of the family. Cooking is done with charcoal, in a lean-to at the side of the house. The faded green and brown color of these shacks blend with the landscape when seen at a distance, and they are at first glance invisible.

Lunch was served in a Spanish hotel in Cayey. It was soon evident, on resuming the journey, that the grade was steeper, and the course of the road on the mountainside became more tortuous. At one point I peered down perhaps a thousand feet into a valley.

Arrived upon the summit of the Aibonito Pass, there was revealed a scene of entrancing beauty. Green mountain peaks rose majestically, their rugged heads high in the clouds, whose piled-up, fleecy masses enveloped some of them in showy caps, with delicate, lacelike draperies.

The descent proved to be of the wildest. The carriage was supplied with a brake, which the driver manipulated as the vehicle rattled down the steep grade, the little horses running at top speed to keep out of its way. As we came to the sharp curves, of which there were many, some skirting unguarded precipices, the driver handled the horses most skilfully, and, though the turns were sharp, the impulse of the forward momentum overcame any tendency to sway. In short, he appeared not to give us time to upset. The old Spanish military road is so perfect that this was all done without a jar.

One of the surprises of the ride occurred very near its close, when our team plunged into water at full tilt. The side-lights of the carriage revealed water all about us. The driver urged his horses forward and I realized it was a ford. As we kept along the valley, a cluster of brilliant lights shone out in the distance. "Coamo Springs," said the driver, and the famous old inn was before us.

It has been hinted that had Ponce de Leon discovered Coamo Springs, the rejuvenating powers of the springs might readily have led him to believe that his long quest for the fountain of perpetual youth had at last been rewarded.

F. FRENCH.

Abraham and the Persian

A Legend from the Ancient Hebrew Writers.

ONE of the most beautiful legends of olden times is that in which God rebukes the patriarch Abraham, who in his zeal to "do justly" fails to "love mercy," as the Lord has required of his followers from the beginning.

The tale runs that a weary Persian traveler of great age, finding Abraham sitting without the door of his tent upon the eve of a storm, besought permission to enter and refresh himself. The patriarch welcomed him with gracious hospitality.

Soon the storm burst, and even as its violence increased, Abraham sank into a stern silence. The traveler, having finished his repast, tremblingly requested shelter through the night. "Not in this tent," replied Abraham; "thou art a thankless unbeliever. I have watched thee, and though thou hast eaten, thou hast not offered a word of praise to God, who feedeth us all." The old Persian declared himself a worshiper of the god of fire, saying: "I must wait until the morning, when the sun rises in the heavens," and plead for shelter in the name of his hundred years, his wife and children, and the fearful storm without. But the righteous patriarch was immovable. "Thou art a blasphemer," he answered; "in this tent thou canst not stay."

No sooner had the aged pilgrim tottered forth into the storm, than Abraham felt fear awaken within him, and out of the silence a voice which he knew to be that of the Almighty spake unto him, demanding knowledge of the stranger who had sought shelter there. "I have borne with his unbelief a hundred years," said the voice of the Lord, "and couldst not thou bear with him one night?" Humbly and in sorrow Abraham accepted the rebuke, learning well the lesson that not man but God himself is "the Judge of all the earth." The legend goes on to picture the protecting power which had wrapped the aged traveler about as he fared forth into the night, leading him to rest within a corner of the tent, with a young lamb for a pillow.

When morning came Abraham expressed his penitence to the waking Persian, tenderly relating to him the great mercy and kindness which the one true God had bestowed alike upon believer and unbeliever.

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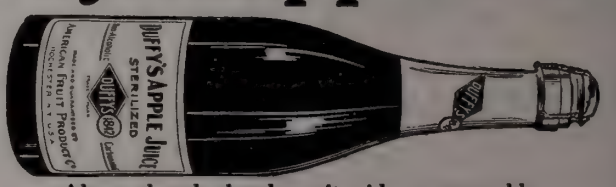

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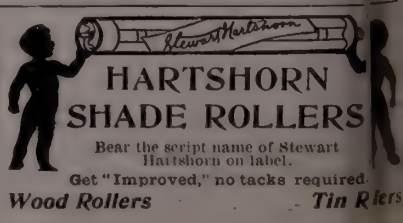

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Refuge in Trouble

By Mrs. M. Baxter

THREE days after the Israelites had sung the song of victory on the wilderness side of the Red Sea, their faith was tried, for they found no water. Would the wonderful experiences of the past lead them to exercise such faith in God as to endure quietly until deliverance was granted them? Alas, no; they fell again under the power of "things which are seen" and "temporal." Arriving at Marah and finding the waters bitter, they "murmured against Moses, saying, 'What shall we drink?'" Moses did what they ought to have done: he cried unto the Lord and the waters were soon made sweet for them.

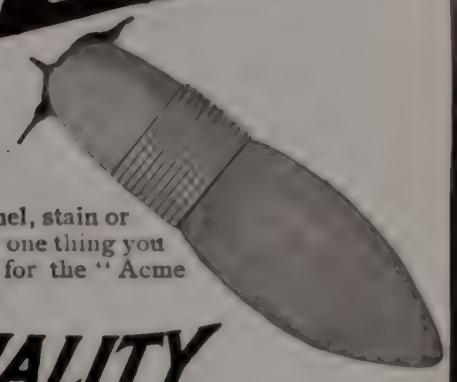
There at Marah, by the healed waters, God "made for them a statute and an ordinance, and there he proved them, and said, 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee'" (or the Lord thy Physician). The ordinance for Israel was obedience, God's pledge was to heal them. Accordingly we find it written of the people who came out of Egypt, "there was not one feeble [sick] person among their tribes" (Ps. 105:37), and again, "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years" (Deut. 8:4). In respect of all their needs the Lord made himself responsible; for their safety, for their guidance, for their health, their clothing, and their food, they might have said with David, "The Lord is my Shepherd; I shall not want" (Ps. 23:1).

And yet, again and again we find them murmuring. God tried them, and proved them to know what was in their heart (Deut. 8:2), and he found there a depth of unbelief only equaled by that of the majority of his people in our day. Looking upon outward circumstances, it was a very great trial of faith to the children of Israel to find themselves in the wilderness, where no corn grew and no food could be obtained either by working for it or by paying for it. Judging by appearances the mothers must see their children die of hunger before their eyes, and the strong men who were ready to work were incensed against Moses and Aaron, when they saw no possibility of procuring bread for their families, and thus they vented their indignation: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us into this wilderness to kill this whole assembly with hunger."

There was nothing wrong in asking for bread; God says, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me" (Ps. 50:15). But the spirit in which they acted reflected upon God and upon Moses; it was unbelief and not faith. They despised and made light of the glorious distinction which God had created between them and the Egyptians, and spoke as though the consequences of trusting God were more fatal than those of rebelling against him. Yet God in his tender love passed over their sin, and supplied their need without so much as rebuking them. "The Lord said unto Moses, Behold, I will rain bread from heaven for you." God's storehouses are not confined to earth; his resources are wider than the universe itself, for his power is creative; why then doubt him?

And yet how many there are who suffer need, and when they pray, do so in a despairing, hopeless manner, as though they took it for granted that God would not hear them, instead of praying in confident expectation, counting upon God as having made himself responsible, by his very name of Father, for the real needs of all his children.

What Paint to Use And How to Use It



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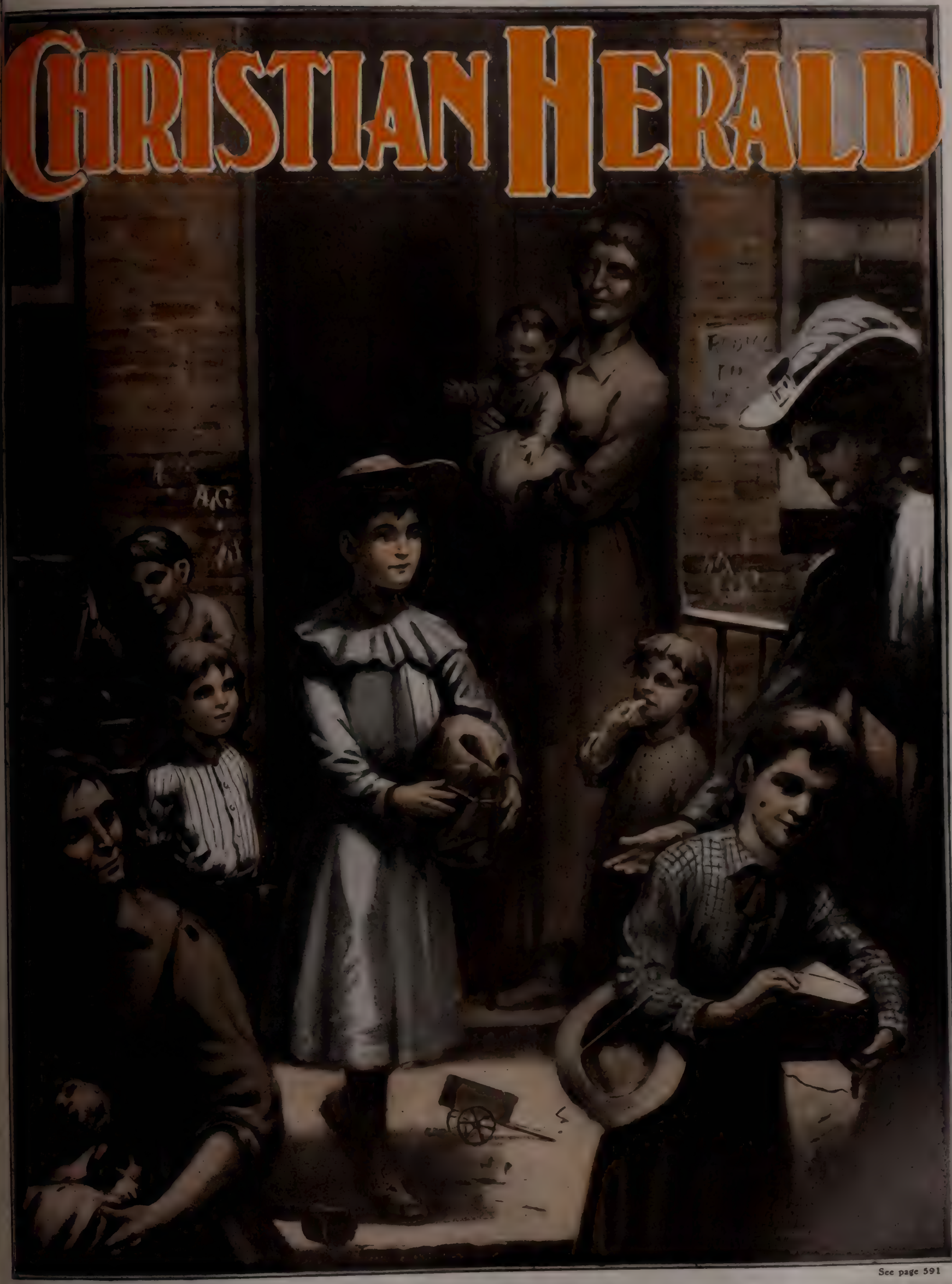
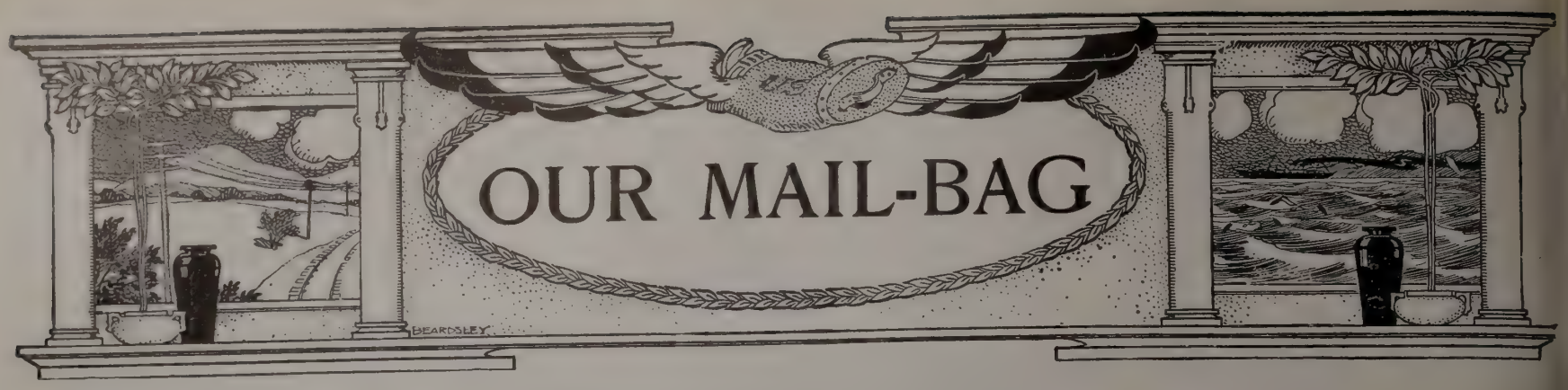


See page 591

GATHERING CHILDREN OF THE TENEMENTS FOR AN OUTING AT MONT-LAWN



Questions and Answers

Wm. F., Jr., Rahway, N. J. Where is the "City of Fools," and why is it so called?

It is the little town of Gheel, in Belgium, twenty-seven miles from Antwerp, which bears this odd appellation. A great number of demented people of the harmless type are boarded there in inns and dwelling-houses. They are not restrained, unless they become suddenly violent, but are rather humored by their attendants. They have the fullest freedom and walk about the town. Many cures are said to result from this method of treating the insane.

Jere B., Detroit, Mich. Daniel's comet, so-called, was first observed by Prof. Zaccheus Daniel at Princeton, June 9. It is moving toward the sun at the rate of twenty miles per second, and may soon be visible at night to the naked eye.

J. L. W., Worcester, N. Y. Is it true that the body of the Pharaoh of the Exodus has been found?

If, as we are forced by history to believe, the Pharaoh who pursued the Israelites was Merenptah, son of Rameses II., it is clear that he was not drowned as the Israelites supposed, for his body has been found regularly embalmed. The dates on his sarcophagus show that he lived some years after the Exodus. All that we know of his character indicates that it would be like him to send his army on in the pursuit, and himself remain secretly with his guard in safety on dry land. The Israelites would naturally suppose that as he was leading his army he perished, but it was quite possible and characteristic of the man to avoid the labor and danger of the march into the bed of the sea.

G. W. R., Indianapolis, Ind. How many are there in my class of working people—men and women, boys and girls—who work for wages, from twenty-five cents up to a dollar and a half a day?

The whole army of unorganized labor must be a very large one, reaching far into the millions. To obtain reliable data on the subject, write to the United States Bureau of Labor, Washington, D. C.

B. H. W., Williston, S. C. In a sermon recently, a minister said that King Solomon, in all his glory, did not dress as well as ordinary people of the present day—that he had gold and silver, but not fine clothes. What is his authority for such a statement?

No statement of the kind can be maintained. The robes of monarchs in ancient times, while differing from those of our own time, were no less magnificent and costly, both as to texture and quality of materials, workmanship and ornaments. Descriptions left by ancient writers and the results of antiquarian research make this certain. According to the descriptions in the oldest writings, Solomon drew upon the whole artistic world of his time for his rich and picturesque surroundings, and this applied to the palace as well as the temple and to all the king's personal belongings.

A. J. S., Chicago. 1. Is it recorded that certain Jews advanced money to Columbus to defray the expenses of his first voyage or any subsequent voyage? 2. Is it a fact that the sailor who first sighted land was a Jew?

1. See answer to I. I. M., Natchez, Miss., in MAIL-BAG, June 5 issue. 2. The discoverer was Rodrigo de Triana, a common sailor on the *Nina*. Prof. Charles Gross, of Harvard, the translator of a book by Dr. Moses Kayserling on "Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," claims that Rodrigo was a Jew. He adds that a nephew of Gabriel Sanchez, the Hebrew who advanced the money, accompanied the expedition, also that the ship's doctor, Bernal, the surgeon, Marco, and another sailor, Alonso de la Calle, were all Jews. Finally, he asserts, Luis de Torres, the interpreter, who was the first to be set ashore on American soil by Columbus, was a Jew.

Davids, Binghamton, N. Y. How long a time was it from Malachi to the coming of Christ?

B.C. 410 is believed by the leading commentators to be nearly correct. Vitringa gives Malachi's prophecies the date of 420 B.C. He was probably contemporary with Nehemiah.

Mrs. Powell-Cotton Among the African Pigmies

MRS. POWELL-COTTON, wife of Major Percy Horace Gordon Powell-Cotton, a well-known ethnographical collector and explorer, has just returned from an adventurous honeymoon spent in the heart of wildest Africa. In order that nothing should interrupt the plans laid for the journey, Major Powell-Cotton's bride left England and journeyed to East Africa, where the marriage took place in 1905. Mrs. Powell-Cotton then accompanied her husband through the pigmy forest, the journey occupying twenty-seven months. The excitement of the pigmies when they first saw the white woman was extraordinary, for they had never previously beheld a white woman. Perhaps the chief source of wonder was her long hair, which for the special benefit of the dwarfs she would let down while they crowded round in speechless wonder. Mrs. Powell-Cotton learned a little of their language and did excellent medical work among them. She was always treated with the greatest respect by the people. The photograph is reproduced from the London *Sphere*.

A. B., Salem, Ore., Reader, Scranton, Pa., and others. Does the word "baptize" have any other meaning than to immerse? Did the disciples baptize by immersion?

That is clearly the primary meaning. It is possible, however, that it may have been used in other senses. You cannot, for instance, suppose that immersion is intended in John the Baptist's expression, "He shall baptize you with the Holy Ghost" (Matt. 3: 11). The earliest pictures known of the rite are those in the catacombs. In these the candidate stands in the water and the officiating priest pours water on his head. In the "Teaching of the Apostles," or *Didache*, mentioned by Clement (A.D. 201), the directions for baptism are, to baptize in "living water" if possible. If that is not possible, "baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water on the head thrice into the name of Father and Son and Holy Spirit" (chapter 7). The baptism of proselytes, from which the baptism of John the Baptist may have been derived, was probably by immersion.

J. C. D., Lockport, N. Y. You say that none of the Israelites who left Egypt, except Caleb and Joshua, entered the promised land. What became of the tribe of Levi?

They perished with the others. Moses and Aaron belonged to that tribe and if any had been spared it would surely have been they. The children of course grew up and took the place of the fathers, as in the other tribes, otherwise the whole nation would have been wiped out. The explicit statement as to the whole generation is given (Num. 26: 64, 65).

Bessie M., Leavenworth, Kan. We are having some discussion in this locality over the gift of tongues. Will THE CHRISTIAN HERALD tell us about the reliability of the story that a woman in New York, but who comes from the South, has received the gift of tongues and can speak some sixteen or eighteen languages?

No instance of the kind, which can be authenticated, has occurred in New York.

Subscriber, Milford, N. H. How many original colors are there and what are they?

All colors are results of the combination of three primary colors—red, blue and yellow. Combined in twos, they produce the three secondary colors, as blue and red making purple; yellow and red, orange; blue and yellow, green. The grays and browns are compounds of all three of the primary colors, blended in varying proportions.

N. R. B., Atlanta, Ga. What is the population of the British Empire?

Including the recently acquired possessions in Africa, it is 396,968,798.

Mrs. L. H. M., Illinois. 1. What is the "Sorbonne?" 2. Also the "Forty Immortals?"

1. The College of the Sorbonne was founded in 1253, at Paris, by Robert de Sorbon, chaplain of Louis IX. (Saint Louis). At first it was merely a home for students and teachers, but it soon developed into a seat of learning. At the end of the nineteenth century the Sorbonne possessed more than a hundred professional chairs and was attended by more than ten thousand students. 2. The highest of the five academies of which the Institute of France is composed, consists of forty members, known as "the Immortals," a chair in which is the highest honor in the French literary world. Its members are elected for life.

Miscellaneous

A Subscriber, Logan, Ia. The history of Guernsey you mention has long been out of print. Some of the old book shops might get it for you. Write to Goodspeed's, Park Street, Boston, and to the Old South Bookstore, Boston.

Subscriber, Norfolk, Va. The $21 endowment of a cot at Mont-Lawn for the season means a constant succession of children for ten days each during the entire ten weeks of the summer, and not one child for the whole season.

Brid. W., Dayton, O. The entire graduate army this year is estimated at fifty thousand. This refers to the colleges only, and does not include high schools, academies, training schools and institutes of various descriptions.

President S. C. K. Rutnam, of the Central College, Colombo, Ceylon, will reach this country about the middle of the present month, and will make a short preaching and lecturing tour. He is accompanied by Mrs. Rutnam. He may be addressed care of this journal.

C. A. P., Syracuse, N. Y. 1. Write to the Attorney-General of Connecticut. 2. Dr. Alison, secretary National Temperance Society, New York City, can tell you about the book. Most of the mummies found in Egypt belonged to the upper classes. Undoubtedly some form of embalming was general.

EVERY now and then inquiries reach this office, from generously-inclined friends, for the proper legal designation of THE CHRISTIAN HERALD charities. While the benevolent work of THE CHRISTIAN HERALD extends over the whole world, its special charities are the Bowery Mission and our Children's Home. The corporate name of the Bowery Mission is as follows: "The Bowery Mission and Young Men's Home of New York City." The proper designation of the Children's Home is as follows: "THE CHRISTIAN HERALD Children's Home at Nyack, New York." Both are duly incorporated and entitled to receive legacies.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Pious Japanese Pilgrim — Gate of the Chionin Buddhist Temple, Kioto — Shinto Priest Offering Wine to Idol

WILL JAPAN BECOME CHRISTIAN?

Or Will Buddhism, Shintoism, and Christianity Combine to Form a New National Religion?

JAPAN is doubtless the most interesting nation in the world to-day. So rapidly is she making progress that the West can scarcely keep track of her developments. Like every nation passing through a formative period, Japan is seething with problems grave and portentous. Religion, too, is an inescapable problem there. It underlies many others, and is the possible solution of them. Westerners have long mistakenly thought of the Japanese as untutored barbarians, eager to receive implicitly and with childlikeness the faith brought by missionary teachers. This is far from being the case. While many splendid Christians have been made in Japan, and there is to-day a vigorous Japanese church, yet the Japanese may be said to desire unadapted Christianity. They want the water of life, but in Japanese vessels. So distinctively nationalistic are they in all matters, that the question of the independence of the Japanese Church from foreign oversight or relations may be said to be the burning issue in religious circles in the Empire.

Times without number it has been said that Japan would impart to the world a new type of Christianity — that, dropping the Western forms into which the Church has fallen, she would give to Christendom a new definition of the faith which originally came from the East. This subject is one that has aroused much little interest among men who give thought to things religious. One manifestation of it, of extraordinary interest, is the startling proposition which is frequently advanced by Japanese, that the nation secure a new national religion by merging into one Christianity, Buddhism and Shintoism. Now, this extraordinary scheme is not the creation of hare-brained theorists. It has been considered seriously in important quarters, and it was originally the suggestion of serious-minded persons. A conference to discuss the proposition was held several months ago in Tokio, representatives of Buddhism, Shintoism and Christianity being present. The matter will come up again at the Parliament of Religions, to be held next spring, in connection with the exposition in the city of Tsu, where the imperial shrines are situated. The topic is thus seen to be really a live, contemporaneous one.

The Great Central Idol of Sanjiusangendo, Kioto

As Count Okuma, the famous statesman, said to me, "Japan is a great absorber." She has throughout her history taken the best from other civilizations, without losing her own identity. Her Buddhism is not the Buddhism of India or China; it has been adapted by Japan. Buddhism and Shintoism have so acted and reacted upon each other that they have come to possess a great deal in common. Many of the Shinto deities have been taken into the Buddhist pantheon. The average Japanese is both a Shintoist and a Buddhist. I have frequently seen Shinto shrines in Buddhist temples, and Buddhist idols at Shinto shrines. The Emperor himself is an illustrious example of this blending of creeds. There is now no State religion in Japan, and religious toleration exists throughout the land; but the Emperor has certain famous Buddhist temples to which he occasionally goes to worship, and within which royal apartments are reserved with great sanctity. On the other hand, the great Shinto shrines, or temples, with equal reason claim his allegiance. The shrines at Tsu are called the imperial shrines, and thither, it will be recalled, the Emperor repaired at the close of the war, along with Marshal Oyama, Admiral Togo and his other leading officers, to give thanks to the spirits of his ancestors for the nation's victories. At the same time he had made a personal gift of $5,000 to the Y. M. C. A. army work; and many Christians have not hesitated to express belief that the Emperor is very favorable to Christianity.

Those followers of Buddha who lecture to fad-loving Americans on the beauties of Buddhism present a very different religion from that which any investigator may find throughout Japan. Here the faith is sheer idolatry and superstition. Not one worshiper in a thousand knows aught of the philosophy of Buddhism, or of its esoteric teachings. Images and charms are the extent of their understanding. For example, I was solemnly assured that the lake on top of the sacred mountain near Hiroshima, where stands an ancient Buddhist monastery, was perfectly clear until a woman looked into it, a few years ago. Until within ten years no woman

Continued on page 595

THE

American Pulpit

A SERMON BY

Rev. Charles M. Sheldon, D.D.*

Stages of Our Nation's Progress

TEXT: ISAIAH 55: 4

"Behold, I have given him for a witness to the peoples, a leader and commander to the peoples."

THE United States of America is without a parallel in its historical development. To those who read history in the light of divine providence, no country was ever so singularly blessed in its development along the lines of human freedom. It is my purpose this morning to show in what ways the republic in which we live has been marked by four distinct steps along the path of human freedom, which are so plain and unmistakable that any one who has any true thought whatever of God in history must acknowledge his presence in a most remarkable and conspicuous manner. These steps toward human freedom are as follows:

Religious Liberty

I. The step into freedom to worship God. No matter what limitations surrounded the Pilgrim, or what narrow misconception he might have had of the kingdom of God in the heart of him, his moving to New England and founding the Massachusetts Colony was for the express purpose of breathing the air of religious liberty. And all New England, from the colony of 1621 down to the present moment, has shared in the heritage of that purpose. Any other beginning of that colony would have stamped the thinking of New England, and consequently of the thirteen colonies, with an entirely different theology, and given to the beginning of things an entirely different trend.

There were three things which the Pilgrim Fathers impressed on this country that have remained to the present day. Those were, the need of the church as an institution in the community, the necessity of the schoolhouse as an adjunct to it, and the democratic institution known as the town meeting. It is a pardonable pride for the Congregationalists of this country to remember that the nearest approach to a purely democratic government of the people for themselves, was inaugurated by a Congregational minister who was the author of the town meeting in New England, out of which has grown all that is best in popular government in the States and the nation. Every one of these institutions, church, school and popular government, was in the line of freedom from ecclesiastical tyranny in the old country, a restricted and class education, and the domination of the aristocracy or the monarchy over the people at large.

The United States, therefore, is unique among all the nations of the world on account of its beginnings. This great step of the colonies toward freedom marked an era in human advancement; and with all the mistakes, the selfishness and the sins of the time which has followed, this republic still retains at its heart that idea of the Pilgrim Fathers. The first great step in freedom has not been retraced. It was providential, and providential things do not go backward.

Political Freedom

II. The second great step toward freedom in the development of this country was marked by a period of revolutionary conflict. It was not the amount of taxes imposed on this country by England that caused the revolt against the mother country. We are taxed far more heavily to-day by the trusts and by unjust systems of local and State taxation, than England ever taxed us; but it was the principle of the thing, marked by its absolute injustice, which caused the revolution. In the providence of God, the nation now took another step toward freedom. Inasmuch as the human race has not, even after two thousand years of Christ, learned how to get freedom along the peaceful path, much blood was shed during the process, but the step was taken and has never been retraced. It is a long time now since England herself saw the hand of Providence in it. The Declaration of Independence marked an era in human advancement. It has had no parallel in history. There was nothing in the life of other nations to copy. It was of necessity an entirely new departure in the history of nations, but again the providence of God was working in it, and after results have proved the presence of the Divine in our history.

III. The third step toward greater freedom was also marked by bloodshed, but out of it God made the wrath of man to praise him. The Civil War, whatever may have been other causes incident to it in the history of this republic, marks a step towards freedom, not only for ourselves, but for the subject race within our borders. It is of course always a thing to be deplored that human progress should so often be marked by the shedding of blood; but thus far in the history of the world that seems to be the accompanying fact in the case. Again, as in the case of the Revolutionary War, the product of the Civil War has been a step up higher in human freedom. In spite of the fact that the negro in some parts of the South is disfranchised, his human freedom in the large and essential matter has been secured and he can never again be in any large sense a chattel; and the time will come in this country when his constitutional rights at the ballot box will be assured to him.

Social Freedom

IV. The fourth great step toward freedom is in our own times; and it is marked by three great struggles of the nation toward higher liberty, viz., first, the struggle for freedom from the dominion of mammon; second, the struggle for freedom from the dominion of the saloon; and third, the struggle for freedom from the dominion of traditions, forms, man-made creeds and doctrines in the church.

The struggle which is now going on for freedom from the rule of mammon takes different forms, all of them hopeful for the future. The protest going on all over this republic against the selfishness of commercial highwaymen, the civic struggle for freedom from tyranny in the management of city affairs, the heroic fight which is being waged in many places against the foolish and harmful excess of luxury, are all signs of the new step in freedom which is characterizing the present upheaval in the life of this nation.

The victories which are being won in nearly every State in the Union for law and order, as against the lawlessness and disorder created by the liquor business, is a sign of the other step toward freedom which the nation is making. And the very fact of readjustment of the church life, the demand for saner and more reasonable evangelistic efforts, the refusal on the part of the people to accept a certain type of doctrinal teaching which does not emphasize the love of God and the reality of Christ, are all marks of a larger sense of human greatness and a desire for more freedom.

These four great steps in freedom, then, have marked the history of this nation up to the present moment. I repeat in order to emphasize. They are, freedom to worship God, without which no nation can ever endure; freedom to govern ourselves; freedom for all men alike; and freedom from any kind of tyranny of wealth or passion or prejudice which could keep the people enslaved or darkened. These are the steps which so far have been providential in our national existence.

Leaders in Each Crisis

It has also been a marked fact in our national history that at crises in each one of these four steps toward freedom men have been raised up who were leaders, men distinguished for certain great qualities and providential for the time. It is necessary to mention only such men as the early Pilgrims, like Bradford and others, who put the stamp of their individual convictions on the early colonies and emphasized the great principles that led to their coming; such men as Washington during the second period, who had an abidding trust in the God of nations; such leaders as Lincoln in the third period, who were also providential men; and in our present time history will record leaders who have arisen to show the people the way into the larger liberty along the track of freedom from wealth despotism, from slavery to passion, and slavery to human custom and dogma. It is evident to any one who thinks concerning the crises of history in America, that if it is to continue making progress in these various steps in human liberty, it must continue to furnish leaders for the people. The qualifications for leadership which belong to the future of this country are, in brief:

First. Convictions. We shall always need, as we have needed in the past, men and women with tremendous convictions of right and wrong, who have gone past the stage of questions concerning very many t[hings] and are able to feel positively without debate the [rightness] of certain things for the welfare of the country. [No] one can be a leader who has not the most [profound] convictions in matters concerning the welf[are] of the people at large. And there will always be p[lenty] of opportunity for men and women with these q[uali]ties; who in the face of great national perils feel d[eeply] the wrong and long with passion to set it right.

Brave Men Needed

The second qualification is courage. Dr. Ch[arles] Frederic Goss in his recent book entitled *Husband, [Wife] and Home*, speaking of the courage needed in the [great] battle of life, mentions the ease with which some p[eople] run away from all difficulties, and tells the story [of] a soldier in the Civil War who, during a reverse in [the] battle, was seen by his colonel making a hasty re[treat] toward the rear, running as fast as he could. [His] colonel shouted after him, "What are you running [away] for?" And the man replied, as he continued runn[ing], "Because I can't fly." There are so many cowar[dice] in the human conflict for righteousness that a peculiar [dis]tinction of every leader is that courage which does [not] fail at the time of trial. It has been a trait of e[very] leader in this country who has helped it along the [vari]ous steps toward freedom, that he has been a ma[n of] marked courage.

Third. Another characteristic of leadership neces[sary] for the growth of this nation into still greater liberty [is] intelligence. Here is a great opportunity for [col]lege-bred men and women to serve their country. [We] need the most intelligent men and women that can [be] found, to enter places of trust and responsibility. [The] pulpit is no place for ignorant good men. We need [the] most intelligent minds in the classroom; in the editor's office; in the political arena. In doing anything [for] the good of mankind, a knowledge of what it needs and of how to apply remedies for ills is an essential qual[ity].

Educated Men

The leaders we have a right to expect from the you[ng] men and women growing up at the present time [are] leaders who have consecrated brains. This puts a gr[eat] value on education, a thing that the church has [em]phasized in a very marked degree by the extension [of] schools, colleges and seminaries all over this count[ry]. It is again the pardonable pride of the Congregatio[nal] denomination that it has established more colleges a[nd] more institutions of learning in comparison with [its] membership than any other denomination in the Unit[ed] States. And recalling the first step toward freedom [we] are reminded of what was said, that the schoolhouse w[as] considered by the Pilgrim an absolute necessity by t[he] side of the meeting-house. It was not enough to [be] pious; one must be intelligent as well. Not enough [to] be religious; one must be disciplined and trained in t[he] great art of putting truths together so as not to be n[ar]row or bigoted or one-sided.

Fourth. Another characteristic of the leadersh[ip] which we must have for the building up of the repub[lic] is optimism. We must believe in the best. While w[e] see the evil, while we recognize the perils, while w[e] shudder at the failures of democracy, we must not lo[se] faith in God. It is impossible for any one who clai[ms] leadership to help lift the world up if he himself is i[n]clined to look down. No man ever reformed anythi[ng] truly who did not have the happy consciousness of [a] power which was more than his own. Washington ha[d] this in a marked degree, even in the darkest days [at] Valley Forge. Lincoln possessed it even during th[e] darkest period of the Civil War. Men and wome[n] fighting the good fight for freedom at the present time[,] all who are doing anything to solve the preser[nt] problem, are optimistic. There never was a true mi[s]sionary of the cross in the darkest corner of the eart[h] who was not an optimist. The moment he failed to b[e] optimistic, that moment he failed to be a missionary.

Fifth among the characteristics of the leadership w[e] must have, is faith in God and men. Faith in God goe[s] without saying. We have no use for leaders i[n] America who do not believe in God. Any man who ca[n] read the history of this country and read God out of i[t]

Continued on next page

*Preached in the First Congregational Church, Topeka, Kans.

MARTYRS OF THE PRISON SHIPS

A MONUMENT TO PERPETUATE THE MEMORY OF THOSE HUMBLE REVOLUTIONARY HEROES

DURING the Revolution, all naval officers and sailors captured as prisoners of war were placed on board one of the prison ships lying in New York harbor. The death-rate from cold, hunger, disease and mortality on these old hulks was very large. The bodies of those who died in the prison ships in the bay were thrown into the water and swept out to sea. The prison ships anchored in the North and East rivers were compelled to bury their dead on the shores of Manhattan.

The largest of the prison ships was the *Jersey*, which was anchored in Wallabout Basin, near the Long Island shore. Here the bodies of all prisoners were collected daily and buried in the sandpits, where now stands the Brooklyn Navy Yard. About 1800 it was found that the tide had undermined the old sandpits and exposed to public view the remains of large numbers of patriot dead. Benjamin Romaine, a well-known philanthropist of the time, was in the habit of buying sacks of these bones, placing them in coffins and giving them decent interment.

In 1808 the public demanded that the remains of the martyred sailors be exhumed and the bones placed in a new cemetery. A piece of land, on what was then known as the Jackson farm, was reserved specially for this purpose and fenced in on all sides. Here all the remains were buried in caskets, with religious services and military honors. A movement was started for a suitable monument to the memory of these patriots; but the war of 1812, breaking out soon thereafter, discouraged the people and the project was abandoned. In 1873, workmen accidentally uncovered an old sandpit, which was fully the little cemetery of 1808. It had been entirely forgotten. Here were found in a deep trench the remains of a large number of sailors who died on the prison ship *Jersey*. These were collected and buried in Fort Greene Park. In 1899 and 1901 more bones were found in the Navy Yard, possibly a hundred skeletons in all.

This discovery aroused a deep interest on the part of our leading citizens. A Prison Martyrs' Monument Association was organized and the work of securing subscriptions and selecting plans for the monument was begun. It is now announced that the money for the entire cost of the monument, $200,000, has been secured. The proposed monument was designed by the well known architects, McKim, Mead & White, of Fifth Avenue, New York. It is a shaft of white granite of the Grecian Doric order, surmounted by a handsome bronze urn. It is eighteen feet wide at base and one hundred and fourteen feet in length, and counting fifty feet for the elevation, it will be not less than one hundred and sixty-four feet in height. In the centre of a stairway may be seen a small door, where is a tomb eighteen by eighteen feet, in which will be deposited the bones of the prison ship martyrs.

The Prison-Ship Martyrs' Monument

The monument is to be erected on the upper plateau of Fort Greene near the main entrance to the park, facing the intersection of Myrtle Avenue and St. Edwards Street, Brooklyn, and will be reached by three flights of stairs. The work, it is expected, will be finished in about a year.

The ships on which the prison martyrs were confined were old, useless hulks, where the worst barbarities were practised upon all who were suspected of being in sympathy with the patriots. The ships included the *Good Hope*, the *Scorpion*, the *Whitehy*, the *Falmouth*, the *Prince of Wales*, the *Stromboli*, the *Hunter*, the *Kittie*, the *Providence*, the *Bristol*, and the *Jersey*.

During the seven years' war, hundreds of unfortunates were thrown into the *Jersey*, where they were compelled to live on one meal a day, and that of the poorest kind of food. It was said that they had neither beds nor bedding in summer or winter, and no physician or clergyman was allowed to cheer them in their last hours of suffering. During the seven years' war no less than 11,500 patriots are said to have perished on the *Jersey* alone. The Long Island Historical Society has a list of over seven thousand names of persons who are known to have died on that vessel. J. J. Munro.

Stages of Our Nation's Progress—Continued from Preceding Page

not fit to be in Congress. I believe we have never had a President of the United States who was an atheist. The best statesmen we have ever had have believed in a divine being. The other faith must be faith in men. All the great leaders in the past history of our nation have believed in the people. Washington, aristocrat as he was by birth and surroundings, had great confidence in the people as a whole and expressed it in many of his public addresses. He had the fullest faith in the rank and file of the army at Valley Forge, the farmers and boys from the country who reddened the snow with blood from their shoeless, stockingless feet. It was to them that he looked for ultimate victory. Lincoln had the most unbounded confidence in the people. His faith in them never wavered. All leaders worthy of the name believe in the people.

Loving Men

A sixth characteristic of true leadership is and always must be love for men. This republic will never take further steps toward liberty as great as those that have marked its past, unless its leaders are genuine lovers of their kind. If the foreign element that pours in on us like a great flood every year is ever assimilated into our freedom, it will be because enough men and women love them to teach them the principles of our institutions. If the rising generation is ever taught the principles of free government as we were taught by our fathers, it must be because enough of the strong and wise and unselfish can be found to repeat what has been done for us. You cannot eliminate this great factor of the love of mankind and have any leader left. You can take away every other quality and leave love in the heart, and still have some strength and hope for leadership, but you cannot take away or leave out of leadership the love of man for mankind and have anything else worth having.

And lastly, at the basis of all true leadership, there must be a profound, passionately religious foundation. In other words, the true leader must be a true Christian; not a nominal Christian, but a real one. And by a real Christian I mean one who tries to put into practice in every department of life the teachings of Christ, whose creed is summed up in supreme love to God and supreme love to man. This is an essential of leadership, and on that basis and on that alone can anything be expected in the way of results for the welfare of this country.

Our public school system and our colleges and universities will produce nothing but educated pagans, who will be no better than uneducated pagans, so far as the welfare of the country is concerned, unless they are permeated with the Christian idea. You cannot build a permanent republic worth having, you cannot expect a nation to grow into a great nation, unless, at the heart of it, there is a most profound and real religious life, a life which is based not on forms and ceremonies and rituals, not on precepts, not on worship and the externals of clothing and incense and pomp and display, but on a religion which is the expression of a heart which loves God and men and wants to do the will of God on the earth. A republic built on such a religious experience and conviction as that is bound to endure. Any other is bound in time to meet with disaster.

The only hope for the permanence of this nation rests upon the religious life in the hearts of the people. And the common people will not be led into this permanent freedom without the presence in this republic of leaders and commanders of the people. Christ was a leader and counselor of the peoples. It was because he possessed all these qualifications that civilization has reached its present high standard. He had every one of the qualities we have mentioned—convictions, intelligence, courage, optimism, faith in God and man, love for mankind, and religious passion. This makes him the leader of leaders and the example for all the world.

True patriotism consists in doing all we can for God and men. If you love your country truly, you must love God and men truly. I heard of a parent the other day who was unwilling that his daughter should become a foreign missionary, because it would remove her from the home where she had been idolized. The father was imperative in his denial of his daughter's request that she might give her life to the people who had not heard of Christ. Can you conceive of anything more short-sighted or selfish than the refusal of a parent to permit his child to serve in the kingdom of God and give the whole life for the good of mankind?

On the other hand, I heard a short time ago of a young woman whose parents were wealthy, who moved in high social circles, who herself had become wearied with the round of social duties, and wished to devote herself to the self-sacrificing work of a nurse in a great city hospital. After long hesitation, she timidly approached her father and mother with her plan for the rest of her life, and was astonished to find that they were ready to have her devote herself to that profession. She is at present

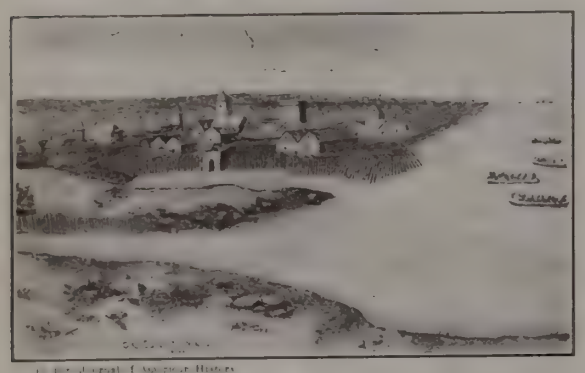
One of the Happiest Persons in the World

because she is doing what she feels God has called her to do and is not one of the useless women of society who are petted and protected from labor by the mistaken and foolish affection of men who think it is a mark of real chivalry to surround wife and daughter with a high fence of luxury, to keep out of the life the most beautiful thing of all that can come into it: the stress and toil of labor for the good of others.

May we not hope that from the Church of Christ there may go out into the world very many young men and women who are fitted to lead the nation into the higher liberty that yet awaits her? Great battles have been fought in the past for us. Men have walked with bleeding steps along bloody paths to give us the freedom we now enjoy. Shall we not do our part also to make possible yet greater liberty for our children's children, by leading all who are yet in the darkness into the light, along whatever path seems to be providential? The God of Nations has been our God, and he will be our children's. We have faith in the destiny which has been so marked by the presence of him who has made our history possible hitherto. In the thought of the future, let us commit ourselves and all who are dear to us to the same leadership. The real heart of this nation is Jesus Christ. He who was made to be a leader and commander for the peoples is our true leader. The divine presence has been prominent in every great step we have taken. We shall never take another forward step as large as those which have been made unless we have the same faith, unless we have the same leadership, inspired by the same divine passion. God save the Republic!

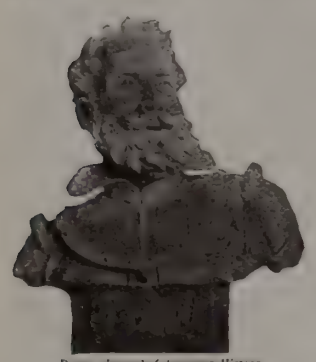
AMERICA'S KNIGHT ERRANT

Captain John Smith, Soldier, Sailor, Explorer, President of Virginia, and Admiral of New Engl



Jamestown in 1622

THREE centuries have passed since the memorable day when English vessels were first moored in the James River, Virginia; the first beams were hewn out for the city of the Royal James, and wild beast and wild man were driven back before the steel of civilization. In spite of the spirit of commercialism which is abroad in the land, in spite of the gigantic waves of heterogeneous immigration which yearly break upon our shores, there are yet thousands of hearts which thrill with patriotic pride at the story of old Jamestown and Captain John Smith.



By per Journal of American History

Bust of John Smith
By General Baden-Powell

Sir Walter Raleigh's disastrous attempts to found a colony in the New World gave the English colonization scheme such a setback that for fifteen years thereafter Virginia lay abandoned. In 1600, Captain John Smith returned to his native country, after years of service in campaigns in France, the Low Countries, Austria, Morocco, Turkey and the Orient. In company with other eminent men and women, he urged the colonization of Virginia to such purpose that on December 19, 1606, three vessels, the *God Speed*, the *Discovery* and the *Susan Constant*, the largest of less than a hundred tons burden, set sail from Blackwall, England, equipped with letters patent issued by King James I. Discarding their first landing-place at Cape Henry, they pushed on up the James River, and on May 13 the infant settlement at Jamestown was established. Brief would have been its existence had it not been for the wise judgment and masterful spirit of Captain Smith, who, although not the acknowledged leader of the expedition, was the moving spirit of the enterprise. He it was who quelled the rising dissensions among the colonists. "He that will not work, neither shall he eat," was his argument with the rebellious. The valiant adventurer met the cruel treachery of the savages with such weapons of friendly conciliation that the Indians were ultimately persuaded to give a supply of corn to the suffering colony.

John Smith, from boyhood, had not known the meaning of fear. During a sally after grain for the young settlement, he was determined to convince the red men of his ascendency and thus reduce them to subjection. Although their number far exceeded his slender following, in reply to their sullen objections he "snatched the King by his long locke and with his Pistolle ready bent against his breast, led him trembling, neare dead with fear," before the terrified aborigines. Some time later he was taken prisoner by the Indians. It was at this time that his life was saved by the intercession of Pocahontas, the king's daughter. A few people have tried to persuade our generation that this did not happen, but the evidence is too strong in its favor. The Indians strove to subdue his dauntless spirit by their weird incantations and hideous outcries; but his courage so impressed Powhatan and the warriors that he was sent back to the settlement in safety. Years later, when Pocahontas, as Lady Rebecca Rolfe, renewed her old acquaintance with Captain Smith in England, she claimed him as her "revered and beloved friend."

The average American, who knows his colonial history accurately, has paid scant heed to the earlier exploits of the man to whose leadership it is fair to ascribe the first permanent English settlement in the New World. Historians say that "had the expedition that came to Jamestown in 1607 failed of a permanent footing, England, discouraged already by Raleigh's disastrous failures, might not have again attempted to establish an Anglo-Saxon colony." Smith himself said: "The wars in Europe and Africa taught me how to subdue the wild savages of Virginia."

Born in Lincolnshire in 1579, the lad lost his parents at an early age, and almost immediately embarked upon his career as a soldier of fortune. It is chronicled that, born of a fighting and seafaring race, the boy's spirit refused to brook restraint, and that he ran away from the training as a respectable merchant for which his guardian had destined him. From England to France, from France to the Low Countries he wandered, drawing his sword under many flags, but always holding that the "true condition of war is to suppress the proud and defend the innocent and humble." The youth followed now the white plume of Henry of Navarre, and again espoused the cause of the Prince of Orange against the tyranny of Spain. He was a scientific soldier and studied to devise new methods of attack and defense. He invented a system of signaling by torches, not unlike the heliograph of a later day, which proved of great value. The seventeenth century standards of uprightness were far different from those of our own day, but at last even John Smith grew weary of "seeing so many Christians slaughter one another," and was fain to take service under Rudolph of Austria, who was sending forth his armies to repel the Turkish barbarians in their invasion of Hungary. "For," said Smith, "it would surely be no crime to slay the enemies of Christ." The army to which he was soon attached encamped upon the plains of Hungary and immediately set to work to intrench themselves against assault. It is related that the Turks watched them from the town which they occupied; their pasha finally sending a challenge to any Christian not lower in rank than a captain, to engage with him in single combat for his head. The challenged officers were all so eager to accept that they drew lots. The lot fell upon Captain John Smith.

By per Journal of American History

John Smith's Victory Over a Turkish Warrior

By per Journal of American History

Captain John Smith a Prisoner in the Hands of the Turks

The lists in which the champions were to do battle were marked off below the walls. The people of the city swarmed upon the ramparts and other points of vantage. Below them on the plain the Christian soldiers were drawn up, the shifting lines sparkling in the sun. Their commander sat in state in his pavilion, from which floated heavily embroidered banners.

Lord Turbashow, the Turkish challenger, armed from head to foot in steel, was the first to ride into the ...d. On his back were two wings of eagle's feathers ...n with jewels. The bugles sounded and Turbashow ...d John Smith crashed together. The Englishman's ...n was true, and the point of his lance went through ...e slit of his opponent's visor. He tumbled dangling ...m his horse. The pasha's head, the forfeit of the con...t, was presented to the general by Smith. The next ...y Grualgo, another Turk, challenged Smith. ...y fought with lances and pistols, and again victory ...e-clared for the Englishman. A third combat occur...l, and three heads were in the possession of the besie...d. The soldiers were so elated and pressed their att...s with such vigor that the city was taken. Smith ...s made a major. On the return of the expedition to ...e main army, Prince Sigismund gave Smith a minia...e of himself, and then presented him with a silk ban...r on which were embroidered three Turkish heads. ...e was given a coat-of-arms on which were emblazoned ...e same devices. A copy of the grant is now in ...e Heralds' College in London. Smith added the mo...o, "To Conquer is to Live."

At the disastrous battle of Rothenthurm the Christ...n army was routed, and John Smith, badly wounded, ...s left upon the field for dead. The Turkish soldiers r...took him for some great Bohemian noble from his ...e armor and velvet suit. They revived him and later s...d him as a slave to a pasha. The latter sent him ...s present to his betrothed, Lady Tragabigzanda, ...o lived in Constantinople. The pasha wrote to his l...y love that Smith was a prisoner he had taken with ...s own hand. From Smith the you... woman learned the real facts, and ...r admiration for his valor soon ripened i... love. This was discovered by the you... woman's mother, and Smith was hurr... off to a district in Tartary that was ru... by one of her family. The pasha start... to torture his prisoner. Smith knock... him down, took his clothes and horse a... escaped to Æcopolis, a Christian to... in Russia. He was kindly received ... the governor, who kept him until anoth... convoy started for Poland. His letter ... introduction from the governor caus... him to be received with great kindn... everywhere. A few months later ... reached Transylvania, and his Engli... comrades hailed him as one risen fro... the dead.

It is interesting to note that Smith ... after years gave the name of Lady Tra... abigzanda to a cape on the Massachuset... coast. The name was changed by Prin... Charles to Cape Ann.

This was the man, indomitable in spiri... inured to hardship, a stranger to defea... who, returning to his native Englan... when still but twenty-one years of ag... became the head and front of the Vi... ginia expedition. Terrible injuries, re... sulting from an accidental explosion o... gunpowder, obliged Captain Smith, whil... still president of Virginia, to seek the skilful surgery of England. Sadly he bade good-by forever to the be... loved colony in the autumn of 1609, but not until James... town was an assured fact, and not only Jamestown ... but Anglo-America. He spent the last years of hi... life in writing on his "owne adventures and obser... vations." As he had lived, so he died, "to Christ and ... his country, a faithful soldier and servant."

"THE FOURTH" AT MONT-LAWN

How the Nation's Birthday Will be Celebrated at Our Children's Home

ONE of the leading American magazines for July makes the statement that "the lower East Side tenement section in New York City is the most densely populated district on the round earth." There is a keen joy in realizing that this packed mass of humanity in the "under-world" is lessened by at least two hundred and fifty children who were taken from the stifling rooms of the baking alleys, and carried to a beautiful home in the country called Mont-Lawn. What a blessed, heartwarming sense of satisfaction comes to the kindly, generous supporters of those children, because they have each done their own noble share toward making Mont-Lawn possible!

Yes, the Children's Home is open, and it is hard to tell which was uppermost in our hearts on the day the happy children first started from the Bible House—joy that such a merry throng were on their way to the unknown delights which awaited them, or sorrow that, down in the horror of unsanitary area and street, thousands more were sitting, leaning weary heads against the door, too tired either to work or play. One boy, in answer to a sympathetic query, said: "There ain't no school, it's vacation, and I've got to help mother. Lots o' kids roun' here are gorn to the country."

But there were no vain regrets in the minds of the happy pleasure-seekers. From train to ferry trotted the chattering, excited throng, clambering like a swarm of ants over the wheels and sides of the capacious wagons which had been sent to meet them. Away they went rumbling through the train and up the hillside toward the goal of their hearts' desire.

Perhaps none of the ever-changing groups of summer sojourners is more pathetically full of interest than the first "Fourth of July" consignment, for we try to select from the host of early child-applicants such as seem most piteously in need of the reviving influences of the pure air and wholesome regimen which Mont-Lawn affords. From the minute the first pair of bright eyes spied the peak of the flagstaff until the big wagons settled in under the arch of the great entrance-gate, a wild clamor of eager exclamation echoed through the quiet twilight of the country road. It seemed as if the approach to the new world of freedom and beauty which was about to open before the expectant gaze of the little strangers had almost intoxicated them with bright visions of the wonderful new life. But when the scores upon scores of child-figures were deposited upon the broad, graveled drive before the hospitable veranda of the main house, and the cheery greetings of the little house-mother and her staff surrounded them with the sweet atmosphere of home and love, the childish voices grew strangely silent, and the childish faces shone with a new light as the perfection of the scene and the womanly tenderness of the group of teachers penetrated to their receptive hearts.

Next morning every child was stirring with the dawn. Only one Sunday then came busy jolly preparations for the "glorious Fourth." A Fourth of July in the country was a wonderful idea to many of Mont-Lawn's small guests, into whose pinched faces the tinge of health was already creeping, and whose parched, cracked little feet were growing supple and firm by frequent dips in the sparkling brooklet under the old apple-trees.

At last these waifs of the street, offshoots of every nation under the sun, were to learn what a real, patriotic, hilarious Independence Day celebration means! If they never loved the old flag before, they were taught to love it now, to honor and reverence its every gleaming fold. "God and our country" is the watchword for Mont-Lawn's "Fourth," and the ringing songs of fealty and praise to "God and home and native land" rise and fall in joyous cadence.

"Saluting the Flag" at Mont-Lawn

'Tis the "children's own day" at Mont-Lawn, and matron and caretakers, Christian Herald office representatives, and the numerous guests whose presence goes so far to make the day a prominent feature in the whole season, all unite in making every hour a shining link in the chain of childhood's memory.

The programme of former years will be somewhat varied by new speakers, new songs, new teachers, and, best of all, new children. We will not dilate too much upon the preparations for that truly American holiday, because the story must not be a twice-told tale when we live the experiences of the glad day over again in making word-pictures of its varied programme for our many interested friends and patrons. As always, Mont-Lawn keeps open house for its friends, who come from far and near to look on at the children's long day crowded full of delights. The arrival of the big wagon-loads of "grown-ups" is heralded by hearty cheers; the admirably prepared Temple exercises are given with even more than their usual gusto; the material feast of good things which is spread for the guests only after their small army of youthful hosts have eaten their fill, the refreshing cakes and ices served on the broad slopes of the tree-shaded lawn, all in their turn are a joy to the eye and a fragrant memory to store away in the beholder's mind. The flag drill, the marches and salutes, the brilliant fireworks which crown and complete the day so dear to every true American, these must be seen to be even half understood and appreciated. But an interested participant in the festivities of that perfect day hopes to tell its story to the friends of The Christian Herald Children's Home.

Before the season grows older, we want to share with the great family to whom the happenings at Mont-Lawn are of vital interest, what seems a subject for special thanksgiving to those who for so many years have had the well-being of the Children's Home very closely at heart. Since its inception there have been approximately 25,000 children from the lowest stratum of poverty gathered within the shelter of its walls. Yet during all that time, so wonderfully has the Almighty Father held this work for little children beneath the shadow of his wing that not one child has died during its sojourn. No railroad accident, no steamboat casualty has occurred, no serious illness has befallen one little guest. Mont-Lawn's friends and patrons have good reason to feel assured that it has the approval of the Master.

COUNTESS SCHIMMELMANN AND THE SAILORS

FROM Countess Adeline Schimmelmann, the founder of the Navy Home at Kiel, Germany, and other work among sailors and fishermen in the Baltic, The Christian Herald has received a short report of last year's work. She says:

"Our Navy Home at Kiel has been a blessing to thousands, for both soul and body. This Home is the only one for the German Navy on Christian and temperance lines. We are glad to state that the 'boys in blue' are allowed to attend the mission, and our workers are also allowed to distribute on board the warships the Gospels and tracts.

"We send Gospel reading matter and our paper, *The Light Beacon*, to nearly all the ships of the navy and also to the colonies. The emperor and government acknowledge our work. His Majesty gave us seventeen framed pictures for the decoration of our Home, including his full-size portrait, with an inscription. Moreover, his Majesty graciously chose 200 new books for our library, and gave us a contribution of 5,000 marks.

"Connected with this work is our International Sailors' Mission. We have two missionaries, speaking several languages, visiting the foreign ships and giving the Gospel to the sailors. We give them linen bags with Gospel reading.

"Let me picture an incident: An old nobleman, a member of one of the best families, enters and asks a private interview. His son, an officer, is in trouble and the father fears that the son will commit suicide. Can we help? Yes, we say—at least we hope so. We write to one of our band of helpers—a man of God who lives near where the young gentleman resides—and request that he bring the young man in contact with Christian friends who can help him to tide over his difficulties. Especially he must try to bring him to the one great Friend, Jesus.

"Then a heartbroken mother asks us to try and find her lost son. We get his last address and set our helpers to work. The son is found and brought home—like the repentant prodigal.

"A young fireman and a young miner are in danger of consumption. They need mountain air. We are prepared for such cases, and we supply the money for fares, and clothe, lodge and feed them on our private estate. They learn a little farming. After a year, nobody would recognize in those ruddy young fellows, the invalids who seemed like dying men.

"And so, in an unbroken chain, these petitions come to us. Tears are dried, smiles brought to despairing faces and precious souls are won."

Countess Schimmelmann

Countess Schimmelmann's International Mission has headquarters in Berlin at West 57 and in London at No. 28 Finsbury Square, E. C.

OUR EDITORIAL FORUM

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WE wish again to remind our readers that the opening chapters of our new Serial Story,

GABRIELLE:
THE FLOWER OF NEW ROCHELLE

by the popular author, MISS ISABELLA MACFARLANE, will appear in our issue of July 17. We believe it will take rank as one of the best stories of the year. It deals with the love and patriotism of the early colonists, and a time of great events in Europe and America.

The pictures that will illustrate the various instalments will be in themselves a great attraction. They are the work of an artist who has illustrated many historical stories by authors of note.

Trouble-Breeders

ARE we as a people becoming unduly excitable and emotional? Is the "foreign infusion" transforming the traditionally cool, level-headed American into a volatile creature, with many characteristics of the impulsive and mercurial Southern European? Such would seem to be the belief of the rumor-makers, who are just now so busily engaged in stirring up strife between this country and Japan. These international romancers seemed to take it for granted that Americans would go into a frenzy of excitement over the fabrications they have been industriously circulating here and abroad, misrepresenting the feeling and attitude in Tokio and Washington.

There has not been even a responsive thrill of the smallest proportions. Japan herself has exploded the mendacities in a semi-official cable dispatch, which pronounced a rupture with America inconceivable, adding that the California incidents were purely local and afforded not the slightest ground for international disagreement. Moreover, the small "jingo" element in the Japanese press has been sternly warned to avoid sensationalism in this connection. This element is opposed to the present conservative administration in Japan, and has lately utilized the San Francisco matter as political capital. As a fitting climax to this whole absurd business, it has been discovered that the rumor-mongers are working in the interest of a clique of immigration agents, who hoped, by creating a "war scare," to bring profit to their trade.

The moral of which is: Don't believe all you read or hear. Distrust croakers who revel in gloomy predictions of impending trouble. Set down rumors of international friction, in ninety-nine cases out of a hundred, as circulated either in the interest of speculators, to affect stocks or politics, or to achieve a cheap sensation.

Great nations don't go to war over petty local disputes. Great issues must be the stake, and there is none in view at present. Besides, we have clear-brained, sagacious men at the helm of affairs—men to be trusted. So long as this government is conducted on just and righteous principles, giving to other nations their due, and itself asking no more of them, there need be no cause for apprehension for the future.

The Graduates

"IN the bright lexicon of youth, there's no such word as fail." The familiar line springs to the lips as one looks at the great army of graduates who have gone forth recently from high school, college and university to commence their share in the world's work. That is the idea under the husk of the word commencement. The eager, ambitious, disciplined and well-drilled body of young men and women who leave school behind them and enter on a real competition in life is more and more the hope and glory of America. The new generation pushing to the front, finely equipped, ready for the fray, is to take the place of the older ones who are tired, discouraged, or maimed in battle. Wherever we turn we see the glad young faces and ever before them we behold new and inviting opportunities.

> The wrong that needs resistance,
> And the right that needs assistance,

alike beckon these new recruits on the battlefield of life.

This summer has seen the addition of a great host to the ranks of professional men and women. More doctors, more lawyers, more journalists, more artists, more men of letters are pressing forward, yearning for the hour when they may make their mark. Notwithstanding the fact that examinations are more exacting than hitherto, and that every year the standards are raised higher and success is more difficult than before, there is no falling off in the numbers of those who receive diplomas and present themselves for work. There will be plenty for them to do. Of old a prophet wrote that the young men should see visions, while the old men dreamed dreams. To the youth who has vision and insight, the trained hand, the deft skill, and the honest heart, there is no note so pertinent as "Excelsior."

Troubles of the Weather Prophets

PROPHETS, ever since the dawn of history, have had a rather uncomfortable time with their neighbors. During the last few months, owing to our peculiar spring, the weather prophets have had a great chance to drop words of wisdom like a cold, damp cloud over a shivering world. One of these gentlemen, who lives in a New England State, and is a prosperous farmer, has been doing a little weather prophecy purely as a side line. He said we would have some cold weather in early June, and no one doubts that he told the truth. Later, he began to hint, it is alleged, that fur caps would be popular headgear in August. At this point people began to get restive under his predictions, and considered him responsible for their ills. Indignant messages began to arrive and the temperature rose in the neighborhood of the prophet's house. He pleaded that other people had been predicting in his name and disclaimed all responsibility for the work of these rash amateurs. He has now decided to retire from the business of weather prophecy. His experience should operate as a wholesome warning to other weather prophets, if they wish to be considered wise, to confine their predictions to the simple method of saying "things had turned out as they expected." It may not increase their popularity to any extent, but they will make fewer mistakes.

The New "Fourth" and the Old

IT is the custom in many places to deplore the passing away of the old-fashioned Fourth of July observance—the celebration on the village green, the stirring music, the fireworks, and the rousing, patriotic speeches. But while the form of observance may have undergone a change, the spirit of the day which marks the birth of our national independence remains the same, and pervades every part of the world, wherever "Old Glory" floats to the breeze. We now celebrate the day in a larger and broader sense than in the past; for it is no longer a restricted or local observance, but a jubilee that extends throughout a great part of the civilized globe.

Our changed social conditions, our vastly increased population, and our new territorial interests on both the Atlantic and Pacific, have all contributed to make of the Fourth of July a day of which Americans may well be proud. How the hearts of the patriot founders would have warmed within them, if they could have seen, in prophetic vision, the mighty multitudes composed of many nationalities, gathering under the folds of that starry flag for which they themselves made such glorious sacrifice! These hosts from other lands have found here, under that flag, freedom and happiness, the security and the opportunities for social progress that were denied them elsewhere. They, too, with all of us, honor the heroic founders of this free republic, and glory in the grandeur of the land which, under God's blessing, has grown to be a great and powerful nation.

The Czar and the Duma

ALTHOUGH less than eighteen months have passed since Emperor Nicholas proclaimed it to be his "inflexible will" to give to the Russian people, peasants included, a satisfactory system of parliamentary representation, according to an "unchangeable rule," his recent dissolution of the Duma shows that such adjectives lose their meaning whenever they come in conflict with imperial policy in Russia. Whatever of truth or fiction may attach to the charge that some fifty members of the Duma were in a conspiracy against the government, and that the guilt of at least one-third of that number was proved to the satisfaction of the authorities, it will be shrewdly suspect by observers of recent events that the Czar's sudden ro- gation of the rule or method he himself had presc d, and which he had pronounced "unchangeable," in reality a panicky surrender to his reactionary ad rs.

True, the Duma just dissolved was apparently a dy of mediocrities. There was not one commanding ti- cal or intellectual figure in the entire assemblage In this sense, it was no doubt a severe disappointm to the friends of constitutional representation. Besid its complex character was a bar to homogeneity. It w a raw, crude body, with many obvious faults; neverth s, it was entitled to a more patient forbearance with its s t- comings. Possibly its successor, to be chosen at he September elections, will be more to the Czar's lik ; but experience has shown that untrained parliament re ticklish and liable to do indiscreet things. Hence, re is no guarantee that the next Duma, should it happ to offend the Czar and his advisers, may not meet th n- glorious fate of the last, and be sent about its bus ss in short order.

Municipal Morals

IT is a good sign when the great cities of our d rise up, one after another, in revolt against n i- cipal corruptionists. San Francisco's experienc is simply a repetition of that of other populous comm i- ties, where those who were chosen to guard the hig t interests, and in whom the fullest confidence was e- posed, proved to be conscienceless plunderers, o regarded public office as a private perquisite. Wi n the last twenty years the avenging broom of Justice s swept many an American city and township clear f these freebooters, and the good work, we are glad o note, still goes on. There are doubtless at the pre t moment many other cities as sorely in need of a m l overhauling and an infusion of civic righteousnes s doubly unfortunate San Francisco.

Among the Workers

—UNUSUAL PREPARATIONS are being made for the meeting of e Young Women's Conference at East Northfield this month t will last ten days, from July 9 to 19.

—DR. WILFRED T. GRENFELL, of the Deep Sea Labrador Miss , writes that he visited more than 1,000 patients since October 1 . and traveled over 1,200 miles on dog sledge. He would someti s be compelled to sleep on a bed of snow, with a fire on one sid to keep him warm, and a temperature far below zero on the othe .

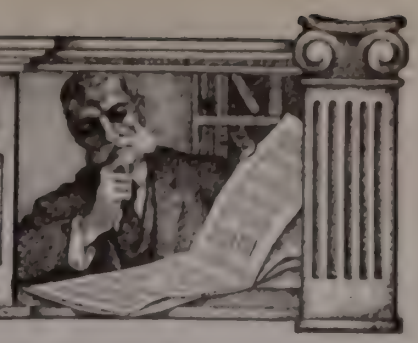
—SIXTY THOUSAND METHODISTS met recently on the top of M Cop, England, to celebrate the centenary of Primitive Methodi . The first society class of Primitive Methodists was organized Bourne, in the little hamlet of Stanley, which lies under shadow of Mow Cop. From Bourne's small congregation of members has risen a church which has outposts in all parts of world and owns 5,000 chapels and missions in the British Isles al

Contents of this Number

Wednesday, July 3, 1907

	PAGE
Gathering Children for Mont-Lawn	Cover
Our Mail-Bag	586
A Bride in the Congo (Illustrated)	586
Will Japan Become Christian? (Illustrated)	587 59
Stages of Our Nation's Progress. Sermon by Rev. Charles M. Sheldon, D.D.	588, 589
Martyrs of the Prison Ships (Illustrated)	589
America's Knight Errant (Illustrated)	590
The Fourth at Mont-Lawn (Illustrated)	591
OUR EDITORIAL FORUM: Trouble-Breeders—The Graduates—Troubles of the Weather Prophets—The New Fourth and the Old—The Czar and the Duma—Municipal Morals	592
BIBLE AND NEWSPAPER: Russia's New Crisis—The Flag as a Duster—Professional Assassination—A Human Brick—A Canine Letter-Carrier	593
The Voyage of Our Relief Ship (Illustrated)	594
Honoring the Promises (Illustrated)	595
Our Duties Toward God. Sunday School Lesson (Illustrated)	596
The Abbess of Khan-dro-ye. Story by Barbara E. Pope (Illustrated)	597, 602
Family Living on $500 a Year. By Margaret E. Sangster (Illustrated)	598
The Dublin Exposition (Illustrated)	599
The Snare of Avarice. Epworth League Topic.	599
How God Saved Bob Williams (Illustrated)	600
Keeping the Commandments. Christian Endeavor Topic	601
Ode for Fourth of July. Music	602
God's Claim on Men. By Mrs. M. Baxter	603

THE BIBLE and the NEWSPAPER



ussia's New Crisis

GAIN Russia stands on the brink of revolution. The Czar, acting on the advice of the reactionaries, who and distrust popular government, has olved the Duma, the Russian Parliat, and has ordered the election of an-

Premier Stolypin of Russia

er, on the basis of a restricted suffrage. r some time past it has been evident t the rupture was approaching. The ar has been trying to patch the old garnt with the new cloth, with the usual ult that the rent is made worse. He is aid to trust himself and his untry to representative govment, yet, having given his omise of liberty, he dare not all it. The final crisis came a question of the immunity members of the Duma from rest. Premier Stolypin anunced that the government manded the arrest of sixteen cialistic members and the connt of the Duma to the immeate prosecution of the remaing thirty-seven members of the me section of the party. The arge against the legislators as that they belonged to a cret criminal association, the ject of which was to dethrone e Czar and establish a republc. The evidence consisted ainly in documents discovered a raid on the association's eadquarters, which the governent interpreted as indicating a nspiracy to undermine the yalty of the army. The deand was referred to a committee and before that committee was ready to report, the ecree dissolving the Duma was sued. The arrangements for e election of a third Duma ow a marked change in the asis of suffrage. The right of oting has been restricted in ch a manner as to diminish almost to exnction the representation of the peasants d to make the Duma representative of e upper classes. Thus passes away the pe of the country for a real Parliament d the participation of the people in the nduct of the government. As the prophet id:

He looked for judgment, but behold oppression; r righteousness, but behold a cry. (Isa. 5: 7).

he Flag as a Duster

Popular indignation, which threatened to come riotous, developed recently at range, Mass. The janitor of a factory ilding in that town started to clean the windows of the building. He needed a rag to polish them, and, looking around, noticed an old flag that had seen service and was rather dilapidated. It would serve his purpose and he went ahead with his work. When the workmen in the building discovered that he was using the Stars and Stripes as a window cloth they all dropped work and commanded him to drop the flag. The janitor was much astonished, and resented their ordering him around. It required the peacemaking services of the superintendent of the factory to settle the affair. The janitor was astonished at the demonstration and as the attitude of the men became more threatening he was alarmed. He finally made a full public apology and declared it was merely thoughtlessness on his part, and that he intended no insult to the flag. His explanation was accepted, but it is safe to predict that he will never again use the flag for such a purpose. It is good to know that the flag is thus held in reverence and we may hope that the principles for which it stands may be held as dear as the symbol itself, and that the men who protested may always remember that the honor of the flag may be sullied more seriously by their moral misconduct than by its ignoble use.

Ought ye not to walk in the fear of our God because of the reproach of our enemies? (Nehemiah 5: 9.)

Professional Assassination

A story so horrible as to be almost incredible, had it not been told by the criminal himself, has been related in open court at Boise, Idaho. The case on trial is the famous one of the officers of the Western Federation of Miners, who are charged with the murder of ex-Governor Steunenberg. That they did not personally commit the murder is admitted, but the prosecution contends that they hired the murderer, and paid him for committing the crime.

The Jury in the Famous Conspiracy Trial at Boise, Idaho

The State put on the witness stand the actual murderer, a man known as Harry Orchard, who proved to be one of the most remarkable witnesses ever heard in an American court of justice. In the most cold-blooded and imperturbable manner, he confessed that he had caused the death of nineteen persons. He owned that he had followed other prominent men, including Governor Peabody and Judges Gabbert and Goddard, for days, vainly waiting for an opportunity to shoot them; that he had planted bombs in mines which caused the death of several workers, and that he had deliberately shot a detective whom he had followed for two miles. He did not plead that any of those victims had done him personal wrong, but declared that he had acted as the agent of the Federation, and that Haywood and Pettibone, the chief officers of the Federation, had directed him, indicated the men to be killed, and paid him for killing them. That he was paid by some one there can be no doubt. The man was poor, but he was lavish in his expenditures. More than this, it was proved that he was in the confidence of the Federation, and that at various times money had been sent to him at certain places by checks and bank orders for some purpose.

The defense failed to break down the witness by cross-examination, though they compelled him to admit that he was a gambler, a thief and a bigamist. They contend, too, that they can prove that he was not near the scene of some of the crimes he claims to have committed at the time they were committed, and he is falsely accusing himself to incriminate the officers of the Federation. Orchard, himself, gave on the stand a deeply impressive statement of the motives which led him to make his horrible confession. He said he had been thinking over his past life and had concluded that death was not the end, and he was afraid to die. Recognizing what an unnatural monster he had been, he dreaded to appear before God. He had heard from a detective and from the chaplain of the jail that God was merciful and that he would forgive him, as he had other vile criminals, if he repented. He declared that he had received no promise of pardon from the authorities of the State as a reward for confessing, but he believed it was his duty to tell the truth regardless of consequences to himself or others.

His testimony, of course, will require corroboration before it is accepted against the defendants, and the jury will doubtless listen attentively to the evidence that will be given to prove the innocence of the accused. It is difficult to believe that any organization of American citizens could deliberately plan those cold-blooded murders, and still more difficult to believe that any man would falsely accuse himself of crimes so appalling. The jury has a difficult duty to perform and we trust it will be divinely guided.

It is a joy to the just to do judgment but destruction shall be to the workers of iniquity (Prov. 21: 15.)

A Human Brick

Probably the most eccentric disposition ever made of a human body was that directed by a suicide recently in Boston, Mass. He had fallen into a condition of melancholy, in which he became distressed about what would happen to his body after death. In a note he wrote shortly before taking his life, he said that his intellect longed for life, but his body was weary and pined for death; but he feared that his body after death would have renewed life in a shrub which would grow from it. The thought of sinking back into the vegetable kingdom, in which he might have feeling and yet not sentient perception, was repulsive to him; so he studied out a way of avoiding the fate. He found at last a method that satisfied him. He left instructions to have his body cremated and the ashes mixed with sufficient cement to form solid rock. His order was carried out. The cement and ashes were moulded in a square box and before they finally set an inscription was pressed into them, stating his name, the date of his death and the motto, "Let me rest in peace." The human brick was taken to a cemetery in Boston for interment, but the cemetery managers declined to receive it. So eccentric a request was clearly the evidence of an unsound mind. A sensible man would not have been afraid of anything growing from his body after his death, though he might have dreaded the effect of the influence of his moral life on those who had observed it while he lived.

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled. (Heb. 12: 15.)

A Canine Letter-Carrier

A novel device was employed by a wife recently to communicate with her missing husband. The couple were married four years ago at New Brunswick, N. J. Of late they had some difficulties and finally the husband left home and did not return. His wife sought him but could not find any trace of him. A pet dog had accompanied the man, and one day the dog reappeared alone at the home. It looked around the house for a time and then disappeared. The wife, thinking the phenomenon over, concluded that her husband had taken the dog out and had lost it, and that the dog, being confused, had gone to its former home instead of to the new home of its master. The same thing happened a few days later, and the wife put into execution a plan she had devised. She attached to the dog's collar a note expressing a desire for reconciliation. She said she had been driven to this peculiar method of communication by her failure to discover her husband's residence. Unhappily the note failed to bring about a reconciliation. The husband was obdurate and the deserted wife commenced suit for divorce. Perhaps the wife would have done better to follow the dog and make her appeal in person. It was, however, significant that she should have been so sure of the dog's fidelity as to send her letter by him. It would be well if the world had similar confidence in the Christian's fidelity to his God, and to believe that by following him they might find God.

We will go with you, for we have heard that God is with you. (Zech. 8: 23.)

OUR RELIEF SHIP'S VOYAGE

*Incidents on the Journey to Nagasaki — How the "Buford" Saved 37 Lives — Avoiding a Typh*n

By E. R. JOHNSTONE

AS if the winds and waves recognized the greatness and the loving-kindness of the *Buford's* mission, they have been almost uniformly kind throughout the voyage, "kind" in the great Pacific meaning "still."

After landing the Congressional party in Honolulu, there were about thirty first-class passengers left on the steamer, most of them with an army connection and bound for Manila. There were five young lieutenants, one of them brother to the Captain James who was so cruelly boloed by the Filipinos a year ago. He goes to his late brother's regiment, and goes largely through the interposition of President Roosevelt. If thoughts of vengeance come and go, he shows no signs thereof; but he will make none the worse soldier in that he has had some of the glamour removed thus early.

With his wife and son, Consul-General Thomas Sammons journeys to Nagasaki, thence to go northward to his new post at Seoul, Korea. Mr. Sammons was Consul-General at Newchwang, the chief port of Manchuria, throughout the Russo-Japanese war. His experiences by stricken mart and field were of the truly strenuous sort, and the experiences he gained were valuable, as his widely published state papers attest. Mrs. Sammons was the first white woman to reach Mukden after its capture by the Japanese, and few women have seen as much of war's alarms as she.

. . .

It is good to know that the stanch ship *Buford* is already consecrate in the work of saving lives—formerly, as now, the lives being those of Orientals, and then, as now, Captain Frank Hall being the master of the ship. Captain Hall told me the story last Monday night as we walked the bridge and watched the ship shatter the radiance made by the moon on the crumpled waters west of us.

It was half-past nine ("three bells" as he put it) on the night of Wednesday, February 7, 1906. Under orders for San Francisco *via* Honolulu, the *Buford* was steaming through a dirty sea. It was not stormy, but the waters gave every evidence that there had been a big blow to northward. Suddenly, from the forward bridge came the hail:

"Flare light off the port bow!"

A glance to windward showed the captain and his mates, who were quickly on the main bridge, a small but distinct flame, rising and falling on the waves, now and again hidden by some over-topping crest. A light like that in mid-ocean could mean but one thing -an appeal for succor—and instantly Captain Hall ordered a starboard helm and made straight for the distant flare.

Within ten minutes the night glasses defined a barkentine, badly battered by stress or storm, riding low in the water, and evidently not long for the upper air. A few moments more and the steamer was within hail, while her officers could count thirty-seven Japanese huddled on the poop and waving frantically. To a shout from the *Buford* they answered with undistinguishable cries, but their dire need was plain enough. A boat was lowered and, under command of the first officer, made safe passage, through a heavy sea, to the stricken vessel. The Japs had one boat left, and in that and the *Buford's* cutter they were soon taken on board the steamer—"the thankfulest lot of fellows you ever did see," said Hall in his telling.

The barkentine proved to be the *Tusnemoto-Maru* of Yokohama, which, four days out from that port, had run into a storm of ferocity sufficient to dismantle the vessel to the unmanageable point. Later the barkentine sprung a leak which kept the men constantly at the pumps—hopelessly as well, since the water gained hourly and all they could do was to postpone the inevitable. To add to their miseries all their fresh water tanks were either washed overboard or so damaged that the sea-water mixed with the fresh and left an undrinkable compound. They had plenty of food, but their sufferings from thirst, as described by Captain Murakami, who spoke English fairly well, must have been terrible. They had been driven off main traveled sea-roads to latitude 32 degrees 30 minutes north and longitude 155 degrees east (about 750 miles south by east from Yokohama), and the flare sighted by the *Buford* was their last chance, their final hope.

Their gratitude to Hall and his men was that of those lifted in a moment from despair to joyful life. He took them to Honolulu, where they transshipped to a Pacific liner westward bound, and in due time reached home.

The news of the rescue was bruited abroad in Japan and a few months thereafter Captain Hall was tendered the thanks of the Mikado and his government for what was, in fact, a gallant rescue, since the sea was such as to make it no easy matter to take off the crew from the sinking ship.

More to Captain Hall, however, than the official thanks, was a letter from the rescued captain, mailed in Tokio in the March following, and of which the following is a transcript:

Tokyo Japan
Mr. 20th. '06.

MR. HALL

Der Sir,

If I could do all the ways to thank you for your kaindness that you did us when we were meeting with a danger or calamity and let us keep our life, how we shall feel satisfaction?

We shall remember your kindness forever, confiding that you are mother of our life.

When you come to Japan, if you will call us, we will meet you with the most glad.

With much respect

We are
Yours truly
CAPTAIN H. MURAKAMI.
and other hands on the *Tusnemoto-Maru.*

Now, mark one of the sea's grim jokes. Last Tuesday, May 21, or more than fifteen months after the rescue, we were about one hundred and fifty miles west of the spot, when, from my seat on the promenade deck, I saw a flash of something white about a mile off the port bow. It wasn't a gull—too big—nor a porpoise—too white. What was it? I hailed the bridge, and the glimmering mystery was soon descried by the officer on watch. By Captain Hall's orders we made for it and discovered it to be one of the water-tanks from the *Tusnemoto-Maru.* Both ends of the big wooden cylinder had been staved out by the waves, and the lower part was thick with barnacles, whose weight kept the tank half upright. It was a gruesome reminder of mid-ocean perils, and as we left it far astern, bowing serenely on the long swells, the thoughts of all turned to that night so many months ago, when these same waters saw a tragedy averted, and by the same ship that is now carrying the literal bread of life to hundreds of thousands of starving Orientals.

. . .

It was four o'clock on the morning of Thursday, May 23, when we sighted Japanese territory -the first land we had seen for fourteen days. It was Aoka Sima ("Sima" or "Shima" means "island" in Japanese), a tiny and bleak uplifting of land, two hundred and fifty miles south of Yokohama, and as unimportant as it is isolated. Thursday was not so pleasant as its sunlighted predecessors, and by 10 P.M. the rain was torrential and the barometer low at 29.65, while the heavy winds seemed to come from all points of the compass at once and the sea grew angrily turbulent as the mercury went down and still down.

"It's the edge of a typhoon," said Captain Hall, "and as it's a deal better to be sure than sorry, I'll put about and get a higher, or stationary, baro and steadier winds. I'm not going to take any ch of shipping a lot of heavy seas and wetting the fi

Backward we turned, and in two hours and a got the stationary barometer we were after. Slo down for a few hours we took the westward track a and on Friday ran into swells that marked the pow the typhoon we had missed by reason of the capt wise retrogression.

Saturday was ideal, and by 9 A.M. the highl of Kiushu, the southernmost of Japan's proper re were in plain view on the starboard bow. The day a delight. We were near enough to shore to pick the terraced plantations and the new conifers mark a systematic plan of reforestation. On the hand the big and populous island of Tanega sho dimly; dead ahead was Iwo-Shima, an active vole rising 2,300 feet out of the sea and crowned with of steam; while to starboard loomed the castell Satamisaki, Japan's Cape Horn, crowned with a li house and a wireless telegraph mast. The flag of Rising Sun dipped in salute to the *Buford's* S and Stripes as we passed, and we knew that in a hours Shanghai and Chinkiang would know of our proach.

. . .

Before five o'clock this morning a blast from *Buford's* "big seven" reverberated from and among hills that hem the harbor of Nagasaki, and was signal for the assemblage on deck of a crowd of pass gers, who seemed to have agreed t "motley's the only wear." A f view of a Japanese port confirm the opinion that here is a people w waste nothing—certainly nothing earth or water. The pocket-handk chief gardens on shore showed more evidences of constant care t did the sculling sampans afloat, a both were for the daily wear and t of life, while the beauty of thi material had not been forgotten in the slightest degree abated.

Quarantine officers were courte self, and one of them hunted me up say that Japan would never forg what THE CHRISTIAN HERALD did her hungry ones in 1906. There naught to do here save to coal—a coal plentifully, for Nagasaki coal twice as good and half as costly as th provided in San Francisco or Honolu —and then make for our destination Chinkiang.

Our port of consignment should reached by Wednesday, and the u loading—which may take six days should be under way by Thursda morning, the 30th instant. E. R. JOHNSTONE.

The Famine Relief Ship on the Pacific

Conditions in the Famine Area

Since the foregoing letter was mailed, the *Buford* h reached her destination and her cargo has been safel unloaded and distributed.

A cable dispatch from the editor of the *North Chi Herald* gives the latest news from the famine district as follows:

"SHANGHAI, June 17.

"Conditions are now more satisfactory in a majorit of the districts in the famine area. Growing crops in dicate that people saved seed despite sufferings an starvation all around. There is still much distress, bu it is being effectually met by relief committees with foo and money. There is general appreciation of America help, which aided in keeping famine within limits an stirred officials to activity. Reliable estimates plac death-rate at treble ordinary mortality. Famine feve is widespread."

An Underground City

In Galicia, in Austrian Poland, there is a remarkable underground city, which has a population of over 1,000 men, women, and children, scores of whom have never seen the light of day. It is known as "the City of Salt Mines," and is situated several hundred feet below the earth's surface. It has its town hall, theatre, and assembly room, as well as a beautiful church, decorated with statues, all being fashioned from the pure crystalized rock salt. It has well graded streets and spacious squares, lighted with electricity. There are numerous instances in this underground city where not a single individual in three or four successive generations has ever seen the sun, or has any idea of how people live in the light of day.

...VILL JAPAN BECOME CHRISTIAN?

Continued from page 587

...been permitted to set foot on this ...l mountain, or many other sacred ...tains throughout Japan, and when, ...: to the new and progressive spirit

The Great Pagoda of Yasaka, Kioto

...f the age, this calamity befell, the very ...ies fled before the approach of a ...ter evil than themselves. There is no ...tity for womanhood in Buddhism. ...have seen idols worn smooth by the ...bings of afflicted ones who were taught ...thus their diseases could be cured. ...Nagano there is a famous temple in ...ch there is a subterranean passage ut...ly dark. Whoso walks through it and ...s the key of paradise hung there is ...s of freedom from sin. As I groped ...ough the blackness, knocking the ...y keys, I thought it small wonder that ...ddhism had lost its hold upon the peo...e. Few Japanese have any zeal for ...ddhism. The priest in the great Shiba ...ple at Tokio told me that only an ...rage of fifteen persons a day come ...re to worship. Again and again have ...seen priests beating their gongs and ...ms, and reciting to empty temples. It ...because Buddhism is declining, and ...ows it, that it is eager to coalesce with ...ile Christianity. The same reason ac...nts for the imitation of Christian insti...ions — Young Men's Buddhist Asso...ciations, Buddhist Sunday Schools, and Buddhist preaching services.

To the patriotic Japanese, Shintoism really means more than Buddhism, for it makes a religion of patriotism. It is bound up with the national life. Scholars have declared that it is, technically, not a religion at all. That does not interfere with its being the religion of the great bulk of the Japanese people. It is most generally defined as ancestor-worship and nature-worship. Nearly every house has its god-shelf. The shrines, looking at a distance like beehives, may be found on every road in the empire. There are more idols to be seen in Japan than in Korea or China. In enlightened Tokio itself there are constantly recurring Shinto festivals, or *matsuri*.

Such are the two faiths that seek to unite with Christianity in Japan. The proposition comes from "advanced" thinkers, who say that "one religion is as good as another." What of Japanese Christianity itself, the power and prestige of which these outworn creeds seem to covet? Briefly expressed, there are fifty thousand Protestant church members in Japan, scattered all over the empire. There are an equal number of Roman Catholics, and almost as many Greek Catholics. It is with the first named that consolidation is sought, for the Protestant Christians are the aggressive, virile force in the nation's religious life. In all the cities there are churches. Some of the native pastors are men of such ability and influence that the government frequently takes counsel with them. Many Japanese Christians are in public life. An extraordinary number are editors and teachers. The influence of the Christians is out of all proportion to their numbers.

These, then, are the factors in the proposed union of Buddhism, Shintoism and Christianity. The simple statement of them shows how impossible the project is; for a spiritual religion, divinely revealed, cannot merge with gross idolatry and superstition, unless its adherents have only the faintest possible intelligence and loyalty. This is not the case in Japan. There

Buddhist Priests

the Church is true to type, and loyal to Jesus Christ as the only Saviour of mankind.

When I interviewed Buddhist priests and non-Christian statesmen and educators, I found them already interested in the proposed amalgamation, and generally quite eager for it. But when I talked with Japanese Christians and missionaries, in most emphatic terms they declared it impossible. They will not seriously entertain for a moment any thought of surrendering Christianity's claim to be the only true and sufficient religion, to which all others must eventually give way.

The whole matter was expressed in a nutshell by Matsamura, one of the most famous of Japanese authors, teachers and speakers, and a Christian man. When I asked him his view of the proposed union of the three faiths, he made a gesture to indicate the utter impossibility of any such thing. "Buddhism may be likened to the moon, and Shintoism to the stars," he said, "but Christianity is the sun. And when day dawns, moon and stars are swallowed up in the light of the sun."

WILLIAM T. ELLIS.

A Group of Missionaries who have Served Over Twenty Years in Japan

Beginning at the left. *Top row*—Rev. T. M. MacNair, Presby; Rev. J. C. Davison, D.D., Meth. Epis.; Dr. M. N. Wyckoff, Ref'd Dutch Church; Rev. H. Loomis, Am. Bible So.; J. C. Ballagh, Esq., Presby.; Rev. D. W. Learned, D.D., Cong'l; Rev. Wm. Imbrie, D.D., Presby.; Rev. J. B. Hail, Cumb'l'd Presby. *Second row*—Rev. A. Ottmans, D.D., Ref'd Dutch; Rev. T. C. Winn, Presby.; Rev. A. D. Hail, D.D., Cumb'l'd Presby.; Mrs. and Rev. J. H. DeForest, D.D., Cong'l; Mrs. D. W. Learned, Cong'l; Rev. E. R. Miller, Ref'd Ch. in U.S. *Third row*—Miss G. S. Bigelow, Presby.; Mrs. T. C. Winn, Presby.; Miss V. E. Garvin, Presby.; Mrs. A. D. Hail, D.D., Cumb'l'd Presby.; Miss M. J. Barrows, Cong'l; Miss Eliza Talcott, Cong'l; Mrs. M. N. Wyckoff, Ref'd Dutch.

HONORING THE PIONEERS

NO denomination has taken greater interest in marking historic spots connected with the early days of their faith in America than have the Moravians of Pennsylvania. They have an active historical society that has been collecting ...cuments relating to the Moravian settle...ents, the founders and their descendants. ...has carefully located the sites of early ...ttlements, and is getting them suitably ...arked by granite monuments.

Recently, they gathered from far and ...ear to dedicate a stone placed on the ...nk of Marshall Creek, near Gilbert, Pa. ...is just north of Smith's Gap in the Great ...alley. To the south are the hills of the ...ire Ridge. On the bank of the creek ...a great, red, old-fashioned mill. It was ...ere that Edward Marshall, the first set...er, stopped after his long journey through ...e pathless wilderness, and established ...s claim.

The place was destined to be the site of ...flourishing little village and the scene ...f a border tragedy. Frederick Hoeth, ...acob Weiss and a few others purchased ...e land from Marshall and settled there. ...he Indians called it Wechquetank. Hoeth ...wned most of the land and built the mill ...1750. For a while the little settlement ...ourished, and more families came over ...e hills to make their homes in "the great ...alley," whose beauty and fertility had ...ow become widely known. The border ...ars of the period came to them only in the rumors of bloody battles and massacres, but the actual strife with the Indians and French seemed to pass them by, and they were perhaps lulled to a fatal security. One bleak December day in 1755, dark forms gathered crouching in the edge of the forest about the settlement. Seeing the place unprepared, the savages rushed whooping upon the log houses. The settlers fought desperately, but were overcome by the great odds against them. Most of the men were killed and the women and children carried into captivity. The houses were given to the flames, and the next morning only a few blackened chimneys marked the site of the village. One of Hoeth's daughters, Marianna, was forced to marry an Indian, but four years later managed to escape to Bethlehem. She lies in the old cemetery.

Dedicating the Monument to the Moravian Settlers

The Moravians purchased the site of the settlement in 1760 and founded a village of Christian Indians. This was given up a few years later.

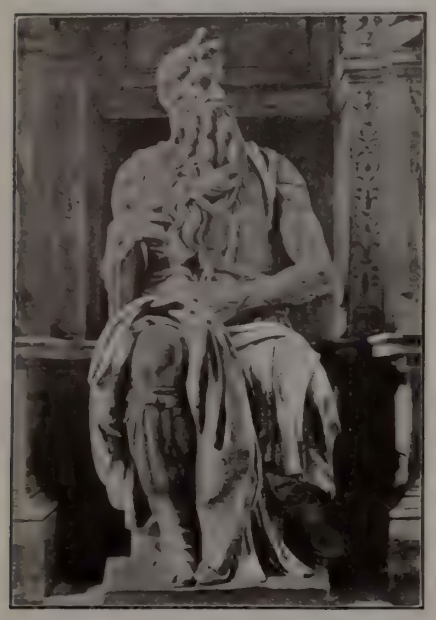
The monument recording these historic events is of Vermont granite, and is placed as nearly as possible on the site of the cemetery laid out by the people of the second settlement.

The pilgrims to the dedication came by train as far as Saylorsburg, where carriages were waiting to take them seven miles to Gilbert. The oration of the day was delivered by Rt. Rev. J. Mortimer Levering.

OUR DUTIES TOWARD GOD

*INTERNATIONAL SUNDAY SCHOOL LESSON, BY DR. AND MRS. WILBUR F. CRAFT**

WHEN the host of Israel came to Rephidim they had their first encounter with a foe: then they fought against the Amalekites. Moses appointed Joshua general in command, while



Michael Angelo's Statue of Moses

he himself went upon the mountain top carrying his rod, which had hitherto been his potent weapon, because it symbolized the power of God. Aaron and Hur went with him, and the three together viewed the battle in the plain below. When Moses stretched out his rod, as when he came before Pharaoh, Israel won; and when he let down his rod, Amalek prevailed. The help of God went with the outstretched rod. And so Moses held it up as long as his strength endured, and when he could no longer do it, Aaron and Hur on either side supported his arms. This they did until the sun went down and the day closed with victory for the Israelites.

Jethro's Advice

After this came a glad reunion for Moses with his family. His father-in-law Jethro, hearing how God had brought Israel out of Egypt, and delivered them also from Amalek, brought to Moses in the camp his wife Zipporah and their two sons, Gershom and Eliezer. In the family reunion they did not leave God out, for they offered sacrifices to him, and also invited the elders of God's people to break bread with them. During the short stay of Jethro in the camp of Israel we find a beautiful example of fatherly solicitude and counsel. It was Moses' custom to sit from morning until evening that he might adjust the difficulties which the people brought to him. Jethro saw that this was not wise, because Moses was not only overtaxing his strength, but he was making the people weak by settling their affairs for them; and so he reasoned with Moses, and Moses yielded to him, and appointed twelve able men whom the people could consult, leaving only large and important matters to be referred to him.

And God over all saw that a table of laws must be written which should be a personal guide for the people as well as a basis of government. An impressive manifestation was connected with his giving of the law. He commanded Moses to prepare the people for it by a three days' cleansing of their bodies and their clothes, which should be typical of the purifying of their lives by their obedience to the law about to be given. And they were forbidden to approach beyond a certain limit the mountain upon which the law was to be handed to Moses, in order that they might learn something of the majesty of law.

They were instructed to stand afar off until they should hear the voice of the trumpet summoning them to come as near to the mountain as they might. And God showed his great power on the day the law was to be given by making the mountain quake and smoke as a furnace. While the people stood round about, the voice of God was heard calling Moses to come up to the top of the mountain; and Moses, nothing fearing, went up to meet God, and God gave into his hand the Ten Commandments written upon two tables of stone.

Fundamental Truth

Moses and Christ both divide life into two overlying hemispheres of love: love to God and love to man. Love means right relations, which is also the best definition of religion. "Get right with God," that is the first and great commandment. But "the second is like unto it," of like importance and to receive like attention. Get right with your fellow men, in the social relations of business and politics and pleasure.

The fundamental truth to teach about the Commandments is that the moral law is an expression of divine love, a safe highway marked out by which we can avoid the thorns and mud and marsh that bring sorrow to the disobedient. "Thou shalt love God; thou shalt love man," on these two loves hangs all law. As Browning profoundly says: "All's love, yet all's law." The naturalist grows enthusiastic as he discovers the laws that govern the formation of rocks, the growth of vegetables, the instincts of animals; but how much more should we grow enthusiastic in contemplating the supreme moral law of God for the souls of men! It was that which made the writer of the 119th Psalm reiterate in many forms:

"Oh how I love thy law! it is my meditation all the day." If the children were from early years made to feel that law is but an expression of love, that parental

Moses Exhibiting the Tables of the Law to the Israelites

law, God's law and the State law are "for our good always," they would sing of law as we now ing of love:

> Law divine, all law excelling,
> Joy of heaven to earth come down.

Too little attention has been given to the fact that the Commandments are a part of a "covenant"—the old covenant, the Old Testament, made not in Palestine for Jews only, but in Sinai for the world. It contains promises as well as commandments.

No doubt many sensitive souls are troubled because they find in their hearts mixed motives and contending affections. But the command to love God with all the heart manifestly means that loving loyalty to God shall be the dominant motive, to which others shall yield whenever there is a conflict.

As a boy may be constantly loyal to his father, or a man loyal constantly to his wife and to his country, even though he is not always thinking of them, so the supreme love to God required in the first table is a state of habitual loyalty to God. This interprets the First Commandment especially: "Thou shalt have no other gods before me." This command has no reference to images and should not be confused with the Second Commandment. It is needed almost as much in America and Europe as in Asia and Africa. It means that God shall be to us more than gold or fame or pleasure; that when motives clash, duty to God shall habitually prevail. Whatever is first in our lives is our god. If there be anything we obey in preference to God, then we are idolaters. We do not need to go back to Bible times to see a "covetousness" that has become "idolatry," or to find those "whose god is their belly."

We have often listened to the plausible statement that the division of men into sheep and goats is unscientific. The claim is that the line of division goes not between men but through them; that every man is partly sheep and partly goat. This sophistic criticism of Christ's classification overlooks the fact that every man is predominantly good or bad, right or wrong, sheep or goat. It is the predominant motive that classifies us in spite of our mixed motives. We may not in this world love God perfectly or love God only, but we may and should love God supremely.

Three Kinds of Love

Some have feared their love of wife or child is in conflict with their love to God; but there is no more conflict than between sight and hearing and touch, for there are three kinds of love: first, the love of esteem that looks up; second, the love of sympathy for relatives and boon companions that looks around; third, the love of pity and compassion that looks down to lift up, love for the unlovely and unfriendly. The first is our love for God, while the last is distinctively "the love of God shed abroad in our hearts," that is, a love like God's for us, in that it is love for the unlovely. It is those who love God supremely, who love their families and the brotherhood of man most ardently.

Late one night a man came to see Dr. Torrey. "I am a Sunday School teacher," said the man, "and a professing Christian; but I am not right with God." "How do you know that?" "I feel wretched when I am teaching others," was the reply. "I know I am all wrong." "get right. Why do you not get ri "I would like to," replied the man nestly. "Well, it is very easy," sai doctor. "You have only to surrender will entirely to God." "Ah!" sai visitor, "that is just the difficulty. would mean a great deal to me, beca am in business and doing well." " well?" asked Dr. Torrey. "I made thousand dollars last year. I can cl see that to get right will cost me a deal." "It will cost you more not to right," said Dr. Torrey, gravely. "I believe that. Whatever it costs me, I get right." "Let us pray together a this," suggested the doctor. The two knelt in the study. Dr. Torrey pra Then there was a pause. Presently visitor surrendered all to God. The stru was severe and prolonged, but victory ca and the man departed calm and happy

What Children Are For

A Sunday School speaker had sh that a watch and a pencil and a knife good for nothing unless they can each the thing for which they were made. now what is a boy or girl made for? children were silent. "There is a beaut answer to that question which boys girls in Scotland learn. It runs: 'The c end of man is to glorify God and en him for ever.' That is what boys and g are made for." The children were list ing very attentively. "But if a boy girl does not do the very thing for wh she or he was made, what is that c good for?" "Good for nothing." came from their lips quite spontaneous "Good for nothing," repeated the gent man, solemnly. "I hope none of you be like that. Good for nothing! How and how terrible! But if you will yi your hearts to Christ your Saviour, he w make you good for something."

"Thou shalt not make unto thee a graven image." We are writing this l son in Japan, where side by side wi railroads and bicycles and dynam millions still come up in front of id and pull a bell to wake them up a then mumble a prayer. In Tokio saw in the centre of their "Coney land" a wooden god, the god of healin whose nose, and mouth, and eyes had been rubbed away by worshipers wh thought some virtue would be transferr to them by rubbing their hands acro the face of the god, then rubbing the across their own—an act far more likel to spread disease. Hardly less to b pitied are the thousands in Japan in th colleges, who are too well educated bow to images, but instead of turning t the true God have given up religio altogether. Idol images are always in tended to be only symbols of an invisibl God, guide boards pointing to him. Bu instead of helping the mind on to Go they halt the minds of many at the sym bol, and really become, instead of a gat to God, bars to keep from God. This i true of Roman Catholic images also, an sometimes of Protestant forms of wor ship, when prayers are mumbled with n more thought or desire than if they were so many beads counted off in a rosary.

Profanity

To swear is neither brave, polite nor wise. "Thou shalt not take the name of the Lord thy God in vain." This command, too, is violated when we go through any religious form heartlessly, whether sacrament or song or prayer. Children should be taught not only to "say their prayers," but to think them, and especially to make prayers of their own.

The most common violation of the Third Commandment is when profane men swear by the name of God. This is bad manners as well as bad morals. No gentleman will come up to a group of men and say ugly words of their mothers. It is just as disgraceful to say ugly words in a Christian's presence of his heavenly Father. Swearing is usually the sign of an empty mind and a scanty vocabulary. When a grown man is short of words, he fills up with oaths and curses.

*International Sunday School Lesson for July 14, 190 . Duties toward God. Exodus 20: 1-11. GOLDEN TEXT: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6: 5.

THE ABBESS OF KHAN-DRO-YE

By BARBARA E. POPE

NORMU SALA was one of those extremely businesslike matrons who can be found, even among the wealthy, in the land of Tibet. She managed well her household, consisting of two amiable husbands, four children and a host of servants, and she had an eye to her home industries and the traffic on the borderland. She was a native of the Chumbi valley, and she was fond of her birthplace and proud of her connections with the priestly aristocracy. There had been a lama of high degree in her family for countless generations, and her husbands were blood relation to the Dalai Lama.

Normu's husbands were scarcely more than infants when, the then reigning Dalai Lama breathing his last, the deity soul of Avalokiteswara was set free for another reincarnation. In the courtyard of their uncle's home in Lhasa, they were playing with their family-favored little cousin at the very moment when the reincarnation must have taken place; and thus they acquired considerable merit in being the first to behold the beloved countenance of the new Dalai.

There was another holy personage in Normu's family, nearer of kin than the divine head of the hierarchy. This was her daughter Muna, a graceful maiden of eighteen, who, at the age of four, had become the reincarnation of Khan-dro-ye, benefactress, foundress of the nunneries, and perpetual abbess, through her many reincarnations, of the chief nunnery in Tibet. Some controversy had been, at the time, over Muna's claim to exaltation. The title of Abbess of the Nunnery of Khan-dro-ye carried with it the rank of first lady of the land, and many an ambitious mother coveted the eminence for her pretty tot. The Grand Lama of Tashi-lhumpo was confident that the soul of the abbess had passed into a serious-minded little girl in his own domain, and the Tashi being the direct reincarnation of Amitabha, his opinion was entitled to consideration in spiritual matters; but Normu Sala had costly presents to bestow, and a rich field, a portion of her patrimony in the Chumbi Valley, which she immediately transferred to the nunnery. So the Dalai Lama rendered his decision, and the council acquiesced, and none could longer doubt that in Muna would henceforth dwell the saintly essence of the abbess.

Outside the walls of Lhasa, where Normu Sala had lived since her marriage, could be seen on its rocky height, through the venerable poplars which shaded the front of her balconied granite house, the white, crimson, and gold of the magnificent Potala Palace.

The estate was the ancestral home of the Sala family and had been well renovated when the older of Normu's husbands brought her there to be the wife of himself and his brother. The house was one of the largest and finest occupied by laymen in any part of the country, and there were fields of barley and peas, a kitchen garden at the rear of the house, and another garden on one side, where hollyhocks and nasturtiums bloomed, and in which there was a lake with an island in its centre, surmounted by a temple overgrown with clematis. Adobe huts for the gardeners and other retainers were off near the fields, and the ponies and mules of the owners were quartered under the balcony of the mansion. Two tall prayer-poles, from which fluttered strips of butter muslin inscribed with the "Om mani padme hum," stood on each side of the main entrance, and, over the roof of the mansion, stretching from end to end, was a long string of prayer flags in the shape of squares of muslin inscribed with the same unvarying mantra. There were prayer-wheels everywhere, for the use of the household and visitors, and two of extraordinarily great size near the meadow back of the fields, one of which was turned by water and the other by some cunning machinery.

One morning early in July, at the time for the annual commercial trip to the Indian border, Normu Sala with Srong-tsan, the older of her husbands, came down from the luxurious family living rooms on the third floor of their dwelling to the large reception room on the second floor, which was also the chapel. They were both dressed for the journey, the lady wearing a robe of fine crimson wool, in place of her usual garment of silk, and high boots of the same material, encased in heelless soles of tough yak-hide. Her robe was confined at the waist by a jeweled girdle, and the clasp holding it together at the throat was of gold studded with turquoises and pearls. The charm-box suspended from a chain around her neck was faced with gold, and her braided hair, puffed at the ears, was pressed down by a broad fillet of gold with settings to match the jewels of her girdle and throat-clasp. The matron had good features, and would have appeared handsome, had it not been for the thick, dark substance with which she had besmeared her brow, cheeks, nose and chin, leaving the hollows of her eyes and her eyelids the natural color of her race.

Srong-tsan, tall, clean-shaven, and with face unstained, a rather fine looking Tibetan of forty-two years, was dressed in a silk-girdled robe and boots of dark gray cloth, and his head-covering was a high cylindrical black hat crown, nicely tacked over the centre of what resembled a gilded inverted bowl.

The husband and wife each set in motion a prayer-wheel on entering the chamber, and while Normu, muttering the sacred mantra, readjusted the silken katags on the three Buddhas in the rear, Srong-tsan took a curiously bound volume from one of the pigeon-holes which ran around the brilliantly frescoed walls and seated himself on an embroidered cushion to read.

"The trumpets of the palace!" exclaimed Normu, as a deafening blast sounded.

"His Holiness goes to Norbu-ling today," said Srong-tsan, quietly turning a leaf of his book.

Normu hurried from the room and, preceded by two of her sons, passed down the ladder, with its willow handrail, the only stairway leading to the ground floor.

It had rained during the night and the courtyard, always extremely untidy, was innocent of pavement. Mother and sons picked their way to a green mound in the flower garden and looked over the city to the procession winding down from the Potala. The Dalai Lama was going to his summer residence. In the clear air of the high altitude individuals could be distinguished, and the boys clasped their hands in front of them and bowed politely, as the yellow-robed officials emerged, one by one, from the portals. Presently, the sedan chair of His Holiness appeared and the three watchers hastened to acquire merit by each placing a little white stone on the pyramidal pile, which had already attained considerable height on the swampy ground of the garden. The morning was delightful. Doves and red-winged swallows flitted about, and even the dragon-flies, buzzing over the lake, showed their appreciation of the genial warmth. The mistress gave orders for replacing two or three prayer-flags which had been damaged by wind and rain, satisfied herself that the worsted nest woven to attract to itself all diseases coming near the house was intact, and then went to a sheltered spot under the balcony to make sure that the burning juniper twigs in their porcelain receptacle were emitting their peculiar incense, so distasteful to demons.

The juniper fire had died out, and Normu uttered a scream of terror, which brought Srong-tsan from his book and caused every human being on the premises to gather tremblingly around her.

"Droche! Lupi!" cried the master, sternly.

Droche, the maid, had lost head over the prospect of a journey, and it could be plainly seen that she had neglected to inspect the porcelain pot, as was her duty, in the early morning. A groom said that Lupi, who went on watch at midnight, was asleep; so no one could tell for how long the twigs had failed to burn. A minute, however, would have sufficed to fill the house with every fiend from the six hells.

No such calamity had ever before overtaken the Sala family, and the record of Normu's ancestors in the Chumbi Valley was equally clear.

"I knew I wasn't wrong about the colic pain that's been creeping on me the past hour," groaned an old woman who had experience with demons.

"The lotus patterns in my loom have been running to mule-ears, and the colors get mixed up in spite of me," complained another woman.

"If we get off with colic and spoilt work, I'll say it's good luck in more ways than one to be living down here in the Plain of Milk," said one of the men.

"Throw away every bit of food in the house, and let no one touch an egg that may be laid, or draw a drop of water from the well before the master and I shall have returned from our journey to the city. You who are weaving rugs stop your work, or the fabrics may turn to the cheapest rags. Pen up the swine and stable the yaks. That which we ate this morning is in us, and none can tell what evil may follow," said Normu, sadly. "Neither can we tell what spell has been laid on my sales goods, and our own wills and even the tendencies of our brutes may be defiled. Muna is exempt and Lapachan, too, through his holy office. Rugyen, in his tent on the pasture lands, and our cattlemen in their huts, may escape through the fumes of their own junipers; but I fear that what affects the rooftree will fall upon its branches."

The two sons were dispatched with a large sum of money to the temple of the chief magician to purchase powerful atoms of charm for additions to the contents of the neck-boxes which everybody wore, and Normu Sala and Srong-tsan mounted their ponies and trotted as rapidly as their consciences would permit through the streets of Lhasa, straight to the Jo-kang Cathedral.

A service was in progress and, in the din of trumpets, drums and conch shells, the shrill voices of boys could be faintly heard, as they zealously joined in the chant. Lapachan was there—the youngest of the Sala children and the little lama of the family. He smiled benignly on his mother and uncle, for Lapachan was the son of Rugyen, the younger of the two husbands.

Through to the holy of holies, bowing

Continued on page 602

"The Dalai Lama was going to his summer residence"

FAMILY LIVING ON $500 A YEAR

By MARGARET E. SANGSTER

THE talk on this page on June 5 has elicited a large number of responses from practical readers. A few of them are published this week, and others will follow in due course, furnishing an extremely helpful symposium. The first of our correspondents, whose letter appeals to thoughtful and frugal people, is a practising physician in a town in the Middle West.

The Doctor's Experience

"Five hundred dollars a year for a family's sustenance seems a misnomer to me when looking backward. Now I make this broad assertion: Throughout this great God's country more families make a living on $1 per day than on $2 per day. A few have $3; very few have $4; very, very few have $5.

"When I married, I married the girl I loved, and she loved me. After I paid the minister and car-fare to our home, which I had bought on time for $1,000, and we landed at home, which I had 'fixed up' myself, I had $3.12 left, and owed $988. Next day I bought two tubs and a wash board, and made a washing machine. I then had 12 cents left all right. My best girl was not strong, I was; so I did the washing and helped at the ironing of our own duds. We didn't take in washing, remember. We did have family worship every night, and grace at meals. The village where we located had an old, sixty-years-deserted church. This we were instrumental in re-establishing, and it is now flourishing. If we made 50 cents a day, we saved a very little. If $1, yet more, and so on. Let me tell you—a few old granny hens helped out when money was scarce. Bought an old cow next year, and bread and milk with corn mush and oat meal didn't cost much, but tasted good, filled the ribs out, and eased up the hens working so hard. After the second year, the Lord having been on our side, we had 'pound cake ever after.'

"We never went to bed hungry. Any couple, hitched double, pulling together, can begin life on $1 per day, save a little each day, and in a short time easily raise the living to your standard of five hundred dollars a year. Trust in God. 'Keep your powder dry,' but don't fire it away —keep it. A HARD WORKER."

A Carpenter's Income

The next letter carries us back to the fifties and tells the story of a brave young couple who lived comfortably on less than five hundred dollars a year when prices were soaring upward very much as they are soaring now. Why may we not hear from some young couples of the twentieth century as well as from their parents?

"In the spring of 1851 I was married to the lady of my choice, and in a few days we went to keeping house in a village where I worked at cabinet and joiner work for $30 a month and house rent ($5 a month). I worked eight months, then taught the village school for four months at $35 per month, and then paid the $5 per month for house rent. My year's wages came to $420. We came out $6 ahead.

"I followed that up for five years at the same rate, excepting expenses. We were $96 ahead. We then came to Michigan, and in the spring of 1856 I hired out at carpenter and joiner work, getting $1.50 per day, or $39 per month. Again I taught school four months at $35 per month. My year's wages—eight months at carpenter work and four in school—came to $452. I followed this up for five years here in Michigan, and I then owned our four-room cottage and was out of debt. The work on the house I did nights and mornings.

"After the second five years I enlisted and went into the army. We never had but one child, a daughter, so our family was small. We determined from the start to live within our means. I found that it required about all I could earn to buy food. In 1858 and 1859 flour was $12 and $14 per barrel, but we never begged or went hungry to bed. We did thank God for what we had. D. A. J."

Starting at the Bottom

"I cannot resist the temptation to comply with your request to tell you how I have succeeded with less than $500 a year. In 1864 everything on the market was just double the price it is now. At that time I was working for one dollar a day. I had saved a little over $100, but had no home. I formed the acquaintance of a poor girl. She dressed very plainly for good reasons, but she was exceedingly neat and tidy, which made her look pretty indeed. I was a bachelor nearly thirty, and wanted a home, and was able to secure a steady job for $365 a year.

"Before the wedding, I gave the above savings to my betrothed for her outfit. I do not remember how much she spent on herself, but she had over half left to buy furniture with. I wore the suit I had bought some time before for $38. I can get three such suits now for the amount.

"But how did we manage to succeed? Well, and pie we considered to be a luxury; coffee and were too expensive, so we used a kind of cereal at cents a pound, and at the end of two years we h little money in the bank, and the sweetest little baby in the parlor, sitting-room or dining-room, wh ever you may call it. No living young couple appreciated such a neat, humble little home more t we did. Certainly I had no time to spend in salo Instead of spending dimes and nickels wastefully saved them to keep good our membership in the chu and to give toward missionary and charitable w We have never missed the money expen in this way, and we have never beer want, although we have met with sev adversities, sickness and death. We p for our home with the money we wo have had to pay for house-rent, and I carrying a fair-sized life insurance provide for my family in case of death. The best bargain I ever made all my life was when I persuaded t poor, plain, neat little girl to become wife. She knew how to keep house on dollar per day, and save money. H. R.

Now a sister speaks in meeting, a her words are worth hearing:

Some Excellent Rules

"My first object was to get a home my own—I think money paid for re is money thrown away—a simple ho with everything necessary to do on own work in the easiest way. My ru were: Don't borrow; don't get in deb don't buy everything you see or that yo neighbor gets; do without those thin you don't really need; dress well; li well; don't waste anything; rememb there are poor children all over t world starving for that half slice dry bread or that cold potato that son would throw away.

"Learn to use the left-overs. Nev board out unless it is to help a churc dinner or something for charity. Keep strict account of all that goes out an comes in, and by all means lay by a litt every week. When my husband droppe dead suddenly, I didn't know how h funeral expenses were going to be paid A week after I didn't know where m next meal was coming from. But had a home and enough clothes. I could do anything with a needle. I kept boarders, made my own garden, abo all put my trust in God, who is always willing to help those who help themselves.

"My only outing during eight years of married life was ten days spent at the Pan-American Exposition. I was glad to get home, and my husband was only too glad to have me back. For doctor's bills and medicine I have spent a great deal. If I had that part to do over, I would put more trust in God and less money in the doctor's pocket.

"A. B."

More letters next week, mostly from women.

MOTHER'LL SOON BE HOME

Little Johnny fast asleep, little Mary tired of play,
Fast and long the shadows creep, mother is so long away.
Never mind, no ill shall come, children, mother'll soon be home.

. . .

Aunt Prudence Payson's Catch-All

—ROBERT. There is no reason why you as a Christian should think it wrong to attend social entertainments in a country school. Being a Christian does not debar one from any innocent pleasure.

—SINCERITY. You probably dreamed about the man you love, because you were thinking so constantly on the one subject. I do not think your dream was an answer to prayer, but rather the echo of your waking thoughts. The probability is that your love will bring its own answer in that of your friend for you, unless you make the mistake of showing him too plainly and too soon the feeling you entertain for him.

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Dublin's International Exhibition

THE attraction of Ireland this summer, in addition to her charming scenery and unequaled green verdure, is the Exhibition at Dublin. Large numbers of people from America, Canada and England are crossing the Atlantic and St. George's Channel to visit the beautiful buildings which are crowded with artistic and industrial exhibits.

The Irish Industrial Conference held in the hall of the Royal University, Dublin, in 1903, formulated plans for the present Exhibition; men of all classes, creeds, and politics met for the purpose of deciding in what way they could better the condition of the country. It was decided to have an Exhibition in 1906, but the difficulty of obtaining a proper site led to the postponement of the project. The fund collected, representing every section of the country, soon reached the sum of £155,000 (about $750,000).

Herbert Park, just outside of Dublin, had recently been presented to the Pembroke Urban District Council by the Earl of Pembroke, one of the vice-presidents of the Exhibition. It is very beautiful, with a lake, a water fountain, and a wealth of flowers and shrubs.

The Executive Committee of the Conference selected Herbert Park as an admirable location for the Exhibition, convenient for visitors and affording a suitable setting for the magnificent structures that were to be built. The object of the Exhibition is to stimulate commercial development and promote industrial education, by inviting all nations to exhibit their products, both in the raw and finished state. The Exhibition includes iron industries, history and education, fine arts (including photography and engraving), arts and crafts, liberal arts, engineering, electricity, agriculture, sports, fishing, mining and hygiene.

The Woman's Section is interesting because of the lace industries, which have been greatly helped by the patronage of Lady Aberdeen, wife of the Lord Lieutenant of Ireland.

The buildings are of great extent and highly ornate in design. The main entrance is at Ballsbridge, and opens into a Celtic Court; another entrance is at Donnybrook. The buildings include the Palace of Fine Arts, the Palace of Industries, a concert hall and a restaurant, besides others of lesser importance.

View of the Exposition Grounds at Dublin

The Exhibition will be of much benefit to Ireland, as the great need of the country is development of its industries and manufactures.

King Edward is coming over in July to see the Exhibition and to show his friendliness for Ireland. He will be entertained by the Duke and Duchess of Devonshire at Lissmore Castle, near Waterford.

The Irish are noted for their hospitality, and will receive with open hearts and hands all who visit the Exhibition. Those who come will see the remarkable progress that has been made in a few years—an augury of what we may expect in the near future. MARY BARTON COOKMAN.

The Snare of Avarice*

WHETHER this young man who came to Christ for instruction was really an avaricious man may well be doubted. Mark, narrating the incident, says that Jesus loved him. That Jesus should have loved any man in that special and personal manner that Mark implies is a clear indication that the man was not avaricious. It was no light thing for a man of wealth—a young man, who was already a ruler among his people—to give up all he had and become penniless, a follower of the young Galilean teacher, who was himself without a shelter for his head. The sacrifice was too great. We who know what Jesus was might make such a sacrifice to be with him continually, but this young man had only a dim perception of it. He had a high character and was seeking perfection. Christ, laying his finger on the weak place in his character, showed him the one thing he lacked. His fault was not avarice, but simply that he loved wealth better than he loved God. Not even to attain perfection would he give up his possessions.

Such love may easily become avarice. Among us there are many who have larger fortunes than they can ever use, who are still eager to gain more. There is an infatuation in this disposition. Ecclesiastes said: "He that loveth silver shall not be satisfied with silver." It is but a short step from love of one's possessions to cupidity and covetousness, and that step is often taken unconsciously. Especially to a man who has known what it is to need money, who has learned by bitter experience the sorrows and humiliations of poverty, is the opportunity of making money and hoarding it a temptation and a snare. Such a man needs to be continually on his guard lest the time come when the making of money becomes a passion with him, to which he would sacrifice honor and principle and even his eternal life.

Avarice is at the root of much of the evil of modern life. The bribes that debauch the voter and the legislator, even if they do not sometimes influence the men who are set to dispense justice, are appeals to this vice of avarice. The office-holder needs money, and the man who desires him to condone offenses or close his eyes to violations of the law knows that he wants money and uses that knowledge to compass his evil purposes. We are in danger of our constitution and our liberties being sold in this way. Should the time ever come when men learn that justice and law are of no avail against the man who has a million to spend, this republic will be near its fall. Therefore it becomes an urgent duty to impress on the young the evil of avarice.

* Topic of the Epworth League for July 14. Luke 18: 18-25; Ex. 23: 8; Prov. 11: 28; Luke 12: 15-21; Phil. 4: 11-13; I. Tim. 6. 6-10.

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would fail utterly in its mission if it were not a good shoe in every particular. The purpose of its maker is to make a shoe that every W.C.T.U. woman can conscientiously recommend to all her friends. It is a practical shoe, built on common-sense lines to meet every-day needs—a high-grade shoe at a moderate price. They are made in all styles and all kinds of leather—light or heavy, high or low. Every W.C.T.U. worker who has tried them has a good word to say.

Tired women with tired feet want easy, flexible-soled shoes like this

No. 54
Fine Soft Kid Lace, ¾ vamp, pat. tip, medium low military heel, welt sole; pure oak belting sole.

Very flexible, stitched belting top piece on heel, antiseptic covered soft cushion inner-sole. White Ribbon process. Price $4

Made over last especially designed and graded for the White Ribbon line.

Here is a letter from Boston, a city renowned for its shoes. The Vice-Pres. of the Mass. State W.C.T.U. writes as follows:

Massachusetts W.C.T.U.
14 Beacon St., Boston, Mass., Jan. 17, 1907.

I am ready to sing the praises of your goods the best fitting and most comfortable boots I have ever had on my feet and gladly recommend them to all of our White Ribboners, for a comfortable boot is about the best friend one can have. I did not believe I could have a shoe that would be easy, but am certain you have hit it, and I am very happy and grateful. HARRIETTE D WALKER.

From the wife of a shoe dealer in Nebraska comes this hearty endorsement:

Nebraska State Sunday School Association.
Loveland, Col., Dec 21, 1906.

The handsome "White Ribbon Shoes" were duly received. I think they are beauties, and a perfect fit, too. Mr. Wheelock has sold shoes for years and is a much better judge of the quality of shoes than I am He said emphatically: "That's a fine shoe a splendid shoe" so I know it is. Very sincerely yours,
DORA V WHEELOCK
Ex-Pres Nebr. W.C.T.U.

Now, every one of these good-looking, comfortable shoes contains a **coupon** as indicated in the illustration, **good for 5 cents.** When the shoes are sold, the dealer removes the coupon and holds it until someone appointed by the local or State Union calls for it. These coupons are sent to the State President, who stamps them and forwards them to the Farmers and Merchants Bank of Lincoln, Neb., where the money is forwarded to the proper officials.

Your dealer will gladly carry them in stock if you create a demand.

If your dealer does not carry the shoes, write to the manufacturers and they will send you complete instructions for the opening of a local agency in your community. Remember, it will be a pleasure to wear these shoes yourself and recommend them to your friends, and at the same time **every pair contributes 5 Cents to the W.C.T.U.** Write for full particulars to

GREEN-WHEELER SHOE COMPANY
Sole Manufacturers
100 Green Street, Fort Dodge, Iowa

Many Tedious Hours

during the summer vacation, at the mountains, at the shore or at home, may be made pleasant and profitable by knitting and crocheting with

FLEISHER'S WORSTED YARNS

Sweaters, Shawls, Sacques, Slippers and all garments made of them are beautiful and withstand every test of wear and wash.

Send 24 trade-mark tickets and 5 cents for postage for "Fleisher's Knitting and Crocheting Manual," containing full directions for making many attractive and useful garments.

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SEE YOURSELF with a complexion as smooth and velvety as a rose. **Lablache** is cooling after exposure to sun and wind. Its users are immune from tan, freckles, and sunburn.

LABLACHE FACE POWDER

is a summer necessity to women of refinement. It absorbs perspiration.

USE IT YOU WILL LIKE IT

Refuse Substitutes. They may be dangerous. Flesh, White, Pink or Cream, 50c. a box, of druggists or by mail. *Send 10c. for sample*

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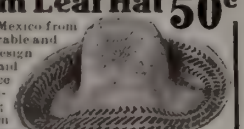
BIBLE TEACHERS TRAINING SCHOOL

FITS MEN AND WOMEN FOR ALL KINDS OF CHRISTIAN SERVICE.

Write Pres. Wilbert W. White for new catalogue

Mexican Palm Leaf Hat 50c



Hand woven by Mexicans in Mexico from palm fiber. Double weave, durable and light weight, with colored design in brim. Retails at $1. Postpaid for 50c. 2 for 90c. to introduce our Mexican hats and drawnwork. Same hat, plain, 40c; both for 75c. Large, medium and small sizes. Fine for fishing, outings and gardening. Art Catalog of Mexican Sombreros free. THE FRANCIS E. LESTER CO., Dept. E7, Mexilia Park, N. M. *Largest Retailers Indian-Mexican Handicraft in World*

GETTING READY

Feeding Ahead of Hot Weather

"Not quite so much meat in spring-time; use the cereals, as they heat the blood less." Seasonable advice from an old practitioner.

If one uses some care as to food, the hot weather will be passed as comfortably as any season. In fact, a person possessed of a perfectly balanced set of nerves can be happy and comfortable under most any conditions.

The truest food for building up the nervous system to a perfect condition is Grape-Nuts. The makers are skilled in their art, and knowing that nature fills the brain and nerve centres with a soft gray matter which is used up more or less each day and must be replaced, (or nervous prostration sets in), and also knowing that this gray matter is made by the combination of albumen and phosphate of potash, they select the parts of the field grains that contain the needed materials, manufacture them into a delicious food, ready cooked, predigested, and of a fascinating flavour.

The use of Grape Nuts quickly proves that it really does rebuild and strengthen the nervous system in a most certain manner. Sold by all first-class grocers and in daily use in hundreds of thousands of the best families all over the world." There's a reason." Read, "The Road to Wellville," in pkgs.

How God Saved Bob Williams

ON a recent evening the Bowery Mission had a visit from the Rev. Robert H. Carson, of Grace Presbyterian Church, Brooklyn. Mr. Carson had a delightful time with the "boys." He recognized, from their brogue, the presence of many men from the Emerald Isle, and began his address with the declaration that he, too, was an Irishman. He soon placed himself *en rapport* with his audience. He spoke from the calling of Matthew from the receipt of customs, and made a powerful plea to the men to follow Christ as Matthew did.

"I want to tell you this," he said; "that no man ever followed Jesus Christ without feeling himself to be something better than he was before. What was Jerry McAuley? You know, and so do I. What was he before he began to follow Christ? What was he when he died? Was he not one of the grandest men in all the world? What was the beloved Sam Hadley before he began to follow Christ? What was he when he died? A man, lamented the whole world over."

Then came a startling and powerful reference to the man sitting by his side as leader of the meeting—Bob Williams, one of the Mission converts of fifteen months' standing.

As Mr. Carson entered the Mission that evening, his eyes fell upon a man walking down the opposite aisle of the hall towards the platform. "Who is that man?" he said. "That is Bob Williams, one of our converts, who is going to lead the meeting to-night," was the reply. The preacher placed his hand upon his brow as though he had received a sudden electric shock; then a smile, not exactly of incredulity, but of joyous wonderment, came to his eyes as he said, "Why, Bob Williams was a member of my church two years ago. He gave way to drink, and the last time I visited him he threatened to kick me down the stairs if I did not leave at once." Then there came the meeting between pastor and restored member of his flock, which those who witnessed will never forget, and side by side they proceeded in the conduct of the meeting.

On the 30th of March last, Robert Williams celebrated his first anniversary, and his testimony was as follows:

Boys, I am not going to preach a sermon, but to tell you what the devil has done for me, and what the Lord has done.

After leading a Christian life for fifteen years, I took my first drink nineteen months ago. My wife was very sick. I was attending to her for five weeks and did not go to bed nor take my clothes off during that time. On the 20th day of August I was struck down with nervous prostration, and, in an unguarded moment, I took a glass of brandy which the doctor gave me. At the time he gave me that drink I was feeding my wife with brandy and milk, and the effect of the drink I took was so strong that I took the brandy bottle and drained it. That started me off on my drunk. On the 24th day of August she died. On the 27th I buried her, and on the 30th I took my two children to the Children's Court in Brooklyn, and had them put away in an institution. I took what money I got for my furniture and from her insurance, and with that and the money I had saved, I started out on a drunk. The first place I struck was on the corner of Halsey Street, Brooklyn. I stayed there three weeks, for as soon as one bottle of whiskey was gone I had another. Then I left there and went to work again; worked a little while and then off on another spree. On the 27th of February a year ago, I started over to Brooklyn to see my children in the institution, and on the corner of Eighth Street and Third Avenue, waiting for a car, I slipped on the car track and broke my leg. I was taken up to Bellevue, and while lying there my sister-in-law got my youngest daughter out of the institution, and when she came to see me she said: "Papa, you are not doing what you promised mama to do—to be a good man and keep the home together—but here you are, lying on the verge of delirium tremens with a broken leg." She knelt by my bedside and uttered a prayer: "Blessed Saviour, save my papa and make him a good man."

Boys, that broke my heart. I promised her that as soon as I came out of the hospital I would come back to God and serve him the rest of my life. The Lord has blessed me in many ways since that time up to the present. I do not think anybody has had any fault to find with me—I have tried to do right. The Lord has reconciled me to my folks again, and I have got my children back. If they were not suffering from a severe sickness to-night, they would be over here to sing for you. I praise God for what I am. I do not look like what I was, a poor drunkard without anything to eat and no place to sleep, but, thanks be to God, I have got everything that a man wants, and all that I ask is, that some of you men will come and taste and see how good the Lord is. I tell you it is a blessed way to live. I have found it out. And what the Lord has done for me he will do for any man here who will come and give his heart to God, and I pray that some of you will come to-night.

At the Gate of the Bowery Mission

Brother Williams came to the Mission on a pair of crutches, his leg still in a plaster cast. Our president, Dr. Klopsch, being present at one of our meetings shortly after, I took him into the kitchen to see Williams, as an illustration of the many men who are turned out of the hospitals because of their over-crowded condition, long before they are fit to do any work. Dr. Klopsch spoke words of kindness and encouragement to him, which he regards as one of the greatest helps to him at that particular crisis in his life. The Mission cared for him for several months while his leg was mending, and when fit for work found him another position. He has steadily grown in his spiritual life and is regularly to be found, either on the Mission platform or in some other mission, telling the wonderful story of "How God Saved Bob Williams."

JOHN G. HALLIMOND,
Superintendent.

Answered Prayers

B. S. H. "I am glad to acknowledge in your good paper, which is so welcome in our home, that I know the dear Lord does hear and answer prayer."

Mrs. E. W., Indiana. "I have derived much help from the 'Answered Prayers' column. God has heard me in my distress many times and answered my prayers."

Miss E. C. N., Minnesota. "Some years ago I was sick. I prayed God for help, and my prayer was answered. In times of trouble the Lord has mercifully helped. Praised be his name!"

Escondido, Calif. "I praise the Father who provides for his children's needs. Many blessings have come to me and mine through answer to prayer. Your department is a great help to its readers."

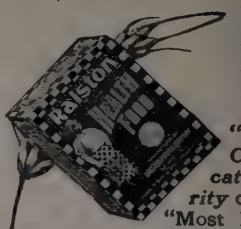
A Reader, Ohio. "I know God answers our prayers for even little things, and how comforting is the thought! I thank God for the promise that whatsoever we ask the Father in Jesus' name he will give us."

L. A. Q., New York. "I was ill for more than a year, but I did not cease to pray that if it was the Lord's will I might recover. By a seeming miracle I am healed of my affliction. Praise God for his mercy to the children of men."

F. P. C. "I love to read your 'Answered Prayers' column, but I would as soon think of attempting to number the stars in the heavens as to enumerate the answers to prayers I have had in my fifty years' walk with God. Believe and receive go hand in hand in my experience."

C. E. F., Ohio. "I always look for the 'Answered Prayers' first, for they give me strength and grace for the day. May God wonderfully bless those good souls that acknowledge him. I, for another, know that God answers prayer many times in a surprising and marvelous way."

Devoted Reader, Ontario. "I want to let the world know how gracious the Lord has been to me in answering prayer. I was suffering excruciating pain and I prayed earnestly for the pain to cease and God answered my prayer by removing the cause of the pain. Praise his name for his goodness to me; I can trust him for my future."



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"Only food with Chemists' certificate of absolute purity on every package.

"Most Delicious—Most Healthful—*only* really *natural whole wheat* breakfast food.

"Most Economical—Package makes *50 plates* of *real food.*

"I know you'll like it."

THE RALSTON MILLER.

RALSTON PURINA MILLS

"Where Purity is Paramount"

St. Louis, Mo. Portland, Ore. Tilsonburg, Ont.

Checkerboard Sacks.

A Michigan Gentleman writes us: "I think **THE MORAVIAN** one of the very best religious weeklies published, and should have a large subscription list OUTSIDE the **Moravian Church.**"

Every reader of **The Christian Herald** should send a dime (coin, not stamps) for a three weeks' trial of **THE MORAVIAN.**

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CHURCH MONEY EASILY RAISED by our method. For the asking we'll help you by advertising it gives us, we let you have all the profits. For particulars address

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FENCE STRONG EASY MADE. Stronger than ever. Chicken-tight. Sold to the Farmer at Wholesale Prices. Fully warranted. Catalog free.

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SONG POEMS WANTED for Musical Compositions. Publish on Royalty, Publish and Popularize. We Compose and Arrange melody FREE of charge.

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The Famous Sacred Song in Sheet Music

SAVED BY GRACE with new, beautiful accompaniment, 25 cents.

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$30 to $40 per Week and Expenses guaranteed. If you are not making that much money, write us to-day and we'll tell you how to get in business for yourself. Be independent—work for yourself. Write to-day and we'll help you. Ohio Cooker Co., 727 Jefferson Ave., Toledo, O.

COUPON No. X1215 25 beautiful assorted Souvenir Post Cards sent to any address for 10c. silver or 12c. stamps. A great variety of subjects, Birthday, N. Y. Views, Thanksgiving, Battleships, Niagara Falls, U. S. Capitol, etc. Sold by some dealers at 2 for 5c. & others 5c. each. Defiance Studio, 65 W. Broadway, N. Y.

AGENTS WANTED PORTRAITS, 35c, FRAMES 9c, sheet pictures, 1c, stereoscopes 25c, views, 1c. 30 days credit. Samples and Catalog free.

Consolidated Portrait Co., 290—155 W. Adams St. Chicago.

THE DEACON'S VIEW

By W. C. Martin

ID Deacon Good, "I pity those with
less than half a score!
, we brought up some fourteen, and
re wished for several more.
only had six children we could call our
ery own,
couldn't think of raising half-a-dozen
all alone.

e never stole a child yet, and hope I
never may,"
he, "but if I couldn't get them in an
onest way,
ow I would be tempted to resort to
shady tricks;
what would home have been to us
with only five or six?

begged a few and borrowed some,
and some just drifted in;
w of them, folks told us, were just
soaked and steeped in sin;
never found them so) and some were
orphans, just bereft
arents, and we always took what other
people left.

e never had the 'ong-we,' and we never
got the blues;
never went around proclaiming pessi-
mistic views.
farmhouse rang with laughter, and
throughout the livelong day,
re was always something doing that
would keep the blues away.

"nd now our hearts are still kept young,"
said he, "with countless joys,
letters come by almost every mail
from those dear boys
girls, who now have gone to hustle
for themselves and do
t of good in this old world, and raise
big families, too.

"nd back they come to visit us, like
angels from above;
ir arms are full of babies and their
hearts are full of love.
ant to go to heaven when I change my
local sphere,
a home with lots of children makes it
awful pleasant here."

eeping the Commandments*

VHAT a wonderful compendium of all law are these ten brief commandments! To the millions of rly emancipated slaves brought suddenly of bondage and set free in the desert, w strange they must have sounded! If y man in the vast assemblage cherished idea that, now he was out of reach of overseer's whip and beyond the sound his voice, he might live as he chose, how se sharp clear commands must have un-ceived him! They were the beginning of tional life, the foundation of a constitu-n, the first rough bonds of morality. her legislation would be needed, but se ten laws were enough for a begin-g. They meant more than appeared on surface, but even so, they sufficed for living of a clean moral life. No tion could be called barbarous that had s code alone on its statute books. First of all they must know their divine ler. Many of them doubtless had been azed at what had occurred, and blindly llowed Moses. Now they must know d. "I am the Lord who has brought ee out . . . thou shalt have no other ds before me." They are not told that ere are no other gods, but there are to be other gods for them. We know how ey went seeking others, eager to render mage to any blind deity they could find, d we wonder at them. Men are not so ger now to seek a god; rather they are xious to ignore God altogether. But ere are still gods many who have their any worshipers. Money, position, power, easure, lust—all these have their slaves whom God thunders, "Thou shalt have other gods before me."

Secondly, they are not to make any nage of their God. He is to be so holy, sacred to them that they must not even y to represent him. We know how the ople transgressed with the golden calf, d we are surprised. Yet even now, there e no cities in which there is no crucifix, d scarcely an art gallery in which God is not represented in some master's work.

Thirdly, God's name is to be held sacred. It is not to be lightly or frivolously spoken. Men, and even women, pay little regard even now to the prohibition. On the streets, in the markets, everywhere the holy name is profaned by careless lips.

And fourthly, God's day is to be observed. A weekly reminder of him is given in the day of rest, the greatest boon that could have been given to this weary world. Thus God joins blessing with obedience, and in serving him we gain good to ourselves. It will be a grievous and a wicked thing if we, as a people, degrade and debase his gift.

* Topic of the Christian Endeavor Society for ly 14. "Present-day Applications of the First ur Commandments." Ex. 20: 1-11.

American Girls Abroad

WITH the coming of the wistaria and the nightingales, the tourists make their appearance in Constantinople. Many Americans and a few English come to Scutari to see the American College for Girls. These travelers are generally surprised to find them in dress and appearance very much like American girls. One lady stepped up before a tall girl and said, "Why, you would never know she was Oriental. Does she speak English?" She was somewhat confused to learn that she was a Boston girl spending a year in the college. As all the students understand English perfectly, they are often entertained by the naive comments. One New Yorker, after visiting a Greek class, was overcome by the thought that she was among the descendants of the Hellenes, and joyfully asked concerning the professor, "Is he really a modern Greek?" to receive the laughing answer that "he was not an ancient Greek."

Miss Helen Gould visited the city in May last and spent one Sunday at the American College. She attended the morning service, visited some Bible classes, and saw a good deal of the girls, finally becoming an honorary member of one of the classes. Hester D. Jenkins.

Constantinople, Turkey.

Music at the Seattle Convention

One of the great attractions of the Christian Endeavor Convention at Seattle, Wash., July 11-15, will be the elaborate musical programme prepared by the committee in charge. A chorus of 1,500 voices, the largest ever brought together in the Pacific Northwest, will assist soloists of national reputation in the singing of Handel's Messiah.

The chorus, with an orchestra of 150 pieces, has been rehearsing for the past four months under the direction of James Hamilton Howe. The work is almost completed and critics who have heard the music declare that the work of the singers is equal to that of any chorus of its size ever brought together.

The oratorio will be sung on the evening of July 9, and will be produced in Fillis-ton Tent, one of the large tents obtained by the Committee of 1907, to be used as an auditorium. Space will be provided for the seating of 7,000 visitors under the big canvas.

New York's Child Labor Law

Governor Hughes of New York has signed the bill which recently passed the Legislature, and which limits the hours of labor of children under sixteen in factories to eight hours a day, six days in the week, and of males under eighteen years to six days of sixty hours in any week, and to ten hours a day. It also prohibits work by minors between midnight and 4 A.M., and restricts the hours of labor of females under twenty-one years old to ten hours a day, between 6 o'clock in the morning and 9 o'clock in the evening.

Not Joshua

A mountaineer of one of the back counties of North Carolina was arraigned with several others for illicit distilling. "Defendant," asked the court, "what is your name?"

"Joshua," was the reply.

"Are you the man who made the sun stand still?"

Quick as a flash came the answer: "No, sir: I am the man who made the moonshine."

You cannot know *all* the good investments until you have learned the advantages afforded by the Industrial Savings and Loan Co. See their ad. on Page 599 and write them for full particulars.

Thrifty housewives use the
UNIVERSAL
BREAD MAKER

For Economy's sake? Yes, because it saves time. Fifteen minutes the old way — three minutes the new.
For Comfort's sake? Yes, because it saves tired arms and lame backs. Pour in all your liquids, then put in all the flour all at once — the rest is easy — just turn the crank.
Hygienic? Yes, because your hands need never touch the dough.
Better, lighter bread? Yes, because the UNIVERSAL mixes and kneads with scientific accuracy.
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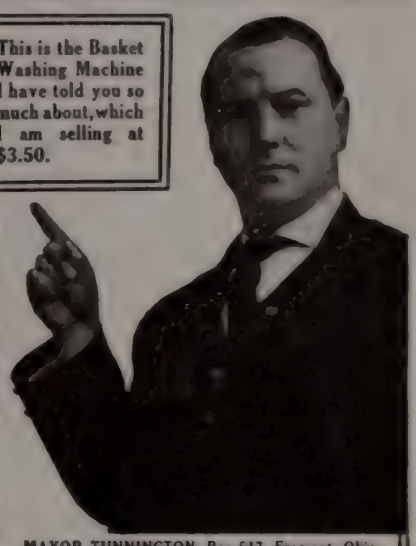
BREAD MAKER
LANDERS, FRARY & CLARK
206 Commercial St., New Britain, Conn.
Price, $2.00, of hardware dealers and house-furnishing stores. If you are interested write to us for the Universal Bread Maker Booklet and with it you will receive free a set of measuring spoons.

I am now, more than ever, convinced that by offering the Basket Washer at $3.50 I am making washday one of the easiest days of the week for thousands of women, whereas it was the hardest and most dreaded.
There was never any doubt in my mind of how well the Washer would do its work, but I hardly expected each day's mail to bring me from one to a dozen of the strongest letters of commendation.
It matters little in what part of the country you live, I have very likely a letter endorsing the Washer from some one near you, or in your own town.
The Basket Washer will positively wash a tub of clothes in six minutes. Some purchasers say they can even beat that record. But that time is short enough.
Imlay City, Mich., April 29, 1907
Dear Sir: Received your Basket Washer some time ago, but have been very sick for over a month. In fact I am still under the doctor's care. Would say we didn't think very much of it at first, but as the proof of the pudding is in the eating, I found out differently. We can scarcely say enough for it now. Garments that were old and stained came out clean and white without any extra labor. Thank you very much. Mrs. Ida Stoner.
Dayton, O., May 9, 1907
Dear Sir: I received the Washer all right, and we tried it this morning and think it fine and so easy and simple to use. I shall recommend it to my friends and thank you very much for inventing such a lovely little Washer.
Yours, Mrs. Mary L. Andrews
422 West 4th St.
Spring Green, Wis., April 21, 1907
Sir: I received your machine some time ago and am well satisfied with it. Have used it both with hard and soft water, and I think it ought to be called "The perfect machine." Yours truly, Mrs. Wm. Sage.
I can't send the Washer on trial, the low price prohibiting, but I'll return your money absolutely if you're not satisfied.

This is the Basket Washing Machine I have told you so much about, which I am selling at $3.50.



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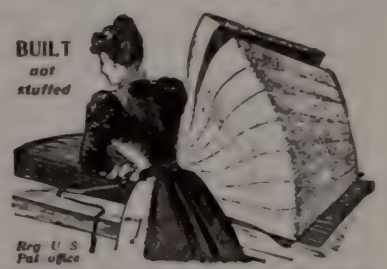
consists of airy, interlacing Ostermoor sheets of great elasticity; closed in the tick by hand, and *never* mats, loses shape or gets lumpy. Is perfectly dry, non-absorbent, and is guaranteed vermin-proof. Softer and purer than horsehair *can be;* no remaking or restuffing necessary.



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OSTERMOOR & COMPANY, 115 Elizabeth St., New York
Canadian Agency: Alaska Feather and Down Co., Ltd., Montreal

4 feet 6 inches wide, 45 lbs.,	$15.00	All 6 ft. 3 in.
4 feet wide . . 40 lbs.,	$13 35	long
3 feet 6 inches wide, 35 lbs.,	$11.70	EXPRESS
3 feet wide . . 30 lbs.,	$10 00	CHARGES
2 feet 6 inches wide, 25 lbs.,	$ 8.35	PREPAID

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the only Parrots in existence which imitates the human voice to perfection and learns to talk and sing like a person. Young, tame, handraised, nest-birds.

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Each parrot sold with a written guarantee to talk. Sent by express anywhere in the U. S. or Canada.
Cheaper varieties from $3.50 up
One of a Thousand Similar Letters on File
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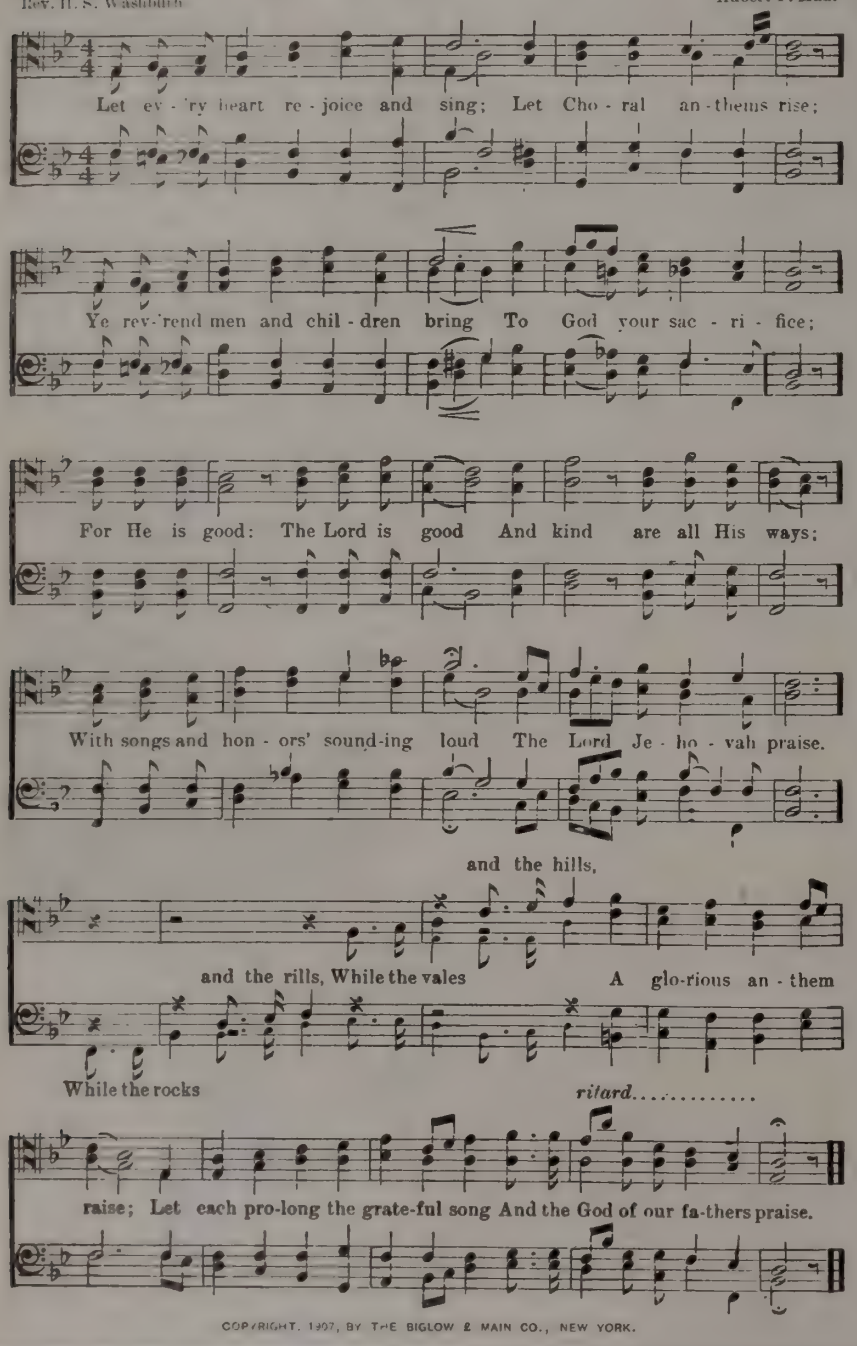
Ode for Fourth of July

Rev. H. S. Washburn — Hubert P. Main


Let ev - 'ry heart re - joice and sing; Let Cho - ral an - thems rise;
Ye rev-'rend men and chil - dren bring To God your sac - ri - fice;
For He is good: The Lord is good And kind are all His ways;
With songs and hon - ors' sound-ing loud The Lord Je - ho - vah praise.
and the hills,
and the rills, While the vales A glo-rious an - them
While the rocks
ritard.....
raise; Let each pro-long the grate-ful song And the God of our fa-thers praise.

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The Abbess of Khan-dro-ye

Continued from page 597

low as the great curtain of linked horse bits was solemnly lifted for their accommodation, passed the rich layman and his wife. In the presence of the Jo itself, the beautiful statue of the youthful Gautama, they paid to the chief lama the fee for the privilege of relighting their juniper twigs, and were permitted to purchase, also, a spark of the most sacred of fires by lighting, from one of the golden butter lamps burning on the altar, a wick which they had brought with them in a small vessel filled with butter.

In addition to the fees charged, the lady drew forth a necklace of turquoises and pearls sprinkled with coral, the most costly of her jewels, and the chief lama hung it around the neck of the Buddha, while Srong-tsan placed a gold eating bowl among the gifts before the altar.

The couple next rode to the most unsightly quarter of the city, the locality in which dwell the Ragyabas, whose profession it is to dispose of the dead. Some member of the party might die on the trip to the borderland, as a result of the ascendancy of the demons, and, though the unfortunate one be the lowliest menial, his remains must be religiously cared for. The ponies stood ankle deep in the black mud in front of a wretched horn hut, while their riders hired two of the scantily clad, repulsive looking Ragyabas to accompany them on the journey. Vultures, dogs and sleek swine, whose pigships would soon be dainty morsels for even the lamas themselves, were swarming around, for a dead body lay on the ceremonial stone. A lama had made the usual hole in the top of the skull for the escape of the soul, and he stood looking on, with two or three of the relatives, as a Ragyaba hacked the body to pieces, throwing the flesh to the creatures to whom the deceased, in his lifetime, had piously willed it, and giving the bones to an assistant to be reduced to powder.

To be continued

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GOD'S CLAIM ON MEN

By Mrs. M. Baxter

CONSTRAINT awakens opposition in the natural heart. When we say to a child, "You must do this or that," the desire to do the contrary is aroused. But the New Testament or covenant which God makes with his people in Christ is not written on tables of stone, cold and hard like the old law, but "with the Spirit of the living God . . . in fleshly tables of the heart" (II. Cor. 3 : 3); it is not a stern command addressed to us from without; God says: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8: 10). That which is written in our hearts, we do, not by constraint and unwillingly; it becomes our life to do it, and we can say with our Lord, "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40: 8). The law said to us, "Thou must," and the reply of many a heart has been, "I neither will nor can." The new covenant calls upon us, and then enables us to abandon ourselves, our life, our will, our powers; to take the place of condemned and crucified with Christ, that he may come in and live in us and through us a life which is perfectly pleasing in God's sight; and our hearts says, "I can . . . through Christ which strengtheneth me."

When God gave the law from Mount Sinai, everything in the surroundings was calculated to inspire terror. "There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled" (Ex. 19: 16). Then the people were brought near, but might not come up into the mount; they were obliged to keep at a distance from God; "lest the Lord break forth upon them" (19: 22-24). When Moses recounted to the people, after their forty years' wandering in the wilderness, the circumstances of God's giving of the law, he said, "The Lord talked with you face to face, out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount") (Deut. v. 4, 5.) What a contrast is Heb. 12: 22-24.

The commandments of the first table contain God's just claim upon man in his relations to himself. "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Fact and experience were God's warrant in asserting his claim. As thy God, I have a right to thy adoration and thy love, but still more, "I have redeemed thee from bondage, I have been true to thee; now be thou true to me; give me my true place in thy affections, in thy desires, in thy service, in thy very thoughts; let neither person nor thing be before me; let thy God be first." Now, have we who are believers kept this law? We, too, have been delivered from slavery—he delivered us; we are made free from sin—he made us free; we owe all and everything to him, and we must love him; our hearts are drawn out to him, and the law of love which is written there sees him as its first object. But if we are not made free, we cannot love; something else is taking the central place in our hearts, and no compulsion that we can exercise upon ourselves will produce love to God until our hearts are given up to him, and by him made free.

The second commandment is directed against the strong tendency to idolatry which exists in every human heart. All the heathen have made likenesses or images of their gods, after their own conception, and have worshiped them, "even the work of their own hands." It is strange that the utter senselessness of idolatry has not struck its votaries.

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OFFICES, BIBLE HOUSE, NEW YORK

See page 615

Leaders at the International C. E. Convention, which Meets To-day in Seattle

1. Rev. Francis E. Clark, Founder; 2. Mrs. Francis E. Clark; 3. Rev. Henri Merle D'Aubigne, France; 4. Amos R. Wells; 5. John Willis Baer; 6. Wm. Shaw; 7. Rev. John Pollock, Ireland; 8. Rev. Floyd Tomkins; 9. Business Centre of Seattle.

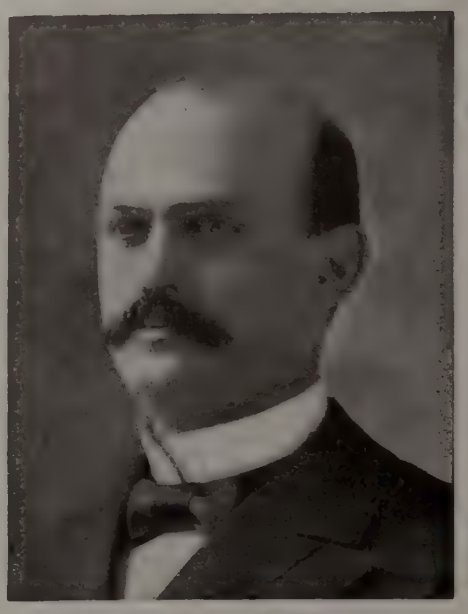
The Great Hereafter

From THEODORE ROOSEVELT,
President of the United States:

"I shall read THE GREAT HEREAFTER with deep interest. I have looked over it enough to be able to tell something of its value, and it has to me the added value of knowing the life, and the strife after right, of the man who wrote it."

I believe the saints will differ in Heaven in the glorified bodies which their souls will wear, and that the characters which they make on earth will determine their eternal bodies.

THE GREAT HEREAFTER, Page 382.



REV. MADISON C. PETERS, D.D.

From GROVER CLEVELAND,
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"THE GREAT HEREAFTER will not o have a place in my library, but will often be fou in my hands, as a source of reinforcement of fai exceedingly opportune in these days of loose thinki and careless teaching."

'Tis not a Silent Land!
Tones of harmonic spheres,
Heard not by mortal ears,
Thither their echoes roll
Into the answering soul;
Oh! 'tis a Voiceful Land!

THE GREAT HEREAFTER, Page

Glimpses of the Coming World

Did He See Heaven?

IT is not often that the daily press contains sensational articles about the life hereafter, but a few days ago the newspapers related at considerable length the story of a priest, apparently in good health, who had a vision of heaven, and who died suddenly the following day.

☆ ☆ ☆

The Other Side of Death

Such visions are not so rare as the prominence given to this occurrence would lead one to suppose. If all the exalted thoughts, the beatific insights and the death-bed glories could be gathered together, they would fill, not merely whole volumes but entire libraries.

There has been needed a book that should clarify the misty and often unhealthy notions that largely prevail in regard to the state of the righteous dead, a book not made up of the crude ideas of ignorant and superstitious people, but of the views of scholars and of the highest type of Christians.

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The Great Hereafter

Such a book has indeed made its appearance. It is entitled **The Great Hereafter,** and is from the pen of the Rev. Madison C. Peters, D.D., the late pastor of the Bloomingdale Church, in New York City. Whether Dr. Peters has looked into heaven with his own eyes we know not, but in this substantial and handsome volume he sees, and makes his readers see, the beauties of the Cloudless Land.

It was a stupendous undertaking to bring together in one volume the views of more than four hundred of the world's greatest thinkers upon the questions of the immortality of the soul and the Great Hereafter, but Dr. Peters possesses unusual qualifications for the task. A ripe scholar, a sympathetic pastor and preacher, and an author of other works akin to the matter of this book, he has brought to bear upon his subject rare powers of heart and mind

☆ ☆ ☆

Is Heaven a City or a Country?

Some people picture Heaven as a beautiful country, with rolling hills, winding streams, orchards of luscious fruit and meadows of living green. With others, it is a city of everlasting foundations, jasper walls and golden streets. The author of **The Great Hereafter** shows how these opposite conceptions may be harmonized.

☆ ☆ ☆

The Occupations of the Blessed

"Is there any one who can carry his present employment into Heaven?" inquires a writer in a recent periodical. "The lawyer cannot, there will be no quarrels; the doctor cannot, there will be no sick; the preacher cannot, there will be no sinners." Dr. Peters explodes some false views of the subject, and gives some hints in regard to the nature of the employment in the better country.

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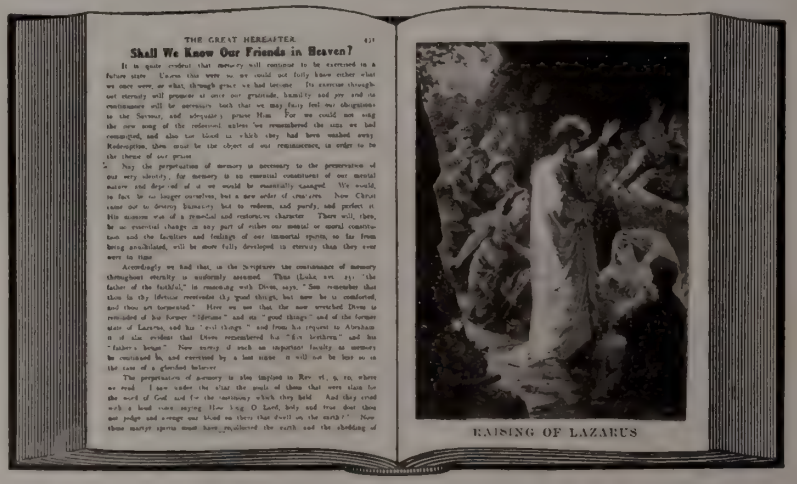

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It is a book for everybody because everybody is interested in the themes discussed. Such questions as these continually rise to our lips: Where are our dead? Shall we know our friends in heaven? What is the occupation of our loved ones in the life beyond? Do they know what is going on in this world? Can they communicate with us? Is Spiritualism a safe guide? What is the state of the soul between death and the resurrection? Are there degrees of happiness and glory in heaven? What is the nature of the resurrection body? What do the dying often see?

☆ ☆ ☆

The Testimony of Great Men

These fascinating but difficult questions the author has undertaken to answer. He has ransacked the great libraries and questioned the master spirits of humanity, until he has knit together in one compact volume the best the world has to say upon these great themes. From Socrates to Spurgeon, from pagan philosophers to Christian preachers, the long procession moves on, each distinguished witness asserting his belief in the Great Beyond.

☆ ☆ ☆

Shall We Wear Mourning

The chapter on funeral customs is replete with interest. It is a collection of curious facts in connection with the burial of friends. Many good Christian people will be surprised to learn that the use of crape is a heathen custom, and not in harmony with the belief in the believers' victory over death. The author shows the marked changes which Christianity has made in funeral rites, but there are yet some needed reforms. The reader is exhorted to do away several silly social customs.

☆ ☆ ☆

An Immortal Book

In an age of such an enormous output by the press when the most popular book of a year is soon buried under fresher covers, it is hardly safe to predict the immortality of any work. But it is surely not too much to say, that as long as there are human griefs to be assuaged and human longings for another life, this noble book, **The Great Hereafter,** must find a place.

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NEW YORK, JULY 10, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Skilful Indian Carpenters

A Street in Lahore

A Native Merry-go-round

IN THE CITY OF DISCONTENT

BY CHARLES M. PEPPER

DISCONTENT and unrest in India are not uncommon; but the present agitation is said to give the British officials grave anxiety because in the north it is centred at Lahore. Lahore s one of the most interesting cities in India, not so ch on account of its temples and mosques and other morials, as because the Mohammedans, the Hindus the Sikhs are all represented there, and the unrest is l to pervade all of them, ead of being confined to ngle sect.

Lahore is also interesting ause it is what might be ed the educational centre orthern India. There are ost as many printing-sses as in Bombay, and ny newspapers are pub-ed in the vernacular lan-ages. Some of the news-pers, though edited by na-es, are also published in glish.

Among the educational in-utions are the Punjab Uni-sity College, the Lahore vernment College, the Ori-tal College, the High hool, the Government and ssion Schools. There is o Lawrence Hall and the ayo Hospital, monuments progressive Englishmen o did much to improve the lfare of the native races.

I don't think there is any rt of India where so large proportion of the natives eak English as in Lahore. ey have availed them-lves of the schools and lleges and many of them e very apt. I had a *unshi* or teacher in Bombay to give me some lessons Hindustani. He was a graduate of the Lahore hools and colleges, and belonged to a family of pun-ts who had been famous as teachers for many genera-ons. He was familiar with Persian, Arabic, Sanscrit, d several native languages, and knew a little Ger-n and French; but his distinction was his knowledge English, which he spoke and wrote as well as a aduate of Oxford or Cambridge. He had taken a scholarship in one of the English universities, and is there now completing his education. Later, he will return to India.

In the mingling of Mohammedans, Hindus and Sikhs, Lahore any day of the year presents a very vivid and natural picture of Indian life. The history of the city is also very interesting. It is supposed to have been founded in the second century of the Christian era, and was the centre of the aristocratic Rajput race which, through many centuries, was the ruling race of India. Later, when the Mohammedan conquerors came, they made it the seat of the Moghul dynasties.

The Famous "Golden Mosque" at Lahore

While there is much Hindu carving on the buildings and temples, the architecture of the city is chiefly Mohammedan. There are many projecting galleries and balconies of lattice and other carved woodwork. The manual arts, especially wood-carving, are to-day a pleasing feature of the local industries. A Lahore carpenter is really an artist in woodwork. Some of the doors that were carved in the time of the Emperor Akbar are fine specimens of this art. They are preserved in the Punjab Museum, which is one of the finest in India.

Among the many historic monuments of Lahore is the mausoleum of Jehangir, the Moghul ruler who styled himself "Conqueror of the World." That inscription can be deciphered on his magnificent tomb, but the world he conquered was not a very large one, nor was its conquest very complete or enduring.

A more impressive tomb in the memories it rouses, though not as to the structure, is that of Anarkali, which is a marble casket. Anarkali was a slave girl, very beautiful, who was said to have smiled at Jehangir when he was a youth, thereby bringing down on herself the displeasure of Akbar, his father, who caused her to be buried alive — an awful price to pay for a smile! But these inhuman punishments were not uncommon under Moghul rulers in the seventeenth century.

Lahore and the surrounding country in the early part of the nineteenth century were under the dominion of a famous native ruler, Ranjit Singh, who was known as the "Lion of Lahore." He was a fierce warrior and conquered much of the surrounding country, and though his rule was despotic and he was guilty of many atrocities, he carried out an enlightened policy for the improvement of the whole region. When he was not at war, he was engaged in public works. He left many memorials, but his real monument is perhaps the terror in which his name is still held. His descendants have become pensioners of the British government, which did not admit their claims to continuing in authority.

THE
AMERICAN PULPIT

SERMON BY
Rev. F. DeWitt Talmage, D.D.

THE COMING DAWN

TEXT: Psalm 30:5
"Weeping may endure for a night, but joy cometh in the morning."

THE Bible declares that it is better to go to the house of mourning than to join in the frolics of the merrymakers. But that does not mean that we should talk to those in trouble with the lugubrious and sepulchral countenance of an undertaker officiating at a funeral. If there is any time in life when we need the curtain up and the sunlight flooding every room in the house, it is when the dark clouds of bereavement have showered the hearthstone of the home with bitter, scalding tears. If there is ever a time when a visitor should enter a room with a smile upon the lip, and with a ringing note of joy in his salutation, and with hope and peace and comfort radiating from every feature of his countenance, that time is when he is standing by a sick-bed, or is extending the warm clasp of affection to one who is bowed under the heavy burdens of grief. Yet the strange fact is that not one in fifty knows how to enter the house of mourning. Instead of going there with a message of comfort and peace and hope, the average man entering the house of trouble depresses the barometer of suffering, and makes the gloomy days of trouble still more gloomy.

Miserable Comforters

Almost all of us hold in memory the recollection of the agonizing visits which some weeping Jeremiahs made to us when our cup of anguish was filled to the brim and overflowing. They came to us with long tales of woe to tell us that if we had only gone to their physician, and used his medicines, our baby would not have died. Or they came to tell us that perhaps God took away our dear ones because we were not living close enough to him, and had not fully consecrated our lives to his service. Or they came to us and said: "My dear friend, you should thank God that he has taken away your boy, because your child might have lived to grow up a very bad man, to be some day executed for the crime of murder; or he might have become a drunkard, a libertine, or a thief.

Or they entered our sick-rooms and homes of death as the miserable comforters of Job came to the patriarch after he had lost money, children, and health. Those men had the idea that heavy trouble was the result of heinous sin. They believed that God punished a man in this way when he had done wrong. So when they saw Job suffering the loss of property, and children, and health, they concluded that he had committed some serious crime. They hinted their belief to him, and urged him to repent and confess; and when the poor, harassed man insisted that he was innocent, they warned him not to make his case worse by hypocrisy.

But though the world may have its Eliphazes and Zophars and Bildads, thank God that the human race also has its Davids! It has the noble men and women who, in times of great trouble, can come into our lives and speak the sympathetic word in just the right way. These men may have a tear in the eye, but they always have a smile beaming on the lip. They come to us in our distress and say, "Brother, it may be dark for you now, but believe me, God is good. From my own personal experience I can testify that all things will come out right, if we only trust him and live for him. 'Weeping may endure for a night, but joy cometh in the morning.' Thank God, the sunrise of Gospel truth can always follow the darkest nights of despair."

David's Testimony

David could speak from experience about nights of weeping. He was no novice in sorrow. He had tasted the bitter cup of woe and had drunk its contents to the dregs. And as I portray the sufferings of the shepherd boy who afterwards became the king of Israel, I want his experience to help you to find the peace that passeth all understanding which the sweet singer of Israel enjoyed.

David, in the first place, knew all about the mental sufferings of an unhappy child. He knew what it was to have a little boy's heart beat and throb with anguish. He knew what it was to go sobbing night after night to bed. He may have known what it was to crave for parental love and receive it not. And of all a child's troubles, I believe there is not one greater than to feel that the father and mother love the rest of the children better than they love him. Oh, the awful sufferings that come from parental favoritism! God pity the boys or the girls who have to bear that heavy trial in their youth.

Parental Partiality

Where do I find the intimation that David had an unhappy childhood? I think we have it in the story of Samuel's visit. Have you ever carefully studied that incident? Why, parental favoritism is sticking out all over it. When Samuel came to Bethlehem to find a new king of Israel among Jesse's sons, what did the father do? He brought every son he had before the prophet, except one. He seemed to say, "Samuel, here are my seven boys. Did you ever see a finer lot of young men? Any one of them is fit to be a king." And as the father speaks thus a look of loving pride spreads over his features. But the prophet is still not satisfied. He keeps looking and looking. He is looking for some one else. Then he says to Jesse, "Are here all thy children?" With that a look of disdain comes into the father's face as he answers, "Ah, yes; there is still another; but he is a puny, undersized stripling. He does not amount to much; you surely do not want him. There yet remaineth the youngest, and behold, he keepeth the sheep." Thus as Jesse pushed David his son into the background on account of parental favoritism for the other children, some of us have lived through a bitter childhood. We have angrily felt that our father or mother did not care for us as they cared for the rest. David well knew what it was to weep during the long nights of his childhood. And yet to-day he comes to all boys and says, "My young friends, do not worry. God will yet scatter your gloom. There is a bright dawn coming for you. Look how God has led me out of my childhood trials. 'Weeping may endure for a night, but joy cometh in the morning.' Boys and girls! Young men and young women, with your fresh young cheeks wet with a shower of tears, will you believe it?"

But David had more dark nights than those found in his childhood time. He also knew what the struggles of young manhood mean. He knew what it was to work for years to perfect himself for an important task and then to be laughed and sneered at and denied opportunity to do what he knew he was fitted to do. He was just like hundreds and thousands of young people adrift in our large cities, struggling to get a foothold in life when the world will not recognize their physical and mental capabilities.

A Brother's Sneers

Read the story of his offer to fight the giant. What do you now find? Young David is in the camp of King Saul. Before him stalks the great Goliath, defying the armies of Israel. What did David do? Why, he said, "If no one else will go forth to meet this giant, I will go." Had he not earned the right to go? Was he not one of the keenest, if not the most expert marksman with the sling in all the Hebrew nation? Had not his bravery been tested again and again? Alone with the sheep, 'way off among the foothills, had he not defied the wild beasts and the Bedouin robbers? And yet, when young David said, "I will go and fight the mighty Goliath," what happened? His older brothers, who were honored soldiers of Saul's army, began to sneer and to laugh. "Aha!" they said, "you had better go home and hang on to your mother's apronstrings! You are a pretty-faced baby to come here and talk like a braggart!" Listen; let me read you the literal words: "And Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle." Thus young David had to struggle to get his foothold in life. Has not King David a right to come to our young folks, battling and struggling to get a foothold in life, and say, "Young people, I know your trials. I know how hard it is to make the world recognize your powers. But struggle on. God will see you through. darkness and despair are sure to be followed sunrise of triumph. Weeping may endure for but joy cometh in the morning. Yes, young fo on in your struggles; all will yet be well."

But to-day David comes to bring us Gospel which he has found in the crises of maturity a in the trials and misrepresentations and of his early life. When David was a matu developed man, with the kingly crown upon and the royal purple robes about his shoulders a Goliath to fight more formidable than the encountered when he was a rugged-faced sheph And when David met this second Goliath he not the conqueror but the conquered. And yet as a repentant libertine and murderer, he com and says: "Friend, your earthly success may ha the means of destroying your spiritual life. Bu can save you yet, for he has saved me, the sinners." Has your experience, successful ma that of King David? Have you never shed repenta over some spiritual fall, some mean, disgraceft you have done under strong temptation?

A Pictorial Contrast

The material conflicts of a noble youth ca compared to the spiritual struggles of the huma when facing some terrible sin of middle life. Son ago I saw in the home of one of my elders a m gestive picture. Its subject was "Darkness and I In the foreground of that picture is the bright su of the noontide. A young woman, with a baby arms and a sturdy child of five summers tugging skirts, has brought a well-filled lunch basket young husband working as a day laborer. H magnificent specimen of a man. With his abou health and laughing face he seems to say, "Lif battle, but my bare arm is strong enough to figh Life may be a struggle, but if triumphant joy wa pictured in a man's face, it is to be found in th ground of that picture.

But hardly has your eye studied the four figures in the foreground than you look int background of the picture. There under the shadow in a beautiful garden stands a young wom widow's weeds. She has an open book in her which she is listlessly carrying. She has been ing, but her mind is far away with the dead. denly she turns and catches a glimpse of that family group. If her sad, mournful eyes and pa face mean anything they seem to say, "Oh, if I only give up my money and my home, and my diam and my wealth, and have my dear ones to love that! O God, can I ever be as I once was? So of us seem to be walking amid the gardens o temporal prosperities. But we are not studying pictures upon our walls, or the grandeur of our h We are looking at the spiritual wrecks of our past

The Old Man's Experience

But David comes in his old age, as a broken-he father, to bring to us Gospel comfort, just as he came as a young man and as a middle-aged man. comes with his gray hairs and with tottering feet leaning upon a staff, and says, "Fathers and moth know only too well how you are worrying and ag ing over that wayward boy. I have drunk out of same chalice of woe. I know what it is to sit up night after night, waiting for him to come home, while listen for his staggering footsteps. Ah, no night dark as that night when a loving parent is listening the step of a returning prodigal. I have been thr it all. God will comfort you, even as he co forted me after my boy Absalom went astray. him, father. Trust him, mother. He is the Jesus alone can bring you comfort at a time like this. you trust him, you who have dear ones who are d wrong? Will you trust this Christ even now? you just trust Jesus and cling to him for help?"

If you cannot get help from Christ at this time, can get help from no other source. In a masterp

Continued on next page

BUSINESS WOMEN ORGANIZE

A Professional Co-operative Movement in New York City and its Philanthropic Object

ONG the many organizations which permeate our present day civilization, it must have been noted by the "attic philosophers" who study of social conditions that the ional business woman has hitherto neglected organized association with her kind.

Miss Mary B. Cleveland

As far back as 1889, Chicago awoke to the great need which existed for the protection of the young business woman from the frequently unscrupulous methods, and always excessive fees, of employment agencies. It is not at all uncommon—in fact, it is usual—for such agencies to exact a considerable enrolment fee, and, if the applicant secures employment, to collect from her the first week's entire salary. And this when the woman who s for the position, such as manager, general literary r, stenographer, bookkeeper, typist, cashier, secre- or any one of e many kinds of al and general clerks, is least l—at the begin- of a long sought nagement—to e the demand up- r slender purse. large number of uiness men of hago heartily en- sd the movement toon came to de- solely upon it heir women em- ees.

a natural result ese methods, the loyment depart- handles from to 300 desirable ions per month, it is the pride of nanagement that ty per cent. of e calls are satis- rily filled.

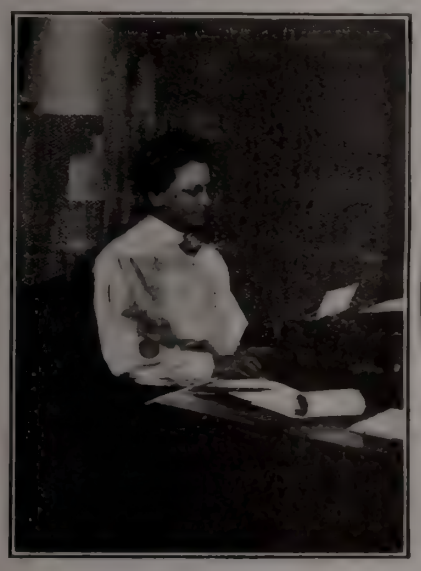
s an outgrowth of the small beginning of eighteen s ago, the Chicago exchange is at present composed our large departments, occupying two floors of a ninent building in the centre of the city's business section. It has installed a training department, or preparatory business school, the incentive for the establishment of which was given by the demand for expert stenographers of good general education and alertness of mind, capable of grasping complicated commercial details and accepting responsibility when necessary. The course of study includes short-hand, typewriting, filing and other branches germane to those already enumerated, taught by skilled specialists. The working plan of this department is exactly in reverse order from that of the business college, which engages to secure employment for its graduates, while the exchange has the employer's application awaiting the competent graduate.

A high-grade business woman of Chicago, Miss Margaret L. Smith, also a member of standing in the third or advisory department of the Exchange, came to New York City not long since and established a public stenographic bureau. Immediately the evils of the employment agency system here were forced upon her attention and she saw the broad field for operations of a similar character to those with which she had been identified in her former home. In response to a call from her issued in April of this year, twenty picked business women from the great mercantile, legal, literary and publishing firms of the city met for an informal discussion, with a view to safe-guarding the interests of their weaker sisters. At this meeting it was decided to request Miss Mary B. Cleveland, of Chicago, the founder and president of the entire Chicago system, to undertake the work of organization, which was concluded in May, with a charter membership of thirty of New York's cleverest business women. Although Miss Cleveland was retained as the honored head and founder of the organization, her broad interests in Chicago and elsewhere exclude her from actively directing the progress of the work. Miss Margaret L. Smith, already familiar with the work in Chicago, was elected chairman of the New York organization. Miss Euphemia Holden and Miss Etta Pitman were made secretary and treasurer.

The annual dues are fixed at $4 for such members as have an earning capacity of more than $10 per week, and $2 for such as are able to command less than that amount. Headquarters have been established at Room 1006, 156 Fifth Avenue, New York City.

Perhaps the strongest feature of the Chicago Exchange's departmental work—certainly the one which most appeals to the common sense and sentiment alike of the men and women who stand for a high code of morality in business life—is that known as the Advisory Department. Not only does it delicately suggest better training to the half-competent, and other means of livelihood to the incompetent, but it hedges about with conscientious investigation of business houses and business men the young women from country districts who are flocking by hundreds to the business centres. Many a mother, whose heart has been racked by anxiety for the welfare of the young daughter who must go out into the world alone to seek the living it owes her, is set at rest by learning of the official personnel of the Business Women's Exchange, and that she may rely upon their safe-guarding her daughter's best interests in securing her employment.

What is true of Chicago, doubtless soon will become true of the work of the New York organization. The scheme is a worthy one, which supplies a want in the up-to-date business woman's life; and its basic principle, that of mutual helpfulness, is one which should ensure it the friendly "lift" of every public-spirited citizen along the line.



Answering a "Hurry Call"

1. Miss Euphemia Holden. 2. Miss Margaret L. Smith. 3. Miss Etta Pitman

Headquarters of New York B. W. E.

THE COMING DAWN—Continued ✳ Sermon by Rev. Frank DeWitt Talmage, D.D.

ted some years ago, the artist took for his theme e Sacrifice of Iphigenia." Perhaps you know the y. Away back in Homeric times, Agamemnon, er of the Greeks, with his wife and daughter, Clytemra and Iphigenia, was leading his great fleet to ck Troy. Suddenly the fleet became becalmed. n Calchas, the wisest of the soothsayers, declared the gods were angry and the fleet could never con- e on its journey unless the beautiful princess genia was offered a sacrifice. So the artist pictures hese Homeric characters gathered about to slay the tiful Iphigenia to assuage the anger of the gods.

there among the myths a more sorrowful story? genia was saved in the end, but there are analo- cases in which no miracle interposes. How bitter be the reflections of some aged father, who, to wealth for himself or a title for his daughter, sacs her in a loveless marriage! He may be carried ard in society by the wind of fortune, but he has oy in his success as he realizes what it cost his hter. Oh, there are some sorrows beyond the h of an earthly comforter. Carry them where id carried his griefs and learn at least the value of heavenly peace.

erhaps King David's sorrow over Absalom may not been free from self-reproach. Could it be that he ected to pray for his son Absalom until it was too late? Should we not trust Christ for our children? You have tried your own strength long enough to prove it a failure; now will you not ask for the divine help? Some years ago, a poor wife and mother entered the study of the great London preacher, Charles H. Spurgeon. She told the minister her sad story. It was the old story of a dissipated husband and a heart-broken wife and mother. "There is nothing we can do," said Mr. Spurgeon, "but to kneel down and cry to the Lord for the immediate conversion of your husband. What he needs is not human aid, but divine rescue." "We knelt," said the great preacher, "and I prayed that God would bring the erring one back and convert his soul and make him a loving husband and a true Christian." When we arose from our knees I turned to the poor woman and said, "My dear woman, do not fret and worry about this matter. Trust God. I feel sure God will bring your husband back home." The praying woman went away. Some time after she came back to Mr. Spurgeon, and with radiant face exclaimed, "He has come back home to me and the children. He has come a converted man. Thank God! Thank God!" It was found that that husband in far-away lands was convicted of his sins and brought to Christ at the very time his wife and Mr. Spurgeon were on their knees praying for his conversion. Such incidents could be found in scores and thousands of homes, if we could only get into the inner hearts of men and women. Wives have prayed their husbands into the kingdom. Mothers and fathers have prayed their children into the kingdom. Friends have prayed their friends into the kingdom. Can you not pray your dear ones to Christ? Can you not get this peace of the Gospel for the joy of your own soul and also for the salvation of your dear ones? Will you not turn the darkness of the night into the joy of the morning?

"But," says some one, "when is this Gospel morning to break? Oh, the night has been so long for some of us. Why, I have been praying for my wayward child for twenty years. Is the night never going to end? And this awful sin of my youth—I have prayed and prayed to God to forgive me. I believe he has. I know he has. But that forgiveness does not wipe out its awful results. When shall I see the breaking day? When is my eastern horizon to be covered by the golden light of the rising sun?" When? Why, my brother, the Gospel sun is rising now. The dawn has been illuminating your eastern hills from the time you first gave your heart to Christ. It is not as bright now as it will be a few years hence; but if you only trust Christ and live for Christ your day will grow brighter and brighter every year, from day to day, until the eternal morning breaks, and you enter that land in which God shall wipe all tears from your eyes.

PASTOR SHELDON'S BRITISH CRUSADE

By Rev. William Durban

FOR the third time in his life Dr. Sheldon, of Topeka, Kan., is in England. He came on the first trip when a very young man, and he delights to tell how he managed to enjoy the visit to the United Kingdom at an amazingly cheap rate, for he could afford to travel only by observing the strictest economy. But his second appearance was under different conditions, for after the issue of his unique books, multitudes of people were eager to see and hear the author of *In His Steps*, *The Crucifixion of Philip Strong*, etc. He next went under the auspices of the great Christian Endeavor Societies, and addressed vast assemblies in various parts of the British Isles. A few years have passed, and England again welcomes him. Dr. Sheldon is now enlisted for a campaign of four months—a vigorous prohibition campaign. He is giving his energy not to preaching, though everywhere the churches would open to him their pulpits; but he is adhering faithfully to the terms of the invitation which he accepted from the great temperance agency known as the United Kingdom Alliance, which has its headquarters in Manchester and is the leading prohibition organization on the eastern side of the Atlantic. He has undertaken to give to the British people such an exposition of the principles of prohibition, illustrated by his observations and experiences in Kansas, as they have never had the opportunity of hearing before. Immense numbers are conscious of having received the benefit of a new revelation. The newspapers are giving more extended reports than have ever been furnished to the British public on this momentous topic.

Rev. Charles M. Sheldon

The benefit of such a propagandist tour is the greater because of the easy accessibility of all parts of the United Kingdom, whose forty millions of English, Welsh, Scotch, and Irish can all be reached as no equal number of people could in any other part of the globe. Dr. Sheldon is covering the whole area by giving his lectures at appointed centres. He landed at Liverpool on March 23, and plunged into his campaign the day after, by addressing a monster meeting in the immense Free Trade Hall at Manchester. That first week he lectured at important manufacturing towns in Lancashire—Warrington, Burnley and Southport. During April he went into Scotland, where enthusiastic audiences greeted him in Edinburgh, Glasgow, Dumfries, Falkirk and Stirling. During the middle and latter portions of April, he carried the Prohibition banner down into the English Midlands, amongst the artisans of the great pottery districts, going thence westward into wild Wales, where he found an intensely warm welcome in the districts that had not long since witnessed the glorious results of the revival under the leadership of Evan Roberts. At Cardiff, Llanelly and Merthyr Tydfil the Welsh miners and laborers, the shipping porters and railway men, together with thousands of the most earnest members of the various churches, drank in with avidity the reports of Dr. Sheldon concerning the triumphs of local option and of State prohibition.

Along the southern coasts of England Dr. Sheldon had a series of ovations in Eastbourne, Southampton and Portsmouth. Thence he shot right away north again, and lectured at Darlington, Middlesborough, Sunderland, and Newcastle. As May rolled on, London welcomed him. Immense crowds listened to him at Whitefield's Tabernacle, at the great Assembly Hall in East London, at Christ Church, Westminster, and at Lyndhurst Church, Hampstead. Now, Dr. Sheldon is again in the provinces.

Dr. Sheldon appears to have struck the British shores exactly at the psychological moment. Prohibition is not a popular idea in the United Kingdom. Even local option has never been more than a doctrinaire theory. But a vast discontent has taken hold of the public mind, especially throughout the churches. The stupendous drink traffic has been tyrannical and triumphant during the long domination of the late Tory government under Lord Salisbury and Mr. Balfour, who treated the colossal brewers and distillers very tenderly, and even patronized them politically. The great State church, also, has largely stood in fear of offending these "drink lords," some of whom are peers of the realm in the upper house, many others being members of the House of Commons. But the present Liberal government, under the premiership of Si Campbell-Bannerman, is dreaded by these mag drinkdom, for he has promised to introduce into ment a drastic licensing bill.

The visit of Dr. Sheldon is giving an enorm petus to the British Local Option party. Dr. S is wisely supplying a formidable array of incontro facts. He does not theorize, but talks as to w has seen under his own eyes in his own country. wisely concentrating himself on his own State. plains what has happened during the conflic quarter of a century in Kansas; how the peop declare prohibition a failure are generally the b who are always wrong; how the liquor trade ha entirely driven out of the State of Kansas; how has been reduced by one-half, and how pauperi become a negligible quantity. He says that th timent against drink is so strong that poli and business men dare not be seen drinking or o liquor to their friends, and that multitudes of people have never seen a saloon. He tells his ences that there is no solution of the problem saloon except "No Saloon." He laughs at the that prohibition is an impossibility, for he assur hearers that Kansas City, Kan., as distinguished the adjoining Kansas City, Mo., is as dry as the I of Sahara, so far as liquor is concerned, althou contains 90,000 inhabitants.

Many of the great people of the land are pro sit at Dr. Sheldon's feet and to entertain him. has been the guest at some splendid functions, v such noble members of society and leaders of re as the Earl and Countess of Carlisle, Sir H. Chis and Sir Wilfrid Lawson (son of the late champi the prohibition cause in England), have paid gra tributes to the visitor from Kansas. Dr. Sheldon m telling little speeches. At a breakfast meeting in verhampton, he said:

"Oh, beautiful England! In Kansas our scener the sky, and we have plenty of it, but not much on ground. I climb on Stirling Castle; I climb on Pe Peak; I view scenes such as are not in my country. say to myself, Where in the world are such prospects in Old England? After standing on those heig looking through those charming vales, unsurpasse the world, I come to the village that nestles at the of the crag, and the first thing I hit on is the saloon some poor wretches going in and out; and all the gl is taken away from the landscape."

BETTER DAYS IN THE CANAL ZONE

From a Special Correspondent

THE colossal work of canal construction on the Isthmus of Panama is progressing with amazing rapidity. Things are being done by leaps and bounds. What has been accomplished during the past two years seems almost incredible. Surprise and satisfaction are the feelings of nearly all who come to engage in the work. The Commission studies the needs of the employees. Improvements are taking place all around. Houses for married men are multiplying. Thus the men's wish to have their wives and children with them is being met.

The bachelor quarters, upon the whole, are comfortable. Care is taken that fresh, suitable food is provided at the hotels. Much attention is paid to the purity of the water supply. The sanitary department has wrought almost a miracle. Mosquitoes are conspicuous by their absence, and malarial fever is reduced to a small quantity. The majority of the employees are in good health.

The Commission has built and equipped four splendid Y. M. C. A. club houses. These are all in charge of fine, picked men, in every way suited to the work. These institutions, properly managed, will be conducive to untold blessing to the men. Three of these houses have been opened and are now in operation. It was our pleasure to take part on the opening days. The members of the Commission of the Zone, by their presence and addresses, gave encouragement to the work.

The Commission has also erected three fine church buildings. The first was opened recently for divine worship, and the others will soon be ready. All the ministers of the Gospel on the Zone will be at liberty to unite in conducting services in these churches. This, we believe, will tend to unity and harmony. It is equally important that the Gospel should be taken where no stated services are held, that the hundreds and thousands of laborers living in camps may hear the good news of help and hope. A hearty welcome awaits the missionary who, in an informal way, visits the camps and joins with the men in Christian songs. Then there is the opportunity of a helpful talk and of giving to each man a booklet or tract. Then come expressions of gratitude and the question: "Wh will you come again?"

One of the New Y. M. C. A. Club Houses in the Canal Zone

The existence of a Christian sentiment is essential social purity, robust manliness and faithfulness in dut This is indeed a vast field for real Christian servic From one end of the Panama Canal Zone to the oth large numbers of men are to be fou who will listen to the truth when fait fully and kindly presented. We nee more manly men who can appeal t men as men, and who can commen themselves to every man's conscienc in the sight of God. There are ver few more missionaries on the fiel than before the canal work com menced. The field is vast and the op portunities abundant. Laborers ar few for the cultivation of men's physi cal, mental and moral natures.

Think of us, pray for us, and thu become fellow helpers in the great work committed to the people of the United States. (Rev.) J. H. Sobey.

Gorgona, Canal Zone, Panama.

The Missionaries' Rest

Elim Home, at Bell Island, near South Norwalk, Conn., a little over one hour's ride from New York City, is known far and wide as the "Missionaries' Rest." Rev. Wm. James writes to The Christian Herald: "We entertain, from one to several weeks, a number of this class without charge for board. They have been not only very grateful for the outing, but have been greatly benefited thereby. I have opened the Home again this summer for the same purpose." Elim is supported by voluntary contributions, which may be sent to Dr. James.

WHAT TWO GIRLS DID IN CHINA

The Transformation of the Taoist Nun—The "Thrown-Away Babies" and Their Friends

ABOUT nine months ago an article appeared in THE CHRISTIAN HERALD from the pen of Miss Gertrude Howe, of China, telling the remarkal story of the little Taoist nun, the cousin Dr. Mary Stone, a native of China. The present of Dr. Stone to America has brought to mind the y and many requests have come for the sequel. In f, the tale is as follows:

lary Stone ("Stone" being a translation of the Chi- name Shih, meaning "a stone") was born into a Cistian family, her father having been the first con- to Christianity in all of the Yangtse Valley. Ven Mary was eight years old, her father, then one the most valued native preachers of the Methodist Vsion, took her to Miss Howe, in Kiukiang, and asked ll she be trained for the medical profession. At nine- she entered Michigan University on English ex- nation, graduating with her degree of M.D. four rs later. Dr. Stone then returned to Kiukiang, re she has had charge of the hospital work for the l ten years.

n the same city, in the same year that Mary Stone born, another baby girl of the same family name me into the world, but this little one was born into a then home. "Rii Kuliang," as she is called, lost father when very young, and the mother at once ved she would never remarry, but devote her life searching for the true religion, adopting the life, toms and dress of the Taoist nun. In a very pretty le home on the outskirts of the city, this woman d a life of utter seclusion, her one companion being little daughter, who, as she grew older and proved be a beautiful girl, was educated in her home, and ught the three religions of the East; and she, too, opting the ugly garb of the Taoists, became known, e her mother, as a "truth-seeker."

The reputation of the two women for their piety me to the ears of the Emperor, who ordered that his l be placed over the gate, thus insuring their safety m molestation.

For many years, the Christian members of the Stone mily sought to gain admittance to the home, but it as not until two years ago that the door was opened them. Since then, Dr. Stone and her mother and ter have been in close touch with the Taoist nuns. hen they first went there, the younger woman, just r. Stone's age, had finished a fourth period of volun- ry seclusion, for at the age of sixteen she had shut rself in a little upper room, here she lived with her idols d books for three years, ming out at the end of this me for a year, then enter- g for three more years, un- l, when Dr. Stone gained cess to her, sixteen years ad been spent thus in all. During these terms of seclu- on, she held no communica- on with even her mother; aw no human face, heard o human voice, devoting her ntire life to the reading of he sacred books and worship- ng at the shrine of her idols. On her beautiful face and rms to-day can be seen reat ugly scars, where, in er eager longing to find avor with the gods and to atisfy the craving of her eart, she had cut with her wn hands pieces of her flesh nd offered them to the mages before her.

But God has used the dear little doctor-cousin to effect a change. The free, happy life of Dr. Stone attracted the little nun, and the gay, almost childlike spirit of the Christian, with her bright face and merry laughter, soon drew forth the confidence of the lonely recluse. First came the interchange of calls, and Rii Kuliang became intensely interested in the beautiful work of her cousin, spending hours following her about the hospital. Then the Bible was introduced and a copy placed in the hands of the "truth-seeker."

Last winter, just a short time before Dr. Stone and the writer started for America, Rii Kuliang accepted an invitation to come to our home in the medical compound, and for a week the timid, shrinking little Taoist nun lived and slept in the home of Christians, the first time in her life away from the idols. Here she saw the free, happy, useful life of her cousin. Each morning she attended prayers, hearing the sweet songs of faith and love.

A few days after our visitor had returned to her home, we went to call on her at "Purity Hall." A bright, eager face welcomed us. The mother said to Dr. Stone: "Since Rii Kuliang came back from your house, she hasn't been near her idols once!"

Oh, how our hearts praised God for the steady, unmistakable work of the Holy Spirit! The ugly garb of the Taoist has been laid aside; whenever possible the services in our little church on Sunday are attended; the Bible is being carefully studied; and just before we left China, Rii Kuliang said that in the fall she intends to come to our Woman's Bible Training School.

JENNIE V. HUGHES.

Miss Jennie V. Hughes

Mary Stone, M.D.

Children's Kindergarten in Dr. Stone's Hospital at Kiukiang

The "Thrown-Away Babies"

MISS GERTRUDE HOWE, a young missionary to Central China, was on her way to Kiukiang last November, to meet some newly arrived missionaries from America, in order to conduct them safely through the intricate path to Nanchang. While passing Wuchen, a letter-carrier came on board the steam launch with a bundle. It was a thrown-away baby girl that he had picked up on the street while going the rounds for the Imperial Post—one of China's latest reforms.

When he boarded the steam launch the passengers directed him to Miss Howe, who is well known in all that region for her kind deeds, especially to the daughters of China. She took several girls in infancy, adopted them and trained them to lives of usefulness. The people on the boat urged Miss Howe, "Take this child and do one more good deed;" but she said, "I'm too old now to undertake the responsibility of raising a baby, but you can take it to Miss Hughes."

So it was that the letter-carrier brought the baby to us. When we opened the bundle we found the tiniest mite, with a face like that of an old woman. The poor little body was covered with sores; but the baby was at once given a bath, dressed in clean clothes, and in a few days the aged look commenced to disappear. Miss Hughes named her foundling "Abbie," after her own saintly mother. The child is now growing finely.

A month later another baby was brought and left at the Danforth Memorial Hospital gate. It was in the evening. The child was found lying on the stone step where, if it had lain longer, it might have been devoured by the hungry scavenger dogs that abound in Chinese streets. She is just plain "Number Two"; for that is the way girl babies are designated in most of the homes in China.

Several years ago a little slave girl was brought to the hospital. Her owner said she was eight years old. She was a pitiful sight with sores and dirt. Moreover, she was deaf and dumb, and her owner, thinking she was dying, gave her over to the hospital. She has been cured of her ailments and has learned to talk a little. To-day she is as bright and attractive as any little girl. We named her after the noted American, Helen Keller.

Here in Kiukiang we often see girl babies thrown into ponds. With our own eyes we have seen babies that have been left outdoors over night and have been half devoured by dogs. Outside the city wall one still may see little whitewashed, brick built towers for the reception of thrown away babies.

I was the only physician in that district of five million people. When I heard that Miss Howe and another worker, Miss Housinger, had gone to the famine district to help rescue the children, I offered them the temporary use of the hospital. I am now in the United States on a short furlough, and expect to return in September to re-open the hospital. The children will then need to have a little place of their own where they will be cared for and taught to know God. Some of your readers may wish to have a share in this work.

It is this kind of suffering that THE CHRISTIAN HERALD is helping so generously.

MARY STONE, M.D.

China's Famine Spreads to Yunnan

LETTERS and cable dispatches from China indicate that the famine in the southeastern provinces is now well under control. Food is now comparatively plentiful in the famine districts and thousands of laborers are employed at the public works. In remote districts there is still considerable suffering, but even this is being relieved.

From the province of Yunnan in southwest China, on the borderland of Tibet, an appeal has come to Shanghai for help. It now seems that, while the whole energies of the missionary and civic committees were employed in relieving the needs of the starving in the five southeastern provinces, Yunnan was invaded by the famine. A great battle has been fought with hunger and disease in that unfortunate province, and it is learned that the famine is still raging there with unabated severity. In view of these facts, Viceroy Lu Hai Haan and all the leading officials at Shanghai have united in an effort to send help to Yunnan. They have urged that the flour contributed by CHRISTIAN HERALD readers and sent to Chinkiang on the U.S.A. troopship *Logan* (which arrived after the *Buford* had distributed her great relief cargo) should be sent to Yunnan immediately, where it will be distributed by missionaries and will be the means of saving thousands from starvation. The government has sent half a million taels to Yunnan, but food is unpurchasable.

The Missionary Committee at Chinkiang and the Shanghai Civic Committee have both approved the plan to send the *Logan's* flour to the distant province. The transportation charges will be defrayed by the Chinese authorities, who have also gratefully declared their intention of proclaiming through the length and breadth of Yunnan the splendid generosity of the Americans, who have done so much for China in the present crisis.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor · LOUIS KLOPSCH, Editor and Proprietor · G. H. SANDISON, Associate E[ditor]

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The Exposition's Narrow Escape

IT was fortunate for the success of the Jamestown Exposition that the recent fire to the west of the grounds was brought under control before any of the Exposition buildings were harmed. The fire originated in one of the temporary wooden structures and spread rapidly. Eight large hotels and many smaller buildings were destroyed. The loss is estimated at several hundred thousand dollars and about a thousand people were for a time made homeless. The Exposition Fire Department and the Powhatan Guard did splendid work, and that the Exposition itself was not harmed is due to their efforts. For a while the Inside Inn and the Kentucky State Building were menaced by the burning brands that were brought over by the high wind. Their walls were kept constantly wet until the danger was over.

The Exposition has been somewhat unfortunate in its earlier history. It was opened before the buildings, exhibits or hotels were ready for the great rush of visitors, and this gave the impression that it would be a long time before it was in running order. A few weeks, however, did wonders and at present the Exposition is very well worth seeing, and will be until closing time this fall. Learning by experience, the management has cut off several useless departments and strengthened those connected with exhibits and the general amusement of the public. The good results of these changes are already apparent.

Missionary Co-operation

HEARTY welcome has been given in Great Britain to the deputation of American laymen who are striving for the unification of the Christian world in the foreign mission field. Prominent men of all denominations, including Bishops of the Established Church, have accepted the idea enthusiastically, and in both England and Scotland committees were organized to co-operate with that in America. The need for a better organized and more methodical system of missionary work is realized there as clearly as it is here, and there is on both sides a disposition to accept the help of laymen in effecting a more thorough supervision. That the Mission Boards ought to welcome such help was clearly shown by the American delegation, who pointed out that the contributions to Missions, now amounting to $21,800,000 a year, would be enormously increased if the public had the guarantee that the expenditure was supervised by energetic, experienced business men. The Boards have the same desire for efficiency that the laymen have, but they are sometimes hampered by considerations that the lay committee would not respect.

Still more hopeful is that union of churches which the lay committees would endeavor to effect. The people of heathen lands, especially the intelligent people of India and Japan, are puzzled by the divisions of the Christian church and by the different creeds presented to them by denominational missionaries. There is, as one of the American delegates told the English representatives, "a prevalent suspicion that a large part of the money invested is expended in emphasizing differences of theological views and ecclesiastical organization." This is not the message of Christianity to the heathen. It is positively mischievous in presenting the differences instead of the essential unity of the churches. If the public could be assured that Christ was being preached and not the "isms," there would be more confidence in the work and larger contributions to it. The laymen hope to produce this effect, not by establishing a new missionary board, nor by interfering with established organizations, but by studying the foreign field and by suggesting means of co-operation for the common end.

Ostracizing the Liar

GOOD service has been done by President Hadley of Yale in warning young men against lying. We wish he had gone further, as he might very wisely have done, but we gratefully acclaim the step he did take. He said, "We all recognize that no man is worthy of our tolerance who departs from the truth for selfish reasons, or who habitually neglects it for any reason whatever." It will be something gained if educated men refuse to tolerate a man who will lie for the sake of gain, or who is an habitual liar of any kind. It ought to work at least a partial reformation if it becomes known that lying is not "good form," and that a too common indulgence in it may exclude a man from refined society. If, from the ranks of the liars, those were eliminated who lie to protect themselves, to get gain, or to promote their own interests in any way—that is, who lie for selfish reasons—there would be a marked diminution in the great army. Those who lie for the benefit of other people, the unselfish liars, are an inconsiderable minority. Their altruism is popularly regarded as extenuating their guilt, but it leaves the liar branded as untrustworthy, a man whose statements must be taken with the proverbial grain of salt.

This is low ground to take in a matter so serious, but there are some men who cannot be met on the mountain-tops and must be sought on the plain. They are not deterred from lying by the consideration that it is odious in the sight of God, that God declares that he will surely punish the liar, or that one of the characteristics of the man he loves is that he will not lie. They dread far more the ostracism and the social contempt which President Hadley would evoke. If the man "who is found to be habitually untruthful is first distrusted and then cast out, just as completely as we distrust and cast out the man who is physically uncleanly," as President Hadley recommends, the punishment is understood and dreaded and will have its deterrent effect. We know that lying is sinful, but if a man will not abandon the habit for that reason, he may do so when he learns that it is disgraceful, and that he will lose the respect of men, as well as the favor of God, if he persists in it. That seems to be President Hadley's opinion, and we heartily hope that his words may produce the effect he desires.

Slow Progress at the Hague

WHILE nothing of supreme importance has yet resulted from the deliberations at the Hague, all the leading Powers are apparently settling down to practical work. Among the more notable propositions introduced are these: by Germany—exempting hospital ships from capture as belligerents; by France—for the appointment of special Commissions of Inquiry for the adjustment of international disputes, subject to convention between the two conflicting parties; by the United States—forbidding the bombardment of unfortified and undefended towns and villages in war time; by Argentina—modifying the Drago doctrine so as to permit of forcible collection of international debts under certain extreme conditions, and if payment is still refused after final appeal. Several other propositions have been discussed, some relative to good offices and friendly mediation, and some designed to mitigate the horrors of war and to prevent the useless waste of life and property. Much of the Conference's time has been devoted to the consideration of measures for protecting neutrals.

These are all excellent and even important in their way; but the real purpose of summoning the Conference—the object for which it was created—has not even been approached during the present session. The perpetuity of the Conference as an authoritative World's Peace Court and the restriction or limitation of land and sea armaments are topics which all the Powers seem to avoid. Those governments having great armies, capable of quick mobilization, will brook no interference with their military or naval establishments. Besides, international jealousy is an obstinate stumbling-block in the peace programme and one which it does not seem possible to surmount.

Still, we are slowly groping toward the light. Ultimately the Hague Court will come to be generally acknowledged as an impartial authority in international disputes. To reach this end it must proceed by slow stages. Its principles must be represented by statesmen and jurists who will make it their business to bring promptly before it all proper causes. Its summonses, its edicts, its judgments will gradually come to be sustained by all civilized nations. In his address at the Hague, M. Nelidoff, President of the Conference, voiced this ultimate hope when he counseled the delegates not to be discouraged "from dreaming of the ideal of universal peace and the fraternity of peoples, which are, after all, but the natural higher aspirations of the human soul."

Should some strong, commanding personality arise in the Conference as the advocate of peace and humanity, he might obtain a hearing, but his eloquence would hardly affect the result. The time apparently is still far off when the swords shall be beaten into plowshares and the spears into pruning-hooks.

Teach the Boy a Trade

IT is a good thing to be afforded a glimpse o[f] ourselves occasionally, as we appear to other [eyes]. Two hundred European teachers were brought ove[r] a year ago by Sir Alfred Mosely to study our [public] school system. Their report has been published, [and] is attracting very general attention in educational circles abroad. Doubtless it will become a basis for [many] excellent reforms to be introduced in the foreign sch[ools], for the Commission has found much to commend i[n our] advanced educational methods.

There is, however, one important defect to whic[h the] report calls attention. It is the comparative la[ck of] trade high schools here. In all other respects, [the] Commission finds our system practically perfect [and] superior to anything in European countries. [Herr] Ullmann, Provincial School Director of Berlin, say[s]:

> In prevailing conditions trade schools are an absolute nece[ssity]. Our boys cannot all become professional men. Many branch[es of] commerce and industry are so specialized that training i[s ab]solutely necessary. Unless we provide this training, our sc[hools] will turn out a lot of idlers who have no future, unless [their] wealthy parents can stake money in some venture.

This is a valuable hint to our School Boards. It is [un]questionable that technical training should be the nat[ural] climax of the education of a very large proportion of [the] youth of our nation. All cannot be professionals, an[d so] make an effort to train all as though they were desti[ned] for a professional career is one of the worst of blund[ers]. In Europe, many of the young princes of royal ho[uses] are taught the use of tools and machinery. The [boy] who has been trained to an honest trade or some defi[nite] industrial calling, whether his parents be rich or po[or], has an anchor to windward that will stand by him [in] many a storm. On the other hand, the young m[an] whose education leaves him unequipped for the battle [of] life is in danger of becoming a good-for-nothing.

We trust the day is not far distant when our admira[ble] school system will be so supplemented by techni[cal] training that every boy will be able to work with ha[nd] and brain at some useful employment.

Next Week, "Gabrielle!"

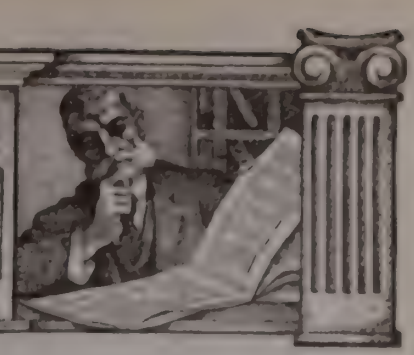
— THE issue of the coming week will have as [its] great attraction the first instalment of our new seri[al], one of the most intensely interesting THE CHRISTI[AN] HERALD has ever published, "Gabrielle, the Flower [of] New Rochelle." Readers who wish their friends [and] relatives to enjoy this story with them should have the[m] subscribe in time to get the opening chapters, and [to] make the acquaintance of Gabrielle, Louis Marquan[d] and the dashing captain of King Louis' Royal dragoon[s]. We believe the pages, filled as they are with thrillin[g] adventure and great historical pictures of life in th[e] seventeenth century, will be read again and again. D[o] not miss this finest story of the year.

Contents of this Number

Wednesday, July 10, 1907

	PAGE
Leaders at the Seattle Convention	Cover
In the City of Discontent (Illustrated)	607
The Coming Dawn. Sermon by Frank DeWitt Talmage, D.D.	608, 609
Business Women Organize (Illustrated)	609
Pastor Sheldon's British Crusade (Portrait)	610
Better Days in the Canal Zone (Illustrated)	610
What Two Girls Did in China (Illustrated)	611
OUR EDITORIAL FORUM: The Exposition's Narrow Escape—Missionary Co-operation—Ostracizing the Liar—Slow Progress at the Hague—Teach the Boy a Trade	612
BIBLE AND NEWSPAPER: Red Cross Conference (Illus.)—Car Tracks Removed—A Famous Family Extinct—A Fatal Building Collapse—A Wealthy Prisoner—A Girl's Fear	613
Our Mail-Bag	614
A Great Shop Meeting (Illustrated)	614
Our Little Guests at Mont-Lawn (Illustrated)	615
Endeavorers in Convention	615
On the Home Veranda. By Margaret E. Sangster	616
The Heir to the Russian Throne	616
In the Public Eye (Portraits)	617
A Governor's Conversion	617
Our Duties to Men. Sunday School Lesson (Illus.)	618, 619
The Abbess of Khan-dro-ye. Serial Story	620, 621
Christian Endeavor Topic	622
Epworth League Topic	622
Christian Duties. By Mrs. M. Baxter	622

THE BIBLE and the NEWSPAPER



Red Cross Conference

FROM all lands delegates of the Red Cross Society met in London recently, to hold a General Conference. They presented an imposing appearance, many of them wearing full military naval uniforms. The great soldiers and sailors were no means out of place there, for they have witnessed horrors of war, and are best fitted to appreciate the eficent work done by the Society. Queen Alexan- is president of the British branch of the Society, but place was filled by Lord Roberts, the greatest British eral now living, whose genius turned the tide of for- e in the Transvaal war. The Queen, however, sent etter of cordial welcome to the delegates, which was d by Lord Roberts. Letters were read also from the wager-Empress of Russia, and Miss Florence Night- gale, the veteran nurse whose services in the Crimea 1854 gave the first initiative to the activities which veloped the Red Cross movement. After reading the ters Lord Roberts gave a brief survey of the work Society, and stated that since 1870 two and a half llion dollars had been collected and disbursed by the ciety in its beneficent work. A graceful response s made by the Marquis de Vogue, president of the ench Red Cross Society. Speeches were also made the American delegation, which included Gen. Robert . O'Reilly, Col. William Sanger, Mr. Ernest P. cknell, and Miss Mabel Boardman.

The Conference was in ssion five days, during hich details of the work ere considered, such as e kind of coverings for st aid dressings, the em- oyment of trained dogs earing supplies for the ounded on the battlefield, d other details. An ex- aordinary proposal was ade at one of the sessions y Gen. Omer Pasha, the urkish delegate to the onference. He moved at as the symbol of the ross was objectionable to Iohammedans all over the orld, and was an emblem f a creed opposed to the eligious belief of his peo- le, the name and sign e dropped by the Society, nd that in future it be nown as the Society of the ed Crescent, and a cres- ent be used as its emblem. here was decided opposi- ion manifested on all sides o the proposal, and the onference decided that he motion be not enter- ained. The delegates acted isely. The cross is the ppropriate symbol of the ercy and kindness and ompassion for the suffering, hich the Society is organized to manifest. It is the mblem of self-sacrifice and of all the love and tender- ess which inspires the work of the Society, and the onference would have been recreant to its faith and pirit, if it had yielded to the demand for change. The ociety might well say with the Apostle:

God forbid that I should glory, save in the cross of our Lord esus Christ, by whom the world is crucified, unto me and I unto he world. (Gal. 6: 14.)

Delegates of the Red Cross Society from many Lands, at the London Conference

ar Tracks Removed

One of the Justices of the Supreme Court of New York tate issued an order a few days ago for the removal of he car tracks of a surface railroad from an important treet in the city. He gave the company ninety days in hich to take up its tracks and restore the street to its ormer condition. The Court had been moved to its action y the Attorney-General, who complained that the com- any had not fulfilled the terms of its franchise. He lleged that ten years had passed since the company was ncorporated, and five years since construction had been ommenced, yet the road was not in running order. The ompany pleaded in excuse that it had been involved in tigation, had been restrained by injunctions, and had een obliged to leave the road unfinished, and operate by other franchises which had been assigned to it. The plea does not appear to have availed with the Justice, who peremptorily ordered the removal of the unused tracks. A similar thing sometimes happens to the Christian. If he has talents, facilities, or opportunities of service that he is not using, God bears with his indolence awhile, but eventually takes them from him.

The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. (Matt. 21 : 43.)

A Famous Family Extinct

A distinguished noble family of Austria became extinct by the death of its last lineal representative in New York last week. In a cheap boarding-house, attended by a kindly physician, who gave him gratuitous service, an Austrian baron died in extreme poverty. He had once been an aide-de-camp to Francis Joseph, the present Emperor of Austria. He had distinguished himself in the war between Austria and France, and was present at Villafranca when the two Emperors signed the treaty of peace at the end of that war. He returned with the army to Vienna, where he enjoyed the favor of the Emperor. But seven years later, some event occurred which caused the Baron to give up all his places and distinctions, obliterate himself and come to America. He could never be induced to say what that event was, even to his most intimate friends in this country. He supported himself here by his skill in heraldry, and would design coats of arms for families needing them. Little jobs in translation and other small services sufficed to supply him with his modest expenses, until recently, when he fell ill. A fellow-countryman, who knew how illustrious was the position of his family in Austria, then came to his assistance and provided for his needs until his death. This friend said that the Baron could trace his pedigree for seven centuries, during which representatives of the family had distinguished themselves in the service of the Austrian government. It was sad that his own services and those of his family should have been so utterly forgotten, but that is often the fate of those who trust in princes.

It is better to trust in the Lord than to put confidence in princes. (Psalm 118 : 9.)

A Fatal Building Collapse

Disregard of warning resulted recently in New York in seven deaths. A tenement house in the lower part of the city was reported as far back as May 6 to be unsafe; yet a man and woman, their seven children and a lodger continued to live in it. It was cheap, and better quarters downtown were not easy to obtain. The owners shored it up and began to make repairs. But a new building was to be built on the next lot, and a deep excavation was made for its foundation. It is supposed that the excavation at its side further weakened the tottering structure, but the inmates remained in it. The folly of their course was proved a few days ago, when the house suddenly collapsed. Six of the children and the lodger were caught under the falling walls and beneath the old beams and instantly killed. The man and his wife and one child alone escaped. How pitiful it is that there should be in a great city poverty so dire that mothers and fathers must run such risks because they can afford no safer quarters. There are some parents who expose their children to moral peril, who have not that excuse. They are so anxious for their temporal prosperity that they are heedless of their spiritual safety.

And Lot lifted up his eyes and beheld all the plain of Jordan that it was well watered everywhere. . . . Then Lot chose him all the plain. . . . But the men of Sodom were wicked and sinners before the Lord. (Gen. 13: 10-13.)

A Wealthy Prisoner

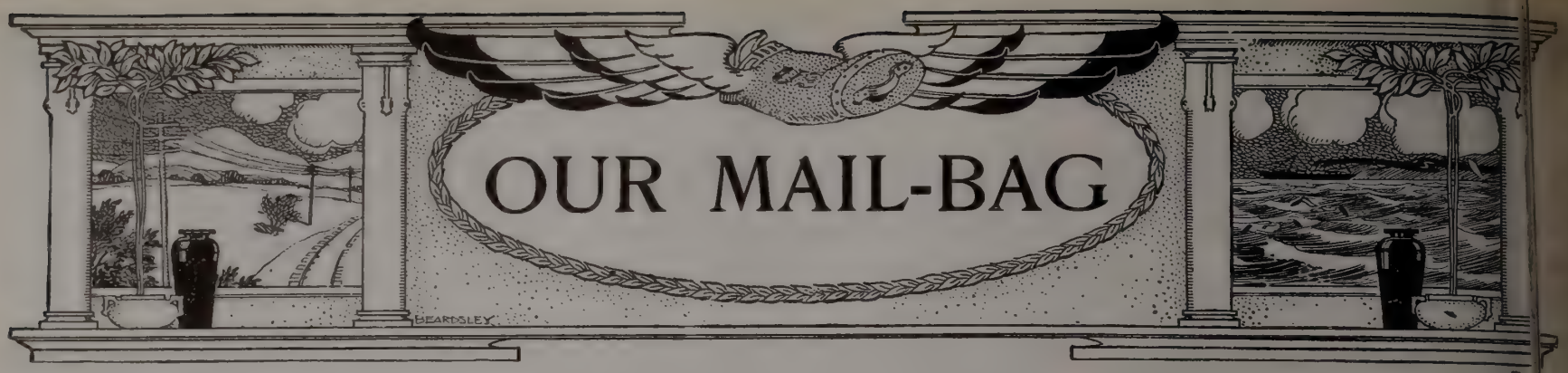
An accounting was filed last week in the Supreme Court by the American Trust Company of the estate of a prisoner. The man murdered a lawyer nine years ago, and was arrested and tried. He escaped execution on the plea of insanity and was sent to Dannemora for life. Before his trial he sent all the property he possessed, including a number of valuable railroad bonds, to his mother, then living at Frankfort-on-the-Main, Germany. She was a thrifty old lady, and she reinvested the dividends on the bonds as she received them, and when she died recently she left those and all her property, which amounted to more than eighty thousand dollars, to her son. Some of the railroads declined to pay any more dividends, as the man to whom the bonds belonged was dead in the eyes of the law. The case was carried to the Supreme Court, which appointed the trust company a trustee to receive the funds until a decision was rendered on the case. How bitterly that man must regret the crime which keeps him in prison, while he possesses abundant wealth that he cannot use!

A man to whom God hath given riches, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. (Eccles. 6 : 2.)

A Girl's Fear

A peculiarly sad case came to light in New York a few days ago. A girl of sixteen years, singularly bright and of remarkable beauty, began to brood recently and withdraw from her associates. She was often observed weeping, and her mother sought in vain to learn the cause of her depression. At last she told her secret. She had discovered a slight curvature of her spine and had been to a doctor about it. He had told her it would be possible to cure it, but she would have to go to a hospital and undergo treatment that might continue several months. She had a horror of hospitals and shrank from going there. Finally, under pressure, she submitted to an examination, and the hospital surgeon confirmed the other doctor's opinion. The girl still refused to become a patient, and the surgeon, hoping to overcome her reluctance, showed her a photograph of a typical sufferer from the disease. The girl was stricken with horror at the picture, and instead of being induced by it to undergo treatment, she fell into despair and went out and drowned herself. She made the mistake common with the timid. The same disposition often characterizes sinners, who, in spite of all the encouragement God holds out to them in his Word, shrink from applying the remedy that would save them.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: why will ye die? (Ezek. 33 : 11.)



Questions and Answers

M. C. G., Sarnia, Ont. Does not the mention of the death of Judas, in Acts 1: 18 imply accidental death, not suicide?

No. Peter was simply making a speech, not writing history. It was as much as to say that all Judas got by his treachery was the privilege of purchasing a graveyard, and that was done for him by others. Peter's account of his death may have been more detailed than Matthew's. If Judas hanged himself from one of the trees overlooking the valley of Hinnom and the branch broke, letting him fall over the precipice, the result would be as Peter stated and would be in harmony with Matthew's version.

Jennie T., Helena, Mont. Is fortune-telling right? Is it right for us to try to find out what is in the future for us? Does the Bible say anything against it?

Fortune-tellers, amateur or professional, are humbugs, who live off credulous people. There are many passages in the Bible warning us to avoid witches, necromancers and the like. See Micah 5: 12; Deut. 18: 10-12; I. Sam. 15: 23; Gal. 5: 20; Lev. 19: 31, and 20: 6.

E. E. K., Grand Junction, Colo., Mrs. O. E. B., Illiopolis, Ill., and others. Did God really harden Pharaoh's heart, as is stated over and over again? If so, was it just to harden it and then punish him for it?

You must make allowance for the Hebrew mode of thought and expression. The Scripture writers saw God in every event, and attributed every occurrence to him. Thus, when they say God hardened Pharaoh's heart, they mean that the hardening was the result of God's providence. You may have known men on a sick-bed vow that if they recovered, they would lead a better life, and when God mercifully restored them to health, they were worse men than before. Their hearts were hardened. A Hebrew writer would say God hardened them. It was the result of his mercy. Time and again a plague was removed from Pharaoh when he humbled himself, and then he became hard again. God was very patient with Pharaoh, and the result of his patience was the hardening of Pharaoh's heart by the very process which should have softened it. Theodoret reminds us that the same sunshine that melts the wax hardens the clay.

H. N., Hyannis, Mass. What was the strange fire offered by Nadab and Abihu? (Lev. 10: 1.)

If you turn to Lev. 6: 13 you will find there a record of a fire on the altar believed to be miraculously kindled, which was never to go out. This the priests were to take and put in their censers and sprinkle the incense upon it. No other fire was to be used. Probably Nadab and Abihu took any ordinary fire, and this, being strictly prohibited, was punished. It is supposed they were intoxicated, for immediately afterward (Lev. 10: 9) the priests were cautioned against drinking intoxicants before going to perform their duties.

R. T. R., Knowles, Calif. Who is the Rev. R. J. Campbell? Does the New Theology he preaches deny the divinity of Christ?

Rev. R. J. Campbell is a Congregational minister of London, England. He succeeded Dr. Joseph Parker as pastor of the City Temple, one of the largest and most influential churches in London. His services on Thursday mornings attract a very distinguished congregation. Members of Parliament, barristers and merchants throng to hear him. The New Theology does not deny the divinity of Christ, but is more offensive to the orthodox people than if it did. It teaches that any Christian whose life is consecrated and devout may become a son of God in the same sense that Christ was the Son of God.

E. H. B., Danbury, Conn. Does God ever act in anger?

It is impossible to conceive of Deity being subject to anger, in the sense in which we know it as a merely human passion. One cannot conceive of the All-Wise as in a bad temper. There is, however, a holy and just displeasure with sin, a righteous indignation at all wickedness, of which we are told in many Scripture passages, and these are doubtless what are meant when anger is ascribed to God.

Reader, Hamilton, Ont. 1. Were the angels entertained by Lot earthly or heavenly beings? 2. What method do the elders of Presbyterian churches in New York City adopt to invite members to the Lord's Supper?

1. Heavenly messengers, commissioned to execute divine judgment against Sodom—presumably the same angels who had been with Abraham (Gen. 18: 2). 2. All members of Christian churches who are in good standing, and who love the Lord Jesus, are invited.

Several Readers. The recent notice in THE CHRISTIAN HERALD of a new cure having been discovered for the opium habit has brought us many letters. The plant, which is said to effect a cure, has been identified as the *Combretum Sundaicum* of Miquel, by Professor Holmes, curator of the Pharmaceutical Society. It grows in and near Selangor in the Malay peninsula and also at other places along the Malacca Straits, and can be procured at Singapore. It resembles a grapevine but has a pear-shaped leaf. A tea is made of the leaves with hot water, and the patient drinks this three times daily. It is said that 250,000 have already been permanently cured.

J. V. C., Waxahachie, Texas. 1. Christ said (Mark 4: 12) that his reason for speaking in parables was lest men be converted. Did he not wish their conversion? 2. Why do the Scriptures so often represent God as repenting, as in Ex. 32: 14? 3. How can faith be counted for righteousness as Paul says (Rom. 4: 5)?

1. Matthew reports our Lord's words more fully and clearly. (Matt. 13: 15.) The people's hearts were so dull and gross that they would not listen to his teaching and be converted, so he told them stories to which they would listen, and through them the truth found entrance to their hearts. Æsop's fable of "The Fox and the Grapes" may possibly have impressed the people who listened to it more than would a long discourse. 2. It is [illegible]ely the Hebrew method of writing abou[illegible]God as if he were a man. God is unwill[illegible] to punish, if men will repent and reform[illegible]nd he frequently suspended the punis[illegible]ent he had threatened. The people ta[illegible]ted him with this change of mind, and E[illegible]iel explained it to them and justified [illegible]od. (See Ezekiel 33: 10-20.) 3. The co[illegible]last is between a man who fulfils the la[illegible]ac-cording to his idea, and a man who i[illegible]on-scious of failure and pleads for m[illegible]y. The parable of the Pharisee and the [illegible]b-lican is a case in point. Faith in [illegible]ist produces righteousness, and when Go[illegible]es it in the heart he accepts it for right[illegible]us-ness, knowing what it will produce.

Skilled Workmen in a Noonday Service at Collinwood, O.

IN the great locomotive repair shops at Collinwood, Ohio, which are among the largest repair shops in the world, there are nearly 2,000 men employed. The majority of these are highly skilled workmen, clear of eye and brain, and firm of hand. Every part of the locomotives, to the smallest fraction of an inch, must be turned out with precision. One of the interesting and inspiring sights at these great shops is the noonday religious service, when many of these men gather in front of the massive machinery, as shown in the photograph, listen to the words of the speaker and join heartily in the singing.

Our "Jonah and the whale" riddle has awak[illegible]ed very general interest a[illegible]g CHRISTIAN HERALD rea[illegible]s. Miss Abbie M. Peffers, Va[illegible]t-port, Conn., writes, gi[illegible]g this quaint story of [illegible]e origin of the riddle:

A great many years a[illegible] a prominent merchant in Tau[illegible]n, Mass., promised an eccentri[illegible]d woman, named Lucy King, [illegible]t if, taking her subject from [illegible]e Bible, she would compose a [illegible]d-dle which he could not gue[illegible]e would give her a certain [illegible]e. This riddle was the result.

Rev. J. T. Moore, Br[illegible]-ville, Tenn., sends ano[illegible]r riddle, which we print [illegible]-low:

Some say I exist in the dea[illegible]'t night,
But philosophers haven't dec[illegible]'t that quite.
I'm familiar with no ma[illegible]
Much less with woman.
I was just thirty minutes [illegible] heaven for once.
Answer this riddle if you [illegible]

Possibly those who cleverly solved the first p[illegible]zle may find this second [illegible] equally easy. We shall [illegible] glad to hear from our re[illegible]ers in the matter.

J. E. J., Cambria, Wis. How ma[illegible] feet of gas will a gallon [illegible] gasoline make?

We are indebted to t[illegible] editor of the *Scientific Ame[illegible]can*, New York City, f[illegible] the following answer: "O[illegible] gallon of gasoline will gi[illegible] approximately 37½ feet [illegible] pure gasoline vapor at a[illegible] mospheric pressure. When this vapor [illegible] mixed with air for burning, the volun[illegible] will vary from 90 to 110 cubic feet of a[illegible] and gasoline vapor."

Miscellaneous

W. T. L., Columbus, Ga. Jerusalem is sup[illegible]plied with water by several springs and wells.

In His Name, Woodburn, Oregon. Canada sub[illegible]scriptions to THE CHRISTIAN HERALD are $2 pe[illegible] year.

Inquirer. The Abigail Free School and Kinder[illegible]garten has removed to more commodious quarter[illegible] at No. 25 Charlton Street, New York City, where it will continue to carry on its economic and patriotic work.

A. M. E., Detroit, Kan. Impressions of finger[illegible] for the purpose of identification are taken by pressing the thumb and forefinger on an ink-pad and then pressing them on paper. The lines and pores of the skin are printed; the outlines of the fingers are not considered. It is supposed that the surface of no two fingers will make the same impression; hence their value in completing an identification.

L. R., Germantown, Pa. Yes; the United States has decided to repay to China over $12,000,000, being little more than half the indemnity awarded to our government four years ago for losses entailed on our consuls and American citizens in China during the Boxer riots. This restitution was purely voluntary and was not even asked by China. Ten other governments got indemnity for the same causes, but up to the present time no other government has offered to return any portion of the sums received.

UR LITTLE GUESTS AT MONT-LAWN

oft-repeated old saw is that which in substance declares that "one half the world does not know what the other half is doing." No individual has rer conception of the truth of that statement than untry-bred woman, reared amidst the sights and of Mother Nature in her most bountiful mood, ransplanted in maturity to a life which involves arity with the environments of helpless childhood poorest tenement section of a great city like York.

ile yet the books of our Children's Home were to receive applications from little ones anxious to cluded in the initial Mont-Lawn con- ent, there entered our office one rare morning a sad-faced woman, poorly eatly clad in black, leading an ex- g frail-looking little girl of about years, whose slender right arm was d rigidly to her side. The widow er fatherless child had come to seek romise of an outing among the hills neadows of the far-famed CHRISTIAN D CHILDREN'S HOME at Mont-Lawn. le, sympathetic questioning brought he details of the heart-breaking his- of this "widow indeed," to whose ed spirit the ministry of Christian lvship was as "the oil of joy for ning."

e wearing and prolonged illness which ded her worthy husband's death two ago had left her weak and penniless, e the responsibilities of life with two l children, a strong lad of seven and e, blue-eyed bairnie of five years. ely the widowed young mother faced ard conditions, and she had succeeded, int of unremitting toil, in keeping the from the door. Last winter, return- to her humble room from a long day bor, she was occupied with her house- tasks, her little daughter meanwhile ting the tired woman by "making t for mamma."

a moment the poor mother was tled by a piercing shriek and turned e her child wrapped in flames. There no words to describe the anguish of mother heart as her baby girl, severely burned unconscious, was borne by stranger hands to the bulance, and thence, alas! to the "charity ward" of blic hospital.

elieving that there was no hope of saving the little 's life, the physicians for some time administered atives to allay the torturing smart of the wounds, without properly dressing them. When, contrary to expectation, the child rallied, the flesh of the arm had adhered to the side and it was impossible to detach it. As strength returned, minor operations were repeatedly performed, but as the heated term set in, it was decided that the tiny, wasted creature must be restored to a greater degree of general health and strength by living in the open, before the finally successful treatment could be applied.

Now came the blessed "ministry of service" of our dear Children's Home. On June 26, a happy, hopeful mother a bright boy by her side, who sturdily announced that he was "going to stay and help take care of mother"—saw her little Flora depart from the Bible House, bound for Mont-Lawn, under the especially tender personal care of a cheery young caretaker, whose heart was already overflowing with love for the fair-haired little semi-invalid. There, roaming the fields of velvety green, sitting under the hedge-rows cool and shady, braced and invigorated by the refreshing breezes from the river, one more war victim of conditions which place a woman's tasks in the weak hands of a child is renewing her strength to go on in the battle of life.

Their Playground the Baking Sidewalk

Let us trace to its source the direct opportunity for little Flora to go to our Children's Paradise. Miles away, among the Pennsylvania hills, there dwells a family consisting of husband and wife, with a warm corner by the home fireside for the old father and mother. There, among the birds and flowers, they have lived their simple, God-fearing, uneventful life, blessed, until one short year ago, by the presence of the sunny faced little daughter of the house. One day the mother was busily employed in the roomy farm-house kitchen, her nine-year old daughter playing about the door yard. Becoming gradually conscious of an unusual silence, the mother turned to call, then to search hastily for her little girl, only to find a broken well-curb, a still form, and the agonizing truth that little Esther "was not, for God took her."

Through the tears and the loneliness, the aching mother heart has found unspeakable solace in forwarding to the Children's Home treasury the little tin bank, crowded with pennies, which her darling had accumulated. "I send them to you," she writes, "to help answer the cry of the children."

Be sure that above the white bed, where nightly little Flora's maimed figure nestles, there hangs the portrait of a curly haired, white-frocked, sweet faced Pennsylvania girl—Esther. The store of pennies, carefully saved by the cherished daughter who no longer brightens the old farm, may, in our Father's "mysterious way," preserve another little life to grow to useful and gracious womanhood.

. . .

Print and gingham gowns, under-garments, boys shirt-waists and knee trousers, either new or out-grown, and neatly mended, are a keenly felt lack in Mont-Lawn's domestic economy. Many a kind heart, backed by only a scanty purse, may be prompted to "take account of stock" in the nursery and the attic, and send the surplus to THE CHRISTIAN HERALD Children's Home, Nyack, N. Y., express prepaid. We shall be grateful, and the little ones will rejoice in a supply of suitable clothing to replace their few torn and ragged garments. "Little is much when God is in it."

ENDEAVORERS IN CONVENTION

UR All for Christ and Country and World." This is the significant motto of the Twenty-third International Convention of the Christian Endeavor Society, which meets to-day Seattle, Wash. There, among banners and blos- s and crimson and white streamers, amid a whirl splendid inspiration, the biennial assembly is now ng on.

Successful religious organizations are not yet so merous that there is not room for more. The Chris- n Endeavor movement has made itself a permanent d stable factor in religious life and progress. To the world for Christ is the central idea. Year by r the movement for world evangelization is enthusi- ically endorsed. This year an entire day is to be oted to the subject of training for missionary ser- e at home and abroad. Prominent missionaries and ive Christian Endeavor workers from ten countries among the notable guests and speakers. These in- de Mr. T. Sawaya, Christian Endeavor field secre- y, Japan; Rev. John Pollock, president European deavor Union; Rev. J. M. Ibanez, Ciudad Juarez, xico; Rev. Andrew Beattie, Canton, China; Rev. ward Marsden, Saxman, Alaska; Rev. Alex. Francis, Petersburg, Russia; Dr. Samuel M. Zwemer, Arabia; . William I. Chamberlain, India; Bishop Lee, rica; Rev. Dr. W. F. Wilson, Toronto, Can.; and s Sarah Ellis, Tokio, Japan.

Rev. Dr. Francis Clark, founder of the Christian deavor Union, presides and delivers his annual ad- ss in one of the two great Seattle auditoriums. eat growth has been shown in the Society during the r. The greatest weekly list ever recorded—eighty- new societies in a single week from twenty-three tes and thirteen denominations—has been a feature of the year's advance. The world-wide enrolment of Christian Endeavor Societies now includes sixty-eight countries and nearly 70,000 local organizations, of which about two-thirds are in the United States. At an average of fifty members to a society, the total world-wide membership is estimated at three and one-half millions. About eighty denominations are represented.

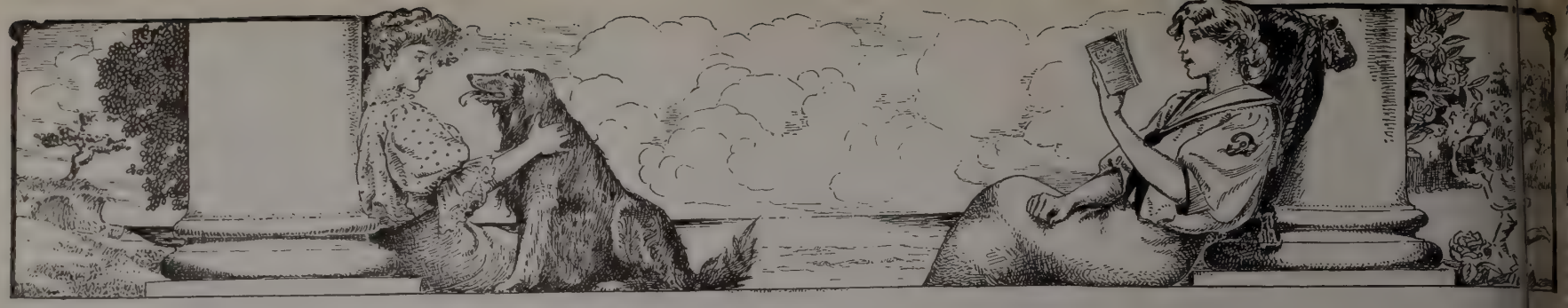
Mr. Von Ogden Vogt
General Secretary

The programme, briefly stated, is as follows:

July 10. Annual Business Meeting of U. S. C. E. and election of Board of Trustees.
" " *Evening.* Inaugural address of General Secretary Shaw and annual address of President Clark.
July 11. Sunrise prayer meetings; Workers' Training Classes.
" " *Afternoon.* Junior Rally.
" " *Evening.* Services; theme—"The Complete Christian."
July 12. Discussion: "Christian Endeavor a Federation Inter-denominational, International, Interracial."
" " *Afternoon.* Denominational Rallies.
" " *Evening.* "Relations of Christianity with Religions of other Races."
July 13. Sunrise prayer meetings; Workers' Training Classes.
" " *Afternoon.* Excursions to points of interest in and around Seattle.
" " *Evening.* Praise Festival.
July 14. Convention Sermons in the various churches.
" " *Afternoon.* Evangelistic Services.
" " *Evening.* Convention Services dealing with the theme, "Old Truths for Present Day Needs."
July 15. Discussion: "Training of Missionaries."
" " *Afternoon.* Discussion: "A New Life," and "A New World."
" " *Evening.* "Purpose Meeting" and roll call of States and countries. Giving out charges to departing members. Convention adjourns 9 P.M.

The Seattle Convention is what might be called a training meeting. Preparation for Christian service is its keynote. It is Hon. George Nicholls, M.P., of England, who impresses the need of the day for trained Christians. Mrs. Francis E. Clark speaks on training the children and conducts the women's meeting.

Plans are to be made for the quarter-centenary memorial structure in Boston (commemorating twenty-five years of Christian Endeavor), and for the Fourth World's Christian Endeavor Convention, to be held in India in 1910. J. A. S.



ON THE HOME VERANDA

BY MARGARET E. SANGSTER

The Art of Keeping Cool

THE midsummer heats this year have followed a peculiarly late and reluctant spring. Fires were needful long after the usual time for dispensing with them, and winter clothing was worn by prudent people weeks beyond the coming in of June. We heard a great deal about blighted fruit and vegetables, and the pessimist was much in evidence, affirming with emphasis that we were to have in 1907 no summer at all.

Meanwhile, there was the same activity on the part of our little friends the birds as in seasons of milder manners and warmer moods, and the work of nest-building went on before our eyes, and presently there were tiny birds in the nest, and the father and mother were feeding the young and teaching them to fly with a fine disregard of chilly temperature.

One morning we wakened and summer had come. Superfluous wraps were hastily discarded, doors and windows were set wide open, and nature, bestirring herself to some purpose, showed that she knew how to make a spurt and send her products on to market and ripen her grains for harvest.

The art of keeping cool when the days are hot and the nights breathless is an art worth studying. In winter, if the householder have a good supply of fuel, there is no trouble in keeping warm. But in summer it is a different proposition. Indiscretion in the matter of eating and drinking, as well as in the detail of clothing, has much to do with the prevalence of illness in summer. Heat prostrations and sunstroke incidental to a sudden rise in temperature and a continuous heated term might often be prevented, if only we could remember that there is no sense in treating the body as if it were a furnace, and heaping it up with burning coals when the thermometer marks ninety degrees.

. . .

Very little meat should be eaten in summer. A light diet of fruit, cereals, vegetables and milk, with plenty of cool but not iced water, would keep many people well who now suffer from attacks of quite preventable illness. Constant recourse to a soda fountain and copious draughts of ice-water reduce the physical temperature too rapidly, and in summer are fruitful causes of apparent sunstroke.

Some years ago a favorite singer who had a transatlantic fame died suddenly in Paris from the effects of a glass of ice-cold milk tossed off at a draught. Milk is a food and cannot be too highly appreciated, but it should be taken by the spoonful or in sips, not in a large quantity and in haste.

The body should be kept comfortable by frequent bathing, and as morning and evening are often much cooler than noon-tide, it is the part of prudence to carry a light wrap as a provision against a drop in the day's temperature. In the house, it is wise to avoid fuming and fretting about the heat. To go steadily on with one's work, as though one were perfectly comfortable, is the most effectual method of vanquishing the nervousness attendant on a sultry day. Whoever proceeds with the tasks in hand without talking about the heat and without delaying the work that must be done, will discover that accidents of heat or cold have little to do with real comfort. A house that is thoroughly aired in the morning, and either closed or darkened until the late afternoon, is likely to be agreeably cool even on a midsummer day. Fans are a luxury greatly prized by the contingent who enjoy using them, but it is doubtful whether the effort of fanning does not make one warmer than one would be if sitting still without exertion. In rooms that are disagreeably hot and dry, coolness may be induced by wringing out sheets in cold water and hanging them on a line stretched from one side of the room to the other. Little children should be lightly clad and frequently sponged with cool water, and a bath before bedtime will enable either child or grown person to sleep sweetly in forgetfulness of the heat.

The art of keeping cool implies self-control, keeping one's temper and cultivating philosophy. Anger, it has been well said, is not only a brief madness, but acts upon the blood as a virulent poison. No one can afford to indulge in the baleful excitement of anger during hot weather. Keep cool, let the provocation be what it may.

Equally futile and equally to be deprecated is needless worry. Nobody can keep cool who allows worry to eat like a moth into the very tissues of life. Moderation in everything, contentment with one's lot, resignation and patience are good prescriptions for keeping cool.

The Child Tsarevitch Alexis, Heir to the Russian Throne

THE little Tsarevitch, a beautiful and noble laddie of whom any mother might be proud, were she empress or peasant, has been called the only absolute monarch left in Russia. The heir to Russia's perturbed throne, around which dynamic forces are playing with ever-increasing menace, was long and patiently waited for. His little sisters came, each a disappointment, and composed a fair quartette before Alexis arrived to gladden the hearts of his parents and receive a welcome from the Russian people, who, notwithstanding widespread unrest, still preserve a traditional fealty to the reigning house. By the time the boy reaches his majority, brighter days may dawn for Russia, the time-worn despotisms of an absolute monarchy may have crumbled in the dust, and modern ideas of light and liberty may prevail. God grant it. The world is moving. Why should not the great empire of Russia move forward into the better day?

Living on $500 a Yea

CONTINUING the subject of good managem on small means, in which our readers are tal g a vital interest, we publish this week an ext ely helpful letter containing a chapter of personal expe nce. It is so sensible and straightforward that it may st l by itself:

Adhering to Strict Economy

At the time of our marriage I was engaged in a rical position under a five-year contract at $1,000 ear. Myself and wife had both been schooled in the t of economic living, and determined from the very t to lay by one-half of our income as the basis of a ture competency. This left us $500 on which to li and proved ample for a very comfortable subsistence fo ears to come, even with the addition of a baby boy, occ oat doctor's bills and other incidental expenses accon ny- ing such an arrival.

We rented a house at sixteen dollars per mont and reduced the rent by sub-leasing one room that ld not need. The few feet of unoccupied ground our back yard was an astonishment to our neighbors its productive possibilities, and did much to lesse our table expenses. Our purchases were always mad ith reference to need, utility and service. I never rem ber once having discussed the question, Can we affor ch and such a thing? Every transaction was deter ed by the mental query, Is it necessary or wise? Ther was always money in hand for the things needed, bu he line was drawn sharp on any expenditure that co be reviewed only with the thought that it was gon nd there was nothing left to show for it.

We never failed to recognize our obligation t he church and its various beneficent enterprises, bu d no tribute to theatres, athletic sports, fraternit or social clubs. Nor did any of the $500 go for tol co, cigars, liquors or soft drinks. We never bought goo on credit, or bought anything on the popular instal nt plan. The consequence was that we always knev t where we stood and what we had to do with; and f d no difficulty in keeping within our limit.

Meantime, the $4,000 I had saved previous to my r- riage was constantly growing, having no more infl ce upon our methods of living than if it were still g earned. I wish to emphasize the fact that it is r ely easier for the couple who enter upon married life on an income of only $500 a year to live within that in e than it is for the couple who have an income of $1,0 a year to live within $500, especially if they have a l e account of $4,000 to call upon at pleasure.

The secret of living comfortably on $500 a year s largely in avoiding needless and foolish expendit s. To those who make home the centre of attraction, d work together, it is surprising how much of real com t, happiness and true development may be derived f m the small salary of $500 a year. R. M.

Punctuality at Meals

So far as practicable, every household sho d be run on schedule time. People who indu e themselves in habitual tardiness at meals thr the machinery out of gear, impair the syst and block the way to good order and cheer f home life. A meal that is appetizing a palatable when cooked and set at once upon t table loses the fineness of its flavor if allow to grow cold while waiting for a loiterer, and effectually spoiled if put back in the oven a kept warm until somebody arrives thirty forty minutes after the hour. Of course, if o be unavoidably detained, every excuse may made for the dereliction, and the best that c be done in the emergency should be accepted both sides. But children and young peop ought to be trained to be punctual at mea The man of the house has a right to look for pleasantly appointed table and a well serv dinner or supper when he returns from his day work. Sometimes he is to blame, for he spen a final fifteen minutes or half hour on the roa instead of taking the first train for his home whe business is over. System properly adjusted enables th housekeeper to be a home-maker in the fullest meanin of the word.

Aunt Prudence Payson's Catch-All

—TUSS WRIGHT. Yes. Always congratulate a friend on hearin of her engagement. It is presumably a happy event in her life.

—J. H. H. It is right in arranging a club year book to speak c musical or patriotic day, etc. Musical instrument is a correct term

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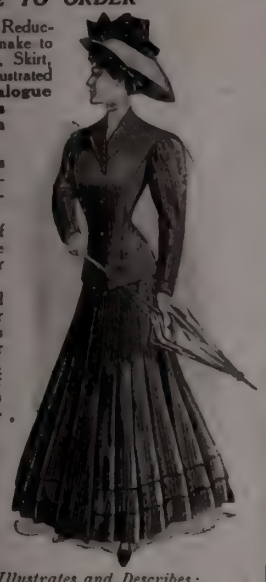

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GROWING CHILDREN

e Period When the Nervous Activity is at its Greatest.

A medical journal says:

"Against the practice of giving tea and fee to children we cannot speak too ongly.

Childhood is the period when the nervous tivity is at its greatest. The brain is ever sy receiving new impressions.

Reflex action, co-ordination of muscles, and e special senses are all under a special urse of training. The nervous system is shed to its utmost capacity, and long is the t of victims that follow its over-stimulation.

these little people, nothing but harm can me from the use of such articles as tea or ffee.

Bad, then, as this practice is, let us as ysicians be aggressive in its prohibition. o not be satisfied by answering "No" when ked as to its use, but let us teach the milies with whom we come in contact that ch practice is evil. We speak emphatically, cause not only among the poor and uneduted, but among the rich, who should know tter, this practice is marvelously prevalent."

A man who tried Postum Food Coffee said at it might be solid nourishment, but he dn't like its taste. He had not discovered e secret of making delicious Postum. After oiling commences, allow it to boil full 15 inutes. Not simply to put it on the stove r 15 minutes, but count the fifteen minutes ter boiling commences. That brings out e food value and the delicious flavor. It rtainly does make the children bright and ealthy, and has proven a Godsend to many adult whose daily ails were not understood ntil Postum was used in place of Coffee. There's a Reason." Postum properly made as a coffee taste similar to the mild, high rade Javas. Read the little health classic, The Road to Wellville," in pkgs.

IN THE PUBLIC EYE

FEW Americans in recent years have received such an ovation from the British public as has been accorded to "Mark Twain" on his present trip to England. Mr. Clemens, as he is known in private life, went over primarily to receive the much coveted distinction of Doctor of Laws from Oxford University. The king, of the Japanese Emperor within a few weeks. He will be the Hon. Thomas J. O'Brien, who now represents our government at the court of the King of Denmark. At Copenhagen Mr. O'Brien ranks as a minister, so that the change of posts will be a promotion. He will have many problems to solve that will call for great tact and diplomatic skill. A new treaty is to be drawn up between the American and Japanese governments, and more or less friction arises at such a time, even between the most friendly nations. Mr. O'Brien was born in Michigan in 1842. He was admitted to the bar in 1864. He has been envoy to Denmark for the past three years.

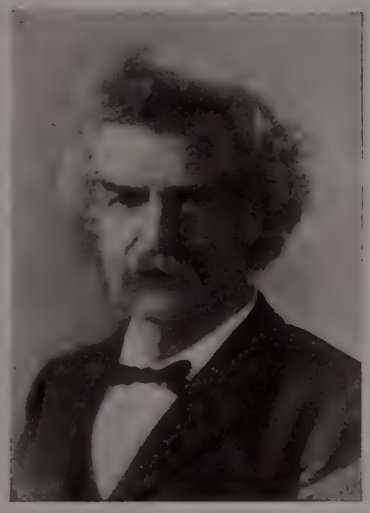
Copyright by J. C. Strauss

Judge L. R. Wilfley

Hon. T. J. O'Brien

high officials, the newspapers and the public at once began to make his visit a memorable one. King Edward invited him to a garden party at Windsor Castle, and Twain was the lion of the occasion. The famous "Pilgrims' Club" gave him a luncheon before he went up to Oxford from London. The hosts numbered one hundred and fifty, and included famous names on both sides of the Atlantic. The speech of introduction was made by Augustin Berrill, chief secretary for Ireland. He said that Samuel L. Clemens was known to all good men and women in both hemispheres, and to all boys and girls who are good for anything, as Mark Twain. The dead authors, he said, were a mighty army, but Mark Twain was the finest specimen of the living author. They all loved him and were there to tell him so.

At Oxford University the students cheered him whenever he appeared. Mr. Clemens, or Dr. Clemens, made an impressive picture in his crimson robe and doctor's cap.



"Mark Twain"

* * *

THE ANTI-AMERICAN feeling which has been observable among a certain portion of the Japanese population seems to be subsiding. It is said that the present Japanese ambassador at Washington is to be recalled, and a former ambassador will take his place. The President is to send a new American representative to the court of the Japanese Emperor.

* * *

JUDGE L. R. WILFLEY, the American judge in Shanghai, has been giving the East an illustration of what a Western official can do in the way of cleaning up the moral conditions of a great commercial centre. Europeans or Americans, it must be remembered, are never tried by Chinese, but by judges appointed from their own country, who hold their own courts. The judge found that there were many disreputable lawyers making a living on cases brought into his court. He threw their cases out and warned the lawyers that they had better hang out their signs in some other city. They took the hint and departed. Next the judge got after the Shanghai gambling dens and other resorts for gilded vice, and there was a general cleaning up. The East, it would seem, relaxes the moral backbone of the men from the other side of the world, and the judge has decided that if we want Western civilization to teach much to the Oriental, there must be a change in the way the Westerners behave in treaty ports.

CONVERSION OF A GOVERNOR

JACKSON, Miss., has been the scene of a remarkable revival recently. One of the converts is Hon. James K. Vardaman, Governor of the State. Yielding to the entreaties of those who surrounded him at one of the meetings, Governor Vardaman knelt at the altar at the revival services on Tuesday evening, June 25, thus announcing to the large assemblage his acceptance of Christ as an all-sufficient Saviour.

Rev. Dr. Cates, a noted Southern evangelist, who has been heralded as the successor of the late Sam Jones, was in charge of the services.

In solemn tones, Governor Vardaman followed the words of Dr. Cates, repeating each word in a loud tone, plainly to be heard in every part of the auditorium: "I surrender all to Jesus, for salvation and service." Hundreds of women and men wept for joy.

The Governor was led back to the rear of the hall and shook hands with twenty-nine other converts.

AMONG THE WORKERS

—AFTER FIVE WEEKS of intense suffering from endocarditis and other complications, Mrs. J. Wilbur Chapman passed to her eternal rest early Tuesday morning, June 25, at her home at Winona Lake, Ind. Her husband, the noted evangelist, was ill at the same time from blood poisoning brought on as a result of an operation. Great fear was felt by his friends that the shock of his wife's death would result seriously on his weakened constitution. The funeral of Mrs. Chapman was held at Albany, N. Y.

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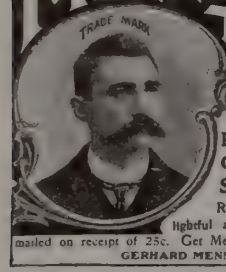

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OUR DUTIES TO MEN

International Sunday School Lesson for July 21

*By Dr. and Mrs. Wilbur F. Crafts**

MAN is not born to die, but to live forever, and to serve God and do good in both worlds. The longest psalm in the Bible is an ingenious acrostic, in which ten names of the law of Sinai, namely: Way, word, truth, law, statutes, judgments, precepts, commandments, testimonies, ordinances, are used, as ten strings of a harp on which the writer praises God for his love expressed in the moral law, on which he lavishes as much enthusiasm as the naturalist upon the wonders of nature's lesser laws.

"Honor thy father and thy mother." This is called "the first commandment with promise." The promised reward for obedience to this command is long life on the earth. We are writing this lesson just as we are leaving Japan for China, in both of which countries reverence and honor for parents has become a superstitious worship of their ghosts. The names of deceased ancestors are put on wooden tablets resembling miniature gravestones, which are set on a mantel-piece, and before these all members of the family bow and pray every day. In Japan they worship not only family ancestors but tribal ancestors and the imperial ancestors. Reverence for parents goes too far, for boys inherit not only the property and honor of a diligent father, but the debts and punishment of an unfaithful one. A native missionary preacher of great ability, in the Japanese city in which this lesson is written, inherited a debt of five hundred dollars when he returned from school in America, and with a salary barely enough to live upon finds it next to impossible to pay the debt. But if reverence for parents goes too far in Asia it certainly falls short in many homes in America.

In North Carolina was a farmer who had a bright boy. He had a poor farm, but the poor farmer worked and scraped until he was able to send that boy to the State University. The boy did well, and his letters home delighted his father's and mother's hearts, and they felt well paid for all their sacrifice. But after a while the father said to his wife, "Mother, I can't stand it any longer; I just must see that boy." It was a long drive to the University and as he drew near he thought, "Well, won't the boy be surprised? He don't know I am coming. Won't he be delighted to see his old father?" He was driving up the hill to the college when he saw his boy coming down with some gay college companions. He jumped out, and said, "Oh, my boy, my son!" The son was ashamed of his poor old father and straightened himself up and said, "There must be some mistake, sir; you are not my father. I don't know you." I am told that father turned round with a broken heart and went home to die. "Honor thy father and thy mother." "Obey your parents in the Lord."

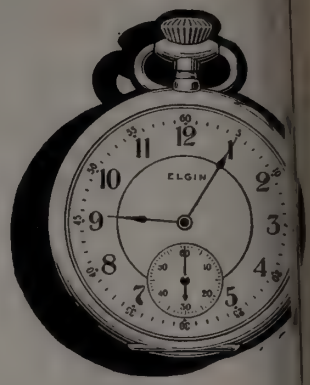
It is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned something very grave, something very deep from such a father, and he said to her, "What is your father teaching you?" The little maid looked at him with her clear blue eyes, and just said, "Obedience." It is the great lesson for childhood in the home, to learn to obey parents as a preparation to obey God and the laws of the State.

"Thou shalt not kill" is interpreted in the New Testament when it is rendered, "Thou shalt do no murder." Of course killing is not murder except when done with malice aforethought. And Jesus teaches that we are murderers even if we do not kill, if we desire to do so. "He that hateth his brother is a murderer." The following is from a personal letter from Ernest Thompson-Seton on the "Moral Nature of Animals," or "The Natural History of the Ten Commandments": "It may interest you to know that I find the foundation, or at least faint recognitions of the last six commandments as natural laws among the animals, but so far no trace of the first four. The deepest laid of all in animal nature is the

Continued on next page

"The Lord came down upon Mount Sinai . . . and called Moses up"

*International Sunday School Lesson for July 21, 1907. Duties Toward Men. Exodus 20: 12-27. GOLDEN TEXT: "Thou shalt love thy neighbor as thyself. Lev. 19: 18.



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Sunday School Lesson—*Continued*

but the sixth is well enforced, and seventh of wide recognition. After ting many facts covering the natural y of monogamy I am led to believe his in its strictest form is the highest ct of evolution in the department of age. Polygamy and polyandry are out with the races that practise The strictly monogamous birds casts are the ones that are winning struggle for life."

"There are a great many ways of stealand a great many things can be besides money. A girl who got at school for work which she had from a classmate's exercise stole things; what were they? A boy who crowded car pretended to pay his fare but nothing in; a messenger boy who the time for which he was paid in marbles on the sidewalk; the en who every morning picked up and nuts from the boxes at the ry doors; any one who gets anything tle dishonest tricks, breaks this comment, and is likely to go on from thefts to great ones."

A good illustration of the command"Thou shalt not steal," which the Testament expands into its fuller ing, "Defraud not," is the following

A Missionary's Sermon

One years ago a missionary had been hing on an island, the principal proof which is the clam. One day he reid an unexpected compliment as to horoughness of his spiritual work. The man was working in his shirt sleeves new church. A stout sea captain him: "Are you the minister here?" Y, sir." "Well, I've got ten dollars ou." "For the church?" "No, for self. I like your way of doing things I've come to this island for clams a many years, and always found them sand or fifteen hundred short when I home. It will pay me to have you preaching doctrines which make count their clams honestly."

"Thou shalt not bear false witness st thy neighbor." For those who are ersuaded that it is better to trust the than to trust a lie when it seems to cessary to tell a lie to save life, the ving story is pertinent: Dr. Adoni Judson and his noble wife had been e years in Burma as missionaries suddenly a storm burst over them. Burmese war broke out, and the rican teachers were suspected of spies. One day—June 8, 1824—as the Judsons were preparing for r, a Burmese officer rushed into the followed by a dozen men. "You alled by the king," he cried out; and diately one of the men seized Mr. on and bound him with a rope. y," exclaimed his wife; "I will give money." "Take her, too," said the r; "she also is a foreigner." This t, however, was not fulfilled; but Mrs. Judson had the agony of seeing husband hurried off to prison. Hopsecure better treatment for her hus and the other prisoners, Mrs. Judson large sums to the governor of the Some time afterwards officers were by the king to confiscate the Judsons' erty, and

They Insisted on Knowing

amount had been given to the gov. Mrs. Judson told them honestly, hey demanded the sum from the gov. Of course the governor was furi at having to refund the money, and tened to throw all the prisoners into nner or death prison. Mrs. Judson to him to implore favor for her hus and friends. "Why did you tell the 's treasurer how much money you ?" he cried angrily. "He asked me," Mrs. Judson, simply; "what else could ?" "Say that you had given me ing, and I would have made the teach comfortable in prison." "But I can tell a falsehood. The governor's was sitting by his side, and listening interest as Mrs. Judson spoke. "Very " she cried; "what else could she done? I like such straightforward uct. You must not be angry with From that time the governor's wife a firm friend to Mrs. Judson until Dr. on was set free.

How personal the Ten Commandments are! God proclaims them for millions, yet speaks to each individual conscience: "Thou shalt not take the name of the Lord thy God in vain." "Thou shalt not commit adultery." "Thou shalt not covet."

A Pronoun Religion

Christianity has been called a pronoun religion, because it is so full of the "I" and "thou" of personal intercourse between God and the individual man. In this impersonal age, when men seek to hide from responsibility in corporations that have no souls and in organizations that work by platoons and use the pronoun "we" instead of the individual "I," God still thunders his laws into the ear and conscience of the individual. "Thou shalt love." "Thou shalt not bear false witness." This personal address was never more needed than at this time when we so often exalt inclination above conscience.

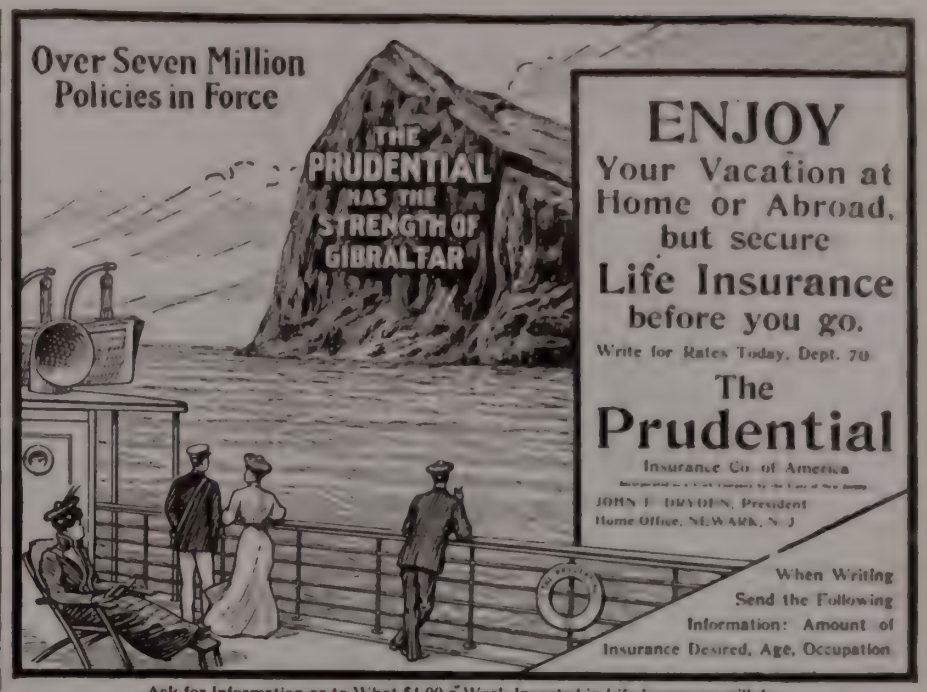
"Thou shalt not covet." Except the first commandment all thus far have enjoined or forbidden outward acts of word and deed. The tenth goes to the root of the second table. To put God first, that will prevent idolatry, image worship, profaning of God's name and day. And so if covetousness be kept out of the heart, that is, evil desires, whether they point toward theft or murder or adultery, then we shall also escape the evil deeds that grow out of a bad heart. Covetousness is the heart sin especially condemned, not only in the Decalogue but also in the preaching of Christ—a sin that no one confesses, and yet probably the commonest of sins. Except hypocrisy, largely an outgrowth of it, there is nothing Christ so sternly rebukes as covetousness, which we now call commercialism.

Early Patriots

Professor Henry Van Dyke, of Princeton University, in his little book on *The Americanism of Washington*, says: "I hear John Dickinson saying: 'It is not our duty to leave wealth to our children, but it is our duty to leave liberty to them. We have counted the cost of this contest, and we find nothing so dreadful as voluntary slavery.' I see Samuel Adams, impoverished, living upon a pittance, hardly able to provide a decent coat for his back, rejecting with scorn the offer of office, wealth, a title even, to win him from his allegiance to the cause of America. I see Robert Morris, the wealthy merchant, opening his purse and pledging his credit to support the Revolution, and later devoting all his fortune and energy to restore and establish the financial honor of the Republic, with the memorable words, 'The United States may command all that I have, except my integrity.'"

God has a wonderful plan in the natural arrangements of society for developing out of individual selfishness a world-wide altruism. Only a few have reached it, but great progress has been made since it was considered almost a duty to hate and fight all foreigners.

The first of the circles of love, by which men are being weaned from selfishness, is the "home circle"—Lamartine's trinity, the father, the mother, and the child, each of whom is drawn out of self, as the tides are drawn by sun and moon, by the loves of the other two. Then comes the larger circle of neighborhood love, developed by the sympathy of a family for other families close at hand, to whom have come like joys and sorrows. No one comes near us or across us, but it is through an intention of God that we may help, soothe, or cheer him." Then comes the larger circle of love for one's own city, where patriotism begins—and, with some, ends. It should and usually does extend in some degree to one's State—and there the patriotism of others halts. In many hearts, however, the next circle, love of country, is intenser than any but the family love. But love for man should not stop with patriotism in that narrow spirit that said, "Beyond the map of France my heart can travel not." There are few humanitarians so true as He who was the embodiment of perfect manhood, thus to the fullest extent "a citizen of the world." In him the circles of love ceased not till they reached the uttermost shores of humankind. "God loved the world," and the Godlike man will likewise love all men.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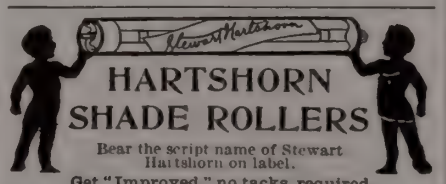

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The Abbess of Khan-dro-ye

Concluded from last week

THE next day, the start having been delayed because of the necessity for providing a fresh supply of food for man and beast, Normu and her husband set out, followed by personal attendants and the men with the pack mules. A detour was made to take in the Sera Monastery, where Muna was staying by courtesy of the monks, who had given up their monastery to her on this her initial visit of state to the capital.

It had been heralded that the reincarnated abbess would travel with her parents as far as her nunnery; but, in reality, Muna was going all the way to the border. She had seen India for the first time the summer before, when, yielding to the entreaties of her nuns and other devotees, permission had been granted her by the divine ruler to go there to re-perform an ancient miracle. A well of sweetest water, one of the prized possessions of her nunnery in the Chumbi Valley, had dried up. It was known that the water for the well had been started on its course under the mountains by Khan-dro-ye, the original, who made a pilgrimage to India for the purpose, and pressed her palm on the surface of a certain spring, turning its waters to the land of her birth.

Muna could not turn back the waters, but she spent two weeks in the palace of the Maharajah, and, in the enchanting surroundings, she had been tempted to depart, just a little, from the rigid exclusiveness which her sanctity demanded. The young abbess had a human streak and she had dreamed and pondered since her return to her bleak highland.

Srong-tsan and Normu straightened up proudly on their high saddles, as their daughter came out of the monastery in her robe of yellow brocade, attended by her nuns and guardsmen. The abbess was slightly above medium height and slender, with a face both intellectual and beautiful, not disfigured by staining, as was that of her mother and other matrons, but pale ivory in complexion, the cheeks showing a faint rose bloom. Her black hair hung in two long braids falling in front over her shoulders, but, instead of the gold fillet, she wore the high headdress of the province wherein lay her nunnery, her aureole differing, however, from that of the laywomen in being composed of a yellow silken katag, or sacred scarf, and profusely ornamented with tiny plates of gold, each inscribed with a letter of the mantra.

A yellow-robed lama, a holy man from her parents' train, assisted Muna to mount her thoroughbred pony. She sat astride, after the fashion of her countrywomen, and, like her mother and the other ladies of rank, was soon so muffled in rugs that her peculiar method of riding and her identity were concealed.

As Normu trotted her pony by the side of her daughter, Muna strove to divert her mother's mind from thoughts of impending disaster.

"See how the golden roof of the Potala glistens under the bright sun. Can we not borrow for our spirits a little something of its glow?" said the young girl.

"I examined the merchandise this morning, and found everything in good condition," said Srong-tsan, who rode on the other side of his daughter. "The yak butter, in its year-old skins, will make the mouths of our southern friends water, and the Hindustanis have never before seen such rugs and goat-hair as we are carrying them this season."

"I sincerely hope that all will not turn to vilest vermin before we get them into the hands of our customers," sighed Normu, as she shifted her reins to her left hand in order to turn with her right the small prayer-wheel which dangled from her girdle.

"That fate is reserved, according to Droche, for the knave Lupi," said Srong-tsan, laughing. "She has already predicted the next coming of his soul."

"Speaking of Droche, reminds me of the yak-tail. Did she deliver my message to you?" inquired Muna.

"Yes, and your father selected the finest one in the lot and had affixed to it a silver handle wrought into the image of a tea-churn. The young rajah cannot fail to be pleased with it," replied Normu.

The abbess' face took on a pensive expression, and she lapsed into silence.

For a week the company traveled without accident, spending the nights under their yak-hair tents or at the home of some acquaintance in a prosperous town. When Muna's nunnery was reached, every trumpet and drum in its gompa sounded, and nuns with smiling faces, accompanied by a train of interesting novices, came out to welcome back the abbess.

There were tears in Muna's eyes when, after resting two days at the nunnery, she rejoined the commercial party. She had dismissed her guardsmen and nuns with the exception of one holy sister. The whole proceeding was unheard of—an abbess traveling across the mountains with no pretext but the gratification of a worldly desire and the appearance without churchly escort. The young girl hesitated, as though about to turn back, when the road began to ascend from the valley, but, catching her mother's questioning look, brightened up and talked of the herdsmen.

"I shall enjoy being in the tents on the hills," she said, with refreshing girlishness.

"His Holiness was loath to grant you this boon, but I dearly love to travel and, to me, it seemed so natural for you to crave this one trip. I can exercise no authority over you, but surely, my daughter, you will not forget who you are," whispered Normu, in alarm.

"Can you not dismiss those gloomy forebodings, mother? I will not believe that harm awaits you. The Master taught purity of living, and, if we can be good, there must be a divine source of good, and the source of all good is unquestionably as mighty as the powers of evil," said Muna, as she resumed her dignified demeanor.

"You are beginning to talk strangely on these subjects, Muna. Our religion teaches us that there is much to fear from the immortal spirits," said Normu, as she prepared to fall behind for the purpose of forming single file, so that everyone might pass to the left of a cairn surmounted by a prayer flag, erected to exorcise the particular demon presiding over the approach to a stream, which was sometimes treacherously swollen.

The abbess was not the only one who enjoyed the days spent on the pasturelands. The grass was luxuriant, and there were ferns, too, peeping out from crevices in rocks, and larkspur and great patches of mustard flower. Everybody was safe, Rugyen, the younger of Normu's husbands, the flocks of shawl-goats and herds of milch yaks, and all the herdsmen and buttermakers. Chempo, Droche's betrothed, was with them, and the maid was as much relieved as her mistress to find no trace of malicious witchery.

Droche was a pleasant-faced girl, shockingly unclean in appearance, as were all others in her station, but very comely in the eyes of Chempo. Lupi, too, admired Droche, and, being Chempo's youngest brother, he would become one of her three husbands. Lupi was drunken and the maid despised him.

Besides serving as maid to her mistress, Droche prepared meals for the lama who made one of the company, cooking to his taste the eggs, which formed so important a part of the menu, and churning his tea with an extra bit of salt and a generous supply of butter. The priestly counselor had profited a good deal in a financial way through his

Concluded on next page

Reverend Sam Jones's Widow Gets $1,000 per Year for Life

The name and the fame of Rev. Sam P. Jones have gone over the nation. While the noted evangelist preached the Gospel with great power, it now transpires that he provided for his wife with great good sense. As a result of this foresight and self-denial

The Mutual Life Insurance Company

is now paying Mrs. Jones $1,000 per year, and will continue to do so during her life. In a recent letter Mrs. Jones thanks the Company for the way in which this matter has been handled. This is all good for Mrs. Jones, but how about the woman yet unprotected and the man yet uninsured? The need is great and certain. The Company is strong and ready. Write and learn more about how such protection can be secured.

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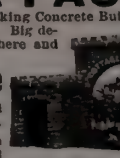

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DICKSON MEMORY SCHOOL, 701 The Auditorium, CHICAGO

The Abbess of Khan-dro-ye—*Concluded*

for prayer-poles, disease nests and
er fires when tents were pitched
is greed had grown somewhat. A
would have added much to his
s, but none seemed likely to occur.
lama was keen-witted and, through
e, he worked on her mistress to the
t of sending Rugyen to superintend
affairs, while Srong-tsan took a
with the herdsmen. The party then
d the mountain climbing with the
certain of an increase in the
nt of all fees.

lia at last! Up into the region of
s and snow the Tibetans had gone,
lown an even more precipitous and
erous route to the pass overlooking
great southland. Muna had been
ng for the country with the ardor
ne of its own natives, and she
ed her eyes to catch a glimpse of
Maharajah's palace, with its groves
fountains and the luxury so novel
r—a bath. Her mother's old-time
mers had come to meet them and
u's goods stood high in the market.
k butter, rendered delicious by a
s keeping in skins, was Normu's
nt to their friend the Maharajah.
had rarest turquoises for the
u's daughter, and the silver-handled
ail fly-brush, which she gave the
y little brown princess for her
er.

bending more and more, in her
, gentle way, Muna held intercourse
the Hindus. They were all gath-
outside the tent on the afternoon
lowing the arrival. Muna and the
y Indian maiden reclined on cush-
and Normu sat in the doorway of
ent, discussing with the Maharajah
matter of commerce. Leaning
fully against the prayer-pole was
n, son and heir to the Hindu, a tall,
formed, handsome young man, with
ine features, a mustache, and what
to Muna the most eloquent of eyes.
vore a turban with a priceless ruby
ront, costly flowing garments, and
eet, otherwise bare, were protected
lippers. A distance apart, with her
turned to the north, sat the nun.
chin rested disconsolately in one
, while with the other she inces-
y turned her prayer-wheel.

ly father was the first in our family
eak through stupefying customs and
dwarfing tenets," said Ailee, the
an princess, speaking in low tones to
a. "He threw caste to the winds
sought enlightenment in travel. The
ledge which he brought home with
has given me much of the freedom
ed by my brother and a faith which
s life all charity and noblest aspira-
"

have discovered, since I parted
you, the truths which Gautama
d to inculcate. Your religion, in its
tial features, seems to me but
her version of pure Buddhism,"
Muna.

f you could only go to those distant
s with us!" said Ailee. "But my
er can tell you better than I of the
erful things in the new countries
nd the waters."

e princess soon made excuse to go
to where Droche was breaking
s from choice cakes of tea for the
mary churning, and Senim sat down
e Muna, who listened blushingly,
g with a half-blown poppy.

wo weeks at the pass were drawing
close and there was another after-
when Senim talked with Muna,
king of his love and the possibility
marriage. They were alone this
, for the nun had staid indoors,
nd the thick curtain which separated
abbess' portion of the tent from that
pied by her mother, and the clever
e was helping Normu drive bargains
Indian salesmen in goods for the
rn trip.

should not have come," said Muna,
fully. "The course of my life was
red without my will, but I knew the
marked out for me and I should
have tampered with temptation."

Had your parents or your ruler,
ipotent as he claims to be, the right
it you off from happiness?" asked Senim.

"There is a happiness other than that which comes with love and marriage," answered Muna.

"Will you be content with it, my Muna?" questioned Senim, softly.

"Speak not to me of contentment. It is duty. The word staggers me, but I cannot escape it. I owe duty to my parents, my uncle, and my brothers. Must I bury them in shame and bring upon them the relentless wrath of the Dalai Lama? To him, I shall have committed sacrilege, betraying the holy thing which he imagines has found lodging in me."

"Your mother has powers of diplomacy, and the ruler of Tibet can find empty chests in his treasury," suggested Senim.

"I beg you, do not urge me. Let me return to my people. You have said that I can do nothing, but I can sow seed, and, if the blood of a martyr water the field, I should not murmur; for so fared the Holy One whom you worship."

"The Christ was not a woman, delicate, irresistibly charming, and created only to be caressed and protected."

"Still, women have labored."

"Stronger than yours must be the arm," said Senim, as he drew closer to her.

"If my parents had only loved India as I do!" moaned Muna, burying her face in her hands.

"Upon your love for me I base my right," whispered Senim, bending over her. "Be comforted, Muna. Bigotry and superstition have erected stout barriers, but my beauteous flower shall not pine away in the chill north."

Terrible was the shock to Normu, and accursed, she declared, was the hour when she had ventured forth without the observant Srong-tsan. She was dotingly fond of her daughter, however, and Ailee could so effectively place in juxtaposition an abbess, with a bleeding heart, and a Maharani, happily wedded.

Muna married and Droche and Chempo staid with her, the maid begging the privilege, partly from love for her young mistress, and chiefly to rid herself of Lupi. Leaving Muna where foreign gods could be invoked to save her from the awful punishment for apostasy, Normu Sala went back to brave humiliation, and death, if need be, and the coming again as a loathsome insect.

Tibet was aghast, and six months passed before the Dalai Lama would consent to enter upon a consideration of the matter. To his mind, all became perfectly clear. When the juniper twigs ceased to burn, the soul of Khan-dro-ye could not abide in a daughter of the house of Sala, and it passed out, subject to the same conditions that would have obtained in case of Muna's death. Relieved of the soul of the abbess through no fault of her own, the young girl was on a level with other women, and, not choosing celibacy, was at liberty to marry.

THE END

The Czar as a Poet

In the course of a recent address in London, Captain Gervais Lyons told this incident concerning the Czar's literary aspirations:

"I must say just a few words about the Czar. Here are some lines of his Russian poetry, translated into English:

"My happiness was born at night,
And suckled in the gloom;
My pleasures have dissolved in flight,
Heart-stricken at my doom.
My soul strives blindly for relief,
Chilled as by drifting snow,
By doubts which mock at the belief
Of finding peace below.

"Truly a veritable cry of the heart. Many examples can be cited to show his great kindness, and he is never so happy as in the bosom of his family, whom he dearly loves—away from the troubles and turmoils of State duties."

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Your personal appearance must be either an aid or a hindrance to you—which is it? Do wrinkles, sallowness or a double chin make you look older than you should? To-day it is possible, with a little care, for a woman to overcome the results of neglect or unnatural living. All that is required is a few minutes' massage occasionally with

Pompeian Massage Cream

Then wrinkles disappear, the sallowness gives way to a clear, rosy complexion, and the flesh becomes firm. There is no mystery, nothing miraculous about it. Pompeian Massage Cream simply aids the natural action of the pores and blood vessels, which brings back natural conditions and the natural inherent beauty of the skin. It is not a cosmetic, contains no grease, will not promote the growth of hair.

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Simply mail us a postal card request, and we will send you a liberal sample, together with our illustrated book on Facial Massage, an invaluable guide for the proper care of the skin.

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Pompeian Massage Soap is appreciated by all who are particular in regard to the quality of the soap they use. For sale by all dealers 25c. a cake; 60c. a box of 3 cakes.

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All the strength, nutriment and juice of two apples is concentrated in every ounce of Duffy's 1842 Apple Juice; all the skin, fibre and waste is eliminated. It is made by a secret process which prevents fermentation and makes it impossible for alcohol to develop. It is sterilized to remove all impurities, and the rich, original flavor of the apple is carbonated, which renders it still more pleasant.

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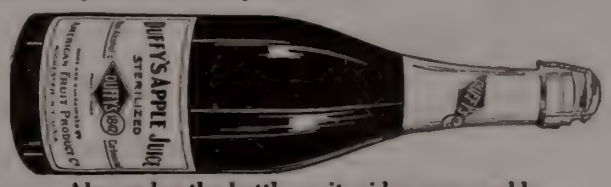

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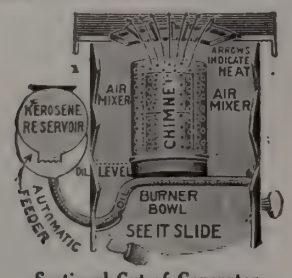

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D. E. Carn, Ind., writes: "The Harrison Oil-Gas Stoves are worth more than twice as much as they cost. It costs me only **1½ cents a day for fuel.**"

L. S. Norris, Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel, at least **50 per cent. to 75 per cent.** over wood and coal."

E. D. Arnold, Neb., writes: **"Saved $4.25 a month for fuel** by using the Harrison Oil-Gas Stove. My range cost me $5.50 per month, and the Harrison only **$1.25 per month."**

Objectionable features of all other stoves wiped out. **Not like those sold in stores.** Ideal for cooking, roasting, baking, ironing, canning fruit, picnics, cottages, camping; also for heating houses, stores, rooms, etc., with radiating attachment. No more carrying coal, kindling, ashes, soot and dirt. No hot, fiery kitchens. Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—last for years. Saves expense, drudgery and fuel bills.

All sizes. Prices low—$3.25 and up. Sent to any address. Send no money—only send your name and address. Write to-day for our 30-day trial offer. Full description—thousands of testimonials. 1907 Proposition. Catalogue Free.

Exciting Business for Agents

SALESMEN MANAGERS MEN OR WOMEN, at home or traveling, all or part time showing, taking orders, appointing agents.

Messrs. **Hend & Frazer,** Tex., write: "Enclose order for $81.00. Rush. Sell like hot cakes. **Sold 50 stoves in our own town."**

B. L. Huested, Mich., writes: "Been out **one day** and **sold 11 stoves."**

This patent new. **Nothing like it.** Demand enormous. Agents reaping great harvest. Where operated, people stop on street, leave their homes, place of business, miss trains to watch this generator excites curiosity, watch it as though a thing of life. Show a dozen, sell ten. **Write to-day for special agents' new plan. Send no money.** World unsupplied. Get in early for territory.

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Violations of Law*

IN this country more than others there is need of impressing on young people the duty embodied in the fifth commandment. A man will toil and save and deny himself to give his children a better education than he had, and when they are taught, they are sure to be tempted to be ashamed of his mistakes in grammar, his ignorant talk, and his unrefined ways. They forget only too often that their knowledge was gained at the cost of his self-sacrifice. On the other hand, one meets occasionally with a tribute which speaks well for a true appreciation of the commandment. One such was that of a boy who acted as guide over the mountains to a party of tourists. The sharp stones cut his bare feet and the tourists gave him money to buy a pair of shoes. On their return, the boy was still barefoot and they asked him what he had done with the money. "I gave it to my mother," he said; "she needed the shoes worse than I did."

The whole country is horror-stricken at the disclosures at Boise, Idaho. Orchard acknowledges killing nineteen men, and says he was paid to do it. Every one loathes such a man and the men who hired him, yet the world honors the soldier who also is paid to kill, and justifies the government that hires him.

A scoffer, whose moral character was utterly bad, reproached a minister of the Gospel with the difficulties and apparent contradictions that he professed to have discovered in the Bible. "I cannot understand the book," he said. The minister replied: "Yet there are some things quite plain and simple; why not begin with those and wait for further light on the difficulties?" "Tell me one," said the scoffer. "Well, in your case, for the sake of your family, and for the sake of those whom you are trying to ruin, I would recommend you to begin with the seventh commandment. There is no doubt what that means."

The last three commandments are linked together so that the man who breaks one is almost certain to break the other two. He who begins to covet another man's possessions is very liable to end by stealing them. He will, if he is a man in good society, do his stealing under cover of the law, so as to escape the courts; but, as every day proves, there are many thieves that the law does not touch who will have eventually to give account of legal frauds that they have committed. Very early, and all through such dishonorable careers, the lie is resorted to, to avert punishment and to cover up the sin that eventually comes out.

Poverty of Spirit†

PEOPLE listening to Christ as he preached his first sermon must have been astonished at his placing this characteristic at the entrance to his kingdom. The world had not been accustomed to hear a benediction pronounced on poverty of any kind, especially poverty of spirit. There were then, as there still are, associations accounted very desirable, into which none can enter but the rich. Clubs, societies and even churches there are into which the poor may not enter. The young teacher coming to tell the world the character of the kingdom of heaven reverses all this. He declares that the poor in spirit are blessed, for it is they who inherit the kingdom of heaven.

A statement so original deserves to be thoroughly considered. We are here for only a short time, but the kingdom of heaven is eternal. We might well be indifferent to our state here, if we may possess that kingdom. This then is over the entrance gate: "The poor in spirit, theirs is the kingdom." If that is so, it is no wonder that Christ called them "blessed." There was sound philosophy in the assertion. There is no better way into a good thing, even in this world, than poverty of spirit. What could a teacher do with a child that came to him in a proud and haughty spirit? The child must know that he is ignorant and needs to learn, must be humble and teachable, poor in spirit, before he can learn anything. The apprentice to a trade, who thinks he knows it all, will never succeed. The farmer laughs at the city man who takes a farm and proposes to work it on scientific principles; he knows what the end of that project will be. The beginner must be conscious of his mental poverty. That is Christ's rule. Not the philosopher, not the theologian, but the child, the one willing to learn of him, will become heavenly-minded.

Nor does the man poor in spirit have to wait till he gets to heaven for the blessing. Blessed are the poor in spirit, for theirs is the kingdom, not will be. The kingdom of heaven is present with him in this life. It is his possession now. He is in the learner's class, he is ready to receive what Christ will teach him. He comes not as the critic to examine and to test, but as the child to receive. Christ demands faith. His followers must trust him, as the child trusts his father and his teacher, as the soldier trusts his general and the sailor his captain. Humility, confidence, obedience—those are the keys that unlock the heavenly treasury. He that will humble himself shall be exalted, not only in rank but in knowledge and heavenly-mindedness.

* Topic of the Christian Endeavor Society for July 21. "Present-Day Applications of the Last Six Commandments." Ex. 20: 12-17.

† Topic of the Epworth League for July 21. Matt. 5: 3; Ps. 51: 17; Prov. 16: 19; Matt. 23: 12; Luke 18: 28-30; I. Peter 5: 5.

Christian Duties

By Mrs. M. Baxter

IN the Lord's Prayer we are taught to pray first in God's interests, and secondly in our own, and thus the first four of the Ten Commandments concern our direct duty to him, the last six concern our duty to man. The first of these—i.e., the fifth commandment—treats of our relations to our earthly parents: "Honor thy father and thy mother." God has made no exception of unworthy parents or unconverted parents; our duty is the same to them, whatever they may be to us.

It not unfrequently happens that a converted son or daughter has much to suffer at home through the misunderstanding of unconverted parents; and too often they think it is a sufficient reason for leaving home and seeking a life of less suffering and reproach among such as understand them. This is in direct opposition to this command of our God.

But it is a blessed thing when a son or daughter can stand fire, not only in the open persecution of former friends, but the bitter poisoned darts of those nearest to them. There is a Christlikeness in obeying the many apparently needless requirements which are often obviously arranged on purpose to hinder the child in some precious service directly for the Master. It needs real practical faith to recognize under such circumstances that "all things work together for good to them that love God" (Rom. 8: 28), and at the same time to be firm as a rock about those things in which principle is involved.

A daughter, who is ready to renounce a religious meeting which she had counted on, to please a captious mother by doing some household duty which could have been done just as easily at another time, has a right to say to that mother, when she insists on her going to the theatre or to some worldly amusement, "No, dear mother, I can give up my will, but I cannot give up God's will, and I cannot follow Jesus to the theatre." A converted son, who, for conscience towards God, will work to the utmost requirements of his unconverted father to help him in business, even though he must thereby deny himself the spiritual pleasure which his heart longs for, will be in a position to speak with God's authority about anything in the business which is contrary to his will, fraud, Sunday work, or whatever it may be. "So is the will of God that with well-doing ye may put to silence the ignorance of foolish men" (I. Pet. 2: 15).

"Thou shall do no murder," has been explained by our blessed Lord to include anger and hard names against a brother; he warns us against the sin of attempting to hold communion with God while we are not on good terms with our brethren; "first be reconciled to thy brother, and then come and offer thy gift" (see Matt. 5: 22-26). Let a child of God give way to a bitter or jealous thought about a brother, and then to prayer, he will be conscious of uneasiness or restlessness, a want of concentration; the enemy has come in and the stillness of the open window and the stillness of the soul is broken by his presence. Things are not in their right order. "First be reconciled to thy brother," go and cast him the evil, unworthy thoughts that you have been thinking about him, and then come and offer thy gift." "Yes," you say, "but he would not think me capable of doing so, and I should sink in his estimation." Perhaps you would, but is not anything preferable to maintaining an appearance which is untrue? If there is a man living in the light of God's love will honor you as he never did before, and an unhindered flow of communion with God will set in upon your soul. All that is against love is in violation of this command. As God's Levites, let our vocation "to bless in the name of the Lord" (Deut. 10: 8, 9); let us follow our vocation, and him who called us to it.

RHEUMATISM Relieved Without Medicine

No Pills, No Tablets—Only the External Application—and you wait until you get

Relief Before You Pay

Don't take medicine for Rheumatism but send your name and address to the makers of Magic Foot Drafts, the great Michigan Remedy which is relieving almost every case and condition of this dread disease without internal medicine of any kind whatsoever. Return mail will bring you the Drafts, which are worn on the footsoles, as shown. An illustrated book, which comes free with the Drafts, explains fully the wonderful theory of this external treatment and explains the causes of Rheumatism, which all should avoid.

These Drafts are relieving almost every stage of this cruel disease, including even chronic cases of 30 and 40 years' standing which were considered incurable, as well as all the milder stages. No matter how discouraged you have become, we have such confidence in our Drafts that we gladly send them free and prepaid. Then if you are satisfied with the benefit received from them, you can send us one dollar. If not, they cost you nothing whatever. **You decide.** You can see that nothing but a genuine remedy could be sold in such a way, as the benefit must come before the pay. Write to-day to Magic Foot Draft Company, RA 28 Oliver Building., Jackson, Mich. Send no money—only your name.

An Opportunity for the Man with a Dollar in

A Great Manufacturing Centre

The Rapid Industrial Growth of Trenton, America's Historic City, Affords an Unusually Favorable Real Estate Investment

MUCH of the glorious history of our country clusters about the City of Trenton. The mere mention of the name "Trenton" revives patriotic memories. From the earliest dawn of Colonial times, Trenton has been one of the finest and most important cities in America.

This is not an historic sketch, although it is difficult to write about Trenton without lapsing into historic romance.

The first recorded history of the present site of Trenton shows the solitude of the Lenape Indian wigwams, invaded by the Dutch and Swede pelfry traders in 1664. Later a Quaker colony that developed into Trent's town (Trenton), named in honor of the wealthy Scotchman, William Trent, and in 1776 the centre of our Revolutionary history, when the struggle for our national independence was fought and won.

The history of Trenton for the past 75 years is largely the record of commercial development and steady growth to what is now one of the most thriving manufacturing cities of the entire East.

As the capital city of the wealthy State of New Jersey (one of the few States entirely free from debt) and the natural junction point of the various railroad and shipping interests that centre here, it affords facilities for manufacturing enterprises that few other cities enjoy.

Industries of International Fame

More than $40,000,000.00 is invested in Trenton's industries, employing over 25,000 people daily, paying out each month a little over $1,000,000 in wages. (This does not include State officers or salaries paid by stores and dealers.)

Trenton's industries affect the world's commerce at large.

Here is the immense Roebling steel wire and cable plant—the world's greatest wire industry, covering over 35 acres—builders of the famous Brooklyn Bridge, Niagara Suspension Bridge and other great cable bridges of the world, employing nearly 6,000 people, with a monthly pay roll of over $500,000.00.

The Trenton Potteries Company, whose output in 1906 was over $7,000,000.00 and whose wares are known and used in both continents, employ over 5,000 people. The total pottery industries of Trenton produce almost $12,000,000.00 a year.

There are 10 rubber works here, and the largest linoleum and oilcloth works in the world, with hundreds of other important industries.

Unusually favorable shipping facilities by river, canals and railroads, making low freight rates, are largely responsible for constantly attracting to Trenton some of the largest and most important manufacturing industries of the country.

Trenton is one of the 4 heaviest freight shipping cities of the great Pennsylvania R.R. system.

This rapid industrial development has brought a corresponding increase of population. The city is rapidly expanding, following its newly added industries each year—in an easterly direction along the Pennsylvania R.R. to

East Trenton Heights

a healthy residence section, with beautiful wide streets adjoining the Penna. R.R. car shops, where over 600 men are employed, and within easy access of other of Trenton's most important industries.

For those employed in the East End industries, East Trenton Heights is the natural residential section, only 15 minutes from the heart of the city, with good trolley service at 5-cent fare.

It is within a stone's throw of a number of Trenton's most important industrial plants and within easy access of all by trolley, with fare of 6 tickets for 25 cents. It is the place for men to live who want profitable employment 330 days in the year.

Homes erected here will have the advantage of all city conveniences—gas, water, sewers, electric light, mail delivery, churches of all denominations and good schools.

Every lot fronts on a beautiful street 50 feet wide.

All street improvements, including the planting of shade trees, have been made, free of expense to property owners.

Lots are 25x130 feet (a few larger) and are sold under permanent restrictions as a residence section, with no factory sites, to white people only.

A Profitable Investment

In view of the rapid increase in Trenton real estate during recent years, the present low price at which these lots are offered will seem insignificant a few years hence.

For the opening sale, the price of lots in East Trenton Heights has been placed at the remarkably low price of from **$55** to **$95**.

Corner lots are **$15** extra, sold only with 2 adjoining lots.

These prices are subject to a discount of 10 per cent. for all cash, or the lots may be purchased on small payments of **$1 down and $1 weekly** per lot.

There will be no taxes until January 1, 1909.

No interest.

No mortgages.

No charge for deed.

Free and perfect title guarantee, and

Free deed to your heirs if you die before payments are completed.

Such an opportunity to secure a home site or a good investment in one of the country's greatest industrial cities is not likely to occur soon again.

These lots should be worth many times present prices even before payments are completed by those who purchase on the easy-payment and saving's-habit plan.

Lots all around this section have more than doubled during the past six months.

The low price of East Trenton Heights lots is possible because the property was acquired by the company developing it before the city trolley was extended to it—ahead of improvements and building of factories.

Industrial City Real Estate is Attractive

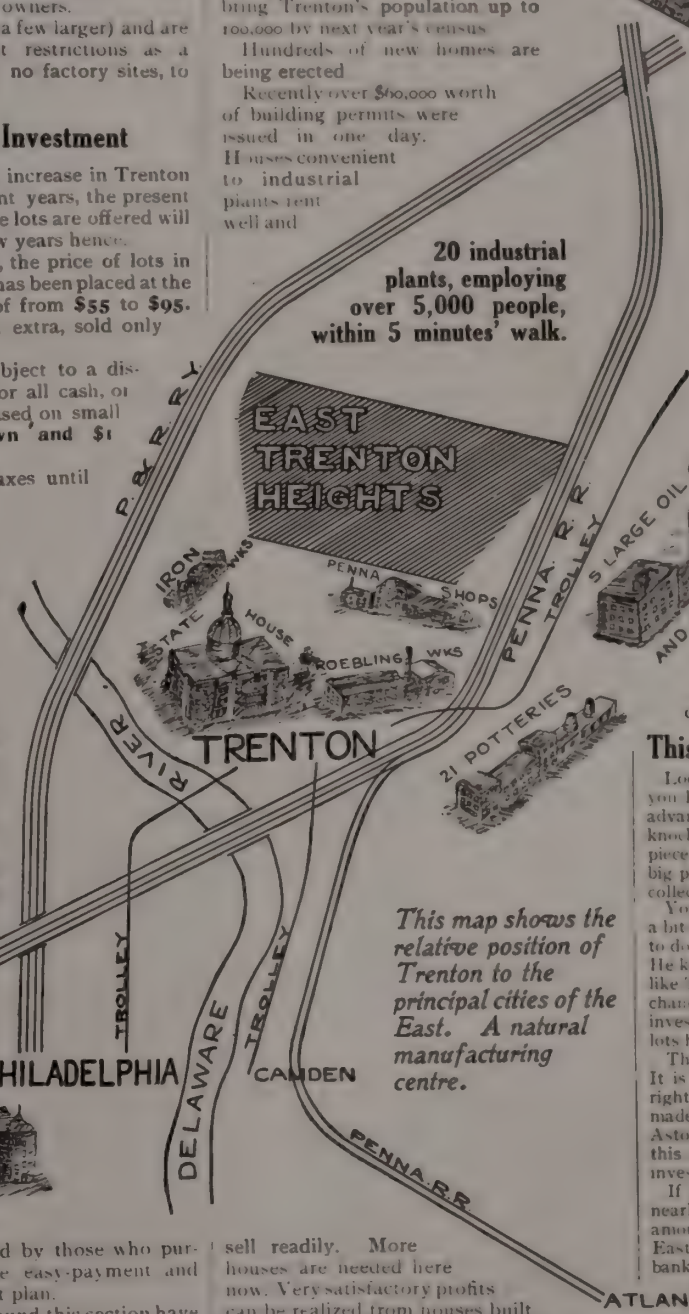
Building lots in an industrial city offer a safe and profitable investment because the growth of its industries and the new ones constantly coming bring their own population. Instead of increasing by a family or two at a time, hundreds of new families are added each year.

Trenton's population has been increasing 30 per cent in the past 10 years, and is now nearly 85,000.

It is officially predicted that the rapid expansion of the extensive industries already in Trenton, and the large number being added, will bring Trenton's population up to 100,000 by next year's census.

Hundreds of new homes are being erected.

Recently over $60,000 worth of building permits were issued in one day. Houses convenient to industrial plants rent well and sell readily. More houses are needed here now. Very satisfactory profits can be realized from houses built at East Trenton Heights now, and every house erected means so much increase to unimproved lots.



This map shows the relative position of Trenton to the principal cities of the East. A natural manufacturing centre.

Over 300 Per Cent Profit in 5 Years

Aside from the fortunes that have been made in Trenton's varied manufacturing industries, real estate investments show handsome profit.

A $4,500 investment at Front and Broad Streets has grown to $100,000.00.

A little over 5 years ago an East State Street property was sold at $20,000—the present owner refused $75,000.00 for it.

Another East State Street property bought about the same time at $40,000 has recently been sold at $[illegible].

$11,000 was paid for the site of one of the prominent department stores that is now worth $[illegible].

A North Broad Street property has increased within a few years from $12,000 to $[illegible].

All of these properties are within 15 minutes of East Trenton Heights. Acreage for miles beyond Trenton's city limits has increased to five and eight times the price of a few years ago; in fact the company developing East Trenton Heights refused an offer of four times the price paid for the entire tract, because the rapid development now under way and the erection of homes will show splendid profit to all lot owners.

Well Thought of at Home

The desirability of East Trenton Heights for a residence section of the city is strongly shown in the fact that the largest number of lots have already been taken by Trenton people. A prominent Trenton real estate man says:

"Every dollar invested in East Trenton Heights to-day, at present prices, will be worth $5 within a year. The lots are worth from $150 to $300 now."

First prices have been made so low to attract a great many people to Trenton who will build and reside here to assure the manufacturers of good help the year round. Those who do not wish to build now can of course buy for investment.

This is Your One Great Opportunity

Look around among your acquaintances. Do you know some man who a few years ago took advantage of the same kind of opportunity that knocks at your door now? He bought up a good piece of real estate that he has either sold at a big profit since or has built on it, and now simply collects his rents.

You say he was lucky and fell into a snap. Not a bit of it! He had the judgment and foresight to do the very thing then you ought to do now. He knew that buying lots in a live, growing city like Trenton spelt "fortune" sooner or later. The chances are he will be one of the first men to invest in East Trenton Heights and buy all the lots he can carry.

There is no patent on making money this way. It is just using your own common sense in the right way—the kind of common sense that has made the greatest fortunes in America. The Astor, Gould and Vanderbilt millions were made this way. Here is an opportunity to save and invest such as you may never have again.

If you put $200 in a savings bank, it takes nearly twenty years for it to double. The same amount, saved a little at a time and invested at East Trenton Heights, will be just as safe as a bank and a great many times more profitable.

Those who cannot now visit Trenton to make a personal selection should write to **The Victor J. Humbrecht Co., Room 3, 137-139 East State St., Trenton, N. J.** for descriptive, illustrated booklet and plan of lots; or, better still, to secure choicest locations reserved for those ordering by mail, at first prices, enclose $1, with name and address, to reserve the desired number of lots pending investigation.

If not entirely satisfied, your dollar will be promptly and cheerfully refunded. This puts out-of-town buyers on the same footing with those on the ground, and sometimes left to the company is made "satisfactory to the purchaser, or no sale." From present indications, this looks like a "soon over" opportunity, so that CHRISTIAN HERALD readers who want to share in it should act at once.

Libby's

(Natural Flavor)

Food Products

Five Necessary Articles for Summer Use

Corned Beef

For Corned Beef Hash, Sandwiches or slice thin and serve cold.

Boneless Chicken

For Salads, Sandwiches, creamed in chafing dish or serve cold.

Veal Loaf

For Sandwiches, Croquettes or slice thin and serve cold.

Peerless Dried Beef

Fricassee with Cream or Frizzled Beef with Scrambled Eggs.

Potted Meats

The best Sandwich Meat ready to use.

Use Libby's Pickles and Condiments.

Libby, McNeill & Libby, Chicago

a Year—5c. A Copy
shed 52 Times a Year

New York, July 17, 1907
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VOL. 10 NO. 29
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CHRISTIAN HERALD

SHEPHERD GIRLS OF DALMATIA

See page 629

Questions and Answers

Reader, Delight, Wash. What was the name of the Pharaoh who advanced Joseph? What were the names of the Pharaoh who oppressed the Israelites and the Pharaoh who would not let them go?

The Pharaoh who advanced Joseph and welcomed Jacob and his sons to Egypt must have been one of the "Shepherd Kings," or Hyksos, the name given to the rulers of Arabian or Phœnician origin who overcame the legitimate Pharaohs and seized the government. After holding possession for five hundred and eleven years, they were driven out and the Theban dynasty resumed control. Joseph's Pharaoh was probably Apophis or Apepi II., one of the later Pharaohs of the Hyksos dynasty. The Pharaoh who oppressed the Israelites was Rameses II., who reigned sixty-seven years. He appears to have married his own daughter Neferari, the lady who adopted Moses. The Pharaoh to whom Moses was sent, and who would not let the people go until the first-born of the Egyptians were slain, was Merenptah, the son of Rameses II.

C. W. C., Smithsburg, Md. What is the meaning of ship's bells?

The strokes of the ship's bell proclaim the hours. Eight bells, the highest number, are rung at noon, and every fourth hour afterwards, *i.e.*, at 4, 8 and 12 o'clock, etc. The intermediary periods are indicated thus: 12.30, 1 bell; 1 o'clock, 2 bells; 1.30, 3 bells, etc., until 8 bells announce 4 o'clock, when the series recommences; 4.30, 1 bell, 5 o'clock, 2 bells, etc. The even number of strokes thus always announce hours; the odd numbers, half hours.

F. P. B., Star, Texas. When, where and by whom was the Salvation Army founded? Where are its headquarters now? Could you give a rough estimate of the number of souls saved through its influence?

The Salvation Army was organized in London in 1865, by William Booth and his wife, who started out from the Methodist New Connection to reclaim the neglected and degraded. In 1878 it was reorganized on its military model, with Mr. Booth designated as general. The English headquarters are in London, the American are in West Fourteenth Street, New York City. We cannot estimate the number of lives influenced by the Army, but there are nearly 15,000 officers alone, with at least 4,500 societies, operating in thirty-eight countries and colonies in thirty-four languages.

N. G. F., Bern, Ind. What time of the year is the most suitable to visit the following countries: Palestine, Egypt, India (British East India, Central Province), South Africa, South Sea Islands and Australia, China, the Philippines and Japan?

Our late winter or early spring is the best time for such a tour. Write to Cook & Sons, tourist agents, New York, for all information.

Milton R., Topeka, Ind. Where will I find in the Bible a reference to the evil spirit being cast out of heaven?

See Luke 10: 18; Rev. 9: 1; 12: 7, 8, 9.

George B., Owatonna, Minn., writes:

Referring to the question of M. R., Dennison, Minn., I beg to state that we find in Chap. V I. of the Talmud, these words: "About this time, when Moses was three years old, when Pharaoh, sitting at his banquet table with his queen upon his right, Bathia (his daughter) at his left, and his two sons, with Bilam (a magician) and the princes of his realm about him, took Moses upon his lap. The child stretched forth his hand and taking the royal crown from Pharaoh's head, placed it upon his own." This is the first time the Talmud mentions Moses being in Pharaoh's palace.

B. T., Boston, Mass. When were pavements first used?

The Carthaginians are said to have been the first who paved their towns. The Romans in the time of Augustus had them in many of their streets. The Appian Way was constructed in 312 B.C. Roads of heavy flags of freestone, of unknown age, exist in Peru, 1,500 to 2,000 miles long.

Inquirer, Cincinnati, O. What is the largest dictionary in the world?

It is probably the *Oxford Dictionary*, which is not yet finished. Concerning it, *The Periodical* says: "To date it contains 225,433 words; the main words numbering 156,579, the special combinations explained under main words 29,078, and the subordinate words 39,812. The number of illustrative quotations now exceeds a million—1,053,954." The *Century* is the largest now on the market in complete form, we believe.

V. W. K., Wollaston, Mass. When was "the year without a summer"?

The "year without a summer" referred to occurred ninety-one years ago, in 1816. Frost was seen in New England during every month of that year. Ice formed half an inch thick in May; snow fell to the depth of ten inches in Vermont, seven in Maine, three in the interior of New York, and also in Massachusetts, in June; ice as thick as window glass formed on the 5th of July in New England, New York and parts of Pennsylvania.

M. S., Huntington, Mass. What is the meaning of the name Sahara?

It is a modification of the Arabic *sara* or *zaharah*, meaning a desert.

R. J. C., Narberth, Pa. A woman anxious to keep in touch with up-to-date study along missionary lines, begs an explanation of the MAIL-BAG concerning the Northfield Summer School for Women's Foreign Missionary Societies.

As an outgrowth of the Central Committee on the United Study of Missions, appointed by the Ecumenical Conference held in 1900, an interdenominational mission study course was taken up by Women's Missionary Societies throughout the United States and Canada. The text-books prepared have covered the study of India, China, Africa, Japan and the islands of the sea, with many Helps to Study. This will be the fourth summer that Northfield has given a week to special study of the course and how to teach it, the study being frequently promoted by the presence of the author of the main text-book. This summer the season is to be held from July 23 to 30, inclusive.

R. J., Sandusky, O. Are not work and wages necessary concomitants of civilization?

It would appear so. In practically every land under the sun, the common people have been raised from ignorance and indigence by the introduction of industries, involving a regular system of employment. Where this is conducted by good, conscientious men, it means work and wages—not slavery. This method is still employed in savage countries, where the population is gradually brought into proper relations, with the result that education and civilization follow.

C. H., Deruyter, N. Y. Where was the island of Poros?

It is now Poro, one of the Cyclades. It is noted for its marbles.

Secretary Underhill of the Philadelphia School for Nurses, 2219 Chestnut Street, writes that

Special provision has been made for taking a large number of young women in this School and giving them two years' free training in nursing. The object of those providing the funds for this purpose is to carry hospital benefits to all parts of the country. The scholarships are available for young women in every State. Preference, however, is given to young women from the smaller towns and rural districts, where there is an absence of hospital facilities.

Refuse Heaps in New York Streets During the Strike

NEW YORK has had a strike on its hands that seriously menaced the health of the city. The drivers of the wagons for the Health Department struck on account of the system of fines, and great heaps of refuse accumulated in the streets. In some places the piles were set on fire to remove the danger of an epidemic. If the weather had been extremely hot many deaths must have resulted. The air in some parts of the city had a heavy odor that was not at all appreciated, and caused visitors who were in the city for the first time to gasp with astonishment. There was considerable violence during the strike and several policemen were hurt, one being injured by a bomb thrown from the roof of a house.

H. S., Hadley, Mass. If it is true that the United States Government is about to send a fleet the Pacific, of what ships will it be compo and how will it compare with the Japan fleet?

The United States Government expe to send around Cape Horn, under the co mand of Rear-Admiral Evans, the follo ing ships:

Ships	Tonnage	Gu
Connecticut	16,000	2
Maine	12,500	2
Louisiana	16,000	2
Missouri	12,500	2
Virginia	14,948	2
Georgia	14,948	2
New Jersey	14,948	2
Rhode Island	14,948	2
Alabama	11,525	1
Illinois	11,525	1
Kearsage	11,525	2
Kentucky	11,525	2
Ohio	12,500	2
Minnesota	17,650	2
Vermont	17,650	2
Kansas	17,650	2
Tennessee	14,500	2
Washington	14,500	2

If the American battleships which co pose our Pacific fleet, in and out of co mission, are counted, the naval forces the Pacific will compare thus:—

	Japan	United Stat
Battleships	11	1
Armored cruisers	10	

This cruise has been arranged for son time and in no way indicates any ruptu of our peaceful relations with Japan any other country.

J. L., Lockport, N. Y. The Imperial family Germany is called the House of Hohenzoller How is the name pronounced and whence is derived?

It is pronounced Ho-en-tsol-lern. Abou 800 A.D. Thassilo built the castle of Hohe zollern, and the family took their desig nation from that. In 1417, his descendan Frederick of Nuremberg, was made elect of Brandenburg. The electors becam kings of Prussia and later German em perors.

Miscellaneous

J. T. McG., Lamar, Neb. We do not know wha has become of the descendants of the man yo mention.

R. A. P. The War Department, Washingtor D. C., will give you the dimensions, if they hav been settled.

Emma P., New York. We believe there is a law on the statute books of New York which make it a misdemeanor for any one to sell cigarettes t a minor.

Annabel T., Fall River, Mass. We quite agre with you in your hostility to tobacco. The us of it is a vice to be discouraged on moral an physical grounds.

B. S. H., Geer, Va. Send your query to the editor of the *Engineering News*, New York City Write also to the director of the State School o Mines, Butte, Mont.

G. B. W., Martinsburg, Pa. Send a letter t the Rev. Mr. Hall's last address; it will be for warded if he is still living. We have not been able to find him.

M. B. C., Johnstown, N. Y. Gold found on a rented place belongs to the owner of the place, not the tenant. The ore should be sent to a government assay office to be tested.

Will Mr. Fred Weiss, returned missionary from Tangier, Morocco, write us a line giving his present address, as we are in possession of something that will interest him?

T. M. Patterson, Shoshone, Idaho, writes: "Allow me heartily to thank the readers of THE CHRISTIAN HERALD for their liberal response in sending me literature for free distribution."

S. B. H., Ipswich, Mass. President Franklin Pierce was of English descent. His father was one of the most prominent men in New Hampshire, and twice Governor of the State. We never heard of his having any connection with any Indian tribe.

M. B., Mt. Solon, Va. 1. Longfellow's poem of Evangeline is founded upon historical facts. The Acadians were taken as described and distributed in various colonies. Many of their descendants are found in Louisiana at the present day. The story of Evangeline and her lover is said to have been told the poet by one well acquainted with the tragedy of their lives. 2. We have no opinion to offer. 3. Foot-washing is regarded as a religious rite in Eastern churches.

NEW YORK, JULY 17, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Lord Reay (England) (1) M. Nelidoff, President of Conference (Russia), and (2) M. Bourgeois (France) Senor de la Barra (Mexico)

Progress of the Hague Conference ✳ **Queen Wilhelmina's Guests** ✳ More Talk of War than Peace

If the kind wishes and bounteous hospitality of Queen Wilhelmina, the gracious hostess of the Peace Conference, could exert any influence over the delegates, the stern-browed representatives of the great military and naval powers might relax somewhat, and so give to the Conference a more promisingly pacific tone than that which has characterized it up to the present time. Thus far, the title "Peace" has certainly been a misnomer, for it has devoted itself more to devising plans for the regulation than for the prevention of war. It has taken up as subjects the use of mines, the rights of neutrals and non-belligerents, contraband, declarations of war before opening hostilities, and the like. One whole day's session of a special committee was devoted to discussing the forms to be observed between conflicting powers before either should strike a hostile blow.

Count de Beaufort
Vice-President

It is not necessary to join cause with those who are gloomily predicting the failure of the Conference. Indeed, it is useless to attempt to forecast results at present, for the reason that, in a single day, the whole form and character of the discussion may be changed. Some one of the Great Powers, spurred by economic necessity, may yet inject into the debate the one thing needed to give it life and purpose. Thus far, Germany, France, Britain and the United States have not been as prominent in the Conference work as might have been expected. Indeed, no one power can be said to have assumed the role of leader. The time and opportunity for leadership may come later. It is the desire of the intelligent and thoughtful people of all nations that the Hague Conference should not prove abortive. They have really very little interest in the Drago doctrine, the ethics of the initiative in war, or all the rules and regulations that may be solemnly codified for use in the international prize ring. Yet on looking around at the huge military establishments now existing on every side—at the armies of five European Powers, aggregating nearly 20,000,000, and the navy of a single Power costing $196,000,000 a year—there is little room for encouragement. Radical reform in the direction of peace is not expected; but there is a lively hope that the first real step may be taken by the present Conference toward the establishment of a permanent tribunal, whose advisory office might enable it at least to ward off war occasionally.

Curiously enough, the "small Powers," from which little was expected, have been very much in evidence. Korea, which has no separate standing in the Conference, being subject territory of Japan, tried in vain to submit a protest against the alleged violation of Korean sovereignty by Japan, but was not accorded a hearing. Argentina, too, has been endeavoring, vainly thus far, to get some expression from the Conference concerning arbitration. Turkey asked to be allowed to substitute the Crescent for the Red Cross in hospital work on the battlefield, and Persia, also repudiating the Christian emblem, wished to substitute the Red Sun and Lion for the Cross. Neither suggestion found favor with the delegates.

The Peace Conference in Session

Much interest attaches to Japan's probable course in the Conference. Her delegates have already submitted propositions dealing with the treatment of belligerent ships in neutral ports, under which no warship can stay over twenty-four hours in a neutral port of refuge, nor take on coal, ammunition or provisions, under pain of being disarmed and interned. Japan is evidently profiting by her naval experiences in the war with Russia. Still, wide-eyed and alert as her delegates are, expectation that she might prove a disquieting factor have not been verified.

Will the Conference develop a real peace leader, or will it confine itself wholly to the details of war? A few weeks more will tell the story.

THE

American Pulpit

A SERMON BY

Rev. W. P. George, D.D., LL.D.*

A King's Service to a Criminal

TEXT: ACTS 13:36

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

DAVID "served his own generation." It was the only generation he could serve, as it was the only one with which he had direct and close relations. All other generations had been in preparation, and, as we shall show, he comes in vital touch with others than his own; but that "own generation"—all the people whom he met in the course of a long and eventful life, and over whom he had influence for good or evil—was the one with which he was directly connected.

The term "generation" is variously used. Sometimes we understand by it the average duration of human life: about thirty-three years, lengthened by the improved methods of surgery and hygiene in our day to nearly forty. But while this is the average, we must remember that the majority of the race die in childhood, and there are octogenarians and even centenarians in every period. Take a few of these centenarians in every century and three of them joining hands would bring us to the Pilgrim Fathers, four to Columbus, nine to the Dark Ages, nineteen to Christ and twenty-nine to David. So the ages are connected closer even by unbroken tradition than is generally assumed. The child holds the hands of the patriarch and is the link between the past and the future. Old people living but yesterday down South knew George Washington. Walter Scott conversed with and derived his information from eye-witnesses of some of the scenes he described. Lady Hester Stanhope used to tell how she remembered the "raw-boned young Irishman, Lord Palmerston, waiting to be introduced to Mr. Pitt." So youth serves age, and is in its turn served by age, and "Each one in his time plays many parts, his acts being seven ages."

David's Personal Service

David served his own generation in many capacities and ways. The Boy David watched his father's flocks on the plains of Bethlehem, and defended them from the attacks of the lion and the bear. The Stripling David became the champion of his country when the Philistine giant defied the armies of Israel. The Musician David soothed the madness of the Benjamite king by the sweet strains of his harp. The Fugitive David fled precipitately from the jealous wrath of that same king and was hunted as a partridge on the mountains. The Waiting David lingered for years among the Philistines, patiently watching the development of affairs, and biding the Lord's time for the fulfilment of his promises and the culmination by coronation of the anointing by Samuel.

The King David raised his country to its high place among the nations, and inaugurated by his wise measures the palmiest period of Israel's history. As the wise and just ruler he was in his political capacity the "man after God's own heart." But his preeminent claim to greatness was the transformation of the Royal Ruler into the more Royal Minstrel of the Church, and it is as the Psalmist David that he best served his generation and will be the longest remembered. By this means he has become the best known externally and internally of any of the heroes of antiquity, for in his undying song he has poured out his very soul, and revealed to us the depths of his nature, and made his winged words the great vehicle of the world's devotion.

Heirs of the Ages

In all these relations it is true that the generation served David while he was serving it, as our and preceding generations are serving us. We are to-day, as Tennyson says, the "heirs of all the ages." All preceding generations have been our servants, and their labors have placed us on the elevated platform of the twentieth century. For you and me the toilers of the past have triumphed, and we are inheriting the fruits of their labors. All the accumulations of knowledge in the past are ours to begin with. All the discoveries in the onward march of science have been made for us. For us the chemist has experimented and discovered the subtle relations and properties of mysterious matter. For us the intrepid voyager has braved danger in deep waters; danger in dismal deserts; starvation in marshy swamps and butchery from savage peoples. For us this earth has been mapped out into continent, isle and ocean, and its countries opened for our occupation. To purchase for us freedom of conscience and liberty of worship, confessors of faith have in the past suffered loss of wealth, friends and home; and some of them—to win for us liberty of thought—have shed their hearts' best blood. Heirs of the ages! All the toils, all the sufferings and self-denials of the past have been for us, and the achievements of the ages are ours to-day. In the period of the world's youth, men and women of the past have but prepared the way for the man and woman of the present and the future. Our lives are enriched because Moses legislated, because David sang, Isaiah prophesied, Jeremiah wept, Daniel dreamed and the olden prophets thundered forth the eternal verities of righteousness. We enjoy the light of truth because the Apostles founded Christianity, and because St. Paul took his long missionary journeys. For us the fathers wrought and the martyrs bled; and for us the Lord Jesus Christ lived, died, and rose again.

This Generation's Obligations

For us Shakespeare wrote his plays and Milton his poems. For us Friar Bacon solved scientific secrets and Lord Bacon discovered and applied his inductive philosophy. For us Columbus discovered America and George Washington fought the Revolutionary battles and left his country free. For us Martin Luther shook the world, and at the Diet of Worms, that greatest crisis of modern history, battled for the supremacy of conscience and made possible four centuries of liberty. As Jesus said, we "reap that whereon we bestowed no labor; other men labored, and we are entered into their labors."

And then for us the present generation, like the past, is toiling still. Sydney Smith once said that the "world had to be circumnavigated before the washerwoman could have her breakfast." That is literally true. The peoples of the whole earth are unconsciously serving you and me to-day. For us the miner delves beneath the surface of the earth, and on the surface the farmer clears the forest, hews the lumber, sows the seed and reaps the golden grain. For us the artisan toils at his handicraft and the blacksmith blows the ruddy forge. To feed, clothe and house us, and give us luxuries and comforts, the many sons of labor toil in their different departments. The mariner plows the deep. Ships sail over every sea and steam cars traverse the continents. For us the yellow Chinamen and swarthy Japanese work under Eastern suns, and the earth is engirdled with the band of commerce. For us the student burns his midnight lamp, and the inventor and chemist solve nature's secrets in their laboratories. For us the preacher, author, poet and philosopher rack their brains through many a weary vigil.

Centripetal or Centrifugal

Fifteen hundred millions of people, linked by bands invisible, are laboring to-day each for the other's benefit. And how about yourselves? They are serving you. Will you serve them? In one sense you cannot avoid doing so, for we are "every one, by divine enactment, members one of another." But for ourselves everything depends on the spirit with which we face this busy world. You may go out saying, "The world owes me a living and I will exact the payment by living a selfish life and making all these millions labor for my personal interest." This is the centripetal idea, the Greek idea of selfish self-culture: all to be made to work for the advantage of Number One. Or you may adopt the centrifugal programme, the larger Hebrew ideal of Christly self-sacrifice, and say, "This is my generation. I will serve and benefit it to the best of my ability by doing it every possible good in every possible way. I am here to make the world the better for my presence, and by the help and grace of God I will do it in the way he leads, leaving result and reward to him." The material results of both lives may be the same, but the prompting motives, in their influence on personal character, are wide asunder as the poles. David "served his generation by the will of God," and the Son of Man came "not to be ministered unto, but to minister, and to give his life as a ransom for many." "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich."

Our fathers labored that we might "enter in," not into the results of their labor merely, but into the "labors" themselves to complete gloriously what they have so well begun.

> Where prophet's word and martyr's blood,
> And prayers of saints were sown;
> We to their labors entering in
> Must reap where they have strewn.

Elijah goes to heaven in the fiery chariot and the mantle falls fluttering therefrom—not to be treasured as a sacred relic, but to be a potent instrument of present power: to smite the Jordan, divide the waters, and, in the hands of Elisha, continue its work of miracle, so that the onlookers can say not merely that the mantle, but "the spirit of Elijah doth rest on Elisha."

> 'Tis weary watching wave on wave,
> And yet the tide heaves onward;
> We build like corals, grave on grave,
> But pave a pathway sunward.
> We're beaten back in many a fray,
> Yet newer strength we borrow;
> And, where the vanguard rests to-day,
> The rear shall camp to-morrow.
>
> Though hearts brood o'er the past, our eyes
> With smiling futures glisten.
> For, lo! our day bursts up the skies,
> Lean out your souls and listen!
> The world is rolling heaven's way
> And ripening in her sorrow.
> Take heart! who bears the cross to-day
> Shall wear the crown to-morrow.

If you ask, How shall we serve our generation we answer, Serve it as David did, "by the will of God." Do it good in every way possible! Do good to men's bodies according to the ability that God giveth by feeding the hungry, soothing the sick, clothing the naked, visiting the prisoners, furthering all the philanthropic agencies at work for the world's betterment, bearing one another's burdens and copying the Good Samaritan rather than the selfish Dives. There are the old to be comforted, the suffering to be relieved, the ignorant to be taught, the poor to be dowered with treasure in heaven, and the hungry world to be fed with the divine bread of life. Do good! There's enough evil in the world. Do not let us increase it one iota, but overcome its evil with our good. Do good to bodies! Do good to souls! Better men's circumstances! and bear in mind the words of the Master, "Inasmuch as ye did it to one of the least of these my brethren ye did it unto me."

David Serving Men Still

And then if you serve well your own generation you cannot help serving every succeeding generation also. David "served his own generation by the will of God and fell on sleep" and was buried in Jerusalem, his capital city. Nearly three thousand years have rolled their slow length along, and could he revisit the world to-day, it would be to him unrecognizable. He would see his own Jerusalem trodden by the Gentiles, ruled by the Mohammedan scimitar, and his own race repairing to their wailing place to mourn departed grandeur. He would inquire for his contemporaneous empires Assyria and Egypt, and discover that their glory had departed, and their names only enshrined in ancient history. He would find the German and the Slav, the Anglo-Saxon and the Frank, the Briton and the Japanese the predominant rulers of the age. He would voyage westward to a land of which he had never heard over an ocean which was a terror to his ancestors. He would find his sling and stone, his battle-axe and battering ram among the obsolete weapons and relics of by-gone age, his rude ships of Tarshish succeeded by modern merchantmen, the galley-slave war-boats by modern men of war, the asses and horses by railroads and electricity, post-horses and fleet-footed messengers by cables and wireless telegraphy. To him it would be almost a new earth. But in this far distant continent he would enter our churches and find the Bibles open at his own Psalms. He would hear his own compositions sung by the congregation in honor of the "greater than Solomon" who is here:

> Hail to the Lord's Anointed,
> Great David's greater Son!
> Hail, in the time appointed,
> His reign on earth begun!
> He comes to break oppression,
> To set the captive free;
> To take away transgression
> And rule in equity.

He would hear in another language, but with the same sentiment, his own Psalm 103: "Bless the Lord, O my soul: and all that is within me, bless his holy name. who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." In the Sunday Schools and by sick beds he would hear his own Shepherd Psalm repeated in a hundred tongues: "The Lord is my Shepherd, I shall not want." And these new peoples in the new continents agree with

Continued on next page

*Preached in the Washington Street Methodist Episcopal Church, Poughkeepsie, N. Y., June 16, 1907.

A Church Procession

At the Village Well

Albanians at Ragusa

THROUGH DALMATIA THE BEAUTIFUL

A Land Where Time Moves With Leaden Feet

It is becoming quite the fashion now to make a tramp abroad each year. In these strenuous days change is creeping even into vacation time, and the traveler wishes to get away from beaten ...s, out of the world of trusts and strikes and monop...li; from summer girls, moonlight walks and pavil...n back to the simple life. We want to get to far...r vacation lands where few have been before.

...ere are few paths still unexplored in Europe for ...tourist, but here is one of them, Dalmatia. It ... Austrian crown-land that hugs the east coast of ...Adriatic. Centuries ago Dalmatia was part of the ...Illyrian Empire. Later it came under the sway of ...e, and after that of Venice. When the great ...etian galleys were built, the shipmen came to Dal...a for their masts. To-day, however, you would ...believe it as you gaze at the rocky hills.

... summer's sojourn in Dalmatia is one of pure de...t. James Gordon Bennett discovered this fact ...s ago; and there is an island, Lacroma, for which ...s reported to have offered princely sums, if only the ...town on the coast, that is its possessor, would sell it. ... best way to go from America is by way of New ...k to Genoa, with all the pleasures of the Mediter...ean cruise. Then over-land, eleven hours to Trieste, ... again by boat southward to the Levant.

...irst along that coast lies Istria—picturesque, but ... quite equal to Dalmatia. Then comes the famous ...hipelago, without a duplicate in the world. Islands ...ge enough to hold an Italian village; islands that ... mere rocks jutting over the edge of the sea, and with... even the seagulls' nests, because of daily washings ...the tide; that is Dalmatia. On some of these isles ...re remain soil and trees. In the shadows of the ...s lie the quaint fisher-boats with yellow-painted sails. Beginning with the days of the Romans and during ...netian supremacy, and notably in the days of the ...rks, all South Europe flocked hither for the tall ...es for their masts. As a result the land was denuded. ...en the bora, the biting winter wind of Dalmatia, came ...wn and aided the storms, and soon all the ground was washed off. And behind remained only the rock—snowy-white limestone, the whitest in the world.

Under the tender hand of distance this white turns first to pale blue, then to lavender, then to a deeper blue again. The sea is blue, the sky is blue, there is the white land against the background of blue. As your great steamer draws near, all the inhabitants come to the wharf to greet the passengers in the musical *lingua Romana*. The ship drops anchor in Ragusa.

One never saw such costumes anywhere else, even in the Levant. Each town has its own fashions for men, for women, for boys and girls, and these are as different from those of the nearest adjoining settlement as they are from our own. Nor have these gay costumes changed in centuries. The fashions were set, perhaps, when the Mohammedan left the country. Anywhere in Europe you can tell a Polan from a Ragusan, or a Cattaran from a Canaleser, as we could a Mexican from a man of New England.

It does one good to spend idle vacation days among such simple folk. They have their native foods and customs to which the traveler must conform, and which prove a novelty and a relief from those of Western Europe.

Few Americans, it is safe to assert, have ever seen the Albanian in his home environment. He stands six feet several inches tall, and is as straight as an arrow. His garments are of white woolen cloth; trousers, double-breasted vest, and loose-fitting coat. Around the waist he wears a cartridge belt, each cartridge several inches long and topped with gleaming brass. His gun, of the Saladin sort, is always in his hand, and at his side hangs a scimiter.

He offers his melons—watermelons. Away from the fashionable restaurants you crave nature's food, and you get it in the melon of the Nearer East. No larger than our cantaloupe, this fruit is plugged, filled with grape-juice fresh pressed, and the orifice then closed. The melon then lies in a brook to cool.

You want to take a peep at peasant life in the interior and you drive up into the mountains, to Canaleser.

Curious the reception they afford you here. The head of the clan, the patriarch, is away, and they send for him from the fields. Until he comes, your hostesses seem ill at ease. As soon as he comes in he draws from his belt a bunch of keys and unlocks the cupboard. Then he takes out a decanter two feet long and filled with clear colorless liquid. This is poured into a glass no larger than half a thumb, and when the glass is full, he drinks it down, wishing you welcome and joy in his home. After him the family repeat the performance, and then in turn you do. Such is the welcome in Canaleser.

Sight-seeing takes many forms. At Spalatro you may enjoy the realization of the fancy of the old-time song, when you dreamt that you slept in palace walls; for Spalatro is built within the imperial palace of the great Roman Emperor Diocletian. Where the imperial consort had her rooms, perhaps, is now your bed-chamber in the inn; and where Diocletian supped, on the same flag-stones, and shaded by the same loggias, may you dine also. Where the fan-bearers swayed their ostrich-plumes to keep the sun from the eyes of Cæsar, the modern awnings have been hung; and in place of golden goblets, clean white porcelain or glassware is set on the tables.

As you go south there are ever more wonders. The Balkans tower up; neither the Alleghanies nor the Rockies impress one as do these great mountains. The little defiles lead back to the home of the brigands, and were you not out for recreation and rest your nomad blood would tingle to explore these mysterious paths.

At Cattaro you reach Dalmatia's end, the bottom of the empire. Queer, comfortable wagonettes and diligences are here, waiting to take you by serpentines, built in the mountainside, to Montenegro and beyond.

FELIX J. KOCH.

...A King's Service to a Criminal—Continued

Sermon by Rev. W. P. George, D.D., LL.D.

...n in voicing their faith and his faith in his words—"Surely goodness and mercy shall follow me all the ...ys of my life; I will dwell in the house of the Lord ...rever." He "served his own generation," and three ...ousand years afterwards he is still serving the suc...eding generations as they rise and fall.

But David sinned—sinned a wicked and a cruel sin—double sin of adultery and murder. And he would ...d that that also is not forgotten, but recorded in the ...me Bible as his Psalms. He repented of that sin, bit...rly repented thereof, and his country and himself ...ffered a grievous chastisement in consequence, so that ...od forgave him and "restored to him the joy of his ...lvation." But he would find also that the world is ...t so magnanimous as God and has not forgiven him; ...r wherever his name is mentioned by a sceptic or ...orldling, it is always linked with Uriah's wife and ...riah's murder. But thank God, he would also find ...at the influence of that divine pardon is still at work. ... would gladden him to learn that in this distant age ...d land that sin, so bitterly mourned and deplored, has, ...en in our day, under God, been turned to account. ...e who "maketh the wrath of man to praise him" is ...le, as we have seen, to make the sin of man and its ...rdon to do his work. In far western Idaho, in the ...il, a man is confined who, by his own confes...on, is guilty of crimes that have made the world shud...r, and who professes to have been the agent of others ... wholesale assassination and murder. He says that he derived consolation and hope and finally trust in the God of David, and pardon and peace, through reading the old story of what happened in far-off Palestine in the long ago to that same King David who served his own generation by the will of God. He being dead yet speaketh, and while "the evil that men do lives after them," the good they get and the good they do is not always "interred with their bones."

Harry Orchard says that no man promised him immunity for his confession, but he felt it was the due of an outraged society for a great crime committed against the social order, and that the only way he could get right with God was to do as David did in the far-off time in his matchless penitential psalm (the fifty-first in our Bibles)—to "acknowledge his transgressions" and to say, "Against thee, thee only have I sinned, and done this evil in thy sight," and to feel again, in the words of David, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

Whether Orchard is telling the truth is for judge and jury to decide; but none who read his words, and still less those that heard them as he described the motive that led him to confess, could doubt that that sad story of royal iniquity and of divine pardon had gone home to his heart. How immortal is truth! The sinner in that cell in Idaho hears the voice of the penitent king in Jerusalem bidding him seek the God who forgave him. David served his own generation. Yes, and he is still serving men near a hundred generations later.

"Footprints on the sands of time," writes Longfellow. Yes, more than footprints are written every day by those who write, not on sand, but on men's souls and hearts. In our museums you see on hardened slabs the footprints of the three-toed bird which trod this earth in its formative period before the days of Adam and Eve. And on similar Connecticut sandstone you see the fossilized raindrops which tell us of the rain that fell on that shore in the remote eons long ago.

Those same footprints of the bird on the mud, and the raindrops on the sand, have been preserved, says the scientist, for countless ages to enlighten us on the problems of primeval life before the times of mammals and of man. But he who writes his character in the book of God, by his labors and sorrows, and even by the sins which God pardoned, leaves to the end of time a lesson of God's unlimited mercy. So after serving his own generation by the will of God he writes something that shall survive the wreck of matter and the crash of worlds; something that will endure through eternal ages; something that will receive the smile of God and bring from the lips of the Saviour-Judge the priceless words, more precious than earthly tongues or angelic harps can render, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!"

REAR-ADMIRAL SIGSBEE ADDRESSING THE CHILDREN

HOW MONT-LAWN KEPT THE FOURTH

WITH shining holiday faces and singing holiday hearts, everybody who was invited came to Mont-Lawn on the "Fourth." Every one of the 264 boys and girls from tenement land sang and shouted, looked and listened, in an abandonment of delight and wonder. From four o'clock in the morning, when the caretakers first peeped out of the windows to speculate as to propitious weather for prospective decorations with the tri-color, up to nearly eleven o'clock at night, when Dr. Klopsch drove down the winding hillside toward home, not one discordant note jarred upon the ideal perfection of the day.

As stage after stage clattered through the entrance lodge, and deposited its load of merry guests before the broad porch-steps, the inspiriting strains of patriotic airs rang out in greeting, rendered by a band of sixteen pieces. There's a story worth hearing about that band. Dr. Klopsch had been a bit perplexed about the provision of suitable music for the "Fourth," when a dignified-looking colored man walked into his office one day, saying, "Doctor, you did me a good turn once, and now I'd like to offer you the free services of my band for Mont-Lawn's holiday." So there they were, sixteen sturdy, crimson-coated pickaninnies, tooting and beating and clashing away with much spirit and charm.

The children's dinner was one of the features of the day. They made an interesting picture to the throng of onlooking visitors as they marched in orderly ranks to their seats before the bountifully spread tables in the capacious dining pavilion, every wide-open side of which framed a landscape painted with Mother Nature's own brilliant brush. A few holiday indulgences were added to the ordinarily simple but abundant fare, and the guests, who were later served with similar dishes, felt assured that even the inordinate hunger of active children must have been appeased.

Rear-Admiral Charles Dwight Sigsbee

Across the acres of emerald lawn swung the children in rhythmic quickstep, the waving folds of "Old Glory" casting mingled sunshine and shadow upon the hurrying little figures. Filling every seat in the beautiful Children's Temple, with guests lining the walls and crowding platform and vestibules, the little ones' voices were raised in tuneful praise to Him from whose gracious hand had come to each of them this wonderful interlude in their squalid lives. "I pledge allegiance to my flag and to the Republic for which it stands, one nation indivisible, with liberty and justice for all," they declaimed; and the visitors' hearts were thrilled as the youthful representatives of many races declared their loyalty. Miss Grace Hildebrand, "the Gospel Nightingale," sang during the service a beautiful solo.

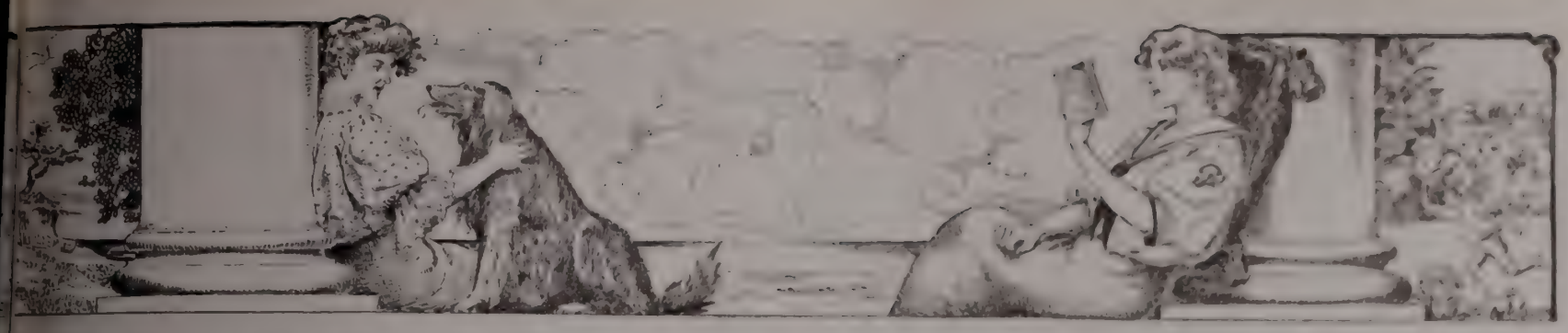
Mrs. Newman, the venerable widow of the widely-beloved bishop of the Methodist Episcopal Church, but recently returned from her mission in Jerusalem, was received by Dr. Klopsch with much distinction and led to a seat of honor. Dr. Vaughan, fresh from his work of a medical missionary in the Chinese field, told in simple, clean-cut diction, which commanded the attention of children and "grown-ups," of China's late famine, of its effect upon the children and of the tumultuous gratitude of the people when THE CHRISTIAN HERALD's relief was received. Tucked away in the doctor's story was an earnest word of thankfulness for his own early conversion and an admonition to his young hearers that they should heed the command, "Remember now thy Creator in the days of thy youth."

Adjourning *en masse* to the spacious sweep of the shaded lawns, a number of addresses from old friends were delivered, the band occasionally furnishing a ve popular interlude. The words of Dr. F. C. Iglehart were instinct with that deat less patriotism which has made America the nation that she is to-day. The Re W. P. George, D.D., and the Rev. C. W. McPherson followed with their customa humor. The Rev. J. G. Hallimond, superintendent of the Bowery Mission, always a welcome speaker, and he did not belie his reput tion on this occasion. Mr. George H. Sandison, associate edit of THE CHRISTIAN HERALD, then introduced the distinguish speaker and guest of the day, Rear-Admiral Charles Dwig Sigsbee, who talked informally to the little ones in a peculiar happy vein, interlarding his address with numerous pertine anecdotes. He spoke of the progress of our country, th righteous causes of her wars and the happy and prosperous pre ent. Referring to the encouraging conditions which are givi us the opportunity to educate the children of an immigra population for the glorious destiny of American citizensh which awaits them, he closed by saying that it was always a inspiration to him, as he traveled over the country, to loo in the faces of the children, and to realize that they represente the potential strength of the future.

When the dusky musicians energetically struck up "Hail t the Chief!" everybody looked about for Dr. Klopsch. Th writer wishes it were possible for every reader of THE CHRISTIA HERALD to have heard its proprietor's earnest and emphati disclaimer of the tributes which had been paid to him as "phi anthropist and benefactor" by the speakers of the afternoon "Why," said he, "I am but the pipe-line through which th clear water flows; the pure, abundant stream of generou charity which flows in through THE CHRISTIAN HERALD office from its subscribers and patrons all over the land to the needy and suffering o every race and clime." At the close of the exercises everybody, large and small was privileged to receive a cordial handshake from the gallant hero whose nam recalls the national injunction to "Remember the *Maine*."

The dusk of twilight was falling as the last guest rose from the substantia evening meal, and as the stars peeped out one by one above the tree-tops, th children trooped rapturously down upon the grassy slopes again for the ice cream without which no festivity is complete in childish estimation. In the glow o red light, and amid the explosion of an unusually attractive display of fireworks night approached unheeded, and only when nodding little heads and drooping baby eyes attested to the unwonted lateness of the hour did the last reluctant guest take his departure from the enchanting scene.

A touching incident took place after every tired little form had crept into its snowy nest, and the last evening prayer had been said under the gentle tutelage of the bright young caretakers. Dr. Klopsch led his famous naval guest quietly through the long dormitories, frequently pausing by a low white cot to gaze upon the innocent face of its peacefully sleeping occupant. Entering one of the pretty cottages where the older children were snugly cuddled in their cosy beds still exchanging excited comments upon the glories of the day, the visitors were treated to a softly sung lullaby of thanks to God for his unspeakable gifts, which served as a fitting close to one of the most successful days in the life of beautiful Mont-Lawn.



ON THE COOL HOME VERANDA

BY MARGARET E. SANGSTER

A Hint to American Girls

I young people but divined it, nothing renders them so charming as a beautiful deference to their elders. The girl who, as naturally as a flower to the sun, u to her father and mother, anticipating their wishes n yielding her own desires in ready consent to their s is simply irresistible. The stronger the nature the i and sweeter it becomes, if this grace of deference gi it its final and crowning charm.

oreigners understand this as our American girls do n or shall we say as American mothers often fail to d The pretty English girl looks up to mamma's guid- a in perfect docility until her wedding day. The G man, the Swiss, the French, the Italian girl of good f ily is solicitous to please her mother, and wears the g e of filial courtesy as if it were a d oration. The manners of our young c ntrywomen are less often than for- ly at fault in this regard.

"How unamiable, crude and un- f ned is the younger Miss Ranson," s a dignified Dutch matron in criti- c n of a young lady born with the t ditional silver spoon and educated in d of our best schools. "Her tone of j ronage and her supercilious air in d ressing her mother mark her as in- s ferably ill-bred."

Girls little know when they snub t ir mothers how disagreeable an im- p ession their conduct makes. The pert, p pant young woman in her teens or t r twenties, who fancies that she is s fficient in herself and scorns the advice of her mother, is a jarring social note. Happily she is rarer than of old, and, e en as Daisy Miller, is likely to be an o solete specimen soon.

. . .

Character is often indicated by ap- p rent trifles. The girl who brings a s awl to wrap around mother's shoul- d rs, who slips a cushion in the precise a gle to relieve a tired back, or remem- b rs a hassock for her mother's tired f et, will one day make a loving wife t the man whose heart shall safely t ust in her. She will do him good and n t evil all the days of his life. For t ue wearing qualities, warranted to last t rough all stress of weather, we recom- m end the girl who is the tender, t oughtful, and deferential daughter at h me.

I once knew a dear girl, in years lit- t e more than a child, whose study it was to make up all the deficiencies in her mother's c t. Her father was brusque and tempestuous, but P lly always bore the brunt of his tempers, and m naged to coax him into a sunny mood before her m ther had time to be wounded by his petulance. A b by came, and the mother was much worn by the i terruptions the little one made in her slumbers. M any a night the little crib was carried into Polly's r om, and the daughter cared for the baby that her m ther might rest. This mother was not very wise in s me respects; she had married young, and remained in s me ways rather immature till her hair was gray. P lly was of a sturdier fibre, and had New England g anite in her composition; but all her courage, vigor, a d resolution were tributary to her mother's aid and c mfort.

. . .

Even when parents and teachers are arbitrary and u reasonable, it is the duty of young people to bear w th them respectfully. In the long conflict with trouble, in the disappointments they have met, and the anxieties they have endured, parents may have become embittered or have grown pessimistic and discouraged. Youth is the true season of optimism. We shall never be sorry, we who are young, that we have been loving and patient with the parents who were in truth a little exacting at times.

The Two-Family House

Some years ago, Americans imported from abroad the idea of the great apartment house, in which numbers of families might be lodged under one roof, each family having a suite of rooms on one floor, with, if desired, a private hall setting it quite off from the others. In luxurious apartment houses, elevator service, facilities for telephoning, for posting letters without going beyond ones own door, for lighting and heating at minimum trouble to the householder, are taken for granted, and it is not uncommon to find a great deal of convenience in the simpler tenement homes where rooms are *en suite* without so much ornament and decoration as is common in the more expensive apartment homes. Still, there are very fine apartment houses that are badly lighted and poorly ventilated, and give an impression of gloom and stuffiness. The two-family house that lately is springing up everywhere in suburban neighborhoods for small families and those of limited income, is an improvement on the earlier plan. With a single front door and two bells, one finds two apartments, each of which is entirely separate from the other, the lower one being provided with a small vestibule, and the upper with a stairway. Each may have its own veranda, and the family residing in the one part may enjoy entire independence of its nearest neighbors. Builders are finding in the two-family house a very desirable investment for capital, and people newly married and about to go to housekeeping seek a two-family house for seclusion and economy.

The Forest's Harvest of Firewood

MATERIAL conditions, it is true, are driving the youth of small towns and farming communities into the constantly swelling stream which flows towards the stormy ocean of city life; but the true love of nature is not dying out. Many an over-driven business man, the hardships and deprivations of his early life softened by the mists of years, dwells wistfully upon the beauty and picturesqueness of the old-time farm life, of one phase of which our illustration speaks in eloquent, though voiceless language.

Shall Jack Have a Latch-key?

THE father and mother of a half-dozen stirring, clever and ambitious lads, no two of whom were exactly alike, were talking one day with a friend on the subject of bringing up boys. They had a right to speak as those having authority, for their youngest son had been lately graduated from college and had entered on a promising business career, while the others were already successfully started and were numbered among the rising men in their neighborhood. The mother of this family was for years an invalid, and the first consideration in the mind of the father had been to save her every small and great anxiety, and to make the path smooth for her feet. The father's rule had been that the mother was never to be left alone in the evening, and that, as he was a man of large interests, often compelled to be away from home for a week or a fortnight, two of the boys must always stay at home after nightfall to keep the mother company. I am not speaking of the time when they were all little chaps who went to bed at eight and whose playtime was by daylight, but of the period of adolescence when Harry and Jack begin to feel the pressure of dawning manhood, and when the coming years of maturity are beckoning them to the front.

The question, Shall Jack have a latch-key? was discussed by father and mother and a decision was made in the affirmative when their oldest son was sixteen. The provision was made that Jack should come home, unless prevented by circumstances beyond his control, by eleven o'clock at the latest; that he should close the door quietly and put out the light on his way upstairs, stopping an instant at his mother's door to bid her goodnight, if she were awake. The mother said, smilingly, speaking of this clause in the agreement, "I was always awake to say goodnight to my boy, and he seldom came home later than ten. Sometimes he slipped softly in, sat down on my bed and told me the story of his evening. Sometimes he merely kissed me and went to his own bed. As my other boys in turn had the latch-key given to them, I always knew the step of each as it rang on the pavement and came up to the front door. I always knew before he spoke which boy it was who was coming to wish mother goodnight."

In the training of our sons it should be remembered that they ought to be trusted and that they ought not to be subjected to spying, nagging and undue surveillance. Many a boy goes headlong to ruin because an over-zealous parent behaves as if this were the only thing to be expected. A father and mother who fill the air of the home with reproaches, reproofs and doubts need not be amazed if their boy brings disgrace on himself and grief to them. Establish relations of confidence between Jack and his father, let there be intimacy between Jack and his mother, and Jack may be safely entrusted with a latch-key.

Aunt Prudence Payson's Catch-All

—HOUSEKEEPER. Any bookseller can procure for you Mrs. Christine Herrick's book, *Liberal Living on Narrow Means*. Information regarding the King's Daughters may be obtained by addressing their general secretary, Mrs. Mary Lowe Dickinson at their headquarters, 156 Fifth Avenue, New York.

—LOUISE. If you have very little time to read during the week you may devote a portion of Sunday afternoon to good reading and find it repay you for the effort; but confined as you are to exhausting work indoors for six days, I think you should always spend at least two hours of the Sabbath in God's blessed air and sunshine.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Edit

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Mont-Lawn's Festal Day

WHILE the "Fourth" is always a memorable day at Mont-Lawn, this year it was exceptionally so. Patriotism and high principle were the lessons inculcated by the speakers, all of whom were listened to with deep interest and appreciation.

Specially notable for many reasons was the address of Rear-Admiral Sigsbee, the leading orator of the occasion, by whose presence Mont-Lawn felt itself signally honored. Speaking to an audience composed of many different nationalities, he pictured the type of the true American, and showed how, largely by assimilating the best elements from other lands, our nation has attained to its present greatness. It was an address so happily conceived, so admirably suited to the time and the occasion, and so full of inspiration and encouragement, that it could not fail to impress even the youngest hearer. In the years to come, these children of the tenements, grown to manhood and womanhood, will recall with a thrill of pride and pleasure, the delightful afternoon they spent with the gallant hero of the *Maine*.

Nothing was lacking to make the entertainment perfect. Dr. George convulsed the little folks and the grown-ups with his merry stories; Dr. Vaughan told them of the children of China and their sufferings in the great famine; Dr. Iglehart let loose a whole flight of eagles, oratorically speaking, in honor of the day; Dr. McPherson made direct appeal to the child nature; Mr. Hallimond told how the great Republic grew and how the whole world still watches it with respect and admiration, and the Pickaninny Band filled in the chinks between the talks with soul-stirring strains and quaint Southern songs. And the big audience enjoyed it all, down to the very last dish of ice cream and the final corruscation of the fireworks.

Then, when the last of the stages had driven off with its merry load, and the children were snugly stowed away in their pretty white cots, darkness and quiet settled down on Mont-Lawn. The glorious Fourth was over. May its lessons live and grow, and bear golden fruit in the hearts and lives of the children!

The Chapter of Summer Accidents

NEVER a summer passes in which there is not a long list of accidents and casualties to cast a black shadow over the path of the sufferers and their friends. People are maimed in railway collisions, battered to pieces in motor cars, thrown by runaway horses or injured on trolleys, many of them never recovering from the effects of their injuries. Every summer, hundreds of young men lose their lives by drowning, and thenceforward their homes recall the hour of calamity with unspeakable regret. Summer is the especial time for outdoor pleasures and recreations, for athletic sports and manly competitions. It seems a pity that no human foresight has as yet been able to prevent as an opposite to the mirth and joy a weary tale of loss, illness and death.

The question is pertinent whether human foresight, were it duly exercised, would not reduce the number of accidents to the minimum. At least half the casualties reported in the press may be set down at the door of culpable heedlessness. We take unpardonable risks on the road. Carriage loads of people rush in front of express trains, with imminent danger of destruction, which they occasionally escape as though by a miracle. Individuals hastening homeward or to business, not having calculated their time aright, spring upon moving trains and are dashed to the ground, perhaps crippled for life, perhaps instantly killed. It may be objected that this peculiar carelessness is not confined to the summer. Still, there is an intoxication in the midsummer heat, and the general air of life and movement everywhere, that accounts for a larger number of accidents of this variety in summer than in winter.

To blame Divine Providence for wholly preventable disasters and to accuse our Heavenly Father of cruelty, when we are the victims of human recklessness, only add to the grossness of human ingratitude. God permits many things, for we are free agents and our wills are our own; but He does not for mere caprice injure a child for all its life, rob a family of its head, lay the bread-winner low beneath a moving train, nor send a lad in the flower of his youth to the bottom of the sea.

When accidents occur, accidents against which no safeguard could have been provided, when the household is darkened by a sudden blow, there may be a lesson for sufferers and survivors that they should not be slow to learn. Individual loss is sometimes profitable to a community, and personal ill works out to public advantage. Also, when suffering of any kind falls upon a life or a home, overshadows a town or a nation, it is to be accepted as having somehow, somewhere, a hidden good.

Reunion in Heaven

FROM one of our friends in an adjoining State comes an appeal that many a man and woman have uttered. In close and loving union he has lived for many years with a good woman, the love of his early youth and the wife of his maturity. It has been a tender and happy union, but now death has sundered it and he is alone. "She was a true Christian," he tells us and I am humbly treading the same path, not so faithfully as she, but with the firm conviction that when my time to die comes, I shall through Christ find an entrance into the heavenly mansions. Shall I see my wife there?

How often has that question been asked, when a grave, like a hard rock in a stream, has separated waters that have long run together! Will that stream reunite in the future life? How happy would it make the survivor to know that the beloved would be with him in that better land! It would so enhance the joys of heaven. Though we find no direct and explicit assurance in the Scriptures of reunion, we put the most hopeful construction on the hints we do find there.

Chief among them are Christ's own words. His reminder to the people of his own time that when God declared himself the God of Abraham, Isaac and Jacob, he was the God of the living, not of the dead, was a distinct suggestion of heavenly recognition. Again, in the parable of Dives and Lazarus, Christ represented Abraham as not only knowing who Lazarus was, but as knowing what his life on earth had been. If we go back to the time of David we hear him saying of his dead child, "I shall go to him." He evidently expected to recognize the child, otherwise the prospect of meeting him would have been of small comfort. The apostle Paul, with his later knowledge, the man who had been caught up and had heard unspeakable words, declares his own confidence (1. Cor. 13:12): "Then shall I know even as I am known." That is what we need: to know and to be known. Let the consolation that comforted the great apostle be enough for every bereaved soul.

The Babies of China

ONE of the most remarkable photographs we have yet received since the beginning of the famine in China is reproduced in this issue. It shows a group of mothers, each holding a famine babe in her arms. There is a history associated with this photograph which is full of pathetic interest.

When the suffering was at its height and earnest efforts were being put forth to save the perishing population, the missionaries' hearts were wrung as they noted the neglected babies, who, being the weakest, were dying by thousands. "It is little short of heart-breaking to watch the tiny children and to hear their wailings that come from every house," wrote the workers. Relief measures helped the grown folks, but the tender little children, who could not subsist on tree barks and roots, gasped out their lives while the parents stood by and stoically pronounced it "the will of heaven." In one district alone, the Relief Committee declared "over 400 babies were left to die."

Urged by pity for these innocents, THE CHRISTIAN HERALD on April 18, in cabling a remittance to the Committee, directed that $5,000 be applied exclusively to baby relief and urged the workers to make a special effort. They responded to the call with the happiest results. Thousands of little children in China to-day owe their lives to the generous friends in America, whose gifts enabled the Committee to supply condensed milk and other suitable food, immediately checking the infant mortality in many districts. Great numbers of the starving babes were taken to hospitals, where they have been nourished and nursed back to health. The group in the photograph, who are housed in Hsuchowfu hospital, have been literally snatched from the grave by this special fund, contributed by readers of this journal.

It is one of the joys of loving, self-sacrificing service done in His name, that we are often permitted to see how God blesses the work under our hands. Surely he has blessed it abundantly in the saving of the babies of China.

Our Pacific Fleet

THERE is a likelihood that our naval force in ...atic waters will be augmented shortly by the a... tion of a number of our largest battle-ships, which ...e now doing duty on the Atlantic station. This trans..., however, as we are assured from Washington, is in... sense to be regarded as a menace to Japan, but ra...r as the natural outcome of our enlarged responsibil...s in the Far East. American interests in that part of ...e globe will benefit by the change, which will be a sor... of moral strength and protection. Hawaii, the Phi... pines and our interest in China will all reap advanta...s in the assurance of a security which nothing else co... confer.

There is no evidence that Japan regards the impe... ing change as unfriendly. Her statesmen remem... how, only a few years ago, before the outbreak of ... war with Russia, they viewed the presence of ... American squadron in Eastern waters with considera... satisfaction. Besides, apart from all other consid... ations, the change would be a proper and reasona... one. It seems out of all proportion that our Pac... fleet should be limited, as now, to a single battleship a... a few cruisers, when our Eastern interests, even in ... most uneventful times, are entitled to be safeguard... equally with those on our Atlantic seaboard.

Among the Workers

—REV. ANTONIO B. CARRERO, a preacher of the Mexican Evang... cal Church, writes that the Gospel is making excellent progress ... that country. His own church, in Mexico City, has 150 membe...

—CHARLES CARROLL BROOKS, the founder of "The Very Sm... Library," is planting libraries in various mountain communiti... He is a mountain boy and was brought up in the Blue Ridge, n... Harper's Ferry, W. Va.

—MISSIONARY WALTER B. WILLIAMS, of the M. E. Medical Missi... Pungo Andongo, Angola, Africa, writes that sickness is extrem... prevalent among the natives. The dispensary work is great... hampered through lack of funds.

—THE NATIONAL Plant, Flower and Fruit Guild of New Yo... distributes flowers among the sick and poor, in hospitals and ... homes. Last year it gave out 365,853 bunches of summer flowe... 34,515 bunches of function flowers, 8,990 plants, and 1,484 bulbs.

—IN A THREE WEEKS' series of meetings, just closed at Keswic... Ia., one hundred and two persons confessed Christ. It was ... union effort on the part of the two churches of the village, wh... had called Evangelists Hay Dell and Fred Geisenheiner to he... them.

—THE PRESBYTERIAN CHURCH of Elizaville, Ky., recently cel... brated the fiftieth anniversary of the pastorate of Rev. Henry M... Scudder, D.D. During his pastorate Dr. Scudder has marri... nearly four hundred couples. His pastorate has been a most su... cessful one, full of rich spiritual blessing.

—MRS. T. MACKNIGHT, late of Teneriffe, Canary Islands, write... "These islands are now an open field. They include seven island... Canary, Teneriffe, Fuerteventura, Lanzarote, Palma, Hierro, an... Gomera. There is a call for evangelistic work everywhere, an... for school work in both Teneriffe and Canary."

—ROBERT E. LEWIS, General Secretary of the Y. M. C. A. i... Central China, writes that the evangelistic meetings in Korea ... during the recent visit of John R. Mott, were of remarkable power... A three days' campaign was held at Seoul. At one meetin... over two hundred men rose and stood as evidence of their desir... to accept Jesus Christ.

Contents of this Number

Wednesday, July 17, 1907

	PAGE
Shepherd Girls of Dalmatia	Cover
Our Mail-Bag	626
The Drivers' Strike in New York (Illustrated)	626
Queen Wilhelmina's Guests (Illustrated)	627
A King's Service to a Criminal. Sermon by Rev. William Potts George, D.D.	628, 629
In Beautiful Dalmatia (Illustrated)	629
The Fourth at Mont-Lawn (Illustrated)	630
How China Welcomed the "Buford" (Illustrated)	631, 636
OUR EDITORIAL FORUM: Mont-Lawn's Festal Day—The Chapter of Summer Accidents—Reunion in Heaven—The Babies of China—Our Pacific Fleet—Among the Workers	632
BIBLE AND NEWSPAPER: Siamese Royalty in Europe (Illustrated)—Electricity Causes Panic—Thief Scared by a Dummy—A Banker Defrauded—A Funeral of Scrolls	633
On the Cool Home Veranda (Illustrated.) By Margaret E. Sangster	634
Gabrielle, The Flower of New Rochelle (Illustrated). Serial Story. By Isabella Macfarland	635, 637
Destroying the Popular Idols. Sunday School Lesson. (Illustrated)	638, 639
The Late Francis Murphy	639

THE BIBLE and the NEWSPAPER

iamese Royalty in Europe

MONG the visitors to European courts this year is His Majesty Chulalongkorn, King of Siam. Though at home the near neighbor of France and England, a comparative stranger in Europe. His importance, ever, is fully recognized. On his arrival in Paris he greeted by representatives of the French President, conducted him in state to the palace, where he ived an official welcome. Thence he proceeded to land, where he had a most cordial reception. King ard sent royal officers to look after his comfort and onduct him to the royal palace at Windsor, where he ed as royal guest for three days. He was the lion of day at King Edward's great garden party. After ing the royal palace he returned to London to the nese embassy. There a deputation from Cambridge versity waited upon him and conferred upon him an orary degree. From London he proceeded to Copenhen, where the King of Denmark gave him a cordial come.

The King of Siam is fifty-four years of age and has n thirty-nine years on the throne. His country cov- an area of about 244,000 square miles, which is almost arge as the State of Texas. It lies between British rma on the one side and the French possess- s on the other and is therefore an important buffer te. It has suffered through the depredations of the nch, and in 1904 was forced to cede eight thousand uare miles of territory to its powerful neighbor. The ire population is little more than nine millions, of om about two millions are of Chinese nationality. The ntry is now being rapidly developed. The king is roughly alive to the value of Western civilization. was educated in Europe and is having his sons ined and educated there. It is believed that his sent visit is due to his desire to extend his railroad stem and to develop his postal and telegraphic facili- s. Even Bangkok, in spite of its fine buildings, is t poorly supplied with modern conveniences. The ligion is Buddhist, combined with spirit worship. Both e Baptists and the Congregationalists have established ssions in Siam, but the chief Christian work is now ing done by the Presbyterians. It may be hoped that e visit of the king to Europe will convince him that the velopment and prosperity of his country may be pro- oted in no better way than by the encour- gement of his people to seek the knowledge the true God.

Better is a little with the fear of the Lord than eat treasure and trouble therewith. (Prov. 15: 16.)

lectricity Causes Panic

A startling accident produced a panic on veral streets in upper New York recently. he New York Central Railroad has installed n electric plant for its heavy traffic and a emonstration was inadvertently given of hat it was capable of doing when it was ot under control. From One-hundred-and-wenty-fifth Street to One-hundred-and-wenty-seventh Street, along the viaduct, here was a brilliant display of flames and oud explosions. Streams of molten iron and opper poured down into the street as the eavy iron pipes, rails and wires melted under he fierce heat. Firemen were summoned, ut some one who professed to understand the tuation warned them not to turn the hose on he flames, lest the men who held it be elec- rocuted. People passing near stood still in error as the metallic rain descended and sput- ered on the pavement. The entire structure eemed to be on fire, though it contained no ood except the ties, which are embedded in tone ballast. As speedily as possible word as sent to the power-house and the current as turned off. Then the flames instantly isappeared. For a few minutes the red hot on glowed and gradually cooled. When the ructure was examined it was found that the ails, not entirely melted, were twisted into rotesque shapes and the big tubes carrying he wires were completely fused. It is said hat the whole trouble arose from a piece of ire being twisted around the third rail, hich made a short circuit when the shoe of motor car touched it. The fearful power f the mighty agent caused a sense of terror every spectator. The quiet invisible force hat can do more than even steam for the aid of man, becomes a destructive foe when it is wrongly applied. It is so with all the forces that God has placed at man's disposal. Even the Gospel, the source of spiritual life, is to be dreaded when it is despised and rejected.

To the one we are the savor of death unto death; and to the other the savor of life unto life. (II. Cor. 2: 16.)

Thief Scared by a Dummy

The house of a resident of Atlantic City, N. J., was entered by a burglar one night last week. He went about his work so noiselessly that none of the inmates was awakened. He made a collection of valuable silverware and bric-a-brac. These he stowed in a sack and then entered the sleeping chambers to search for jewelry and money. One of the first rooms he entered was unoccupied, but he saw something that scared him. The children of the household had been preparing for a masquerade that was to take place the next day. They had constructed of straw the dummy of a huge man and had dressed it and put a fierce mask for its face. In the dim light, the burglar had seen this man apparently glaring at him. He turned and leaped down the stairs and ran for his life, without waiting to pick up his bag of silverware. He left every door open behind him and in the morning it was seen, by his footprints on the lawn and in the garden, that he must have fled at his utmost speed. His guilty conscience made him afraid. As God warned the wicked long ago:

The sound of a shaken leaf shall chase them: and they shall flee, as fleeing from a sword: and they shall fall when none pursueth. (Lev. 26: 36.)

A Banker Defrauded

Remarkable evidence was recently given by a millionaire banker of Marietta, O., at a trial of three men charged with running a faro game in New York. The banker stated that he had been approached by two men who told him of the game and assured him that the dealer had become disgusted with his pursuit and had determined to deceive his employers. The banker was urged to play, and was promised that the dealer would so work the game that by investing $25,000 the banker would gain $100,000. He testified that he accepted the offer and came to New York bringing $50,000 with him.

The Royal Barge of the King of Siam

He was taken to the place where the game was running, and the first night's play left him $25,000 out. He was told that the dealer had not recognized him and had therefore failed to carry out the plan. He played again and again lost $25,000. Another excuse was made and the banker was so determined to win that he chartered a special train to his home, and procured another $25,000 with which he returned to New York. That sum he also lost and then, concluding he was being swindled, he sued the three men. That men who run such a game deserve punishment is obvious, but it is not clear that the banker deserves sympathy. By his own account he was attempting to gain money through the treachery of an employee of the gamblers and they were too shrewd for him. He would have saved his money had he heeded the warning of the wise king:

Enter not into the path of the wicked and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away. (Prov. 4: 14, 15.)

A Funeral of Scrolls

An unusual kind of funeral took place in Washington cemetery, Brooklyn, N. Y., on June 16. It was an interment of Jewish sacred scrolls that had been damaged by fire. The scrolls had belonged to Jewish synagogues which were situated in Irving Hall in New York. When the hall was burned some weeks before, the arks in which the scrolls were kept were destroyed. A careful watch was kept over the men who cleared away the ruins of the building. Fragments of the burned parchments were found and were reverently gathered up and carried to the new synagogue. There, in accordance with orthodox rites, they were placed in a coffin lined with zinc, covered with white satin. The coffin was covered with a black pall and placed before the altar. Rabbis read selections from the law and the prophets, and chanted psalms over the coffin. It was then carried at arm's length to an undertaker's wagon, which drove, followed by carriages containing rabbis and synagogue officers, to the cemetery. On its arrival it was reverently lowered into a grave prepared for it in the exact centre of a plot, and after singing by choir-boys it was covered over. The burned scrolls contained manuscript copies of the five books of Moses, and were very valuable, as they have to be specially prepared by skilled writers. The parchment on which they are written must be made of the skin of a clean animal; the margins of each page, the kind of ink and the pens used must all be according to laws of ancient date. When the scrolls become useless through damage by fire or flood, they must not be cast away or destroyed, but must be buried, as these were, with old-time ceremony. It is to reverence and care such as this, exercised by the Jews during past centuries, that we owe the preservation and purity of the Old Testament. Like those who bury their dead and concentrate their love on the grave, instead of looking up to where the spirit lives, these Jews honor the letter of their law, instead of delighting in the spirit, which in Christ lives for evermore.

But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter. (Rom. 7: 6.)

Siam's King and Queen Now Touring Europe

Starving Babies at Hsuchowfu Saved by "The Christian Herald's Babies' Fund"

How China Welcomed the "Buford"

Viceroy Tuan and Taotai Yung Express the Nation's Gratitude to America

By E. R. JOHNSTONE

IT was 10 o'clock on the morning of Memorial Day (last Thursday) that the United States army transport *Buford* dropped her anchor on the edge of the Yangste, fairway about a quarter of a mile from the big "go-downs" (warehouses) and the great storage hulks that mark the river-side in the commercial town of Chinkiang. We were thirty-one days out from San Francisco, and, with stoppage for coal at Honolulu and Nagasaki, had covered more than two thousand leagues of ocean, our average rate of speed being something better than ten knots an hour.

First we were boarded by a brisk little gig bearing the customs officer—whose visit was purely formal, as all charges on the cargo of CHRISTIAN HERALD flour had been abated by governmental order—and then by Rev. T. F. McCrea, a missionary of the Southern Baptist Church, and M. J. Walker, agent of the English Bible Society, representatives of the Missionary Committee. With them was an aid of Yung, taotai or governor of Chinkiang and the surrounding contiguous districts.

These missionaries and their brethren in relief work have looked death between the eyes for seven months. They are well-nigh worn out. They have spent and been spent in their service of benevolence. They are heroes every one, and henceforward, to me and to all right-seeing and right-thinking people on the *Buford*, the title "Chinese Missionary in the Kiangpeh District" will be synonymous with self-sacrifice and the personal heroism that connotes the hardest kind of work with the smallest sort of reward in appreciation from those benefited or in monetary remuneration. Much as the Shanghai Civic Committee may have done in disbursing or collecting food and supplies, it is to these missionaries, who have gone down into the horrors of Kiangpeh, that highest honor should accrue, highest meed of praise be awarded.

Through their indefatigable labors, THE CHRISTIAN HERALD'S Chinese Famine Relief Fund has been well and wisely administered. Not a breath of criticism rests or has rested upon the conduct of affairs by the Missionary Committee.

To Mr. Walker had been entrusted the direct discharge of the 80,000 sacks, each with forty-nine pounds of high-grade American flour, composing the cargo of the *Buford*. Acting U. S. Vice-Consul Frederick D. Cloud was detailed, in Consul-General Rodger's absence, to accompany us from Woosung and receipt to the transport for the flour, as consignee. From Mr. McCrea I learned, as already cabled you, that before our arrival it had been decided to distribute the 80,000 sacks as follows:

Relief camps at	Huaian	25,000	sacks
" "	" Tsingkiangpu	10,000	"
" "	" Antung	20,000	"
" "	" Yaowan	25,000	"

All the above mentioned camps are in the province of Kiang-Su, and I learned, somewhat to my surprise, that all the relief work made possible by foreign aid had practically been confined to this province by reason of the objections offered by governors of other affected provinces, who said they preferred to attend to their own relief measures.

The Fleet of Junks Taking Off the "Buford's" Cargo

However, the province of Kiang-Su has been afflicted most, and embraces the larger portion of the famine area known as Kiangpeh, which, as often explained, means "north of the river"; "the river" in Central China always referring to the mighty Yangtse.

In a few moments after the *Buford's* arrival the single-masted lateen-sailed junks began to surround the steamer and to take up positions along her white sides. To foreign ears it was confusion worse confounded. The boatmen yelled, sang, wrangled, laughed, and ran to and fro in utter abandonment. But somehow, out of confusion came a semblance of order, and by three in the afternoon gangs of coolies (pay ten cents a day), each under the supervision of a boss, the latter watched by a son of the mandarin in charge the port as harbor master, and all under the eyes of t missionaries—Walker, McCrea, Napier and Lampton had made a break in the cargo and were unloadi from four ports—two on each side of the ship. Befo the *Buford* sails for Manila some of the food furnish by CHRISTIAN HERALD readers will have found lod ment in the persons of famishing sufferers 200 miles the northward.

This flour, say the missionaries, will save hundreds thousands of lives. I go to the famine district up t Grand Canal in a steam launch, Messrs. McCrea a Walker accompanying me. The weather is very h and mosquitoes are abundant.

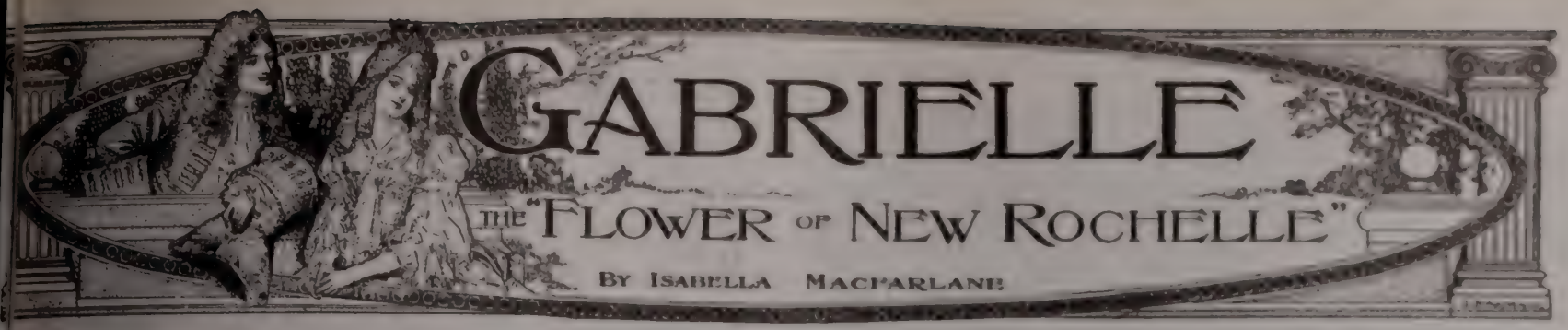
Since the middle of April, the deaths have bee many thousands. How many tho sand? That is a question no ma foreign or native, can answer eve approximately. "Will the deaths rea a million?" I asked Mr. McCrea. " cannot tell you," he replied, "nor ca any one. I cannot tell you the aggr gate in any one city or province, di trict or geographical division. Ther is neither census nor registry in China No record is kept of births or deaths We see thousands of families in mourn ing. We know of villages wherein one half the inhabitants have disappeare by reason of death or by removal t centres where relief is given or ex pected. We ask Chinese officials an they express absolute inability even t make a respectable guess concerning the aggregate of deaths.

Intense suffering in this famine ha been marked in only the first five o six days of utter destitution. After that came lethargy and subsidence of acute symptoms until death put an end to pain. Those, how- ever, who got a little to eat suffered long, and this is especially true of those who loaded their stomachs with indigestible compounds.

It is related that in making rock excavations for the great fortress of Kiang-Yin, ninety miles up the Yangtse from Woosung, a stratum of soft mud or clay, similar in many respects to fuller's earth, was found. Heartless officials dried a lot of this and sold it as a new kind of flour. They sold it very cheap, but many bought and ate, and all with deplorable—often fatal—results.

The missionaries have invented a name for the affliction following a diet of leaves, roots, bark and earth. They call it "green fever," and its immediate manifestations are horrible bloatings of face and extremities,

Continued on page 636



GABRIELLE

THE "FLOWER OF NEW ROCHELLE"

By Isabella Macfarlane

CHAPTER I

In the King's Cabinet

a small but sumptuously appointed room in the palace of Fontainebleau sat three persons, engaged in deep and earnest consultation—a woman and a Jesuit priest.

e royal personage was Louis XIV; woman, his unacknowledged wife, ame de Maintenon; and the priest, er La Chaise, his confessor.

vo large armchairs stood on either of the hearth, where a small fire of l was burning. Before each chair a table of exquisite workmanship in ing and marquetry. In the chairs the king and Madame de Maintenon, e the priest was seated on one of the cushioned stools in front of the 's table, intended, one for the prime ister, and the other for his bag conng state papers, when he came to sact business with his Majesty.

n the king's table lay a closely writt parchment, awaiting the royal signat . To this the priest, who was the cipal speaker, frequently pointed emphatic gestures; while the woman, ugh apparently engaged on a piece embroidery, gloated on it with intense ltation. For though those two perss hated each other—the one because was jealous of the woman's influence r the king, the other because the g's confessor had persistently opd the public acknowledgment of her rriage—they were at one on the subt under discussion, namely, the utter inction from the realm of France of Reformed or Huguenot religion—the P. R. (*religion prétendue réformée*), it was contemptuously called.

For, although Françoise de Maintenon s herself of Huguenot extraction, her terness against the reformed cause s (after the manner of converts) even re virulent than that of the Jesuits emselves.

"As your Majesty perceives," said the iest, continuing the conversation, in his ft, mellifluous voice and gentle man-r, "there is no other way to rid France this abominable heresy, this monster heresies, as it has been truly called, hich has spread over the whole people, om the highest to the lowest—no other ay, except to crush it, to root it out, to tirpate it. To this end, let the pastors e driven away, the rites of marriage and urial be refused, the children taken rom their parents and gathered into hools and convents; and let the *dragonades*, which have been so effectual in aining conversions in certain provinces, e established over the whole land. The nd justifies the means."

"It is my heart's desire," said Louis, to have but the one religion throughout y kingdom; and I believe that if the astors are driven away, the people will o doubt return to the bosom of mother hurch. Read to me the fourth clause nce more, father."

The priest took up the document, and read:

"Clause IV

"We enjoin on all ministers of the id R. P. R. who refuse to be converted nd embrace the Catholic, Apostolic and oman religion, to depart from our kingom and lands subject to us, fifteen days fter the publication of our present dict, forbidding them to remain beyond at time, or to hold, during the said fifen days, any preaching, exhortation, or ther function, on pain of the galleys."

"Good!" said the king. "Excellent! ow read me the tenth clause."

The priest read:

"Clause X

"We most expressly and iteratively forbid all our subjects of the said R. P. R. to depart, they, their wives or children, from our said kingdom, country, and lands subject to us, or to transport from thence their goods and effects, on pain of the galleys for the men, and the confiscation of bodies and goods for the women."

"That also is excellent. But what thinks Françoise of these extreme measures?" turning with a look of affectionate deference to the woman who dominated him (and France).

What Françoise thought of the measures is written in blood and suffering on the page of history; for the document under consideration was the Revocation of the Edict of Nantes.

"The priest took up the document and read——"

CHAPTER II

The Birthday Fête

A LARGE company had assembled at the house of David de Bonnefoy, a prosperous merchant of La Rochelle.

The occasion was the birthday, or rather the *fête*-day, of the merchant's mother, a venerable lady eighty-four years of age.

It was emphatically a family party, no less than four generations being represented, from the old lady herself to the little baby grandchild of her son. Uncles and aunts, sons and daughters-in-law, and cousins almost without number, filled the rooms, which had been tastefully decorated with flowers for the occasion. All contributed their shares to the general hilarity, each vying with the other in doing honor to the sweet old lady, who sat and smiled among them, the very embodiment of a beautiful old age.

The house was a large and commodious one, standing back a little from the street, and having in front of it a wide, grassy courtyard, inclosed on three sides with a low stone wall topped by a wrought-iron fence, of which material also the gate leading to the front door was formed.

In the kitchen, where Christine, the old family servant, presided, great store of good things had been provided; for David Bonnefoy was a man of liberal mind and abundant means.

"It is for my mother," said he; "and everything must be of the best, and nothing must be spared."

But though he was of course the originator of the festival, the prime mover in all the arrangements was his daughter Gabrielle, a beautiful girl of two and twenty. She it was who had despatched her younger sisters and brother to the woods and fields to gather the lovely flowers that grow wild in France, with which to make the garlands and bouquets that adorned the rooms—the purple foxglove; the fragrant wall-flower that springs from old walls, beautifying ruins with its rich, yellow-brown blossoms; daisies and pansies, and sweet violets, and wild roses, and honeysuckle from the hedgerows. She it was who brought the guests and presented them in turn to the grandmother, who sat in state in a handsome arm-chair like a queen on her throne, receiving from each one some small tribute of affection—a flower, a few *bonbons*, a little inexpensive trinket, or some such trifle.

Her mother being an invalid, Gabrielle had been obliged in many respects to take her place in the household, and the necessity had developed her faculties, and given her a force of character not often met with in one of her age.

After the dinner—which was elaborate, well served, highly relished, and enlivened by playful sallies of wit and words of good cheer—the next thing in order was a romp on the greensward; and for this the whole company repaired to the courtyard; for in the delightful climate of that region, where extreme heat and cold are unknown, the people almost live out of doors.

Half a dozen willing hands carried out the chair of the old lady, the couch of the invalid mother, and even the cradle of the married daughter's baby, that all might participate in the scene of enjoyment.

And here the great crowning act of the day was to take place; for the venerable dame herself, with the unquenchable vivacity of a Frenchwoman, was to open the *fête*, with one of her descendants as her partner.

Great was the strife and emulation among those descendants as to which should have the honor. Cousin Theodore thought he should have it because he was her eldest nephew. Cousin Dominique claimed it because he had come all the way from Paris to attend the *fête*. Cousin Clement thought he should have the privilege because (as he claimed) he loved her better than any of the rest—a claim which all the rest vociferously denied.

The matter was settled by the dear old lady herself choosing as her partner Raoul de Bonnefoy, her youngest grandson, a young fellow of nineteen or twenty, who had just become a member of the burghers' corps, and was there in all the glory of his new regimentals.

The old lady wore a simply made gown of white muslin, confined at the waist by a scarlet ribbon. On her head she wore a neat cap of linen cambric, bordered with rich lace, among the full gathers of which some loops of red ribbon, to match her girdle, were interlaced.

To see that sweet-faced woman promenading with the stalwart youth at her side, while opposite to them were Gabrielle and Louis Marquand, the pastor's son, was a sight that gave pleasure to all except one young girl named Rosalie Bertrand, who would fain have been in Grandma Bonnefoy's place.

But Rosalie's turn came when the young soldier soon led the old lady back to her chair, and seating her with tender care, planted a resounding kiss on the old cheek, soft and wrinkled like a withered apple, but now slightly flushed from the unwonted exercise.

Then the merry pastime was given up to the younger part of the company, while the elders sat around, or formed themselves into groups for conversation. And the conversation was not all of family affairs.

For, notwithstanding the harmless gaiety, light-heartedness and general jollity that marked the occasion, an undercurrent of gloom and apprehension pervaded all, and rose unbidden to their minds even in the midst of their pleasure.

"Well, David," said Cousin Dominique, addressing his host, "the bolt has fallen. The Edict—that Edict granted to us Huguenots by Henry of Navarre, guaranteeing to us our rights as citizens—has been revoked, and all our rights taken away."

"It is too true," said David; "yet I was hardly surprised to hear of the revocation; for as you know, the enactments of the Edict of Nantes have been

Continued on page 637

How China Welcomed the "Buford"

Continued from page 631

with a hardening of the abdominal region and a distension thereof ghastly to look upon and usually fatal.

Without announcement, and only four hours after our arrival at Chinkiang, Taotai Yung, accompanied by his chief magistrate and harbor master, and a retinue of servants, came on board to make an official call upon the representative of THE CHRISTIAN HERALD. Yung is a Manchu, and large and imposing, as I have found all northerners of rank to be. He wears a sparse mustache, has a dignified courtesy and a pleasant smile that are most fetching, and he was cordiality itself. Mr. Walker acted as interpreter, and the conversation ran about in this wise:

MYSELF: "Your Excellency, I come as representative of THE CHRISTIAN HERALD, and those who through that paper have been instrumental in sending $450,000 in gold, or its worth in supplies, to your stricken and starving people, and to tell you that American hearts are full of sympathy for you and your people in their distress. They are glad to give of their substance to relieve your needs. They are glad to show their feeling of brotherhood."

THE TAOTAI (rising and bowing three times, with hands clasped in an arch above his breast in Chinese salutation): "I am unworthy, unworthy! I am honored by what you say, and by your representative presence. From mind and heart I tell you thanks. I charge you convey to THE CHRISTIAN HERALD particularly, and to the Americans generally, my warmest gratitude, and that of all my people. We will never forget what you have done. We will remember while life lasts this great ship, its cargo of food, and what it means to the starving. I am unworthy! I am honored!"

All this was said in sincerest fashion, and with a dignity that added great impressiveness.

After writing his name on my visiting card, as an evidence of good will and friendship, the Taotai and his suite adjourned to the promenade deck, where they were photographed with Consul Cloud, Captain Hall, Mr. Walker and the writer. We served them tea, which they did not care for (and I don't blame them, after tasting some of theirs later), and American confections, which they enjoyed greatly. Arrangements were made for a return visit at 10 this morning, and I was informed that I would be expected as guest at a "feast" to be served at military headquarters at 6.30 this evening. I tried to beg off, but the Taotai said:

"You must come. How could I save my face if I did not show honor to a representative who has come so far to show good will and give us food?"

Chairs—silk-lined and canopied, with four bearers each and preceded by a shouting guard — were provided for the journey of two miles from the military headquarters near the river to the yamen of Yung, within the wall of the Chinese city proper. We were borne in all state through crooked streets, about as wide as the hall in an American apartment house, covered with wheelbarrows, burden-bearers, dogs, donkeys and people, lined with shops, stores, tea-houses and work-benches, through teeming thousands of a happy-seeming population, most of them busy doing things backward —or so it seemed to Western eyes — reversing our most ordinary processes as to direction, from sawing wood to shaving chins, from writing letters to washing woolens.

Constant were the cries of advance courier and bearers, and to their "Hoia! Sha! Sha!" (I spell phonetically) the people yielded in all good nature. One diminutive but recalcitrant donkey was carried bodily by his owners into a butcher shop, and proved the strongest protestant to our journey.

Arrived at the yamen our chairs were borne through lines of saluting soldiers and deposited at an inner door, where the Taotai, the Prefect, the commanders of Fort Chinkiang and the military forces of the district and their soldiers of rank received us with the "nods and becks and wreathed smiles" that are concomitants of Chinese courtesy.

We were conducted through a multiplicity of passages to a room opening into an inner and walled court and seated at a table on which were tea, cakes, Chinese chestnuts, cubes of preserved sugarcane, crackers, etc. The Taotai repeated his welcome, and then, after bowing deeply, added: "I have to-day received a telegram from his Excellency the Viceroy (Tuan-fang of Nanking), commending you to me, and telling of his deep gratitude for all your people have done for us. The Viceroy says he can never express his gratitude properly, but that THE CHRISTIAN HERALD's generosity now and on former occasions has made deep and lasting impression on the hearts of himself and his people."

I replied briefly and then formalities were dropped. Yung spoke of Dr. Tenney of the university of Tientsin, whose friendship he grew to value while prefect of that city. He told me of the boy aged six and the girl aged one who had come to bless his old age (he is 58) and at my request sent for the boy—a bright, handsome urchin, who kow-towed to his waist but finally shook hands, allowed me to take him on my knee, accepted an American quarter (he had never seen a United States coin) and laughed with glee over my promise to send him a Teddy bear. His father was as foolishly fond as an American daddy could have been, and with some ceremony presented me a photograph of the boy, blessing it and me in earnest fashion.

"In all my years in China," said Mr. Walker, "I have never seen a high official so effusively cordial as Yung has been to you. Evidently he and his superiors are full of real gratitude and want you to know it. It is very rare for a Chinaman of rank to shake hands, whereas he fairly embraced you as representing the givers of food and money that have saved hundreds of thousands of his people from death by starvation or disease."

Unquestionably, famine will come again in the late autumn. It may be worse in 1908 than it has been in 1907.

The entire foreign colony of Chinkiang and the adjacent territory was saddened by news of the death of Dr. J. E. Williams, of the China Inland Mission. He died of heart failure, consequent upon typhus or "famine" fever, contracted in the relief hospital of Chinkiang, of which he had sole charge and where he spent hours in life-saving service every day. He was loved by all the thousands who knew him or to whom he had ministered and given his life, a martyr to his convictions of duty. He is the fifth of the missionaries to die, and his brethren are so grief-stricken that it is pitiful to see them. He was buried in the secluded foreign cemetery.

Dr. Williams was born fifty years ago in Lincolnshire, England; was educated in London, and came to China eighteen years ago, assigned to the interior, where he worked for sixteen years. He came to Chinkiang two years ago and has been instant and constant in service, not only to native but to foreign resident needs. He leaves a widow but no children.

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Cover yourself from head to heels with the Ivory Soap lather. Then, turn the taps and let the water descend on you in refreshing showers.

There! Look at yourself! You are a new man! Your eyes sparkle. Every nerve in your body tingles and your skin is as smooth as satin.

Ivory Soap is in use in the bath and toilet rooms of the majority of golf clubs.

It ought to be in all of them. It would be if golfers who appreciate the importance of pure soap would insist on it.

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A SMALL SECRET

Couldn't Understand the Taste of his Customers

Two men were discussing the various food products now being supplied in such variety and abundance.

One, a grocer said, "I frequently try a package or so of any certain article before offering it to my trade, and in that way sometimes form a different idea than my customers have.

For instance, I thought I would try some Postum Food Coffee, to see what reason there was such a call for it. At breakfast I didn't like it and supper proved the same, so I naturally concluded that my taste was different from that of the customers who bought it right along.

A day or two after, I waited on a lady who was buying a 25c package and told her I couldn't understand how one could fancy the taste of Postum.

'I know just what is the matter' she said, 'you put the coffee boiler on the stove for just fifteen minutes, and ten minutes of that time it simmered, and perhaps five minutes it boiled, now if you will have it left to boil fully fifteen minutes after it commences to boil, you will find a delicious Java-like beverage, rich in food value of gluten and phosphates, so choice that you will never abandon it, particularly when you see the great gain in health. Well, I took another trial and sure enough I joined the Postum army for good, and life seems worth living since I have gotten rid of my old time stomach and kidney troubles."

Postum is no sort of medicine, but pure liquid food, and this, together with a relief from coffee worked the change. "There's a Reason."

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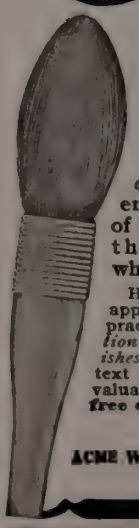

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Gabrielle, the Flower of New Rochelle

Continued from page 633

aside and trampled on these many
s. Have we not seen, in our neigh-
province of Poitou, the atrocities
mitted by the intendant Marillac
r years ago? Nay, have we not seen,
our own Rochelle, our temples de-
yed, our pastors driven into exile, our
ools and colleges closed, children torn
n their mother's arms, and thousands
so-called heretics compelled to recant,
pain of death or the galleys? Is not
own beloved pastor, Louis Mar-
nd's father, at this moment hiding in
woods and marshes, watching for a
nce to escape to England or Holland,
ing been ordered to leave the country
twenty-four hours' notice?"

It is fifteen days' notice now, for the
le realm of France, not for a single
vince."

But the worst of all," said Cousin
odore, "is that the *dragonnades*,
ch caused such havoc in Béarn and
tou, are to be established every-
ere, and our homes profaned by a
de of brutal soldiery, fresh from the
ssacres and rapine of the campaigns
the Netherlands."

'No doubt the king's dragoons are
ital," said Cousin Dominique, who was
arge, portly man of middle age, very
f-satisfied and opinionated; "but I hold
t the men who yield to them and sign
ay their conscience from the fear of
m are cowards—arrant cowards."

'Ah, Cousin Dominique, be not too hard
them. Human nature is weak, and
you have not lived in Poitou, you have
idea of the tortures practised on
se poor creatures—beatings, maimings,
rvation and compulsory sleeplessness,
til there is nothing left for them but
yield or die."

"Then let them die," said Cousin
minique, with decision.

"The *dragonnade* has not yet reached
Rochelle; but we do not know how
on its horrors may be upon us."

"By that time I shall be back in
aris," said Dominique, whose thoughts
ually centred in himself. "Paris is
e safest city in the kingdom, for it is
empt from the *dragonnades*."

"Many people succeed in escaping to
her lands, though all except the pastors
e forbidden to leave the country," said
avid. "During the Marillac persecu-
n, a relative of ours, Roger de Bonne-
y, escaped to the West Indies by way
England, and from thence reached a
ty of North America called New
ork, known until a few years ago as
ew Amsterdam. That is where I should
ke to go, if my dear native land of
rance refuses any longer to shelter me."

"Speaking of Louis Marquand," re-
arked Cousin Theodore, "what a pretty
uple he and my sweet cousin Gabrielle
ake. Have they a liking for each
ther?"

"It is more than that," replied David;
they are already affianced, and there is
o young man whom I would sooner call
y son-in-law than he. He has studied
ith his father, and in fact was ap-
ointed by the synod as his assistant.
ut that is at an end now."

Here a great noise and hubbub was
eard outside. On looking forth, the
uests beheld a troop of horsemen can-
ering down the street, their horses' feet
lattering, their spurs jingling, their
ccoutrements glittering in the rays of
he declining sun, and their scarlet
loaks floating out on the evening breeze
hat blew landward from the Bay of
Biscay.

"Heaven preserve us!" ejaculated
Cousin Dominique. "The dragoons are
pon us!"

CHAPTER III

The King's Dragoons

THE music stopped short. The women uttered cries of terror, and ran into corners to hide themselves, as the troop drew up at the gate.

The leader, a fine-looking young man of slender but athletic frame, dismounting, advanced. He held a paper in his hand.

David de Bonnefoy stepped forward, opened the gate, and demanded his business.

"Is your name David de Bonnefoy?"

"That is my name."

"Are you a Huguenot?"

"I am of the reformed religion."

"Then I have to inform you," glancing at the paper in his hand, "that twenty soldiers of the king's dragoons have been billeted on you, to be housed and fed by you until such time as his Majesty thinks fit to remove them."

"Twenty men? That is too many for one household. I have a large family, a sick wife, an aged mother; and these guests—some of them have come from a distance and will have to stay all night. It is not possible—"

"I have nothing to do with that. All that concerns me is to see that the king's commands are carried out. Have you a stable?"

"I have not."

"No matter. Yonder stands one of your 'temples,' as you call them. It is no longer of use for preaching. It will make an excellent stable for our horses."

"That is desecration."

"Not at all. A horse is as good as a heretic, if not better. Dismount, my men, while I get the key of the temple, and put up your horses. Monsieur Bonnefoy will see that they get plenty of good fodder, and will also provide a supper for yourself."

"Do you remain with your troop, Captain?"

"No, I mess in the citadel with the other officers; but," with a look at Gabrielle as she stood by her mother's couch that made her father shudder, "I shall look in occasionally to see how you are treating my boys."

With another sidelong glance of his bold black eyes in the direction of Gabrielle, the officer turned away, and remounting his horse, rode away with his troop toward the half-demolished temple.

Scarcely were they gone when Cousin Dominique hastily began to make preparations for departure, putting on his riding-coat and muffler, and buckling on his spurs.

"What! Dominique," said his host, "surely you are not going to set out for Paris at this late hour of the day?"

"Yes, I am going to set out in just ten minutes from now, if you will send a boy for my horse, which is stabled in the next street. As I said, Paris is a safer place than La Rochelle, and the cover of night is better than the glare of day."

"Who is the coward now?" said David, laughing in spite of his trouble at the undisguised trepidation of his relative; but Cousin Dominique was busy with the fastening of his riding-coat, and made no answer.

"Since you are determined to go," continued the other, "I almost wish you would take Gabrielle with you. I cannot bear to think of her under the same roof as those ruffianly soldiers."

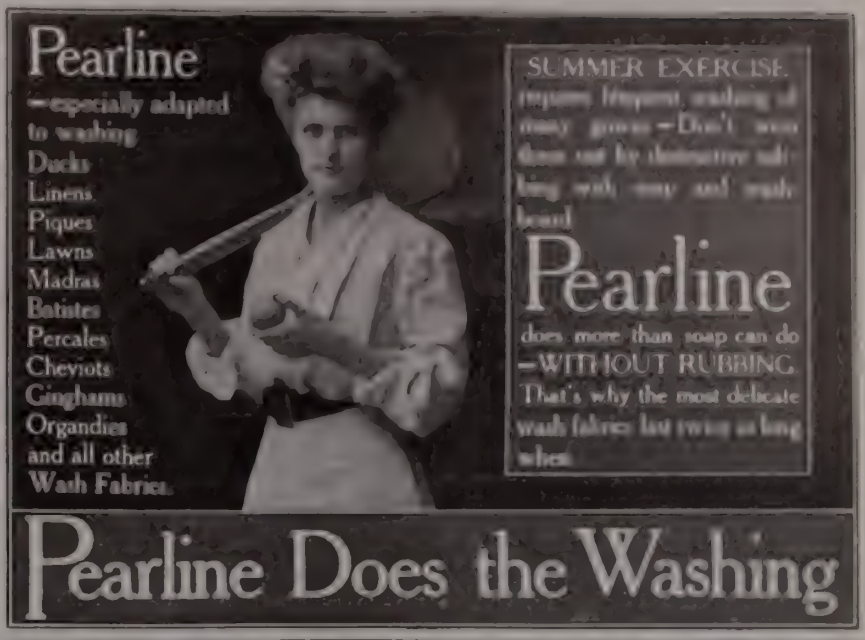
"No, no, cousin," said the big man, who was a wealthy bachelor. "Do not think of such a thing. I could not take the responsibility. The larger the company the greater the danger. I shall have all I can do to take care of myself."

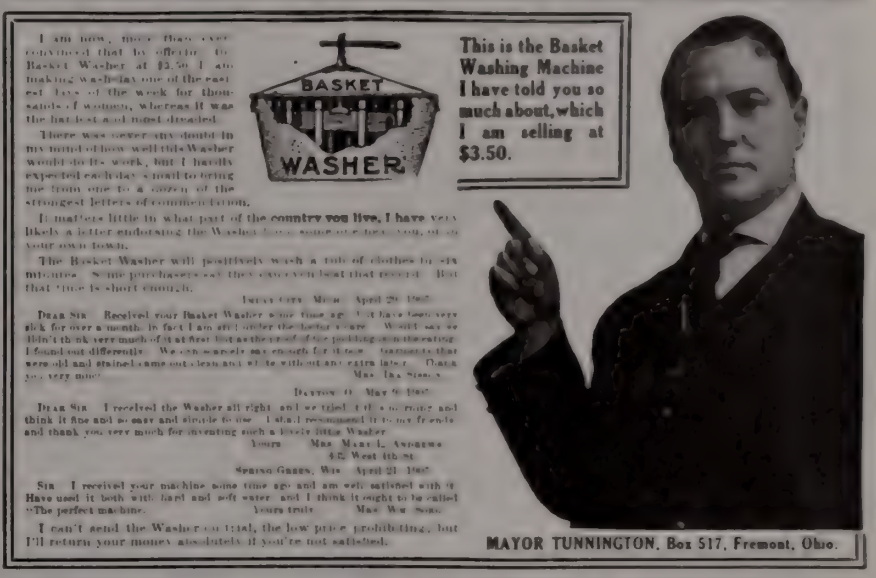
And selfish Cousin Dominique mounted his horse and rode away, leaving the rest to take care of themselves.

Soon the troopers reappeared, shouting, swearing, singing ribald songs, and making themselves as obnoxious to their entertainers as possible.

They took possession of the best rooms in the house, seized on everything eatable or drinkable that they could find, broke up the handsome furniture for firewood, and kept up such hideous noises through the night that none of the family (who were gathered in an upper room, guarded by David and his son Raoul) could obtain any sleep.

To be continued

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SAPOLIO

The Oldest Woman Living

TO Oregon belongs the distinction of including among her population an old lady who celebrated her 120th birthday on May 20, 1907. Mary Ramsey Woods, of Hillsboro, in that State, was born in 1787, when the American constitution was yet unwritten. She was a lisping child when Washington was President. Marrying Mr. Jacob Lemons at the age of seventeen, she was a wife and mother when Fulton's first steamboat puffed up and down the Hudson, and had reached the maturity of forty years when the first American railway was laid. The daughter of her youth died at the ripe age of ninety-eight; the sole survivor of her four children, Mrs. C. B. Reynolds, at the age of seventy-seven years, is her still active mother's nurse, housekeeper and companion. Widowed seventy-five years ago, Mrs. Woods again married and again became a widow. This remarkable woman, who has attained to the phenomenal age of six score years, distinctly remembers such incidents in the history of our country as the ceding of Louisiana to the United States by the French; the period when Lewis and Clark penetrated to Oregon, and the day when her father took down his gun to go out to fight in the War of 1812. She spent the recent anniversary of her natal day in receiving the warm congratulations of a host of friends.

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"Myself and family are all greatly improved in health. We have largely abandoned the use of white bread. Upwards of twenty-five persons have changed their diet, on my recommendation. It is gladly given, because I know, from personal experience, whereof I speak."

It is a well-known fact that white bread is almost entirely composed of starch and this is difficult of digestion by many people, particularly those who have weak intestinal digestion. The result of the use of much white bread is a lack of brain and nervous power to do mental work, and it also creates intestinal troubles, because the excess of starch ferments in the intestines and makes the condition right for the growth of microbes; whereas Grape-Nuts food contains the needed starch, but in a pre digested form. That is, it is transformed into grape-sugar in the process of manufacture, and delivered in the packages, ready cooked, and in such shape that it is immediately assimilated without hard work of the digestive organs.

The food also contains the delicate particles of phosphate of potash which, combined with albumen, is used by nature to make the gray matter in the cells of the brain and the nerve centres throughout the body, in order to give strength and ability to stand long and continuous work. "There's a Reason." Read, "The Road to Wellville," in pkgs.

Destroying the Popular Idols

International Sunday School Lesson for July 28

*By Dr. and Mrs. Wilbur F. Crafts**

THE Israelites had grown accustomed to the daily sight and leadership of Moses, and when he had not been seen by them for nearly seven weeks, because he was on Mount Sinai with God, and when they seemed to have lost their hold on God because he did not appear in their fiery cloud and pillar to talk with Moses, then their hearts failed them. They required that they should see the God whom they were serving, and so they came to Aaron urging him to make an image. Since they had never seen God, they could not suggest an image made in his likeness. But they had long been accustomed to seeing the worship of a calf in Egypt, and they knew that the Egyptians supposed that it represented deity; so they resolved that they would worship a calf. And when they had thus resolved they gladly brought their rings and bracelets of gold to Aaron with the request that he should make for them a golden calf. If Aaron had been as strong a character as Moses, he would have quickly rebuked the people for such an error and refused to yield to their foolish and wicked request. But Aaron yielded and made the calf, and set it up for the people to worship. Men may be deceived, but God is not mocked. He saw that his people were worshiping an idol, in violation of the Second Commandment, which he had just given them. Moses did not know what Israel was doing until he came down from Mount Sinai with the tables of the Law. These he dashed to the ground and broke as a symbol perhaps of what the people were doing.

"Moses' anger waxed hot and he cast the Tables out of his hands"

Punishment for Idolatry

When Moses came into the camp, he ordered the calf to be taken down and ground into powder, and this was to be given to the people in water to drink. Think of drinking up a god! This wicked idolatry was further punished. Aaron was reproved by Moses for his part. The excuse he had to offer was a weak one indeed for a leader: "Thou knowest the people, that they are set on evil." He actually ascribed to a supernatural power the moulding of the calf, for he said, "When I cast the gold into the fire it came out a calf." Moses proclaimed that all who were on the Lord's side, and had nothing to do with the making and the worshiping of the calf, should gather around him. And the tribe of Levi responded, numbering many thousand men, and Moses gave them command to slay with their swords those who had worshiped the calf.

When the people humbled themselves before God, and stripped themselves of all their ornaments, God, as always, accepted their repentance and restored them to his favor.

This lesson suggests: 1. The persistency of superstition. 2. The worship of gold. 3. Individual responsibility to resist evil however popular. 4. The crumbling of idols.

Israel Corrupted in Egypt

1. The persistency of superstition. It is strange enough that the Israelites, who had so recently seen the utter defeat of Egypt's animal gods by their invisible God, and had just received in thunder tones from Sinai his command to make no graven image for worship, reverted to the idolatries which many of them had doubtless fallen into while degraded slaves in Egypt by worshiping the golden calf. But it is far more strange that, in countries so long civilized as Japan and China and India, we should see together telephones and heathen temples, dynamos and manufactured deities. In Egyptian railway trains one may see Mohammedans throw their prayer rugs in the aisle, and, facing toward Mecca, offer prayers that are

Continued on next page

* **International Sunday School Lesson for July 28, 1907.** The Golden Calf. Ex. 32: 1-8, 30-35. GOLDEN TEXT: "Little children, keep yourselves from idols." I. John 5: 21.

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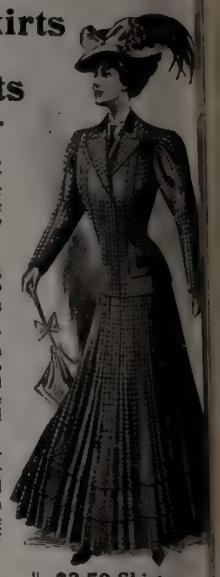

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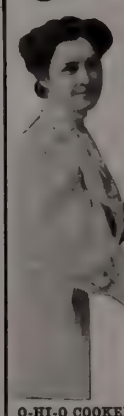

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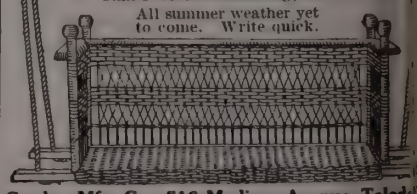

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unday School Lesson—*Continued*

stly no more spiritual than the
of charms. It is yet more sur-
to find in Italy and Spain, and
the United States, people kneel-
the crucifix.

e are also adorers of bones—like
wds who gathered in 1903 for the
novena in honor of St. Anne,
andmother of our Lord, at a
in New York where an alleged
of her osseous tissue is treas-
This particular cult of bone
ion deserves a moment's study
e it gives us a remarkable in-
of the survival of beliefs. It is
scene from Italy, or Mexico, or
iddle ages. "Each face reflected
e and veneration felt for the relic.
tottering women, deformed and
l, were helped into the church to
t themselves to the curative power.
terior of the little church, particu-
the altar, was decorated with
vessels, flowers and wax candles,
filled the room with a wavering
ight. In the vestibules the sisters
e church were selling rosaries, pic-
of the Saviour and the saints and
souvenirs." From the clear, hard
of a New York street you step at
into the middle ages, with all the
le-working illusion and shrewd
y-gathering of a spectacular re-
n.

Modern Superstitions

rdly less surprising are the new
ions about us that are taken ser-
y by many Americans. Your near-
neighbor, apparently sane, may be-
e that Adam is God, that in heaven
saints are to have many wives, that
ancients can only be saved by being
into the bodies of infants on the
, and you call him a Mormon.
there are hundreds of thousands of
, and their churches are in our
s. He may believe that there is no
thing as matter, that a jumping
h is an illusion and smallpox an im-
ation of the deceived heart, and he—
rather she—calls herself a Christian
ntist, and has her churches on our
ts.

hat, then, shall we say to this con-
ance or recrudescence, side by side
better forms of faith, of outworn
ies, stupidities and superstitions?
st of all, we must never lose our
erence for faith. The man who be-
es is our brother. There is hope
n men are seeking to put themselves
touch with God, however ignorantly.
hopeless stage is utter unbelief. He
despises faith, however misdirected,
pises God. Better the adoration of
bones of St. Anne by the ignorant
ker after God, than fashionable
eism or self-indulgence.

Mammon-Worship

. The worship of gold. The Israel-
s gave gold to make a god, but many
derns less generously keep gold and
ke it their god. This is the special
nptation of two nations, otherwise
ong the best—Great Britain and the
ited States, whose chief peril is devo-
n to creature comfort as a substitute
r devotion to God and our fellows.
hatever holds the controlling place in
r lives is really our God, and thou-
nds seem to worship only gain by
y and Pleasure by night. The Dives
t Jesus Christ pictures in hell is not
arged with murder, or theft, or lying,
profanity, but with commercialism—
quiring and using his money for his
n selfish enjoyment only. And the
me sin is shown in him who said to
nself, "Soul, thou hast much goods
d up for many years. Take thine
se; eat, drink and be merry." God's
ift reply was: "Thou fool, this night
soul shall be required of thee." In
s undue devotion to commercialism,
ich Jesus condemned as covetousness,
re than any other sin, we may learn
mething from Japan, where the mer-
ant ranks after the statesman, scholar,
ldier, farmer and artisan. Then
me the merchants, with only the "out-
sts" below them. A statesman of
pan said to an American, "We do not
ke so much of arithmetic as you do.
e think it makes men sordid. We make more of history and philosophy." Certainly we should teach in all our homes and schools that there is no honor in gold, and that gold is not for pride but for helpfulness; not a rightful master but only a servant; not a god but a gift of God for the service of man.

Responsibility of Leadership

3. Individual responsibility to resist evil, however popular. Aaron's yielding to the popular demand that he should break the Second Commandment was hardly less guilty than Pilate's when he yielded to the popular demand that he should break the Sixth Commandment, for he who gives his supreme regard to anything else than to Him who so loved the world that he gave his only begotten Son, "crucifies the Lord afresh and puts him to an open shame." Let us show young men that in swearing, drinking, gambling, and in other popular vices, they are like Aaron, doing these things not because they regard them as right or even desirable, but because they haven't independence to do anything else. Most young men are like the great crowd at Babylon's political convention, that bowed together to Nebuchadnezzar's golden image. Who does not admire the three young Hebrews who, though in politics and looking for promotion, refused to yield and stood up for their principles in spite of the fiery furnace? Most young men do not dare to stand up against a popular evil, even when there is no furnace hotter than the sneers of cowards unworthy of consideration.

A Great Temperance Leader Gone

ONE of the most active workers in the cause of Gospel temperance in any country passed to the higher life when Francis Murphy died at his home in Los Angeles, Cal., on June 30. Mr. Murphy had not traveled widely in temperance campaigns for the last few years, but his interest in the cause was unabated; and his advice was constantly sought by pastors, evangelists, and committees that were engaged in the same battle with the drink traffic.

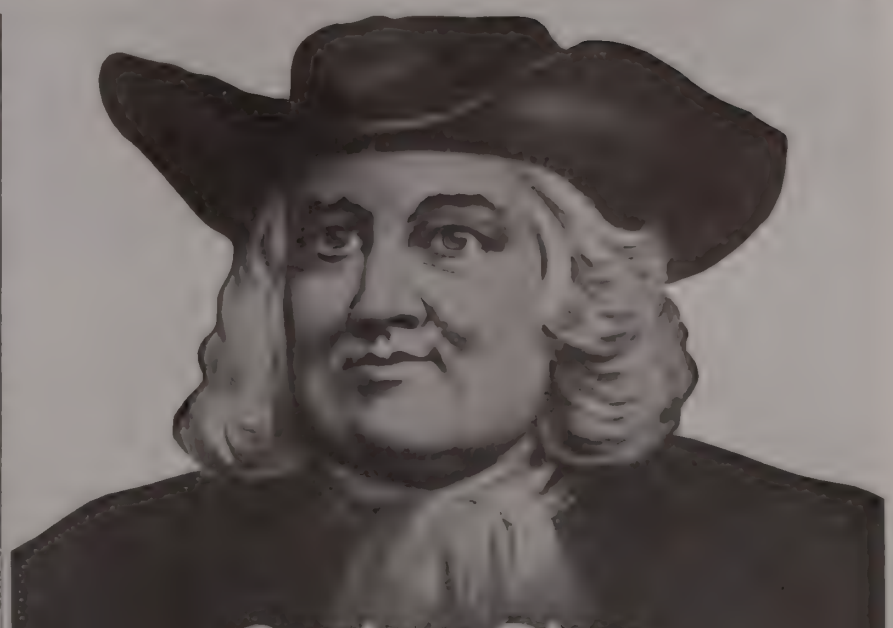
Mr. Murphy's life was a picturesque one. He was born in Ireland, April 26, 1836. When but a lad, he left Wexford to find home and fortune in America. He was at different times a clerk, a farm hand and a hotel keeper. At the outbreak of the war he enlisted in a New York volunteer regiment and served with credit while the conflict lasted.

It was in 1869 that Mr. Murphy became converted, at a time when his affairs were greatly involved and when he, as he stated himself, did not care whether he lived or died. He began to speak at local temperance meetings. His speeches, based on his own experience, had so much humor and pathos that they made a deep impression. Friends urged him to take up the cause of temperance as his life work.

His first lecture was given in Portland in 1871, and for many years he spoke several times a week, his tours taking him to England, Scotland and Ireland. As a result of his meetings thousands signed the pledge and wore the "blue ribbon." In Dundee the first man to sign the pledge was the provost of the city. Crowded meetings were held in all the large cities of Great Britain; and in Dublin, Ireland, the welcome given him was particularly enthusiastic.

In America there was not a city of any size that was not visited by Mr. Murphy, and there are many men who now hold respected and even prominent positions in their own communities who owe their success to the influence exerted on their lives by Mr. Murphy. He always insisted that temperance reformation in the individual, to be permanent, must be based on conversion to Christ; that "in God's strength alone is there for the drunkard any hope of fidelity to total abstinence."

Before you decide how best to invest your savings, see advertisement of the Industrial Savings and Loan Co. on Page 637, and write them for more detailed information. They afford certain distinct advantages.



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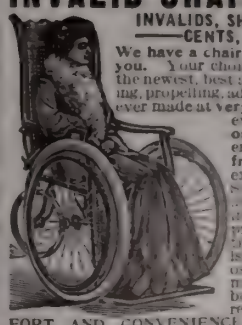

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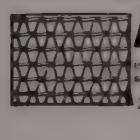

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See Page 646

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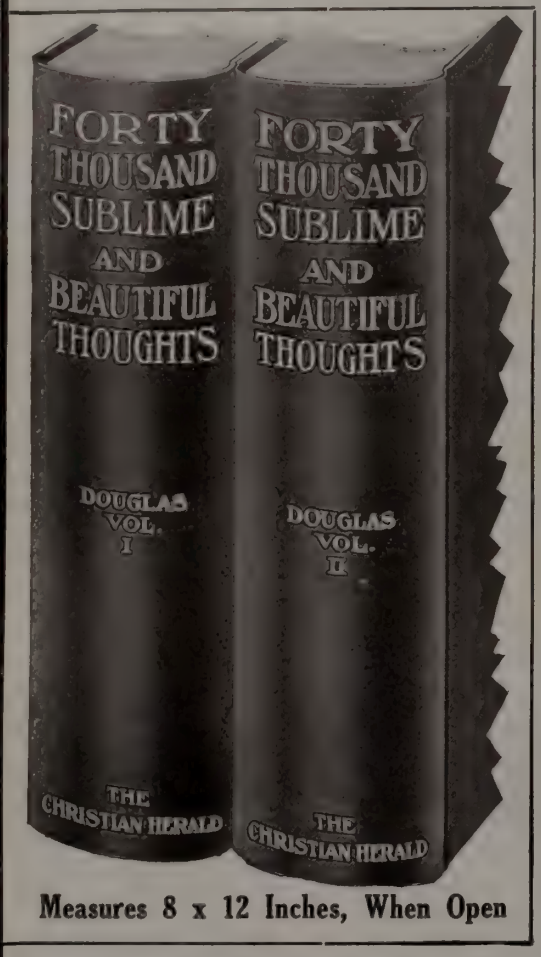
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NEW YORK, JULY 24, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Eighth International Red Cross Conference in Session in the British Capital

THE RED CROSS CONFERENCE

By MISS MABEL T. BOARDMAN

OF THE AMERICAN NATIONAL RED CROSS

THE Eighth International Red Cross Conference has just been held in London, under the especial patronage of King Edward and Queen Alexandra, the latter being President of the British Cross Society. The first meeting was opened and led over by the famous Field Marshal, Earl Roberts. Among those on the tion committee were the Duchess of Montrose, the Marchioness of Lansdowne, Marchioness of Londonderry, the Countess of Dudley, Lord Rothschild, Lord , Lord Iveagh, Lord Burton, Sir Ernest Cassel, and Sir Frederick Treves, eon-in-Chief to the King. Twenty-eight nations were represented by one hun- and fifty-seven delegates. The uniforms of every civilized country were to be seen, from the resplendent snow-white and silver of the Prussian Life Guards, to the gorgeous plum-colored silk and scarlet robes of the Chinese mandarins. Japan, Siam, Persia and Turkey all had representatives, as did many of the South American republics and the Congo Free State.

Lord Roberts

Lord Roberts, in opening the Conference, said: "My Lords, Ladies and Gentlemen: Her Majesty the Queen has deputed me to receive you on this occasion, and to tell you with what pleasure Her Majesty, who takes the deepest interest in your great and useful work, is looking forward to welcoming you in person at Buckingham Palace on Saturday next. I need not say how highly I appreciate the honor thus placed upon me or the satisfaction it gives me to find myself in company with the representatives of so noble a society. I know what the Red Cross has done for the sick and wounded in time of war. We British soldiers appreciate most highly what was done during the war in South Africa. We rejoice that the Eighth Meeting of the International Conference is being held in London, and, while expressing our gratitude for what has been accomplished in the past, we cordially hope that the deliberations of the delegates may result in further developing the methods of alleviating the sufferings which are inevitable in a state of war. I will now read you a letter from Her Majesty the Queen:

"*Buckingham Palace, June 9*

"It is with the greatest pleasure that I, as President of the British Red Cross Society, welcome you all here on the occasion of the first international meeting on British soil. The delegates may be assured that they have my warmest and most heartfelt sympathy in their united endeavors to further still more the great scheme for relieving the sufferings of the sick and wounded in time of war, and I sincerely trust and believe that the present International Conference will be the means of carrying out in still greater perfection the noble aims of this great and good work.

"I am sure that the delegates will rejoice with me to know that there still lives amongst us the pioneer of the first Red Cross movement, Miss Florence Nightingale, whose heroic efforts on behalf of suffering humanity will be recognized and admired by all ages as long as the world shall last. Alexandra,

"*Pres't of the British Red Cross Society.*"

Lord Roberts continued: "The next communication that I have the honor to read to you is a telegram from the Dowager-Empress of Russia:

"Gatschina, June 9.

"I beg your lordship to convey to the members of the Eighth International Conference of the Red Cross Society my best wishes for the success of their labors, of which the great and humane object has my most cordial sympathy. Marie."

A letter was also read from Miss Florencce Nightingale's secretary, expressing her deep interest and sympathy in the Red Cross work. After the reading of these communications Lord Roberts formally declared the Conference open d.

Officers were then elected, Col. William Cary Sanger, member of the Central Committee of the American National Red Cross, being selected as one of the vice-presidents. As all the rest of the meetings were conducted in French, the chair was occupied by the president of the French Red Cross, the charming Marquis

Continued on page 645

H. I. M. Queen Alexandra

THE
AMERICAN PULPIT

SERMON BY
Rev. F. DeWitt Talmage, D.D.

THE
Enthroned Hero

TEXT: II. Tim. 4: 7:
"I have fought a good fight"

EVEN under the brightest and happiest conditions, it is a sad sight to see a great man unbuckle his armor and lay down the battle-ax he has wielded in the front of life's struggles. When John Adams was about to be inaugurated President of the United States, the assembled multitude had no cheers and vociferations for the new chieftain. Their thoughts were with the retiring leader. There were sobs and aching hearts for him who was to lay down the tasks of public life after forty-five years consecrated to his country's service. All eyes were focused upon the tall, commanding figure of him who would henceforth be known as "first in war, first in peace and first in the hearts of his countrymen." When John Adams lifted his hand over the sacred book and took the oath of office, George Washington slowly turned to go into the house and efface himself from public notice. The people followed him with moistened eyes and tear-stained cheeks. A great moan went over the assembled hosts, like the murmurings of many waters. He turned in the doorway and looked back a moment and then waved a silent farewell. And all up and down the lines went the valedictory "God bless him! God bless him! God bless him!"

The Veteran's Farewell

When Andrew Jackson handed over the reins of government to Martin Van Buren and started home, his journey to his beloved "Hermitage" was like a long funeral procession. The people came out from the towns and villages and cities to greet him. Every one wanted a last look at the face of their late ruler. With his white hair, tall, lithe form and stern features, he towered above the people who crowded around him. But wherever he looked, he saw only men and women who were regretting the day that this sagacious American was no longer to lead them in the councils of peace and of war.

When William E. Gladstone, after half a century in the service of his country, resigned the premiership and passed out of the House of Commons for the last time, all the members arose and uncovered. Those men, no matter to what political party they belonged, knew that a political genius and one of the most sagacious statesmen the British Empire had ever produced was about to leave the public arena and pass the Indian summer of his earthly life in retirement. His party knew that there was no one to fill his place, and they lamented his going.

After a great leader of men has been working for the good of his fellow countrymen for twenty, or thirty, or forty years, the world may regret to lose his services, but it has to bow to the inevitable and recognize the right of the tired worker to rest. "No! No!" says the world, "though we may grieve much to see our honored leaders fall out from their places, they have earned their rest and they have a right to peace." So we look upon the Mount Vernons and the Hermitages and the Hawardens as the havens and harbors of life, where tired men can rest and be at peace with those who love them and whom they love.

Death a Going Home

Now, the true Christian looks upon death as a going home to receive his eternal reward. When Paul said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," he meant simply this: "Friends, for years I have been engaged in an exhausting struggle. I am physically worn out. I am looking for the reward Christ promised. Let me go and be at peace with Christ, which is far better." So we have a right to look upon death to-day not as going down into the grave, but as ascending to a throne. It is going home. It is going to one of the mansions of heaven which Christ has prepared for those that love him.

I was never more impressed with this fact than when I sat by the bedside of the modern apostle of temperance, Francis Murphy. He was one of the great temperance leaders of this country. We mourned his failing strength. His work seemed to be so important. It did seem as though we could not give him up. But, as the time came for his departure, I visited him and prayed with him. Then after I had finished, with his weak voice he continued my prayer as follows: "O God, I thank thee that I have not an enemy in all the world. I thank thee that the world is filled with good people. If it be thy will, let me go back to my work. But if not, I have so many dear ones on the other side, take me to them and to thy glory." Yes, Francis Murphy, we know what was in your heart. Lying upon your sick-bed, you could see the dear departed friends coming out to greet you. You could hear the heavenly chorus chanting a welcome for your celestial advent. Your death was not to be an obliteration. It was to be an ascension, a coronation, an enthronement. Hail, thou ascended spirit! We to-day rejoice with thee in thy heavenly rapture. Hail, oh thou enthroned warrior! Hail!

A Restful Vision

When Stonewall Jackson, the chivalrous Philip Sidney of the Confederate Army, was dying, shot by the bullets of his own men at Chancellorsville, he had a beautiful vision of heaven. He saw a smooth-flowing river, where he could moisten his parched and fevered lips. He saw his loved ones on the opposite bank waving to him in salutation. And in rapture he raised himself and cried out, "Let us pass over to the other side and rest under the shade of the trees," and then fell back dead. So Francis Murphy, during his last days of earth, caught a glimpse of the trees of life growing by that river which is clear as crystal, proceeding out of the throne of God and of the Lamb. He wanted to go over and rest. He said, "There are so many dear ones beyond. O God, if it be thy will, take me to them and to thy glory." Yes, to-day thy prayer is answered. Thou art with thy departed kindred and friends. Thou wilt stay with them until the time comes for us to depart; and then thou wilt come forth to greet us as they came to greet thee.

Now, to-day I am not going to preach a funeral sermon. I am not going to sound a dirge or ring a death knell. But I am going to strike up a hallelujah chorus. If the cold lips of our loved friend could speak, I know he would have me do as I am doing. There was not a minor key in all his music. And so to-day, instead of talking about how bad we feel at his going, I am going to try to analyze the power of this one of the greatest temperance workers of our time, so that we may be encouraged in our work for the same Master and be stimulated to more vigorous effort by the example of this strenuous leader.

The Secret of Power

In the first place, I would place my finger upon the greatest source of Francis Murphy's power and tell you that the chief reason why this successful temperance worker won so many trophies for the abstinence cause was because he believed in the nobility of man. He believed that, no matter how flagrant the sins of a social outcast, no matter how low or vile a human being had become, deep down in that human heart were some remains of the image of God. Murphy never despaired of any human being, however drunken or degraded he might be. Here was a man, one of the race Christ came to save; and he believed that Christ could save him. The degrading obstacle of his thirst for liquor stood in the way and therefore Murphy tried to remove that, so that the power and influence of Christ could reach the poor, helpless creature.

It does not require very much genius to find flaws in a man's nature. It does not require wonderful erudition to magnify the faults of mankind. Any herd of swine can root out a flower garden, if it is possible for them to squeeze through a gap in the fence. It does not take much of a frost to kill all the fair apple-blossoms in the springtime; neither does it take much labor to develop a field of Canada thistles in the place where wheat and corn and barley ought to grow. But it does take the genius of a horticulturist to find latent buds and develop them. It does take agricultural acumen to put the right kind of fertilizer on the ground before the spring plowing. And it does take the marvelous grace of God to find the latent buds of purity and truth and love and honor in the corrupt heart of man, and to develop them aright for God. And always the work of a successful evangelist of This was the secret of Murphy's success. He be in Christ and he believed in men. Did not Crosby, the Christian hymnologist, have such a as this in mind when she wrote these impressive

> Down in the human heart, crushed by the tempter,
> Feelings lie buried that grace can restore;
> Touched by a loving heart, wakened by kindness,
> Chords that were broken will vibrate once more.

And parallel to this same line of thought w other fact which inspired Francis Murphy to see most depraved of men. He knew that the vict the intoxicating cup was in many cases a man saving. The very characteristics of the man tha led to his degradation—his geniality, his good-fello his friendliness—were the characteristics that make him a successful worker if he was delivered his thraldom. The intensity and zeal that made a persecutor were traits which made him a succ apostle when he was converted. And Francis M had arrived at this belief by looking at the hist his own life. Have you ever heard him describ tragedy of his wrecked home? When the Civil broke out, he, like other Irishmen, was eager to part in it. At the bugle call to arms, he shoul the musket and went to the front. He was not s by the enemy's bullets, but he was overthrown by

The Temptations of the Camp

Then, after the war was ended, in order to make ing for his little family, he took charge of a ho Maine. In other words, the devil knew the weakness and led him into the occupation that develop it. He put a whisky bottle into his han said to him, "Drink until your manhood is gone. until you come home to your wife and babies wit fierce passion of a brute. Drink until the vilest the gutter is no viler than you." And with that personality of his, he never did anything half way. drank until he went down, down, down into the depths of degradation. When the change came Murphy "came to himself" like the prodigal, he not forget the pit from which he had been lifted. he looked on the sodden, depraved wretches who brought to his meetings, he saw in them the Murph the gutter, and said to himself, "The power that ered me can deliver even these poor creatures," an went to work with confidence for the men's reforma Would to God that some of the men whom he wa strumental in saving might take up his work, and men might have reason to say, "The power of E doth rest on Elisha."

But there was another fact about his wonderful that has made Francis Murphy one of the gre temperance advocates of his time. He not only lieved in man, but he was ready to thank God fo the divine blessings with which he was surroun His whole life, after his conversion and consecratio the divine Master, was

A Continual Service of Praise

He always commenced his public services with Coronation Hymn; and he always closed with the I ology of "Praise God, from whom all blessings flo Wherever you met him, on the street, or in the h or in the church, or anywhere, the two words w were most often upon his lips were "Thank G Thank God! Thank God!" Sometimes, like a b ful boy, he would slip into my meetings hoping tha should not see him. He seemed to long sometime worship in the audience, and not be called to the pit. He would come in quietly and stay hidden u some word of Scripture or of prayer touched him; th before he knew it, a "Thank God!" would be ring from his church pew. Then every one would smile say: "That's Francis Murphy!" because no one co ever say "Thank God!" just as Francis Murphy During all his last sickness, in his delirium, he wo keep rubbing his hands, and with a sweet smile murmuring "Thank God!" Why, do you know I have heard him say "Thank God" so much that

Continued on next page

THE RED CROSS CONFERENCE—*Continued.*

gue, member of the French Academy. Over six feet tall, erect as a boy, gray-ed but bright-eyed, this noble old Frenchman of seventy-eight years presided infinite courtesy, speaking in the graceful and beautiful French natural to istrious a writer.

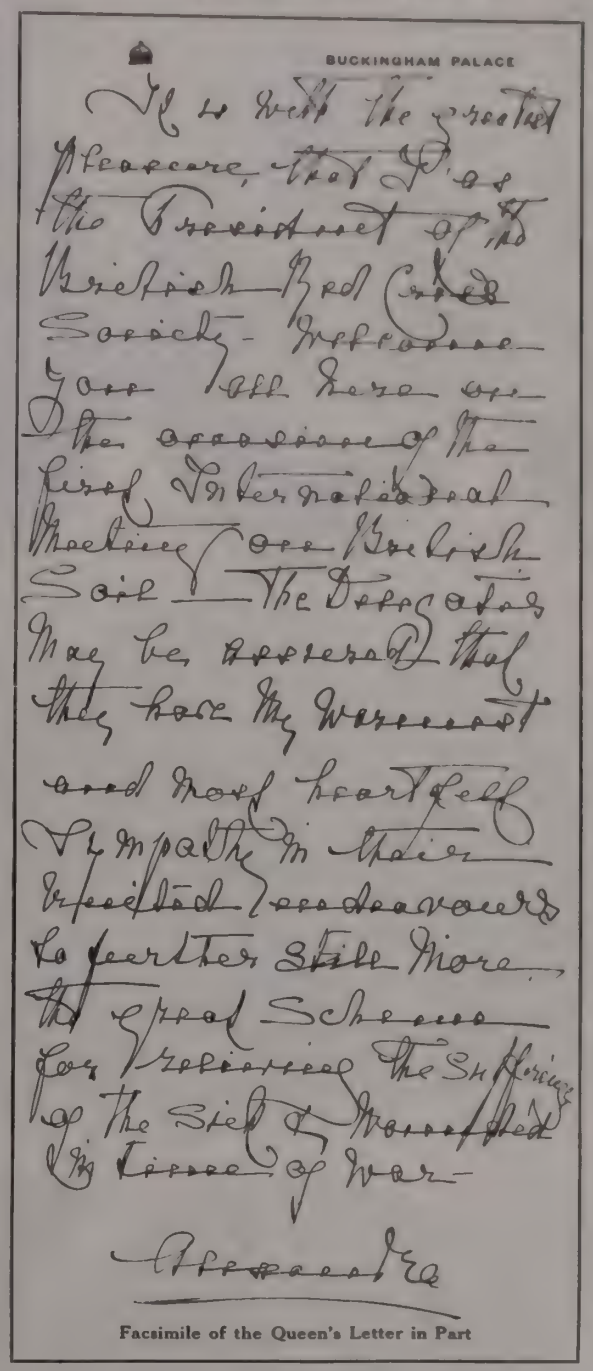
e subjects discussed were many, varied and most interesting. As Professor ens of Russia and Professor Renault of France, two renowned authorities on national law, were likewise the representatives of their respective govern-s at the Hague Peace Conference, and were here the latter part of the week, the subjects that desired to discuss were first taken up: the extend-f the provisions of the Geneva, or, as it is some-called, the Red Cross Treaty, to naval warfare, at hospital ships shall receive its full protection; uccor of prisoners of war by the Red Cross Soci-s, and the question of the abuse of the Red Cross and emblem. In speaking of the second subject, ressor Martens, who was in charge of this special Cross department during the Japanese-Russian said: "Indeed, by a happy innovation, the Jap-ne and Russian Prisoners Aid Societies of the Red s corresponded directly and regularly with reference e prisoners of war. The St. Petersburg office ed to over 17,000 inquiries for information and for-led some 55,000 letters and 7,000 postal packages. n Knesebeck, President of the German Red Cross, of the care given by this society to the Japanese ners when they passed through Germany to embark Hamburg home.

Professor Renault's address on the protection of Red Cross name and insignia, he urged upon all tries that they provide proper legislation to protect name and insignia of the Red Cross from being used rademarks, for advertising and similar purposes.

eneral Priou made a most interesting report on "The e and Role of Women in Medical Columns and spitals in Time of War." He told of the splendid k of the nearly 8,000 Russian Red Cross nurses, ittle Sisters," as they were affectionately called by soldiers, many going even with the ambulances, osed to the fire of the enemy; he told also of the ble service of the 4,000 Japanese Red Cross nurses.

The German Red Cross sent in a printed report over two hundred pages with many illustrations the great work it is doing to combat the terrible urge of tuberculosis. The Italian Red Cross gave ount of its valuable labors after the serious earth-ake of Calabria, when tent hospitals were promptly ted in fifty-eight localities, and after the eruption Vesuvius, when, within twenty-four hours and still der the rain of lava and ashes, two hospitals were tablished with ambulances, litters and complete medi-l and surgical supplies.

The Russian and Japanese Red Cross Societies had ost valuable and full reports of the marvelous work ch had accomplished during the late war. The Rus-an Red Cross in its hospitals alone cared for 241,756 k and wounded, not counting the great numbers that ere transported in its fifteen hospital trains. The panese Red Cross, which has nearly 1,300,000 mem-ers in its society, whose annual dues last year amounted $1,285,533, expended over $2,500,000 for its relief ork, and assisted in the care of 225,000 in the home ospitals, 688,000 at the front and 185 on the hospital ips, of whom over 25,000 were Russian prisoners.


BUCKINGHAM PALACE

It is with the greatest pleasure that I, as President of the British Red Cross Society, welcome you all here on the occasion of the first International Meeting ever held in Great Britain. The Delegates may be assured that they have my warmest and most heartfelt sympathy in their splendid endeavours to lessen still more, the great sum of the sufferings of the Sick & Wounded in time of War.

Alexandra R.

Facsimile of the Queen's Letter in Part

The American Red Cross report told of the San Francisco relief work, of the assistance rendered to the famine sufferers in Japan and China, material mention being made of the great generosity of the contributors to THE CHRISTIAN HERALD'S funds for this relief, as shown by the very large amounts forwarded by this paper through the Red Cross. The kindest hospitality was shown the delegates by Most English hosts in the way of luncheons, dinners and receptions. The American Ambassador and Mrs. Reid, who have always taken the deepest interest in the Red Cross, gave a great reception at Dorchester House for all the delegates, and on Saturday a reception was given by the King and Queen at Buckingham Palace, at which the delegates were each presented in person. Slight, fair, almost girlish looking, the sweet-faced Queen, dressed in purple velvet, went from delegate to delegate, talking of her interest in the Red Cross and His Majesty, looking well and hearty in his buff and red uniform, welcomed in English, French or German the representatives of the various countries.

Baron Ozawa, vice president of the Japanese Red Cross, entertained the delegates one evening with stereopticon views and a description of the Red Cross work during the war. A view was also given of Baron Ozawa and other Red Cross officials visiting the famine district in northern Japan, to inspect the relief work for which THE CHRISTIAN HERALD contributed so largely. After this interesting address was over, it was to the delegates of the American Red Cross that Baron Ozawa kindly presented the views that had been used.

In connection with the Red Cross Conference, a remarkable exhibition of appliances for the transportation of wounded was held. Three prizes were presented of $3,000 each from the interest of a fund given for this purpose by the Dowager Empress of Russia for the best new inventions. One of the exhibits which attracted the Queen's particular attention and that of many others was a pair of dogs, trained by Major Richardson to search for the wounded hidden in places where they might be overlooked by the stretcher-bearers. These dogs, a cross between collies, bloodhounds and foxhounds, wear bands about their bodies on which is the Red Cross and in whose pockets are stimulants and first-aid packages. After finding the wounded man, the dog is trained to return to the stretcher-bearers and lead them to the spot where the man is lying. Of the dogs used in the late war the Russian report says: "In finding the wounded and missing with whom the millet fields were strewn, nothing succeeded like our seven dogs. In our last skirmish, twenty-three men were found by them who would otherwise have been lost." The dogs are taught to quarter the ground like setters working after partridges, and are almost infallible in finding wounded men.

Nothing reveals more the horrors of war than the Red Cross reports and its exhibitions of trains, ambulances, litters and other appliances to mitigate suffering.

An invitation was extended by the American National Red Cross to the Central Committees of the other Red Cross Societies to hold the next International Conference in 1912 in the United States, and it is highly probable that this invitation will be accepted. Long before this, it is hoped that our people will be aroused to such an interest in and enthusiasm for this wonderful and noble organization that in 1912 we may prove by the size, strength and system of our American Red Cross that we are not any longer behind the other peoples of the world in our patriotism and humanity.

THE ENTHRONED HERO—Continued ❋ Sermon by Frank DeWitt Talmage, D.D.

elieve he got me into the same glorious habit of hanking God for everything. And whereas I used to ount my troubles and name them one by one, now, nder the influence of that sainted spirit, I have begun o count my blessings. And as my blessings are crowd-ng me, I am saying: "Thank God!"

But, leaving aside these personal incidents, we would ake a step forward and analyze the direct cause of his uccess as a temperance reformer. How did Francis lurphy win thousands and tens of thousands to the etter life? Through continually, emphatically, and verwhelmingly driving home to the sinful heart man's irect responsibility to God. He was always saying: 'Christ came to save you. Christ will save you. Christ ill save you now. By his help, will you come forward nd sign the pledge, and make a covenant with Christ?" Ie did not bother much about prohibitive laws. He id not work much through legislative halls. But he ied to bring the sinful heart of man in close touch ith a loving and forgiving Saviour.

Now, we have been hearing a great deal about the emperance work of this day. We have heard about he Prohibition movement, and the Anti-Saloon move-ent, and the Women's Temperance organizations, and hey are all good. No one wished all these different movements God speed more than did Francis Murphy. But though Francis Murphy was in sympathy with any movement that would help stop the liquor evil, he put the chief emphasis of his labors upon bringing the individual man in touch with Christ, and saving man as an individual and not in the bulk. And Francis Murphy was right. This world will never be saved from the curse of intoxicating drink through the legislative halls of our State and national capitals. If it is to be saved at all, it must be saved by the saving power of Christ, and the influence of the pledge. Do you suppose you could make this a Christian nation merely by passing strict Sabbatic laws, or by building new churches on every street corner? No. Temperance laws are right in themselves. But after all, the mightiest work of the temperance reformers of the future is to do what John B. Gough did and Jerry McAuley did and Samuel Hadley did and Francis Murphy did, and that is, to bring sinful man by the old-fashioned pledge in touch with the saving grace of Christ.

But there is one more thought that forces itself upon us. Francis Murphy became the successful temperance reformer he was, because no sooner did he win a convert and get a man to sign the pledge, than at once he got that man on his feet and brought him to the platform and made him go to work and save other drunkards. No sooner did Francis Murphy get a Gospel grip upon a man, than at once he pulled him upon his feet and made him go to work for temperance. Can we not to-day learn that divine lesson? Can we not learn that we are developed spiritually not more by what Christ does for us than by what we are willing to do for Christ?

Have we met here simply to say a few pleasant words about our departed loved one? Nay. If I might not seem irreverent, I would say that we should feel in this service as the disciples of old must have felt when they were in the upper chamber in Jerusalem awaiting the coming of the Holy Spirit after the ascension of Christ from Mount Olivet. They were not there to mourn their departed Master. They were there to get inspiration for their work. So it should be with us when any successful worker drops out of the ranks. His labor is finished, but the work is not completed. Who will take it up and carry it forward? May we consecrate our lives to the great temperance work as never before! May we say, "God helping me, I will live for the purpose of saving men clear down in the mire of sin, as I have never done before!" Do you say that? Then, my friends, I think the spirit of Francis Murphy is descending upon us.

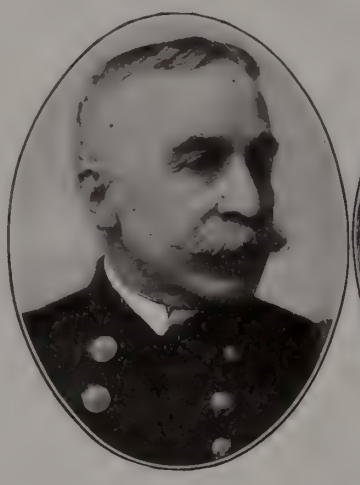
THE GREAT PACIFIC CRUISE

WITH sixteen great white hulls cutting sharply through the blue of the Atlantic, and with high funnels belching clouds of black smoke, America's fleet of powerful battleships will soon head out to sea on its long cruise to the Pacific. It will be the most powerful fleet assembled beneath the Stars and Stripes, as well as one of the largest gathered by any naval Power in Pacific waters.

This cruise is not the result of any vague alarm felt by our government in regard to our relations with any other government that has interests in the Pacific, nor can it be construed as an act of hostility on the part of the United States. Several years ago the Pacific was stripped of our battleships. With the exception of a few cruisers in the Philippines, and a few gunboats near China and Behring Strait, the entire American fleet was transferred to our Atlantic seaboard. Although everything seemed serene and there were no clouds on the international horizon, many naval officers held that the removal of our warships was unwise.

Last winter it was decided by the Naval Board, of which Admiral Dewey is the head, that some of the ships should be sent back to the Pacific stations. More recently it was decided to send an entire fleet of American battleships, sixteen in number. This, in turn, seemed to be stripping the Atlantic coast of its defenders; but though the heaviest ships will leave on the cruise, there will be many large cruisers and gunboats left on this side—enough for any emergency that might arise during the absence of Admiral Evans' fleet. According to military and naval experts, the fleet in the Pacific should be the larger.

On the Atlantic side, it is hard to conceive of any complication in the near future that would bring us into armed conflict with any European Power, and Major-General Frederick Dent Grant, who commands at Governor's Island, in New York Harbor, says that our coast defenses are strong enough to hold at bay any foreign fleet that might try to reach one of our larger cities, such as New York or Boston. Our great outside interests are now in the Pacific. There is the growth of our Eastern commerce to be considered and our island possessions of Hawaii and the Philippines, and many others dotted about the Pacific, with their telegraph and coaling stations, all of which have been without any protection whatsoever. Among other objects it is desired by our naval department to show Europe and Asia how quickly and efficiently America can transfer her fleet from one coast to another. One rumor has it that part of the fleet may be returned after the officers and men have received the benefit of the practice and maneuvers incident to a long cruise with enough ships to work out tactical problems.



Admiral Dewey

Secretary Metcalf, of U. S. Navy

Rear-Admiral Evans

At the present writing, the course to be taken by the ships is undecided. If the fleet were to go straight to the Philippines, it would be advisable to sail across the Atlantic to Gibraltar, then through the Mediterranean, through the Suez Canal, the Red Sea, the Indian Ocean, and then eastward to the islands. The route around Cape Horn through the Straits of Magellan seems to be the one that will more likely be taken. One reason for this is the fact that the navy could be used to cement the rapidly growing friendship between the South American States and this country. A year ago Secretary Root made a remarkable journey through S. America. He was entertained at all the capitals an was cordially greeted wherever he appeared. The would stop at all the ports visited by the secretary. would be the most remarkable compliment paid by United States to any other government, and could fail to greatly please our southern neighbors.

There is a small minority in the United States t contend that the government should not send wars to the Pacific, as it may irritate Japan; yet all the J anese officials who have gi interviews unite in declar that Japan would certai have no objection, as the P fic, in great part, is "Ameri water." As another put it would be merely drilling in own yard. Every nation rec nizes America's right to tra fer her fleet as she pleases, that it has caused some s prise to the Japanese that portion of the American pub feel nervous about the crui

Ambassador Aoki and A miral Yamamoto, who was Se retary of the Japanese Na during the late war with R sia, both scout the idea of w breaking out between Ameri and their country.

Admiral Yamamoto arriv recently in this country, it b ing his purpose to investiga American naval methods. "W want peace," were his first words on landing. "W can't forget that America has shown our country friend feeling for many years." When asked by an America what he thought of the Pacific cruise, he said: "Th question is entirely one of your country." Command Kato, his aid, also said that they did not regard it as menace. "We quite understand that it is an America affair." Admiral Evans, who is to command the flee had a cordial interview with Admiral Yamamoto, an they posed for what they called their "peace photograph.

The Japan Society of New York City, composed prominent men in all walks of life who have visited th Land of the Rising Sun, gave a banquet to the Ambas sador and Admiral. The speeches were all on the them of a friendly solution of the difficulties.

SCENES IN THE LIFE OF A DEACONESS

A Touch of Human Sympathy

Flowers for the Street Waifs

Visiting a Lonely Home

IF Miss Lucy Rider Meyer, Superintendent of the Chicago Deaconess Home and Training School, was asked to define the duties of a trained deaconess, she would be puzzled to itemize her reply. "Whatsoever thy hand findeth to do," is a phrase which interprets the standard of daily living in this branch of the Methodist Episcopal Church, under whose jurisdiction many score of consecrated women are devoting themselves to a service which proves that "the way to God is by the road of men."

To be human and in need of a friend are all the requirements a deaconess asks in order to command her loving ministry. From childhood, born to a grim heritage of want, down to solitary, helpless old age, the abodes of poverty are brightened by the cheery words and helpful deeds of these who may be truly called "Sisters of Mercy."

Our illustrations afford a glimpse of the many-sided work which each day brings. The thin hands of the little ones who search for scraps along the railroad tracks show their dire need of nourishing food. But they are not too hungry or too cold to show by their smiles of greeting their appreciation of the presence of their friend, perhaps the only good and helpful woman who has ever entered their barren lives. Leaving a ray of sunshine as she passes, the good deaconess hastens on to carry courage into the gloomy home of old age, and the poor creature whom she seeks finds unspeakable comfort in pouring the sorrows of a lifetime into the sympathetic ear of this friend whom God has sent to cheer her solitude and to supply her material needs as well.

Flowers perform a beautiful mission among the children of the tenement districts. Whether plucked by kindly hands in garden or meadow, the baskets which reach the noisy, sweltering, unclean streets where poverty abides are quickly emptied of their fragrant burdens. Newsboys, street urchins of every degree, even little girls of the more prosperous class, gather eagerly around the trim, uniformed figure of the bearer of the blossoms, clamoring for "just one flower, please, sister."

If the good people whose lives are passed in the wide reaches of God's country, better understood the joy which one bright-hued flower gives to a tenement child, there would be more of the floral messengers of love sent to the great cities for distribution.

A beneficent work carried on under the direction of the Chicago Training School (4949 Indiana Avenue) is that of the Deaconess Orphanage at Lake Bluff, Illinois. Hundreds of desolate little orphans are gathered within the pleasant Home, where they soon grow well and happy. Here, as everywhere in philanthropic work, the children form an especially delightful and promising department of missionary effort, shadowed only by the inevitable sadness which arises at the thought of the many needy ones shut out by lack of room.

WHEN RELIEF CAME TO CHINA

Photographic Scenes and Incidents from the Heart of the Famine District

Pleading for the Babies

A Pitiful Cry for Rice

A Family in Rags and Hunger

Wheelbarrows Loaded with "Relief" Flour

Famine Supplies Piled on the Shore of the Grand Canal

Waiting for the Distribution in Suchien

Scene at a Country Relief Out-Station

Aged Sufferers at a Distribution Depot

Waiting All Day Long for Grain

MR. WM. F. JUNKIN, a relief worker in the great China famine, has sent to THE CHRISTIAN HERALD this remarkable group of photographs taken during a recent tour in Suchien, one of the districts where the suffering was most severe. These photographs show the dejection of the starving people before the arrival of THE CHRISTIAN HERALD relief cargo. A very large proportion of the food distributed in the earlier stages of the famine was procured through contributions forwarded by this journal, flour and other foodstuffs being bought by the relief committees and apportioned to the different districts by the Missionary Committee at Chinkiang. Mr. Junkin, in these illustrations from life, has shown new aspects of the famine. There is something tragic as well as pitiful in the long double line of supplicants—a veritable "bread-line"—standing patiently with their willow baskets, waiting for the opening of the relief station, when life-giving food will be given to all who are fortunate enough to have tickets. We see the groups of aged; the weary mothers and the little babies in their queer-looking padded garments; the mountainous pile of flour-sacks (there were at Suchien four piles like that in the photograph) and the sudden change to activity when the wheelbarrows are loaded to overflowing with well-filled sacks and sent out for distribution at stations long distances apart. Who can tell of the joy and the reviving hope in those suffering homes to which the flour was sent? One need only look at the drawn, haggard faces of the victims to guess what a transformation a bag of flour would bring about in such a home!

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Edito

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Governor Vardaman's Choice

SOME weeks ago it was announced very generally in the daily newspapers that Governor James K. Vardaman of Mississippi, at a Gospel meeting held in Jackson, Miss., on June 25, had come forward with a number of others to the altar and publicly declared his acceptance of Christ as Saviour. This particular service was conducted by Rev. Dr. Cates, a Southern evangelist, and the newspaper accounts added that when the Governor, in a voice clearly audible to all in the auditorium, said: "I surrender all to Jesus for salvation and service," many of those present wept for joy.

These statements, the substance of which was reproduced in THE CHRISTIAN HERALD, are now denied by the Governor. It is true, he admits, that he went to the mourners' bench, and knelt there while the evangelist prayed; "but," the Governor hastens to add, "when a call was made to penitents to surrender to Christ, I did not surrender. I so stated to the clergyman and stepped behind the line of converts. I attended several other meetings, but did not join the penitents."

Of course, no one knows so well as Governor Vardaman himself what his object was in kneeling at the mourners' bench. He is entitled to his denial, but there are probably few who will not wish, for the Governor's own sake, that it had been otherwise. He may have been only "half persuaded." His frankness now compels the belief that his motive in going forward was a sincere one.

If the Governor, after yielding to the spiritual impulse which led him to go forward, regretted it or was ashamed of it immediately afterward, his condition is certainly not one to be envied. There are many distinguished Americans who have not been too proud to kneel at the feet of the lowly Nazarene and acknowledge him as Master and Redeemer. The late President McKinley, on May 26, 1899, declared such allegiance over his own signature; and at the same time practically the entire Cabinet, the Supreme Court, and many senators, representatives, governors, generals, admirals, and men eminent in other walks of life made similar avowal. We do not recall one of the whole number in this extraordinary list who was ashamed to confess Christ before men. That confession did not detract from their greatness in the eyes of the nation. On the contrary, people of all shades of religious and political opinion loved and respected them the more. Our people were glad to know that Christian men were at the helm of affairs, and that God ruled in the nation's councils.

We respect Governor Vardaman's frankness. He is not the kind of man, we think, who would make a stump speech denying his conversion, just for the sake of gratifying inquisitive auditors. Certainly there is not in this broad enlightened land to-day any community where such a denial would not awaken regret rather than rejoicing. Let us hope that the work of grace begun in the Governor's heart may yet be completed, and that some day in the near future may find him in the camp of those who never hesitate to run up their colors and declare their spiritual allegiance, believing the promise of Him who said: "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels."

Foolish "Jingoism"

IT was a fortunate coincidence that, just as the foolish and sensational stories of friction between the United States and Japan had about reached the climax of absurdity, Admiral Baron Yamamoto, Japan's ex-Minister of the Navy, should have arrived on these shores. Admiral Yamamoto, who was at the head of the Imperial Naval Board which planned the famous campaign in the Japan Sea and against Port Arthur, is one of the most distinguished sons of Nippon who have ever visited this country. In his own land, he is regarded as a foremost authority on maritime law.

The Admiral neatly and effectually punctured the misrepresentations of the "jingoes," when he declared that the statesmen and people of Japan could not forget the warm friendship America has shown their country for many years—a friendship which his nation valued and which could not be broken by a passing storm. One sensational journal in Tokio had caused annoyance by its misrepresentations; but it was a paper without influence. It has been rebuked and now publicly disclaims its former statements. Taking its experience as a text, the Admiral, in a very courteous way, gave a little timely advice to American newspapers, which it may be well to remember. He said:

> I want to impress upon the editors of the newspapers that they cannot be too careful what they write. They must understand the conditions of the two countries thoroughly before they write. There are sensational newspapers in Japan as well as America, and it is a pity that they do not attempt to understand conditions before they put them down upon paper.

Naturally, we suppose there are many who will resent as superfluous advice from such a quarter; yet this does not affect the essential point, which is—that the advice is excellent. If it were followed, the present excitement would soon die out and be forgotten.

A Novel Ceremony

HOW close is the union between religion and temperance was shown recently in Colorado. The signing of bills by the Governor of a State is usually a simple and informal duty; but Governor Buchtel of Colorado made the signature of a law the occasion of a religious service. The law to be signed was the Local Option Law, which grants to any city, town, or district of the State the right of a majority of the citizens to say whether intoxicating liquor shall be sold within the borders of that district. So important and beneficial did the Governor consider the law, so fraught with the promise of good things, that he made the completion of the legislation by his act, a subject of praise and prayer to God.

Incidentally, too, the Governor made the occasion an opportunity of showing the solidarity of all religious teachers in moral principles. He issued an invitation to "all ministers, priests and rabbis" to meet in the hall of the House of Representatives and join in the service of praise. The response from Protestants, Roman Catholics and Jews was very cordial. However widely their tenets differ, they were a unit in opposition to the ruinous and demoralizing traffic which this law was enacted to restrain. After prayer, the responsive reading of the Scriptures and the singing of "My Country, 'Tis of Thee," the Governor affixed his signature to the new act, the first Local Option law ever adopted in the history of the State. Another hymn of praise and another prayer completed the simple ceremony.

Hearty congratulations are due to Colorado and its Governor on the placing of such a law on the statute book. We most earnestly hope that citizens in many sections of the State will avail themselves of the right conferred by the law. Perhaps the increased cleanliness and decreased noise and disorder which will naturally result in those districts may encourage other sections to make the experiment, and so the State may be bright with many oases of purity and sobriety.

Spiritual Eyesight

IT is a great thing to have good eyesight, the ability to see objects clearly and distinctly. It is surprising how many people have defective sight. What with astigmatism, and inequality of focusing in the two eyes, and insufficiency of upward or downward rotation, and all the other abnormalities that oculists are acquainted with, absolutely good eyes are comparatively rare.

There are not a few also who have defective spiritual eyesight—for there is an eye of the soul as well as of the body; and it is this to which our Lord refers in his saying about the single eye, and the evil eye. Singleness of purpose is essential to unity of aim and effort in life. The seeing of one thing clearly as the object of life, and the pursuit of that steadily, gives one the satisfaction which comes from a definite unity in all one's undertakings; just as a man of clear bodily eyesight is sure of his course, and walks confidently on. On the other hand, that life is continually distracted which fails to perceive one thing clearly, and to aim at that as the object of pursuit. In matters of worldly concern this difference is frequently exemplified. Some men know just what they want, and devote their energies to its attainment. They are the men of single eye in the pursuit of worldly good. They are apt to be the successful men from a worldly point of view. Others vacillate in their ideas and purposes, with the result that but little is accomplished in any direction.

If we carry this principle to the higher sphere of the devotion of activity to the true object of life, we see that it works in the same way. Many people are distracted by the solicitations of the various objects which appeal to them as promising good. There is money, which swereth all things," and most emphatically doe declare that every good is included in its posses There is social prestige, which declares with much c dence that the great thing in life is to be "in the swi There is political preferment, which declares in voice of ambition that nothing can equal the posses of place and power. There is the gratification of l rious tastes, which tells us, with siren solicitation, of delights of ease, the pleasures of sense, the joys decent or indecent epicureanism.

But all such aims as these are lacking in power to c mand the hearty approval of the moral faculties. is made for something higher. And everybody sees t but not everybody sees it with singleness of vis Those other unworthy objects obtrude themselves. that we are apt to see double. It is only the single that has a distinct perception of that which is true right as the object of life. But how shall the "dou vision" be corrected?

When one consults an oculist about an error of eyes, he tries different lenses until he finds one t meets the case, and that lens is prescribed as the pro corrective. When one's moral vision is not clear, it be well to pursue the same course. Try the lens of y hope of immortality. Look through that at the obje about you. It may be just the lens that will enable y to see clearly to make your way through the otherw bewildering maze of this passing earthly scene. Or, the lens of the spirituality of your nature, of which y are more or less conscious. Bring this to bear in t power. Perhaps this will clear up the scene you lo upon, so that you will be able to distinguish the t from the false, the worthy objects of pursuit from unworthy. Or, try the lens of an appreciation of y place in creation, as designed for highest uses in Go plan concerning you. This may enable you to see clea the course of life to be pursued.

The great thing, plainly, is to get rid of the blur a confusion of the double moral vision with which so ma are afflicted. If we only had the single eye, enabling at all times to see moral objects distinctly, we should be making the mistakes which are so common and whi lead to the undoing of so many. The moral vision nee to be unified, and when this is done the persevering use the clarified vision will strengthen the sight. The ocul says to his patient: Use your glasses constantly, and yo eyes will grow strong, and become confirmed in th clearer sight. In like manner, we must persevere in usi the glass of truth that has cleared up our moral visio and so we shall become confirmed in our perception a following of the true and the right.

Among the Workers

—E. TENNYSON SMITH, the well-known English evangelist, h sailed for England, after a most successful world tour, which i cluded the United States, Australia and New Zealand. He w return to this country in 1908.

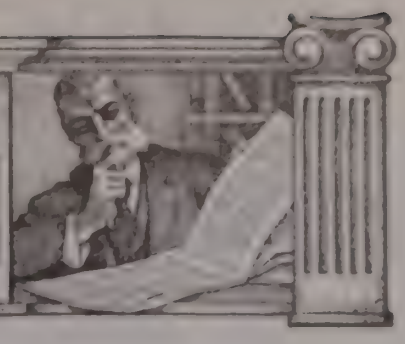
—EVANGELIST ROBERT L. LAYFIELD, of Kansas City, held sever successful meetings recently at Riverton and Taylor, Neb. He now conducting meetings at Sargent, Neb.

Contents of this Number

Wednesday, July 24, 1907

	PAGE
The Battleship Fleet	Cover
Red Cross Conference in London (Illustrated)	643, 645
The Enthroned Hero. Sermon by Rev. F. DeWitt Talmage, D.D.	644, 645
The Pacific Cruise (Illustrated)	646
Scenes in the Life of a Deaconess (Illustrated)	646
Scenes of China Relief Work (Illustrated)	647
OUR EDITORIAL FORUM: Governor Vardaman's Choice—Foolish "Jingoism"—A Novel Ceremony—Spiritual Eyesight	648
BIBLE AND NEWSPAPER: To Explore the Antarctic (Illustrated)—A Physician's Promise—A Beneficial Fall—A Fireman's Surgery	649
The Gospel in Pictures, Sunday School Lesson (Illus.)	650
Men as Home-Makers (Illustrated). By Margaret E. Sangster	651
Donors to the China Famine Fund	652
Gabrielle, the "Flower of New Rochelle" (Illustrated) Serial Story by Isabella Macfarland	653, 655
Our Mail-Bag	654
The McKinley Monument (Illustrated)	654
India Orphans Help China	655
The Seattle Convention	656
Great Gifts to Foreign Missions	656
Happy Waifs at Mont-Lawn	657
Consecration of the Body. Christian Endeavor Topic	658
Desiring Righteousness. Epworth League Topic	658
The Divine Architect. By Mrs. M. Baxter	659

THE BIBLE and the NEWSPAPER



To Explore the Antarctic

NEAR the end of this month a start is to be made by the expedition to the unknown region around the South Pole. The *Nimrod*, on which the expedition will sail, is now fitting out on the Thames. S was formerly a Newfoundland sealer, but has undergo changes to fit her for her new duties. A high poop, a uare-rigged foremast and crow's nest are among the nges made in her condition. She will carry about three hdred tons of coal for her engine. The commander of t expedition is Lieut. E. H. Shackleton, who was an er in Capt. R. F. Scott's expedition to the Antarctic fi years ago. He has, therefore, the advantage of kwing as much of the atic conditions of the on as is known. That kwledge is not great, for wle many explorers have etrated the Arctic circle, Antarctic has been lected.

The present programme is the *Nimrod* to proceed New Zealand and remain Lyttleton, completing equipment until Novem-. Thence she will proed to King Edward's nd, where the expedition, sisting of twelve men, ll be landed. The *Nim-* will then return, and ve the party to pursue loration for two years. e will return in 1909, to bring them back to civilizan. The expedition has two novel features among its uipment. One of these is a herd of hardy Siberian nies, which are said to be as capable of resisting the ors of the climate as the Esquimaux dogs, while they e stronger and faster. Another novelty is an autobile specially constructed for the service. It is operated a spirit guaranteed to work satisfactorily in the lowest mperatures. The machine has three sets of wheels for e on surfaces of different degrees of hardness. The tomobile is regarded as purely experimental, and its ilure, if it should fail, will not embarras the expedition. ledges, and a portable boat to navigate the waters, ould any be found, will be the means of locomotion n which the party will rely.

The expedition takes with it a portable house in which he days and nights of the long winter will be passed fter the *Nimrod* has returned. The house is to be built n low piles, and its walls, ceiling, and floor are f wood. In each case they will be double, the pace between the inner and outer erections beng stuffed with wool. There will be an additional lining to the walls, as the cases of prosions and stores, being made of one size, can be tacked against the walls, thus making another arrier between the men within and the intense old without.

Lieut. Shackleton, who will command the expedition, is one of the three men who hold the record of farthest south. With Commander Scott and Dr. Wilson, Lieut. Shackleton in 1902 penetrated to latitude 82.17, which is about five hundred and fifty miles from the Pole. No one has as yet penetrated the region, so that the expedition will encounter perils as yet unknown. That there are human beings there is considered improbable. The vast region, whether it be land, or water, or ice, is a region of silence and solitude. Yet even there the explorers may realize that God is present, and they may look up to him in their emergencies, assured that he can hear them even in that desolation and darkness, for it is the creation of his hand.

As for the world and the fulness thereof, thou hast founded them; the north and the south thou hast created them. (Psalm 89: 11, 12).

The Geologist of the Party

The "Nimrod," on Which the Expedition will Sail

Lieut. E. H. Shackleton

A Physician's Promise

Two brothers residing at Corning, N. Y., had through life been deeply attached to one another. One of them was a banker and the other a physician. The banker died on July 2 at the age of seventy-six. The physician is two years younger, and is now suffering from a disease that prevents him ever rising from his bed. Many years ago the banker confided to his brother that he had a continual dread that he might be buried alive, and extracted a promise from him that if the physician survived him he would personally apply every known test before permitting him to be buried. The physician gave his sacred promise, and when he was informed of his brother's death, he determined to fulfil it though he could not leave his bed. The body was accordingly brought to his bedside, and there by his direction careful and painstaking examination was made, the physician watching the results. Half an hour was spent in the closest scrutiny, and then the physician signed the order for his brother's interment. There was nothing else to be done. The physician had kept his promise and had personally ascertained that his brother was really dead. How glad he would have been, if he had found the faintest spark that medical science could have fanned into life! Everything that could have been done to revive him would have been done. Unhappily we cannot say as much when it is spiritual life that is in question. The Christian is not always so personally concerned to ascertain if his brother is alive in Christ, otherwise some might be brought into contact with the quickening power.

Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (Eph. 5: 14.)

A Beneficial Fall

A singular result of a fall is reported by a journal of Utica, N. Y. Three years ago a young man was injured by the fall of a heavily laden elevator on which he was riding. He was taken to a hospital, where for some time grave fears of his death were felt. He gradually recovered, but his right leg was completely paralyzed, and after trying several remedies, the surgeons said he would never regain the use of it. The patient stayed some months longer in the hospital undergoing treatment. Finally, he abandoned hope, and convinced that he would never go around again without crutches. He went home and looked about for a source of livelihood. His former employers made an arrangement to compensate him, and with the money he bought a horse. Returning home after the purchase, he sat in the rear of a wagon holding his horse by a halter. The horse made a sudden stop, and the young man was pitched from his seat on the wagon. His companion stopped the wagon and ran to his assistance thinking he was seriously hurt. Instead, he declared that leaving and returned to his dead limb. He had felt something stop in it, and he could move his foot slightly as he had not been able to do for a year. He was taken back to the hospital, and it is now believed that he will completely recover the use of his leg. The surgeons say that some dislocation had occurred, which his fall from the wagon had remedied. If he was a believer in luck, he would think, when he was dragged from the wagon, that his run of ill-luck was persisting. He is not the first who has found that an apparent calamity has been the source of blessing. The Christian will find, when he reaches that land in which all mysteries are made plain, that all his misfortunes were sent in mercy.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness. (Heb. 12: 11.)

The Unexplored Region Around the South Pole

A Fireman's Surgery

Cheers from his fellow firemen greeted one of a company in Brooklyn, N. Y., recently when the success of his service to a favorite horse was demonstrated. There had been a collision between the fire-engine on the way to extinguish a fire and a trolley car at a street corner. The car was overturned and under it was one of the engine's horses. When the horse was released, he was in torture. His eyeballs were cut with the broken windows of the car and filled with cinders. He was led back to the engine-house, his shivers showing the pain he endured. A veterinary surgeon, hurriedly summoned, pronounced a cure impossible at that stage, and said the horse would never see again. He went away and the men gathered sorrowfully about the suffering animal. One of them, who had been his driver for a year past, determined at least to alleviate the poor beast's agony. He went out and procured some drugs and warm water. With a clean sponge he stood at the horse's head and bathed the injured eyeballs. The animal winced, but he seemed to know that an effort was being made to help him and he resolutely bore the pain. There were no fire-calls during the night and the man stayed by his patient, bathing his eyes and washing out the grit as gently as a hospital nurse. When the morning came, the veterinary called and was told what had been done. He examined the eyes and declared that they would recover. "You have saved his sight," he said. "Keep him in the dark for a day or two and he will be all right. I should not have thought it possible." Then the cheer went up from the group of firemen, who loved the horse, and admired the patience of their comrade who had saved him from blindness. The fireman was not as learned as the veterinary surgeon, nor as skilful, but he had the most powerful of all tools—love for the patient. That is the most potent of all means of service. Many a sinner has been won for Christ through the love of a mother, after the minister, the church and society have abandoned hope of him.

Love suffereth long, and is kind ... beareth all things, believeth all things, hopeth all things. (1 Cor. 13: 4, 7 R. V.)

THE GOSPEL IN PICTURES

INTERNATIONAL SUNDAY SCHOOL LESSON, BY DR. AND MRS. WILBUR F. CRAFTS

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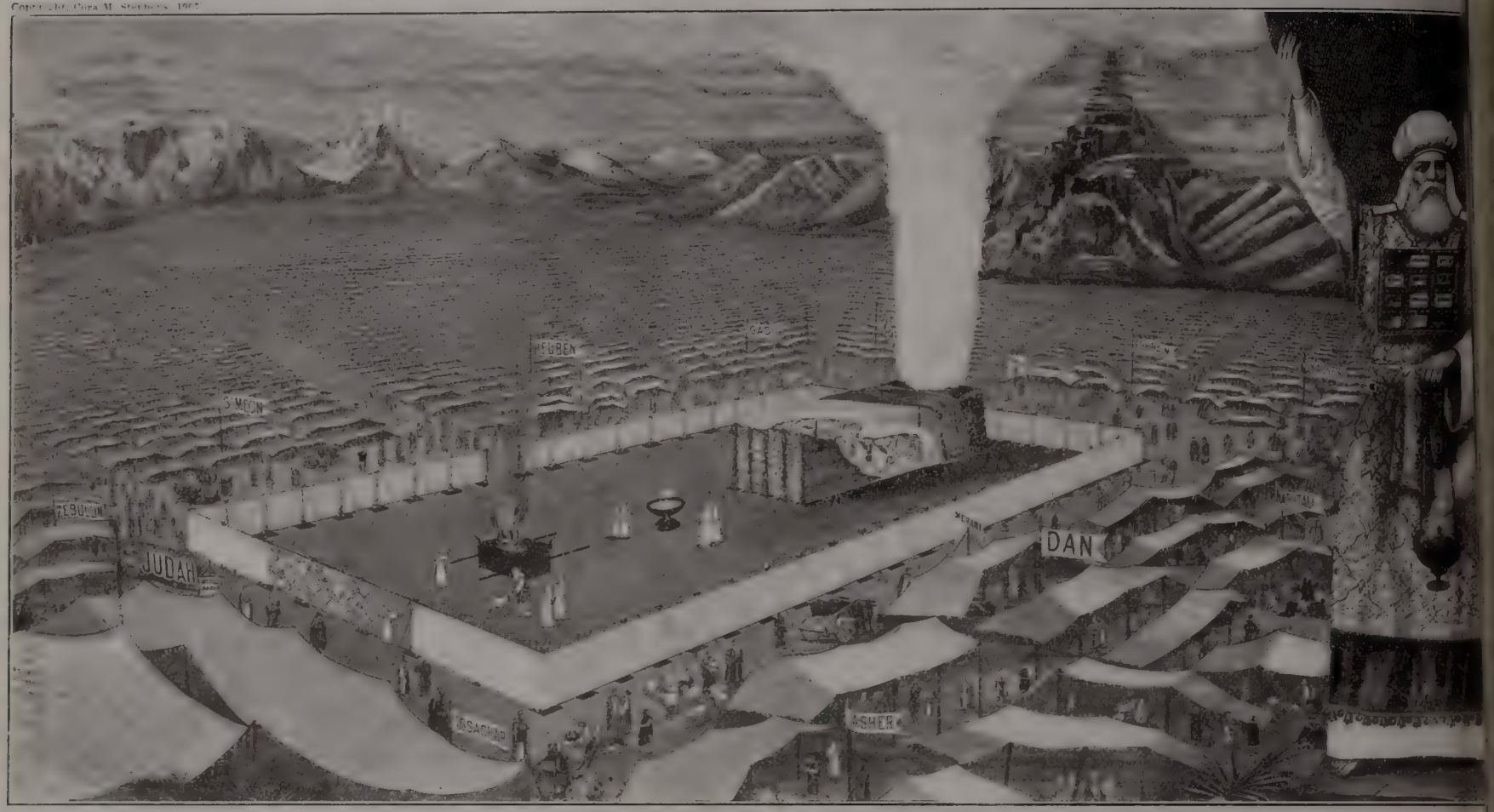


THE TABERNACLE IN THE WILDERNESS SURROUNDED BY THE TENTS OF THE TRIBES

It is difficult to understand from Exodus 26, where the Tabernacle is described, what was the exact shape and appearance of it. The above picture is the conception of Mr. W. E. Stephens, who has devoted some years to the study of the subject. The sacred tent, surrounded by its courts, is seen in the centre of the vast host, which encamped around it in the order arranged, under divine command, by Moses. It was taken down by the Levites whenever the people removed to a new stopping-place, and the bearers of every part of the hallowed furniture were appointed by law. The bearers of the boards, the curtains and the sacred vessels are specified in the fourth chapter of Numbers.

ALL Israel dwelt in tents, and God therefore ordered a tent for himself, that his people might know that he was in their midst. He gave the pattern for it, with all details of construction and furnishing, to Moses on the mount. It was to be made all glorious within by richly embroidered curtains in blue, purple and scarlet. But outwardly it was to look like the rough tents of the people, save that it was larger and in the centre by itself. Over the golden boards, of which only a small part would be visible, was a covering of goat's-hair cloth and rams' skins dyed red, so that the outer appearance of God's tent was a combination of gold, white and scarlet, with seal-skins also covering a part of the roof.

The people must be taught, as at Sinai, that while they might come close to God's dwelling-place, there must be a limit; and so God gave Moses directions for enclosing a court round about his tent by curtains of white linen with embroidered portieres at the front, all to cover a space of one hundred and fifty feet by seventy-five feet. The tent itself was to be forty-five feet long and fifteen feet wide and to be divided into two parts, one fifteen feet square and the other thirty by fifteen, to be divided by a gloriously beautiful curtain, embroidered in blue, purple and scarlet. It will be seen that the tabernacle was not bigger than many a Sunday School class-room.

Tabernacle Furniture

The furnishings of God's tent were to be an altar of wood overlaid with brass for sacrifice, and a laver of brass for the court, and a seven-branched lampstand or candlestick of beaten gold, a table of acacia wood overlaid with gold, and an altar, also of wood and gold, in the larger room. In the smaller room but one piece of furniture, and that a box of acacia wood with a cover of beaten gold, with two images of cherubim resting upon the top of it, between which should rest the fiery pillar in which God was accustomed to reveal himself to his people.

God showed himself most forgiving concerning the golden calf, in that he gave the people through Moses an opportunity to give their ornaments of gold and other treasures for the building of his tent. And he also invited their loving service in making the tent beautiful. Not only this, but to some he gave the special gift of working in gold and silver, and to others that of working in bronze, and to others the skill to embroider. With glad hearts the people gave their treasures and their labor, and in about one year they had it ready to set up. What a day was that in Israel! Because God had given the pattern, and because the people had obediently followed, under Moses, every detail, there was harmony of construction, and all of the parts fitted perfectly together. At length the Tabernacle stood complete in all its beauty, and God had but to enter in. Moses stood at the door, and Aaron, arrayed in his golden clothes after the pattern God had given, and the sons of Aaron in white garments, stood at the door of the tent to represent the people, while the people stood at the doors of their tents, which were stationed in order in a great square about the tent, the Levites being located opposite the front. And while they waited, God came down into the tent and filled it with his shining presence as a cloud all illuminated.

Gospel Foreshadowed

It is too much forgotten that God gave at Sinai not only the law, but the Gospel—the law carved in stone, the Gospel pictured in the gold and blue and scarlet of the Tabernacle. It was a kindergarten gospel, expressed in colors and motions for a newly emancipated race of slaves, who were appropriately called "the children of Israel," for they were indeed grown-up children. They needed to be taught as children are taught to-day, in kindergartens and in the best homes, where unseen things are likened to things seen, and the unknown is reached through the known. Only ten months had the Israelites been freedmen, and few of them could probably have read words, and fewer still could have thought out a theology. But they were able to receive at least some dim ideas of religion by the help of symbols. The interpretation of the Tabernacle is not left to our human fancy. As one goes through an art gallery confidently if he has the official catalogue in hand, so we have no room to doubt what the Tabernacle means, for we have an inspired guide-book in the Epistle to the Hebrews and other Scriptures. The Tabernacle and all its parts, its furniture and priesthood and sacrifices, point to the work of Christ, both objective and subjective, his work for us and in us. He is at once the true Tabernacle, the High Priest and the Sacrifice.

The Tabernacle, as a whole, pictures the incarnation, the coming of Christ to be a man with men, as the first chapter of John's Gospel reminds us: "The Word was made flesh, and tented among us." Look down from Sinai's cliffs upon the almost numberless tents of Israel, and there in the centre is a separate tent, larger, and yet small, whose exterior appearance is similar to the others, and which represents Christ made like unto his brethren in his real humanity.

The Symbols Prescribed

The golden and beautiful interior of the tent symbolizes the divinity hidden in Christ's humanity, which was revealed on the Mount of Transfiguration, when John and others beheld his glory. The only visible sign of divineness in the exterior view of the Tabernacle, save glimpses perhaps of the golden walls under its three covers, was the pillar of fire and cloud that hovered above it.

A church building is but the Tabernacle turned to boards or bricks, and should still picture Christ among men, as it stands in the midst of the homes of the congregation. Alas! that any should let his affection stop at the church, which is but the guide board, pointing to fellowship with Christ. As well might one eat the invitation to a dinner instead of enjoying the fellowship to which it invites.

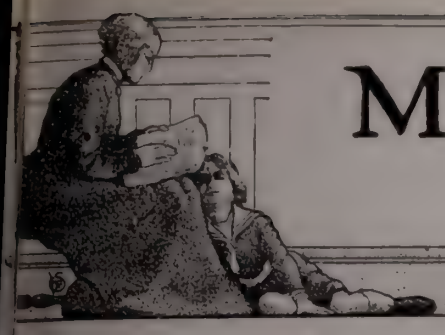
Entering the Tabernacle court, the first thing seen is the brazen altar, which pictures the cross. Beside the altar stands the high priest at certain times, in spotless robes of white, and offers an animal, whole and perfect, which is subsequently slain; all of which pictures Christ as our sinless Mediator, offering himself

A Perfect Sacrifice

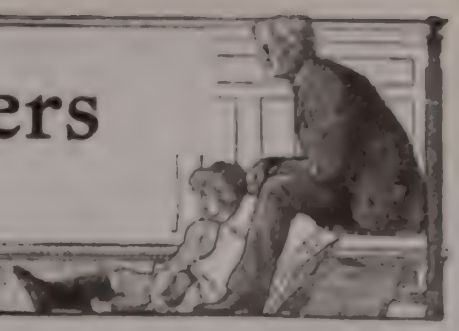
The high priest was required first to offer for himself, and then continually for the people; but Christ, our high priest, needs no atonement for himself, and is so perfect as to make priesthood and sacrifices forever unnecessary after he said, "It is finished." The Tabernacle altar, ever gory with the blood of offerings, proclaimed impressively to the children of Israel: (1) that sin is "exceedingly sinful"; (2) that "the wages of sin is death"; (3) that God provides a substitute. The altar, as a part of the life of Christ in us, stands for the spirit of self-sacrifice, which displaces selfishness when the mind of Christ is imparted.

The Most Holy Place from which in the picture the column of smoke rises, the Bible tells us stands for a symbol of heaven itself, into which, through the rent veil of his crucified flesh, Christ has entered for us as our Advocate and Intercessor, asking pardon for us through his own blood, sprinkled on the mercy-seat, the beaten gold cover of the Ark of the Covenant, which pictured the very throne of God in the law, and yet it is the place of mercy.

*International Sunday School Lesson for August 4, 1907. The Tabernacle. Ex. 40: 1-15, 34-38. Golden Text. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40: 34.



Men as Home-Makers



By MARGARET E. SANGSTER

WE are in the habit of thinking of men as the supporters and providers of the home, while we give the honorable title of home-makers to women. In other words, we consider the wife and mother as the guardian spirit of the household, and we are usually impressed with a sense of her responsibility for its welfare and happiness. Is the wife a good manager? Does she make the most of the means at her command? Is she good-tempered, brave and cheery? Does she set an example of sweetness and self-control to her children? Is she contented to reign at home? These and other questions present themselves to our minds when the subject of home is under discussion. Undoubtedly, a woman's faith and courage, a woman's good housekeeping, a woman's unmeasured devotion have a strong and vital influence in the upbringing of her children and the gradual development of her husband's character. But, though we attribute a large measure of influence to women, men in their homes cannot escape or evade their individual share.

The recent correspondence received by the editor of this page of THE CHRISTIAN HERALD has convinced her that husbands and fathers are not given full credit by the public for what they do in promoting the true interests of the home. Men have written with the utmost candor and freedom and with a surpassing honesty on the topic of large or small families, their opinions being as widely different as the North and the South Pole. Judging by the letters sent the editor on this theme alone there are men without chivalry, without delicacy of feeling and with strangely medieval notions, who boldly affirm that a wife has no claim to consideration in the matter of the size of her family. Her part, they think, is epitomized in Jean Ingelow's lines:

> To bear, to nurse, to rear,
> To love, and then to lose.

If a woman have the exceptional vigor and elasticity, as well as the comfortable environment, in which she can become the mother of many children, with short intervals between their production, no one has the least right to complain. The question is for the determination of herself and her husband. But God never meant that a woman reluctantly bearing a large family, should drop and die of exhaustion in her early middle age. The men who hold this view do not remain widowers very long.

In fine contrast to these correspondents are others as tender, knightly and gentle as ever was Arthur of the Table Round. They have the most delicate appreciation of woman's nature, and the most sacredly kept regard for woman in wifehood and motherhood. Curiously, as yet men only have cared to discuss this especial theme in this connection.

On the other theme of housekeeping on an economic basis men also write with great frankness and are very ready to relate their experience. As in a majority of instances husbands control the pocketbook and wives have little to say in reference to the expenditure of money, it is natural that we should hear their masculine comments and convictions on the point of careful family living. In justice to men it must be observed that they are neither misers nor spendthrifts, and that they are willing to share whatever self-denial is necessary for the saving of money and the avoidance of debt. In their letters, too, there is a difference, for all men do not equally comprehend what may be called the burden of domesticity. Unless a man has ever personally done housework he knows nothing of its wear and tear. In no circumstances can he know much about it.

As home-makers, what is demanded of husbands and fathers? First, is it too much to ask that they shall not be grumpy and morose, and that they shall fight strenuously against the common tendency of their sex—to veto a proposition before an argument, and to spread a wet blanket over impulsive enthusiasm?

Next, should they not refuse to be called indulgent by way of compliment and insist on being styled just and magnanimous? Next, again, ought they not to do what they can to entertain and divert their wives when affairs have been monotonous, to halve their labors and to cheer them with the golden sunlight of devoted love? The husband who is his wife's sweetheart, the father who is his children's ideal defender and pattern, is the finest home-maker in the land. A pleasant bit of household life finds revelation in one of the letters recently sent to this page:

> Apropos of your call in the HERALD of June 5, I will give you a page of my experience in the matrimonial and home-building line. Possibly you will not care to listen to a story from me, as I don't belong to that class of men on salary or working for wages. I live in the Ozark Mountains of Missouri, where land has always been cheap. On my twenty-first birthday I filed a homestead claim on 160 acres of land. I "kept bach" till I proved my claim and received my patent. In the spring of 1901, just after I was thirty, I married. That year with us was a great drought year, and all I had was seventy-one bushels of wheat and a moderate supply of fruit for myself and wife to live on for the ensuing year. It was surprising what that seventy-one bushels of wheat accomplished. It reminded us greatly of the widow's cruse.
>
> We found out in that first year that happiness doesn't necessarily consist of an abundance of the material things of this world. Our living was mostly bread, butter and fruit received in a spirit of thankfulness at first hand from God. Probably my cash income at present does not exceed $100 a year. We have four children, and my wife's father is living with us, making seven in all. This is the ideal life when ideally lived. The size of the family is of but little moment in the expense account when we get our needs supplied almost as direct from the hand of God as did the Israelites of old in the wilderness. I find that our children at their tender age are eager to do many things that eventually work out contributory to their own support, and while giving them the needed physical exercise, it is to them but recreation. As to the expenses you mention as "personal indulgences of the young husband," all those mentioned have never had any place in my life, and we are making it a strict rule to subscribe for only those papers that have a decided tendency to be elevating and educative. When I read in THE CHRISTIAN HERALD about that pitiful little ten days' outing of Miss Lucy of Texas, [illegible] of the city that have been robbed of their vacations, I used to think God that I have the blessed privilege to be the parent of children that have a better environment for all the days of their finest Mont Lawn to be imagined growing up in the loving care of their natural guardians in the country. Explained in a letter, this is a cheap country. I have no rent to pay. Fuel may be had in abundance for the cutting. I have a good garden that beats a green grocery all to pieces, for I can I buy without money and but little labor a bountiful supply of potatoes, cabbages, etc., together with several vineyards of berries, grapes etc., *ad infinitum*. So the most of my income is received [illegible] in the things consumed.
>
> S. M. T.

THE DAUGHTERS OF THE DESERT—AN ALGERIAN STUDY

Could we read the story behind the faces,
We should find their secrets were much like ours;

And these fair women in desert places,
Like us, have share both in thorns and flowers.

This letter is appropriately followed by another, telling of love, intelligence and economy:

> At the age of seven years I was left to make my own way in life. I did not marry till I was thirty-five; that gave me a chance to save for a home. Now I have been married twenty-seven years, paid $2,400 for our home, $1,000 in bank, fourteen payments made on a $2,000 endowment policy in the Travelers' Insurance Company. Have three children, all boys, insured in the Prudential for 10 cents each a week. We buy our sugar by the hundred-weight, saving on that amount from forty-five to sixty per cent.; then we buy flour by the barrel; coal is always ordered in April, the cheapest time of the year. Our taxes are always paid early and the percentage taken off.
>
> My wife and I get along very nicely and I am among those who say that marriage is not a failure. We always talk over our plans and compare our ideas, then we agree and go ahead.
>
> I don't smoke cigars or use tobacco in any way, not even to keep the moths out of my overcoat in the summertime.
>
> When we were married my income was only $480 a year. Now it is $900. We pay all our bills promptly. Our church pledge is $40 a year, and we never refuse to pay extras as they come along.
>
> F. C. P.

Much Depends on the Wife

I have lived on less than $500 a year in a city. We rented a small house on the edge of town for $6 a month or $72 a year. It cost us on an average $5 a month for fuel or $60 a year. I fed myself and husband on an average of $15 a month, but we had a tiny backyard where we raised a few fresh vegetables.

Very much depends on the wife. If she is a good cook and allows no scraps of food to go to waste, if her bread is always sweet and light and her cake never falls, it helps a great deal in the year's expense. She should realize that the cheaper cuts of meat are fully as satisfactory when well cooked as the most expensive ones. Plain, wholesome food, well cooked, is much better for a family than the most expensive food poorly cooked. We used very little meat of any kind and plenty of fruit and vegetables and cereals. Then if the wife is handy and neat about sewing so that she can make all her own clothes, except the "best dress," that helps a lot. If the couple can contrive to pay for their housekeeping outfit so as to start in free from debt, they ought to save a little every year out of $500, and if the rent can be applied on paying for a house of their own, they can soon own their own home. The husband should help by leaving off the tobacco habit if he has it, as that will cost more in a year than the flour will. If the husband and wife agree together to live simply and put aside unnecessary pleasure and work together with the object of living within their income, there is no reason why they should not marry on $500 a year.

M. A. L.

A Suggestive Letter

We have been married five years. Our income and outgo have been about $2,500 a year, but since we have had to provide not only for ourselves, but also for an average of about five children all this time, we think we have a right to enter the class of young couples who, with only themselves and perhaps one or two others to provide for, must keep their expenses down to $500.

Perhaps some of the lessons we have learned will be helpful to others. Our first and best lesson is this—not to let our living get us into debt—under no circumstances to buy anything that we have not the money on hand to pay for. When you must economize, you will be surprised to find in how many unthought of ways you can do it.

We can bring these periods of enforced economy upon ourselves by laying aside a part of our income and then resolutely holding to the determination to get through on what is left. Far better to have $500 and know that you could through on $50 less if necessary, than to have $2,000 and not know how to meet every emergency that may arise.

Very much depends upon the selection of articles of food. We must know how to get the largest amount of wholesome nourishment for the least money. Then, too, the art of buying must be cultivated. Many things that are commonly regarded as essentials are not really essential, and may not be best for us even if we could afford them.

ELMER E. HUBBARD

Industrial Home, Cardenas, Cuba.

Final Acknowledgment of Contributions to The Christian Herald China Relief Fu

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AUDITED STATEMENT OF THE
CHINA FAMINE FUND
Under the Auspices of "The Christian Herald"

RECEIPTS

Proceeds from Advertising	$ 46,083.97
Proceeds from Circularizing	108,378.54
Proceeds from "The Christian Herald" Direct	238,750.15
Interest on Cash Deposited in San Francisco	9.20
Interest Credits at New York Banks	95.00
Value of Freight Charges Donated	40,000.00
GRAND TOTAL	$433,316.86

REMITTANCES TO FAMINE FIELD

Cash Remittances through Department of State, Washington:

Dec. 24, 1906	$ 5,000.00		
Jan. 26, 1907	5,000.00		
Feb. 27, 1907	40,000.00		
Feb. 27, 1907	25,000.00		
April 18, 1907	50,000.00		
April 29, 1907	25,000.00		
April 29, 1907	25,000.00		
		$175,000.00	
American National Red Cross, direct:			
Feb. 4, 1907	$25,000.00		
Mar. 22, 1907	50,000.00		
		$75,000.00	
Miscellaneous:			
Dec. 19, 1906. Rev. T. F. McCrea, Chinkiang, China,	$1,000.00		
May 2, 1907. " " "	1,000.00		
		$2,000.00	
			$252,000.00
Cost of Flour, etc., Purchased through Gen. Sharpe, Commissary General U. S. A., and shipped per U. S. A. Transports "Buford" and "Logan"			$110,291.39
Freight per Chicago and Northwestern and Union Pacific R. R. and Transportation from San Francisco to Chinkiang (all Donated)			$40,000.00
Grand Total to Famine Field,			$402,291.39

EXPENDITURES

	Jan.	Feb.	March	April	May	
Clerical Help	—	$285.55	$1,034.80	$382.75	$60.55	
Rent	$25.00	50.00	50.00	50.00	25.00	
Cable and Telephone	52.97	139.27	339.96	293.44	8.94	
Acknowledgments of 149,000 Remittances	8.60	79.80	327.75	205.60	32.25	
Miscellaneous Postage	1.30	2.70	2.30	3.76	1.76	
Printing, etc.	5.70	87.30	39.76	43.88	6.28	
Miscellaneous	17.22	70.34	49.27	30.82	5.91	
*Administration Charge, 1 per cent.	60.65	544.05	2,231.12	1,396.69	223.29	
Auditor's Fees					30.00	
TOTALS	$171.44	1,259.01	$4,074.96	$2,406.94	$393.98	$8,306.33
GRAND TOTAL OF DISBURSEMENTS						$410,597.72
BALANCE ON HAND						22,719.14
TOTAL						$433,316.86

* NOTE: The entire Administration Charge is Donated by THE CHRISTIAN HERALD to its "Any Good Cause Charity Fund."

Public Accountant's Certification

This certifies that having taken off the above Statement from the Books of THE CHRISTIAN HERALD, and examined the Receipts and Disbursements in connection with the China Famine Fund, comparing Vouchers and Checks and verifying additions, I find the same correct and in accord with the above Statement.

Public Accountant,
150 Broadway, New York

SWORN TO before me this 6th day of July, A. D. 1907.

Notary Public

MARYLAND—Cont'd

Epw League of M E Ch, Eastport .. 3 50
Townshend, Miss J 50
Wells, Miss L F.. 1 00
Mrs A M L..... 1 00
Mrs E T. Balto ... 2 00
I H N, Royalbook. 1 00
Mt Moriah S Sch, Foxville 12 45
Y P S C E, Fox-

Michigan

Baylis, Mrs M.... 1 00
Brown, Mr Frank . 25
Buck, Mrs Helen . 1 10
Collins, Mrs Jerry 25
Corning, Anna ... 5 00
Cutler, Sr, Mrs F 1 00
Fennema, N 2 50
Hawley, Mrs M C 2 00
Hitchman, Thos . 1 35
Hunningfield, J F.. 1 50
Jenkins, Mrs B M. 25
Johnson, Miss F.. 1 00
Krupp, S 10 00
McCallum, Mr Wm. 25
Mann, Robt K 5 00
Morley, John R.... 5 00
Otis, Mr Harry .. 25
Porter, R G 5 00
Stryker, Mrs E A. 1 00
Venn, Joseph 5 00
Webber, J E 25 00
Wedenhammer, W J 3 00
Wells, Mrs J B.. 1 00
, Kent City .. 50
A Sympathizer, Coleman 50
Citizens, Romeo .. 2 75

MICHIGAN Cont'd

Bapt Ch, Hadley .. 12 16
S Sch, Battle Creek 6 00
United Brethren Miss Soc, Adrian 5 00
Y P S C E 1st Bapt Ch, Saginaw 4 35
First Meth C E Soc, Saginaw ... 3 00
W C T U, Wyandotte 16 75
Richardson, Maude 1 00
Shultz, Mrs L.... 1 00
Wilson, Meda 25
C E B, Jones 1 00
S S, Williamsburg. 1 00
A Friend from West 1 00
A Friend, Fenwick 3 50
A Friend, Hancock 2 00
Sunshine Band, Ferris 5 00
Purdue Y M C A, Grand Rapids ... 5 00

Missouri

Crawford, Mrs J . 5 00
Dewey, J E 1 00
Diabauld, Mrs Dr. 1 00
Flint, L W 5 00
Happy, Nora 1 00
Humphreys, Mr J H 1 00
Reynolds, A M 2 00
Rose, Mrs H L.... 1 00
Smith, Mrs L P...22 00
Walters, E W 1 00
S J B, Mrs, Rushville 2 85
Y X, St Louis ... 5 00

MISSOURI Cont'd

Whitlock, Rev .... Whitmer, G V... Pratte, Chas ... Holiday, Mrs ... Snyder, Miss J.. Steele, John 2 40
A Friend, Thayer . 50
Teacher & Knights of Right Class, Carterville 2 00
Browne, A H..... 1 00
Dowell, Esther .. 10
Sorter, Wm 1 00
Totten, Mrs Carrie 10
New Prov Bapt Ch, Neck City .. 6 80
Christian S Sch, Liberal 6 50
S Sch, Purdy 5 10
Mock, Mr & Mrs W R 1 00

Minnesota

Anderson, O 2 00
Christenson, K .. 1 00
Danielson, Aug ... 1 00
Day, Rev Ernest E Cong Ch, Spring Valley 7 00
Dewey, M L 2 00
Evans, Miss E A.. 1 50
Gabrielson, G 1 00
Gabrielson, Mrs H. 1 00
Homstad, John 1 00
Nilson, A F 5 00
Olson, Mr 1 00
Olsted, Mrs E.... 1 00
Rosten, Ole O ... 1 00
Sande, Mrs 2 00
Smith, Mrs 1 00

MINNESOTA—Cont'd

Citizens, Canby .. 1 50
People of Marshall Thro Rev Minot Shaw, Hartwell .28 00
Thro Ferges Falls, Ungeblad 15 50
1st Pres Ch, Fergus Falls 10 00
Ev Luth Ch of America, Jackson 9 00
Three C E Members of 9th Pres Ch, St Paul 1 50
Dalager, R L & Mrs N S 10 20
Dean, Edwin B, Thro 1 00
Lofven, L E 1 25
Westburg, O H.... 1 00
Thru Bud Og Hilson, Crookston .. 80 00
Sub'rs to the Ugeblad, Fergus Falls 5 50
Thro the Veckobladet, Minneapolis 67 00
Fergus Falls Ugeblad 12 00
Duluth Bethel Rescue Home, Duluth 8 00
Bethel Welch Calvinistic Meth Ch, Blue Earth Co .. 20 41
Horeb Welch Col Meth Ch, Blue Earth Co 29 00
Crystal Valley Sch, Houston 5 60
Chris End Soc, Brewster 15 00
MINNESOTA—Cont'd
W F M Soc West Minster Church, Minneapolis 5 00

Ohio

Bayles, Mrs A & Mrs H A Eaton . 2 00
Bissinger, Mrs G O 50
Braden, Mrs H C.. 1 00
Ensign, E M 3 00
Garwood, Mrs S... 2 00
Greithens, Mrs A. 1 50
Knauff, B 1 00
Laird, M B, Thro . 3 50
Mason, Addie 35
Mason, Smith 25
Morris, Walter 2 00
Mosel, Mr & Mrs F W 5 00
Mulford, Chas F... 2 00
Patterson, John .. 5 00
Peebles, Mary E... 2 00
Plumb, Miss F J.. 5 00
Plummer, Mrs L... 25
Presgraves, F E.. 1 00
Reaves, Mrs M C. 5 00
Saunders, J A.....10 00
Sims, S A 5 00
Wallace, Miss M.. 2 00
Wiegel, Miss Nola 3 02
Wood, Mrs I 25
——, Edon 5 00
——, Kinsman 1 00
——, St Louisville.. 50
7th Grade Public Sch, Barnesville. 1 25
Chris Ch, Buckland 16 30
Thro The Chris Leader & The Way, Cincinnati . 7 00
Thro God's Revivalist, Cincinnati 201 20
Cleveland Press, Cleveland 1 00
M E Ch, Felicity .18 00
New Salem U P Cong, Kimbolton. 21 00
X X X, Mason ... 1 00
Prim Class of Dover Cong Ch, N Dover 1 00
An Epworthean, Richmond 1 00
James 1.-27, Toledo. 20 00
Ladies' Miss Soc of Welsh Presby Ch, Youngstown . 5 02
Presby S Sch, Lost Creek 5 00
Cunningham, John. 1 00
Feasel, Fairy 1 46
Fiebeger, Frank .. 25 00
Humphrey, Mrs E A, Thro 11 00
McGee, Sarah R.. 1 00
Miller, Clara 2 00
New, Emma M C. 5 00
Patterson, Mr & Mrs C E 1 00
Spencer, Mary E.. 1 00
Ward, J E 1 00
Young, Oscar 3 00
Proceeds of a Box Social, Carrollton 8 50
Thro God's Revivalist, Cincinnati. 92 96
Thro 1st National Bank, Mt Vernon 1 00
Wooster Ave Ref S S, Akron 2 25
West Cong'l S S, Akron 5 25
Fairview W B S Sch, Centre Pt . 4 02
Lippincott S Sch, Urbana 5 00

South Carolina

Alexander, Earl .. 5 00
Ashmore, J D.... 50
Brockman, J E.... 25
Burnett, T J 1 00
Cowan, Miss J.... 1 00
Cox, Meredith ... 25
Cunningham, A ... 25
Cunningham, M B. 25
Davenport, D D... 2 00
Hill, W E 25
Murkey, G H 50
Paul, Mrs J L.... 5 00
Robison, John A. . 1 00
Smith, T E 2 00
Westmoreland, H V 2 00
People of Bamberg. 30 80
B J P M Convention of Salem Bapt Ch, Anderson 2 23
S Sch, Progmore Manor 2 00
Cox, Mrs Sallie . 35
Hughes, C C 1 00
Ware, Sidney 1 85
Way, A A 1 00
, Summerville . 1 00
People of Hickory Grove 14 70

Tennessee

Davis, C E 50
Gladney, Daisy ... 4 00
Harris, C L 3 00
Hayton, Mrs R C. 50
Loyd, Mrs Ann E. 5 00
McNobb, Ellen A. 1 00
Von Allmen, John 1 45
Wills, Miss L..... 50
——, —— 10 00
——, Reelfoot 40
W F M S Meth Ch, Brownsville 6 00
Cumberland Presby Ch, Greeneville . 5 00
M E Ch, Waynesboro 3 57
Walnut Grove S S, Madisonville 1 25
Balch, Mrs C D.. 05
Dawson, Mose 50
Easterly, Will ... 25
Harned, Sam 25
Kitzmiller, R & S 2 00
Ladd, Mrs Mattie. 55

TENNESSEE—Co

Moffett, Miss Lulu
Ottinger, Chas ...
Ottinger, Horace .
Smith, Mr Frank .
Smith, John ....
Smith, Mrs R ....
White, Rev I L...
Yenpathiger, A S..
Yeth, Arthur ....
A Friend, Rives ..
Readers of Citizen, Pulaski .....
Hosier Valley Cottage Prayer Meeting, Union City .
M E Sun Sch, Whitesburg .....

North Caroli

Atkinson, Mrs W A
Brown, Deanie ...
Clark, Mrs J N...
Clegg, Mrs A O..
Curtis, Mrs C ....
Gregory, H T ....
Humphrey, Wm ..
Huntington, G C ..
Hurley, Mrs B D.
Kittrell, W H, Thro .....
Love, Mrs Lucy & Friends .....
McCullock, J L ..
Maxwell, Mark ...
Opdyke, D V ....
Palmer, Emma M.
Patterson — Judd, Drs .....
Perkinson, Chas ..
Perkinson, Mrs T J
Pierce, W F ....
Sanderson, J R....
Sharpe, W E ....
Stephens, Mrs R..
Walters, Mrs L....
Watkins, Mrs D A
A Friend, Dallas .
In His Name, Greensboro .....
Thro The Concord Times, Concord .
Thro The La Grange Sentinel, La Grange .....
Thro The Davie Record, Mocksville .....
Thro The Landmark, Statesville .....
Bank of So Greensboro .....
Bapt Ch, Laurinburg .....
Southern Grove Miss Bapt Ch, Purvis .....
Oak Hill S School, Candler .....
Reedy Branch Chris S Sch, Comfort..
S Sch, Saluda Seminary, Saluda ...
Casey Chapel S S, Wayne Co ....
Aldrich, M M....
Buhman, Mrs W C
Carlton, A W ....
Cashwell, Mrs C.
Cashwell, Mrs T L
Farrior, Eliz J ...
Field, Mrs D ...
Foy, R E .....
Holton, W C ....
Hull, Henry .....
Johnson, B H ....
McCulloch, J F...
Pierce, W T ....
Watkins, Mrs D A
Christian Ch, Kinston .....
Antioch Bapt Ch, Lumberton ....
Bethel Church on Bladen Circuit, Sand Bluff .....
Bulah S Sch, Roseboro .....
M P S School, Vaughan .....
C E Soc of Christian Ch, Burlington .....

Miscellaneous

Goulden, Robt ....

THRO' SABBATH-SCHOO BODE, PATERSON, N. J.

Contributions Collecte Through the Sabbath school Bode of Pater son, N J., From Hol land Christian Re formed Churches, Sun day-schools and So cities:
C R C East St, Grand Rapids ..
C R C, Oskaloosa.
Reeman .....
C R C, Rochester..
De Vries, O Carmel .....
S S & Friends, Lithbridge .....
Friend, Middleburg
Oostburg, H V ....
Knol, Mrs, Grand Rapids .....
Von Allmen, John
Wills, Miss L.....
——, ——
——, Reelfoot ....
W F M S Meth Ch, Brownsville .....
Cumberland Presby Ch, Greeneville .
M E Ch, Waynesboro .....
Walnut Grove S S, Madisonville ....
Mr & Mrs T E, Grand Rapids ..
C R C, Jamestown, Mich .....
A de Ruiter .....
C R C, Hull, Iowa.
Holland (In collection) Mich .....
G B, Grand Rapids, Mich .....

GABRIELLE

THE "FLOWER OF NEW ROCHELLE"

By Isabella MacFarlane

CHAPTER III—*Continued*

N the morning two hooded friars made their appearance, and from that time on, systematic efforts, seconded by various kinds of torres on the part of the soldiers, were de to convert the household to the atholic, Apostolic and Roman" faith. The story of the Revocation has been itten out in all its hideous details in histories of the times. The sufferrs of the Bonnefoy family were simi- to those of thousands of others.

But David de Bonnefoy, as has been d, was a man of means. While he fed d housed the dragoons, and endured enormities committed by them as tiently as he could, he was laying his ans for leaving the country. To this d he was quietly turning all his propty—or as much of it as could be saved om the rapacity and wanton waste of e soldiery—into portable form, that might have the means to support his mily in another land.

Captain Girard, the young dragoon ficer, had been several times to the use, ostensibly to look after his men, t really, as Bonnefoy believed, in the pe of seeing Gabrielle.

But Gabrielle was not there.

Among the birthday guests there had en a Madame Pauline Bertrand, mother f the pretty Rosalie who had coveted e hand of Raoul for the *fête*. She as a widow, and lived in a small inland wn about twenty miles from La Rochelle, where, the inhabitants being mostly atholics, there was no jarring of opinns or faiths, and no need for dragoons. adame Bertrand was herself a Catholic, but perfectly friendly to the Huguenot part of the family.

In her care, David believed his daughter would be safe; and on the morning fter the arrival of the soldiers he proosed that Gabrielle should go home with er and her daughter.

"O father!" said the girl, "do not send e away. I cannot be spared. Who ill care for my mother and grandother, and the two girls, Jeanne and arie? I cannot go away and leave hem."

"They will be taken care of. Old hristine will attend to them. I shall ire a man to cook and care for the oldiers. We shall do very well, and I hall be much happier to know that my ear Gabrielle is in a place of safety, way from all contact with these brutalzed men." Then Gabrielle consented, nd on the morrow left La Rochelle in ompany with Cousin Pauline and her laughter.

CHAPTER IV

The Old Mendicant

ONE evening, several weeks after the advent of the dragoons, Louis Marquand was sitting alone in the house where he and his father had dwelt together for many years. That father was now in exile, having been compelled, as we have seen, to flee at short notice, and forbidden to take his family or any of his belongings with him. His object had been, as David said, to escape to England in one of the vessels that frequently entered the port of La Rochelle; but so closely were the exiles watched, that this was a difficult thing to do; and to be found in France after the time, meant death or the galleys.

His mother being dead, Louis' relations with his father had been peculiarly close and tender. He had studied with him, and expected to follow him in his profession. But now his career was closed, and he only waited to hear some word from his father, in order to follow him into exile.

Louis had not heard a word from him since he left, and was worried and anxious in consequence.

It was a stormy night. The wind blew fiercely. The rain poured in torrents.

"My poor father!" said Louis to himself. "I wonder if he is out in this storm, wandering homeless, or if he has found a shelter in England or the Netherlands."

Then his mind reverted to the scene at David de Bonnefoy's, and from that his thoughts naturally passed to Gabrielle, between whom and himself there was a strong and long-standing attachment. No nuptial rites could at the present time crown their love, for all Huguenot marriages had been declared null and void.

"Opening the door he beheld three dragoons——"

While he grieved over her absence, he could not but approve of her father's course in sending her away from the city and the horrors of the *dragonnade*.

"But what is to come of all this? When will this time of struggle and anguish be over?"

His meditations were interrupted by a loud rapping on the street door, as if some one had struck it with a stick.

"Oh, what is this?" cried he. "Have the dragoons come to me also?"

The blows on the door were repeated.

Louis opened it, and there in the raging storm stood a poor old beggar-man, his clothes hanging in tatters, his gray hair dripping with wet, and a rough stick in his hand.

"For the love of God let me in, and give me a mouthful of food!" he gasped.

Louis stepped back to let him in, and almost dropped the candle he held in his hand when he saw who it was.

"My father!" Setting down the candle on the floor, he opened his arms, and drew the old man to his breast, all dripping as he was, and both men sobbed in irrepressible emotion.

Then Louis seated his father in an old leather-cushioned chair, and ran for some bread, which the old man devoured like one famishing, as indeed he was.

"Oh, my boy! my boy!" he said. "I have not tasted food for three days. For though I went from door to door as a beggar, people were afraid to give me anything, lest they should bring trouble to themselves."

"But why come back here, dear father? It is the most dangerous place for you. The dragoons are here. They have taken possession at neighbor Bonnefoy's, and—only think—have stabled their horses in the dear old temple, pulling down the pulpit, and smashing the seats, or making racks of them to feed their horses from."

"Where could I go? Having failed to reach the ship on which I had hoped to sail, I sought refuge in the woods and swamps, feeding on nuts and wild berries, with now and then a few grains of wheat which I gleaned from the fields and rubbed out with my hands. Sleeping in caves, hunted like a wild beast, hooted and often chased with clubs and pitchforks by the peasants—where could I go? What could I do, but come home to die?"

"Perhaps," said Louis, thoughtfully, as he busied himself in removing the drenched and tattered garments from his father's emaciated frame, substituting clean, dry ones for them, "perhaps, as I am alone in the house, and no one has seen you come in—thanks to the night and the storm—I may be able to conceal you for a time. I shall make up a bed for you in the attic, where you must be content to remain without a light save what comes through the one dormer pane; for a light might betray you. And especially you must refrain from singing Clement Marot's Psalms of David in which you used to take so much delight—for that is forbidden, and would surely betray you."

"Yes," said his father, "I hardly dared to sing them in the mountain cave that sheltered me, lest the sound should be heard by some casual passer-by. Ah, my son, what scenes I have witnessed since I went away! I have seen noblemen trundling wheel-barrows, driving pigs, leading donkeys loaded with vegetables—I have seen preachers rigged out like sportsmen with dog and gun—ladies, accustomed to the wearing of satin shoes, with clumsy sabots [wooden shoes] on their feet like peasant women—all being in order to disguise themselves that they might reach the frontiers or the ports, and escape. It is an evil day for France—an evil day indeed. For the very best of her people, the bone and sinew of the land, are leaving her."

"Dear father, you are weary. You need repose. And I am every moment in dread that the soldiers may come and find you here. Come! let us hasten to the attic, where I think you will be safe."

Father and son crept up the steep staircase, the one supporting the feeble steps of the other.

Gathering together some old blankets, cast-off clothing, and other articles such as are apt to accumulate in garrets, and bringing some pillows from his own room, Louis soon had a comfortable makeshift couch for his father, and the exhausted old man, after a fervent prayer to God, lay down on it, and almost as soon as he touched the pillow, fell asleep.

Louis then went down stairs, and sat down once more to ponder the situation, which had become more complicated than ever. What to do with his father was the problem. The dragoons were everywhere. The city was full of them. One so well known as a popular preacher of "the Religion" would quickly be recognized. At last he made up his mind to arise at peep of day, hurry to the harbor, and engage a passage for him on an English vessel which lay anchored in the roadstead, awaiting a cargo of just such contraband "freight," and then contrive some way to smuggle his father aboard.

Having come to this conclusion, he began to prepare for bed. Taking off his coat, he hung it on a peg in a rack where several other garments were hanging.

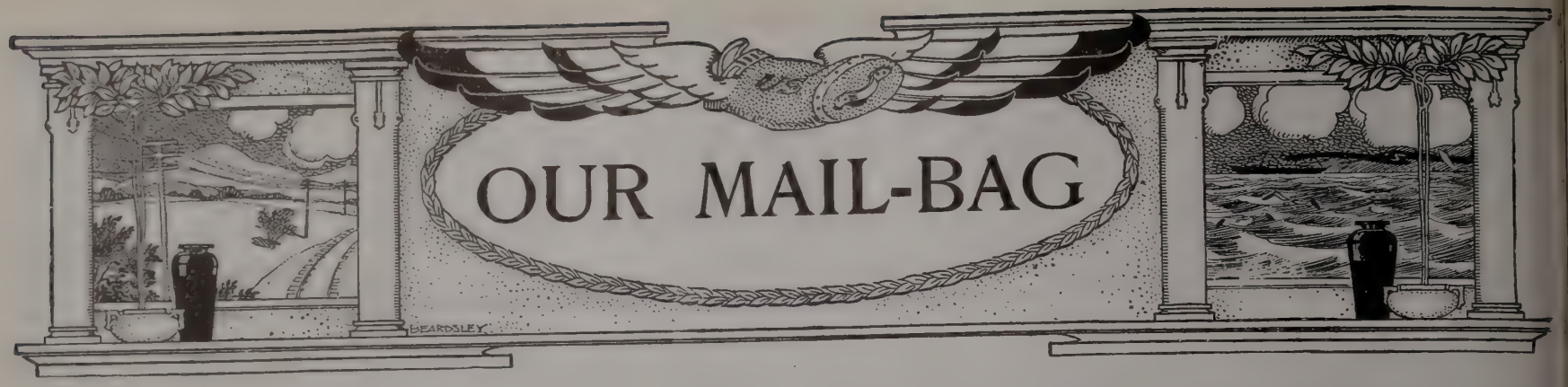
The storm was now over, and the night well advanced.

On a sudden, he heard heavy footsteps at the door, followed by a loud authoritative knocking.

Louis reached for his coat, but by mistake laid hold of an old clerical gown of his father's, which he threw over his shoulders.

Opening the door, he beheld three dismounted dragoons, evidently half drunk.

Continued on page 655



Questions and Answers

L. J., Dansville, N. Y. Who was the inventor of spectacles?

They are believed to have been unknown to the ancients, although the Emperor Nero had a smaragdus, which he used as an eyeglass, but it was neither concave nor magnifying. Archimedes is said to have used magnifying glasses to set fire to the enemy's ships (212 B.C.). Roger Bacon, of England (who was known as "Doctor Mirabilis"), is believed to have been the first person to advocate the use of magnifying glasses "to make old people see better." The actual discoverer of spectacles was Salvino degli Armati, a Florentine, who died in 1317.

E. D. J., Franklin, Pa. Can you tell me in what year the Roman Catholic Church was organized and in what place?

Church historians generally agree that it grew out of the primitive Christian Church. The "Old Catholic Church," which took form in the second century, was its immediate predecessor. In the eighth century, the growing temporal power of Rome afforded the opportunity gradually to change the episcopate into a papal church, but it was not until the pontificate of Gregory VII. (in 1073), that the system was completed and the Roman Catholic Church took on its characteristic features.

F. H. L., Narragansett Pier, R. I. Will THE CHRISTIAN HERALD tell an interested subscriber what practical work has been done by the U. S. Volunteer Life-Saving Corps? What is the extent of its service and under what form of government is it carried on?

It is organized and incorporated in all the States. Its New York State work alone, with which we are most familiar, covers the important points of all the lakes and rivers in the State, from Montauk Point, L.I., to the shores of Lakes Erie and Ontario. It has 1,900 stations and 22,000 members, all expert swimmers, yachtsmen and boatmen, with about 6,000 boats. It has saved 6,557 lives in 12 years and has awarded 1,705 honor medals for heroic rescues.

Rev. R. S. Schoonmaker, founder of the Glen Alpine Springs School, western North Carolina, writes to THE CHRISTIAN HERALD calling for the services of a volunteer teacher:

"Consecrated, and who understands teaching, and is willing and able to give, merely for traveling and living expenses, services in the endeavor to educate the white children of our Southern Highlands. We need the services of an intermediate teacher. Will pay car-fare east of the Mississippi, and living expenses."

Rev. Mr. Schoonmaker's present address is Plainfield, N. J.

Mrs. H. C., The Dalles, Ore. What are meteors, and how are they formed, and why do they explode?

Meteors are divided into three classes: Stone meteorites, iron meteorites and shooting stars. The two former are found in almost all countries, but, except those which have been seen to fall, nothing is known as to when they fell. Only in eight or ten instances have they been seen to fall to the earth, though they are seen much oftener to pass rapidly through the sky, with intense brilliancy, caused by friction with the atmosphere. Where they came from is unknown. They have been analyzed, and though many of the substances are familiar here, no new one has yet been found. The irons contain about ten per cent. of nickel, copper and tin are found, but no silver or gold. Some resemblance between them and volcanic iron has induced many to conclude that they were thrown up into the sky at least seventy miles. The theory is weak. The origin of the third variety of meteors, called shooting stars, is supposed to be attenuated comet tails. They are very small. Not one has ever reached the earth, they being instantly consumed in the upper atmosphere. They often fall in showers. The first recorded in modern times took place on November 12, 1799, and has been repeated three times since, namely, on November 13, 1833; November 14, 1866, and November 15, 1899; it will be repeated November 16, 1933. That of 1833 surpassed by far all others. I saw it in all its glory, which no words can describe. They fell like snowflakes in a moderate snow-storm. It is supposed that some time in the far past an immense comet appeared, throwing off a left-behind tail many hundred millions of miles in length, which repeated its coming till it had formed an entire ring, through which the earth passes every year, producing a slight display but once in thirty-three years. To explain the origin of shooting stars, we must explain the origin of comets, which no one can do. Shooting stars are brighter and far more numerous in the morning than in the evening sky, for the reason that in the morning the earth's motion is toward them, but in the evening from them.

Marathon, N. Y. LEWIS SWIFT.

Mrs. J. McG., New Boston, N. H. Which is the oldest Protestant Church?

Those who left the Catholic Church at the time of the Reformation were called Lutherans, Zwinglians, Anabaptists, etc., but were designated by no general name. They received their collective name in 1529, at the second Diet of Spires, and were thereafter known as "Protestants." From these contemporaneously sprang up the Lutherans, the Reformed Churches of Germany, Switzerland, France and Holland, the Presbyterians (followers of Calvin), the Arminians, etc.

A. E. A., Stanwood, Ont. Would the Chautauqua Summer Assembly help me in my work of village school teacher?

It would help anybody in any work. The schools offer extensive courses in college and normal studies, together with music, arts and crafts, expression and business training, with instructors from Yale, Cornell, Princeton and other high-grade educational institutions.

F. B. H., Memphis, Tenn. Among the great changes which are taking place in Japan, does the court regime still permit concubinage?

In order to secure the succession by heirs, concubinage has been the custom of the Japanese Court in the past. This custom ends with the present reign, by desire of the Crown Prince. His wife, the Crown Princess Sada, is the sole mistress of a blameless home.

Several Readers. The Pickaninny Band, whose musical performances delighted our visitors at Mont-Lawn on July 4, is from Charleston, S. C. The band was organized by Rev. D. J. Jenkins, founder of the Jenkins Orphanage in that city, and of the Reformatory Farm, which was destroyed by fire some time ago. The Pickaninnies are giving concerts in the effort to raise money to rebuild the reformatory. Mr. Jenkins' address is 20 Franklin Street, Charleston, S. C.

H. B., St. Albans, Vt. 1. To what denomination do Dr. and Mrs. W. F. Crafts belong? 2. When did the present Emperor of Germany marry and what is her name? 3. Has Queen Wilhelmina any children? 4. What is the relation of the present Czar to Grand Duke Michael?

1. Dr. Crafts and his wife are Methodists. 2. The German Emperor married the Princess Victoria of Schleswig-Holstein-Sonderburg-Augustenburg. 3. No. 4. He is the youngest brother of Nicholas II. of Russia.

E. R. J., Minneapolis, Minn. What results have been reported from the Babylonian expedition recently sent out by the University of Chicago?

Perhaps no other such important "find" has yet been unearthed by the expedition as that at Bismya, where an old dump heap has been discovered by the side of the ruins of an ancient temple upon which the temple priests of 6,400 years ago discarded the broken utensils used in their worship; now these fragments of alabaster, onyx and marble, engraved and inlaid with ivory, are art treasures of great value. Vase inscriptions of 4,500 B.C. have been found, and still little below the surface of the mound or "dump" has been touched.

Mrs. A. V., Davenport, Ia. 1. Why is an earnest prayer for a good cause unanswered? 2. Does THE CHRISTIAN HERALD belong to any special church denomination?

1. Human judgment, as to the merits of any cause, or the desirability of any particular object upon which our hearts are set, is apt to err. What you have asked might possibly prove more of an evil than a blessing, if it were granted. 2. No; it is interdenominational.

Lizzie J. S., Sigma, Va. 1. The negro race is believed to be descended from Ham, one of the sons of Noah. 2. There has been much profitless speculation as to the "mark" that was set upon Cain (Gen. 4: 15). The original text, however, says nothing of a "mark." The original words are: "The Lord gave a sign [or token or pledge] to Cain that no one who found him should kill him." The nature of the sign is unknown. It may have been a charge to Adam and all his family to offer no violence to Cain. Whatever its nature, it was reassuring and sufficient.

The revival hymn, "Get Right with God," is steadily growing in popularity and is sung at Gospel meetings in many places, the simplicity of the melody making it a prime favorite with audiences generally. It may be procured in leaflet form from THE CHRISTIAN HERALD, mailed at ten cents per hundred copies.

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The McKinley Memorial

THE McKinley National Memorial at Canton, O., is approaching completion. The monument is nearly 100 feet high, and 79 feet in diameter. Four approaches lead up to it, the front approach being 58 feet wide, with 98 steps from the plaza below up to the circular platform surrounding the mausoleum. The architect is H. Van Buren Magonigle of New York City. The exterior is of granite from Milford, Mass. The memorial is to be dedicated September 30 next. The photograph is furnished to THE CHRISTIAN HERALD through the courtesy of Mr. O. F. Johnson of Canton.

Miscellaneous

Student, Covington, Ky. Prof. Percival Lowell holds that the so-called "canals" of Mars are really great tracts of vegetation, produced by some gigantic plan of irrigation.

Reader, Ashtabula, O. Governor Vardaman, of Mississippi, has denied the published report of his conversion. He says he went to the mourners' bench, but did not join the penitents when the call was made to surrender.

English Reader. In regard to your recent query, we have received information that the statue of the late Duke of Cambridge was unveiled opposite the new War Office, in London, on June 15. It is the work of Captain Adrian Jones.

J. B. M., Brooke, Va. Your letter draws the distinction between natural religion and Christianity. Reliable statistics from missionary sources show, beyond question, that Christianity has made great advances in Japan, and is constantly gaining. All the missionary boards and the international Y. M. C. A. will corroborate this statement.

Gabrielle, the Flower of New Rochelle

Continued from page 653

"Aha!" cried one of them, seizing Louis by the arm, apparently mistaking him for his father; "have we caught you, dog of a heretic? We heard you will been seen by the flash of a light from the door, to enter here in the disguise of an old beggar, by which you will tried to deceive the king's loyal subjects—and yonder, by my soul! lie the rags on the floor! Oh, boys," turning to his companions, "are we not in luck? Ten pistoles apiece shall we get for this capture, besides furnishing the king's navy with another galley slave!"

Louis had been on the point of shaking the fellow off and undeceiving him. But at these words he paused. A galley slave? His father a galley slave? That poor, feeble old man chained to the terrible rowing-bench? Starved, beaten, scourged with knives, lashed with whips? A cold sweat broke out on Louis' forehead. He trembled in every limb. But he held his peace.

"But that's not all," continued the fellow, swaying from side to side on his wavering legs, but retaining his grip on Louis' arm. "There's a chain-gang being made up. It is to start to-morrow morning for Marseilles—one hundred and fifty accursed heretics in the chain—and this fellow—haw! haw! will come in just right to make Number One of the next fifty!"

Louis had more than once witnessed the horrors of the chain gang—the iron collar, weighing thirty pounds, riveted around the neck, the chain riveted to it, and connecting with another heavier chain that linked the whole gang together, so that if one of the unfortunates fell in his tracks and died, the whole gang was temporarily delayed, the drivers on horseback swinging their long-lashed whips. He hesitated no longer.

Lifting up his heart in a fervent though unspoken prayer for strength to do what seemed so plainly set before him, he held out his wrist to the soldier, who quickly snapped the handcuff upon it. Then dragging the fellow with him, he drew near a table on which lay some books and writing materials, and with his free hand wrote on the fly-leaf of a psalm-book:

"Adieu, my father! Adieu, Gabrielle! I go to the galleys. LOUIS."

CHAPTER V

A FATHER'S SORROW

THE sun was high in the heavens when, the next morning, Pastor Marquand awoke from the deep sleep of exhaustion into which he had fallen the night before. Not a sound had he heard. Not even a dream had disturbed his heavy slumbers.

The first thing that struck him when he woke was the utter stillness of the house.

"Louis must have gone out," thought he, "or perhaps he is in the kitchen, preparing breakfast. Yet no—it is so late, he must have breakfasted alone, long since." Then he called, softly, lest he should be overheard by some one: "Louis!"—and then a little louder: "Louis! where are you?"

Receiving no answer, he dressed himself in trembling haste, and descended the narrow stair.

He passed from room to room, seeking his son; but no Louis was there; there was no fire on the hearth, no signs of preparation for a meal. He found on the floor of the entry the marks of muddy boots, and in the same place observed a sickening odor, compounded of the smell of dirty clothes and the fumes of liquor from tainted breaths, which had been imprisoned there by the shutting of the door.

Passing thence into his son's sleeping-room, he found the same silence and emptiness. The bed had evidently not been used.

Hanging conspicuously on a peg, he observed his son's coat.

"What is the meaning of this?" said he to himself. "He cannot have gone far without his coat."

He then sought the principal room of the house, in which they had sat the previous evening. Here also all seemed undisturbed. Glancing around, he observed that a book lay open on the table. It was his favorite psalm-book. He took it up, and read the fatal words traced by Louis: "Adieu, my father! Adieu, Gabrielle! I go to the galleys!"

The book fell from the old man's hands. He staggered, and would have fallen, had he not caught the edge of the table.

"My son! my Louis! Gone to the galleys!"

Overwhelmed with grief, crushed as he had never been by his own sufferings, the broken-hearted father sank on a chair, and laying his gray head on his arms as they rested on the table, gave vent to his sorrow in sighs and groans and tears and ejaculatory prayers, and sobbings that convulsed his aged frame.

After a time, becoming calmer (for he knew where to look for consolation), he felt the necessity of finding someone to share his trouble. He resolved, notwithstanding the danger, to go to his friend and former parishioner, David de Bonnefoy.

Gathering up his tattered garments from the floor, he put them on, and taking his staff and wallet, started for his old friend's house by by-ways and narrow lanes in order to escape observation. To approach the front of the house was out of the question. A guard of soldiers stood by the gate. Others loitered in the courtyard.

Stealing round by the back of the house, the seeming mendicant made his way to a side door, and knocked, but not with his staff, lest the dragoons should hear.

The door was opened by de Bonnefoy himself, who, seeing the pitiable object, put his hand in his pocket as if to give a gratuity; but the next moment, recognizing his old pastor, he placed his finger on his lip in token of silence, and motioned him to follow into the house.

"Dear pastor," he said, as soon as they reached a private room, "what means this? Why have you come back?"

It need hardly be said that the sturdy faith of the Bonnefoys had withstood all the ferocious attempts of the dragoons, and all the wily arts of the Jesuits, to "convert" them. But their very steadfastness had served to prolong the persecution, and delay the removal of the soldiers from the house.

In a broken voice the old pastor told of his wanderings, his return, and the terrible fate that had befallen his son, which was all the more terrible that it was to them so unaccountable.

"Louis had done nothing," said David, "to provoke such a fate, and it is strange that he should have gone without his coat, for the night was cold and stormy. Was there perhaps some other coat that he might have worn?"

"No. There was none. Nothing but an old preaching coat of mine that hung an a peg—and now I think of it, I did not see it there this morning. Perhaps—"

"Ah, that is it," said de Bonnefoy, with sudden enlightenment. "He has worn your garment. The brave boy has personated you and gone to the galleys in your place. God bless him!"

"Alas! if it be so, he has sacrificed his young life to save the mere remnant of mine."

"Perhaps God has so ordered it, because he yet has work for you to do. I and a few of my fellow-citizens, merchants, artisans, skilled workmen in various trades, have chartered an English vessel, in which, with our families and as much of our worldly goods as we can save from the rapacity of the dragoons, we intend to escape to England. There some of our company will stay and establish the industries in which they have been engaged here, but I and my family shall take ship from thence to North America, where my kinsman Roger has found a home, and you, dear pastor, shall go with us, and be our pastor in another land. Some have already gone on board the ship, which lies at anchor outside the dyke, or cruises off and on along the coast."

"Do with me what you will. My heart is broken by the evil I have brought on my son."

"In the meantime, you cannot remain here, dear friend. You would surely be discovered. You must go back to your attic and lie close until the time of sailing, and I or Raoul will see that you get food every day."

"How does Madame de Bonnefoy, with her delicate health, stand the strain of these terrible times?"

"With patience and resignation, like the brave sweet woman she is," said the husband of the "brave sweet woman." "And my dear old mother is the comforter of us all—telling us tales of her girlhood in the old siege of La Rochelle, under Richelieu, when the suffering was ten times greater than it is now."

"And Gabrielle—my sweet Gabrielle, whom I had hoped to call daughter?" said the pastor, with faltering voice.

"Gabrielle is not here. She is with my cousin Pauline Bertrand, at her home, and that is where I must go, this very day, to convey to her the sad intelligence of what has befallen her lover. Do not weep, dear friend. It is rare, it is true, for any one to escape from the galleys, but yet it might happen. Let us have hope, therefore, dear pastor, and trust in the goodness of God."

After partaking of a comfortable meal, the "mendicant," pulling his tattered cap well down over his brows, and resuming his staff and wallet, stole out into the streets again, and fortunately encountering none of the soldiers, reached his place of concealment in safety.

To be continued

India Orphans Help China

THIS letter from a missionary in India beautifully illustrates the work of Christian love and sympathy in the human heart. These children of India mentioned in the letter, having known what famine means, are ready to help others who suffer:

SAHARANPUR, N. P., India, June 18.

By last week's mail we sent you a money order for 124 rupees 8 annas for the China Famine Fund. This money is sent by the boys in our Industrial School and Orphanage, with the exception of a few rupees given by teachers and others. After service Sunday morning, Mr. Borup told the boys in a few words about the suffering in China, and then left the plea for help with them. Many of our boys know what it means to pass through a famine, and it did our hearts good to see them respond so nobly to the plea.

We had not reached our house after the service was over before one boy handed me the first anna, and then they kept us busy during the afternoon bringing their annas and pice. We were touched to see the way they gave. One little fellow, who had only come to us a few days before, brought his one pice, all he had. One boy gave one rupee and eight annas—a big sum for a poor boy; it had taken a long time to save it. Another gave eight annas, and so on. One boy brought one anna and three pice in the morning. God worked in his heart and in the evening he brought twelve annas more and we then knew he had given all he had.

After Sunday School, the boys had a meeting in the prayer-hall, all by themselves, after which they came to us and told us what they had planned to do, and our hearts rejoiced. The boys get meat twice a week, and they like their meat better than anything else. They asked to do without meat for two months; a great sacrifice for these boys. Then work was given them to do, whereby they could earn money in their free time. And thus the money sent you a week ago was subscribed, and we pray it may bring much blessing, both to the receivers and givers.

It is about seven years ago since you visited us in our house in Viramgam, Gujarat, dear Dr. Klopsch. You may have forgotten, but we will never forget either your visit or the noble way you and the readers of THE CHRISTIAN HERALD helped us during that awful famine.

CHRISTIANE BORUP.

American Presbyterian Mission.

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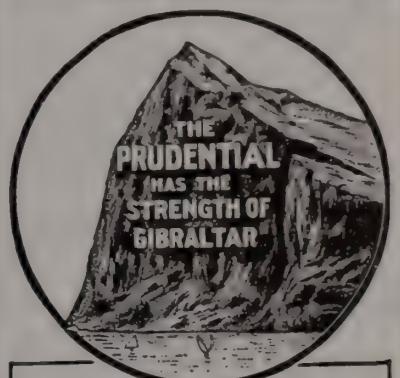

Rev. T. DeWitt Talmage, D.D., wrote interestingly on "The Crime of Not Insuring." Send for Free Copy. Dept. 70.

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MEAT OR CEREALS

A Question of Interest to All Careful Persons

Arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly cooked, starchy oats and wheat or white bread, pastry, etc., produces serious bowel troubles, because the bowel digestive organs, (where starch is digested), are overtaxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into a form of sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form, and is immediately made into blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is obtained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of Phosphate of Potash obtained from the grains, and this unites with the albumen of all food and the combination is what nature uses to rebuild worn out cells in the brain. This is a scientific fact that can be easily proven by ten day's use of Grape-Nuts. "There's a Reason." Read, "The Road to Wellville," in pkgs.

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The Christian Endeavor Convention

PESSIMISTS who predicted the early decadence of Christian Endeavor must have been surprised at the enthusiastic gathering at the Twenty-third Convention, held on July 10 at Seattle, Wash. In spite of the vast distance from the scenes of its birth and early history, the Christian Endeavor movement proved its strength and energy in the twenty-sixth year of its career, by attracting from every part of our land and from beyond the sea great crowds of devoted adherents, eager to testify to its value and usefulness in their neighborhoods. The generation that entered its membership in their youth, at its inception, have grown to maturity, and a new generation has grown up to join its forces; but the movement has not changed in its principles or purposes, and the Church to-day the world over recognizes the value of the work it has done and is still capable of doing. With its Baptist and Methodist sisters, which are doing a similar work, Christian Endeavor is still caring for the boys and girls at the critical period of their lives when they are most in need of such service and help as these young people's societies can render. Not only ministers and church officers gave testimony to the value of the agency, but the President of the United States, perceiving that good citizenship is based on good character, bore witness to the benefits Christian Endeavor is laboring to achieve. The following letter from Mr. Roosevelt was read at the first session of the Convention:

MY DEAR MR. SHAW:

I thank you for your letter. Through you I wish to extend to the International Christian Endeavor my heartiest good wishes for the admirable work they are doing. Let me in particular express my earnest hope that you will emphasize as one of the features of your Convention the need that the Endeavorers should take a first rank in good citizenship. I am glad you are to endeavor to bring this subject so prominently before this meeting.

It will be a pleasure to accept honorary membership in your Christian Endeavor Patriots' League, for I am sure that with the general purposes and efforts of that League I shall have the heartiest sympathy, though of course I could not commit myself in advance to agree with all of their views without knowing them.

I wish you Godspeed in your work, because the Christian Endeavorers are working for the things that are vital to the soul, and I believe that they can do much that is of the very greatest value to the cause of good citizenship; for in the last analysis the fundamental requisite of good citizenship from the standpoint of the country is that a man should have the very qualities which make him of real value in the home, in the church, and in all the higher relationships of life.

White House, Washington, D.C. Faithfully yours, THEODORE ROOSEVELT.

The report of the past two years' progress was read by the general secretary, Mr. William Shaw (not Mr. Von Ogden Vogt, as erroneously stated in a former notice. Mr. Vogt is ex-secretary). From his statement we learn that the number of societies is now 69,138, a net increase of 2,366 over the figures at the preceding Convention two years ago. The total number of members has reached the enormous figure of 3,456,000. That the material results of the organization have kept pace with the spiritual, is evident from the fact that during the two past years the gifts from the societies to missions and general church work have aggregated $4,378,920. The devotion, too, is personal as well as pecuniary. Unstinted testimony to the fact that Christian Endeavorers are the most earnest and effective helpers to the preacher and evangelist is given by such well-known revivalists as Rev. J. Wilbur Chapman, Dr. R. A. Torrey, Rev. James A. Francis and Rev. John H. Elliott, whose letters to the Convention were appreciated by all the delegates.

Mr. Shaw was able to report marked progress in the foreign field. The European Christian Endeavor Union has been fully organized, and its president, Rev. John Pollock, was present at the Convention to give full reports of its activities. In South America, also, the movement has taken root and has been nourished by a tour of the father of the organization, Rev. Francis E. Clark, D.D. The project of the International Headquarters Building is now well advanced. Mr. Shaw announced that a fund of fifty thousand dollars is already in hand and there are good prospects of a large increase from this Convention. The report in detail was full of encouragement and grounds for hope of still greater triumphs than those already achieved.

Dr. Clark, fresh from his round-the-world tour, brought news of the progress of the movement abroad, which was very significant. Not only in the planting of new societies in England, Australia, India and other lands under the British flag, but in Europe, Africa and China the principles of Christian Endeavor are taking hold. The Federation of Churches, one of the most momentous events in modern English religious life, is distinctly traceable to Christian Endeavor, which proved to the churches that different denominations could co-operate. In South Africa, Dr. Clark saw Boers and Englishmen, opponents in all else, sitting side by side in amity in their Christian Endeavor societies. Peace, concord, brotherhood, the cardinal principles of the society, are spreading among Christians everywhere, and more surely than by international conferences are making it impossible for political schemers and ambitious rulers to provoke war. Dr. Clark expressed the belief that the unions reaching out from one land to another, grasping hands far away, but brought near by a common faith in Christ and love for brother members, was the most effective of all means for bringing about peace among all nations.

Great Gifts to Foreign Missions

MR. JOHN R. MOTT, in his book *The Pastor and Modern Missions*, gives the following list of large gifts of $100,000 or more, made to foreign missions by individuals:

$100,000 by J. N. Harris, New London, to Doshisha University, Japan.

$100,000 by an anonymous giver, to American Baptist Missionary Union.

$100,000 by man in Illinois, to Missionary Society M. E. Church.

$100,000 by a farmer and lumberman in Pennsylvania, to the Missionary Society, M. E. Church.

$100,000 by an anonymous giver, to Bishop Brent for a P. E. Church, Manila.

$100,000 by H. B. Silliman, to Presbyterian Board toward their share in the Presbyterian Building.

$100,000 by Mrs. Rachel Crane, to Presbyterian Board.

$100,000 by W. H. Vanderbilt, to endowment of foreign missions of P. E. Church.

$100,000 by one man toward Y. M. C. A. building in Asia.

$120,000 given each year by one man toward the foreign budget of one missionary society.

$150,000 by one man toward paying off debt of one foreign missionary society.

$158,000, value of a hospital given by man and wife to American Board.

$175,000 by Robert Hallowell of Scotland, to establish Lowrie mission in Peshawur, India.

$190,000 legacy left by Sir James Tyler, to London Missionary Society.

$200,000, the amount which A.B.M.U. will receive from the Daniel Ford legacy.

$230,000, total sum William Carey contributed to missions.

$250,000 legacy from Rev. W. Spurrell to Church Missionary Society.

$250,000 or more given by Dr. F. Goucher to the foreign missions, M.E. Church.

$250,000 by Mrs. Robert L. Stuart to Presbyterian Board for Presbyterian building.

$500,000 realized by the American Board from legacy of Samuel W. Swett of Boston.

$800,000 by W. C. Jones, Lancashire, England, to the Church Missionary Society, to be invested and income used to help native church in India, China and Japan.

$1,000,000 by David Paton, Scotland, to work of the U.P. Church.

$1,125,000, value of securities received by American Board from bequest of Asa Otis of New London, Conn.

$1,875,000, amount to be realized from bequest of Sir Thomas Morton, a manufacturer of Falmouth, England, to the Moravian Church, the Waldensian Church and China Inland Mission. Share of Moravians will exceed $1,000,000.

$2,500,000 by R. Arthington, a Quaker of Leeds, England. $1,000,000 goes to London Missionary Society and $1,500,000 to Baptist Missionary Society, for missionary extension.

Are there not many others who will do likewise and thus provide the means to obey our Saviour's command, "Go ye into all the world and preach the Gospel to every creature"? W. H. FORSYTHE.

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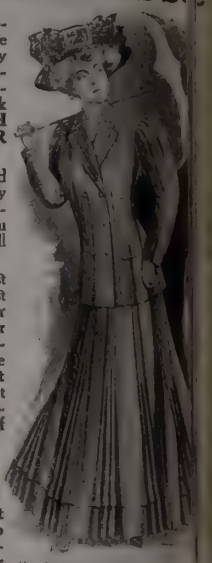

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Happy Waifs at Mont-Lawn

Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees—
. . .
Where ill thoughts die and good are born,
Out in the fields with God.

THAT, friends of Mont-Lawn, is where you have sent the street waifs who, three times a week the summer through, flock by ...res to the Bible House, *en route* for ...nt-Lawn. Scantily clad at best, often ...rally in rags, their wan, pinched faces ... shadowed by a sadness that comes ...m cares that only maturer years should ...ow. It is frequently days before they ...get the gloom which has rested upon ...ery hour of their conscious past, and ...owly, as a flower opens its petals to the ...n, they enter into their kingdom for the ...rst time.

Playing on Hot City Sidewalks

Never during its history have the pat...ons of the Children's Home shown ...reater interest in New York City's wee "waifs and strays" than during this sum...ner of 1907. Never was the expression ...f that interest more urgently needed in ...behalf of the constantly increasing hordes ...f tenement childhood who clamor for ...permission to go to the country.

From a far Canadian village comes a ...ot endowment for the season, freighted ...eavily with the love and sacrifice of its ...girlish donor. She writes:

The $21 which I send herein, has been accumulating piece by piece for some time, and I am very happy that it is now ready for you. I am indeed glad to be in any sense a co-worker. This contribution is the gift of a heart longing to carry sunshine and joy into darkened lives where there is so much of poverty and privation. My sympathy and prayers go out to you in the noble work in which you are engaged.

Nor does our own Empire State forget its moral obligation to the young travelers along a rocky path of life. For two whole years a Sunday School class of little boys in Binghamton have been saving their pennies one by one, in order to send another little boy, whose lines are not cast in such pleasant places as their own, for a vacation of riotous glee in the country. Their teacher writes that when, upon a recent Sabbath, they completed the necessary sum, a group of very bright faces and happy hearts forwarded it promptly to THE CHRISTIAN HERALD Children's Home Department. Those unselfish lads, and many others like them, will be glad to hear the story of the sickly mite of a boy who is trotting through the Mont-Lawn meadows at this moment, because the Sunday School boys in Binghamton loved and pitied him.

A few days ago a shabby, dejected-looking woman made application for one of her two boys to go up to Mont-Lawn. Both would have been cordially welcomed, but the mother depended upon her stronger son, and pleaded only for the younger and more delicate one to be given an outing full of fresh air and sunshine. Wee Gustav looked very pathetic and frail. It was learned that his father, formerly a respectable German immigrant, had become violently insane. Before he was placed in confinement, he wrought great injury to his little son. With the vagaries of a clouded mind, he had believed that all humanity was ill unto death, and that his mission was that of universal healer. His near-at-hand baby son was the first victim, a poisonous ointment which the lunatic concocted and applied becoming absorbed by the child's receptive system and subsequently endangering the little life. There is no doubt that the wholesome regimen of Mont-Lawn, the out-of-door freedom and pure air, will work marvels for tiny Gustav. That is the work of the Binghamton boys' three hundred pennies. Who'll be the next?

With the many closets and chests and attics throughout this big country filled with cast-off and outgrown children's garments, which a few stiches and patches would make useful and attractive; with the Christian Endeavor, Woman's Aid and kindred societies which are flourishing in every town and village, waiting for THE CHRISTIAN HERALD to ask them for plain, new garments for the ragged children up at Mont-Lawn, it seems unwise to spend money to buy clothing, money which might otherwise be applied to sending another—and yet another—to the Children's Paradise. But they must be clothed and provided with shoes.

There are many of our readers, with large hearts but small purses, who will enjoy contributing to the cause in this way; and their gifts, like those of money, will be fully appreciated and duly acknowledged in these columns. Money contributions should be sent directly to THE CHRISTIAN HERALD Children's Home Department, Bible House, New York City. Clothing should be sent, *express prepaid*, to THE CHRISTIAN HERALD Children's Home, Nyack, N Y.

The Great North Country

Nimrod was a mighty hunter, but had he hunted in the "Temagami" region he would have been a mightier one. Nimrod hunted for glory, but Temagamians hunt for game. Those Indians who made the first canoe of birch bark long ago, were our greatest benefactors. The children of these Indians know the canoe, and they know how to use it, and if you go to Temagami this summer they will paddle your canoe in their own superb way. They will be the best guides you ever had. Students who camp in summer along the Temagami lakes are able to do two years' work in one. Finest of fishing and hunting. Easy of access by the Grand Trunk Railway System. For information and beautiful descriptive publication sent free apply to F. P. Dwyer, 290 Broadway, New York, N. Y.

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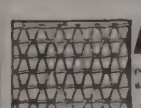
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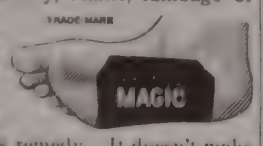

Consecration of the Body*

EARLY writers were disposed to hold the body in contempt. Even the apostle Paul seems to despair of it and to see hope only in the power which should "change our vile bodies." It is true that the phrase is softened in the Revised Version, but only in slight degree, to "the body of our humiliation" (Phil. 3: 21). The early theologians regarded it as a hindrance, a weight, a clog, a burden that must obstruct spiritual growth. It was curious, too, that they did not regard the eternal state as complete until that same body was raised again from the corruption of the grave and became once more a habitation for the glorified spirit. True, they looked forward to the body thus raised being transformed and purified, but still the same body spiritualized. Out of the same idea grew the fastings and the chastisements and the irritating garb of the ancient monks.

Later thought refuses to accept this idea of the body. It is the work of God, its mechanism is beautiful and its capacity extraordinary. Better than despising it was the determination to consecrate it, to use it in the service of God, who designed it. Say what we may to its disparagement, it is necessary to our service on earth and through it alone we can labor for God by voice or pen. We are ungrateful if we hold in contempt the body that is our necessary servant.

The misfortune is that so many persons do not recognize it as a servant. They pamper it and indulge it and yield to its cravings until it becomes a master, whose demands can be resisted only after a struggle. The conscience and the will abdicate their places when this rebellion ensues and it then becomes a question whether the man shall become a slave to his appetites and passions, or whether he shall shake off the dominion and lead a life of purity and holiness. The problem is one that, sooner or later, every man has to face. It is in this struggle that he supremely needs divine help. He may consecrate his body, but the contract is not ratified until God has come to his assistance. The body is so completely a part of the man that he fights at a disadvantage if he depends on his own strength. He has a traitor within, which is not dislodged until Christ occupies the throne.

Desiring Righteousness†

ANY one who conceives of righteousness as a cloak or covering misunderstands the meaning of Scripture. It is contrary to our own conscience to suppose that a being utterly corrupt, vile and sinful can ever be regarded with complacency by Him who is righteousness personified, simply by covering his corruption. We need the covering of Christ's righteousness, and we rejoice that it is promised to us; but it is not to be used to hide the deformity and foulness beneath. It is a vain hope for any man to live in sin, believing that he is hidden under that seamless robe which symbolizes Christ's purity. Not even a human judge will consent to regard any man as innocent who is obviously guilty. How much less will the Judge of all the earth blind himself to the facts?

This view seems at first sight to shut the door of hope against every sinner. Even the purest and the best among us is conscious of transgressions of thought which those not so good transform into word and deed. We stand before God guilty and self-convicted. But when conversion comes to a man, when he ceases to desire sin, to enjoy it and to seek it, though he is unable to transform his life, God accepts the intention when it is sincere for the deed. The man becomes righteous in his mind and heart. He puts himself in the hands of God to be made really righteous; but God, who sees the end from the beginning, recognizes in him the righteousness which will come, and regards him as righteous. It is as if a son, hating his father, persistently opposing him, delighting to vex and outrage him, came to his father and declared a changed purpose. He will not oppose him any longer; he begs his father to forgive the past and treat him as a son. Henceforth the boy may do wrong, but he sorrows over it, not glories in it as before, and he works with his father in the reformation of his character. If he is sincere, his father forgives him and rejoices over the change. He is once more a son. His spirit is right and he earnestly desires to become a good son. In other words, he hungers after goodness or righteousness, and all such are blessed of God.

*Topic of the Christian Endeavor Society for August 4. I. Cor. 6: 19, 20; Rom. 12: 1, 2.

†Topic of the Epworth League for Aug. 4. Matt. 5: 6; Psa. 42: 1, 2, 84: 2; Isa. 55: 1; John 4: 13, 14; 6: 35; Rev. 21: 6, 22: 17.

Prayer-Meeting Topics

By John C. Havemeyer

WHY is not Christ's promise "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22) more fully realized?

What would result to themselves and the world if believers earnestly strove to love God with all their heart, and with all their soul, and with all their mind, and their neighbors as themselves? (Matt. 22: 37, 39.)

What life is forbidden and what required in the commandment "walk not after the flesh, but after the Spirit"? (Rom. 8: 1.)

Did Christ intend that the language of the Lord's Prayer should be used for all time? (Matt. 6: 9.)

How shall we fulfil the commandment "Go ye into all the world, and preach the Gospel to every creature"? (Mark 16: 15.)

A study of the Lord's Prayer by sentences.

The signification of Paul's exhortation to "Grow up into him in all things, which is the head, even Christ." (Eph. 4: 15.)

How can we best study the words of Christ? "The words that I speak unto you, they are spirit, and they are life." (John 6: 63.)

Does the Bible teach by precept or example that we should give a definite part of our income for benevolence?

Is there danger that in relieving the financial and other needs of our fellow men we will interfere with God's purpose in sending or permitting such needs?

What is the rule or Biblical teaching by which we may determine the channels or objects of benevolence?

Is there a kind of parental influence or teaching that will assure a right life and Christian character for our children?

Is disease and physical weakness in any degree due to violation of divine law, and if so, what law, and how may the violation be avoided?

What does the Bible teach concerning God and our relation to him?

Yonkers, N. Y.

John Wesley's Well-Ordered Life

IN 1725, says a writer in *The Chautauquan*, upon his election as Fellow of Lincoln College, Oxford, Wesley wrote, "Leisure and I have parted company," and forthwith he laid out a scheme of study the mere perusal of which causes mental fatigue: Mondays and Tuesdays he devoted to Greek and Latin; Wednesdays to logic and ethics; Thursdays to Hebrew and Arabic; Fridays to metaphysics and natural philosophy; Saturdays to oratory and poetry; Sundays to divinity.

Soon he "resolved to have only such acquaintances as would help him on the way to heaven," and cut himself loose from casual social intercourse at Oxford, and this, too, notwithstanding that he was a charming talker and much liked. He merely had no time for frivolities. A few years later, together with his brother Charles and a few others, he formed a club which brought upon its members the name "Methodists," and his time became subject to even further division and regulation. Certain hours he set aside for theological discussion, and yet others for visiting the sick and prisoners in the Castle, the Oxford jail, thus entering upon the practical work among the poor and the unfortunate which he continued throughout his life.

The methodical habits so early formed at Oxford were never discontinued. Throughout the remainder of his days Wesley rose at four in the morning and commonly preached at five. He experimented and found the minimum of sleep necessary to maintain him in perfect health, and he early acquired the power of sleeping when and where he liked. His waking hours he utilized in a rigorously economical manner; hours for meditation and prayer, hours for preaching, hours for writing and study—all were expended with care and effect.

Justice to the Millerites

A SHORT time ago, The Christian Herald printed a contribution about an old gentleman who claimed to be the "last" of the "Millerites." I can give you the names of a number of intelligent Christian people, including some excellent clergymen, who were in that movement and who know all about what was done. They all absolutely deny all those "ascension robe" stories. I have been an Adventist for thirty years and prominently associated with it both East and West, and can assure you that they repudiate that story. As a denomination, Adventists have never been advocates of what is known as "Definite Time." Even in the days of Miller, before there was any denominational or church organization, the mass of believers in the imminence of the Second Advent were not advocates of what was known as "Definite Time." It is true that Miller and many of his followers did believe that Christ would come some time within the years of 1843-44. But there never were any ascension robes. The "fine linen which is the righteousness of the saints" (Rev. 19: 8) which is to be given to the Bride at the "Marriage Supper," is the only "robe" Adventists ever talk about. For many years a large sum of money has been offered to any one who would produce the proof of one of those "robe" stories, but it has never been claimed.

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It would be just as reasonable for temperance advocate to drink a little dilut whisky as to drink coffee, for one is as tr an intoxicant as the other, and persistence the use of coffee brings on a variety chronic diseases, notorious among which dyspepsia, heart palpitation (ultimately he failure), frequently constipation, kidney tr bles, many cases of weak eyes and trembli condition of the nerves.

These are only a few of the great varie of diseases which come from an unbalanc nervous system, caused by the persiste daily use of the drug caffeine, which is t active principle of coffee. Another bit *prima facie* evidence about coffee is that t victims to the habit find great difficulty giving it up.

They will solemnly pledge to themselv day after day that they will abandon the u of it when they know that it is shorteni their days, but morning after morning th fail, until they grow to despise themselves f their lack of self-control.

Any one interested in this subject would greatly surprised to make a systematic inqui among prominent brain-workers. There a hundreds of thousands of our most promine people who have abandoned coffee altogeth and are using Postum Food Coffee in place, and for the most excellent reasons the world. Many of them testify that health, nervous prostration and conseque inability to work has in times past push them back and out of their proper standing life, which they have been able to regain the use of good health, strong nerves a great vitality, since coffee has been thro out and Postum put in its place. "There's Reason." Read "The Road to Wellville." pkgs. It has been called "a health classic" some physicians.

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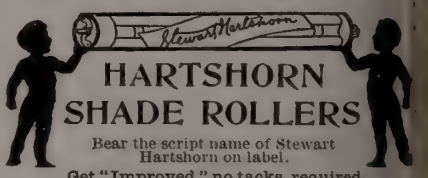

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Singer McGranahan Dead

AVY loss to the cause of sacred song is experienced in the death of Prof. James McGranahan, which occurred his home in Kins-, Ohio, on July 8. McGranahan had been or some time, but it supposed that his ail- t had yielded to medi- treatment and that he ht yet return to the k he so deeply loved. ot that, there was the ibility of his pen being active; but these hopes cut off by the announce- t of his death, which e unexpectedly.

Mr. McGranahan was ty-seven years of age. was born at Adams- e, Pa., and from his ly boyhood was re- kable for his fine voice. the time he had reached ge of nineteen his sphere ife was clearly indicated. He had organ- a singing class which had proved his acity for teaching as well as singing.

James McGranahan

His powers were developed under the tution of Bassini, Webb, O'Neil and George F. Root. Under these teachers the young man attained such skill that he was invited to become manager of the National Normal Musical Institute. While popularity was assured to him on the secular stage, he determined to consecrate his life to the singing of the Gospel.

With Major Whittle and with Moody and other evangelists he did excellent work, and in 1880 he made a tour of England, where he was cordially welcomed.

Among the most famous of the hymns from his prolific pen are, "There Will Be Showers of Blessings," "Some Day We Shall Understand," "Nearer Home," and "That Will Be Heaven for Me." His beautiful and inspiring Gospel songs are sung in many lands.

THE DIVINE ARCHITECT

By Mrs. M. Baxter

FTER God had brought the children of Israel out of Egypt, had taken upon himself to guide them ough the desert, had provided them h food and with water, and had made own to them his law, he called upon m to bring him an offering, and he led, "Let them make me a sanctuary, t I may dwell among them" (Ex. :8).

It is an unfathomable mystery of God's e, that he, the mighty Maker and Ruler of the universe, should con- e the thought of dwelling among h as we are! and yet more wondrous t he will dwell in us. "Ye are the ple of the living God, as God hath d, I will dwell in them, and walk in m; and I will be their God, and they all be my people; wherefore come out m among them, and be ye separate, ith the Lord, and touch not the un- an thing" (II. Cor. 6: 16, 17). "Know not that your body is a temple of the ly Ghost which is in you, which ye e from God? and ye are not your n, for ye were bought with a price; orify God therefore in your body" . Cor. 6: 19, 20, R.V.). Just as the eds of the body are the index of the art and mind which dwell within, so od wills that the bodies of his people, all their words and actions, should dicate an indwelling God.

The tabernacle was to be set up "on e first day of the first month." "Seek first the kingdom of God" (Matt. 33). Let nothing in a sanctified child f God take precedence of this fact, "I n God's dwelling-place"; and let there no occasion for the world to make y mistake that the Lord is with him, s interests are more to him than his n. Then we find that the ark of the stimony was to be placed in the Taber- cle, and covered with the veil. Here, en, was the Holy of Holies where the gh priest went "alone once every year, t without blood, which he offered for mself and for the errors of the people: e Holy Ghost this signifying, that the ay into the holiest was not yet made anifest" (Heb. 9: 7, 8).

But, blessed be God, the way into the oliest is now made by the blood of esus; the veil, which is his flesh, was ent, like the veil of the temple, from e top to the bottom, from God's side man's side, and now, not in ourselves, ut as crucified with Christ, as those who ave willingly renounced themselves in avor of Another, we, as members of the ody of our High Priest, can enter into e Holiest. But this can we only do if e "draw near with a true heart, in full ssurance of faith, having our hearts prinkled from an evil conscience." Then, he ark of the testimony, the sign and pledge of God's covenant with us, becomes manifest to the world. It was the presence and power of God with them which made the first disciples of Christ so powerful in the world; we hear nothing of their talents or learning, but we do hear that "they had been with Jesus," and that "God was with them of a truth."

The table was to be set, and the shewbread (twelve loaves) to be placed upon it (Lev. 24: 5-8) with frankincense, to testify that the bread was an offering of worship. Jesus is the Bread of Life, and as the corn has to be destroyed, ground down into powder, in order to make bread, so he was broken and died for us. But as the loaves were twelve in number they undoubtedly typified the twelve tribes of Israel, who, by laying down their wills their own lives—might become a satisfaction for God himself, "the bread of your God."

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EASY WAY creates energy by mechanical manipulation associated with hot water, soap suds, heated steam, and scalding vapor, utilized as a compound force, all contained in a closed compartment. Special operating arrangements.

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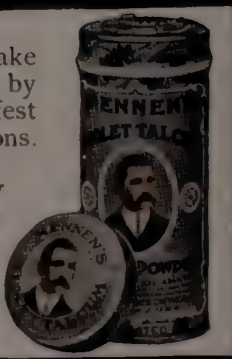

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MAGAZINE NUMBER

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See pages 666 and 667

Unloading the Last of the "Buford's" Cargo from Junks on the Grand Canal, China

Shall We Know our Friends in Heaven?

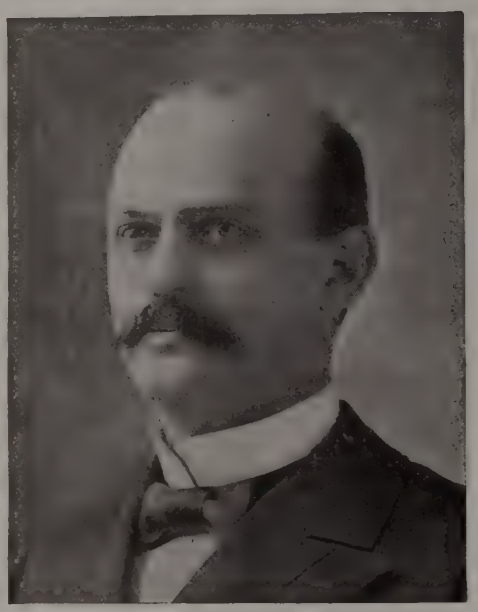
No question has more frequently been on the Lips of the Children of Men, especially those who have laid away the Dearest Treasures of their Hearts, than the one which heads this page. Dr. Madison C. Peters, the Eminent New York Divine, whose Writings and Utterances have made him Internationally Famous, undertakes to Answer this Query in his Magnificent Work, entitled

The Great Hereafter

OR GLIMPSES OF THE COMING WORLD

I believe the saints will differ in Heaven in the glorified bodies which their souls will wear, and that the characters which they make on earth will determine their eternal bodies.

—THE GREAT HEREAFTER, Page 382



REV. MADISON C. PETERS, D.D.

'Tis not a Silent Land!
Tones of harmonic spheres,
Heard not by mortal ears,
Thither their echoes roll
Into the answering soul;
Oh! 'tis a Voiceful Land!

—THE GREAT HEREAFTER, Page 130

This Masterpiece of Art, Thought and Literature contains a Vast Collection of Golden Gems from the greatest Historians, Philosophers, Preachers, Poets, Sages, Scientists and Statesmen of all Ages and Nationalities on every phase of the Future Life.

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Contents of this Wonderful Work

In the limited space at our disposal, it is impossible to give more than the Briefest Glimpse of the Splendor of these Scintillating Gems, but in this volume, Faith, Hope and Love find Reinforcement such as can elsewhere be found only in God's Holy Word.

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Among the Subjects Carefully Treated in this Exceptionally Attractive Volume may be found: **"The Immortality of the Soul,"** "The Soul's Yearning for Perfection," "The Prophecy of Its Immortality," "The Soul's Superiority to Decay," **"Death Another Form of Birth,"** "We Shall Live Forever," "The Poet's Immortality," "The Old Testament on Immortality," "The Teachings of the Talmud," **"Good Things From Good Preachers,"** "Immortality of the Seasons," **"Our Blessed Dead," "Our Children in Heaven," "Dying Testimonies," "The State of the Soul Between Death and the Resurrection," "Degrees in Glory,"** "What is Heaven," **"The Employments of Heaven,"** "Manifold Services," "Eternal Progression," "False Views Concerning Occupations in Heaven Corrected," **"Shall we See and Know Our Friends in Heaven?"** "Friendships Perpetuated," "Memory Continued," "Heavenly Recognition Among the Poets," **"Sunshine for the Sorrowing," "The Sorrowless Land."**

From the Host of Testimonials to the Value of this Great Work we Cull the Following:

From THEODORE ROOSEVELT, President of the United States:

"I shall read THE GREAT HEREAFTER with deep interest. I have looked over it enough to be able to tell something of its value, and it has to me the added value of knowing the life, and the strife after right of the man who wrote it."

★ ★ ★

From the HOME JOURNAL, N. Y.:

"For the dark chambers of bereaved hearts there are not only rays, but full beams of blessed sunlight, and the book from cover to cover brings peace, comfort and joy to the soul."

★ ★ ★

From the CITIZEN, Boston, Mass.:

"The Great Hereafter will be an ideal holiday or birthday book for everyone who has lost a friend or who is interested in the world to come. There is no book now in existence so admirably adapted to the purpose for which this was prepared."

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From Recorder JOHN W. GOFF:

"A casket of beautiful gems is **The Great Hereafter.** Dr. Peters must have devoted an enormous amount of work upon it. Mrs. Goff has gone over it from cover to cover, and she is delighted with it."

★ ★ ★

From JAS. R. DAY, D.D., Chancellor of Syracuse University:

"The Great Hereafter is a combination of profoundly valuable things upon a subject of the deepest possible interest to men. It will be helpful to thousands of hearts that are deeply anxious about these great matters of another life."

From Ex-President GROVER CLEVELAND:

"THE GREAT HEREAFTER will not only have a place in my library, but will often be found in my hands, as a source of reinforcement of faith, exceedingly opportune in these days of loose thinking and careless teaching."

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From the N. Y. OBSERVER:

"Individuals who have lost friends can never be satisfied with commonplace answers to their inquiries concerning their state and employments, and all men, knowing their immortality, would fain penetrate into the future. This book sets forth the world-wide belief in the immortality of the soul, the proofs of it derived from all sources, and all that can be gathered respecting the state of the dead, and the world beyond the tomb."

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Native Pianist

An Inland African Mission Chapel and Audience

Mutswa Chief and his Wives

BREAKING DOWN AFRICA'S IDOLS

By E. H. RICHARDS

THE writer has spent some twenty-seven years on the mission field, and has either tried or seen tried many of the usual schemes for securing the attention of native African children and winning he into the Christian life. Moral suasion is good, just s r as it will go. Industrial missions are excellent, s o far as the mission has the cash to pay the bills. h best method, open to every mission, is to take the hi out of the heathen home and plant it in a Chris- a home, where it soon learns to believe in the Gospel. ving this, the child is seldom at rest till the other bers of the family are also in possession of this great iness.

r fifteen years we tried the usual methods, and met it indifferent success. For the last ten years we have lwed the Scholarship Plan, and have doubled our ut of profitable fruitage every year during that en- eriod. Churches in the homeland have accomplished so much are indeed. We had nine members nine years ago and we have over now, while there is an average nore than 50,000 outside people ed per month.

ow is this all accomplished? The ren do pretty much the whole of . It is most interesting to found a n and watch results, which almost diately appear. A teacher is —not a learned man at all; but s good as far as the beginning of ion, and he can read hesitatingly e Testament only; but he can ch like Niagara! Lots of noise, volume, and here and there a bit of truth. He is married. is given money to sustain fifteen mission children as soon as he can e them. In six months he has them. are allowed all the little visits e they choose to make; and every they go, they preach by their ing, their quiet manners and their ding the purely heathen, all of h, though they speak not a word eir religion, teaches most power- If they talk of their faith, as do, they will the sooner bring brothers, sisters, ins, aunts and the whole connection to the mission on. This inevitably follows in the regular course of ts.

ne little bundle of saved humanity brings in a single some five or ten times the worth of his own ent" of invested capital, and these in turn bring in more, till no one this side of eternity can say how many will be saved from this source.

Our school is in session twice a day, for an hour to two hours each session. The record of the mission shows that there are ten visitors always present for each pupil all over our thirty stations, which shows the large interest, especially on the new stations. At morning and evening prayers, all who are on the station invariably attend, and aside from these, there are six times more visitors than professed worshipers. What tremendous results from so minute a planting! Is it not now proven that "To save Africa, we must save the children"? These little workers are out daily among the villages round about, sometimes visiting as many as twenty of them in a day. They sing, pray, talk, and preach to their own flesh and blood in their every action.

Starting on a 200-Mile Trip in Central Africa

Food, clothing, cooking outfit, sleeping outfit and huts for these children are all of the most primitive sort. Corn porridge, a grass hut, a loin cloth, sometimes a mat, rarely a blanket, no comb, no towel, no other item observable—this is the child's common supply while at home. Religion has no desire greatly to change these endurable and really healthful conditions. We are merely trying to make sound Christians of them and to add the Book to their possessions, also a school and a church. This is done in this region at a cost of $15 a year. Better food than at home, regular meals, two changes of clothing, a blanket, a mat, and the common housing and cooking outfit, are all included, together with constant Christian care and teaching.

There are a million of children here waiting to be taken into the missions. This is the work which THE CHRISTIAN HERALD is trying to do, not only for Africa, but for other heathen lands.

In the name of these helpless, ignorant children, I invite aid in this glorious work.

Inhambane, East Africa.

* * *

Rev. J. W. Haley, another missionary in the same district, sends some interesting photographs, which appear on this page. Mr. Haley writes:

"One of the photographs is that of a native chief and his two wives. He is of the Mutswa tribe. The church and congregation at one of our stations seventy miles inland are also shown in another picture. A third shows my wife and myself on a trip of 200 miles among our stations, and a fourth shows a Muchopi playing a native piano.

"Mission work in Portuguese East Africa has had a slow but steady growth for the past fifteen years. It was not till the present system of child scholarships was introduced that there was any rapid growth. Since then a great forward movement has been in progress. It was the joining of hands of the home churches with the missionaries. This year has eclipsed all the past in reaching out into "the regions beyond." We have opened no less than eight new out-stations in places where the Gospel was never preached. We now have twenty-three regular out-stations where public service is held every morning and evening, and school taught five days a week. Those who to-day have time to study will be the teachers of to-morrow, and thus, by the natives themselves, with just bare oversight from the missionaries and a few books, the work is reaching out all over this dark land."

THE
American Pulpit

A SERMON BY

Rev. Henry Barton Chapin, D.D.*

The Rent Veil

TEXT: MARK 15: 37, 38

"And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom."

WHEN the children of Israel were encamped before Mount Sinai, the Lord spake unto Moses, saying, "Let them make me a sanctuary, that I may dwell among them." In obedience to this command, and in accordance with directions given them, the tabernacle was erected. This continued to be God's visible dwelling-place among his people until, about five centuries later, Solomon, acting under divine direction, erected the temple at Jerusalem, modeling it after the tabernacle.

The design of the tabernacle, and afterwards of the temple, was to set forth the doctrine of the divine inhabitation—God present and dwelling on earth. And the different courts of the temple represented different degrees of approach to God.

First. The outer wall of the temple site enclosed an area about six hundred feet square, inside of which was, first, the Court of the Gentiles, occupying the outer part of the area on all four sides. This was the largest court of all, and into it persons of all nations were permitted to enter. Here the Gentile proselytes worshiped. Beyond this court no person who was not a Hebrew was permitted to go.

The Courts of the Temple

Second. Inside the Court of the Gentiles and nine feet above it, approached by a flight of twelve steps, was the Court of the Women; so called, not because it was exclusively occupied by persons of that sex, but because they were not ordinarily allowed to go further into the interior. This court was the place where the Hebrews of both sexes performed their worship when they appeared at the temple without bringing sacrifices.

Third. Inside of the Court of the Women and about ten feet above it, approached by a flight of fifteen steps, was the Court of Israel. Into this court the males of Israel were allowed to come, to attend on the public services of religion and witness the offering of sacrifices and the solemn ceremonies that were performed in the interior adjoining court.

Fourth. Inside of the Court of Israel, and about four feet above it, was the Court of the Priests. In this court were the brazen altar for burnt offerings, the molten sea in which the priests washed, the ten lavers for washing the sacrifices, and the various utensils used in sacrificing.

Fifth. In this Court of the Priests, and about nine feet above it, stood the Sanctuary or Temple proper. This, though built of costly materials, was not of imposing dimensions, being only ninety feet long, thirty feet wide, and forty-five feet high. It faced the east, and, in addition to the beautiful porch at its entrance, consisted of two apartments. The first of these was the Holy Place, sixty by thirty feet in size, and containing the altar of incense, overlaid with gold, the ten golden candlesticks, and the table of shewbread. Into this sacred apartment only the priests were permitted to enter.

The Place of the Veil

In the rear of this was the most holy place, or Holy of Holies, a room thirty feet square, containing the Ark of the Covenant, in which were placed Aaron's rod, a golden pot of manna, and the two tables of the law given from Mount Sinai. On the top of the Ark, and constituting its lid, was the mercy-seat, made of gold, and overshadowed by two golden cherubim, whose wings met in the centre, thus forming a kind of throne, upon which God was supposed to be present, hearing and answering prayer, and dispensing mercy.

Into this most sacred place no common person, nor even an ordinary priest, could go upon pain of death. Only the high priest was permitted to enter, and that but once in the year, on the great Day of Atonement. On this day, after complying with the required conditions, he offered a bullock and a goat as a sin-offering, and then entering the Holy of Holies he carried a censer of coals with incense, causing a fragrant cloud to fill the apartment, and then sprinkled the mercy seat with the blood of the sin-offering. To preserve the secrecy of this most holy place, there was hung over the entrance a most beautiful and costly veil.

*Chaplain of the Presbyterian Home, New York City.

Such was the temple at Jerusalem; a splendid structure in itself, and in the form of its construction beautifully suggestive of an approach to God—this approach becoming closer as the worshiper, first in his own person, and then in the persons of the priests and high priest, gradually ascended from court to court, and gradually approached to the centre of the sanctuary, where, elevated above all the rest of the structure and situated in its very interior, hidden from view by a mysterious veil, was the most holy place, the special residence of the Deity.

Wonders of Calvary

Within sight of the temple, just outside the walls of Jerusalem, was the elevation called Mount Calvary, the scene of the crucifixion of our Saviour. Here, at the hour of the evening sacrifice, he was nailed to the accursed tree, to close in agony a life that had been full of hardship. He had been "a man of sorrows and acquainted with grief, despised and rejected of men." And now, forsaken by his disciples, mocked and reviled by the excited mob which surrounded the cross, and, above all, "smitten of God and afflicted," he was suffering a cruel and ignominious death.

When we consider all the circumstances accompanying this great event, we may well imagine that it would be attended with wonders and prodigies. It was no ordinary person who hung upon the cross between two thieves. It was no ordinary death that was being suffered. The eternal Son of God, who had veiled his glory and become incarnate, was the sufferer, laying down the life which he had taken up. Nor was he a debtor to the broken law, that he should suffer its penalty. He was no sinner against God, that he should endure his wrath and curse. As a man he had been just and holy, fulfilling the law and working righteousness, and yet he became obedient unto death. And as he hung upon the cross, his hands and feet pierced by the cruel nails, his body enduring acute torture, and his "soul exceeding sorrowful, even unto death," it was a sight at which angels might weep—a sight at which all nature might well stand aghast. And there were signs in heaven and earth. The sun hid his face and, for the space of three hours, darkness overspread the land. The earth quivered to its very centre and the rocks were rent.

The Holiest Unveiled

But an event far more significant than the convulsions of nature also occurred. When the divine sufferer gave his last cry of anguish, exclaiming "It is finished," and gave up the ghost, the veil of the temple was rent in twain from the top to the bottom. This sacred screen, which had for so long a time concealed the most holy residence of the deity on earth, was violently torn asunder, exposing the awful place where God's presence was specially manifested.

We can imagine the cry of horror which arose from the lips of the priests who were offering the evening sacrifice within sight of this wonderful omen. We can imagine the terror of the worshipers who filled the courts below as the tidings fell upon their ears. And as the intelligence was conveyed with lightning speed from street to street of the city, "The veil of the temple is rent, the holy of holies is exposed!" men looked at one another in blank dismay.

But it was no omen of evil which had occurred. It was rather an omen of good; for this rending of the veil of the temple was significant of great and glorious truths. It spoke in clearest tones these words: "The great work of atonement is now completed. The old dispensation has now come to an end. Its ritual worship is now to cease. The barriers erected by the ceremonial law are now cast down. The darkness which has prevailed is now to pass away in the clear revelation of the Gospel. Full light is now to be let in upon the mysteries of the heavenly kingdom. Free access is now to be allowed into the presence of Jehovah. Every penitent and believing sinner may now have boldness to enter into the holiest by the blood of Jesus. The Gentiles are now, equally with the Jews, embraced in the purposes of mercy, and whosoever will may be saved."

Such are the cheering truths symbolized in that rent veil, and we gaze upon the omen, not with terror dismay, but with unspeakable joy. Ever since man been a sinner, he has been conscious of the nee atonement to reconcile him to God. This feeling found outward expression in the offering of sacri In all the history of our race, we find sacrifice a pr nent act of worship. When the Mosaic ritual wa augurated and the ceremonial law instituted, there established a great system of sacrifices. There burnt-offerings and heave-offerings and wave-offer and the burning of incense, in which animals and products of the earth were used. Some of these s fices were to be offered daily, others less often, w the most solemn of all, the great sin-offering, was t made but once in the year, upon the great da atonement. These sacrifices were enjoined upon G chosen people by positive precept, and could not neglected with impunity.

The End of the System

At the same time this system was designed from first to be only typical in its nature, and temporar in its duration. The blood of bulls and goats could cleanse from sin, nor could the offering of a man's s stance atone for the sins of his soul. But these sa fices were necessary and valuable as types of the great sacrifice which was in the fulness of time to offered, and as aids to the faith of the worshiper i prospective Saviour. Hence when the Lord Jesus Ch appeared, offering himself a sacrifice for the sins of world, the old dispensation, with its symbolical r and ceremonies, was abrogated. And when, at death, the veil which concealed the "most holy pla was rent, it was an emphatic announcement of the that even the most solemn and impressive ceremonie the Mosaic ritual were to be celebrated no longer, that a pure spiritual worship was to take their place

Again, this event announced that full light was now be let in upon the mysteries of the heavenly kingdom. veil of the temple was for concealment, and it wa capital offense for any one to view the interior of most holy place except the high priest, and he but o in the year with imposing ceremonies. This was a s of the darkness of the old dispensation. In the Testament the true plan of salvation is set forth and sacrifice of Christ is held up to view as the only gro of the sinner's reconciliation with God. Yet in the Testament Scriptures these precious truths lack clearness with which the Gospel sets them forth. light of the old dispensation may be compared to rays which shoot up from the as yet unrisen sun, tingi the horizon and casting a glimmering light over hemisphere, while the Christian dispensation is char terized by the glorious effulgence of noonday.

As the death of the Son of God upon the cross an end to the old, it also introduced the new syste under which divine truth is so clearly revealed that wayfaring man, though a fool, need not err there In the Gospel, Christ, who is both the author and subject, makes good the word which he spake while in the flesh, saying, "I am the light of the world; that followeth me shall not walk in darkness, but sh have the light of life." Oh, how clearly is the way salvation revealed to us in the Gospel of Christ! who runs may read; the simplest mind can understa it. And this clear revelation of the mystery of redem tion and of the doctrine of the Cross, is enforced by Holy Spirit, the great Interpreter, who takes of things of Christ and shows them unto us, enabling spiritually to apprehend the truth.

The Veil of Unbelief

In what a clear and glorious light has divine tru been held before men since the death of Christ and promulgation of the Gospel and the dispensation the Spirit! The only veil which now obscures this lig is unbelief—a veil of man's own raising.

But the significant event mentioned in the text accompanying the death of Christ, not only announc the end of the Mosaic ritual and the clearer revelati of the divine mysteries, but it also assures us that men may have free access to the mercy-seat. T

Continued on page 671

The College at Duxhurst

Lady Henry Somerset

The "Birds' Nest"

Lady Somerset's Temperance Settlement

RECENTLY it was announced that Lady Henry Somerset had retired from public life, to devote herself to rescue work among erring and inebriate women in the settlement at Duxhurst, ngland. It is now a decade since the Duxhurst home as started, the pioneer establishment of its kind. It as grown and developed, proving the wisdom of its omoters, who held that the needs of the individual ust be recognized by special care and separate hous- g provisions; that the personal, friendly example, hich is the salient feature of Christ's ministry, must be e guiding principle; and that the crushed, weak and mpted can only be helped as they are led. It is in e spirit of this conviction that she has now gone to uxhurst, there to spend the remainder of her good and eful life. On August 3 she will have reached the antage point of fifty-five years. She has been the iding spirit of Duxhurst from the beginning. It was e who conceived and brought into existence the at- active cottage colony on the sunny and sweet-scented opes of Surrey, which has been an object-lesson in rrect treatment for women who are slaves of the ink habit, and which has served to bring about eeded and better legislation for the women drunkards f Great Britain and other countries.

It is easily seen that the most important feature of the Duxhurst Colony is the novel and wise arrangement for the recognition of the individual. By assigning the women to cottages of six occupants, in charge of a nurse sister, the harm of contact with others similarly afflicted is greatly decreased. A healthy home atmosphere is created and each individual can be more readily reached with helpful influences. The cottages are simply furnished with just such equipment as every self-respecting laborer ought to have at home—clean, dainty, and pretty. The women take great pride in what they call "our little homes"; and they return to their own domiciles with a new mental image as to what a home should be like.

They are given active employment and industrial training. They take part in the various industries which have been started on the estate, such as the care of poultry, beekeeping, dairy work, flower-culture, jam-making and a certain amount of laundry and needle-work. Pleasant outdoor exercise and occupation is found to be the best restorative for weakened nerves and wills. The indoor occupations include basket-making, by which a good supply of baskets is produced for home use and for sale; seed-sorting, which provides a profitable winter occupation. Much attention is given to weaving and knitting, the products being dress-materials, huckaback towels, tablecloths, etc., all of which find a market and help to support the enterprise.

It is required that each patient shall have a guarantee of five shillings ($1.25) a week before entering; but if she is able to earn enough to pay her expenses through the week, anything over that is placed to her credit and at the end of her stay in the home is handed back to her in the form of wages. The cost of maintenance considerably exceeds the receipts from the patients, reaching as high as $20,000 in a single year, while the income is about $10,000. Nearly 14,000 pounds, or about $70,000, is the investment at Duxhurst, the last remaining sum having been collected as a surprise gift fund for Lady Henry Somerset, on her birthday, by the British Woman's Temperance Association.

Lady Henry Somerset goes about at Duxhurst from cottage to cottage, visiting with and speaking loving words of personal spiritual help and encouragement to the inmates, who regard her as a veritable angel of mercy. She lives in a centrally located little thatched cottage, simply furnished like the rest; and her usual attire is that of the nurse, full skirt, apron, cap and kerchief.

J. A. STEWART.

The Disaster on the Battleship Georgia

Captain Henry McCrea

AT one moment a calm blue sea, dotted with the white hulls of ships, a great battleship steaming slowly, its crew at target practice, dropping their shells through he distant target with the unerring accuacy of American seamen; the next, a linding flash, a concussion that made the *Georgia* reel as if storm-struck, silent orms stretched on the iron deck, men ising and falling in the deadly fumes of he smokeless powder, and cutters from he fleet churning the water to foam as hey dashed in with assistance—such were he two scenes that followed each other vith lightning-like rapidity, when a little drifting spark caused an explosion in the ear turret of one of America's finest ves- els, and sent more than a dozen brave officers and men into eternity, while over a score will bear to the grave the marks of their terrible experience.

The North Atlantic Squadron of several cruisers and four battleships, of which the *Georgia* was one, under the command of Admiral Charles M. Thomas, was cruising off Cape Cod, in Massachusetts Bay, for the purpose of target practice. Captain Henry McCrea had hoisted his flag as commander of the *Georgia* that morning. Lieutenant Goodrich was in command of the after superimposed turret. He had with him Midshipmen Kimball, Goldthwaite and Cruse and twenty men. The starboard gun had just sent a shell whistling toward the target.

A new shell was inserted and two bags of powder had been lifted up the ammunition hoist to recharge the gun. The loader at the gunbreech took the bags in his arms and was about to insert them. Suddenly it seemed to him as if the turret was smoky. He glanced down at the bags. On one of them was a black spot, showing that the charge had ignited and was now smouldering. He pushed them forward, and with a shout threw himself flat on the turret floor. Two others who had caught sight of the black spot did likewise. The rest of the crew, however, did not understand the warning until with a blinding flash both bags of powder exploded. Several were killed outright and many were made mercifully unconscious. Those who still were able to move staggered about in the poisonous gases trying to find an exit. Wild with pain some managed to reach the ladder, where they were met by Captain McCrea and the officers and crew from other parts of the ship, who were rushing in to find the cause of the trouble. One glance told the story, and almost frantically all set to work to rescue the wounded. One by one they were brought out on deck. Some regained consciousness only to feel the horrible smart of their wounds. Lieutenant Goodrich and one other, burned in some places to the bone, threw themselves into the sea. The salt water only intensified their agony, as they struggled in the waves. With great difficulty they were drawn into a launch and lifted tenderly on the main deck.

The admiral of the fleet, on discovering the extent of the disaster, ordered the *Georgia* to steam at once for Boston. There Lieutenant Goodrich and several of his men died.

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The United States Battleship Georgia

Over 800,000 Lives Saved in Chin

RESULTS OF THE CHRISTIAN HERALD'S RELIEF WORK REVIEWED
HOW THE FLOUR WAS DISTRIBUTED

By E. R. JOHNSTONE

HUAIAN, May 7.

TWO hours ago I saw the first sack of *Buford* flour delivered to a starving applicant. It was a man, gray-haired, gaunt, grateful, if grave eyes filled with new light, joined palms lifted in salute mean aught. The second sack went to a withered crone with half a dozen mouths to feed; the third to a girl not more than twelve and barely able to shoulder and carry away the half hundredweight of life-saving food.

It was from the deck of one of three junks, towed with infinite difficulty from Chinkiang, that the delivery was made. It was supervised by Rev. H. M. Woods, D.D., a missionary of twenty-five years' service in China, and whose house—comfortable, according to Oriental ideas—is in the centre of Huaian (pronounced Wheean) a prominent walled city of 150,000 people, situate on the Grand Canal, at the southern edge of the famine district, and for months a principal distributing point for American relief. Dr. Woods was assisted by Messrs. Brown and Espey, young missionary volunteers from Shanghai, who for months have undergone physical hardships, mental distress, dangers from violence and disease, in order that they might save lives.

The junk, with its 1,380 sacks of CHRISTIAN HERALD flour, was moored on the west bank of the Grand Canal, opposite the city. To the left and on top of the bank was a Buddhist temple, and through a narrow stockade built to keep away the importunate crowds, and leading into the temple court, passed long lines of coolies bearing the cargo of sacks from another junk. In the very store-room in which the pile of flour sacks rose, was a glass-covered niche from which beamed a placid Buddha.

From a third junk coolies were bearing flour to the eastern gate of Huaian, where another relief station has been established. Government police, or men employed by the missionaries to act as guards, are everywhere present, and of successful thievery there is a negligible quantity.

Up the Grand Canal

Our three junks brought 5,000 sacks of flour, and the inefficient launch *Chianguan No. 493* had a hard time of it. We left Chinkiang Tuesday afternoon, and were in the mouth of the Grand Canal by 5 P.M. Yet, though we traveled late at night, we had made but two thirds of the 300 *li* (100 miles), to this place by yesterday afternoon, when we ran aground in mid-canal, broke off one of the blades of our propeller, and would have been in bad case had it not been for the arrival, down canal, of the big launch *Chun Lun*, belonging to the Chinkiang Committee. This boat turned about and landed us here this morning, where we were welcomed and breakfasted by Dr. Woods and his wife.

Very soon after breakfast the chief official of the city and district, Magistrate Sun, a handsome young nobleman, paid me an official call. Sun and Yung Chang, head of the district telegraph service, who accompanied him, were profuse in their expressions of gratitude to the donors of the flour; asked me to send their message of thanks to America, and said the kindness of our people would always bloom fresh in Chinese hearts, as showing brotherhood of the practical sort.

About 300 *li* (100 miles) to the north of Antung, a relief station 90 *li* northeast from Huaian, is a district untouched by relief of any sort, native or foreign. It lies away from main traveled roads, is difficult of access, and, like many thousands of square miles of area to the westward, was part of the famine's mystery-haunted stronghold. Recently Chinese officials made an investigation in this part of Kiangsu and ordered a census of living and dead. On the most conservative lines the ante-famine population is given at 100,000 (it is not a large district), and the death rate since February 1 at forty per cent. There is no reasonable doubt that in the relatively small patch of country in question *40,000 human beings have died from starvation* within the last three months. When one thinks of Anhui, Honan and other provinces, it is easy to believe the estimate of missionaries, taotai, magistrates and others interested, that millions have died of hunger and destitution since 1907 dawned.

Now, look on the pleasanter side. Through the efforts of the missionaries in distributing from wisely located stations the relief provided by America (and largely by THE CHRISTIAN HERALD), the death rate in reachable parts of the province of Kiangsu (estimated to have a population exceeding 11,000,000) has been kept astonishingly near the normal. Of deaths there have been plenty, but the great majority thereof are to be credited to the refugees from the unhelped regions above referred to.

The death rate in the localities relieved, unquestionably would have been as great as in the northern district, where forty per cent. fell victims to hunger, cold, destitution and disease. It is computed that the $800,000 (Mexican) or thereabouts, contributed through THE CHRISTIAN HERALD China Famine Relief Fund, saved **MORE THAN 800,000 LIVES.** Truly this must give a satisfactory glow to every contributor to the fund—and we can thank the indefatigable, fearless, altruistic and maligned missionary for the superb accomplishment.

Another accomplishment by these same missionaries. There has been neither pauperization nor half-way help. People have worked for their food-buying wage when not too old, too young or too ill, and they have been carried over to harvest time—are even being carried beyond it when they have lost home as well as hope of harvest, as in the case of the thousands upon thousands of refugees who have been cared for at relief stations.

The deeper I get into the stricken region, the m I see and learn of relief work, the prouder I am of Americanism, the gladder I am over the generosity CHRISTIAN HERALD readers.

I have said little or nothing of the horrors of famine-stricken region. I shall not descant upon th God knows they are real enough—affecting enou terrible enough. Within the last few days I have s more emaciation than you could find in the Uni States from one end to the other believe. It is impossible to concei much less describe conditions in th densely populated centres. Like visitors, I am surrounded by crowds tatterdemalions—some begging with persistence that would make a Neap itan lazzarone blush, some mutely f lowing, as anything is better than lyi in the fly-haunted sun-spots around t city walls. There are roughs here in all communities, Western or Easter and at first the missionaries went fear of assault. There have been rio for bread and *emeutes* fostered by bri ands who hoped to profit by cons quent rapine and looting. But t people as a whole have been patie and thankful, kindly-disposed an willing to work or to wait.

Cold water is the best ammunitio against over-crowding round the reli stations. This morning I saw thou sands of postulating, yelling, protes ing claimants driven from the gang planks of the distributing junk b deftly thrown canal water, ladled o of the stream and distributed with ab solute impartiality until order wa gained and the work could go o swiftly. In some cities a fire hose ha been found infallible as a disperser of crowds. Alway the police have pieces of split bamboo with which the thwack persistent crowders, the resultant of sound bein far greater than that of pain.

The work of distribution is now well-nigh over. Suc crops as there are, are being gathered, and the mission aries must rest. This is imperative unless they kil themselves. Already the heat at noon is intense, and i will grow more intense as the year advances.

To-morrow, by canal launch or on the hurricane deck of a Chinese donkey (about big enough for a watch charm), McCrea and I will hie to the northward, to Tsingkiangpu, Antung, maybe far-off Kaowan.

The Front Door of a Relief Station at Tongkow

Punishing the Thieves who Stole the Flour

The Centre of Relief Work

TSINGKIANGPU, May 10.

Tsingkiangpu, 400 *li* (130 miles) north of Chinkiang, has been the focal point of the famine relief work. It is a city of 130,000 to 140,000 inhabitants, normally, and here the Grand Canal is first broken by locks, of which three, at intervals of a few miles, serve to lift the cargo junks above the rapids.

From Tsingkiangpu trends the great road to Peking, 500 miles or more away to the northward, which for tens of centuries has been the main traveled highway for the busy myriads of the great provinces along the sea.

Tsingkiangpu ("Bank of the Clear River" is the Chinese interpretation and clearly a misnomer nowadays, as the water is dirty and the river is a canal) is not an ancient city, as the Orientals count age. Ten miles to the southward lies Huaian, of which I wrote a few days ago. Both are walled places and nearly equal as to population, but here the resemblance ends. Tsingkiangpu, with its probable 2,000 years or less of existence, is official and commercial; Huaian, which may have been a magistrate's town when Abraham dwelt in tents, is the abode of wealthy gentry and the home of many Chinese scholars of repute.

From Tsingkiangpu reach out roads to all parts of Eastern and Northern Kiangsu and a carry of less than three miles brings one to Salt River, really a canal and suitable for small junks. It is by way of the Salt that 25,000 sacks of THE CHRISTIAN HERALD flour, now *en route* up the canal, will be sent to Antung, thence to be barrowed into the farther north.

Outside the walls Mr. Rice, a missionary, showed me a handsome brick flour mill, capacity 500 sacks (about

Little Ones Rescued from Famine's Grasp

Specially photographed for THE CHRISTIAN HERALD

Six Hundred Destitute Boys, as they Appeared after Two Months of Good Food and Care

6 barrels) per day. The Chinese owners took Mr. ce over the mill when it started, and called his par-ular attention to the machinery. It was at the height the Chinese boycott against any and everything Amer-n, and the Chinaman said:

"You see, sir, all this grand machinery is from Great itain, and very splendid and good it is."

"Is it possible?" replied Mr. Rice. "Then how do u account for these names of American cities—New rk, Cleveland, Buffalo, etc.—or for the many U. S. tents recorded, all of them in letters of steel on these chines you call so splendid?"

The Chinaman could not account for them, save by eging that the English had cheated him.

To-day, in company with Dr. Woods, I visited the e of the great refugee camp of Tsingkiangpu, and in oks and corners are huddled, even yet, the aged, the ry young and orphaned, the sick and the crippled, to om travel is an absolute impossibility.

Yesterday, the last refugee camp over which the ssionaries had supervision was broken up. There re several hundred and they were for the most part ofessional beggars or the output of the city's slums.

Work for Famine Refugees

One of the admirable works of the missionaries was clear the streets of Tsingkiangpu of the hundreds who rbored along the curb and would have spread a pesti-ce had they been allowed to remain. With the help of e officials these sick and sore ones were gathered into mps outside the city and given all possible relief, th as to food and medical attention. Dr. Woods has hospital and infirmary here, but the vastness of the ed has made it a small factor in the supply of relief.

I rode out to see an old canal some three miles off, redigging which the missionaries had given employ-ent to some 4,700 refugees. Rev. A. D. Rice, who d charge of the workers, accompanied me. Our way n through the thousands on thousands of the conical aves that take up so much available land in this untry. Here and there were tombs of priests, with posing headstones and circumscribing groves of unted pines. But earth was the usual wear of the ad, each cone (for all the world like the ant-hills of ner Africa) surmounted by a clay image of a hat—metimes fashioned like a bishop's mitre, again like an our-glass, or rarely spherical, with the mortar-board the student overtopping all. Here and there were esh graves, into which were thrust bamboo splints rapped with paper. If the paper was smooth it de-oted that deceased had left as many children as there ere sticks; if rough, grandchildren were indicated. I ssed one grave with five smooth-papered splints and ven with the rough. "That will be an honored an-stor indeed," said Mr. Rice. "She will have many worship her, now that she is dead and throned in the Chinese heaven—or so her descendants honestly believe."

Everywhere were evidences of careful husbandry. Most of the small farms were in wheat and the yield was wretched. Bugs and worms and drought had cut the crop into half, or less, of the usual output. In scores of places a small ox was dragging a corrugated cylinder of stone across a threshing-floor that might have been lifted bodily from the Palestine of the days of Solomon.

There were hundreds of tracts of poppies—a few in gorgeous bloom, but most of them yielding the deadly gum to the evening incision and the scraping knife. We are told that the anti-opium law is to be enforced with rigid severity throughout the empire. The Taotai of Shanghai has ordered all opium dens in the native city closed on the 22d of June, and says he means "closed" in all the word implies. Yet the missionaries note that the area devoted to the cultivation of the poppy increases yearly—is greater this year than ever.

The crops of beans and peanuts looked well, and rice is of fair promise, but of sweet potatoes—a staple—there is scarce a vestige. The few sent for seed were rotten, or were devoured by the hungry farmers. I speak generally concerning the province. There are exceptions where the yield will be or has been abundant; but in the famine-infested districts,the crops in the main are far from satisfactory. Still it may be said, in a broad sense, that while the famine is not over, its vigor for the present is abated by the crops and the relief accorded. The death list will be greatly augmented by disease, which is growing more prevalent daily, from Chinkiang to Tsingkiangpu, and the dreaded typhus has already claimed many victims, while fevers, variously styled "malarial," "relapsing," "typhoid," and "famine," are rife in all the cities and towns within or near to the famine district.

Hostility to the relief work, on the part of most of the officials, soon disappeared. Here and there were recalcitrants, especially among the rural gentry or "elders." In a case mentioned by Dr. J. B. Woods one of these elders, coupled in relief work with a Chinese gentleman who wanted to do well, was ugly, fault-finding, obstructive. To him the district magistrate sent this message:

"You stop your tricks, your opposition, your fault-finding. Go to work with your colleague and the missionaries in this public work now devised. Go to work quick and work hard or I'll squeeze you dry."

The elder knew the magistrate to be a man of his word and he obeyed.

The aggregate of the workers and their helpers at all the relief stations will not fall short of 100,000 men and boys. An approximate of deaths from drowning, disease and starvation, since January 1, is given by one missionary at 2,000,000, including deaths in Anhui and Honan, and in Kiangsu by a minor Chinese official at 1,300,000. I feel very sure the figures are under rather than over the truth.

Flour Stealers Punished

CHINKIANG, June 12.

As Mr. McCrea and I came swiftly down the Grand Canal, we passed twenty big two-masted junks, their enormous sails spread full to the strong and favoring breeze from the southwest. These, each with from 1,200 to 2,000 sacks of CHRISTIAN HERALD flour in its hold, were bound for far-off Yaowan, hitherto unhelped of foreign relief, and the distant country beyond Antung, where the flour will be a perfect godsend.

The *Buford's* cargo required fifty-four big junks for transport on the Grand Canal, and thirty-four have been towed by steam launches under control of the Committees or that of the Taotai of Chinkiang. Ten of these launches have been engaged in this service.

It was necessary, in order that the *Buford* should not be delayed, that some of the unloading be done at night. The Taotai shook his head over this, saying, "There will be pilfering, I fear," and Walker was apprehensive; but the tally showed that thievery had not been extensive. Some sacks had been stolen bodily and others pilfered from to a small extent. Accordingly, the district magistrates ordered a careful search for the culprits. Two boatmen were found who had stolen several pounds each—just how many does not appear. These were haled before the nearest district magistrate and sentenced at once to have their necks encircled for a week by the big *cangues* (wooden collars, square-shaped, heavy and padlocked so that they cannot be removed without a key), and to be exposed with this cumbrous neck-wear in public places, where the crowd hoots not only at the thief, but at the fellow who was caught at it. The magistrate further ordered that the sampan of the two thieves be sawed in two, the halves erected in a public spot on the river bank and labeled with the names of the thieves and the reason for these monuments to their shame.

But there was bigger game. In one junk were found thirty sacks of CHRISTIAN HERALD flour. The magistrate had the thief bastinadoed (and a beating with bamboo staves is a serious affair), while upon the owner of the junk a fine of $200 (Mexican) was inflicted. The fine was paid and at once sent to Mr. Walker, who used it to buy more flour.

I have just received a message from Mr. Yung, Taotai of Chinkiang, that he greatly desires to see the representative of THE CHRISTIAN HERALD, in order that he may hear of conditions to the northward and that he may wire to His Excellency Tuanfang, viceroy of the Lianking Provinces, the date of my arrival in Nanking, whither I expect to go on the morrow.

E. R. JOHNSTONE.

OUR EDITORIAL FORUM

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A Glorious Work in China

OUR Special Commissioner on the Chinese famine field, Mr. E. R. Johnstone, in his correspondence which appears elsewhere in this issue, summarizes the results of the remarkable life-saving campaign in which THE CHRISTIAN HERALD and its readers, together with its newspaper allies throughout the country, have been engaged during the last four months.

His estimates are conservative and are drawn from thoroughly reliable missionary and native official sources. All agree in placing the number of men, women and children who have been saved from death by THE CHRISTIAN HERALD Relief Fund, at **eight hundred thousand souls!**

This news must bring a thrill of satisfaction and thankfulness to the hearts of all who have had a share in this Christlike enterprise. The work has been blessed beyond our highest hopes and expectations. It has brought new life, strength, courage and joy into a multitude of the homes of sorrow and despair. It has been to the Chinese a convincing illustration of that real, vital Christianity which reaches out hands full of help, lifts up the suffering, feeds the hungry, clothes the naked. Every sack of flour on the *Buford* was an object-lesson of the right sort, which all the people, high and low, deeply appreciated.

We heartily congratulate each and every contributor to the Relief Fund upon this glorious consummation of their efforts. Surely, the seal of divine approval has been upon it from the very beginning. Not a single gift, nor any prayer, was unacknowledged. Their great outpouring of love and sympathy has had a rich reward.

We also extend our cordial congratulations to those journals in many States which aided so generously in carrying forward this great work of benevolence. Nor would we forget our government, which, through the State Department, gave substantial assistance by chartering ships to carry the food cargoes and affording other valuable facilities.

THE CHRISTIAN HERALD, its proprietor and editors, are profoundly grateful that this journal has once more been used as the channel for a great benevolence, which has resulted in the saving of so many precious lives. Let us hope that the seed sown may produce an abundant spiritual harvest, and that many of the Chinese may be won over to the kingdom of Jesus Christ.

Vagaries of the Dog Days

WITH the mercury in the nineties and torridity everywhere; with humanity wilting and worried by steaming hot days and sleepless nights, it is not surprising that the "midsummer madness" of the dog days should make itself felt among the statesmen and makers of public opinion, as well as among the undistinguished.

There is probably no more reasonable way of accounting for the vagaries that are noted at this season among those who are usually conservative and even judicially calm in their actions and utterances. May it not be true, after all, that the hot waves are to blame for the recent outbreak of "jingoism"—which, fortunately, has now spent itself? And now comes the regulation crop of hot weather sensations, calculated to excite wonder, though hardly to produce conviction. There is the mile-a-minute boat which is to "revolutionize navigation," and which will skip like a bird from wave-top to wave-top. There is the new dirigible armed military balloon, a flying terror, of which, we are gravely assured, France has a hundred ready on her frontier, while Germany has such a fleet of submarines that the wags of Europe's leading journals have concluded that "if the future of France is in the air, that of Germany is under the water." Even the phlegmatic Britishers are just now enjoying their midsummer sensation in the published charges that the redoubtable channel fleet is "unfit" and "unready." Queen Wilhelmina's guests at The Hague have talked little else but war since the Peace Conference met. Indeed, there is hardly a community in Europe or America that is not feeling the effect in some way or other of the potential solar influence, which seems to stir up distrust and belligerency where harmony and good fellowship should prevail.

Let us keep cool—if we can. If we eat temperately, dress lightly, attend to our daily duties, keep out of the sun as much as possible, avoid crowds, pay our honest debts, cultivate the spirit of mutual love and helpfulness and say our prayers regularly, we will have little to fear from the "hot waves." Careless diet and reckless exposure are responsible for nine out of every ten cases of sunstroke and "heat hysteria." We do not accommodate ourselves to our climatic necessities. If we did, there would be fewer sunstrokes in our big cities and an occurrence like that in Philadelphia, where thousands were overcome and women who had stood for hours under a broiling sun dropped "like leaves," would be imposssible.

Mr. Choate's Plea for Arbitration

IT is gratifying to know that the first clear and definite plea for a general arbitration treaty has been made at The Hague by the American representatives. Mr. Joseph H. Choate's speech of July 18, in committee, was the strongest presentation of the attitude of this government that could have been desired. He pointed to the fact that since the last Conference two great wars had occurred, which led to international agreements of arbitration, and these had been successfully carried out.

"There is no reason," he argued, "why nations that agree between each other, or two by two, should not agree all together to exactly the same thing." He also referred to the excellent work in behalf of peace accomplished by the recent Pan-American Conferences. These events, in conjunction with the growing demand of an enlightened civilization, had encouraged the United States to advocate general arbitration under the official auspices of the Hague Court. His concluding words were:

> At the proper time we shall ask for an opportunity to explain our views on the project we have offered for fortifying the present Permanent Court of Arbitration and for the organization therefrom of a tribunal which shall compel the confidence of nations, and be the necessary sequence of the general arbitration agreement which we now offer.

These are strong, bold, noble words, and they strike the true key-note of the world's desire for peace. While the general arbitration plan may be defeated in the present Conference, the setback will only be temporary. We believe the day is coming when the statesmen of all lands will accept the principle that there is no human quarrel, between governments or individuals, that cannot be settled by arbitration.

The greatest glory of The Hague conference will be attained when it assumes the "moral tutelage" of the various governments it represents. Many a bitter conflict may arise before this goal is reached, and before the Court of Peace is legally established as a tribunal whose judgments will be upheld by the united strength and power of the nations.

The Ownership of One's Face

SINCE the invention of the small hand camera and its manufacture at a cheap price, the number of "kodak fiends" has been constantly on the increase. There is, of course, a legitimate field for their efforts in photographing historic buildings, beautiful landscapes, or the faces of people who have no objection to having their photographs taken. Much vexation, however, has been caused by the indiscriminate "snap-shotting" of people who have no desire to have their faces scattered about the country in collections or ornamenting the pages of the Sunday newspapers. People who have done anything to bring them into public notice are hounded by these "kodak fiends," who pursue their victims by the hour, taking them in all sorts of poses, usually ungraceful, for the unfortunates are usually on the move. Women possessing the slightest claim to good looks are photographed in order to gratify the tastes of thousands who only know them through the public prints. Within the last few years, a number of cases have come up in our courts, where women have objected to the use of their photographs on advertisements.

Germany is the first to teach a lesson to the "kodak fiends." We are apt to think of Germany as a country that sometimes carries its paternalism too far; but its laws do much to protect the individual from irresponsible persons. Its recent kodak law maintains the right of the individual to his own features. According to its provisions, a photographer must first secure the permission of the person he wishes to photograph, and he must also secure the owner's permission to photograph his possessions. While the second part of the law may be deemed drastic, the first will have the approval of every right-minded person. A similar law would not be out of place in this country. Freedom of action does not mean freedom to annoy.

Heroes in Peace

SEVERAL times within a few years the Ameri people have been shocked by some terrible cat trophe on our warships—disasters usually costing ma lives. Our fleet has been provided with every kno safety device, yet explosions seem bound to oc where men handle powder as part of the daily rout of their life in the service.

The fine results of naval discipline were never m apparent than during the awful disaster on the batt ship *Georgia*. Every man proved himself a hero peace as he would one of war, if the people of the co try needed him for their defense. One man, torn by explosion, heroically reached up to close the breech the second gun, so that no more lives would sacrificed. Another, also badly injured, closed connection with the magazine. The self-denial of t wounded was enough to touch the most hardened. T spirit of comradeship in the service, if copied in everyd life, would do much toward making this world what should be. They did not murmur at their own sufferir but every now and then one of these burned and bar aged boys in blue would rouse himself long enough ask, "How are the other fellows getting on?"

Do we, who are not of the service, often ask ourselv the same question? If we did, perhaps there would many more heroes in peace, even if they never trod t deck of a battleship. Both branches of the service unde go danger and hardship unrecognized by the gener public. The men in uniform have in some places be looked down upon. It is to be hoped that it will not ne a series of disasters to show the public what a fine boc of men are safeguarding their interests at sea.

Among the Workers

—MRS. MARY L. ALLEN, a devoted American missionary in Lib ria, West Africa, passed away on April 19. She had been aili for some weeks and, so her associates write, "was greatly ove worked."

—REV. J. T. GRACEY, the venerable president of the Clift Springs International Missionary Union has been re-elected f the twenty-fifth time. Vice-President David McConaughy, of t Presbyterian Board, is now acting president. The programm this year in the Conference centred in the thought of the spee evangelization of the world.

—MR. S. C. K. RUTNAM, M. A., and family, of Colombo, Ceylo arrived in New York July 18. Mr. Rutnam is principal of Centr College, and his wife is engaged in medical work among th women and children in Colombo. Mr. Rutnam is a Hindoo, an was in this country ten years ago. He is well known as a lecture on Eastern questions, and has often occupied American pulpit He may be addressed in care of this journal.

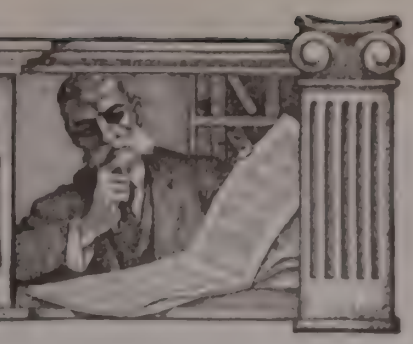
—"WHAT MAKES you women so different from us?" a Mohamm dan woman in Persia asked of Miss McLean, of the Presbyteria Mission. "Is it what you eat? Won't you make me a dress jus like yours, so that I may look like you?" Miss McLean made he the dress, and she confesses that the woman was not a pretty pi ture when arrayed in it. "I haven't got the look yet," she said as she came back, disappointed. "There is something in you eyes that isn't in ours." What made the difference was the ligh of Christ shining within.

Contents of this Number

Wednesday, July 31, 1907

	PAGE
Landing THE CHRISTIAN HERALD Flour	Cover
Breaking Down Africa's Idols (Illustrated)	663
The Rent Veil. Sermon by Rev. Henry Barton Chapin, D.D.	664, 671
Lady Somerset's Colony (Illustrated)	665
The Explosion on the Battleship *Georgia* (Illustrated)	665
Over 800,000 Lives Saved in China (Illustrated)	666, 667
OUR EDITORIAL FORUM: China—Heroes in Peace—One's Face—Dog Days—Mr. Choate	668
BIBLE AND NEWSPAPER: Hewitt's Swift Vessel (Illus.) A Costly Door—International Kites—A Mistake in a Sentence—The Emperor of Korea Abdicates—A Martyr to Research	669
The Admiral and the Waifs	670
Good Causes Helped	670
Narcissa's Birthday Party (Illustrated)	671
Our Mail-Bag	672
Portland's Floral Festival (Illustrated)	672
Preventable Perils of Youth. Sunday School Lesson (Illustrated)	673
Gabrielle, the Flower of New Rochelle (Illustrated). Serial Story by Isabella Macfarland	674, 675
Great Is His Mercy. Hymn.	676
People Talked About (Portraits)	677
Enduring Persecution. Epworth League Topic	677
Thousands Prostrated	677
How the Prodigal Came Back	678
Lesson of the Trees. Christian Endeavor Topic	678
Strange Fire. By Mrs. M. Baxter	679
How Jim Filled the Meeting	679
Prof. Swift's Affliction	679

THE BIBLE and the NEWSPAPER



ewitt's Swift Vessel

ARINE engineers have been startled by the novel invention of Mr. Peter er Hewitt, the discoverer of the fa- "Cooper Hewitt" light. The inven- cannot properly be called a boat, since es not lie in the water, but is intended de over its surface. Mr. Hewitt calls gliding craft," and predicts that it attain a speed of a mile a minute. ough model, which is far from perfect, ested recently, and attained a speed ng Island Sound of thirty-eight miles our. The craft consists of a strong e frame, from each corner of which, ndicular arms reach to the surface of ater. To the arms are fastened steel ing planes. The craft thus glides on flat shoes or skates. The motor is set ard, and the single screw turns just d of the front sets of planes. On r side of the shell is a gasoline tank. eration the screw driving or pulling craft forward, forces the slightly ed planes through the water and, on nt of their slant, the craft is forced ard. The greater the speed the higher craft rises.

gineers who have examined the craft, nderstand its principles as a non-pro- sional person cannot do, declare that it great future before it and will revo- utionize the present system of ocean el. A sanguine French engineer ex- ed the opinion that, when fully devel- , it would travel to Liverpool in thirty s. Mr. Hewitt makes no such claims, admits that its power and speed may definitely increased. So the progress creasing speed of travel by sea, as by continues, and our time is justifying prediction of the ancient prophet:

ny shall run to and fro and knowledge shall reased. (Dan. 12 : 4.)

Costly Door

n old barn door that had been swinging ts rusty hinges for more than half a ury and which had faced the wintry s and summer storms and beating suns brought into Richmond, Ind., recently a farm west of the town, and after g carefully packed, was sent by ex- s to a mansion on the banks of the son, the summer home of a New York timillionaire. It appears that the mil- aire formerly lived and worked on that n, which was owned by his parents. He ntly went out to visit the haunts of his hood. On the face of the barn door he eld his own initials, deeply carved in oaken board of the middle panel by self when a boy. "Some of the hap- t days of my life as a boy were spent ind that old door," he remarked, "and etermined, if possible, to secure the r on which my own knife had cut those e letters." He could not buy the farm, even the barn, but was allowed to buy door at a large price. It is well for a n if, at the close of his life, when con- ted with something that he did in his lier years, it proves to be something t gives him satisfaction and calls up asant reminiscences. There is so much t a man does in his younger days that is anxious to forget and to have God for- e.

emember not the sins of my youth, nor my isgressions; according to thy mercy remember u me. (Ps. 25 : 7.)

ernational Kites

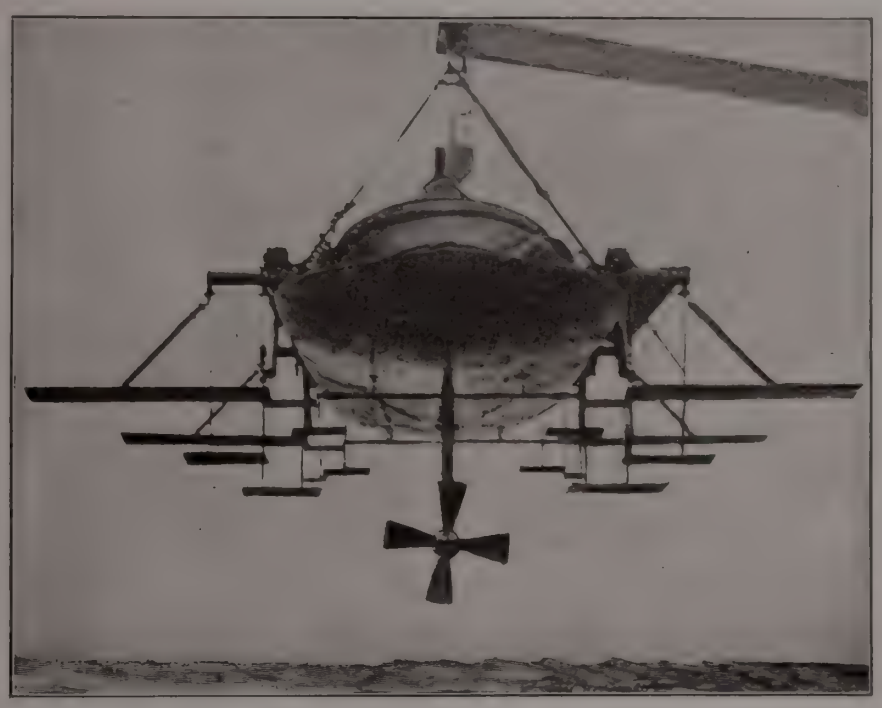
Arrangements have been made to send twenty kites in different parts of the rld in an attempt to solve the problem foreseeing and foretelling the character approaching weather. The various na- ns have been at last led to recognize t they are as much interested as we in weather predictions and have consented to co-operate with us to the extent of providing the kites and making observations. The New York *Times* holds that "if enough observations at enough places are taken by the right men, the prompt co-ordination of the data secured would almost certainly make weather prediction into accurate announcement, and the resulting benefits would be incalculable. Our own service, if not yet very good, is the best in the world, simply because our weather moves regularly from west to east and can easily be watched as it goes. But we study at too few places only the confused lower air and do little more than guess at the upper currents that are the real determining factors. It is to remedy this fault that the kite scheme has been devised." Meteorologists are not the only people that have been making that mistake. It is a common practice to study the confused lower currents of life and philosophy and ignore the upper currents, which as God and his servants have long warned us are the "real determining factors."

Why, seeing times are not hid from the Almighty, do they that know him not see his days? (Job 24 : 1.)

A Mistake in a Sentence

A bill has been introduced into the Legislature of Alabama, to render such compensation as is possible to an aged, needy woman. That she has just cause for complaint none doubt; least of all the courts and judges. It appears that many years ago her only daughter, a girl of twelve years old, was arraigned for larceny. She was tried hurriedly and convicted. The penalty for the crime was imprisonment for about two years, and the judge thought twenty months would be sufficient. He therefore gave sentence to that effect. But the courts at that time were somewhat crudely administered, and the clerk in making out the papers wrote "years" instead of "months." The girl was sent to the penal settlement and was kept there until she died a short time ago. She had been in confinement, working for the State, for nearly twenty years. Neither she nor her mother had any intelligent friends, and both were densely ignorant, so that they did not know a mistake had been made. It was only when the girl died, as she was nearing the time of her liberation, that the blunder was discovered. A man for whom the mother worked, heard of the girl's death and learned of her sentence. He traced the matter and discovered the mistake. It was too late then to do anything for the girl, but an attempt is being made, through this bill in the Legislature, to give the mother payment for the excess of the daughter's imprisonment. It is astonishing that in this enlightened country such a blunder should have been possible and should not have been detected. Events such as this make the future life a necessity to divine justice, for by it alone can the wrongs of this life be made right.

There is nothing hid which shall not be manifested; neither was anything kept secret but that it should come abroad. (Mark 4: 22.)



The New Gliding Craft Invented by Mr. Peter Cooper Hewitt

The Emperor of Korea Abdicates

Korea's long crisis has ended in the abdication of the Emperor. It is difficult, in view of the version of the trouble coming through Japanese hands, to form an intelligent opinion of the causes that have combined to bring about the crisis. There is a strong suspicion that Japan has sought to exercise a too stringent control over the kingdom, and that this has provoked the hostility of the Emperor, of his ministers and of the people at large. When it was evident that a crisis had developed, the Marquis Ito and Viscount Hayashi proceeded at once to Seoul to protect Japanese interests. They protested against the course of the Emperor in sending a deputation to the Peace Conference at the Hague. This act the Japanese regard as a violation of the agreement between Korea and Japan by which Japan was absolutely to control the external relations of Korea. The ministers of the Emperor fully realized the consequences of his having offended Japan and urged him to go in person to Tokio and apologize. Finally the Emperor held a long, all-night conference with his ministers, and eventually yielded to their urgent appeal to him to save the country by abdicating. It is not by any means certain that even that course will save Korea from being absorbed by Japan, but it was evidently the only course that had any hope in it. The abdication, therefore, was formally made. Of the aspirants to the throne who may succeed him, the Emperor's eldest son stands first, but he is said to be an imbecile. Another is Prince Pak Yun Ho, whom the Emperor had banished, but whom he had recalled at the request of Japan. He and two other candidates, who have claims on the throne, are distinctly pro-Japanese in their policy, and it is understood that the accession of any one of the three would be acceptable to the Japanese. The condition of the country is critical and the outcome will probably be its annexation by Japan.

The Korean Emperor and his Son

He removeth kings, and setteth up kings: he giveth wisdom unto the wise and knowledge to them that know understanding. (Daniel 2: 21.)

A Martyr to Research

There was a sorrowful funeral recently from the medical department of the University of Berlin. It was that of Professor Maximilian Schuller, whose death had occurred in spite of the skill and efforts of the most able physicians in the world. He was well known in the university because of his success in the treatment of cancer. He believed he had discovered a cure for the dread disease and was anxiously watching some experiments he was making. It was necessary that the cultures he was preparing should be kept exactly at blood heat, following the variations in the temperature of the human body. He had a cartridge belt made that would hold the test tubes, and he placed them in it and wore it around his own body in contact with his skin. His friends, who knew what he was about to do, protested against the experiment and warned him of the risk he was running. The professor, however, was resolved. Exactly what had been predicted, occurred. An accidental blow broke one of the tubes, his skin was punctured, and the deadly culture passed into his blood. In spite of all that could be done, he contracted an acute cancer and died in three months. The professor was doubtless aware of the risk he ran, but hoped to avoid such an accident as that which broke the tubes and liberated the culture. It was a high degree of devotion, but it did not attain to that of Him who knew the inevitable cost of the undertaking by which he provided a remedy for sin-stricken humanity, yet did not shrink from it.

Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil. 2: 8).

THE ADMIRAL AND THE WAIFS

EVERYBODY who visited Mont-I awn on July 4 and heard the gallant Admiral Sigsbee speak to the assembled children, and saw with what zest he entered into the whole patriotic programme of that day, must have been convinced that the redoubtable sea-fighter was thoroughly enjoying his visit. But the impressions he then received seem to have been lasting ones, as the following enthusiastic letter written to Dr. Klopsch from Washington clearly shows. It is one of the finest tributes ever paid to our "Children's Paradise" and its management, and as so many of our readers are personally interested in the Home, we print the admiral's letter below:

"WASHINGTON, D. C., July 11, 1907.

"*Dear Dr. Klopsch*:

"I am back in Washington after my visit to Tarrytown and Nyack. This is to thank you, rather more formally than heretofore, for my outing at THE CHRISTIAN HERALD Children's Home at Nyack. That I greatly enjoyed my visit to the Children's Home on July 4 and again on July 5 must have been quite obvious to you and to all. In view of the downright hard labor that you, in person, and your clever and cheery assistants give to the welfare of the children, may I assume that my impressions will not be amiss?

"I have the naval habit of mind in respect to organization, which tends to discover flaws and to correct them. Therefore you were harboring an adverse critic. At first flush, I feared that there was a bit too much organization, that the children were kept together in a body rather too much, and directed too much. Later, as I saw the results, I entirely reversed my opinion. I remembered that in all gatherings of small children for their enjoyment their fun must be organized and directed, else the very little ones and the bashful ones are likely to drop out of the games and sports. Also, I learned that the children were given a reasonable time for roaming within bounds and for the exercise of individuality. The sustained merriment and good behavior of the children shattered my one adverse criticism, and convinced me that system is at the very root of your success.

"As for the rest, here is what I think: The Home entertains three hundred small children separate from their parents. Many of the children are very young. Some are shy. There is great responsibility to the parent. This responsibility is met fully by those in charge. The appreciation and affection evinced by the children is a most beautiful and touching feature. During my short visit, I myself made no end of 'slap-on-the-back' friendships. The children made me feel that I was quite acceptable and welcome to stay.

"The children are not decoyed into a visit of monotony, suggestive of charity. They make a *bona fide* visit of ten full days to a country home. The country itself is beautiful. The dormitories, kitchen, mess hall, and in fact all the conveniences are strikingly neat and attractive. The diet is wholesome and plentiful. It is served in an orderly way. The benefits of the Home stop short only at a luxury that might do more harm than good. Evidently your whole scheme is one of consistent balances. More than once I expressed to you my high opinion of the quality of your assistants and of the fine spirit in which they did their duties. As for yourself, my dear doctor, I must convict you of being a very abnormal man. If you were normal, you could not—or would not—add to your other labors so many hours of very active leadership in the games and sports of those children. Presumably, the love that the children give you so bountifully is your sustaining tonic. The children are the merriest lot of 'boomers' one could wish to see. Your repeated calls for 'A little more noise, children,' never once failed of response. The children go to the Home for a bracing good time and that they get. It was a happy thought that suggested the period of ten days. Lasting benefit, physical and mental, may come to a in that period.

"I talked to many of the children found that they tended to assume in tant rank according to the numbe years they had visited the Home. were of many creeds, and, by descen many nationalities; yet the aggreg was harmonious, as well as very Ame in patriotism. I think I have told what pleased me most. It was that visit to a dormitory of little girls, they had been tucked in for the n Each child had her own bed of spo neatness. All were smiling and ha for they had had a day of strenuous Seemingly, each one wished to be noti The young lady in charge called on t for a lullaby song. They sang it sweetly, and then gave us their 'g night' wishes as we left. The incident impressive and illustrated clearly the sentiment on which is based the help ness of the Children's Home. I giv you, my dear doctor, and to all the ot who made my visit so pleasant and in esting, my cordial thanks and good wis

"Sincerely yours,

"CHARLES D. SIGSBE

"*Rear Admiral (Retired), U. S. Na*

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Lucy L Cassidy .. 10 00
G W Parker ... 5 00
Mrs L A Holbrook 1 00
Mrs J B Campbell 1 00
Miss L C Bronaugh 2 50
Mrs E H Hurst .. 5 00

Gospel Work in Guam
D F Easton (For helper) ... 60 00

Lepers in India
(MARY REED)
Agnes Volentine . 1 00
Friends, McMinnville, Tenn ... 4 00

Lepers' Children's Home
E B Fry ... 5 00

Chris. Miss. to the Jews
Agnes Volentine .. 1 00
Crossley & Hunter. 5 00

New York Gospel Tent
Thank Offering, Bridgeport, Conn. 2 00

Pacific Garden Mission
L, Puntenney, Ariz. 10 00

Ch. in Sofia, Bulgaria
Mrs W Nicholas . 10
Brinkerhoff, Mr J Frank ... 2 00
Mrs David G Smith 5 00
Mr David G Smith 1 00
Mrs A E Mygatt.. 1 00
—, Fredonia, N Y 5 00

Steele Orphanage
L, Puntenney, Ariz. 10 00
I H N, New Richmond, Ohio ... 5 00
Crossley & Hunter. 5 00

Soc. of Soul-Winners
Agnes Volentine .. 1 00
E A Pearce ... 1 00
Crossley & Hunter. 5 00

The White Door
L, Puntenney, Ariz. 10
I H N, New Richmond, Ohio ...
Mr & Mrs Theo T Crane ... 2
C R Sandoig ...
A Friend, Bowling Green, O ... 10
Aug H Merchant...

Booker T. Washingt
Newel Graves ... 2

White Rose Home
Interested, Plantsville, Conn ... 10

Lansdowne Mission
Mr & Mrs Edward Whalen ... 5

American Bible Soci
Crossley & Hunter. 5

Bethesda Home
Miss Ida Lawrence 5
Miss A Lawrence. 5
Mrs John R Twiss. 10

China Orphan Fund
C Laninga ... 1

Bella Cook
Grandma Calhoun, E Tenn ... 1

D. F. Home for Crip.
Crossley & Hunter. 5

Emanuel Sisterhood
Crossley & Hunter. 5

Foreigners' Mission
Crossley & Hunter. 5

Good Samaritan Hor
Crossley & Hunter. 5

Dr. W. T. Grenfell, La
Mrs J W Geyer ... 10
Crossley & Hunter. 10

Invalid Children's Hon
Crossley & Hunter. 5
R W Libby ... 1

Keswick Col. of Merc
Crossley & Hunter. 5

Lincoln University
Crossley & Hunter. 5

N.Y. Ass'n. for I.C. Poo
Miss Flora E Lovell ... 1

Slater I. State N. Schoo
A Pilgrim & a Stranger, Paris, France ... 3

Salvation Army
John Willlams ... 10

Tennesseetown Miss.
Crossley & Hunter. 5

Training and Res. Hom
Crossley & Hunter. 5

Training N. in Turkey
Crossley & Hunter. 5

United Hebrew Charitie
Crossley & Hunter. 5

Union Gospel Mission
Crossley & Hunter. 5

Volunteer Student
Crossley & Hunter. 5

Wash. Sq. Home for F.G
Crossley & Hunter. 5

Y.M.C.A. Wk. in Jerus'm
Crossley & Hunter. 10

Japan
W W Williams ... 1

NARCISSA'S BIRTHDAY PARTY

NARCISSA, when two years old, removed with her parents from their home in the heart of Manhattan Island to a beautiful colonial house on the banks of the Hudson. The new home seemed very wonderful to the little city girl, and after a few weeks Narcissa had made friends with the chickens, the cow, Popcorn (the pony), and the other animals about the place. It was all much more beautiful and interesting than the New York streets, or even Central Park, and Narcissa's mother often told her that she should be very happy to be living in the country while so many less fortunate children were obliged to remain in the hot, dirty city even in midsummer.

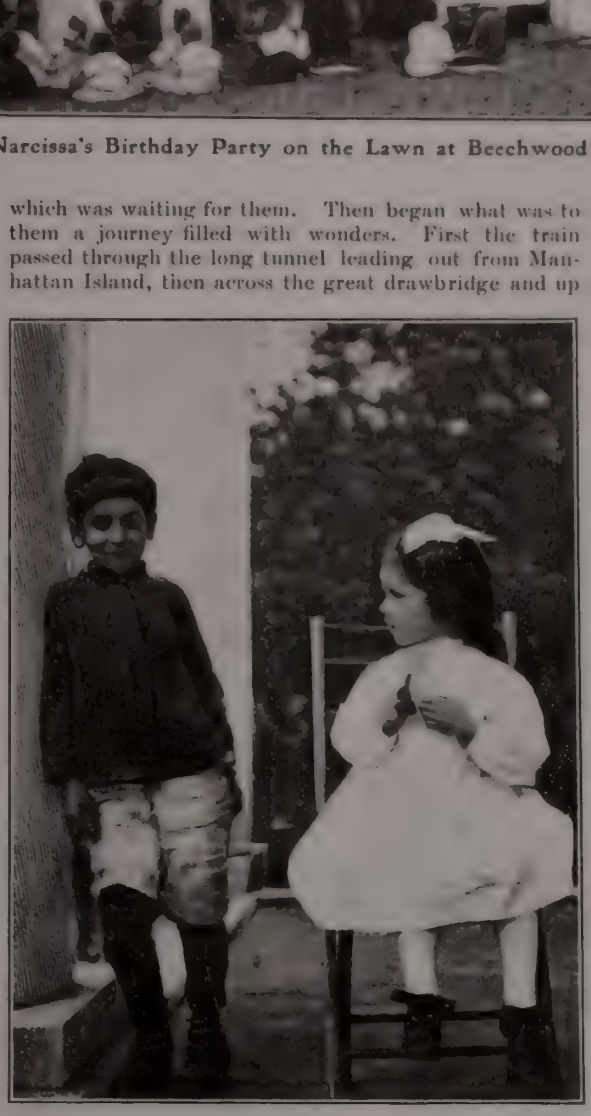
Narcissa's Birthday Party on the Lawn at Beechwood

Narcissa had now been in the country a year and it seemed to her that the broad green lawns, the brilliant gardens and the fine old trees at the home on the Hudson were never more wonderful than this summer. At the end of June came the day when Narcissa would be three years old and one morning she was asked by her mother how she would like to celebrate the anniversary. Her mother said that some children of the wealthy men having country estates in the neighborhood could be asked in for a party, but she thought it would be much better to invite some of the poor tenement children from New York, who would probably have no other opportunity during the summer to enjoy a day in the country.

Little Narcissa was delighted with the idea, and plans were set in motion for the great day. The mother communicated with the Association for Improving the Condition of the Poor, and asked them if they knew of about thirty poor children who would like to attend Narcissa's party. The officers of the Association said that they knew of at least thirty thousand, and it would be no trouble at all to select thirty of the most deserving ones. Narcissa, however, thought that thirty children would make too small a party, so thirty-five others were invited from one of the settlement houses on the East Side.

At the house on the Hudson many plans were formed for the entertainment of the little tenement guests, and the tiny hostess could think of little else but her approaching birthday. In many stuffy tenements of the city equally important preparations were going on. Many a tired, worn-out mother was busy washing and ironing, to make ready her child's one best dress so that she would make a good appearance at the party.

When at last the birthday dawned, the sun was shining clear from the blue sky, and it was plain to be seen that the day in New York would be unusually hot. The little tenement children with the matrons in charge gathered at the meeting place in the Grand Central Station and marched in single file to the special car which was waiting for them. Then began what was to them a journey filled with wonders. First the train passed through the long tunnel leading out from Manhattan Island, then across the great drawbridge and up along the beautiful shores of the Hudson. Most of the tots had never before seen the great river, and they were filled with wonder and delight at the sight. The train arrived at Scarborough station, where Narcissa lives, and an automobile and carriages were waiting to carry the smaller children up the hill. The others were glad to walk, and in two or three minutes they were received by the little hostess on the wide veranda at "Beechwood." The guests were told that the entire estate of seventy acres was theirs to run over and enjoy as they wished, and it was soon seen that very little entertaining would be necessary.



The Little Hostess Entertains a Guest

Who can describe the feelings of the children from six to ten years of age, who had spent their entire lives in crowded tenements, when they were turned loose in grounds which for years had been beautified by all the art of the landscape gardener and the horticulturist? The boys and girls ran hither and thither, over the smooth lawns, under the trees and among the flowers. They explored the wonders of the poultry house, where the scores of little chickens excited their glee and admiration.

They visited the stables, the lily pond and the rippling brook. Within an hour they had discovered more curious things than they had ever imagined the world contained.

On the lawn there was music, and games were arranged for those who wished to play. From time to time the automobile made trips about the neighborhood filled with as many children as could climb in, and it seemed to the city-bred youngsters that Beechwood must indeed be fairyland. Soon after noon a bountiful lunch was served under the trees and afterward the fun began again.

All the long afternoon the children played and romped and not a moment was wasted. At five o'clock the train was in waiting to take them home, and when they had reluctantly said good-by to little Narcissa, they marched down the hill and were soon on their way to New York.

Narcissa enjoyed the day as much as any of the city waifs. She had never before seen so many children together, and she thought it would be fun to have sixty-five playmates at Beechwood all the time. She seemed to be sensible of her duties as hostess, and was equally kind and gracious to all the guests. When the long day was over, and she was ready for bed in the nursery, Narcissa told her mother that this was the best day she had ever had and that no birthday party was ever so nice before. Although only three, little Narcissa had learned that it was more blessed to give than to receive. The pleasure of the tenement children was a greater joy to her than any gift she could have received.

THE RENT VEIL—Continued ❋ Sermon by Rev. Henry Barton Chapin, D.D.

ancient people of God were forbidden to enter the most holy place in person. The High Priest, as their representative, entered for them to sprinkle the mercy-seat with blood on the great day of atonement, while they must stand at a distance. But Christ by his atoning death and vicarious sacrifice has opened the way through which every penitent and believing sinner may have free access to the mercy-seat. He is himself "the way." We need no longer fear to approach into the very presence of Jehovah. Though we are sinners, and as a just and holy God; though we are conscious of ill-desert, and burdened with a sense of guilt, if we draw near to him, through Christ, we shall be accepted.

Nor are these precious privileges, symbolized in the rent veil, confined to the seed of Abraham according to the flesh. They are available to the whole world of mankind. The apostle Paul, in writing to the Ephesian converts, says: "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." The apostle here alludes to the partition in the temple enclosure, which separated the Court of the Gentiles from the interior courts into which Jews only had liberty to enter. And as the breaking down of this partition wall permits a nearer approach for the Gentiles, so also are they permitted to pass through the rent veil into the immediate presence of a reconciled God. Ah, yes! it is a blessed truth that, through the atoning sacrifice of Christ, all are welcome who come pleading the merits and atonement of Christ; all, all are accepted, who come trusting in the blood and righteousness of Jesus. Would that we might more and more realize that there need be no barrier between our souls and the mercy-seat! "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh, let us draw near with a true heart, in full assurance of faith."

Thus approaching the mercy-seat, with humble faith and holy boldness, we shall "obtain mercy and find grace to help in time of need." And at last we shall be admitted into the Holy of Holies, in the great sanctuary above, the temple not made with hands, eternal in the heavens.

. . .

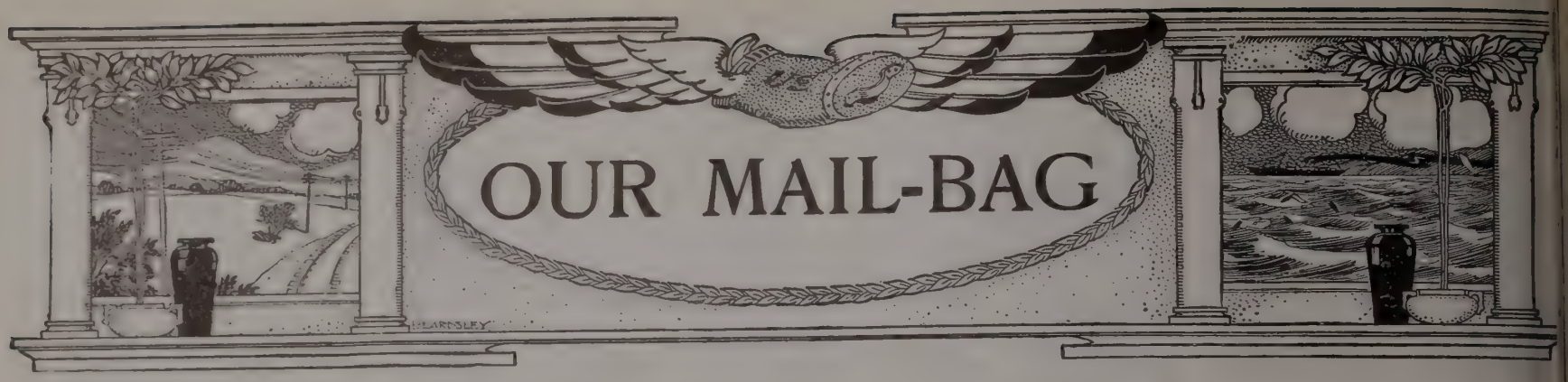
Rev. Henry Barton Chapin, author of the foregoing sermon, was born September 14, 1827. He studied theology in the Union Theological Seminary, New York, and in Princeton Theological Seminary. On October 29, 1854, he was ordained by the Presbytery of New York. After this he was engaged in ministerial work for twelve years in New York, Steubenville, O., and Trenton, N. J. From 1854 to 1856 he was city missionary in New York in connection with the University Place Presbyterian Church. From 1856 to 1858 he was pastor of the Second Presbyterian Church, Steubenville, O. From 1858 to 1866 he was pastor of the Third Presbyterian Church, Trenton, N. J. Since 1900, he has been chaplain of the Presbyterian Home, New York City. In 1903, he retired from the principalship of the Chapin Collegiate School after a service of thirty-six years. During the past forty years, in addition to school work, he has frequently supplied the pulpits of churches in New York and its vicinity. Dr. Chapin has been Recording Secretary of the United States Evangelical Alliance since 1871 and was delegate to the Jubilee Conference of the World's Evangelical Alliance in London in 1896. Since 1884, he has been chaplain of the Society of the Cincinnati in the State of Rhode Island and Providence Plantations, of which society he is hereditary member as the lineal representative of his great-grandfather, Col. William Barton, an officer of the Rhode Island Continental line in the Revolutionary War. He received the honorary degree of Doctor of Philosophy in 1868 and Doctor of Divinity in 1891, both from Princeton University.

Bitlis Sufferers Grateful

"THE sufferers of the severe earthquake at this distant point," writes the Rev. R. M. Cole, "send greetings and most sincere thanks for your kind remittal for poor suffering humanity here. It is just like the enterprising, wide-awake CHRISTIAN HERALD and its readers to lead all others in such humanitarian enterprises.

"We and the Germans, with our combined funds, have been relieving over 3,000 persons, till now the Gregorian Prelacy people are moving slowly.

"None save those entering such a work here can realize the difficulties that exist from wrong-dealing and deception on every hand. Miss Ely, with her orphan girls and teachers, and our German friends, Mr. and Mrs. Von Bobbeler, have greatly aided the relief work, so that the city was surprised to see so many provided with bread so soon, we having made the first move when only THE CHRISTIAN HERALD'S gift had arrived from New York City. Heaven bless all the kind donors to this noble enterprise!"



Questions and Answers

We regret to learn that, owing to rapidly failing eyesight (he is now in his eighty-seventh year), Professor Lewis Swift, of Marathon, N. Y., will no longer be able to answer astronomical questions asked in THE MAIL-BAG. Our readers, too, will sincerely regret this, and they will sympathize with Professor Swift in his affliction. For several years they have enjoyed the valuable aid supplied by his wonderful store of knowledge and his wide scientific experience. The distinguished astronomer has well earned the love and gratitude of many readers of THE CHRISTIAN HERALD.

Sunday School Teacher, Philadelphia, Pa. I have to give an address shortly on the journeys of the Israelites. Could you supply me with an enlarged copy of the cut of the Tabernacle which you published in THE CHRISTIAN HERALD on July 24?

You can obtain a fine lithograph of it, four feet by three, from the designer, Mr. W. E. Stephens, 83 Rugby Road, New York, Brooklyn Borough. It is beautifully printed in ten shades, with cloth back and mounted on rollers, and is suitable for lecture purposes or for the wall of a Sunday School room. Price $3, including express charges.

A. R. R., Lowell, Mich. Who were the Nicolaitans, mentioned in Rev. 2: 6 and other passages?

They appear to have been a sect of Antinomians who, without authority, took on themselves the name of Nicolas, the proselyte mentioned in Acts 6: 5, as being made a deacon. He probably uttered some words which were perverted by licentious men, who thereafterwards called themselves after him. They practically taught that men might live as they chose, while professing to be Christians, and that even drunkenness and adultery were permissible under the Christian law of liberty.

C. R. B., Lamerton, Canada. Where is Israel, the northern kingdom, which is to be restored to Palestine with Judah?

It is supposed to be absorbed in other nations. Many prophetic students contend that the Anglo-Saxon race is derived from those ten tribes, and many learned writers have issued elaborate arguments in proof. Hebrews have been found in China and many other lands, who apparently do not belong to Judah. But Israel probably lost its identity through intermarriage.

F. D., St. Genevieve, Mo. Explain the meaning of "morganatic" as applied to marriage.

A "morganatic" marriage is the union of a man of royal rank to a woman of inferior degree, whose children are legitimate, but cannot inherit the father's titles, rank or estates.

I. J. M., Poughkeepsie, N. Y. Can any of your readers furnish the facts concerning the "Bible courtship" of Nicholas Rousselet?

The story is preserved in connection with St. John's Church, Portsmouth, N. H. Nicholas Rousselet, while attending services there, marked several passages in his Bible and handed the book to Miss Catherine Moffatt. The story, as related by a recent chronicler, goes on to tell how one day he marked the first verse of the Second Epistle of St. John. Miss Catherine read, "Unto the elect lady." And then, in the fifth verse, "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." Miss Moffatt marked the first chapter of Ruth, verses 16 and 17.

Frank H. Vizetelly, New York, writes:

Permit me to make an addition to your reply to your "Inquirer" of Cincinnati, O., in the MAIL-BAG Department of July 17. It concerns the relative number of words in the vocabularies of the different dictionaries published. The publishers of the *Century Dictionary* claim only 225,000 words for their work. The Funk & Wagnalls Company's *Standard Dictionary* contains 317,000, all of which were selected with great care before they were included in its vocabulary. If a comparison were made on the basis of living, usable words, it would be found that the vocabulary of the *Standard Dictionary* would exceed that of all other dictionaries of the English language combined by not less than 100,000 words.

M. N., Canada. Where and when did the giving of toasts originate? Do you consider it right for Christians to toast even in water?

The custom of "toasting" or drinking healths is very ancient. Indications of its existence are found in Greek and Roman literature before the Christian era. In Europe, owing to the spread of drinking and convivial habits generally, the custom found a foothold in the seventeenth century. Christian people in our day practically reject the custom altogether.

We have been almost overwhelmed with answers giving solutions of the two Scripture puzzles—the first ("The Whale that Swallowed Jonah") having brought hundreds of replies, and the second ("Silence," Rev. 8: 1), having brought also a very great number. Space prevents the printing of all the names. The honors of first solution in No. 1 belongs to H. S., State Hill, Pa., and in No. 2 to Mrs. Rachel V., Horton, Kan.

As many of our readers seem to like these Bible riddles, we give another, forwarded by Miss Annie M., Grafton, Mass.:

What character in the Bible, whose name is never mentioned; whose body never saw corruption; whose death was like no other person's; whose winding sheet is in every household; who was condemned for what brought renown to a recent author?

The solution and the name of the person sending the first correct answer will be published in THE MAIL-BAG.

M. M., Paterson, N. J. How many wives had King David and what were their names?

Josephus (Book 8, Chap. 1) says that before David came fully into the kingdom he had six wives, viz.: Ahinoam, Abigail, Maacah, Haggith, Abital, and Eglah. There were, besides these, Michal and Bathsheba.

A. S. P., Palmyra, N. Y. The writer has a vivid recollection that, as a boy, there was visible for several weeks a very brilliant comet, the tail of which extended nearly half way across the horizon. Will you kindly inform me as to the exact date, name, length of time it was visible, and when it will be seen again?

I too have a vivid recollection of the comet, for in some respects it surpassed all that have appeared in modern times. When I first saw it, it was below the western horizon, but its tail extended beyond the zenith. When in perihelion (nearest the sun), it passed nearer to it than any known heavenly body; 50,000 miles of its surface was visible by daylight. This comet appeared in 1843. When nearest the sun it moved at the astonishing rate of 1,000,000 miles an hour, or forty times round the earth during the time an express train would move forty miles. When neares the sun it must have revolved half roun in a few hours; but to revolve the ot half would take somewhere between and 600 years. As its tail was nea 100,000,000 miles long, how swiftly m its end have moved during its few hou sweep in going half round the sun!

Marathon, N. Y. LEWIS SWIFT

W. L. N., Huntington, Ind. Is it not true t Diaz has been president of Mexico since 1 instead of 1884, as was stated in a recent is of THE CHRISTIAN HERALD?

No; in 1877 Diaz was elected preside to fill the unexpired term of the fugiti president. According to the plan of Te tepec, which he (Diaz) had proclaime he was ineligible to succeed himself. H secretary, General Gonzalez, was elect president and General Diaz was appoint chief justice of the supreme court a governor of Oaxaca. In 1884 he w elected president, and, the law prohibiti consecutive terms bei abolished, he has he office since that date.

J. G. T., Washingto D. C., sends this note encouragement:

I have been a reader of T CHRISTIAN HERALD over tw ty years, and am well pleas with its spiritual tone a its deep religious feelin Some of the churches' tea ings are too material and f to point the way to heave where Christ is, or to ma man better. May God bl you more and more in dra ing men and women to re izing that we are only p grims here—scholars to lea and prepare for the bett world.

C. S. S., Creekside, Pa. Where is the Hall Fame located and wh is it so called? 2. Wh is the leader of the Re Cross Society in th United States?

1. On Universit Heights, N. Y., ove looking the Hudso River. It is so calle because it is the Amer can Pantheon in whic are immortalized th names and achievement of the illustrious me and women of our land 2. The Red Cross presi dent is the Hon. Wm. H Taft, and the secretar is Charles L. Magee Headquarters, Wa Dept., Washington, D.C

J. B., Laramie, Wyo. Wha is the total of our foreig commerce at the presen time?

During 1906 our import totaled $1,434,401,092 being $207,838,646 over the preceding year. Exports were $1,880,851,024, an in crease of $136,986,524. The current yea will probably show a further increase.

PORTLAND'S ROSE SHOW

PORTLAND, Ore., vying with the cities of California, has held its first floral festival. Portland has long been called the "rose city" from the beauty and abundance of its roses. These were made the special feature of the *fiesta*. The affair lasted two days, and it is doubtful if there has ever been seen such a collection of flowers used in decoration. The school children's parade was on the first day. One of its features was a battalion of young girls carrying large bouquets of roses. In the parade of the second day were many automobiles so covered with blooms that they appeared to be made of flowers, not a bit of wood or metal being visible.

Miscellaneous

W. L. M., Shipman, Miss. We have no more information on the subject than has been published.

Mrs. M. C., Plattsburg, N. Y. 1. The case is one for a regular physician. 2. Never heard the legend in question.

J. F., Jersey City, N. J. Tennyson's estimate of Virgil, as "the stateliest of writers," was simply a matter of individual opinion.

Mrs. A. J. T., Woodinville, Wash. Write to Fleming H. Revell Company, publishers, New York, for the book mentioned.

L. S. Mc., Royston, Ga. The expression, "as the sand which is on the sea-shore in multitude" is a familiar figure of speech—a metaphor or poetic simile—and is employed in describing uncounted multitudes.

PREVENTABLE PERILS OF YOUTH

International Sunday School Lesson for August 11

*By Dr. and Mrs. Wilbur F. Crafts**

OR nearly a year Israel had lingered at Mount Sinai to be instructed of God as to morality and worship. The ritual that God had ordered ry part was to go into effect on the lay of the sad event we are about to Next to Aaron the high priest, ost honorable part in that service signed to his sons Nadab and Abihu. had an opportunity such as seldom to young men. They had seen God's in Egypt and at the Red Sea. They ten daily of the manna from heaven. had seen the law God had written in ables of stone, and the judgments of upon those who disobeyed it by wor- g the golden calf. They knew exactly they were required to do in the im- nt inauguration day of the new ritual rship. They were to kindle the in- in their censers by taking coals from tar of burnt-offering. They disregarded divine command, and put "strange of unconsecrated coals in their cen- The offense was the more serious se God was teaching Israel the great of obedience.

Strong Drink Forbidden

is probable that these reckless young e even entered the Most Holy Place, e God had said only the high priest d go, and he but once a year. As a g punishment, the Shekinah flame oured them, and they died before the ." These young men, who should given the people an example of dience, were made an example of God's punishment of disobedience. How d they so foolishly, as well as wickedly, careers that would have led to highest r and usefulness? The answer is in the l God puts on the story, showing plainly it was wine that made them wreck lives. He said to Aaron after the dy: "Drink no wine nor strong drink, nor thy sons with thee, when ye go the tabernacle." Alas! that is the al of many a home tragedy in our day, might have been prevented if heed been given to the warning of our den Text: "Wine is a mocker, strong k is raging: and whosoever is deceived eby is not wise."

e story and the Golden Text suggest following topics: 1. Intoxicants lead acrilege. 2. Intoxicants make men s. 3. Intoxicants sadden the home.

That "rum and religion won't mix" the emphatic testimony of the man- of the famous "Subway Saloon" of York City, which was opened by who argued that the best way to fight d saloons" was by substituting a "good on," where men would be urged to k only in moderation. In spite of signal failure there are some who argue for "church saloons," with the that it is not the alcohol but the en- nment in which it is commonly sold ruins men. But all who are abreast the latest scientific studies of alcohol w that it inflames evil passions wher- r and by whomsoever sold. The spirit- is is the opposite of the spiritual. "Be overcome of wine, but be filled with Spirit." "Liquor is the devil's way a man, and a man's way to the devil."

Alcohol Excluded from Church

he supreme lesson of this story of ng priests ruined by drink is that alco- has no business inside the church, ether in pulpit or pew. The churches st advanced on the temperance ques- n not only exclude liquor dealers from mbership, but require abstinence of achers and members. Other churches short of this, but the advances are all that direction. Surely no Christian has ight to do what if all the world followed example, as some are sure to do, would duce more harm than good. A wine ss in a pulpit is "strange fire" indeed. w churches would tolerate it. But how it any better for the preacher to drink banquets or at his own table? And rely no Christian has a right to do what would not like to see his preacher do. Abstain from every form of evil" is the ine order for us all.

International Sunday School Lesson for August , 1907. Nadab and Abihu. A Temperance sson. Lev. 10: 1-11. GOLDEN TEXT: "Wine is nocker, strong drink is raging: and whosoever deceived thereby is not wise." Prov. 20: 1.

2. The folly of Nadab and Abihu (due partly to wine, no doubt) was a match for their wickedness. The use of intoxicants by young men to-day is yet more foolish, for fifty-one per cent. of the employers in the United States discriminate in favor of employees who keep the fuddling alcohol away from their brains. Julia Colman, in the *Independent* for March 22, 1894, gives numerous instances where auctioneers and salesmen, by dosing prospective purchasers with wine or beer, have led them to offer many times the value of the goods. In one instance, when standing timber was to be sold by auction, the Christian proprietor ordered the auctioneer to dispense no liquors. The auctioneer replied: "I am sorry, for you will lose a great deal of money. I know how it works. When men have been drinking the trees look much larger. It reminds us of the custom in China to order one scale to sell by and another by which to buy. No less unjust

"There went out fire from the Lord and devoured them"

is the man who uses drink to increase his selling price; no less foolish the buyer who accepts drink when it is so manifestly at his own cost.

Moderation Injurious

When a young man's life is cut off suddenly by drink in some tragedy, as in the story we are considering, we are startled; but why are young men so indifferent to the voice of science which, in every insurance examination, proclaims emphatically that even the most moderate tippling shortens life? Half a century's experience in classifying abstainers and moderate drinkers separately in British companies shows that an abstaining young man averages twenty to thirty per cent. longer duration of life than even those very moderate drinkers who are able to get insurance. Insurance presidents testify to remarkable mortality, not only of whiskey drinkers, but also of the beer drinkers who are often regarded by superficial friends as "the very pictures of health."

Athletics also teach abstinence. In the course of a speech in 1904 Lord Charles Beresford, the great British admiral, said: "When I was a young man I was an athlete. I used to box a great deal, ride steeplechases and races, play football and go through a number of competitive sports and pastimes. When I put myself into training, which was a continual occurrence, I never drank any wine, spirits or beer at all, for the simple reason that I felt I could get fit quicker without taking any stimulants. Now I am an older man, and have especially among the child races; for which reason temperance and missions are very closely related. History, out of abundant sorrows and tragedies, has proved that alcohol is:

1. A Mocker, saying "Good cheer," but leading men to the lockup.
2. A Cheat, receiving much value, but returning none.
3. A Liar, promising to warm and strengthen, but doing neither.
4. A Thief, robbing the till of every honest merchant.
5. A Bandit, despoiling laborers on their way home from toil.
6. A Debaucher, whose haunt is hung with obscene pictures.
7. A Corrupter, making men worse, but never better.
8. A Disturber, causing contention, accidents and general disorder.
9. A Kidnapper, stealing boys from the home and enslaving free men.
10. A Ravager, whose wounded fill asylums, hospitals and almshouses.
11. A Poisoner, whose victims die in dreadful delirium.
12. A Murderer—*alias Eau-de-vie*—who deals out death.
13. A Tyrant, ruling by bribery and the help of shameless allies.
14. An Anarchist, who daily defies the law of the State.
15. A Traitor, pretending to enrich the nation, but working its ruin.

Such an indictment calls for a sentence of banishment. At least let every man make a prohibitory law for his own mouth to guard his brain.

When President Lincoln visited General Grant's camp at City Point, Va., in 1864, he was met by the general and his staff, and upon being asked how he was, he said, "I am not feeling very well. I got pretty badly shaken up on the bay coming down, and am not altogether over it yet." "Let me send for a bottle of champagne for you, Mr. President," said one of the staff officers; "that's the best remedy I know of for seasickness." "No, no, my young friend," said Mr. Lincoln, "I have seen many a man in my time seasick on shore from drinking that very article."

3. Who can measure the sorrow of Aaron and his wife at the death of their sons? If these sons had died in the path of duty, it would have been sad enough; but when the sons of good parents die in disgraceful sin, that is sorrow upon sorrow. Such sorrows, which parents can speak of only to God, and which put a perpetual shadow into homes that should be centres of light and joy, come from youth's tampering with liquors more than from all things else.

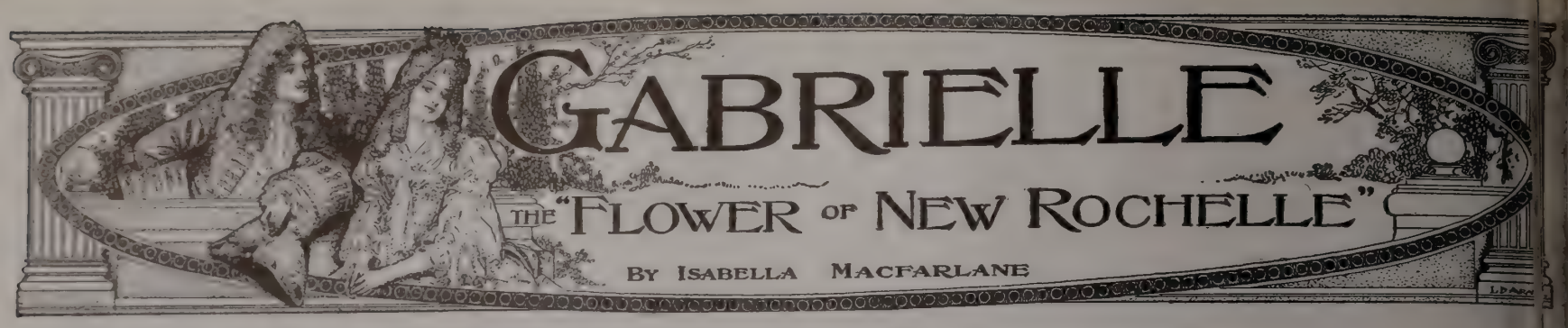
Lessening Temptation

Surely it is the duty of us all to "make it easier to do right and harder to do wrong" for tempted boys and for men trying to reform. That is the purpose of law. No one expects that all buying of intoxicants would suddenly cease, no matter what laws were passed, but we can at least close bars and saloons where men loaf and treat and plot every evil work. It is not so much the man who will buy the drink anyway that we expect to restrain by prohibitory laws, as the man who makes it his business, by opening an attractive bar, to induce the young and the weak, who would not otherwise drink, or would drink but seldom, to squander their money and health and ruin their lives for his enrichment.

In a report of the New York City Mission, a story is told of a poor woman who stood one Sunday evening looking from her window in the fifth story of a tenement house, down into the dark court below. She was a drunkard's wife, and she had gone to the window with the half-formed purpose of throwing herself out to end her wretched existence. The children, clinging to her skirts, were all that prevented her from carrying out her intention. Suddenly a cross of fire seemed to spring out of the dark sky. "It is a vision of hope, the voice of God!" she exclaimed. She pointed it out to her children. And through the long evening the miserable little group sat watching the fiery symbol of God's redeeming love standing out against the black sky. On inquiry, she learned the next morning that it was the cross crowning the steeple of a city mission church. There she went the next Sunday night and found the Saviour. Soon after her imbruted husband was converted, and they are now living the new life.

The Two Helps

"Every boy and man who desires to keep from drink needs the help of the Gospel also." "Well, it shan't happen again," said Will Black to his Christian wife. "I'm afraid it will, dear," replied Mrs. Black, "unless you seek the help of God." Will, for the first time in his life, had returned home slightly intoxicated the previous night. "I couldn't help it," said Will. "It was our annual dinner, and I took more than I ought before I knew what I was doing." "Dear Will," said Mrs. Black, "I don't want to be hard on you. You've been a good husband to me so far. But, oh! I do wish you were a Christian. Besides, we can help it. God has given us helps so that we can resist sin." "Indeed," replied Will," his eyes on his paper and pretending not to listen. "Yes, Will, dear. People go wrong because they don't use God's helps." "And what are they?" asked Will, a little more interested. "The first help is a Guide-book to show us the right way and the wrong way, and where they each lead to. If anybody uses that help he cannot make any mistake as to the way." "And what's the second?" asked Mr. Black, anxious to get it over, and at the same time more moved and impressed than he cared to confess. "Well, the second help, Will, dear, is more difficult to explain. But it's just the little voice inside us which says 'No, no, no!' and 'Yes, yes, yes!' It is conscience. Don't you think we ought to keep straight with these helps, Will, and that we can help going wrong?" "I suppose you're right, Sally," replied Mr. Black. He took his wife's advice, and by God's help reformed.



SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of the Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. Her father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on his father's cloak. He is taken to the galleys, but leaves a note on the fly-leaf of a psalm book explaining his plight.

CHAPTER VI

The Crowning of the Rosière

MEANTIME, Gabrielle, all unconscious of what was impending over her, was enjoying her visit with her cousins in the little town whither her doting father had sent her to be out of harm's way—undisturbed except by some vague fears connected with the presence of the soldiers in her father's house.

For although the country town in which Madame Bertrand had her residence was within twenty miles of La Rochelle, it was entirely out of the whirl and tumult, the trials, perils, and persecutions to which the latter place was exposed. For its population, belonging chiefly to the peasantry, had remained true to the faith of their fathers, and consequently there was no room for opposition.

The little stone church, with its cross-crowned steeple and ever-open door, was under the care of a good old *curé*, who never troubled his head with theological discussions, but in his own simple routine christened the children, married the young people, heard confessions, and buried the dead—for, as has been said, there was scarcely a member of "the Religion" in his parish.

The home of Madame Bertrand was a long, low cottage of one story, with stuccoed walls and red-tiled roof, as were most of the other houses in the place. In front of it was a pretty garden, in which flowers bloomed the whole year through.

At one side of it stood a *colombier*, or dove-cot, in the form of a small stone tower with openings in the roof, around which a numerous flock of white and gray-blue pigeons fluttered and cooed and strutted, and preened their feathers, and attended assiduously to their family cares.

Fields of wheat and flax lay around the village, in which both men and women toiled, and here and there great windmills stretched out their arms to catch the passing breeze.

Gabrielle was a beautiful girl. It was not the mere beauty of form and feature, though those she possessed in an eminent degree, that gave the charm. It was the reflection of the inner light—"the hidden man of the heart"—that shone forth in the speaking eye, the beaming smile, the softly modulated voice, and the hand ever ready to help. Yet Gabrielle was not all softness. She was endowed with great force of character, which, in the troublous times in which she lived, was to stand her in good stead. Her complexion was fair, and her hair a soft brown—traits derived from her Celtic ancestry, for her mother was a native of Brittany. In stature she was somewhat above the middle height, and she possessed a native grace of carriage that was not the least of her attractions.

The cousins, both mother and daughter, were delighted to have her with them, and tried to make her sojourn with them as pleasant as they could.

"I am glad," said Rosalie to her one day, "that you happened to come to us just at this time, for next week the Crowning of the "Rosière" will take place, and that is always interesting."

"What is that?"

"Do you not know?" said Rosalie, surprised.

"Your cousin does not know," said her mother, "because she has always lived in the city, and the "Rosière" is a rural institution. It is an institution intended to promote industry, piety, and all the Christian virtues among the peasant girls, and she who is adjudged the best-behaved girl in the parish is publicly crowned by the mayor with a crown of roses, and is dignified with the title of "La Rosière" for that year.

"Oh, that is beautiful!" said Gabrielle. "I shall be delighted to see it."

"The winner of the prize for this year is a young woman named Claire Duval, who has, by labor in the fields—pulling flax, reaping wheat with a sickle, binding sheaves, and such things, supported herself and her blind father. As the wages are low she has had to work very hard. Rosalie is helping her to make the white gown she is to wear on the occasion, for she has neither time nor skill to do it herself."

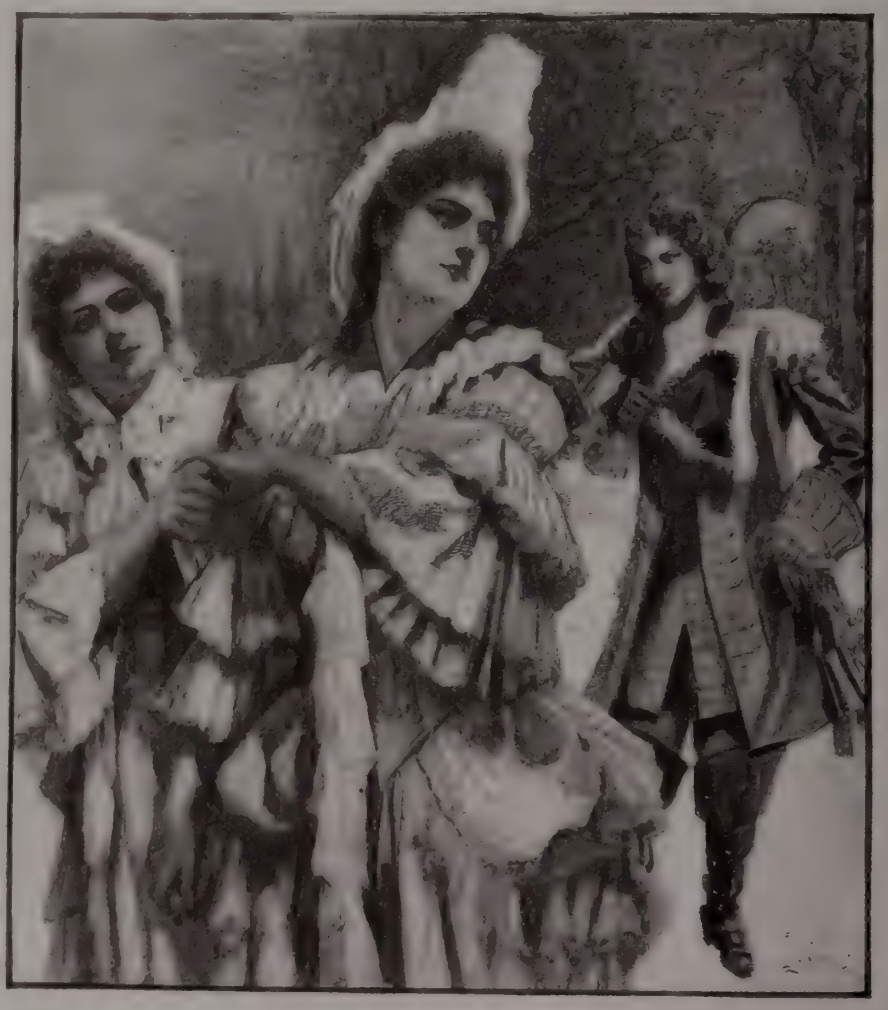
"Let me help also," said Gabrielle. "I shall be glad to do so."

The residence of the mayor was a handsome château, situated just beyond the confines of the town, and surrounded by extensive and well-kept grounds. In these grounds, thrown open for the day to the public, the ceremony was to be held.

Thither, on the day appointed, nearly the whole population resorted, among whom were the two cousins, Gabrielle and Rosalie; Madame Pauline, who had seen it often, remaining at home. Even the blind father of the girl was there, for though he could not witness the ceremony, he could hear the commendations of the mayor, and the congratulations of friends.

Among the spectators appeared the old *curé*, in his black cassock and three-cornered hat, well pleased to see that one whom he had baptized and catechized had turned out so well.

On a handsome settee placed on the gravel walk, the mayor and mayoress took their seats, attired as if for some grand social function—the lady in a low-necked, short-sleeved gown of pink velvet, lace-trimmed, with long white gloves and jeweled necklace, and a red rose in her hair; the mayor in his official costume—blue coat well garnished with gold lace, white small-clothes, white silk stockings and low shoes, with sword and gold epaulets.



"There was nothing terrible in the aspect of Captain Girard as he smilingly approached———"

Two servants in scarlet and yellow livery stood behind them. At a sign from the mayor, one of these entered the mansion, and brought forth a cushion of crimson plush, which he laid on the ground in front of the mayor and mayoress.

The other servant, also entering the house, returned with a look of importance, bearing in his hands the rose crown.

The mayor, bare-headed, arose from his seat, and taking a step or two forward, made a sign for the candidate to approach.

Blushing and trembling, the young woman advanced, and at another sign, knelt on the crimson cushion [illegible] clasped hands and downcast eyes. [illegible] wore the white gown on which [illegible] cousins had set many a careful s[illegible] her hair neatly and simply arrange[illegible]

The mayor, taking the chaplet [illegible] the hands of the lackey, said, in a [illegible] clear voice that all might hear:

"Claire Duval, in acknowledgme[illegible] of the many good qualities of which [illegible] have shown yourself possessed, you [illegible] been adjudged worthy to bear the [illegible] of "La Rosière," and to receive [illegible] crown of roses, which I here plac[illegible] your head."

He stretched out his hands, and h[illegible] ing over the kneeling figure, set [illegible] chaplet on her head.

The crown or chaplet was not a [illegible] garland of perishable roses, but a c[illegible] of wire, artistically formed, and [illegible] round with artificial white roses—s[illegible] thing that could be kept as an heirl[illegible] and handed down to the children [illegible] grandchildren of the happy "Rosière[illegible]

It is impossible to describe the joy [illegible] delight of the peasant girl, as she [illegible] led away in triumph by her frie[illegible] She shed tears of joy, she laughed, [illegible] embraced her blind father, kissing [illegible] rapturously on both cheeks, and [illegible] lamenting that he could not see [illegible] trophy, won by self-denial and [illegible] labor.

Her feelings are best described [illegible] couple of verses appended to a pic[illegible] of the pretty ceremonial in the wri[illegible]'s possession:

Quand sage elle a vécu,
Sa récompense est plénière,
Et ce n'est que pour sa vertu
Qu'elle est couronnée Rosière.

Qu'il est grand ce moment heureu[illegible]
Pour elle quelle jouissance!
A jamais sont comblés ses vœux,
Elle est toute à la reconnaissance!

The ceremony over, subdued c[illegible] arose of *"Vive Monsieur le Maire!" "[illegible] la Rosière!"*—in the midst of which [illegible] mayor offered his arm to his lady, [illegible] the two re-entered the house, the [illegible] vants picking up the crimson cush[illegible], and removing the settee.

As the crowd was dispersing, Gabri[illegible] noticed on the extreme edge of it a g[illegible] of gold lace and the curve of a co[illegible] hat, which gradually developed into [illegible] uniform and head-piece of an officer [illegible] the king's dragoons, while outside [illegible] gate sat a mounted orderly, holding [illegible] officer's horse.

"Oh!" she cried in dismay, "have t[illegible] terrible dragoons come here also?"

But there was nothing terrible in [illegible] aspect of Captain Girard—for it [illegible] he—as he smilingly approached [illegible] saluted the two girls.

"You see, fair runaway," said he, [illegible] ing his eyes on Gabrielle's face, "I h[illegible] found you!"

"Sir," said Gabrielle, haughtily, "w[illegible] right have you to address me so fa[illegible] iarly? I do not know you—I never s[illegible] you before, but once."

"And I never saw you but o[illegible]. Mademoiselle, but that once was eno[illegible] to lure me on a twenty-mile ride, t[illegible] I might see you again."

By this time they were out of the [illegible] closure, and wending their way [illegible] Madame Bertrand's cottage, Gira[illegible] without asking permission, accompa[illegible] ing them—the orderly following at [illegible] little distance.

"How did you know I was here, C[illegible] tain Girard?" said Gabrielle, with d[illegible] tant politeness.

"A bird of the air told me. In ot[illegible] words, not seeing you about your fathe[illegible] house, when I called to—to look af[illegible]

Continued on next page

abrielle, the Flower of New Rochelle

Continued from page 674

, I made some inquiries, and e that three ladies riding on don- 'd been seen about that time li in this direction. On that hint e And here I am."

n what is your object, sir, in seek- n Have you come to 'convert' lgoon fashion, at the point of the d the muzzle of the gun?"

o Mademoiselle. I have come to nanother sight of the beautiful t t flashed upon me like a ray of the courtyard."

ou witness the coronation of the r" said Gabrielle, ignoring the l ent and the ardent look that nied it.

l so, from a distance. I dis- nt at the gate just as his honor nayor placed the crown on her had but one fault to find with e mony: Monsieur the mayor made is ke, and placed it on the wrong ," with a profound bow.

ain Girard," said Gabrielle, with ignity, "I have been accustomed nyife to the language of truth and rk. Your fulsome flattery is most sful to me."

on me, Mademoiselle, it is not flattery. It is the sincere ex- si of my sentiments. I have been ot—my mother, the Countess of in, was lady in waiting to the q en—and I have seen some of the autiful women in France; but I y my word as a soldier, I never face that attracted me as yours d e. As you stood there, you re- me of a picture of Charity I had some church."

o a picture of Charity I had seen on church."

Si you make me smile in spite of at your extravagant conceptions," abrielle, turning away from him. W will you not listen to me? I t you distrust me and fear me be- e am a soldier. I would not harm f a thousand worlds."

It looks like that," said she sarcas- ll "when only a short time ago you e led on a peaceful family with r orde of ruffianly troopers."

F that I was not responsible. I e acted on the orders of my supe- s authority. It is a soldier's part b orders."

a ielle made no reply. They walked w paces in silence. Then glancing Isalie, whom he seemed to have rd for the first time, Girard said: A this young lady? Is she also of ligion?"

my cousin Rosalie is a faithful nt of His Holiness the Pope; t does not hinder her from loving retic' relative," putting her arm Rosalie's waist with a caress.

sher name Rosalie? She is well d for she looks like a sweet wild just opened."

ts your turn now, cousin, to receive mpliments of this court-bred gen- ," said Gabrielle, with a smile. here we are at Madame Bertrand's

u are cruel, Mademoiselle, in wish- curtail my pleasure, and bring lightful interview to so abrupt a But since you wish to be rid of ake my leave, hoping soon to renew it to this interesting little town."

signed to the orderly to bring his Vaulting into the saddle, he made litary salute to the two girls, and nother burning look of admiration rielle, galloped off.

at an adventure!" said Rosalie. what a charming gentleman!"

hink him a very bold and saucy man. I do not fancy him at all," abrielle; for her thoughts were full entirely different ideal, in the per- f her betrothed lover, Louis Mar-

little Rosalie thought differently. ge of romance was just opening to nd as she laid her head on her pil- at night, she caught herself won- ; which she admired the most—Captain Girard in the splendid uniform of the king's dragoons, or her cousin Raoul in the regimentals of the burgher guard.

CHAPTER VII

Evil Tidings

IT was on the very day after this pretty rural festival, with its gay and innocent associations, that David de Bonnefoy, sad and heavy-hearted, set out on horseback for that same town, to convey to his daughter the mournful intelligence of the fate that had befallen her lover.

Gabrielle was seated in the latticed porch of the cottage, with its climbing vines and clusters of flowers, engaged on a piece of needlework. Forbidden to sing the "Songs of Zion" in Marot's French translation, lest they should "corrupt" and "disturb" the faithful, she was crooning to herself one of the quaint folk-songs of Brittany, which her mother had taught her, when she saw her father dismounting at the gate.

Throwing down her work, she flew to meet him, and flung herself into his arms.

"Oh, father! how glad I am to see you. Oh, how I have longed for you!"

"Let me tie my horse, dear, and then I shall talk with you," said David, in a voice so grave that she knew something was wrong.

"Oh, father, what is it? What has happened? Is my mother—is grandmother—have the soldiers –"

"No, my love, they are all well," he answered, chokingly.

Then having tied his horse to a post, while she stood pale and trembling, he took her in his arms again, and strained her to his breast, utterly unable to speak.

"Oh, my child! How can I tell you?"

Some intuition told her the truth.

"Is it Louis, father?" she whispered.

"Yes, darling, it is Louis."

A convulsive shiver passed over her frame.

"Is he dead?" she breathed.

"No, dear, he is not dead. But let me carry you to a seat, and I will tell you what has happened."

Placing her on the bench in the little veranda, he seated himself by her side.

"Are you strong in faith, my child? Can you say, with the old prophet, 'It is the Lord; let him do what seemeth him good'?"

"Yes, father, I shall try."

But she was not so strong as she thought she was; for when he drew from his breast the psalm-book on which Louis had written his parting message, she uttered a shriek that rang through the house, and brought Pauline and Rosalie running to learn what had happened.

Then the two women, in true heart sympathy, mingled their tears and lamentations with hers.

"Oh," said Pauline, "why do people do such things? Why should they tear each other like wild beasts? Are we not all the children of the same good Father, though we may differ somewhat in the way we worship him?"

When Gabrielle's grief had calmed somewhat, she begged to know every particular of her lover's arrest.

"We do not fully know the particulars," said her father. "Louis was alone in the house, when, in the midst of a tempest of wind and rain, his father came to the door, half dead with cold and hunger, and begged for shelter and food. Louis took him in and hid him in the attic. The old man fell asleep, and knew nothing more until the next day—that is, yesterday—when he found Louis gone, and those fatal words on the table. We can only conjecture that the soldiers had come in the night, and Louis, to save his father, had personated him, using an old clerical coat which has also disappeared, and had gone to the doom intended for his father."

"Oh, how brave! how noble!" said Gabrielle, clasping her hands. "It was just like my Louis to do this!"

To be continued

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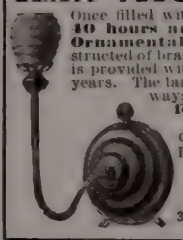

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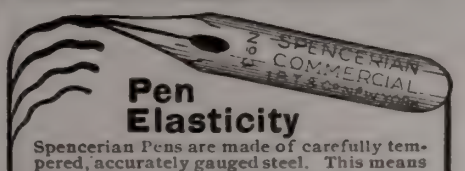

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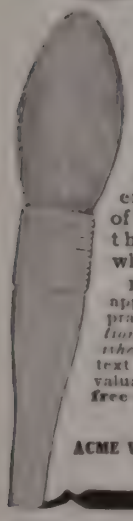

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PEOPLE TALKED ABOUT

In every country where the sons of Italy have made their home, they have been celebrating this month the one hundredth anniversary of the birth of Giuseppe Garibaldi, the "liberator" and one of the builders of modern Italy. His wonderful

President Fallieres

Giuseppe Garibaldi

achievements as a soldier and a statesman for his native soil are well known to the readers of history, but the facts that his first campaigns were made in South America, and that he made his home for a while on Staten Island, New York City, are not so generally known.

Garibaldi was born in Nice. He crossed the Atlantic when but a mere lad and served his first campaign as a private in the province of Rio Grande, in Brazil. It was during one of the sporadic insurrections that have afflicted that country since the days of Portuguese rule. Garibaldi next transferred his activities to Montevideo, and in this distinguished himself by fighting against the "tyrant of Buenos Ayres."

Italy began to join the general unrest that marked the year 1848, and Garibaldi returned home. Italy, it must be remembered, was then but a collection of small principalities, and a prey to invaders. Garibaldi fought his way across the plains of Lombardy, and with a handful of followers held Rome for three months against the troops of France, Austria and Naples that were sent to restore the temporal power of the Pope. The odds were too great and Garibaldi retired. His wife died from privation during the retreat. Garibaldi escaped to America and became the captain of a coastwise vessel. He made his home on Staten Island, and a few days ago the Italian societies of New York assembled there to dedicate the imposing Pantheon which has been built over the humble structure in which the patriot lived. The house can be seen between the pillars that support the roof. Leaving New York, he went to the island of Caprera, near Italy. Then came the war of 1859. Garibaldi wrested Sicily from the King of Naples, occupied Naples, and was proclaimed dictator. He readily acquiesced in the annexation of the Two Sicilies to Italy. When Italy became a united kingdom, with Rome as its capital, he took his seat as a member of Parliament. He lived the rest of his life in retirement at Caprera, where he died in 1882. What he accomplished together with King Victor Emanuel, is told in the Italian manifesto issued in London: "To-day the Italian flag floats proudly over the Capitol, awakening memories of the past glories of Rome, and the tri-color, encircling the cross of Savoy, has become the symbol of free and United Italy, and will serve as a stimulus urging on to fresh glories in the arts of peace."

. . .

THE FRENCH PEOPLE have been greatly stirred by the attempt made on the life of President Fallieres by an anarchist. The president was returning from a grand review held at Longchamps to commemorate the fall of the Bastile. The streets were densely packed with cheering crowds. As the carriage was going down the Champs Elysees, the would-be assassin stepped from the crowd, drew a pistol and fired point blank at the president. The shots went wild. The next instant two soldiers jumped on the desperado and bore him to the ground. The crowd tried to get at him but were held back by the police. The president seemed unmoved by his narrow escape.

Thousands Prostrated

ON July 18 thousands of Elks met in Philadelphia for their conclave and parade. People from far and near swarmed into the city and packed themselves along the line of march. Few had any premonition, though the day was hot, of what would happen in a few hours under the sun's rays. Marchers and onlookers were affected with sunstroke. Broad Street looked like a battlefield. Hospitals were improvised, and the stricken were laid in rows on the grass. When the victims were falling thickest, the music of the parade was almost drowned by the clang of ambulance gongs. Doctors with red crosses on their arms were dashing water on the fainting men and women. Men stationed with megaphones at telephones attached to poles above the street were shouting: "Send two wagons to Broad and Greene Streets," or "Thirty-eight people fallen in the crowd at Clerks Street," and directions as to what hospitals could take any more victims.

The hospitals were soon swamped with patients. There were 4,380 recorded cases of prostration, and probably as many more were treated and sent home. A shower came up and stopped the sun's havoc, otherwise, the doctors say, if the heat had lasted an hour longer, the victims would have been numbered by the tens of thousands, and the death list appalling.

Enduring Persecution*

READING anew passages from the history of the reign of Queen Mary in England and some of the records of the Spanish Inquisition and the still earlier history of ancient Rome, it seems astonishing that Christianity was not extinguished by those horrors. When the mere fact that a man attended a Gospel meeting or believed in the forbidden doctrines was sufficient to cause him to be sent to prison, to be tortured with fiendish ingenuity, it seems wonderful what courage the Christians of those days must have had. Yet many of them were physically weak, some of them delicate women whose bodily powers were of the feeblest. So it was in India during the mutiny and in China during the "Boxer" outbreak. The quick alternative was over and over again set before a prisoner of abjuring Christ or dying a violent death. When we remember what death means in a household, how anxious we are for the doctor's arrival; how intently we watch his face to learn if there is hope of life: how eager we are to minister to the sick, and how intently we watch the struggle for life—it is amazing that when death might be warded off by a word that word should not be spoken. It shows that, as Christ said, there are things dearer than life.

It is significant that persecution always fails. The persecutors have power, but after they have killed, there is no more that they can do. The doctrines for which men are persecuted live on and their professors multiply in spite of penalties. That is an unfailing consolation to the persecuted. "Keep up your courage and play the man," said Latimer to his companion at the stake. "We shall this day light such a candle in England, by God's help, as shall never be put out." And that candle is alight to this day. More than that, persecution recoils on the persecutors. Read the miseries of Mary's last days and of other monarchs who have wielded that sword and see the retribution. The lesson of the failure of the persecuting spirit we still need to learn. We do not extirpate error by driving the minister from his pulpit, or forcing him out of his university chair. We rather excite sympathy for him and lead the world to see that the man who suffers for his faith is sincere.

*Topic of the Epworth League for Aug. 11. Matt. 5: 10; Rom. 5: 3; 8: 17, 18; II. Cor. 12: 10; Phil. 1: 29; Rev. 7: 13–17.

Prayer-Meeting Topics

WHAT is sin, its nature, influence, result and punishment?

How should daily life be affected by the fact of eternity and a world to come?

Should we realize our personal relation to these great truths, and have them constantly before us?

Is prayer a privilege and duty, and what should practically result from its practice?

Should we be consistent? How far may our lives conform to Bible requirements?

What should be our personal experience? May we know God and may we hold our knowledge of divine things and continually make progress, or must we necessarily fall back at times?

Are we required to confess Christ daily, and if so, when, to whom, and in what form?

What kind of reading honors God, and is consistent with his love and service?

Is not analysis or comprehension of God and his providence impossible?

How may Christ become in us the power of God and the wisdom of God?

Yonkers, N. Y. J. C. H.

How many houses have you presented to your landlord

The rent-payer actually pays for a house every ten or twelve years.

The landlord gets the money—and keeps the house, too.

This Company makes it possible for you to be your own landlord, and the rent you pay buys your home.

Our plan is absolutely original and sound. It has been approved by skilled actuaries and by State and Federal authorities.

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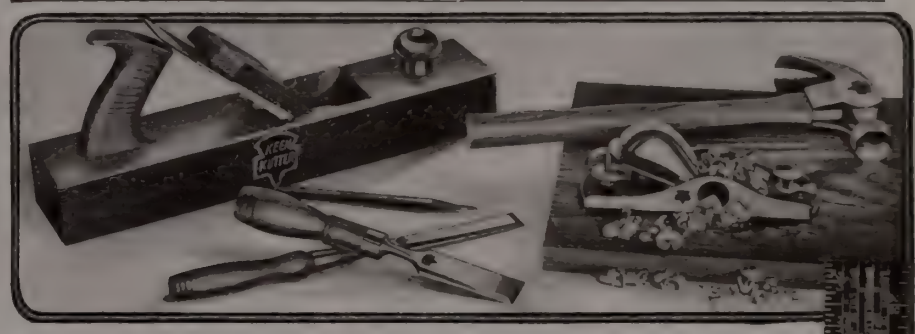

Tools of Accuracy

A plane, to smooth a board properly, must have a keen blade, carefully adjusted. It must be perfectly true and fit the hand.

A hammer must have a hard, finely-tempered level face—it must be accurately balanced, the handle firmly secured, and must possess the right hang for straight driving.

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are tools of accuracy. Every ounce of weight—every curve—every line—every stock—every handle—every blade is carefully studied, adjusted, balanced and tested before leaving the factory. The trademark is on each Keen Kutter Tool and guarantees it to be satisfactory or money refunded.

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SIMMONS HARDWARE COMPANY (Inc.)
St. Louis and New York, U.S.A.

How the Prodigal Came Back

A Story of the Bowery Mission

DURING the last few years a number of our converts have been called home to heaven. Among them was Jabez Edwin Barrett, who died recently under peculiarly pathetic circumstances.

I knew Barrett even before I became Superintendent of the Bowery Mission. He was a type of hundreds of young men who find themselves stranded in the great city as the result of dissipation, and who, laboring under a burden of shame and discouragement, seem to find it impossible, through sheer lack of moral courage, to communicate with their friends or relatives. He was a young man of great intelligence, a proficient musician, highly educated, and had held several good positions at sea.

After losing sight of him for a year or two, he came to see me one day at the Mission, and I believe now that he did so with the feeling that his days were numbered, and that it was necessary for him to "put his house in order." We secured a position for him and he became a resident at the Memorial House. The Memorial House is an adjunct of the Mission, a Christian boarding house, where between 40 and 50 of our converts live under the affectionate supervision of one of our most trusted workers.

Here Barrett lived for several months a quiet, uneventful life, and happy, save for the fact that the insidious disease of consumption had fastened itself upon him, and was slowly wearing out his life.

I was just starting off on a journey to England when the news came to me that Barrett had been taken to the hospital, and that the doctors had pronounced his case hopeless. I rushed over to Brooklyn, but the wrong address had been given me and I could not find him. I never saw him again. In accordance, however, with the promise that I had given him, as soon as I arrived in London I visited his parents. His father occupies an honored position in one of the largest financial institutions of the world, and when I announced myself as being from New York his face turned pale and his lips quivered as he said, "You have a message from my boy." On answering him in the affirmative he took me down to his home, and I had the painful message to deliver to the sorrowing father and mother of their son's precarious condition. Almost before I had finished the story the father was on his feet pacing the room in distress, and determined to take the next boat in order, if possible, to bring his son home. This, however, he found it impossible to do owing to certain business engagements. He sought the assistance of his brother, the uncle of our friend, who came over at once, and finding his nephew at the time somewhat stronger, he took passage by the same boat back again and managed to get the sick man aboard. His father proceeded to Liverpool to meet him and went on the tender appointed to bring the passengers to the landing stage. Assisted by the doctor and his uncle, the young invalid walked down the slope from the steamer to the tender, and, grasping his father's hand, gave him one loving look, spoke the two words, "My father!" and died in his arms.

One Sunday morning, not very long after, a most impressive memorial service was held in the Mission. The great audience of men, amongst whom he had so recently worked, and by whom he was so much beloved, were deeply touched by the pathos of the situation. Hymns were sung that were known to be his favorites, probably the most appropriate being, "When the Roll is Called up Yonder I'll Be There." When Mr. Hunt, the soloist of the Mission, rose to sing, he told the men that Barrett had often in his days of weariness asked him to sing "My Father Knows," and as the men joined in the chorus they felt what a sweet message had come to them from the grave of their departed friend.

A touching letter was read from the uncle who accompanied him on his last ocean voyage, giving the details of the meeting between father and son. The testimonies of the men that morning were of remarkable pathos, as they spoke of the reality of the young man's conversion, and the beautiful life of Christian resignation he lived during the months he was in the Memorial House. Some of the men spoke of his helpfulness—how he had secured them situations, and how he had visited them in the hospitals.

Mrs. Bird, "the Mother of the Bowery," told in touching language of her pleasant half-hour's interview with Barrett in the hospital a week before he sailed. Almost his last words to her were, "Tell Mr. Hallimond that I know my sins are all forgiven, and I am ready to go; and tell him I owe it all to the Bowery Mission."

The remains of this restored prodigal were interred in the Chingford Mount Cemetery, just outside the great teeming British metropolis. On his tombstone, his sorrowing parents had inscribed:

It is the voice of Jesus that I hear:
His are the hands outstretched to draw me near,
And his the blood that can for all atone,
And set me faultless there before the Throne.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

J. G. HALLIMOND,
Superintendent.

Lessons of the Trees*

IF trees had really tongues, as Shakespeare's duke suggested, what interesting stories they could tell! The veteran oak is witness to the vows of the modern youth, as it was to those of his parents and grandparents. The boy that a hundred years ago played under its shadow comes to it to sit on the seat around its trunk and rest his octogenarian frame. Nay, there are trees, woodmen tell us, whose years make even the centenarian oak a stripling in comparison, for they were flourishing when Columbus came to find the New World. Theirs, however, is a silent life, though we may draw lessons from their beauty and usefulness.

The Psalmist had evidently observed the trees attentively. With the poet's eye, he saw in the tree rejoicing in abundant moisture, and living its luxuriant life, an image of the good man, and in the bay tree, spreading itself ostentatiously and uselessly, a symbol of the wicked. Isaiah, too, saw in the trees types of his contemporaries, and of the national life of his time. But it is when we come to Christ himself, who was an ardent lover of nature, that under his master touch the trees become eloquent. Who, for instance, can ever exhaust the full meaning of that address, beginning: "I am the true vine" (John 15: 1)? Or who can wholly realize the terrible lesson of the fig tree on which there were only leaves (Matt. 21: 19); or the solemn warning of the tree which had another year of probation (Luke 13: 6-9)? John caught the symbolical view of the trees when he portrays in the future Paradise the tree that bore twelve kinds of fruit, and grew leaves that were "for the healing of the nations." This picture in the last book of the Bible is the antidote of that other tree in the first book, the fruit of which, giving the knowledge of good and evil, affects us to this day.

But apart from these Scriptural allusions, the trees teach many and valuable lessons. The tree buffeted by wind and storm grows strong as no hot-house tree can grow and spreads its roots deep and far as the Christian, worried and persecuted, becomes stalwart, well grounded on the truth. The trees, too, have their enemies. Naturalists tell us that the most deadly is the minute insect that lays its eggs in the bark of the tree; and the towering giant of the forest, like a great character ruined by little sins, succumbs after weathering the storms of winter.

* Topic of the Christian Endeavor Society for Aug. 11. Psalm 1. 3-6; 80: 8-16.

A medium for safe and judicious investments—so you will decide if you investigate the merits of the Industrial Savings and Loan Co., a business established 14 years under New York Banking Laws. See ad. on Page 677.

Hot Weather Cleanliness
Summer Fabrics Ruined in the old Bar-Soap-Way of Washing, and Women Fagged out with the work—then is the time Converts by the Million are made for PEARLINE and its Methods. Then Necessity prods Wits, and Women desert the old Bar-Soap-Ruts, AND THE BRIGHT ONES BECOME PEARLINE USERS. AND ONCE A PEARLINE USER ALWAYS A PEARLINE USER
JAMES PYLE'S PEARLINE
DID IT

Liquid Court Plaster

immediately dries, forming a tough, transparent, waterproof coating. "New-Skin" heals Cuts, Abrasions, Hang-Nails, Chapped and Split Lips or Fingers, Burns, Blisters, etc. Instantly relieves Chilblains, Frosted Ears, Stings of Insects, Chafed or Blistered Feet, Callous Spots, etc., etc.

A coating on the sensitive parts will protect the feet from being chafed or blistered by new or heavy shoes. MECHANICS, SPORTSMEN, BICYCLISTS, GOLFERS, in fact all of us, are liable to bruise, scratch or scrape our skin. "NEW-SKIN" will heal these injuries, will not wash off, and after it is applied the injury is forgotten, as "NEW-SKIN" makes a temporary new skin until the broken skin is healed under it. "Paint it with 'New-Skin' and forget it," is literally true.

CAUTION: WE GUARANTEE our claims for "NEW-SKIN." No one guarantees substitutes or imitations trading on our reputation, and the guarantee of an imitator would be worthless anyway.

ALWAYS INSIST ON GETTING "NEW-SKIN"
Sample size, 10c. Family size (like illustration), 25c.
Two ounce bottles (for surgeons and hospitals), 50c.

AT THE DRUGGISTS, or we will mail a package anywhere in the United States on receipt of price.

Douglas Mfg. Co. 64-66 Poplar Street, Dept. 33, Brooklyn, N.Y.

Invest In Texas Land Now

Make money safely by buying land *now* in the Eastern "Pan Handle" of Texas across from Oklahoma. Cattlemen have just thrown it open for cultivation. The Colony Farm Homes Association is selling cheap 25,000 acres in fertile Washita and Red Deer Valleys, all within 6 miles of Mendota on the main line of the Atchison, Topeka & Santa Fe Railway.

Prices $8 to $18 an acre and terms very easy, payments extending over 4 years. Population growing rapidly. Land values rising steadily. Wheat, 30 bushels to the acre. Oats, 60 bushels. Alfalfa, 5 crops a year. Abundant rainfall. Pure water. Mild, healthful climate. No irrigation. No fertilizing. No hard pan. No timber to clear. Deep, rich soil, ready to plow.

Handsome free book, "Mendota Colony Farms," tells all about this opportunity. Write for it to-day. Say whether interested as investor or farmer.

Colony Farm Homes Association
315 Equitable Building, St. Louis, Mo.

FREE 30 Days
O-HI-O COMBINATION STEAM COOKER and BAKER
Makes You the Queen of the Kitchen and not the Slave

Cooking a meal for eight over one burner, by steam. Kitchen always cool.

The O-HI-O Cooker saves your time and temper, your hands and complexion, and turns the drudgery of cooking into a delight. No pots and kettles to prepare for boiling, you put the entire meal in at once—fish, meat, vegetables, pudding, etc.—close the door, attend to any duty—rest, read, write, sew or visit, until time to serve—no watching or turning required—no worrying when out of the kitchen, for nothing can burn, dry up or boil over—there can be no accidents in the cooking.

The O-HI-O Way in canning fruit cuts the work in half—no watching or stirring—just place it in jars without covers—set them in the cooker and take out at a stated time—the fruit is evenly and thoroughly cooked and all its particular flavor retained.

The "O-HI-O" Way prevents the intermingling of odors—cabbage, onions, and fish can be cooked at the same time with the daintiest articles without danger of tainting.

The "O-HI-O" saves at least 50 per cent. of the fuel.

The O-HI-O Cooker will earn you $2.00 a month the year round. Thousands now in use, giving perfect satisfaction.

30 Days Free Trial

Hundreds of agents are now making from $100 to $200 monthly. Write for proofs of this statement. Also territory.

O-HI-O COOKER CO.
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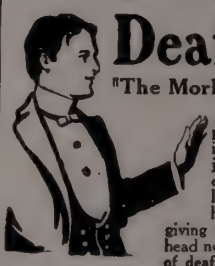
Deafness

"The Morley 'Phone"



A miniature Telephone for the Ear, invisible, easily adjusted, and entirely comfortable. Makes low sounds and whispers plainly heard. Over fifty thousand sold giving instant relief from deafness and head noises. There are but few cases of deafness that cannot be benefited

Write for booklet and testimonials.
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Rider Agents Wanted

in each town to ride and exhibit sample 1907 model. *Write for Special Offer.*
Finest Guaranteed **1907 Models $10 to $2**
with Coaster-Brakes and Puncture Proof tires
1905 & 1906 Models **$7 to $1**
all of best makes
500 Second-Hand Wheels
All Makes and Models, good as new **$3 to $**
Great Factory Clearing Sale
We Ship on Approval *without a cent deposit*, pay the freight and allow
TEN DAYS' FREE TRIAL.
Tires, coaster-brakes, sundries, etc., half usual prices. Do not buy till you get our catalogs. *Write at once.*
MEAD CYCLE CO., Dept. W-71 Chicago

CORNS

All your painful corns can be completely removed by a 15c. box of A-CORN SALVE. No cutting or poison. Always quick, safe and sure. At your druggist's or by mail.

Giant Chemical Co., Philadelphia.

"Cleanliness is nae pride, dirt's nae honesty." Common sense dictates the use of **SAPOLIO**

Strange Fire

By Mrs. M. Baxter

[OW came it that these sons of Aaron, these anointed and consecrated men, "took either of them his censand put fire thereon, and offered nge fire before the Lord, which he mmanded them not"? (Lev. 10: 1-11.) e fire which came from heaven was l's fire, and they were commanded to p it ever burning (Lev. 6:13); no th-kindled fire could be tolerated upon d's altar. There is something terribly emn in the fact that they who comted this daring sin of presumption were only ones mentioned by name, besides ses and Aaron, who came up unto the rd with the seventy elders of Israel in unt Sinai (Ex. 24: 9-10). Their positn as Aaron's eldest sons, their unusual ivileges, their solemn consecration, uld have led us to expect other things them.

"Cursed is the man that trusteth in n, and maketh flesh his arm, and whose art departeth from the Lord" (Jer. 5). Never let us make either gifts or ces an excuse for trusting in man. hen we see a Christian highly gifted, us bless our God, but not exalt man; en he appears to be full to overflowing h the unction of the blessed Spirit, ll let us know that in himself he is thing, and let us pray that God may ep him low, that he may continue to ss and to use him. "Keep back thy rvant also from presumptuous sins; let em not have dominion over me; then all I be upright, and I shall be innocent m the great transgression."

Awful judgment followed the sin of ese two priests. "And there went out e from the Lord, and devoured them; d they died before the Lord. Then oses said unto Aaron, This is it that the ord spake, saying, I will be sanctified in em that come nigh me, and before all e people I will be glorified. And aron [the bereaved father] held his ace." It must have been a fearful oment for him. "Like father, like on"; surely the sin of the golden calf, nd his own grievous part in it, must ave risen up before Aaron's eyes, but othing was to be done, and he must hold is peace. God is a holy God, his service a holy service. "Be ye clean that bear he vessels of the Lord" (Isa. 52: 11). or this reason "He shall sit as a refiner nd purifier of silver: and he shall purify he sons of Levi, and purge them as gold nd silver, that they may offer unto the ord an offering in righteousness" (Mal. 3: 3).

The cousins of the dead priests were alled to carry away the slain bodies, but neither father nor brothers might take ne last look at the dead, for God's priests were his property. Israel was nder the law; the time of grace was not et. "Now all these things happened nto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (I. Cor. 10: 11). God has made us kings and priests unto him; we are called, before all else, to be separate from the dead. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 2). As we have died in Christ to sin, and as we are crucified with Christ, contact with sin or with self becomes contact with the dead, and must not be allowed on any pretext whatever.

The verses which follow give us some clue to the origin of Nadab and Abihu's sin. "And the Lord spake unto Aaron, saying, Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle." Alas! it seems likely that Nadab and Abihu, after the solemn days of consecration, had been drinking wine and had become excited, and the enemy had taken care that the excitement should take a religious turn, and thus it happened that they had desecrated the altar of their God by bringing an unhallowed offering and "strange fire."

How Jim Filled the Meeting

MR. ROBERT E. SPEER tells this incident of the Southern Appalachian Mountains: "A friend called my attention to a neighborhood of over seven hundred people without a church or a Sunday School. I asked him if there were any Christians. He said, 'No—oh, yes. There is one man down there who makes enough profession for a whole township.'

"Looking around, I saw a boy on horseback. I asked, 'Who is that boy?' The man gave me his name, saying, 'He is the meanest boy in all this country.'

"By this time the boy rode up. I reached out my hand, and said, 'Hello, Jim! Come up here; I want to shake hands with you.' I gave him a good, hearty shake, told him I was going to have a meeting at the schoolhouse, and asked if he knew where I could get a boy to go around and tell the people. He said, 'Will I do?' 'First-rate, if you will go.' 'All right; I am the boy you need.'

"We had hardly concluded our bargain before the boy put his hands upon his hips, turned to the old man who had been standing by, and said, 'I might as well commence now. Going to be a meeting at the schoolhouse next Sunday. Bring the old woman and all the kids along.'

"Sunday morning I drove to the schoolhouse a little early. To my surprise it was crowded, and a number of boys stood around the door. I said, 'Boys, I would like to get in.' One of them spoke up, saying, 'So'd we.' 'Let me in, and you can follow me.' 'No, we can't; it's chuck full clear up.' 'Nothing can be done until I get in.' 'You can't get in here.'

"I was obliged to go around and crawl in through the window. There sat my Jim on the front seat. He looked up with a smile, and said, 'I fetched 'em.' After my address, we organized the Sunday School. We went to a house nearby for dinner. When we were seated, the lady began to laugh. She said she was thinking about Jim. I asked what about him. 'Well, he rode into our front yard, never looked to see if any one was around, and began to yell: "Goin' to be a meeting down to the schoolhouse next Sunday morning at ten o'clock. Funniest fellow you ever see in your life will be thar! If you don't come you'll miss the biggest thing ever come to this part of the country!'"

Prof. Swift's Affliction

THE following letters, which will be read with interest by a very large number of our subscribers, explain themselves:

Marathon, N. Y., July 16, 1907.

Dear Sir: I regret to announce that, owing to my rapidly failing eighty-seven-year-old eyes, this must be my last answer to astronomical questions in The Mail-Bag.

I have kept some of the questions some time, hoping my suddenly failing sight would improve, but the failure is progressive.

From many personal letters received from your readers, I know that they have enjoyed them, and also been instructed, and I hope you have also been, to a certain extent, pleased with them.

Yours very truly,

Dr. Louis Klopsch, N. Y. Lewis Swift.

New York, July 18.

Dear Professor Swift:

Your letter, informing us that the condition of your eyes makes further astronomical work impossible, was received with genuine regret by the editorial staff of The Christian Herald. We all sympathize with you in your affliction, and trust that it may prove only temporary, and that your sight may yet be restored.

Your contributions have been a means of spiritual edification and valuable scientific instruction to many readers of this journal. From your own store of knowledge, you have generously enlightened them for several years on many topics which the layman could not discuss, and they have learned to regard you as an authority and a safe guide on such matters. They, too, will sympathize warmly with their astronomical mentor. Many will probably write to you, on learning of your affliction, and I believe you will be earnestly remembered in their prayers.

Very sincerely yours. Louis Klopsch.

MUSKOKA THE BEAUTIFUL

Do you know the place? If not, your pleasure has suffered. Take a free trip, a mental little journey through Muskoka by asking for that handsome Muskoka Folder issued by the Grand Trunk Railway System—it contains a large map, lots of views, and a fund of facts. Take the journey some evening after supper with your wife and children. Then slam the door on the doctor for 1907 by taking your family on a real journey through the Muskoka District this summer. Less than a day's journey from principal American cities. The Ideal Family Resort. For all particulars and handsome illustrated publication free, apply to F. P. Dwyer, 290 Broadway, New York, N. Y.

Van Camp's
BAKED WITH TOMATO SAUCE
PORK AND BEANS

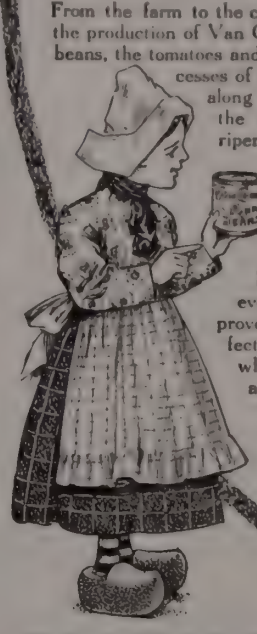
The "Extra" Quality that Proves them BEST

You discriminating housewives who have tried Van Camp's Pork and Beans with Tomato Sauce—you are the ones who know from real experience that there is positively no satisfactory substitute for Van Camp's.

You **know** this, but do you know **why?** It's because Van Camp's have the "extra" care—the "extra" skill—the "extra" touch, which means "Extra" Quality.

And it's this "Extra" Quality which places the seal of superiority upon Van Camp's and sets them apart from all others in your mind. It gives to Van Camp's their spicy flavor, their piquant tang, their juicy richness, their delicious, appetizing taste.

From the farm to the can this "Extra" Quality is the dominant note in the production of Van Camp's. It begins with the raising of the beans, the tomatoes and the pork—continues through all the processes of preparation—and finally goes into the can along with the plump and nutty-flavored beans, the delicious tomato sauce, made from vine-ripened tomatoes, and the tender slice of corn-fed, home-grown pork.



Fact is, the "Extra" Quality is an inseparable part of Van Camp's Pork and Beans with Tomato Sauce.

It's the intangible, subtle element which has taught you to think Van Camp whenever you think of pork and beans. It has proved to you that in Van Camp's are perfectly combined the irresistible goodness which is the dream of both the hungry man and the epicure, and the nutritive properties which give real strength and vitality

Would you be always prepared to open a can of "Extra" Quality in gastronomical emergencies? Then keep on hand a full supply of Van Camp's Pork and Beans with Tomato Sauce. But don't forget that "Extra" Quality means Van Camp's.

The Van Camp Packing Company
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See Page 686

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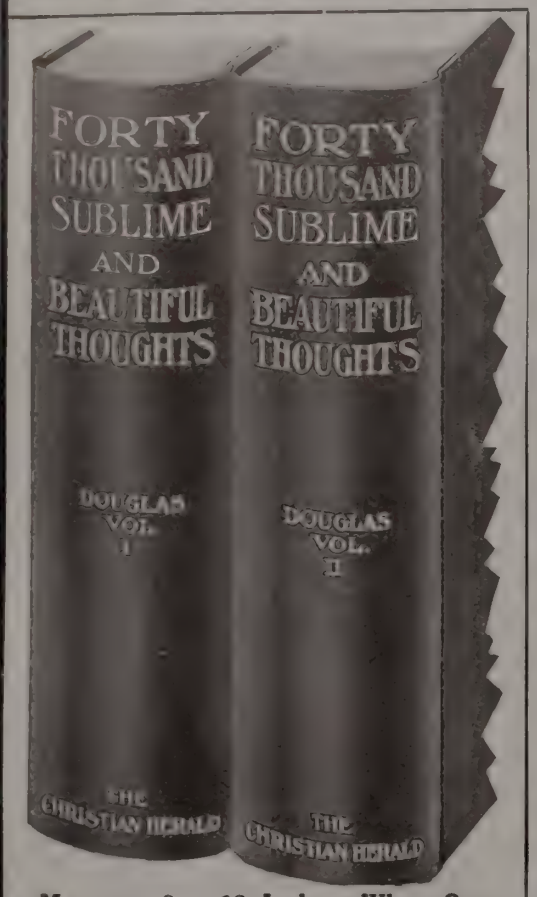
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The Bridge at Srinagar

The Maharajah's Heir-Apparent

Kangan, in the Sind Valley

SCENES IN FAR-AWAY CASHMERE

By CHARLES M. PEPPER

ONE of the most interesting countries in the world is Cashmere. It is a good way off, a 2,000-mile journey from Bombay up to the Himalayas. Nevertheless a good many people, including ge travelers, go up there, since there are only 200 les of the journey that cannot be made by railway.

Cashmere is a land of mountains, lakes and valleys. At the present time there is much interest in it on acnt of the uncertainty as to who will succeed the Maharajah or ruler. Being one of the native States, te British government es not exercise quite the e influence as in British dia in this matter, though ually its wishes regarding te succession are reected.

The present Maharajah, o is a very progressive er, has no son of his own succeed him. The heir parent, on whom his oice is said to rest, is his phew, a fine-looking Hind lad.

The ruler of Cashmere a Hindu and practises all e requirements of a vout monarch. One of e occasions is when he shes the feet of the ggars. The Mohammens have their mosques d the Hindus their tem-es. Hinduism is the anent faith, and the temple Martand, the ruins of hich are still standing, tes back to the second ntury before Christ. There e also the ruins of the mple of Singand, which e very old.

Though the ancient Cashere has much about it to tract the traveler, the odern country and its inhabitants are just as attractive. he journey up into Cashmere is usually taken in a nga, a two-wheeled coach, which holds four persons, o of whom face the front and two the rear. I went p in a mail tonga, which was carrying the mail that me from London by way of Bombay and from Hongong by way of Calcutta. The tonga is fairly comrtable for rough roads. Most of the natives use a ueer little two-wheeled vehicle called the ekka. It ems as light as an American sulky and not built to carry more than one person, yet four or five people will be crowded into it, their legs hanging over the wheels and the thills. There is a very large traffic by means of bullock carts.

Along the route are the stage houses or dak bungalows, where travelers may remain overnight and secure food and shelter. They are provided by the government. Usually one takes his own bedding, but some of them have all the conveniences of a hotel. There are also rest houses erected for the convenience of the Maharajah and the high officials when they travel.

The Hamlet of Aro, in the Beautiful Valley of Cashmere

The country life of the interior of Cashmere, I was told, has changed very little for centuries. In the valleys there are some very rich farming lands. The farm laborers or coolies do not wear the turban which is distinctive of the other classes, but a kind of skull cap. The women work in the fields with the men. They have a peculiar covering for the head, something like that worn by nuns. The Cashmere valleys are noted for their herds of fine sheep and cattle.

The capital of Cashmere is the city of Srinagar, but before it is reached there is the town of Baramulla on Wular Lake. This is the region that was made famous by Moore in his celebrated poem of "Lalla Rookh." The scenes to-day are not quite so gorgeous as the poet's fancy painted them; yet the mountains and the lakes are wonderfully beautiful. From Baramulla to Srinagar there is a fine road thirty miles in length which is bordered on each side by a continuous line of magnificent poplar trees.

Srinagar itself, which is a city of canals, rivers and lakes, is a kind of cross-roads of the Himalayas. The camel caravans from Yarkand and Turkestan come this way bearing their loads of fine goat's wool of the quality which can be obtained nowhere else in the world. It is also a starting point for explorers. When I was there Dr. Sven Hedin, the famous Swedish traveler, had just left on his journey into unknown Tibet, and Doctor Stein, who has made many important archæological and other discoveries for the Indian government, had gone over into Turkestan. There were half a dozen Americans, most of them ladies, who made this detour in their trip around the world. A New York girl had come out solely for the purpose of visiting some friends whom she had known in Canada. She was just starting on a return journey of 10,000 miles to New York and thought nothing of it. An English girl had come down from Lehen Ladakh, which is the farthest outpost of travel. Dr. and Mrs. Bullock Workman, of Boston, famous mountain climbers, were just in from some recent climbing, during which Mrs. Workman had surpassed her previous record of high climbing.

Srinagar has some fine hospitals and schools, which

Continued on page 687

THE
AMERICAN PULPIT

SERMON BY
Rev. F. DeWitt Talmage, D.D.

A Call to Joy

TEXT: Phil. 4: 4:

"Rejoice in the Lord always; and again I say, Rejoice"

AN aged minister once said to me, "The entire character of my preaching has changed with my advancing years. As a young man I used to preach on the terrors of the law, on the wrath of God, on the warnings against sin and on the awful picture of the lake of fire drawn by St. John in the Apocalypse. But as I grew older, I found my favorite texts in the tender passages of the Psalms, in the loving words of Christ to his disciples set down by the beloved disciple and in the eloquent exordium on charity or love by the Apostle Paul. I find that the nearer I come to heaven the more my heart burns with an unutterable desire to see Christ's face and to have a part in the never-ending reunion of the redeemed, and therefore the less I think about the terrors of the judgment. Faith to me is becoming more and more the substance of things hoped for, and I am looking forward to peace and joy rather than backward at the drawn fiery sword of an avenging angel standing at the gate of Paradise." These are not the exact words of my venerable friend, but they convey the substance of his thought. Truly what this aged man said about his ministerial life, every minister who is conscious of advancing years feels as his soul grows riper and richer in spiritual development. More and more he loves to preach about the joys of the Gospel rather than about the destruction that is inevitable to one who leads a sinful life.

A Word from the Aged

Paul's letter to the Philippians was written near the close of his life. He had passed beyond the carnal part of his religious experience. He does not now think so much of Christ presiding in judgment as he does of the Jesus of salvation. He does not dwell so much on the leaping flames of the bottomless pit as he longs for the songs of Moses and the Lamb, and is thrilled at the thought of all the mercies and blessings with which Jesus will welcome him. Thus he comes to us not groaning a dirge but singing a psalm of praise. He comes to us with joy smiling upon his lip, with joy shining forth from his eye, with joy throbbing in his heart, and with joy in his congratulatory handshake. He comes to us with a rapturous exhortation, as he bids us take an inventory of our spiritual opportunities. He says, "Rejoice in the Lord alway." Then, as though he had not made this Gospel salutation emphatic enough, he repeats his words as he says, "Again I say, rejoice." Now to-day I am not going to talk to those who look upon the cross of Jesus Christ only as a means of escaping the horrors of eternal anguish. But I am going to talk to those who have so developed in the Christian life that their Gospel faith is a pleasure and a joy and a never-ending consolation. As I speak to you to-day I shall tell you why you should rejoice in the Lord alway, and why you should come to him with never-ending praise and with eternal thanksgiving.

Joy is a fruit that will not grow
In nature's barren soil;
All we can boast till Christ we know
Is vanity and toil;
But where the Lord has planted grace
And made his glories known,
There fruits of heavenly joy and peace
Are found, and there alone.

My Christian brother, you of the deeper and holier religious experience, you should, in the first place, rejoice in the Lord alway, because you have by your side

A Divine Friend

who will ever guard you and keep you and be a very present help in all your troubles. He has a keener eye than you. He has a stronger arm than you. He has all the powers of heaven and earth at his command. He has a heart so tender and loving and self-sacrificing that he is willing to surrender all and do all if he can in any way help you in your struggle of life. He is not an absent friend a thousand miles away, who is going to meet you by appointment at the brink of the grave. But he is a friend so near that you can whisper to him and he will hear you. He is so near that you can put out your hand as a little tottering child, and he will grasp that hand and keep you from falling. He is so near that like a loving mother he will guard you when you are asleep and he will greet you with a smile when you awake in the morning. He will go with you to the breakfast table. He will follow you in the street and stand with you by the store counter. He is an ever-present Friend. But he is also omnipotent and omniscient, as well as omnipresent. Now ought it not to be a joy to you that this divine Friend, this Son of God, is always by your side to help you and care for you and love you?

The Beloved Comrade

You know what the power of a sanctified and holy and purified human friendship means. Years ago, in the dawn of young manhood, there came into your life a young girl. You thought you loved her at the time. You did not believe you could ever love any one more. But you did not truly know what love was. Life for you at the time was a picnic in the woods. You thought mostly about what you were to eat and drink and where you were to live and what jolly companions were to be your associates. You married that girl. When you married her you thought your honeymoon was to be the never-ending life of a bee in a flower garden, finding nectar wherever you went. But that honeymoon was of very short duration. After a while came the struggles of life and the storms and the bitter trials. Then that merry companion of your youth changed. She stood by your side in the crisis. She stood near you in the sick-room. When death invaded your home her hand joined yours in placing the flowers about the open casket. She literally poured out her life for you. Now, in the evening twilight of life, it is not so much the beautiful face that you love, or the merry laugh, or the golden curls. But it is the tender, true, faithful heart of that woman by your side, who has shared your troubles, as well as doubled your joys. Though she may not talk of love as much now as she did when a girl, yet you are never happy unless

She is in Touch with You

When evening comes in your home and you are sitting by the library table, the book is never interesting, nor does the fire in the hearth burn brightly enough, nor do the children play right, unless she is on the other side of that table. You who have been married for a quarter of a century, you know what it is to have a devoted, unselfish companion by your side. You know what it is to have that love pour out its life's blood for you. Like the aged poet you can sing this sweet love-song in your old age:

Oh, no, not even when first we loved
Wert thou as dear as now thou art;
Thy beauty then my senses moved,
But now thy virtues bind my heart.

Although my heart in earlier youth
Might kindle with more wild desire,
Believe me, it has gained in truth
Much more than it has lost in fire.

The flame now warms my inmost core,
That then but sparkled o'er my brow,
And though I seemed to love thee more,
Yet, oh, I love thee better now!

Well, that is my idea of the Christian life. In the beginning we accepted Christ from selfish motives. Perhaps we were in some great religious meeting and the evangelist was picturing the tortures of the lost. We became so frightened that we gripped the church pew for fear we should fall over the precipice of eternal doom. But after we accepted Christ with such a low motive the Christ love began to grow upon us. We see how he has been protecting us and how he has been leading us. We see in another place how he has fed and clothed us. When death came into our home we saw his great tears of compassion and love. Even in our financial distress or social persecution, he was always by our side. Then we began to realize how good and kind and loving he is. As we grow in grace we are never happy unless we feel his presence near. We talk to him as we do to a dear friend. We find ourselves saying, "Jesus, thou knowest best. Thou art leading me. Oh, Master! thy love passeth all understanding. Keep me close to thy heart. Let me never stray away from thy touch." Church members, are you strangers to the rapturous joy of the close companionship of this divine association? Then you have never reached the higher development of the Christian life. Believe me, there is something yet for you to pray for and struggle for in your Christian experience. Do not think to-day of Christ as an enemy. Think of Jesus as an ever-present personal, tender, loving Friend. That can be one of your greatest joys of the Christian life. He can be a Friend who will never leave your side.

But the true Christian finds in the higher spiritual life more than this divine companionship. No soul do we truly become one with Christ than we enter into the elevating associations of the best and purest men and women living upon the face of the earth to-day. We enter into a holy association with those who have felt the divine touch, and who have been recreated and made over, and been stamped with the divine image. These children of God are different from all other men and women, for they are radiating with the power of the spirit-filled life.

Glorified in the Fire

Some time ago it was my privilege to examine some of the most exquisite pieces of painted china. There was one plaque especially beautiful. It was a portrait of a young woman. The eyes were so true that they seemed open windows, out of which the soul was watching you. The cheeks were glowing with the flush of youthful health. The eyelashes were as distinct as the threads of an intricate piece of lace. What fascinated me most in that picture was a necklace of jewels about the throat of this portrait. The precious stones sparkled so realistically that it seemed as though the artist had finished his picture and then had gone to the jewel case of his model and strung about her neck the most brilliant gems of her treasure box. "How often did that piece of china have to be burned in order to produce that effect?" I asked my hostess, who was herself a painter. "Many, many times," was her answer. "We paint our china and then burn it. We keep on burning it, until at last we get just the right color in all parts of our pictures." "How true with God's kilns!" I said to myself. God takes a man's soul with its covering of clay. Then he moulds it. Then he paints it. Then he purifies it by his fires. Then he keeps on purifying that soul by the fires of tribulation until at last that human soul shines with the glow of the divine face." Thus is it with those people who have been living closest to God. When we reach the higher spiritual life we are able to fellowship with the purified souls. There are no companions and no friends who can produce joy like that association.

The Christian's Recreation

"But," says some church member, "I do not want to live in a prayer-meeting all the time. I do not want to be singing psalm tunes morning, noon and night. Sanctified people may be all right in their places, but a steady diet of 'angel's food' nauseates the stomach. I like to frolic and play. I like to go to see a baseball game and play other kinds of games. I like to fish. I like to hunt. Indeed, I like fun just as much as I did twenty years ago. In other words, I like to do something besides going to church and talking about the Bible and foreign and home missions." So do good people like fun. So do the purest and best of God's disciples like recreation. There is no class of men and women that has a better time than Christian people. But, my friends, it makes a great deal of difference what you call fun. If you cannot find your best enjoyment in life, as well as your best spiritual exhilaration, among God's children, then there is something wrong with your own spiritual life, and you had better get down on your knees and ask God to place you in one of his spiritual kilns to refine your nature so that you will be able to find your joys in holy companionship.

An old proverb goes thus: "What is meat for thy neighbor may be poison for thee." That means, the food upon which your brother's physical organism thrives may be that which will not nourish your body. The proverb is emphatically true in reference to the enjoyments of the spiritual and the worldly life. The pleasures that fascinate the ungodly are generally pleasures that are repugnant to the spiritual man.

It is an alarming sympton of a man's spiritual condi

Continued on next page

CHRISTIANS FROM MANY LANDS

otographed for THE CHRISTIAN HERALD

The Welcome Meeting in London of the Evangelical Alliance Conference, Showing Representatives from all parts of the World

THERE has just concluded in London the Eleventh International Conference of the Evangelical Alliance, which has been attended by Christians from practically every part of the world. The Conference, important as it was, was rendered all the more interesting by the fact that the Alliance was celebrating its "Diamond Jubilee." It was founded in 1846.

The Conference lasted for six days, and attracted large numbers of prominent Christians and leaders in theological thought and religious life. A crowded welcome meeting, presided over by Lord Kinnaird, formed a fitting prelude to the week's gatherings. On the platform were representatives from many foreign lands. The Bishop of Durham and Dr. Barrett of Norwich expounded the principles of the Alliance, and then an opportunity was given to each of the delegates to speak. America was ably represented by Dr. Leander T. Chamberlain, and among the others who spoke were Bishop Cabrera, Spain; Bishop Hartzell, Africa; Baron Nicolai, Russia; Professor Hulbert, Korea; Mr. Paul B. Nagano, Japan; and Mr. Cheng Ching-yi, China. The last-mentioned was attired in a gaily-colored costume, and though his English was broken, he created a deep impression by his earnest manner.

Such well-known leaders in the churches as Prof. Orr, Glasgow, Dr. Hanson, Bishop Welldon, Dr. Wace, Dean of Canterbury, Dr. Pierson and Dr. Campbell Morgan, as well as most of the foreign delegates, took part in the various gatherings, at which questions affecting Christian life and unity were discussed.

Our illustration is from a flashlight photograph taken at the great welcome meeting in the King's Hall. Lord Kinnaird is in the chair, Prebendary Fox is standing behind, the Bishop of Durham is seated at the chairman's right, and the foreign delegates shown in the picture include Bishop Cabrera, Spain; Bishop Hartzell, Africa; Dr. Chamberlain, U. S. A., and Prof. Hulbert, Korea. J. K. M.

A CALL TO JOY—Continued ❋ Sermon by Rev. Frank DeWitt Talmage, D.D.

on, if the wholesome influences of home life are repugnant to him. My brother, although you may be a church member, your appetite for pleasure is a sinful craving, if you cannot enjoy the pure, clean, refreshing joy of Christian association. If that is so, for God's sake get down on your knees and pray to your heavenly Father that he will purify you, so that you may find your greatest enjoyments among his people, and among his true, consecrated followers.

The Joy of Service

But there is another joy which comes to the higher spiritual life, and that is the joy of Christian service. What is the joy of the noble-hearted men who always want to share their blessings with everyone else. That is the joy of the true man who, when he has plenty of bread, wants to share it with the hungry. When he has a cure for the blinded eyes, he wants to give it to those groping about in darkness. When he can unstop the deaf ears, he wants to make the deaf to hear and the dumb to speak. No man is a true man who, when he has an abundance, is not ready to share his plenty with those who are in want. The poet well defined this thought when he wrote:

> Who seeks for heaven alone to save his soul,
> May keep the path, but will not reach the goal.
> While he who walks in love may wander far,
> Yet God will bring him where the blessed are.

Many years ago, a noted painter, Alexander Nasmyth, went to visit near the towering cliffs in the vicinity of picturesque Blair Castle in Old Scotland. While he was watching those massive, overtopping crags, he said, "Is it not too bad yonder bare rocks are not crowned with a covering of green?" Then he bethought himself of two huge cannon which were mounted in the yard of the old castle. "Ah," he said, "I know what I will do. I will have some canisters made to fit these old cannon. Then I will fill those canisters with all kinds of grass seeds. Then I will shoot those canisters against yonder cliffs, where no foot of man has ever trod. Then those canisters will break, the seeds will scatter and take root, and yonder cliffs will some day be covered with a mass of green foliage." This is just what the Scottish painter did. Many of those seeds were lost, but some took root and they sprouted, and now those crags near old Blair Castle are the most beautiful of all the surrounding hillsides. Thus is it with the consecrated Gospel life, when the true Christian is filled with the Christ love. When the face of Jesus becomes to him a living, loving, inspiring and all-absorbing reality, then that Christian says, "I must bring this Christ love into other lives. I must have Christ do for others what he has done for me." Then the true Christian, as soon as he has developed into the higher spiritual life, fills his hands with the Gospel seed. He goes forth into the waste places of the earth. He scatters those seeds up in the mountains and down in the valleys; he scatters them in the homes of the rich and in the hovels of the poor; he scatters them everywhere. And one of the chief reasons why I know some of you have never been truly filled with the Christ love, is because you do not find any joy in bringing this Christ to your fellow men. Next to seeing Christ's face ourselves, our chief joy should be found in bringing that divine love into the hearts of a sinful world.

The Concealed Portrait

Henry Van Dyke tells a powerful story of the finding of one of the most beautiful faces of Dante upon the walls of the Bargello at Florence. For years this picture was supposed to have been destroyed. Tradition told of its wonderful beauty, but no one could tell where it was. Some said it had been stolen; some said a vandal had destroyed it. At last an Italian artist devoted himself to the task of finding it. He went to the palace where he believed it to be and made a thorough search. Guided by his knowledge of such buildings, he concluded that the picture would be in a certain room that was then being used as a store room. He had the heaps of rubbish removed from its floors and then carefully examined the walls. There, hidden by the whitewash and the accumulated filth of years, he found the picture.

This is like the work the Christian has to do in the world. In the degraded beings of the slums, in the debased wrecks of the haunts of vice, the image of God may be found. It is for the Christian worker to go and clear away the sinful habits, the filth of foul associations, and to bring out the beauty of that hidden face. Have you ever had the joy of doing this? If you have not had this joy you have not yet reached the higher realms of the Christian life. May God help you to love him so much that in time you will find one of your chief enjoyments of life in teaching sinful men and women to love Christ as intensely as Jesus loves you.

But, lastly, I remark that one of the greatest joys of the Christian is the comfort we have in dedicating our dear children and our loved ones to his service. Every true parent knows that when he attempts to raise a family, there comes a time when he realizes he must have supernatural aid. We feel our children gradually and yet surely slipping out of our hands. They are going forth into the great wide world with all its manifold temptations. We lift up our hands at times in agony, and cry: "Oh God, if we could only keep them by our sides!" But we cannot. It is an overwhelming thought, but surely and swiftly the children are moving away from our side. Now comes the question: "How can I keep my children in the path of virtue and of truth?" The Bible tells me. My God is a covenant-keeping God. My God says, "I will save thee and through thee I will save thy children." He promises that if we will teach our children about him, if we set them a good example, and commit them in prayer to his keeping, he will take care of them and make them his children.

Complete Consecration

The chief trouble with our spiritual experience is that we do not come near enough to Jesus Christ. We do not give ourselves up in our entirety to his service. The reason that we find the spiritual life a burden, an irritant and a troublous duty, is because we are not developed high enough in the Gospel graces. My brother, the great trouble with your religious life is that you are like a timid bather on the beach, afraid to make one big plunge and go chin deep and heart deep and brain deep into the depths of God's mercy. You want to love him by inches and not with your entire being. You are like the rich young ruler: you are not willing to give all for your Master. Friend, if you would rejoice in the Lord alway, come closer to the mercy-seat. Friend, if you would have the Pauline rapture, then leave your sinful self at Damascus and start for your martyrdom at Rome. Unless you and I are willing to consecrate ourselves to the higher spiritual life, then will the joy of the Gospel appeal to us in vain. "Rejoice in the Lord always; again I say, rejoice," means: "Surrender thy whole love to Jesus Christ, in order that thou mayest enjoy Christ's whole love for thee."

ROBERT FULTON AND HIS TRIUMPH

The American Who Built the First Successful Steamboat

The "York." Ferryboat. 1811

ONE HUNDRED years ago last month, the people of this country and of Europe who planned to travel by sea or river did so with the expectation that it would always be done by sailing ship or sailboat, and that no matter at what time they might start there would be little chance of their foretelling when they should arrive at their destination. A hundred years ago this month, and all that was changed. A man named Robert Fulton, who had been working for years on the problem of steam navigation, completed near New York a boat whose paddles sent it along at the speed of the best sailing craft, yet which was dependent neither on the favor of the wind nor the ebb or flow of tides. The second week of August, 1807, when the boat made its great trip up the Hudson, was undoubtedly the most important in its results of any in the history of commerce, navigation and trade.

Fulton Coat of Arms

Fulton never claimed that he conceived the idea of the steamboat, nor that he was the first one who had propelled a craft by steam. In fact, he followed a long line of experimenters, whose efforts had extended over a century before his time; but he did build the first one that was a real success, which convinced people that at last a sailless vessel had been found that was of true value and not an experimental toy.

Though Fulton's fame rests in the popular mind on the building of the steamboat *Clermont*, he accomplished several other noteworthy things that made him well known in his day. He was a civil engineer as well as an inventor. He took up the idea of submarine boats, which we are apt to think of as essentially of our day. He developed a system of harbor defense mines. He invented the torpedo and blew up a ship with it, another thing we regard as of 1907 instead of a hundred years ago. He invented submarine batteries, improvements in canals and aqueducts. In addition, he was an artist of ability, and portraits painted by him rank well with those painted by any of his contemporaries.

Fulton was born in 1765, in the town of Little Britain, Pa. Later, in honor of her illustrious son, the name was changed, and it is now known as Fulton. He was of Scotch descent. His family had been established for centuries in the land of the thistle. The Fultouns of Fultoun were a hardy race, and, if the records are true, did not lack in aggressiveness, and were ever at the fore when hard knocks were going. One branch of the family went to Ireland when the Scotch were going there in large numbers, induced by attractive land grants. The inventor's father, also named Robert, left Ireland for the New World, and settled at Lancaster, Pa.

It is interesting to find that young Fulton's teacher thought him a dull pupil. His mind was more interested in other studies than those that were taught by the Quaker schoolmaster. He ingeniously invented for himself a lead pencil that brought him into favor with the schoolmaster, who had him make pencils for the entire school. There were large gun-shops in the place, and young Fulton became very popular with the mechanics; his drawings being used in construction, and his suggestions receiving a respectful hearing. It was on a fishing trip with a playmate and his playmate's uncle that the idea of a paddle boat first came to him. He constructed one for the fishing trip that had four paddles to a side, and the motive power was furnished by the two boys themselves. As was always his custom, he first made a model. This was left as old lumber in his aunt's garret for years; but when fame came to the young inventor, it was rescued and became a highly prized ornament of her drawing room.

At eighteen, Fulton was making a good living as an artist in Philadelphia. His father and Benjamin West, the American artist who had won fame in London, were friends, and Fulton, armed with letters of introduction to prominent people in England, started for Europe. West took him into his family, and young Fulton soon had enough to do. Gradually he dropped the pencil for his engineering work. His new system of inclined planes for lifting and lowering canal boats attracted attention, and his system of canal locks was at once put into use after the first demonstration of their practicability. Several locks were built by Fulton in England that at last accounts were still in use.

In 1797 he was in France with a friend, Joel Barlow. He induced the government to supply funds for a plunging submarine boat. The boat he built was a success. It plunged to the depth of twenty-five feet in the harbor of Brest. Fulton remained down one hour. On the surface the boat was a first-class sloop. The sails would be struck and all made ready to plunge in two minutes. He had an engine, managed by two men, which moved the boat beneath the surface at the rate of fifteen hundred feet in seven minutes. He had with him submarine missiles to which he afterward gave the name of torpedoes. One of these he fired from the submarine at a sloop six hundred feet distant, and blew it to pieces. Further experiments ceased from lack of funds, though the French naval officers were enthusiastic over his success.

The "Paragon," 1811

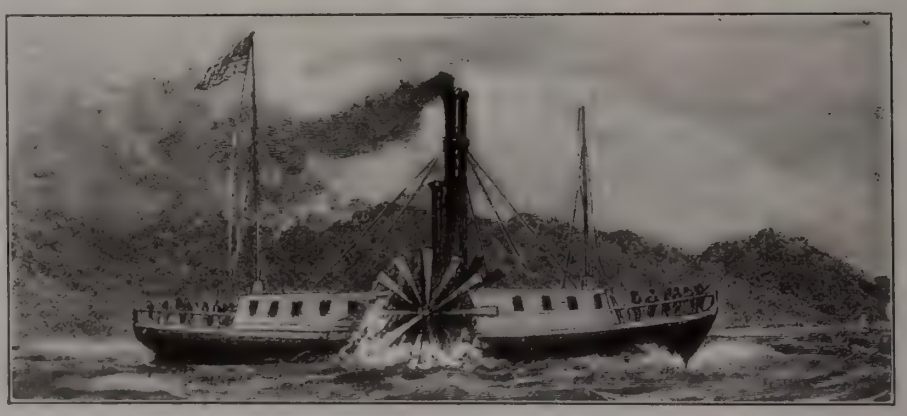
It would take several books instead of one article to give details of Fulton's various inventions that led finally to devote his time to the building of a practical steamboat.

Chancellor Livingston, of New York, was greatly interested in the theory of steam navigation, followed the progress of various inventors, and spent much money in attempting to construct steamboats. In 1798 the legislature of New York gave him the exclusive privilege of navigating all boats that might be moved by steam upon the waters of the State. The bill was passed more as a joke than as a serious measure. Livingston met Fulton in Paris. A steamboat was constructed that sank from the weight of the machinery. The news of the disaster was a sad blow to the hopes of both. In raising the boat from the icy water of the River Seine, Fulton contracted the lung trouble that affected him until his death. The boat was rebuilt and went fairly well, but had too many structural defects to be considered a great success.

In 1806 the legislature of New York renewed the grant of steam navigation, but to Fulton and Livingston jointly.

The *Clermont* was constructed in a shipyard on the East River during the winter of 1806-7. Fulton had Charles Brown as his builder, a man who was later to construct many of Fulton's steamers. A model of the *Clermont* is in the Smithsonian Institution at Washington, D. C. It differs quite a little from the pictures of the boat that have come down to us. The model was constructed from Fulton's first plans, and it is probable that he may have altered his arrangements as the building progressed. As the pictures were drawn by people who saw the *Clermont* during her Hudson River trip and after in use as a passenger boat, it is probable that the pictures give the most accurate idea of the vessel. Fulton wrote that he made the trip to Albany and from New York and back again entirely by steam power and without the use of sails. The model at Washington has two large square sails.

When she was finished, the boat that was to revolutionize navigation, change commercial systems and bring the nations of the earth several months and weeks nearer to one another was one hundred and thirty feet long, four deep, and little over sixteen wide, measured at the paddle-wheels. The boiler was of sheet iron, twenty feet long and set in heavy masonry. The boat was decked only at the stem and the stern, the paddle-wheels and machinery being exposed. There was, however, a cabin for the officers and a covering above the boiler. The paddles had cast-iron shafts, which broke several times, and later were replaced with wrought-iron shafts, which worked well. The paddles were not strengthened with several circles of supports as at present, but had much the appearance that a large dray wheel would have if the tire and rim had been removed. One writer of the day, commenting on her appearance, says that, minus the wheels and the smokestack, she looked like an enormous skiff. Fulton named her the *Clermont* in honor of his friend and patron, Livingston, of Clermont-on-the-Hudson. One writer in 1808 records that, while a passenger on the vessel, he looked over the stern and saw the name *Katherine of Clermont*. By most of the writers of the day, however, she is designated simply as the *Clermont*. It is a remarkable fact that, with but few changes, the first boat of Fulton's possesses most of the features of the modern river steamboat of to-day. Improvements have been made, but the system is practically the same. If the builder could come back to earth and see the great *Hendrik Hudson* go up the river from New York, he



The "Clermont's" Voyage up the Hudson

Doubtless he had heard of the primitive submarine with which an attempt was made during the Revolution to blow up British vessels in New York Harbor. The boat had gone under the ships, but the explosives could not be attached to the hulls.

Two Views of Fulton's Submarine Boat

HE CENTENNIAL OF STEAM NAVIGATION

. I recognize easily its connection with the original *ont.*

e boat was not in working order until early in st, as much difficulty had been experienced in ling the engine. One morning about daybreak n and his crew went on board, and the boat was

The "Emperor of Russia," 1815

ed for the Jersey shore. The boatmen in the har- had the greatest scare of their lives. They were wkened by the "chug chug" of the engine and the th of the water as the paddles struck sharply against he waves. The sailors rushed on deck to see what all he fuss was about. Bearing down on them they saw a o whose masts were bare of sails, but which was ng along at a good pace, moved by some unseen o,r. Few of the sailors had ever e d of a steam engine, and none of h of Fulton's boat. Apparently h new sea monster was afire inside, o from a high black pipe issued le e clouds of smoke.

ome of the onlookers dashed below n hid in their bunks, others knelt n began to pray. For hours after th boat had disappeared toward the N Jersey shore the sailors were filled wi superstitious dread and showed a st g inclination to go ashore and st there.

his little trip was satisfactory to F on, and two days later the public w invited through the newspapers to ome down to the docks in New Y k City and see the first demonstra- ti of what the steamboat could do. T public came, but with the idea th they would see a ridiculous fail- u Invitations had been sent es- p ally to prominent business men and m bers of the legislature who had o osed the project. A few of these c e with the idea that it would be p sant to see the disappointment of t people who had been so rash as t nvest money in the wild scheme of Inventor Fulton. A few stayed away with the remark that the whole a ir was beneath their consideration.

The people who swarmed about the dock made rude je es on the ungainly craft, and jeered the crew as they p pared to put the *Clermont* in motion. The lines w e cast off. The great wheels began to revolve, and t rning the water briskly the *Clermont* moved steadily i into the harbor. The jeers and jokes ceased, and for a few minutes the crowd on the dock seemed stupefied.

Mr. Golden, who saw the trial trip, wrote soon after, "The man who, while he looked on the expensive machine, thanked his stars that he had more wisdom than to waste his money on such idle schemes, changed the expression of his features as the boat moved from the wharf and gained her speed. His complacent smile gradually stiffened into an expression of wonder."

Faster and faster moved the *Clermont*, and the crowd broke first into exclamations and at last into ringing cheers. As the uproar came over the water to Fulton he knew that one of his hardest tasks was over; the public had been convinced.

Fulton made one change after this trial; the paddle wheels were made shorter so that they would not strike so far below the surface of the water, thus increasing the boat's speed greatly.

Monday, August 11, was chosen as the day to start on the great trip up the navigable length of the Hudson from New York to Albany. Again the crowd assembled at the dock, a crowd that far outnumbered the previous one; and this time it came to cheer and not to jeer. The boat started at 1 o'clock. It traveled all the afternoon and all night northward, and at 1 o'clock on Tuesday the *Clermont* touched at Chancellor Livingston's home, one hundred and ten miles from New York. Wednesday it finished the trip to Albany. The one hundred and fifty miles had been done in thirty-two hours of actual steaming. The boat had made an average of five miles an hour.

Several graphic reports have come down to us of the interest the strange craft created. Fulton had the wind against him all the way. He passed several sloops and schooners that were beating to windward, and the *Clermont* went by them as if they had been at anchor. The river crews, apparently, had not heard of the *Clermont's* appearance at New York, for they were as terror-stricken as the harbor boatmen had been.

The people along the shore fled to the hills back from the river and from there watched the "burning monster" disappear northward. Most of them were convinced that it was a warning of the coming judgment day. The four men visible upon the deck only added to the mystery. At Albany the whole town turned out to see the strange craft. Most of the people there eyed it with distrust and were content at first to view it from a respectful distance.

"Car of Neptune," 1808

The boat was at once prepared for general passenger service. It was completely decked and a cabin was constructed with comfortable bunks. In 1808 she began her regular service. On her first trip back in this year the *Clermont's* boiler blew up, but fortunately no one was hurt.

The river men realized that their monopoly of the river traffic was fast disappearing. They fouled the *Clermont* on every possible occasion, and frequently she had to complete her voyage with only one wheel, the other having been scraped off by some passing schooner that had been steered into her. They sued Fulton and Livingston and tried to have steamboats suppressed. The encroachments of other inventors added to Fulton's vexations. Other steamboats were built almost yearly under his direction, each one an improvement on the one that preceded it. Several of these are pictured in this article.

He built several ferryboats that ran across the East River to Long Island, and thus did away with the troubles that attended the passage when there were only rowboats or horseboats. The latter brought forth the following from Mr. Banvard:

> How well I remember the horseboat that paddled
> 'Cross the East River ere the advent of steam,
> Sometimes the old driver the horses would straddle,
> And sometimes ride 'round on the circling beam.

Fulton's Birthplace

Fulton's new boat crossed in fifteen minutes while heavily loaded. His last great effort was the construction of the *Fulton*, a steam warship. He died in 1815, and was buried in old Trinity, on Broadway, in New York City. In honor of Fulton, there is now being built a magnificent mausoleum to hold his remains, a fit work for the centennial year of Fulton's success in steam navigation. Patriotic and scientific societies will hold meetings to honor his memory.

SCENES IN FAR-AWAY CASHMERE — *CONTINUED*

e maintained by the Europeans. It also has carpet tories which supply carpets to wealthy people in the ited States. The shawls which were once so cele- ted lost their market many years ago; but as an stration of the fine art of shawl-making as the tives of the country knew it, there is in the museum hawl map of Cashmere showing the rivers, mountains, lleys, lakes and other physical features of the country. But after all, the people of Cashmere, as of other rts of the world, are more interesting than the pro- cts and manufactures. I had the good fortune to see ne of the natives of the remoter mountain regions, who e rarely seen. They were the Gilgits. It was the occa- n of the visit of Lord Minto, the Viceroy, and the lgit chiefs and their followers had come down from eir own regions to take part in the ceremonies in his nor.

The Gilgits had a camp of their own which was very gipsy-like, and they themselves had much the appearance of gipsies. They wore queer-looking sheepskin caps with saucer-like rims, and their hair was unkempt. But their physiques were strong and well-knit, and they were splendid horsemen. Their horsemanship was exhibited in the game of polo, and it is said that the Gilgits are the original polo players. The exhibition they gave in the tournament which had been arranged for the benefit of the Viceroy certainly was very original. Two teams were matched on the grounds between two mud walls about four feet high. The course was 900 feet long, and only 100 feet broad. They played the game up and down the narrow space at breakneck pace, handling the ball with great skill, yet with what seemed unnecessary recklessness. But none of them appeared to mind the hard knocks.

While the game was going on musicians of each team played very weird tunes in order to encourage their respective sides. The players wore brightly-colored coats and peculiar boots. When the game was over they performed their country marches to the accompaniment of a strange music; at least it was strange to my ears. Later they watched a game of cricket between English residents, but they did not seem to care much for it, and after their own wild racing on the backs of their ponies, cricket did seem rather tame.

Among the Gilgit chiefs were some who were given especial honors because of their high rank. When I was wandering around their camp a fine-looking young chief in a rich purple mantle stepped out of his tent and saluted me with the *salaam* which is the current greeting everywhere in Eastern countries. Though that was the only word we had in common, he showed me around and was particularly pleased at my admiration of the horses. Afterward I was told that this chief was the Rajah of Stok, a descendant of the Kings of Tibet.

OUR EDITORIAL FORUM

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A Tragedy of the Pacific

THAT human life is frail and uncertain—a brief journey, which may end in a moment—is the lesson that is taught us by the recent numerous disasters on land and sea. The hundred passengers who went down in the wreck of the ill-fated steamship *Columbia* off the Mendocino coast, in California waters, had no premonition of the impending calamity. Suddenly, in the middle watch of a foggy night, when all were fast asleep in their berths, there was a crash, an alarm, and two hundred and forty-nine human beings were brought face to face with the grim messenger. More than one-third of the whole sank down with the ship, within eleven minutes after her collision with the *San Pedro*.

Survivors have told fragmentary stories of the awful tragedy; but who can adequately describe the anguish of those moments of suspense before the end came? Only in imagination may we picture the rude awakening from peaceful sleep; the hurried rush on deck in the dark; the frenzied adjusting of life-preservers, and the launching of boats and rafts, while the great steel vessel every moment sank deeper and deeper in the waves. We seem to hear the hysterical cries of the terror-stricken; the sad farewells between dear ones, and the last prayers as the waters engulfed all who could not escape.

There were many godly men and women on the *Columbia*, and these, we cannot doubt, met their fate with Christian fortitude. Her captain, like a brave and faithful sailor, refused to leave his sinking vessel, and his last efforts were exerted to save his passengers. He went down with his ship and his name will henceforth be inscribed on the immortal roll of the heroes of the sea.

He that waits upon God is ready whensoever death comes, whether upon the ocean or on the solid land. To the Christian, death is simply the end of the journey, the Father's welcome summons home.

The Anniversary of the Steamboat

THE year 1907 is the anniversary year, marking by centuries, of many events of great import to the American people. Four hundred years ago our continent received the name by which we know it now; three hundred years ago the first settlement was made at Jamestown; and one hundred years ago, on the eleventh of August, Robert Fulton went up the Hudson River in the steamboat *Clermont*, a boat which so changed the modes of travel and communication that it is not possible for the human mind or the human eye to gauge even a small part of the results.

It is well in our self-centred age, when most people seem to believe that all of the great things are the creation of the living, and pay little heed to what has been accomplished in past years, to be awakened by the present centennial of steam navigation to what we owe to such men as Fulton. So many wonderful things have been done recently by men of science that even the most erratic person with an idea seems sure of a respectful hearing in some quarter, as he may have in his mind the germ of some great invention that will be of incalculable benefit to mankind. It was not so in Fulton's day; he and his fellow investigators had to work with the common-sense of the day against them. He was regarded as an accomplished engineer who had done much in his profession, but who was given to scientific dreams, foremost among these being the idea that he could construct a boat that would not depend for motive power on wind and sails, but which would be moved by the new power of steam. For years he worked amid trials and discouragements that would weaken the stoutest hearts, one of the finest examples of dogged perseverance in the history of mechanics. When victory came its financial results were comparatively small, yet we have reason to believe that Fulton felt that his greatest reward was in what he had given to the world, not what he had taken from it.

The Increase of Crime

SO many deeds of violence have been committed in different parts of the country within the last few weeks, that the familiar midsummer "crime wave" theory is again brought forward to account for the startling increase. But this theory, however plausible it may appear, does not work out satisfactorily. Criminologists, while recognizing that in a few isolated instances the weather may affect individuals to the extent of making them temporarily irresponsible, go far deeper in their search for the causes of any sudden outburst of crime. They take into account inherited tendencies, environment, and other considerations which have no relation to the weather at all.

In a mixed population like that in most large American cities, there are elements which, while quiet and law-abiding under favorable conditions, are liable to become dangerous whenever laws are loosely administered and the proper safeguards are relaxed or withdrawn. Thus, let a single district of any city be "wide open"; let saloons and gambling dens and vicious resorts be free to do their evil business unmolested, and that district will quickly become a centre of crime, which will contaminate all around it. If, in addition to this, it be demonstrated that the officers of the law are incompetent to deal with the situation, or unwilling, for any reason, to enforce the law with due severity, then we may reasonably expect a crop of crimes such as have lately shocked many localities—murders, hold-ups, burglaries, thefts and assaults.

It is useless to rail against any race or nationality. Crime is not exclusively monopolized by any people under the sun. If it were, it could be easily handled and stamped out. If the debarring of any particular nationality from immigration privileges would appreciably diminish crime, it would become the duty of Congress to close the gates to that race or nation forthwith. We have laws for the exclusion of undesirables, which, if faithfully administered, would keep out many who unfortunately seem to get in too easily. These laws, rigidly applied, would exclude the lazzaroni, the illiterate, the defective, the worthless non-worker and non-producer, the criminal and the incendiary agitator. That too many of these do get in is undeniable. The new immigration law, which went into effect last month, and which was specially drawn by Secretary Root for the purpose of dealing with foreign revolutionists and agitators who seek to make this country a place of vantage from which to carry on their plots, will no doubt have an admirable effect. Congress, however, may be expected to take up the whole immigration question soon, and when it does, we may expect to see a radical revision of existing laws, not for the discouragement of the genuine toiler and the honest home-seeker, but to make it clear that there is no place or welcome here for any class whose presence would be a menace to the peace and security of our people.

Unknown Tongues

ARE we about to witness in these rationalistic days a manifestation of the mysterious "Gift of Tongues"? Reports from many quarters imply this, and therefore it becomes us to observe the phenomenon carefully and not to speak hastily of it or denounce it without good reason. All the more need is there, however, for discrimination, lest we mistake mere human hysteria for the manifestation of divine power.

The phenomena vary in some details, but in the main are of similar character. In a religious meeting in which God is besought in earnest and intense prayer to bestow the Holy Spirit that his people may have an accession of holiness and power for service, there is a sense of waiting, such as there was when the apostles waited on the day of Pentecost. Out of the silence there rises a hysterical cry, thrilling every one present. This is followed by the utterance of a torrent of words, incomprehensible and unintelligible to the hearers, and often to the speaker himself. Occasionally there may be a word recognizable as Hebrew, Greek, or some other language, but, for the greater part, the speech is simply gibberish. An expert stenographer sent us recently a verbatim report of such a speech, which could be read, but resembled no known language.

The phenomenon is not unprecedented. Nearly a hundred years ago there was a similar manifestation in London, under the preaching of the brilliant Edward Irving. Out of this came nothing good. There was confusion, fanaticism and charlatanism and finally heartbreak and the death of the pastor. Still more important and more useful to us in considering the present manifestation is the instance in the Corinthian church, which was submitted to the apostle Paul for his judgment. The apostle evidently considered the case carefully and his inspired words may well guide us in forming an opinion of the present phenomenon. The rule he laid down was reasonable and practical. Everything in the service of the church should, he said, be done to edification. The utterance of the unknown tongue might relieve the speaker, but it could not benefit the hearer. Therefore there should be an interpre present, to translate the speech uttered in the unkno tongue, and if no interpreter could be found, the m with the gift should keep silence in the public meeti (I. Cor. 14: 28). He did not forbid the speaking in t unknown tongue, but by stipulating that an interpre should be present, he gave a death-blow to the practi

We cannot do better than follow the apostolic rule the present conditions. Whether the person declaimi in the unknown tongue be a person under the influen of the Holy Spirit, or be merely a hysterical fana unconsciously deceiving himself, or be a charlatan see ing personal notoriety, let him find an interpreter w can explain his utterances. Then we can judge of th value. Failing in that, let him, as the apostle enjoi speak to himself and to God, but keep silence in publ

As the apostle Paul says, in writing on this very su ject: "God is not the author of confusion." His wor have been clear and intelligible to the hearer in whats ever language they were uttered. Moses understood the when they came to him out of the burning bush; Samu understood them when they were addressed to him in t darkness of the night; the prophets listened to them, a repeated them to the people. We have, therefore, go reason for doubt, when we are asked to believe that the confused, incomprehensible words, uttered by a hyste cal person, are a message from God. That is not Goo way of communicating with his people. Therefo we advise our readers who come in contact with the strange manifestations, to follow the injunction of t apostle John: "Beloved, believe not every spirit, b try the spirits whether they are of God: because ma false prophets are gone out into the world."

A Great Opportunity

NO one can really understand the newspaper co ment of the day, the sermon of the preacher, th brilliant rhetoric of the lecturer or orator, unless he h some means of looking up the sparkling quotations th are used and have such an effect. THE CHRISTI HERALD has provided the means in its superb volume *Forty Thousand Sublime and Beautiful Thoughts*. Th average person hunts hours and weeks to find the co rect version of some favorite quotation or the name the author. Here in these books it is but a moment time and the full knowledge is before the reader.

To the preacher, the teacher, the man of business, th boy or girl at school, it will prove a tower of streng when they wish to enrich and reinforce their utteranc with the beautiful and "sublime thoughts" of the maste minds of all ages from the earliest days to our own tim All will find it of such value that they would not think parting with it at a thousand times the sacrificial pric at which the two volumes are now offered by Th CHRISTIAN HERALD.

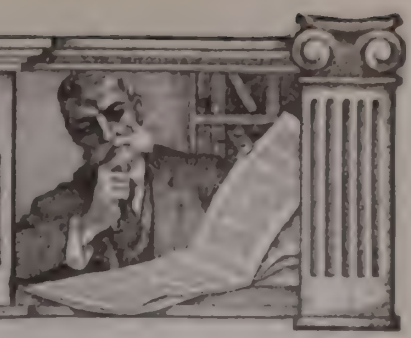
For your own personal advantage, we call your atte tion to the full account of these superb books on anothe page of this issue. Only those who apply early can b sure of securing them, for books worth many dollars a not often sold at sixty cents. Express charges to be pai by the purchaser. See announcement on second cove page of this issue.

Contents of this Number

Wednesday, August 7, 1907

	PAGE
Robert Fulton (Portrait)	Cover
Scenes in Far-Away Cashmere (Illustrated)	685, 687
A Call to Joy. Sermon by Rev. F. DeWitt Talmage, D.D.	684, 685
The Evangelical Alliance (Illustrated)	685
Robert Fulton and the Steamboat Centennial (Illus).	686, 687
OUR EDITORIAL FORUM	688
BIBLE AND NEWSPAPER (Illustrated)	689
Spreading the Light in Salvador (Illustrated)	690
Aunt Hannah's Quilt	690
On the Cool Home Veranda (Illustrated)	691
The Day of Atonement. Sunday School Lesson (Illustrated)	692
Gabrielle. Serial Story (Illustrated) by Isabella Macfarlane	693, 696
Our Mail-Bag	694
A Great Canadian Missionary Conference (Illus.)	694
People Talked About (Portraits)	695
August Joys at Mont-Lawn (Illustrated)	697
Prayer-Meeting Subjects	697
Care of the Child. Epworth League Topic.	698
Decision of Character. Christian Endeavor Topic	698
Types of the Atonement. By Mrs. M. Baxter	699
Four-Score Beautiful Years	699

THE BIBLE and the NEWSPAPER



The Sinking of the "Columbia"

AD intelligence was that sent out from San Francisco, Calif., on July 22. It was the story of a tragedy of the sea in which nearly a hundred lives had been lost. Two steamers had come into col- on a foggy night, and one of them had sunk with the passengers on board. The facts as gathered the confused reports are as follows: The steamer *lumbia* left San Francisco on July 20, bound north to land, Ore., having on board, it is believed, 188 engers and a crew of sixty. Shortly after midnight, she was off the coast of Mendocino County, fifteen from land, another steamer, the *San Pedro*, lumber- and bound south, loomed out of the fog. The smen of both vessels did their utmost to avert a col- n, but they had not seen their danger in time. The struck the *Columbia* fairly on the bow, making a through which the water rushed in a furious stream. steamer was clearly doomed, and the only hope for on board was in the boats. All accounts agree that coolest man on board was Captain Dorran, who stood bridge of his wounded steamer, directing the lower- of boats and the floating of rafts, while he sent his m ringing through the sleeping quarters to arouse the engers. By his orders, his brave crew were busy w, opening the valves of boilers and taking precau- to avoid an explosion. The only consolatory feature the calamity is the thought of that heroic captain and men quietly doing their duty, wing well that they were rificing their lives that the ers might have a chance of e- pe. Some of the crew and engers entered the boats, e jumped on the life rafts, others climbed on the mur- ous steamer that had done mischief. The steamer *Elder*, ch was near at hand, saw there was trouble and ed for the scene. She was ime to rescue a boat that ap- red likely to be swamped, to tow the *Pedro*, which disabled and loaded down h the survivors of the wreck, Eureka, the nearest port. n it was found that in all ety-seven passengers had n saved and thirty-four of the w. Later, news came that of the life-boats, with seven- n persons on board, had athered the storm. A faint e is cherished that perhaps er lives may have been saved outward-bound vessels. All the survivors speak of the oism of the captain, and of pathetic spectacle of him as stood alone on the bridge ving a good-by to the depart- passengers, for whose safety, as he said, he "had e his best." He might easily have saved himself, but voluntarily gave up his own life that others might be ed. It was a noble thing to do; he followed the ex- ple of Him of whom it was said:

le saved others, himself he cannot save. (Matt. 27: 42.)

The Unfortunate S.S. "Columbia," Sunk in Collision in the Pacific, July 21

the Holy Grail Found?

A cable message from England reports the discovery, a recess of an old well on the grounds of Glastonbury bbey, of a beautiful cup that some antiquarians believe ay prove to be the Holy Grail, celebrated in the legends King Arthur's court. There is an ancient tradition at Joseph of Arimathea, the rich Israelite in whose rden Christ's body was placed after the crucifixion ohn 19: 38), obtained the cup out of which Christ drank e wine at the last supper, and took it with him when went to preach the Gospel in England. It mysteriously sappeared, and as readers of Tennyson will remember, as eagerly sought by the knights of the round table. he cup now found in the well of the Abbey is unques- onably a very ancient vessel. It is of bluish-green glass, elicately inlaid with silver leaf. Mr. Pole, who found , has submitted his discovery to a meeting comprising armed prelates of the church, Professor Crookes, the minent scientist, and Whitelaw Reid, the American mbassador. The distinguished company listened to his ory with deep attention, but did not consider that the genuineness of the precious relic was absolutely proved. Professor Crookes was allowed to take it with him for a closer examination. Should he report in its favor, the cup will become an object of veneration to all Christendom. Many will be eager to see it, to whom Christ's words mean little or nothing:

Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? (Mark 10: 38).

A Child's Identity

A hotly contested dispute is being argued in the Supreme Court in Brooklyn, N.Y. It is over the identity of a girl of six years of age, who is being claimed by two rival families. According to the evidence on the one side, the child was born in Connecticut. Her mother was very poor and was eventually driven to accept the offer of a Brooklyn family to adopt the child. Legal papers were drawn up, and the girl baby, then only three months old, was formally consigned to the Brooklyn family. Some three or four years later, through the carelessness of a neighbor who offered to take the child out for an airing, the child was lost. Advertisements were published, the aid of the police was sought, but the foster-parents could not find her. Recently, a member of the Brooklyn family went to Coney Island, and passing down one of the streets there noticed a little girl, who she averred was the missing child. She did not speak to her, but returned home and took another member of the family to the home where she had seen the child. That second witness confirmed the testimony of the first and was sure that the little girl was the one so long sought. But when they claimed her, the man at whose house she was objected. He said she was his niece, the daughter of his deceased sister. The dispute has found its way to the courts, and the judge wishes he had the wisdom of Solomon to decide it rightly. It may be hoped that the child will not become vain in consequence of this struggle to possess her. Neither of the litigants can claim natural parentage, and neither can give her the advantage by adoption that she may gain by the inestimable privilege freely offered to her of becoming adopted into the family of God.

I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. II. Cor. 6: 17, 18.

A Heroic Mother

Side by side in the Jewish Hospital in Brooklyn, N. Y., lie a mother and her six-year-old son, the former a voluntary sufferer for the benefit of the latter. About five months ago the child was severely scalded. His wounds healed, but it was noticed that there was a queer deformity of his neck, which caused him to hold his head to one side. The mother hoped that the boy's neck would straighten as he grew older, but on consulting a doctor she learned that the deformity would become worse, rather than better, with the lapse of time. "Could nothing be done for the boy?" the mother anxiously inquired. The surgeons told her that the only remedy was to cut away the skin that had been contracted by the scalds, and to replace it with new skin that must be obtained from a living person. The mother promptly offered her own cuticle for the purpose. Sufficient skin was taken from her body to graft the new growth on the boy's neck, and she and her child are now recovering slowly from the painful operation. She must love the child very much to be willing to endure such excruciating pain that he may be saved from deformity. It is from such instances of the love of a parent that we gain a faint idea of the love God has for his rebellious children, whose spiritual deformity could not be cured without suffering.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom. 5: 8.)

Imitation Gems

The jewelers of Maiden Lane, New York, have won a case against the United States Treasury. The custom-house officers are allowed to charge a duty of one fifth the value on imitations of precious stones, whether they are glass or other materials. On the genuine stones they must be satisfied with a duty of one-tenth the value. On a recent importation of imitation rubies, emeralds and sapphires, the officers demanded the higher rate. To this the importers, to whom they were sent, demurred, contending that the stones must be classed under what is known as the similitude clause of the law. By this clause any article not enumerated in the lists, must be classed with whatever it most closely resembles in material, appearance and intended use. The imitation stones are not glass, so cannot be classed as glass. There is nothing in the lists that they resemble so much as the genuine stones. The imitation ruby is made in the laboratory and is chemically identical with the rubies from Burma, and the emeralds and sapphires are composed of two pieces of quartz carefully cemented together with a little coloring matter between. The importers contend that they are constructed gems and should rank for assessment with the natural gems. The case has been appealed and at last the view of the importers is pronounced correct. So the imitation is to be classed with the genuine by the assessors. There are many people who would like to have a similar rule enforced as to character, and as a matter of fact the imitation does often pass muster as genuine in society and the church; but it is only for the time. God warns us that at the last he will separate the spurious from the genuine.

Ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. (Luke 16: 15.)

A Soul Disposed Of

The mental and spiritual condition of the Russian peasant was never more clearly indicated than it is by a document published in a current newspaper of St. Petersburg. The editor declares that he has seen the original document and he is confirmed by the testimony of the Deputy for the district of Tutionoff, in the province of Taurida. It runs as follows: "I, the undersigned, Nicolai Nicephorovitch, peasant, thirty-eight years of age, of the Dogmarovski district of Melitopol, have fallen into evil days. I am at the end of all my resources and hereby certify that I have sold for the sum of fifty rubles [about $26] my eternal salvation and place in the kingdom of Heaven to Makar Selenky." The signature is attested by one of the elders of the village council. As Nicolai could not give a clear title, Selenky had the worst of the bargain. Both men showed deplorable ignorance in supposing they could traffic in such matters. One may wish that persons too much enlightened to make such an open bargain were on their guard lest they too sell their souls for money.

What shall it profit a man if he gain the whole world and lose his own soul? (Mark 8: 36.)

SPREADING THE LIGHT IN SALVADOR

IT affords us pleasure to acknowledge a gift of $257 from CHRISTIAN HERALD friends to help in our missionary work in the republic of Salvador, Central America. We consider this gift as a direct answer to prayer. For months, Mrs. Bender and I have felt the need of support for two native workers; for we are but two missionaries with one native helper to over a million of souls in one parish. With this gift in hand, we are now assured of the support of a native helper for one year, and we feel confident support will be forthcoming for another.

I have just returned from a fifteen days' trip, during which it was my privilege to visit three large cities and two villages. We have congregations in each place, averaging from twenty to sixty members each. Some of these places I am only able to visit twice a year; for there are ten other congregations that need oversight, and the work is still enlarging.

An Indian Ranch and Family, San Salvador

At Atiquizaya, I was invited to call on one of the wealthiest ladies in the city. I tried to make the way of salvation very plain to her, and she seemed much pleased. How glad she would be, she said, if her husband would only become converted, because he has been "such a wicked man." Her husband came to the meetings and was soon under deep conviction. He said that if his wife would accept, he would also accept the Gospel. They are not far from the kingdom. The mother of this lady was arranging an altar at the time for the Corpus Christi festival. Some one ran to the priest and told him, "The missionary is preaching in Mercedes' house." He immediately sent up word, demanding an explanation of her why she allowed the missionary to preach in her house. She sent back word saying that I had simply called on a visit. If he was not pleased, she added, she would have the altar taken down immediately. He replied, rather apologetically, that it was all right and to leave the altar. Before leaving the city, I called at the house again and soon a tray of ice cream was sent in for us by the priest, who sought in this way to appease his patron, lest she should get disgusted with him and turn Protestant.

At one of the villages visited, there were several who were undecided. Among them was one who confessed that he desired to be saved, yet his heart would say, "No; not yet." He said there seemed to be a power to keep him from deciding. On the last evening, I asked him if he would there and then accept Christ. He hesitated, with tears in his eyes, and finally said, "Yes." He threw his arms around me, the power of evil was broken and he went out a saved man.

On this same trip, we learned of another man being saved through reading the *Way to God*, in Spanish. I believe there are many redeemed ones who have come to a knowledge of Christ through the gift of some of these books by CHRISTIAN H[illegible] readers. I have been able to s[illegible] them all along the way on my [illegible] These booklets are an effectual [illegible] of getting the truth to these pe[illegible] We have three colporteurs who [illegible] part of their time to the distrib[illegible] of religious books. In this way [illegible] little books are a forerunner t[illegible] "entrance of his Word, which g[illegible] light." We would be glad to [illegible] more means with which to buy a l[illegible] supply of books. Many stations [illegible] been opened through these b[illegible] We believe many who are prejud[illegible] and would not come to a preac[illegible] service, would gladly go where s[illegible] opticon views are being prese[illegible] Thus one could preach the Gospel [illegible] reach them as in no other way. A[illegible] fifty dollars (gold) would cover [illegible] cost of such a work here. Pos[illegible] some one who is desirous to help [illegible] be interested in this suggestion. I am desirous of using all the means [illegible]sible: press, stereopticon, books, colporteurs, in order to make up for our lack of missionaries. Some day, if will, we hope to have a mission house as headquarters for the different branch[illegible] this work, so that we need not have to move at every caprice of the owners.

Again thanking your readers for all their kindly co-operation and their pray[illegible]

I am, etc.,
ROBERT HERMANN BENDE
San Salvador, C. A.

Civilized Indians of the Salvadorean Republic

All the Men Emigrated

The lure of the United States as a land of opportunity and wealth has brought about a curious [illegible] of affairs in the little village of Kerisova, near Lu[illegible], near Budapest, Hungary, which at the last ce[illegible] had a population of 3,500. One by one the [illegible] residents of Kerisova felt the call across the wa[illegible], and they emigrated in batches until the mayor [illegible] the only adult male to remain in the village. Fin[illegible] he also succumbed to the reports of good wages [illegible] golden chances in America sent back by his fel[illegible] townsmen, and, packing his trunk, made his wa[illegible] to the emigrant ship at Fiume, and was soon on [illegible] ocean with his face turned to the land of promise.

As a result of this exodus of men, the women of Kerisova have just elected a young woman to [illegible] place of mayor, and other women residents [illegible] been elected to fill the remainder of the munici[illegible] offices.

This is a new and altogether unprecedented stat[illegible] of affairs. The statutes of Hungary provide that no [illegible] male shall hold public office, and according to [illegible] letter of the law the presence of the women in o[illegible] is illegal. Whether the new mayor will stay o[illegible] remains to be seen.

AUNT HANNAH'S QUILT

"I'VE come to talk 'bout that quilt," said Aunt Hannah, as she came up and sat down on the piazza where I was resting after the heat of a mid-summer's day. "This hot weather makes me feel that I must hurry up and git the money to send some more children out to Mont-Lawn. I brought some patterns for the squares. There's the oak-leaf, an' the basket, an' the friendship, an' the sunrise. You see, I want some centres for twenty-five-cent names, and some corners for ten-cent ones, and they must be white an' the rest of the squares will be pink an' light green, I guess. I'm goin' to git one of the traders to give the white, an' another the green, an' another the pink, an' I shall try hard to get the cotton an' linin' throwed in too. I mean to have a quilt that'll sell for somethin' han'some!"

Having settled on the pattern, Aunt Hannah took her departure. I soon found she had gone into this campaign to win. The girls were writing to their friends, soliciting names, and had begun a thorough canvass of the village; and there was quite a friendly rivalry as to who should secure the most names.

I had promised to help her in cutting out the blocks, and she soon appeared with the material in hand.

"You see," said she, "quiltin's ain't common nowadays, and I can't trust everybody to take stitches in this quilt. There's about six or eight women I can trust, an' I'll invite them to my house to quilt it, an' the rest I'll ask to get up the supper. I'll have an old-fashioned supper, same's we hear of. I've got a lot of old-fashioned dishes from my two grandmothers the rest didn't care for them an' I can use the tin lantern my great-gran'ther Frost used more'n a hundred years ago. I've got caps and capes for the girls to dress up in, an' they say they'll call it a Colonial tea. Of course, the young men'll come, an' I think we'll get out quite a crowd. Once git them blessed girls started, an' they're a hull team. I must go home now an' sew them squares."

I began to believe in the enterprise myself, now that I saw how the general had laid out her campaign and was preparing for a victory.

The next day I ran in, and Aunt Hannah showed me the quilt, which she had sewed with the utmost exactness. It was a beauty and no mistake. One lady told her she had partly enough cotton, and another said she had enough to make up the amount needed. She had collected fifteen cents towards the lining and I gave her enough to make up the rest. She said the girls were succeeding finely in securing names, and she was planning to have the quilting right away and asked what I thought about a programme.

I told her we could easily get one from THE CHRISTIAN HERALD.

"So we can," said she. "There's that poem, 'The Sick Child an' Mont-Lawn,' an' we'll have a description of the place too. Then we can sing Sunshine songs an' have somethin' 'bout old times. That'll do firstrate. I'll appoint a committee right away."

Soon the day for the quilting arrived, and all but one of the invited ladies assembled at Aunt Hannah's cottage. The quilt was already in the frame, and she proceeded to do the "marking," which was done by snapping a cord dusted with chalk. By five o'clock it was ready to "shake," according to the old-time custom. Then the upper part was hemmed over and it was pronounced finished.

In the evening, all hands assembled at the hall to partake of the Colonial tea. The quilt, well covered with names, hung on the wall and received many admiring glances. The waiters, in quaint costumes, attracted much attention and dropped many a courtesy in acknowledgment of the compliments they received. Aunt Hannah was in her element, and with her pink cheeks and the sparkle in her eyes, looked really beautiful.

The supper was excellent and the [illegible]gramme passed off well. Then a b[illegible] social time was enjoyed. A gentlem[illegible] who was spending the summer in to[illegible], and whose daughter, Ethel, had ente[illegible] into the affair with much enthusia[illegible], offered ten dollars for the quilt. As t[illegible] was much more than was expected it w[illegible] thankfully accepted. It was found t[illegible] the amount collected on the names [illegible] reached the sum of forty-one dollars a[illegible] sixty cents, and the amount taken at [illegible] tables was seven dollars and ten cen[illegible], after deducting all necessary expens[illegible]. In all, fifty-eight dollars and seve[illegible] cents, to which one dollar and thir[illegible] cents were promptly added. Wh[illegible] Aunt Hannah announced that the sum [illegible] sixty dollars had been raised, th[illegible] cheers were given with a will.

"Now how was this thing done?" ask[illegible] the people. "Well, you see, I had j[illegible] sixty-four squares an' each centre w[illegible] twenty-five cents, an' each corner w[illegible] ten cents, so each square was sixty-f[illegible] cents. That, with the supper and t[illegible] price of the quilt, make it. An' now j[illegible] think! twenty poor, starved childr[illegible] some of them sick and others lame, c[illegible] have the best time of all their liv[illegible] Let's sing, 'Praise God, from whom [illegible] blessings flow.'"

MRS. MARY B. WINGATE.

ON THE COOL HOME VERANDA

About Paying the Doctor

BY MARGARET E. SANGSTER

THREE friends were sitting one afternoon on the home veranda engaged in conversation on topics such as women generally enjoy. They had touched on Mrs. Winship's dismay at the idea of Marjory's taking whooping cough, which was said to be in the neighborhood. Mrs. Lansing and Mrs. Deyo both affirmed that for their part they greatly preferred letting children have whooping cough in summer, and being done with it, to running the risk of its attacking them in the fall. "Oh," said Mrs. Winship, "it is a dreadful disease and Marjory is a delicate child. My cousin Fanny's daughter Jane was never robust after she had the whooping-cough, and I always thought it undermined her constitution, so that she could not make a good fight against pneumonia, of which she died before she was thirty. I shall do my utmost to prevent Marjory's taking any of the children's diseases. Dr. Payton told my husband this every child started with about the same amount of physical capital and that every attack of illness took away something from the reserve of vitality that should last a lifetime of the ordinary length. So I am guarding Marjory as best I can."

"Well, dear," remarked Mrs. Deyo, "you have only the one child and I have six. I simply can't feel about them as you do about your one. What a comfort it is to know that we have a good doctor within sound of the telephone, and that, on the whole, this suburb is well drained and quite a healthy place, free from malaria and mosquitoes. My sister Eunice lives in a mosquito-haunted country, and though she has every luxury that money can buy, I would not change places with her for anything. Mosquitoes are a worse plague than any the Egyptians had to bear when Moses had that stubborn tussle with Pharaoh."

At this moment the gate beyond the flower borders swung open with a click, and two neighbors walked in and seated themselves sociably with the group on the veranda. Mrs. Winship's home was a rallying place for her friends, and on the way from the main or the Centre, where the shops were, they often dropped in the late afternoon for a casual chat. One of the newcomers was Mrs. Payton, whose husband was the doctor already mentioned, the other Mrs. Ellory, the minister's wife. As they seated themselves Mrs. Winship's maid came out with tall glasses of lemonade in which ice tinkled pleasantly, and Marjory brought a plate of nut cake. Something to nibble and something to sip are great promoters of conversation. As the five ladies chatted gaily an automobile rushed by, carrying a load of handsomely dressed people, who smiled and waved their hands as their car whirled along the highway. A shadow crossed the sweet face of Mrs. Payton. "The Golightlys have added a motor-car to their other luxuries," said Mrs. Deyo. "Mr. Golightly has made a fortune in the last year, I am told, and as if that were not enough, he has just received a large legacy under his great-aunt's will."

"What is the matter, Mrs. Payton?"

"Oh, nothing," answered that lady, "only I wish if they have so much money the Golightlys would pay my husband. Dr. Payton would be angry if he knew I mentioned it, but they owe him an immense bill now, and it keeps running on and adding up and it never occurs to them that a poor country doctor may be in need of funds. You remember how long Edith Golightly was ill with typhoid a year and a half ago? Well, that bill is not settled yet. The poor patients often pay the doctor more promptly than the rich ones, and it takes a lot of Christian grace for me to wear my old taffeta dress darned in a dozen places and to do without music lessons for Harry, when everything would be easy if the Golightlys and people like them would only pay the doctor. It is not professional to dun, and I suppose I must be discreet and hold my tongue. But this new motor-car disturbs my composure."

Very soon the group dispersed leaving Mrs. Winship alone with Marjory on the veranda. "Mother, dear," inquired the child, "why do you suppose people forget to pay the doctor when they are so ready to pay the butcher and the grocer?" For a girl of thirteen Marjory was observing and took note more critically than most children, of what went on around her.

"My dear," said the mother, "when people are ill and in trouble, their first thought is to send for a physician. They want him in haste, and if there is extreme illness they want him often. No one else is so welcome. They scan his face trying to read in it what hope there is for their dear one, and they obey him as sailors obey a captain or soldiers a commander-in-chief. But once they are well, at least one-third of a doctor's patients postpone the day of reckoning and think his bill can be settled at any future season convenient to them. I have known intimately several doctors' wives, and they tell the same story that Mrs. Payton does. In fact, a great many people grudge paying the doctor, although they do not hesitate to spend their money freely in other directions."

Marjory picked up her book and went in-doors. It was too late for reading. In the door-way she turned. "Mother," she said, "if I were a doctor I think I would collect my fee every time I called. When you took me to the oculist you paid him on the spot."

"One does that with specialists," was the mother's reply, "but a specialist is not a family doctor."

A SUMMER HOLIDAY IN AMSTERDAM

THE picturesque old Dutch city has many sights to interest the tourists from lands afar. Happy is the visitor who chances on a summer holiday, when the children swarm dressed for the *fete*, and old and young alike are in gala attire and gala spirits. The good people of Holland have many virtues, among which thrift, courage, honesty and love of home predominate. It goes without saying that the good wives of Holland adore cleanliness, and the children are spotless as well as beautiful in their holiday procession.

The Cradle Roll

The cradle roll of the missionary society is one of its most interesting adjuncts. For the carrying on of beneficent enterprises we must look to the generation that is coming on the stage. Mothers cannot too early begin the initiation of their little ones in those things that concern the uplifting of humanity. If anybody supposes it foolish to enter the name of tiny Dorothy or William on the list of the junior mission band, let her consider for an instant how swiftly the babies grow and how short a space there really is in family life between the first year and the tenth. Is it too much to say that the first decade of life stamps the character for every subsequent year up to middle life and old age? The cradle roll with the little contributions given by loving mothers from the baby hands, will later swell the large aggregate of missionary gifts.

Everyone may not know it, but there are men and women to-day who take pains to enter the name of infant children on the college rolls, so that their own Alma Mater may receive their boys and girls eighteen or twenty years hence. Few of the great universities and splendidly endowed women's colleges to-day are without a cradle roll from which future graduates will be gathered.

Unless the ranks of society and the professions are recruited from the rising generation, the world must slip back into primitive barbarism, a conclusion not to be entertained for a moment. The cradle roll of Christendom is its galaxy of hope for the better day that is advancing.

Aunt Prudence Payson's Catch-All

—IRENE. As a rule, marriages are likely to be happier if made between people of the same race and of similar tastes and education. Yet one may marry an Indian or a Chinaman or anybody else whom she likes and respects without violation of law. Aunt Prudence does not advise it, however. Are there not enough good Americans in this land without going beyond the pale to choose a husband?

—H. C. N. You ask whether the Norwegians as a nation are considered higher and better than the Swedish. Both nations stand equally high in a racial and physical sense. Inquire at the nearest library for any books by William O. Stoddard and Kirk Monroe. Both writers have a list of wide-awake stories that boys under twelve enjoy.

—E. H. You ask me to suggest a suitable gift at Christmas for a Sunday School class of twelve boys. Something depends on their ages. Boys between ten and fourteen will be best pleased with a good book. I do not advise for them a child's book, but rather a book of travel or adventure. Kirk Monroe's *For the Mikado*, or Ralph Connor's *Glengarry School-days* would suit most boys. A knife or a fountain pen is a present that is sure to please the average boy.

—Ross. The best way in which a young woman of thirty engaged during the day in her own support can improve her education will be this: Let her join an evening class at a Settlement, or a Young Women's Christian Association, and study with others. If she is unable to do this, let her take up at home the study of American history. She will find this interesting, and by reading an hour every night and making notes of what she reads, she will enlarge her mental horizon and add to her vocabulary.

THE DAY OF ATONEMENT

International Sunday School Lesson for August 18

*By Dr. and Mrs. Wilbur F. Crafts**

IT is the tenth day of the Jewish new year. The great Day of Atonement is about to be celebrated for the first time according to the law given by God to Moses. The people are assembled in the doors of their tents, while all eyes are turned toward the Tabernacle. The usual morning sacrifices have been offered, and Aaron, the high priest, has laid aside his golden clothes, and is now attired instead in pure white garments, which signify that the wearer is representing Jehovah, not as ordinarily in the fulness of his attributes, but, in accordance with the peculiar character of the day, in the splendor of his holiness. But unlike Jehovah, Aaron is a sinful man, as also are his sons, who are to assist him in the services. A bullock is brought to the great brazen altar, and Aaron slays it there as a sacrifice for his sins and the sins of his sons. He puts the blood of the bullock in a dish and goes into the Tabernacle, into the very Holy of Holies, which he may enter only on Atonement Day. He sprinkles the blood seven times upon the mercy-seat, where God manifests himself continually in the Shekinah fire between the cherubim. He burns incense upon the golden altar as a prayer of praise to God, that his sins are forgiven and the sins of his sons.

The Two Goats

Aaron comes out of the Tabernacle and stands in the court. Two goats are brought to him; one he slays as a sacrifice for the sins of his people. He puts the blood of the goat in a dish, goes into the Tabernacle, into the Holy of Holies again, and sprinkles the blood of the goat seven times upon the mercy-seat. And so not only Aaron and his sons and all of the people, but the Tabernacle itself is cleansed. Aaron stands again in the courtyard, and takes some of the blood of the bullock and also of the goat, reserved for this purpose, and puts it upon the four corners of the great altar, so that it also may be cleansed. Aaron then lays his hands upon the head of the living goat, after which he calls a man to take it far off into the desert, by which act he says to the people: God has laid your sins on a substitute who "bears away the sins of the world." Dr. Jacob Meyer explains "*azazel* as a small oasis, within the wilderness, or 'cut off or separated from the entire area of the desert.' Thither goat number two, laden with the sins of the entire congregation of Israel, and therefore the personification, as it were, of all possible sins, iniquities and transgressions, was banished for life, the dreariness and barrenness of the surrounding wilderness preventing an escape. There are several large oases in the west of Egypt, to which, under the Roman Empire, criminals of state were banished; but smaller ones—spots producing vegetation — pleasantly interrupt the continuity of the gloomy solitude of the desert in the east of Egypt. Their proper location is, of course, known only to men who frequently travel through the desert: it is for this reason that the goat (the substitute criminal for all Israel) was to be sent to such a 'small oasis' (*azazel*) by a man who had passed through that solitude 'many a time,' wherefore he is surnamed in Hebrew (v. 21) *itti*: Authorized Version, 'a fit man,' 'a man of opportunity'; Revised Version, 'a man that is in readiness' or (margin) 'appointed.'"

A Day of Consecration

The people, being forgiven by God, straightway asked forgiveness of each other also, for wrongs they had done. Aaron then went into the Tabernacle and changed his white garments for his golden clothes, and thus arrayed stood again in the court of the Tabernacle, the people still standing in the doors of their tents. A live bullock and a live ram were now brought to Aaron. They were bound and laid upon the altar and burned before the Lord as a whole burnt offering, by which Aaron and the people consecrated themselves wholly to God (Lev. 1 : 4; Rom. 12:1).

Lessons of the Day

The man who had led off the scapegoat into the wilderness came back, and was purified by washing himself and his clothes. Aaron called men to cleanse the court of the Tabernacle by carrying away the remains of the sacrifices, after which the men who had done so washed themselves and their clothes. Thus the great Atonement Day ended, to be celebrated anew year after year, till its meaning was fulfilled at the Cross, where we "behold the Lamb of God that beareth away the sins of the world."

The Day of Atonement plainly teaches: 1. That sin deserves death. 2. That a substitute will be accepted. 3. We should forgive as we are forgiven. 4. Forgiveness should be followed by consecration.

"The wages of sin is death." That is the instinctive confession of the human heart in all lands, in the bleeding sacrifices of nearly all religions. In India the exceeding sinfulness of sin is proclaimed by sacrifices on every side. In China they are more rare, but in the highest ceremony of Confucianism, the prayer of the Emperor for his people under the open sky at the high altar, a sacrifice is offered. I once heard a converted Jew reproach his people as having an atonement day with no atonement, for except in a few rare instances where very conservative Jews in Russia offer a fowl, the Day of Atonement is observed to-day with the old sacrifices omitted and the new sacrifice of Christ rejected. The self-tortures of many religions are also a sad confession that sin against God calls for blood atonement.

Strange to say, it is in so-called Christian lands that we are most likely to meet those who show no sense of sin.

A Repentant Child

A brother and sister were playing in the dining room, when their mother set a basket of cakes on the table.

"Come here, Dorothy," said her mother. "I want you a moment." Dorothy ran after her mother, and Willie was left alone. He looked longingly at the cakes. "She has never counted them," said a voice in his ear. "She will not miss one." "But God counts," came another voice. Willie, however, put out his hand now and took a cake and ate it rapidly, listening the while for his mother's step. When he had finished, Willie ran out into the garden. The flowers and sky and birds and sun had not changed, but Willie had changed. He had become a thief. Sin had destroyed his happiness.

A Guilty Conscience

"Oh, Willie, here you are!" cried Dorothy, bounding round the corner of the house. "I have been looking for you everywhere. Tea's ready." "I don't want any tea," replied Willie. The fact was, Willie was afraid to meet his father and mother. It seemed to him that, if his mother looked into his eyes, she would know in a moment that he had taken the cake. "What is the matter with you?" she asked. "I'm all right, I tell you," said Willie. Then to show he was all right, Willie put up his arm and began to cry. Almost immediately, however, he wiped his eyes, jumped up and ran away. Dorothy went in and told her mother. Mrs. Frankham was quite alarmed. "I do hope he is not taking measles," she said, anxiously. As she spoke, Willie came in and threw himself into a chair. Throughout tea and during the rest of the day Willie was in such a strange mood that Mrs. Frankham felt sure he must be sickening for measles. "If he is not better to-morrow, I shall send for the doctor," she said to herself. The poor boy was really getting more and more miserable. Twenty times he made up his mind to tell mother and be done with it, and twenty times he changed his mind. At length bed-time came. Then Willie came back to his mother and began to cry. He was really so unhappy that he felt he must confess his fault, and yet he could not begin.

God's Forgiveness

"What is the matter, dearie?" asked mother, stroking the boy's head. It all came out at last, between the sobs, and Willie began to feel happier. The tale was a sad one, and difficult to tell, but mother listened patiently until it was all told. "I am so glad you have told me," said she; then, softly, "I forgive you, darling. But we must ask God to forgive you. Against him you have really sinned."

"The goat shall bear upon him all their iniquities unto a solitary land"

Mrs. Frankham knelt and prayed earnestly that God would pardon her boy. "Mother," said Willie, "does count the cakes?" Mother paused considered. "Yes, dear, he does. He that he numbers the hairs of your hea "I thought he must, because someth inside me said, when I was taking the c that God counts. Now I know he do With that Willie undressed and lai flushed little face on the pillow, an mother kissed him, he fell asleep, ha in God's forgiveness.

A Heroic Nurse

As the illustrations of the cross give advance in bleeding sacrifices, where beast, as the sinner's substitute, fell short of the truth, but were neverthe helpful, so all human illustrations of s sacrifice for the sake of friends, while t fail to picture adequately that while were yet sinners, Christ died for us, help us to understand the supreme s sacrifice.

In 1770 Santo Domingo was visited by earthquake scarcely less severe than t of San Francisco. In Port-au-Prince, chief town, resided a rich French fam After the first sudden shock, fath mother, children and servants had b able to effect exit from their totter house, all except a negress in charge of baby boy fast asleep on the top floor. U stairs the faithful nurse rushed to ca baby down, when—just on point of seizing him—a sec and still more terrific shock f lowed, the entire staircase fall in. What should she do? Anxi only for the boy, and totally gardless of herself, with the wh muslin folds of her long, lo robe she instantly covered tiny sleeper, and then, bend over him, formed by her o person a complete protecti arch. Again and yet again, "fr turret to foundation stone," house shook. The negress k her post. You anticipate pathetic sequel; a few hours lat amid heaps of *debris*, the sear party discovered the heroic wo an about to expire—she pass away almost immediately—b on lifting the white robe wh covered the dear child, th found the sweet, unconsci little one perfectly safe and w Lovely the picture!

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds in these array
With joy shall I lift up my head.

Martin Luther, in one of conflicts with the devil, was ask by the arch-enemy if he felt sins forgiven. "No," said great reformer, "I don't f that they are forgiven, but know they are, because God sa so in his Word." Paul did n say, "Believe on the Lord Jes Christ, and thou shalt feel saved," b "Believe on the Lord Jesus Christ, a thou shalt be saved." Ask that m whose debt was paid by his brother, "I you feel that your debt is paid?" "No is the reply, "I don't feel that it is paid. know from this receipt that it is paid, a I feel happy because I know it is paid."

Entire Consecration

The whole burnt offering, in which t forgiven sinner, who had previously offer a sin offering, presented a whole and pe fect animal living and dying to the Lor represented such a dedication of himse to God.

The ceremony of the anointing of t ear, thumb, and great toe with the blo of consecration or cleansing signified (E 29 : 20; Lev. 8 : 23, 24) also the dev tion of the person wholly, heartily, and all his powers, to hearing and doing t commands of the Lord, and walking in h ways. "Feet Wanted" was the sign p up in the window of a facetious sh dealer. God wants feet to walk even Christ walked, which is the chief theme the Epistle to the Ephesians. And in Re elation the call is for spiritual ears "hear what the Spirit saith." And G also calls for hands that will lift up othe as Peter did at the Beautiful Gate.

*International Sunday School Lesson for August 18, 1907. The Day of Atonement. Lev. 16 : 5-22. Golden Text: "Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. 7 : 25.

GABRIELLE

THE "FLOWER OF NEW ROCHELLE"

By Isabella MacFarlane

SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of a Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. Her father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on the father's cloak. He is taken to the galleys, but leaves a note on the fly-leaf of a psalm book explaining his plight. Gabrielle remains with her aunt, Madame Bertrand, in the country. With her cousin Rosalie she attends the festival of the crowning of the Rosiere. While there, Captain Girard suddenly appears to pay court to her. Repulsed, he leaves. That evening David de Bonnefoy comes to tell Gabrielle what has happened to her lover.

CHAPTER VII—*Continued*

"HIS poor father is heartbroken over the matter. He cannot forgive himself for having come back, and exposed his son to this danger," said David.

"Is there no hope of his return?" said Cousin Pauline. "Is it for life?"

"Alas! yes. It is for life. True, galley slaves sometimes escape, but are almost always taken again."

"Never to see him again!—never to hear from him—to know that he is living in suffering, yet be wholly unable to communicate with him or to help him—oh, father, how can I bear it?" said Gabrielle, wringing her hands.

"The only help we can give him, my child, is to pray for him," said her father, gravely. "And now I must go and have my horse fed at the stabler's, that I may start in good time on my return; for I dare not leave the family all night with those ruffianly soldiers in the house."

"Dear father, take me home with you," pleaded Gabrielle; "I feel as if I would be comforted if I could lay my head on my mother's breast, and weep there."

"No, my daughter, it cannot be. There is more need than ever for you to remain here. I have been laying secret plans to leave La Rochelle on an English ship as soon as the dragoons vacate the house. It will be hard enough to get the rest of the family smuggled on board. I have another plan for you, which I shall unfold to you by and by."

He then went to attend to his horse, while good Cousin Pauline, assisted by the girls, hastened to prepare a savory *pot-au-feu*, with which to fortify his brother man for the homeward journey.

On his return, he detailed to his daughter some of the miseries that had fallen on the city since she left—hoping that the tale of others' woes might in some degree lighten the burden of her own.

"The dragoons," said he, "are in almost every house. The streets are full of them. Thousands of our people have fled to other lands. Thousands of others—weak-kneed brethren, I call them—have recanted, securing life and property at the cost of peace of conscience. Some of the people are so terrified, that if they see a soldier in the street with a paper in his hand, they run to him, and declare their willingness to sign their recantation."

"How pitiful!" said she.

"Our cousins, Theodore and Clement, hold out bravely. I asked them to join us in our project of emigrating, but they do not feel inclined to take that step as yet, whatever they may do later. But I have a woful story to tell of Cousin Dominique."

"What of him?"

"It seems that on his return journey to Paris, after the birthday *fête*, he was waylaid by some marauding soldiers, who stripped him of his money-belt, his riding-coat, and his horse, and then, presenting a gun in the muzzle of which was fastened a crucifix, commanded him to adore the emblem, or receive the bullet that lay behind it! The ordeal was too great. Poor Cousin Dominique succumbed. And he is now one of those compulsory converts made in such numbers by our 'booted missionaires,' as they are called. But they did not give him back his money-belt, or his riding-coat, or his horse; and, having no money to hire another horse, he had to foot it the rest of the way."

"Has our house been much injured by the soldiers?"

"Oh, yes. The doors are defaced and splintered by being kicked open or shut by heavy boots; the windows are smashed by pistol bullets; the tall Venetian mirror that your mother thought so much of has a great spreading star in the centre, caused by a shot fired at it in wanton mischief. And many other things I could tell you. But I see by the lengthening shadows that it is time for me to take the road."

Gabrielle's grief broke out afresh when the moment of parting came. But seeing that she distressed her father and was causing him to belate himself in his anxiety to comfort her, she controlled herself, and was able even to give him a parting smile, as she sent message after message to mother, and grandmother, and Jeanne, and Marie, and Raoul—and old Christine.

Then he rode away, and left her alone with her burden. And yet not alone, for the ever-present Burden-Bearer was with her, to sustain and comfort her.

Before leaving, David had explained to her his plan for her escape, which will appear in the sequel.

"Gabrielle shook her head. 'It cannot be, Captain Girard,' she said"

CHAPTER VIII

THE PATHWAY IN THE WOOD

A LITTLE way beyond the town lay a piece of woods, through which a foot-path had been formed by the wood-cutters, as they passed to and from their work. The branches meeting overhead formed a leafy arcade, and the edges of the path were gemmed with the smaller blossoms of the woods, the scarlet pimpernel, the cowslip, the violet.

On the further side of the wood stood the cot—little better than a hovel—of Pierre Duval, the blind father of the girl who had won the rose crown. He had been a wood-cutter, but having been caught one day in a heavy thunderstorm, had been struck by a bolt that left him stone blind.

On either side of the door, against the clay walls of the cottage, was placed a seat or bench of mossy turf, which afforded a very comfortable resting-place.

This pathway in the wood was a favorite resort of Gabrielle, and when she reached Pierre's cottage she would frequently stop to rest on one of the turf seats, while the blind man occupied the other, and enter into conversation with him.

Here he spent the live-long day alone, while his daughter toiled in the field, reaping, binding, digging, or whatever work the season called for. He had learned to braid mats of rushes, by which he earned a few sous; but the pulling of the rushes added to the labors of the hard-working Claire, for they grew in marshy places where it would not have been safe for him to go.

About a week after her father's visit, Gabrielle took her way to the pathway in the wood; for while she appreciated the sympathy of her kind cousins, she wanted to be alone with her sorrow. Though she felt that her life had been made desolate, she had borne up bravely under the blow. But now, as she recalled to mind what she had heard and read of the sufferings of the galley slave, the chains, the brutal lash, the never-resting oar, she was obliged to stay her faltering steps, sit down by the wayside, and give vent to her feelings.

When she reached the hut, she found the old man seated as usual on the turf seat.

As soon as she greeted him, the sensitive ear of the blind man knew that something was amiss.

"What is the matter, Ma'mselle?" he said. "There are tears in your voice."

"A great misfortune has befallen a dear friend of mine. I cannot choose but weep when I think of him."

"Is he blind?" said Pierre, as if that were the *ne plus ultra* of misfortune.

"No, oh, no. He is not blind."

"Is he dead?"

"No! He still lives."

"Then why do you weep?"

"Because we are parted—perhaps forever; and because he has to endure the most terrible sufferings."

"Forever is a long word, Mam'selle; and as for suffering—the back is always fitted to the burden. Whatever may be your friend's trouble, depend upon it, God will make it up to him in some way. He took away my eyesight, but he gave me my daughter Claire; and Claire herself—she has to work very hard, but she has won the rose crown, and is the happiest girl in this town."

Somehow, the blind old man's simple faith in the law of compensation did Gabrielle good. For the first time since she had heard the fatal tidings, a glimmering of hope and encouragement sprang up in her heart. Perhaps Louis would escape. Perhaps he would be pardoned (as it is called when a guiltless man is set at liberty); perhaps something, she knew not what, would happen, and her lover be restored to her.

After exchanging a few more words with Pierre, and leaving a small gratuity in his hand, she left him.

When she had gone about a third of the way on her return, she perceived a man approaching from the opposite direction.

On a nearer view, she saw it was Captain Girard.

"You see I have come again," was his greeting. "I called at your cousin's house, and was directed by the young lady—the pretty Rosalie—where to find you. But what is wrong with you? You seem disordered. You are pale, and your eyes look as if you had been weeping."

"I have lost a dear friend," said Gabrielle, thinking it unnecessary to enter into particulars.

"Ah, that is sad," said he, in a tone of commiseration, thinking she spoke of some one who had died.

"But why, Captain Girard, do you persist in seeking me? Why do you come here?"

"Why? Because I cannot stay away. Because I love you, Gabrielle de Bonnefoy."

He made a step towards her, and tried to take her hand, but Gabrielle drew back with flushed cheek and flashing eyes, and put both her hands behind her back.

"Don't touch me!" she said. "Don't dare to touch me!"

"What! Do you think there is pollution in my touch?" cried he, firing up.

"Oh, no, you are mistaken. It is not that I regard you with suspicion, or doubt your honor; but my hand is pledged to one whom I love better than my life, and no other man shall touch it with hand or lip of love."

Continued on page 696

Questions and Answers

L. B. Neche, S. D. Had Moses two wives, as stated in Josephus, or one as mentioned in the Bible?

Tradition states that he first married Tharbis, daughter of the King of Ethiopia (see Josephus). Next he married Zipporah (see Ex. 2: 21). There is a Cushite wife mentioned in Num. 12: 1, but this may refer either to Zipporah herself or to a third wife, married after Zipporah's death.

In a letter from Missionary C. B. Titus, Hsian-fu, China, this pathetic incident is told:

One day the feeblest, most pitiful baby cry reached my ears. Turning to see from whence it came, there, huddled together by the building, were four small children, one, but an infant, buttoned underneath the older boy's coat next his warm breast, its tiny feet protruding below the coat, exposed to the wind, while its little skeleton head lay on the boy's neck, its eyes closed, apparently oblivious to things without: but the feeble wail told all too plainly of the unsatisfied want and acute distress within. I asked for the mother. "We have no mother or father," said the boy. "Our mother went away five days ago to get food, and never came back." Pitiful orphans! Wandering waifs! What could I do? The baby needed milk and we had only flour to give. I besought the Lord of all; then went out and filled the "beggar" bowl with copper coin. Eagerly the elder boy grasped it, and with his pitiful charge and smaller brother and sister toddled slowly down the street. I was relieved to see an elderly woman come out and take the smallest toddler in her arms; and then they all disappeared through a gateway of the market town. This cry of the babies was heard at last on the other side of the world, for shortly afterward, when $50.00 was cabled from THE CHRISTIAN HERALD, the laconic message specified, "$5.00 to feed the babies." All honor to the Christian motherhood of America! As a single instance of relief by this fund, we hear that the little daughter of Dr. Woods fed from a nursing bottle fifteen babies, which their poor mothers brought to her every day.

H. L. B., Poughkeepsie, N. Y. 1. Is it the right way to worship God and pray to him as though he were a man and believing him as such? 2. Is there any proof that the pictures that represent Christ as he was on earth are perfect likenesses of him?

1. Anthropomorphism, or the representation of divinity under human form, was expressly forbidden under the Hebrew law (Ex. 22: 4, 5). The Egyptians and Greeks, however, gave to deity human form and attributes. Jews, Christians, and even Mohammedans, revere God as a spirit and reject all representations of him in human form. Yet, we find in all three religions references to God (to his eye, his hand, his heart, etc.) as though he had the form and passions of men; yet these are usually mere figures of speech. It would almost seem as though, owing to our human limitations, we are unable wholly to divest religion of this error, because no other conception of God is possible through human senses. 2. None. A cameo, said to have been engraved in the time of Tiberius, is accepted by many as being probably the nearest approach to a likeness of the Saviour, but even that is doubtful.

Mrs. C. H. A., Belmont, N. H., writes:

Allow me to correct a mistake. Benjamin Randall, founder of the Free Baptist denomination, was a native of New Durham, N. H., instead of Durham. The towns are quite a distance apart.

G. S. C., Watson's Bay, Canada. 1. Has phrenology become a science? 2. To what extent are phrenologists to be relied upon?

1. No, it is not a recognized science. 2. It is not possible to read or forecast character by the general conformation of the head, or what professional phrenologists call the "bumps." Of course, a well-shaped, normal head is to be distinguished from a weak, abnormal development; but many of the greatest minds the world has known would have been pronounced poor or indifferent, if judged by the average phrenological methods.

W. K. Q., Spencer, N. C. 1. What did Job mean by the expression, "In my flesh I shall see God" (Job 19: 26)? 2. Is there any authority in Scripture for believing that those who die impenitent will ultimately be saved? 3. If God is almighty and beneficent, why does he permit such calamities as the famine in China to take place?

1. If you look to the Revised Version you will find that there was an error in translation which is there corrected. The phrase should be "without my flesh shall I see God." The common theory was that death ended all, and that if a man was not vindicated in this life, he never would be. Job says that though he might die and worms eat his flesh, yet without his flesh he would see God. 2. There are some passages of doubtful meaning that are sometimes quoted as authority, but no man with any regard for his eternal safety would rely upon them. A man's duty is to repent now, not to look for authority for hoping he may be saved after death. 3. If God interfered to avert natural calamities, this would be a chaotic world. He does not promise to do so. He has established natural laws which we are to observe and study. That they involve trouble as well as benefit is inevitable. The fire that warms us and serves us, may burn down the house. We must not accuse God of negligence. Our duty is to relieve the sufferer when it is in our power. Our subscribers, in this very instance, have by their gifts saved nearly a million lives. This is better than theorizing about God's duty in the matter.

J. J. L., National Soldiers' Home, Danville, Ill. Can you give me some information in regard to the great Episcopal Cathedral of St. John the Divine, now in process of erection in New York City? When were the foundations laid, how far has it progressed, and what is the length of time estimated to finish it, and at what cost?

The cathedral was begun in 1885. The foundations and crypt are completed, also the back of the choir and one of the great arches. Several of the main pillars have been installed. When the cathedral is completed it will be over three hundred feet high. At the present rate of construction it will take fifty years more to complete the structure. Its estimated cost is six millions.

W. M., Memphis, Tenn. What is the nature and extent of the proposed change in Congo rule?

By an agreement concluded between the Belgian and Congo governments on July 12, the terms are outlined upon which the rule of King Leopold as personal sovereign and owner of the Congo will cease, and the Free State will pass under the control of Belgium. This proposed change, little more than nominal though it may seem on the surface, has in it the possibilities of a reform which may prove to be of decided benefit to the much-abused native tribes of the Congo. It was favored by the United States and British governments, because, under existing conditions, it was well-nigh impossible to fix the responsibility for the Congo government—or misgovernment—as long as it was a personal dependency of the king. If the proposed change takes place, the Congo officials will be directly responsible to the Belgian Parliament, and the government of that country can be dealt with in the usual manner through diplomatic channels, by other governments.

J. M. P., Charlestown, N. H. What effect numerically has immigration had upon our population during the last century?

In addition to the natural growth of a new country, immigration has contributed in large measure. In 1800 the population was six and one-half per square mile. With an area (exclusive of Alaska and the island possessions) nearly three and one-half times as great now as it was in 1800, the population has increased to twenty-eight per square mile. Moreover, the per capita wealth is now four times as great as it was as late as 1850.

S. McB., Lewiston, Ont. Are the automobile and the autotruck driving the horse out of existence? Where are they most useful?

The motor vehicles have as yet made no appreciable difference in the value of the horse. O. P. Austin, of the Department of Commerce and Labor, states that of approximately 100,000,000 horses in the world, 80,000,000 are found in the temperate zone, and the remaining 20,000,000, though scattered throughout the tropics, are employed in the service of temperate zone residents or visitors. The freight motor is being successfully used in tropical and semi-tropical countries, where, when the thermometer above the hundred mark, the horse cannot live.

G. W. J., Plymouth, Mass. I have been reading my own old favorite, Louisa M. Alcott's *Little Women*, to my young daughter. So true and simple are the delineations of girl life, that we both ask, is the story founded on fact?

Miss Alcott was one of four daughters. The eldest, Anna, was "Meg," of that inimitable classic of girlhood, *Little Women*. The authoress herself was awkward, tomboy, true-hearted "Jo." Elizabeth, known to the New England girls of two generations as dainty, gentle "Beth," while May, the Alcott baby, like "Amy" in the book, developed much artistic taste and was sent to Paris for study by her writer-sister Louisa, receiving commendation for her work from no less an authority than Ruskin.

A. J. S., Spokane, Wash. Will the Mail-Bag kindly tell me if our government is doing anything for the educational uplift of the Eskimo of Alaska?

The U. S. Bureau of Education is now engaged upon an important movement for the upbuilding of the Alaskan Eskimos. Schools for the Laplanders have been established in various parts of Alaska. The invasion of white men has destroyed the old tribal life, and any project for uplift must embrace a scheme for rendering the Eskimos self-supporting. With the view of creating the vocation of reindeer herder and driver these animals are being introduced from Siberia. Only a few hundred at first, there are now 11,000 reindeer in Alaska. Trustworthy and capable natives foster the herds loaned by the government, and the natural increase is rapid.

M. A. S., Mountain Lake Park, Md. I learn from OUR MAIL-BAG that a model was used by Sculptor Zimm for his lifelike statue at the St. Louis Fair of Sacajawea, the Indian girl who piloted the Lewis and Clark exploraton party? Were Indian women of those days usually extensive travelers, or how did they know the way?

A pupil at the Carlisle Indian School, Pennsylvania, named Virginia Grant, posed for Zimm's statue; she was of the same tribe, the Shoshone, as the woman who she impersonated. The explorers had a French-Canadian interpreter with them whose Indian wife had been sold to him as a slave when a child. As she journeyed with her husband, the memory of scenes long forgotten gradually returned to her, and she was able to lead the party over the path by which she had been brought when captured. It was instinct, like a homing bird, rather than reason, which guided her.

Reader, N.Y., sends us this piece of good hot-weather wisdom:

Somebody gives the following excellent advice: "Drink less, breathe more; eat less, chew more; ride less, walk more; clothe less, bathe more; worry less, work more; waste less, give more; write less, read more; preach less, practise more.

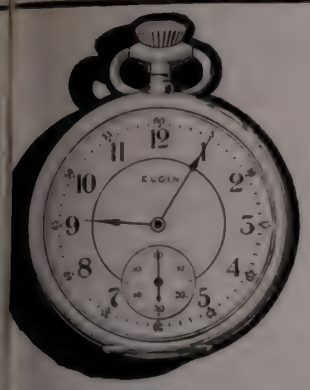
Photo by Gillmuth Photo Co., Toronto

A Great Canadian Missionary Conference

JULY 4 to 12 witnessed the assembling at Whitby, Ont., of a large number of people interested in home and foreign missionary work. The occasion was the Annual International Conference of the Young People's Missionary Movement. A great deal of valuable work was accomplished during the eight days' session. Incidentally, the delegates had a number of pleasant outings and were entertained at receptions, etc. Our photograph shows the entire group of delegates, assembled on the lawn in front of one of the picturesque buildings of Whitby.

Miscellaneous

J. W., Plainfield, Ill. A subscriber is liable if he continues to take the paper from the post-office or to accept it from the mail-carrier. If he wishes to discontinue he should decline to receive it and should notify the postmaster not to deliver it or place it in his mail box.



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ectly cooked at the factory, and can be
ed instantly with cream. Read "The
d to Wellville," in pkgs. "There's a
son."

PEOPLE TALKED ABOUT

CONSUELO, Duchess of Marlborough, the young American girl who has carried herself so well among the English nobility into which she married, has become one of the foremost philanthropists of London. While not ignoring the social duties of her high station, she is fonder of good works for the poor and unfortunate. The various philanthropies she has started are supported almost entirely from her private purse. She had the intention of visiting her former home in America this summer, but has given up the trip in order to look after her favorite project—a home where the wives of prisoners may obtain work while their bread-winners are in jail. She intends that they shall be taught useful occupations, such as laundering and fine sewing. The duchess has secured a building next to the day nursery which she established for the children of prisoners last year. The women's home she hopes to have ready within two months. When it is complete, both buildings will be dedicated by the Anglican Bishop of London. The duchess leaves no details to the supervision of others. She attends to everything herself, and consequently is one of the most active women in the English metropolis. "I am not seeking public advertisement," said the duchess. "My only object is to bring sunshine into the lives of these unfortunates."

The Duchess of Marlborough

Dr. F. C. Cook

Prof. Harry A. Garfield, of Princeton University, has been called to the presidency of Williams College, at Williamstown, Mass. The announcement of his election was but recently made and attracted much public attention, as the professor is the son of the late President Garfield. Aside from being the son of a distinguished American statesman, the professor has made a name for himself on legal and educational lines. He has been active in political and social reform movements, writing much on these topics. Since 1903 he has been professor in Princeton University. Previously he was in legal practice in Ohio.

Prof. Harry A. Garfield

Baron Yamamoto

* * *

ADMIRAL BARON YAMAMOTO is visiting in America, studying our methods of ship construction in our navy yards. He was greatly interested in the great shops at the Brooklyn yard, and in the powerful battleship *Connecticut*, a picture of which was on a recent cover of THE CHRISTIAN HERALD. The Baron's cordial good will did much to allay the spirit of uneasiness caused by recent statements in the Japanese press. The Baron was Minister of Naval Affairs during the late war with Russia.

IN OUR "Bible and Newspaper" recently there appeared an account of the attempt that is to be made to reach the South Pole. The party will have its sledges drawn by automobile. Dr. F. C. Cook, the well-known scientist and explorer, is about to make a dash for the pole. His party will use automobiles for carrying themselves and their outfits, a great advance over the old method of dog-teams. It is thought that the antarctic ice crust will make a good surface for the machines to travel on.

The Art of Conversation

Some one has said that "conversation is rapidly becoming one of the lost arts." This may be true of those whose daily talk is confined to commonplace things, but the man or woman who possesses a set of *40,000 Sublime and Beautiful Thoughts* will never lack for variety of expression or the power to converse charmingly. The set of two volumes (2,000 pages) will be forwarded by THE CHRISTIAN HERALD to any address on receipt of 60 cents. Express charges to be paid by the purchaser. See announcement on second cover page of this issue.

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They are easy, practical, common-sense shoes and they are also good-looking, high-grade shoes. You can have your choice as to style of shoe, price or kind of leather. Light, heavy, high or low, black or brown, kid or colt.

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My White Ribbon Shoes received. They are the best feeling and best fitting shoes I ever had. I have worn them continually ever since they came, have been meeting all the trains and arranging entertainment for delegates to World's Convention. I do not know what it is to have a tired foot. I heartily recommend White Ribbon Shoes for every woman. Most cordially,
JANETTE HILL KNOX
Cor. Sec'y and Editor "Our Messenger."

Enclosed you will find draft for $3 28 in payment for my shoes. Please receipt bill and return. My shoes give entire satisfaction and I am pleased with them.
Yours truly, K. A. LEVICK.
June 24, 1907. *Headquarters The Willard, Rest Cottage, Evanston, Ill.*

I wish to acknowledge the receipt of a pair of your White Ribbon Shoes. They are beauties and fit me perfectly. I have worn _____' shoes entirely for several years, but your White Ribbon shoes surpass them in every respect. They seem to be constructed on the lines of the natural foot and are perfectly comfortable, besides being properly proportioned and finely finished.
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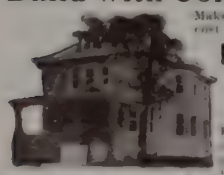

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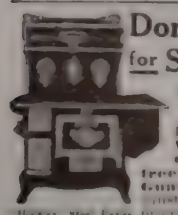

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Gabrielle, the Flower of New Rochelle

Continued from page 693

"Ha! then you have a lover!" His eyes blazed with fury. He laid his hand on the hilt of his sword. "Where is he, that I may sweep him from my path?"

Gabrielle laughed scornfully.

"You need not threaten him," said she, calmly. "You cannot touch him; he is beyond your reach."

"He shall not be beyond my reach, if he is to be found in this land of France!" said he fiercely. "Where is he?"

"In the galleys."

Girard started in amazement.

"In the galleys?" he repeated; "and for what crime?"

"Crime, do you say? For an act so noble, that I suppose you, and such as you, are not able to appreciate it, or even comprehend it. His old father, one of the proscribed preachers, being in danger of that fearful punishment, he personated his father, and let himself be taken to the galleys in his stead."

"You are wrong, Mademoiselle," said Girard, whose passionate outburst had suddenly calmed. "You are mistaken in your estimate of me. I can appreciate an act like that, even if done by a Huguenot. He is a brave and chivalrous man. But why cling to him now? You will never see him again. You will never even hear from him, for galley slaves are not permitted to communicate with their friends. He is lost to you, as you truly said. You can never marry him. Then why not accept me, Francis Girard, captain in his Majesty's Dragoons, and prospective peer of France? For my mother is Countess of Belvoisin in her own right, and I am heir to her title and estates."

But Gabrielle shook her head; though surprised by the sudden and tempting offer, she was unmoved by it.

"It cannot be, Captain Girard; the love I bear to Louis Marquand is so intertwined with every fibre of my heart, that it can only cease when that heart ceases to beat. For life or death, for weal or wo, I am his."

He gazed on her with a passionate longing in his eyes.

"Oh that I could be loved with such steadfastness! Your very devotion to my rival makes me love you the more!"

"But have you considered the matter? Have you thought of what might be the consequences of your union with a Huguenot girl? Your wife might be torn from your arms by your own soldiers and imprisoned in a convent, her life made miserable, her hair shaved off—"

"Never!" exclaimed he, "while I can wield this sword!" laying his hand on it again with a look of determination.

"Then there is your mother to think of," continued Gabrielle. "How would she, a Catholic and a court lady, receive a daughter-in-law who is only a merchant's daughter, and is a member of the hated and proscribed new religion?"

"My mother is a Catholic, it is true, but she is good—she loves me dearly. She desires my happiness. You would soon win her, Gabrielle, as you have won her son."

They walked on for some moments in silence. Then drawing nearer to her, and unconsciously lowering his voice, as if afraid of being overheard by the listening trees and bushes, "Gabrielle," said he, "would you marry me if I should—should forswear the religion in which I was brought up, and become, like yourself, a Huguenot?"

"For shame! Captain Girard," exclaimed Gabrielle, "would you mock God with a false profession of faith, merely to gratify a mad, wild passion for a woman who can give you no love in return?"

"Nay, it need not be a false profession. I have never thought much about religion, to say the truth; yet I cannot but believe that a religion which produces such as you must have some good in it."

Again he walked on silently, then said abruptly: "Your father is planning to escape from La Rochelle. He thinks it is not known, but it is. I have watched his every movement, and shall do nothing to hinder him. He shall go when he is ready, to England, to America, or where he will. He shall go, and all his family shall go with him—save one. She shall remain in France, and after a time, when the edge of her sorrow is worn off, she will marry Francis Girard, and dwell in the Château of Belvoisin, its châtelaine, its mistress, beloved of all her people, the idol of her husband."

"I am afraid, Captain Girard, it is a *Château en Espagne* that you are building. I shall go with my father, of course."

To this he made no reply.

They had now reached the edge of the wood, where he had left his horse, which was trying to crop the green herbage, in spite of its bit.

"I must leave you now," said he, with a deep sigh. "I shall see you again before you go."

Remounting his horse, he raised his hat and rode away.

CHAPTER IX

The Three Windmills

SEVERAL months had elapsed since the inroad of the dragoons on La Rochelle, when one day Captain Girard made his appearance at David de Bonnefoy's house, and ordered the twenty soldiers billeted there to remove to other quarters.

As their "mission" had proved so totally abortive, the soldiers would have liked still further to injure the house and annoy the inmates, but this the Captain peremptorily forbade. Nay, more; he apologized, to David's surprise, for the evil they had already wrought. "They are rough fellows," he said. "They know no laws but those of plunder and pillage."

The way being now clear, David proceeded to carry out his plan of emigrating.

The first to be taken on board the English ship (which was rather inappropriately named the *Lively Polly*) was old Pastor Marquand, who had been all this while successfully concealed in the attic of his former home. He was packed in a great, loose bundle of hay, which two stout porters carried on board and deposited in the hold. But this arrangement had nearly proved fatal to the pastor. For a soldier, prowling around in the hold in search of "contraband" freight, thrust his sword into the bundle of hay, and pierced the flesh of the old man—who had the fortitude, however, to suppress a cry, and even to wipe the blood from the point of the sword lest it should betray him. The wound, fortunately, was slight.

The next passenger to be smuggled on board was old Christine, the faithful servant and general factotum of the family, who refused to be left behind. She was gotten up in the disguise of a washerwoman, with a huge "creel" of clothes on her back, and a bundle under each arm, ostensibly the clean linen of the ship's company, but in fact the personal effects of the family.

To be continued

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Last Announcement
One-fifth Reduction Sale

Suits, Skirts, Jackets, Raincoats
(Made to Order)

WRITE to-day for our Catalog and samples if you wish to take advantage of our Great Reduction Offer. During this Sale, we will make to your measure a stylish Suit, Skirt, Jacket or Raincoat at **ONE-FIFTH LESS THAN OUR CATALOGUE PRICES.**

This sale will positively end September 14. Orders received after September 14 will not be filled at reduced prices.

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You may select any style of type, **Script, Roman or Old English,** your name alone, or name and address. Cards are gems. Write plainly. We send the 100 cards, postpaid, upon receipt of price. It takes ten days to fill orders. Send for free samples and circulars.
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August Joys at Mont-Lawn

NETY-FIVE little tenement boys and girls from the big city, brown hearty as a result of their ten days' ry outing at Mont-Lawn, rattled down illside in the big stages, and embarked upon the ferry-boat which lay at the Nyack wharf. At the same time, a well-appointed touring car was driven up the gangway. Its occupants were equipped with all the motoring paraphernalia which modern luxury commands, its owner being apparently a man of wealth and fashion. Noting the band of youthful travelers, perhaps a

lady Matthews of the "L. T. L."

subdued in demeanor by the realization that their holiday was at an end, the perous man of the world made inquiry the "why and wherefore" of the presin a spot so unusual of the throng of ildren, who were obviously of slum extion.

or the first time, the inquirer learned ont-Lawn, its purpose and its inspira-. He questioned more than one of the pilgrims, and found that the down- faces scattered here and there among strangely quiet groups were the outd evidence of their sorrow at having hed the very end of their one "good " during the whole long year. The nger's heart was touched by the gentle avior of the company of little ones, lived in a world so different from his . When the boat docked near the way station, the automobile paused enough for its owner to purchase a ntity of many-hued sweet-pea blossoms, uster of which was placed in the hand very child.

s the bright child-eyes gazed upon the utiful blooms and the inquisitive little es inhaled the delicate perfume, the ng hearts were unconsciously com- ted and strengthened by the bit of real ntry which was still their own, to take ired mother or wee sister, down in the ary slums.

Unselfish, loving thoughts are those t come steaming across the continent, ked into small compass as they travel in ainty white envelope which finds its way us from the Loyal Temperance Legion, ich little Gladys Matthews "mothers" ay out in St. Paul, Minn. Three years o the little maid organized her playmates o an enthusiastic auxiliary of the big C. T. U., and immediately began to tribute to our beautiful summer charity. is year the plucky children have gath- ed together the entire sum of $21 neces- y to endow a cot for the season. Is it ssible to conceive of any truer temper- ce work to which these loyal young lives uld devote themselves, than that of giv- g to a long succession of forlorn tene- nt waifs a bright, glorious peep into a rld where Christ is king, where love gns and where the Golden Rule is the ly printed rule of conduct for superin- ndent, teacher and child? We welcome e Minnesota L. T. L. to our ranks and st that the example may prove a stimu- s to many another energetic Gladys and r friends, whose feet are set thus early on the upward path of service.

Clothing for the poorest of the Mont- wn waifs comes in well, in response to peals; but there are among the gifts no tle half-worn shoes. Gifts of serviceable oes will be very acceptable.

Three dollars will send a child to Mont- wn. So many inquiries have come to from various quarters as to the sum of oney required for a perpetual cot endow- ent, that we are moved to print the an- ver, contrary to the usual custom. $500 needed to yield sufficient interest to per- anently support one cot.

* * *

Two ladies from Grand Forks, N. D., ow sojourning in the East, write:

Y. W. C. A. Home. 15 E. 16th St.,
New York, July 15.

Dear Dr. Klopsch: Through your courtesy we ere enabled to visit Mont-Lawn to-day and we wish to thank you. We saw the children as they marched to their evening meal and partook of the wholesome food. I assure you we relished the sight as much as they the food. Then we were privileged to worship with them in that little gem of architecture, the "Children's Temple," and enjoyed especially hearing them sing the Bible verses set to music. We got a glimpse of the little white beds in one of the dormitories, and reluctantly returned to the station.

It must be a great privilege to do a work so full of possibilities. Again we thank you.

(Misses) M. J. Aldrich and Beatrice Johnstone.

* * *

Rev. Dr. Sanford's Visit

I am sitting at the sunset hour in the high stone tower at Mont Lawn. It is Saturday eve, and the children are in ecstasies of delight at the close of the afternoon play-hour, in which they have been delighted with the sunshine scattered by Dr. Klopsch's visit to the Children's Paradise. I am reminded that the children have had supper and will soon go to bed, after a short service in the chapel, for they awake with the lark each morning, and "early to bed" is the ideal for Mont-Lawn. I will give them to-night an illustrated lecture on the "Flags of the Nations," and will use flags of Italy, Germany, England, Japan, Turkey, Spain, Greece, France, and even Old Ireland. These will bring before the children object lessons of the peoples of this great world. I will use also an American flag, like "Old Glory," which is floating above me on the tower flag-staff, in full view of the Hudson River boats, to help the children of many nationalities represented in the home to realize what a beautiful work of amalgamation our country is doing for the human race, and how generously The Christian Herald Children's Home welcomes all, and cultivates broad patriotic sentiments. Narrowness is discouraged by the one who loves God and little children. I am sure that your large circle of friends and philanthropic subscribers can do no better sunshine work than to send money enough to gladden the hearts of one or more children of the city for a time in the country. I expect to give several stereopticon lectures during the summer, and pray that this noble work (the best of its kind I have ever known) may prosper. I enclose a small check to help some child to see nature at Mont-Lawn.

Sincerely,
Ezra T. Sanford.

Prayer-Meeting Topics

By J. C. H.

WHAT is the meaning for each of us of the Scripture, "He that offendeth in one point is guilty of all," emphasized by Christ's declaration that if we have done all things commanded we have done only that which it was our duty to do?

If laymen study the Bible and learn the divine will, have they the obligation to teach publicly?

If we adopted Paul's principle of knowing nothing among men but Christ, and him crucified, what would our life be?

Do the churches of to-day exemplify what God requires and expects in their life and work?

Is each of us ready to repeat to Christ the question of the rich young man who inquired, "What lack I yet?" or of Paul, "What wilt thou have me to do?" Can we testify to the world from our own experience that it is well with the righteous and that no good thing will he withhold from them that walk uprightly?

Is purity of heart and doing all to the glory of God possible unless we believe in and expect it?

How could Paul rejoice with "joy unspeakable and full of glory," while God's name was so dishonored, and there was so much wickedness around him?

What is the life taught by Paul in Heb. 12: 4: "Ye have not yet resisted unto blood, striving against sin"?

Yonkers, N. Y.

A Life of Christian Service

MANY readers of this journal will regret to learn of the death of Mr. George MacLachlan, which occurred at his late residence, 100 Sherman Place, Jersey City Heights, on Thursday, July 18. Born near Glasgow, Scotland, sixty-seven years ago, he associated himself in his early manhood with the Assembly of Brethren and remained a member of that community till the day of his death. He came to America with his family twenty-four years ago, settled in Jersey City Heights, and was an active member of the Gospel Hall on Summit Avenue there for many years. The simple funeral service was held there on Sunday afternoon, the 21st of July, and was very largely attended. Many testified to the great love and respect in which the deceased was held by his associates. He leaves a widow and seven of a family. Interment was made at Brookside Cemetery, Englewood, N. J. An earnest, sincere and sympathetic Christian, Mr. MacLachlan spent his life in the Master's service. His unostentatious, simple faith, his helpful hand and his wise counsel were ever at the service of those in need. He taught the love of Christ not only by his words, but by his deeds. His death was the going home of a Christian and was the fitting close to a beautiful life.

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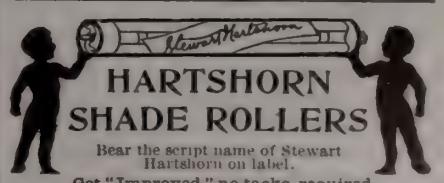

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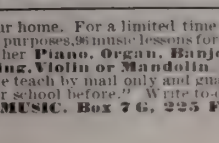

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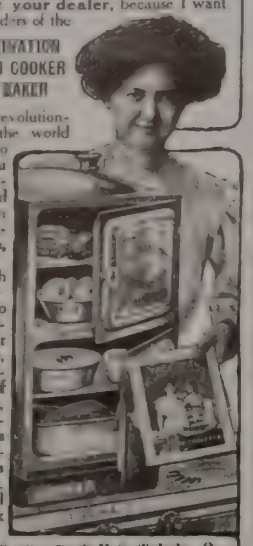

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The Ideal comes in both round and square shapes—both have whistles to warn when water is needed. Cooks a whole meal for the whole family, meats, vegetables, custards, everything over one burner of any stove. No watching, no basting; nothing overdone or underdone. Holds 12 one-quart jars for canning fruit. All dealers should sell Ideal Cookers. If yours doesn't, we'll supply you. Send for Cook Book anyway—to-day.

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The regular quarterly dividend No. 17 of ONE AND THREE QUARTERS PER CENT on the preferred capital stock of the American Graphophone Company will be paid August 1, 1907, to stockholders of record August 1. By order of the Directors.

EDWARD D. EASTON, President.

FENCE STRONGEST MADE. Full-strong chicken-tight. Sold to the Farmer at Wholesale Prices. Fully warranted. Catalog free
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YOUNG PEOPLE'S SOCIETIES

Care of the Child*

SPECIAL provision is made in the divine programme for the children. Their training is to begin early. They are to be taught what God has done for their parents. How good and true and faithful he has been, and they are to be encouraged to make him their God, and to serve him with all their hearts. Our own experience endorses this injunction. If the whole church were polled, it would be found that more than one-half became Christians before reaching the age of twenty years. It is hard to win the man who has entered the business world. He is so occupied with money-making or with his professional duties that he has seldom time or inclination to think of spiritual concerns. Still harder is it to win him in his declining years. His habits are formed, his ways are set, he cannot easily divorce himself from his modes of thought, his inclinations and customs. Few old or even middle-aged men can be induced to turn from sin and seek God. But if the heart can be preempted in childhood; if the boy or girl can be led to see the beauty and joy of a Christian life before the world usurps the throne, then there is hope of their living for God.

What a changed world this would be, half a century hence, if every Christian would earnestly try to lead his own children into the kingdom in their youth! If he would undertake the task himself and the mother herself, not leaving the duty to the minister or Sunday School teacher, but by example and by judicious teaching and by earnest prayer, striving to bring their children into Christ's care, how many might be won! We do not advocate the teaching of religion with such persistence that the child is nauseated. There is reason to fear that some conceive a disgust for it, by being compelled to attend services and prayer-meetings, for which they must sacrifice the play-hour—a disgust that unhappily continues through life. But, with tact and discretion, with cheerfulness and kindness, try to gain the child's heart. It is worth doing. Those wild oats that otherwise he is so liable to sow grow with frightful rapidity and are hard to root up. It is a struggle for supremacy in that childish soul that has to be fought between the powers of good and of evil, and he that is first in the field is most likely to win.

*Topic of the Epworth League for August 18. "God's Care for the Young." Ps. 78: 1-8; Deut. 11: 19-21; Prov. 3: 1-10; Isa. 54: 13; Matt. 18: 5, 6; Acts 2: 39.

Decision of Character*

IN politics, in business, and in social life, as well as in religion, the undecided man, the waverer, is a trial to himself and to all with whom he comes into relation. As a popular writer characterizes him, he is "a man who runs easily into any mould, but does not keep shape." Hesitating, taking first one course, then another, he is like the nervous driver of a spirited horse in a crowded thoroughfare; foredoomed to disaster. Elijah's appeal to his people might well be addressed to such a man: "How long halt ye between two opinions?" Be one thing or the other. Do not try the vacillating policy of supporting religion on Sunday and following Mammon all the remainder of the week. It gets a man into embarrassment and difficulty, and leaves him at the end without reward.

The undecided man in politics is a nuisance to all parties. There is no counting on him. He is swayed this way and that, gives no enthusiastic support to either party and up to the polling day is uncertain for whom he will vote. This, too, not because the political parties have abandoned their principles, but because the man, having no settled principles of his own, cannot make up what he calls his mind. In business, such a man is of little value. He is continually hesitating as to his policy, uncertain how to act at a turn of the market, undecided whether to buy or sell, until the time for action is past. In social life, such a man is a doubtful friend, unreliable and changeable. He has not the courage to stand up and oppose a calumny, is not sure that it is not deserved, is uncertain whether a wrongdoer should be forgiven and restored, or cast out.

Most disastrous of all is the undecided man's course in religion. There is something very contemptuous about the mention of Laodicea in the Apocalypse. I would thou wert cold or hot, but because thou art neither, but only lukewarm, I will cast thee out of my mouth. The undecided man tries every one's patience that has to do with him. A little temptation overcomes him, a little opposition makes him desert his colors, a specious error draws him aside. He is, as James says, like a wave of the sea, driven and tossed and unstable in all his ways. Yet a man easily drifts into indecision, which is more a habit than a disposition, and therefore should be watched against with constant vigilance.

*Topic of the Christian Endeavor Society for August 18. Eph. 4: 14, 15; James 1: 1-8.

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Has it never happened, while writing a letter to some friend whom you greatly respect for his culture, that you would encounter an awkward expression in your letter which you greatly wished to improve? In *Forty Thousand Sublime and Beautiful Thoughts*, you can have an almost limitless field of the most varied sort from which you may enrich and beautify your correspondence. The two volumes (aggregating 2,000 pages) are for sale by THE CHRISTIAN HERALD at a nominal price of sixty cents. Express charges to be paid by the purchaser. See announcement on second cover page of this issue.

Called Higher

On March 23, Mr. H. C. Crownover, of Saulsbug, Pa., passed to the life everlasting. Mr. Crownover was in his sixty sixth year, dying in the faith of Christ.

William B. Porter, of Lucasville, O., fell asleep in Jesus on March 13. Mr. Porter was born in Philadelphia in 1834, and has led a consistent Christian life. He leaves a widow, four sons and two daughters.

Mary E., wife of Thomas G. Orwig, of Des Moines, Iowa, departed this life on March 15. Mrs. Orwig was a woman whose name was a synonym for a noble character evidenced by noble deeds. Thirty-nine years ago, after an active life of service with her husband during the Civil War, they became residents of Des Moines, where they were soon prominently identified with philanthropic and church work. Sitting for twenty years in darkness she was always hopeful and buoyant, saying at the last, "Now I am ready for my heavenly home."

Fort Worth, Texas, lost one of its most honored citizens when Dr. A. P. Brown passed to his reward at the age of seventy-five years. For thirty-five years Dr. Brown had been an earnest, faithful Christian, and in the practice of medicine he was able to point many to the "Way of Life." The multitude who have benefited by his kindness and charity will miss him sorely, and to the dear ones in his own family the bereavement is hard to bear. He had, however, been a sufferer for several years, and even those who loved him best can rejoice that he is at peace.

Among the Workers

—EVANGELIST FRANK A. MILLER, now of Lincoln, Neb., has just closed a very successful union tent meeting at Wymore, Neb.

—AGNES PAYNTER and Nellie M. Bryant, missionaries in Ceylon, write: "One of the objects worshiped on Komati Lanka Island was a huge, high post, with a few bunches of corn tied at the top."

—THE CONVENTION of the Presbyterian Brotherhood of America will be held in Cincinnati, November 12 to 14. There will be an exchange of practical information about the work successful organizations are doing.

—MANORAMABAI, the accomplished daughter of the famous Pundita Ramabai, founder of the Mukti Mission at Poona, India, is now actively engaged in spiritual work in the same field. She writes us thanking the friends who have contributed to the mission.

—THE MUNCIE ISLAND Annual Bible Conference takes place September 1 to 8. Evangelists John A. Davis and E. F. Hallenbeck will be in charge, and the Revs. J. Wilbur Chapman, R. A. Torrey and many other distinguished preachers are expected to participate.

—REV. FRANK DEWITT TALMAGE preached the funeral sermon on the victims of the steamship *Columbia* disaster, whose bodies were brought to San Francisco by the steamship *Elder*. There was a very large audience, and many were deeply affected by the eloquent memorial service.

SOAKED IN COFFEE

Until too Stiff to Bend Over.

"When I drank coffee I often had s[ick] headaches, nervousness and biliousness m[uch] of the time but when I went to visit a frie[nd] got in the habit of drinking Postum.

"I gave up coffee entirely and the result h[as] been that I have been entirely relieved of [all] my stomach and nervous trouble.

"My mother was just the same way. [We] all drink Postum now and, without coffee [in] the house for 2 years, we are all well.

"A neighbor of mine, a great coffee drink[er] was troubled with pains in her side for ye[ars] and was an invalid. She was not able to [do] her work and could not even mend clothes [or] do anything at all where she would have [to] bend forward. If she tried to do a little h[ard] work she would get such pains that she wo[uld] have to lie down for the rest of the day.

"At last I persuaded her to stop drinking coffee and try Postum Food Coffee and [she] did so and has used Postum ever since; [the] result has been that she can now do her wo[rk], can sit for a whole day and mend and can s[it] on the machine and she never feels the le[ast] bit of pain in her side in fact she has got w[ell] and it shows coffee was the cause of the wh[ole] trouble.

"I could also tell you about several of [my] neighbors who have been relieved by quitting coffee and using Postum in its place." "There's a reason." Look in pkg. for the famous little book, "The Road to Wellville."

Four-Score Beautiful Years

AMONG the many "vacant chairs" which THE CHRISTIAN HERALD family has had reason to regret during the years of its united existence, seldom is it called upon to mourn a greater loss from its circle than that which occurred on June 27, in the passing on of Mrs. Louisa Specht, of Prairie du Chien, Wis.

The Late Mrs. Louisa Specht

Mrs. Specht, born in Germany in 1826, with her husband sought citizenship in the United States in 1847. It is to such immigrants as they proved to be, in industry, integrity and loyalty to their adopted country, that America in large measure owes her present high place among the nations of the earth.

During the Civil War, Mr. Specht fought and died for the Union cause, leaving his widow with slender resources and a large family to rear to manhood and womanhood. A devoted Christian from her youth, in this testing time of her faith and courage, the mother proved the promises upon which she leaned, bringing her seven children to a maturity enriched by the memory of a home where Christ was truly the "Head of the house, an unseen Guest at the table."

Never losing interest in the busy world about her, though confined to her room by paralysis for several years before her death, the changing seasons and family festivities were a "well-spring of joy" to the aged invalid. Of her devotion to and spiritual growth through THE CHRISTIAN HERALD, her pastor writes: "She always knew the exact hour when her CHRISTIAN HERALD was due each week, and that was her best day. She carefully read every article, and though so deaf that she was unable to hear Christian testimony from those about her, a daughter testifies that she grew in saintliness of character by the constant reading of your paper."

Followed to her grave by numerous children and grandchildren unto the third and fourth generation, a noble woman of more than four score beautiful years has laid the sheaves of a well-spent lifetime at the feet of the Master whom she served.

Types of the Atonement

By Mrs. M. BAXTER

IN order to do his priest's office, there must be no sin or uncleanness on Aaron or on his house; every member must be pure before God, else Aaron could not be in a position to make an atonement for the people. As the author of the golden calf, Aaron could not, surely, forget what a sinful heart he had. But Jesus, our great High Priest, needed no offering; he was already "holy, harmless, undefiled, separate from sinners" (Heb. 7: 26).

Aaron must put on the holy garments, for he stood clothed in Another's righteousness—himself was hidden. Christ, when he made atonement, was unclothed—his flesh was holy; he had passed through all temptations which are common to man, had "suffered being tempted," and remained "holy, harmless, undefiled, separate."

Before the atonement could be made for the people, everything must be cleansed—Aaron, his household, and the tabernacle itself. The altar also must be sprinkled with the blood of the high priest's offering and the people's offering, for the very holy place itself could not be clean so long as the priests and the people were not cleansed. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth amongst them in the midst of their uncleanness."

Aaron must be alone in that solemn moment. "There shall be no man in the tabernacle": Aaron undertaking, under cover of that blood, to represent and atone for himself, his household, and the whole congregation of Israel. Again, before Aaron could be accepted, he must bring incense kindled with God's fire from off the altar, which should cover the mercy seat with its cloud of smoke "that he die not." Even the altar of burnt-offering—the remembrance of the priest's and the people's sin—must be cleansed, and the life-blood poured out, for it must be put upon the horns of the altar. "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel."

The altar and the tabernacle were both types of Christ, and yet both imperfect, both defiled by uncleanness. Christ alone, as the Sin-offering, could identify himself with our sin, could come in contact with sin, and yet know no sin, remain "without sin" (II. Cor. 5: 21; Heb. 4: 15). He alone could be made sin for us, even be "made a curse for us," and yet be "undefiled" (Gal. 3: 13; Heb. 7: 26). But the horrible anguish of those hours in Gethsemane, and on the cross, can only be imagined by considering the exact opposite. If the freedom, liberty and sense of relief which I experience in the conscious pardon of my sins be so great, what, then, must have been the oppression, the inconceivable weight of anguish, which lay upon him, when his pure being which knew no sin came in contact with all possible defilement!

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

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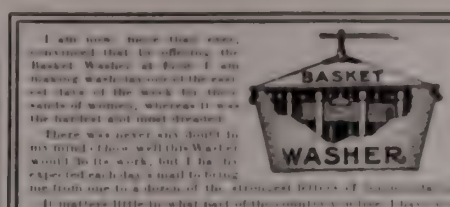


I am now more than ever convinced that in offering the Basket Washer at $3.50 I am making wash-day one of the easiest days of the week for thousands of women, whereas it was the hardest and most dreaded.

There was never any doubt in my mind but that the Washer would do its work, but I had to expect each day a mail to bring me both one to a dozen of the enthusiastic letters I have received, and I am sure that I have not yet received the last one.

It matters little in what part of the country a user lives, I have yet to receive a letter condemning the Washer from some one near you, or even somewhere in town.

The Basket Washer will positively wash a tub of clothes in six minutes. Some purchasers say they can even beat that record—but that time is short enough.

Detroit City, Mich., April 29, 1907.

DEAR SIR: Received your Basket Washer some time ago, and have been very sick for over a month. In fact I am still under the doctor's care. Would say we didn't think very much of it at first, but as the proof of the pudding is in the eating, I found out differently. We can't say enough for it now. Garments that were almost ruined came out clean and white without any extra labor. Thank you very much.

MRS. IDA SPEECE.

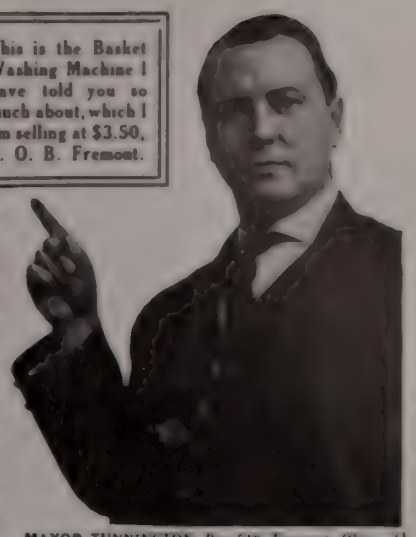
DAYTON, O., May 9, 1907.

DEAR SIR: I received the Washer all right, and we tried it this morning and think it fine and so easy and simple to use. I shall recommend it to my friends, and thank you very much for sending such a lovely little Washer. Yours, MRS. MARY L. ANDREWS, 42 West 6th St.

On account of the general advance in prices of materials, freight rates, effective August 1, 1907, I am forced to withdraw prepaying freight. The price of the Washer remains $3.50.

I can't send the Washer on trial, the low price prohibiting, but I'll return your money absolutely if you're not satisfied.

This is the Basket Washing Machine I have told you so much about, which I am selling at $3.50, F. O. B. Fremont.



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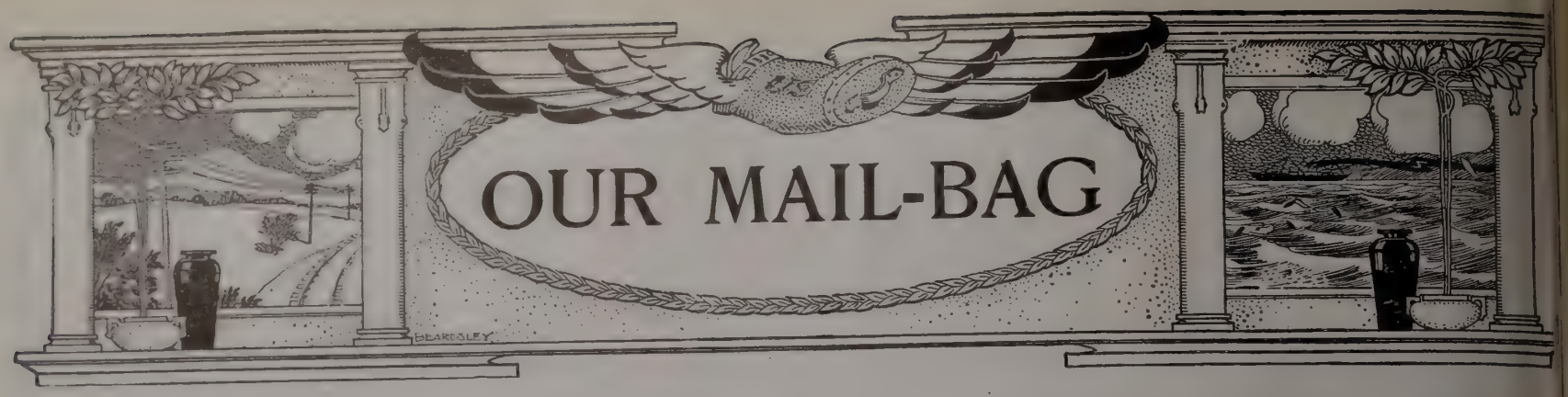
CHRISTIAN HERALD

See Page 713

A SCENE ON BROADWAY DURING THE GREAT HEAT WAVE



Questions and Answers

Jennie W., Lawrence, Ala. How long was Noah in building the ark? Does it give the correct time in the Bible?

The only passage which can be construed as possibly referring to the subject is found in Gen. 6:3. Commentators differ, however, some holding that it refers to the longevity of man and others to the period of grace or warning before the flood.

Miss A. B., Manifest, La. 1. Is Prof. Lewis Swift, astronomer, a descendant of General Swift of the Revolutionary War, and of the war of 1812 and 1815? 2. What time elapsed from Moses' return to Egypt until his departure with the hosts of Israel for Canaan?

1. He is the son of Gen. Lewis Swift and Anna Forbes Swift, and was born in 1820. 2. Commentators fix the date of his return to Egypt from his exile at B.C. 1658, and the date of the exodus forty years later, or B.C. 1618. Usher's chronological tables (usually found in the margin of the Bible) differ from this, however, and give B.C. 1491 as the approximate date of the plagues and the exodus.

R. B. P., Redbarn, Ark. If Christ had a new body at his resurrection, how was it that it was so easily recognized?

No one contends that he had a new body. The marks of the nails showed that it was the same. The empty sepulchre proved that the body had been raised. But changes had been made in it. John says he entered a room while the doors were shut (John 20:36). He appeared in Jerusalem and shortly afterwards far away in Galilee. You must have read the Gospels very carelessly if you believe that his resurrection body was easily recognized. Mary Magdalene mistook him for the gardener (John 20:15). The two disciples were in his company for an hour or more without recognizing him (Luke 24:13), which was so extraordinary that Luke supposes their eyes must have been "held." The disciples in the boat "knew not that it was Jesus" (John 21:5), and Matthew admits that after all "some doubted" (Matt. 28:17). As Paul said, speaking of the body in the grave: "Thou sowest not that body that shall be, but God giveth it a body" (I. Cor. 15:37, 38). In matters of which we are necessarily ignorant, because so little is revealed, it does not become us to be dogmatic, or wise above that which is written.

M. H. S., Chicago, Ill. Please tell me if Ida Lewis, the life-saver, is alive yet. If so, where does she live?

Ida Lewis is yet alive, and, at sixty-six years of age, still lives at the Lime Rock Lighthouse in Newport Harbor, occupying the same room she has occupied for fifty years. She has been visited there by Grant, Colfax, Sherman, Dewey, Susan B. Anthony and many other celebrities who were anxious to pay their respects to the woman who, up to date, has saved the lives of eighteen persons.

J. B. C., Tiverton, Ont. 1. Did Jesus rise before the stone was rolled away? 2. What was the comparison which Christ put to Peter (John 21:15)? 3. Should children be reproved for misbehavior in church?

1. As the stone was already rolled away when the women reached the sepulchre, there is nothing to show whether the resurrection preceded its removal or not. 2. Peter had been a boaster. Though all men might forsake Jesus, yet would not he. Jesus' words were a gentle reproof. Did he still claim to love him more than did the other disciples? Peter had become humble by that time and merely declared his love without comparing himself with others. 3. Allowance is to be made for children who have to sit through a service they cannot appreciate, but they should not be allowed to disturb the congregation. Their parents should take care they do not do that.

Subscriber, McNair, Miss. Does not Ex. 14:7 prove conclusively that Pharaoh was drowned in the Red Sea?

No; it simply states that Pharaoh gathered a hurried force and pursued the Israelites. We still speak of a commander of an army doing this or that, when we know that he simply ordered it—as Grant or Lee planted his guns on such a hill, etc. The probability is that Pharaoh marched with his army to the seashore and sent his chariots forward, remaining behind himself. He was the kind of man who took no unnecessary risks. The Israelites, seeing the dead Egyptians on the shore in the morning, were not likely to go back to ascertain if Pharaoh himself was among the slain. Nor would they receive in the desert any newspapers telling whether he had escaped or not. They naturally concluded he was drowned, and so sang of his death in their hymn of triumph.

Emily G., Dayton, O. We are greatly interested in the "missionary substitute" plan, and our church and Sunday School are arranging to have one or more substitutes. Kindly let me know the rates of support in Africa, Korea, India and China.

We give below the latest applications from the countries named:

1 native Christian teacher, Satara Dist., India, $5 per month.
1 native Christian physician, Ahmednagar Dist., India, $5 per month.
6 native Christian teachers, Gerroway, Africa, $40 per year.
2 native evangelists, Meerut, India, $50 per year.
45 native pastors, Inhambane, Africa, $60 per year.
2 native Bible women, Pyeng Yang, Korea, $42 per year.
3 native Bible women, Wuhu, China, $36 per year.
5 native teachers, Wuhu, China, $50 per year.
4 native evangelists, Wuhu, China, $60 per year.
6 native teachers (women), Borneo, $45 per year.

The denominations represented are Congregational, Presbyterian, Baptist, Methodist and Advent. An inquiry from any of our readers interested in the plan to have a personal missionary substitute at the front, will receive immediate attention.

P. M. R., Akron, O. To what family does the present German ruler belong and how old is it?

As a royal house, the Hohenzollern stock, to which the present Emperor William belongs, dates from 1701. As an imperial house, it dates only from 1871. Compared with many royal houses, such as the Austrian Hapsburgs, it is very modern; yet it is doubtful if any line has, in so short a time, produced so many able rulers.

F. M. B., Perry, Mich. Can you explain the references to Melchizedek in Heb. 7:1-11?

Melchizedek was the priest-king of Jerusalem in the days of Abraham. You will find the account of Abraham's relations to him in Gen. 14. The writer of the Hebrews was endeavoring to show the Jews that there were types of the New Testament truths in the Old Testament, and he adduces this to show that there was a higher or earlier priesthood than that of Levi. Thus Abraham, the ancestor of Levi, paid tithes to Melchizedek, and in so doing acknowledged his priestly rank. It is merely an illustration of his argument. There is no special mystery about Melchizedek. Being without father or mother simply meant that he had risen from the people, his father and mother having no royal standing, and there is no record of his descendants as there is of others. It is a curious fact that among the writings recently discovered at Tel-el-Amarna there is a letter from a governor who uses the same words. He says that he is not like other governors, inasmuch as he did not inherit his crown from his father and mother, but it was conferred upon him by the mighty king.

B. M., Montpelier, Vt. Did the United States originate the "Permanent Arbitration Tribunal" idea at The Hague, or if not, to what nation does the credit belong?

The idea of a Peace Court of the Nations is more than a century old. It has been revived several times in the last half century, but not until the idea found a powerful advocate in the Czar, was there a prospect of it coming to pass. The United States is the first of the assembled Powers to introduce the subject in parliamentary form. Mr. Choate explained the American scheme to be for an International Court, open at all times to all nations, seventeen judges, nine to form a quorum, big and little Powers to have equal representation; no Power to sit as judge on its own case; fixed annual meetings; court decisions to be made by an absolute majority; court to appoint commissions to try cases where necessary, and the court itself to deal with any appeals that may be made; no member of court to be a member of a commission. Germany, Great Britain and Russia favor the American project.

V. J. R., Rome, N. Y. Who discovered the metal known as radium?

Professor Pierre Curie, a member of the Sorbonne faculty, in Paris, had a student in his laboratory whom he married. Together they worked and studied, and the discovery of the elusive metal which has wrought such a revolution in the scientific world, was a joint work. Professor Curie was killed a year ago, and his widow was appointed to fill his chair. She is the first woman who ever lectured at the Sorbonne, and her course on electricity has crowded the auditorium with the scholars of France.

R. F., Fernandina, Fla. I have lately met with the statement in several publications that the Anglo-Saxon race is physically deteriorating. Is there any substantial foundation for such a conclusion?

Not in the United States, at all events, where the tendency to all sorts of athletics and out-door sports is steadily gaining ground. Some time ago, a sensational statement of the kind was current in England. It was said that men were losing and women gaining in strength and development, and that an unusual proportion of applicants for military enlistment had been rejected as falling below the physical standard.

S. W. H., Acushnet, Mass. Was not General Botha, the Premier of the Transvaal under English control, a Boer at the time of the war?

He was. Louis Botha six years ago was heading an armed force on the Boer veldt against England. When the war was over he was elected to the first Congress of the Transvaal, and now at forty-four years of age, under King Edward VII., the Right Honorable General Botha holds a rank equal to that of Sir Wilfrid Laurier, the Premier of the present Canadian ministry.

Workers on the World's Biggest Pepper Plantation, on Avery Island, La.

THE biggest pepper plantation in the world is on Avery Island, La. It is an island of sea-marsh, which stretches along the Louisiana coast. There are 450 acres planted in peppers. When the fruit ripens at about mid-August, there is no prettier sight imaginable than these blood-red acres. The owner of the island found himself land-poor after the Civil War. Some one gave him some peppers, the seeds of which he planted. When his little crop matured, he experimented with the fruit in a sauce which proved successful commercially. Every year he planted more acres in peppers, until to-day Louisiana claims the world's biggest pepper plantation. At maturity the pepper plant is about four feet in height. The flower is of a delicate white color, and has a drooping appearance. The fruit is cylindrical and slender. There is a hamlet near the pepper fields where many of the workers live. The labor is composed principally of Acadians and negroes. Mid-August finds the peppers usually ready for gathering. Then is the animated season on the plantation. Clusters of pepper-pickers may be seen here and there over the fields, with boxes tied about their waists, into which they gather the fruit. Some of the pickers are children. Clever pepper-pickers can earn $2 a day. White pepper is not as much to be valued as black, as it is the seed without the outer parts of the fruit, which are considered nourishing. HELEN GRAY.

Miscellaneous

Grace L., Red Wing, Minn. "To-morrow will be" and "yesterday was" are obviously correct.

Welaka, Fla. Write to Deaconess Training Home and School, Madison Avenue and Eighty-sixth Street, New York City, for information concerning definite work for Methodist women.

W. C. T., Durango, Col. We have been unable to secure the information. If you send your question to the director of the Smithsonian Institution, Washington, D.C., he will answer your query without charge.

M. E. G., Fairbury, Neb. The person mentioned in the first part of your letter, who lives in San Francisco, is said to be a Hebrew. We believe that the other, who has only recently come under religious influence, is not a member of any church.

E. A. O., Centerville, Ark. The nations usually considered non-Christian are Turkey, Persia, Japan, China; the people of India, Siam, Burmah, Tibet; the various nations and tribes in Africa, many parts of Asia; various tribes in parts of Central and South America, Mexico and the islands of the Pacific. It would take far too much space to attempt to give a complete list by name, but the above shows their location in a general way. Of course it must be remembered that in most of the above countries missionaries have made many converts to Christianity. Send your second question to Colonel Holland of the Salvation Army Headquarters, New York City.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Hauling a Load of Sugar Cane

A Street in Funchal

The Picturesque Madeira "Cab"

LIFE IN THE BALMY MADEIRAS

ABOUT fifteen hundred miles south of England and five hundred miles southwest of Lisbon, in the North Atlantic Ocean, lie the beautiful, salubrious d fertile Madeira Islands, called "the pearl in the own of Portugal." They were discovered by Portuese mariners in 1419, and soon thereafter colonized by ose thrifty people. When the colonists were well ttled, building homes and becoming successful in busiss, a fire broke out on the islands and burned steadily r seven years, threatening complete destruction of all wn and village improvements. But the vigorous and daunted population triumphed er hindrance and loss, and toy there are many evidences of eir wisdom and enterprise even those trying times.

Funchal, the capital, with a pulation of more than forty ousand, is admirably located, ke a vast amphitheatre fronting e ocean, and is a place of eculiar interest and charm to avelers. Fifteen hundred ships an find anchorage in the beauful bay, including naval fleets, aining ships, excursion steamrs and merchant ships from all arts of the world.

For more than four hundred ears Roman Catholicism, suported by the civil government, ad absolute control in these slands, and therefore was not ikely to be friendly to any form f Protestantism. However, Providence interposed, for in 838 Robert Reid Kalley, a ative Scotch physician of Edinburgh, was ordained a missionary by the Free Church of Scotland and appointed to a mission in China. Soon after entering on he voyage, Dr. Kalley's wife was taken so seriously ill that it was necessary for them to go ashore at the nearest available port, which was Funchal, where she was taken to the hospital.

As soon as possible, Dr. Kalley commenced evangelistic services with encouraging results. No serious or violent opposition to these efforts were manifest until the converts numbered some twelve to sixteen hundred members. Then persecution commenced, bitter, cruel and long continued, with a purpose on a given date to kill all Protestants, including the missionary. Until recent years, decent burial was refused the Protestants; the bodies of their dead were thrown either into the sea or buried in a hole at some crossroads, and other forms of persecution were also patiently endured. But the good seed of the Kingdom lived in the hearts of a few, and when in 1898 American Methodism commenced its missionary work, it was soon triumphant in the conversion of nearly fifty men and women near the very place where Dr. Kalley's work was strongest.

Renewed interest is manifest in the evangelization of the Madeira Islands through the recent visits of Bishops Joseph C. Hartzell and William Burt of the Methodist Episcopal Church, whose preaching, counsel and encouragement has strengthened the cause and cheered the missionaries. The work of the Methodists is mostly among the Portuguese. The headquarters of the missions is at Funchal, where a large and valuable property is rented and occupied. It is the expectation of Bishop Hartzell that in the near future this property will be purchased and so transformed as to be serviceable for publishing interests, religious services, training school and a rest home for missionaries pertaining to the Madeira Islands, the Azores, the Cape Verde Islands and the Portuguese possessions in West and East Africa.

The three centres of mission work are at Funchal, San Antonio de Serra and Machico, the latter being ten and fourteen miles from Funchal respectively. At San Antonio de Serra is located Mount Faith Mission House, 2,150 feet above sea level, where the missionaries have had remarkable success. At Machico, during December, 1906, Bishops Hartzell and Burt dedicated, free of debt, a beautiful little chapel costing about $2,000. At the last-named mission, the Rev. George B. Ninde and wife have been in charge. The Presiding Elder of the Madeira Islands, Rev. William G. Smart, and wife, have rejoiced in recent reinforcements of the missionary staff, Rev. Herbert J. Calkins of Iowa and Rev. B. R. Duarte and wife from New Bedford, Mass. Dr. Smart states that not long ago the British and Foreign Bible Society of London sent a colporteur to sell Portuguese Scriptures in Madeira. He remained ten weeks and sold 120 Bibles, about 200 New Testaments and 355 portions of the Scriptures. He says: "I advised him to go to Santa Cruz, nine miles from Funchal. He went and sold several Bibles there. A priest followed him and gave him a severe reprimand, and the next day, Sunday, after mass, the priest gathered together the Bibles which had been sold and *burned them* in the presence of applauding crowds.

Funchal, One of the Most Beautiful Harbors in the World

The American squadron of four cruisers recently visited Funchal, many of the sailors showing marked interest in the mission house and missions. Bishop Hartzell reports that religious tracts are distributed among 90,000 sailors in seventeen different languages.

Notwithstanding persecution, the missionaries and native Christians are much encouraged to continue their evangelistic efforts. Bishop Hartzell has received two contributions, amounting to $6,000, toward the purchase of the central mission now rented at Funchal, which, together with necessary improvements, will cost nearly $25,000.

REV. GEORGE ADAMS, D.D.

A GHASTLY CATASTROPHE

Sermon by REV. F. DEWITT TALMAGE, D.D. Text, Psalm 46 : 3 : "Though the waters thereof roar and be troubled

UPON a curtain of one of the public places of amusement in the city of Chicago is a beautiful picture of the "White City" of the National Exposition of 1893. Underneath this wonderful vision are written these words: "And should I live a thousand years, I never can forget it."

This was the sentence which sprang to my lips when I sat down to write the horrible experience of the most momentous day of my life. But now, instead of seeing beautiful white buildings with their columns and domes and minarets, and hearing the sweet notes of the most famous musicians in the world played in the gardens, and hearing the songs and the merrymakings of the happy parties which filled the gondolas of that new Venice of the West, I saw a sinking ship crowded with men and women. I saw life-boats filled to the gunwales with helpless human beings. I saw the wreckage drifting everywhither. And above all, in imagination, I could see the white faces of men, women and children coming to the surface of the merciless ocean, eagerly looking to see whether their loved ones had been saved and then disappearing into those depths from which only the archangel's resurrection trumpet can now bring them forth. Should I live a thousand years, I can never forget it. Perhaps even in heaven, I shall yet talk over the horrors of that day with some who won the crown of martyrdom when the *Columbia*, one of the finest ships on the Pacific Ocean, collided with the lumber boat *San Pedro*, and then blew up and added one more tragedy to the long list of marine catastrophes.

It was on a beautiful summer afternoon, July 20, 1907, that we set sail from that gem of harbors and passed through the Golden Gate of the Pacific at San Francisco. For weeks and months I had been preparing and looking forward to the time when, with my boy and a couple of dear friends, I could drop work and camp for a few weeks in the famous forests of northern California. The sea never looked more peaceful, the sky never more bright. Hard, grinding work for a little while was to be cast aside. No telephone. No telegraph. No callers. No mail. No engagements to speak. I was just to listen to the music of the woods and lie away to the secret haunts of the deer. For hours we paced the deck. Then the sun sank to the west, and the moon began to pave the crystal pavements of the deep with nuggets of gold. Silently, yet relentlessly, the dense fog banks began to shut out the lofty hills to our right. Then the hoarse and reverberating and irritating foghorn began to blow. "Well," I said to one of my friends, "no sleep to-night. I have traveled all round the world. I have been months and months upon the sea, and yet I could never understand why the sailors would persist in blowing that foghorn. The sea is so wide and the ships so few, I do not believe there is any more danger of a collision than there is of shooting a deer in the woods if you lift your gun at random and shut your eyes and pull the trigger and know not where the ball will fly." My traveling companion said nothing. He always has that rebuking silence when I have made any statement which is in self-evident defiance of all the laws of common sense. I went to bed in disgust. Hardly would I get to sleep when I would be awakened with the foghorn's call, "Look out! There is danger! Look out!" At five o'clock in the morning I arose and went on deck and ate some fruit. Then I returned to my stateroom and crawled into bed with my little boy. I had not been there more than ten minutes when I heard a rapid pattering of feet and the sharp command of the officers. I again arose. As I looked out of the stateroom, I said, "What is the matter?" Then the officer, pointing ahead, said, "Look!" I looked, and, oh God! I saw the saddest sight of my life. There was a small lumber boat which seemed to be "turning turtle." Its decks were simply swarming with people. Yonder were lifeboats. Here were rafts. Here were loose, floating lifepreservers. A collision had clearly taken place. But where was the other ship? With that, the men, and the women, and the children, seeing the relief coming out of the fog-bank, raised a cheer of thanksgiving. But for us on the *George W. Elder*, we could raise no cheer. The scene was too tragic.

The "San Pedro" After Collision, with Rescued Passengers Aboard One of the "Columbia's" Boats The "Elder," with the Half-Sinking "San Pedro" in To

Then the work of rescue. As our great ship was rolling this way and that, the boats came up. Some of the poor victims were covered with blood. Some were too exhausted even to look. Some were rescued only with their night garments, and some had only a blanket around them. From the time the *Columbia* was struck to the time she sank, it took only ten minutes to lay her broken bones in the bottom of the sea.

"Stand back there! Stand back, or you will sink their boats!" cried the chief officer. "Here, put that rope around this woman! Now, lift this old man up! Now, here is a child! Now, for the other boat!" Then the empty boats would go back again for their loads of suffering. Poor, poor things! Some of them—delicate women—came up with only a drenched cloak to shield their bodies. Some fainted dead away as they were being hauled up. Some even then were weeping. "Oh God, my baby!" "Oh God, my husband and my children!" "Oh God, my wife and my two children!" It was a scene of pathos passing all human description. I saw strong men standing there with the tears running down their cheeks—brave women crying like babies.

I have often stood in the presence of death, but never did I witness death so merciless and cruel as on that sad, sad day. What is the actual extent of the catastrophe I know not. But at the present writing I have been told that there were at least one hundred and five lost of the two hundred and twenty-five souls t the *Columbia* carried on board. God pity the brol hearts of that night's awful work! God pity the c dren who have been bereft of their parents' love care! God pity the wrecked homes, the wrecked liv

As a pastor and Christian preacher, I learned m Gospel lessons from this heart-rending tragedy. Her deeds of self-sacrifice were revealed on every ha With but one or two exceptions, it did not seem to as though there was a coward or a mean and contem ible soul among all the three crews and passengers the *San Pedro*, the *Columbia* and the *George W. El* who met in such close and holy association on that fa day. I have heard some people declare that this i mean and contemptible world; but if such cynics h only been standing with me on the deck of that res ing steamer on July 20 they would have had th faith in God and in mankind renewed or inspired wit flaming enthusiasm.

That noble heroism, with the first call of danger, w revealed in the conduct of the commander of the ill-fat steamer *Columbia*, Captain P. R. Doran, now of bless memory. It would have been a very easy matter him to have saved himself. But he went to the captai bridge and stood there. He ordered all the lifeboats be lowered. Then, while he bade others save themselv he himself with his own hand rang the danger signa While he was ringing those signals he seemed to calling: "My passengers and crew, save yourselv Some one must die to warn you; I am willing. Sa yourselves! Save yourselves!" What a glorious dea he died! What a blessed heritage he has given to dear ones! For all time his name will be emblazon upon the "honor list" of those who have given the lives in order that their fellow men might live.

The captain's heroism found its counterpart in the li of many a humble passenger and sailor, in how ma only the great Honor Book of Heaven shall ever recor I heard of one woman who did not know how to swi She had a life-preserver on and could therefore ke afloat. While the boat was coming to get her she grasp two women's skirts and clutched them in her teeth; th with her right hand she reached out and caught a sin ing man. When the sailors pulled her into the boa she, with her woman's courage, had saved three huma lives. This heroism was sometimes found in the mo unexpected places. After all the survivors had be brought on board the *George W. Elder*, a young g came and sat by my side. Her whole life seemed have been that of a frivolous social butterfly. She laugh and joked. I said to myself: "How can any one mak light of this horror?" Yet a short time afterward, gentleman told me that this young girl, who seemed be out of place except as a creature of fun, was so bra that at the risk of her life she had reached out of th boat and with her own frail hands drawn a drownin man over the gunwale and saved him. Oh, do not te me that this is a mean and selfish world! It is a wor filled with heroes and heroines, when a human life standing face to face with death. If you had been o

Continued on next page

The Pleasure City's Narrow Escape

When the Smoke of the Great Conflagration had Cleared Away

After the Great Fire—the Ruins Still Smoking

Watching the Coney Island Fire from a Steamer's Deck

A FEW days ago it appeared as if visitors to Coney Island, New York's favorite place for recreation, would only have the island to gaze at for amusement for the rest of the summer. A fire broke out in the Cave of the Winds in Steeplechase Park, at about four in the morning, and spread so rapidly in the flimsy structures that make up the "city of odds and ends" that it seemed as if every building was doomed. A watchman first saw a little flicker of light, and then with a roar the whole front of the park broke into flame. The firemen at first fought a losing fight, though over a hundred nozzles were brought into action, and spouted streams of salt water into the tottering mass of ruins. Thousands of people ran from their homes. One woman crazed with fright carried her baby by the ankle. A policeman stopped her and put the infant right end up. One man, thinking he had rescued a child, rushed to the police station with a monkey wrapped in a blanket.

An off-shore breeze sprang up and the fire was slowly mastered. The people regained their senses and began to take an account of stock. Twenty-five acres had been swept clean. Houses, hotels, show places had gone up in smoke and blown out to sea. The loss was over a million and a half.

The greater part of the town, however, still remained, with Luna Park and Dreamland. That night the excursionists came as usual, and Coney Island forgot her burns in a "Trip to the Moon" and in watching with wild excitement the people who are engulfed every night by the comfortable looking waters of the "Johnstown Flood."

A Ghastly Catastrophe—Continued ❋ Sermon by Rev. Frank DeWitt Talmage, D.D.

at tossing, tumbling sea to the south of Cape Mendocino when the *Columbia* sank, you would have known it. But another fact which impressed me on that fatal day was the realization that those who truly suffer the worst suffer in absolute quietude. It is only the shallow brook that gurgles and splashes and makes a noise; the deep waters of trouble, like a great river, roll quietly and soothly. Oh, the profound, the gloomy silence and yet the overpowering sorrow of that sad line of haunting faces of the shipwrecked passengers and crews lying in the berths of the *George W. Elder* after they reached the rescuing ship!

I went to many of these berths and heard nearly everywhere the same kind of gratitude. To one I would take clothes, for many of the survivors had nothing; to others I would carry food; with others I would offer a prayer. "Have you lost any one?" I asked a gentle lady whose young eyes haunted me. "Yes; my baby," she answered. "Is your husband safe?" "No," she answered; "I have no husband; I am a widow." Yes, she had lost her all. Only He who raised up that only son of his mother, and she a widow, could comfort her. Yet there she lay, not uttering one word of complaint. Like a wounded animal, she was suffering in silence.

I saw a man who had set sail from San Francisco with his wife and two children. Just before the *Columbia* sank, each parent took a child. When the awful plunge came, the biggest child was snatched out of the father's arms. The mother and the baby never came up. Yet that man said hardly a word. While he suffered, he suffered in silence. But to hear some people complain about their little troubles, you would suppose that their finite worries were the greatest troubles in all the world. Ah, my brother, when you go around and advertise your grief, I am sure about one thing: the trouble which you have does not amount to much. If you had been on the sinking *Columbia* and heard the awful explosion when the cold waters touched the hot boilers, and if you had had your wife and children swept away, then you would have had a grief too great to parade before your fellow men. Then, when you suffered, you would suffer in silence, in complete silence, in sacred silence. And I sometimes fear that if we persist in complaining about our little troubles, God may soon send us a truly great trouble in order to stop our continual complaint.

But there was another fact that impressed me about the ghastly catastrophe of the fatal 20th day of July. I felt that we might be very near to those who are in trouble, and yet not hear their cries of anguish, or see their beckoning calls, or be a part in their physical, mental, moral, spiritual and eternal rescue. We may be so near that we can almost speak to them; so near that we are almost treading upon them. And yet, as far as we are concerned, they may be a thousand miles—aye, ten thousand miles away.

The *San Pedro* struck the *Columbia* about 12.15 A.M. At 12.30 the *Columbia* sank, and her passengers and crew were struggling in the water. Two or three of the survivors showed me their watches filled with water; they had stopped about 12.30 A.M. For five long hours in the cold and the darkness, the survivors floated in boats and on rafts, waiting for the day. The fog was still blindingly heavy. About five o'clock in the morning, the passengers in the boats saw a large vessel loom up in the distance. It was only a few hundred yards away. "Thank God!" they cried; "we are saved! we are saved!" But instead of stopping its engines it moved steadily on and disappeared. The survivors were frantic. They called; they shouted; they screamed; but the watchman on the bridge saw them not, and the vessel moved swiftly on and was gone. Then the fog-bank closed down and no human voice answered their cries. Women fainted and men groaned and despair was everywhere. "No hope!" they cried; "No hope! No hope! We shall all be lost in this impenetrable fog." Now, the sailors and the passengers of that passing ship may have been as true-hearted people as those who were aboard the *Elder;* but they were not looking for any shipwrecked crews, otherwise they might have acted differently.

On the night of July 20, not one of all the passengers and crew aboard the *Elder* had to be told how near death was. We all felt his presence. We were all saying to ourselves, "How would I have been prepared to meet my God, if my summons had come as it did to the passengers of the *Columbia?* Am I living the right life, and will my dear ones beyond, by Jesus' side, be able to greet me if I should now hear the call: 'This night, this night thy soul shall be required of thee'?"

In the evening hours of that day some of the survivors of the *Columbia* came to me and asked with sad faces: "Will you hold a service to-night in the saloon for us?" "Do you want it?" I asked. "Are not the people too high-strung and overwrought and sorrowful to meet at this time?" "No," they answered, "we want it and we want you to lead it." "Well, I will." Never was there a gathering exactly like it. Most of us had eaten but little that day. Many of us had not even washed; we were unshaved and unkempt. But oh, the solemnity of it! Some had no clothes except a blanket. Some had lost babies and husbands, or wives and mothers and fathers. There we met and prayed and sang. I read the twenty-first chapter of Revelations and talked about heaven and our dear ones. There we were, Catholics and Protestants, in that strange audience, and perhaps some who had never yet spoken the name of Christ in reverence. There we prayed, and sang, and wept, and we consecrated our lives anew to God and our fellow men.

It is so easy to think of death coming to those a thousand miles away. But that day it came near to us. Can you not feel that death may this moment be ready for you? Why not now surrender your heart to God's work, as we did on that Sabbath night which followed the awful catastrophe of the sinking *Columbia?* Then indeed we may say in the words of the Psalmist: "God is our refuge and strength; a very present help in trouble; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters roar and be troubled, though the mountains shake with the swelling thereof."

TUAN-FANG, LORD OF EIGHTY MILLIONS

How the Great Chinese Viceroy Received THE CHRISTIAN HERALD Commissioner

By E. R. JOHNSTONE

TUAN-FANG, aged fifty, husband of a number of wives—a round dozen some averhigh in the confidence of the Imperial Court at Peking, viceroy of the Liangkiang Provinces and holder of most honorable degrees, is lord of the high, the low, and the middle justice over 80,000,000 of people. Except in matters affecting the interests and incomes of the reigning dynasty, Tuan-fang is absolute. He can condemn to death or exalt to high rank. Aforetime, he dared even to disobey the mandates of the aged and imperial dowager, Tsi-An, for at the time of the Boxer insurrection, the Empress told him (he was viceroy of Honan and Shen-si) to put all foreigners to death. Instead of so doing, he saved the lives of hundreds, and, in all probability, those of Emperor, Empress and the lords and courtiers of the frightened dynasty. To him the Empress finally fled for succor against the wrath of the very rebels she had hoped to placate with foreign blood.

Tuan-fang's kingdom—for few are as really king as he—stretches for more than 1,000 miles north and south, and is full 500 broad at its narrowest. It embraces the great province of Kiang-su, which borders the Eastern Sea, and is probably the richest, as it certainly has the most learned men of the empire; the larger Anhui to the west, and the still larger Kiang-si to the southwest. In this realm Shanghai is the principal port and commercial centre, Hankow, 600 miles up the Yangtse, the most populous, and Nanking (which means, literally, "Southern Capital"), the most important historically.

Systematic Method of Distributing the "Buford's" Cargo

總督端方

The Viceroy's Inscription

As representative of THE CHRISTIAN HERALD, I bore a letter of introduction to his Excellency the viceroy from Sir Chentung Liang-Cheng, H. I. M. Minister to the United States, and as such representative and, as well, as that of THE CHRISTIAN HERALD's editor and proprietor, and of the donors of the *Buford's* cargo of flour, it was ordered that I should be received in the viceregal yamen, "with all honor and respect," at eleven o'clock on the morning of yesterday, "the fourth day of the fifth moon, and the day preceding the great festival of the dragon."

By direction of the viceroy, Taotai Yung of Chinkiang, had called upon me on my return from the famine district, and after overwhelming me with civilities and insisting that I should accept another feast from him, had asked me the date of my purposed arrival in Nanking that he might arrange a reception by telegraph. This he did, and at half-past ten A.M., in company with Mr. T. Haynes, U. S. Consul at Nanking, and Mr. M. A. Walker of the Chinkiang Missionary Committee (a ripe Chinese scholar and admirable linguist), I set out for the drive through the great city of Nanking to the yamen, with its four poles and lanterns betokening vicerigal rank.

Arrived at the yamen, we were ushered into the inner court through ranks of khaki-clad soldiers, who saluted stiffly after the German fashion, and were greeted on the threshold of the real palace by Taotai Wan, of whom a word. Wan (pronounced Won) was sent to the United States by the missionaries when a lad and spent nine years in study in New England, graduating finally at the Worcester (Mass.) Technological School. He is, or was, a member of the Methodist Church, announces himself as "practically American," speaks English better than the average man in our own land, is progressive, diplomatic, ambitious, cordial, and may or may not be sincere (I've heard varied versions of his sincerity). At all events, he was most kind and courteous to me, and Mr. Walker bore testimony to the accuracy of his translations.

Mr. Wan apologized for the viceroy, saying he would have met us in person, but for a most pestilent lumbago from which he was suffering. He said further, that on receipt of the advisory telegram from Taotai Yung, the viceroy had ordered accommodations to be reserved for me at the only foreign hotel in Shanghai and had sent carriages for us to the river side, but had missed us by reason of our unexpectedly early arrival. For this unfortunate circumstance of missing us he also expressed deep regret.

Without further ceremony Wan ushered us into one of the principal reception-rooms—a large apartment, carpeted with matting and furnished with carved chairs and inlaid tables—where tea was instantly served.

As an evidence of "respect and regard," the viceroy did not keep us waiting more than five minutes (I am told that foreigners and natives often have to sit for hours, possessing their souls in patience, ere his Excellency deigns to greet them), his approach being heralded by great commotion outside. He entered with very slow steps and many groans, his elbows in the grasp of a couple of secretaries, but straightened to his feet as I stepped forward, and, holding out his hand, said:

Viceroy H. E. Tuan-fang

"Sir, I am very glad you have done me the honor to visit me. I am more sorry than I can tell that I am not in better bodily health, so that I could show the representative of America's and CHRISTIAN HERALD's great genero how deeply I appreciate their g and his goodness in coming so with food for the suffering Chines

His Excellency was plainly suffering, and upon informing us that he was under the care of four nat and one foreign physician, I was glad when a lot servants had fixed a chair with half a dozen cushion plaited reeds bound with silk—so that he could rest a half-sitting, half-standing position.

Tuan-fang is a Manchu, and under more favora auspices would doubtless be an impressive figure. A was, truth compels the statement that he was more kempt than one is wont to expect of men in h station. His hair was untidy and bound round b somewhat dingy fi of black silk. I somewhat puffy f was sallow, and sparse chin beard a mustache did not g dignity to his co tenance. Neither they conceal, howev the pleasing lines his mouth, while eyes were lustrous a expressive. His ro was of the bedcha ber (a long and shap less garment of bl silk, rather dingy th otherwise), and he d not wear or show a insignia of his exalt rank. He turned where I was seated his right, forced a sm through a grimace pain, and said:

"I greet you wi deep respect and gra tude, in that you ha come so many tho sands of miles to bri flour to my hung people. I feel, si (placing his hand on his heart) "to my deepest being, h kind THE CHRISTIAN HERALD and Dr. Klopsch, its edito have been. They have won the gratitude not only the Chinese people but of Chinese officials, and the thoughtfulness will never be forgotten. I ask you convey my thanks to THE CHRISTIAN HERALD, to i proprietor and to all Americans who have remembere China so wonderfully. It is wonderful what they hav done. We will never forget it."

I replied that Americans in general and THE CHRI TIAN HERALD in particular were glad to give tangib evidence of their high regard and sympathy for th Chinese. I intimated that material aid such as th sent on the *Buford* and furnished before by means o gold drafts would do more than could any words t remove misunderstandings and foster friendships, an concluded by wishing his Excellency long life, muc happiness and successful rulership.

Again the viceroy expressed his deep gratitude. H repeated the words used above several times in the cor versation, and then asked me about conditions in th famine district, state of crops, how the officials wer behaving toward the relief work and when the distribu tions would close. After I had given him all the per tinent information I had, and had been thanked there for with stately courtesy, Mr. Wan said:

"His Excellency has been much perturbed of lat over stories that have reached him that, in the vicinit of Tsingkiangpu, parents have eaten their own children or have sold them to others for food. Can you tell hin anything about the truth or falsity of these stories?"

I was able to say that the same stories had bee brought to the ears of the missionaries, who had mad careful investigation. They were able to disprove th tales in almost all instances. There was one authenti cated case of parents exhuming and devouring the body of their child, and this after it had been buried severa days. There were also a few cases, fairly well proven in which parents had sold children to those who were starving and might eat them; but all the cases, terrible as they were, were exceptional, and it was the belief of those best calculated to know, that such parents must have been driven crazy by hunger and sickness.

Tuan-fang said he was glad to hear that the stories were exaggerated, adding: "The suffering is awful enough and the more I hear of it the more grateful is

CHINA'S GREAT VICEROY INTERVIEWED

heart over what your people have done. Tell the aders of THE CHRISTIAN HERALD from me that they ve saved thousands upon thousands of lives and earned loving reverence of hundreds of thousands of my ople. Surely they are noble in their instincts and rthy of all admiration."

Very near to the hearts of the working missionaries Kiang-su is the project of establishing orphanages in ich a small fraction at least of the little ones bereft the famine could be cared for, not only physically t spiritually. The missionary committee in Chinkiang, . Henry and Dr. Fred Woods and many others, hear- g that I was to see the viceroy, begged me to intro- ce the subject of orphanages in the conversation, and t from him, if possible, an expression thereanent. is an open secret that officials, thus far, have not en favorable to orphanages, but the relief work ade possible by THE CHRISTIAN HERALD has softened many official hearts and mended the anners of so many mandarins, that pes were entertained that there would no active opposition, by persons of al influence, against the orphanage an.

I took up the question, first with r. Wan, then with the viceroy, and peated the plans suggested by various issionaries. I said the orphanages, if y were established, would be under e guidance of the men who had rned such favor by their conduct of e relief work; that the saving of lit- e children from want, from disease, om possible crime, was very near to e hearts of these men and women, ho had not feared to go into fever- ricken homes to save lives; that it as thoroughly understood there should e nothing secret about such asylums r the orphaned, but that they would e open to investigation at any and ll times, and this by the people at rge, as well as by the officials and entry. Then I told him (and when t was interpreted I saw him nod his ead in vigorous approbation) of the abies saved by THE CHRISTIAN HER- LD contributions for milk and infant od, of the appeal the needs of the hildren made upon American hearts, nd of the joy it would give the mis- ionaries could they secure good bring- ng up and fair education for even a mall share of the little ones the famine has left in utter loneliness, desolation and want.

The viceroy did not at once reply. He considered quite deeply and then said:

"The plan you have outlined, and which, as I understand it, is only suggested, appeals to every father. It is a noble plan and does honor to those who have conceived it. However, I suggest that it would be best that the gentry, the elders in the districts where the orphans live and where the missionaries are, should memorialize me. The request should come from those who know best about conditions and about the temper of the people."

That was the best I could get on the subject of orphanages. Evidently the viceroy's sufferings were great, and several times we tried to take the courteous farewell sip of tea, but he always stopped us and again declared his gratitude. Finally he sent word for two of his secretaries to bring the Chinese pen of camel's hair and ink-well of stone, spread with thin, black paste. They brought two finely engraved portraits of Tuan-fang (made for him in Boston, he told us) and large scrolls on which were printed facsimiles of hieroglyphic inscriptions secured by the viceroy while visiting Egypt early last year. Upon the portraits he autographed his name and titles, working out the intricate Chinese characters with wonderful deftness and accuracy, and upon the scrolls the several names of Dr. Klopsch, editor of THE CHRISTIAN HERALD, and of myself, with his own name and offices, a short description of the hieroglyphics and a further expression of thanks for the flour. Scrolls and portraits were handed us with many expressions of good will, and Mr. Wan, Consul Haynes and Mr. Walker assured us that the giving of the autographed scrolls and portraits was indication of the viceroy's intent to pay the very highest honor to THE CHRISTIAN HERALD and the donors of the flour cargo.

Ere we finally made our adieus, the viceroy said: "I much regret that my illness will prevent my giving you a feast, as I had intended, nor can I return the visit with which you have honored and pleased me. Mr. Wan will return the call as my representative. I wish for you all and for Dr. Klopsch, for your families and for all who gave toward the flour, health and prosperity. May you have a safe voyage home and be able to tell your people of our gratitude and praise."

The viceroy was supported to the threshold of his yamen, where we bade the final farewell, and the interview was over.

. . .

I have written a good deal of Taotai Yung of this city—a man of great prominence and influence, and a warm personal friend of Viceroy Tuan-fang, whom he knew when he (Yung) was prefect of Tientsin. He is determined that THE CHRISTIAN HERALD shall be well apprised of his feelings anent the *Buford's* cargo, and has taken steps to show his appreciative regard. To-night at his yamen he entertained me at a Chinese feast, which, from the delicacies served, must have cost him heavily. I urged him not to give this second feast, but he replied: "The first was to welcome you and was most unworthy: the second is in my own home, where you are a welcome guest. This is a farewell feast but not farewell. I shall call upon you on Tuesday before you leave Shanghai and give you messages for the good ones across the big ocean—the good ones who remembered Chinamen who were hungry and sent them food. I cannot do too much for the representative of these good ones; the representative who has come so many thousand miles to see us and to help our needs."

As we sat at meat this evening an eagle lighted on a bronze dragon just outside the window of the dining hall and gravely watched us. "Behold the good omen," quoth the Taotai. "That is your bird. He comes to wish our friendship well and to set the seal of his approval on our gratitude."

I mention all these things because missionaries and laymen who know China through residence therein for many years, are in accord in saying that prior to THE CHRISTIAN HERALD relief they would have been impossible. Never before has a Chinese official shown such cordial appreciation of foreign help, of outside sympathy. It is a sign of awakening brotherhood, and those who can best understand it are best pleased. That America has done well for itself, as well as worthily for humanity, time and the event shall surely prove.

Let me restate, as succinctly as may be, the past, the present and the probable future.

The famine may have cost a million lives. There are those who say that twice that number have died in Anhui, eastern Honan and northern Kiang-su.

The relief saved a million lives, and was distributed with commendable impartiality, exactness and success in the larger part of the famine-affected territory embraced within the limits of Kiang-su. Little was done in Anhui, because of official opposition; nothing, so far as I can learn, in far off Honan. At present the relief—except in individual instances where poverty and sickness demand constant help—is largely confined to the northern part of Kiang-su province.

The harvest is irregular, in some portions very good, in others, especially to the northward, very poor. Disease is rife. Already three of the foreign helpers have died, at least half a dozen are ill (one or two dangerously so) and, it is feared, fatalities among the missionaries are to be looked for hereafter.

There is no one to distribute relief throughout the hot summer months save the missionaries, and they are all exhausted—many of them on the verge of collapse. They must have rest and surcease of sorrow or not one of the active ones in the interior will live through the next three months. When I think of what I saw in a few short days of misery, disease and death, and remember what these men and women—yes, and their children—have been through since January 1, I am amazed both at what they have accomplished and at their having lived to accomplish it.

Now that the *Buford's* cargo is all safely in the hands of the destitute, all the missionaries who can will go to Kiukiang, a mountain resort between Nanking and Hankow, where 5,000 feet of elevation, pure air and cool temperature will do much in the way of resuscitation.

The end is not yet. There will be famine, destitution, suffering, disease throughout the summer (owing to past conditions and sparse crops), and accented calamity next fall and winter. The Shanghai and Missionary Committees will have a financial surplus—how large no one knows as yet. It will be needed, and will not suffice to stem even one stream of the torrents of terror and suffering that are bound to flow over the afflicted region of Kianpeh within the next twelve months.

An Example of Chinese Courtesy

Taotai Yung (1) calling upon Mr. Johnstone, THE CHRISTIAN HERALD Commissioner (2). The Taotai, who is a Mandarin of the Blue Button (literary) is accompanied by his Military Secretary, Col. Cheo (3). Missionary M. L. J. Walker (4) completes the group.

Overworked Missionaries

March 1st I was called to Kiang-su province by a telegram from Dr. James Woods to assist the workers there in giving out the first supplies received from THE CHRISTIAN HERALD. On May 20 I received another call to come down and help again in the distribution of the last supplies sent from THE CHRISTIAN HERALD. The plan was to give out tickets to deserving families before the flour arrived so as to be ready to distribute many thousands of bags in a day. I went to a place called Lai An ("coming peace") to superintend the building of two large waterways eight miles long. I began work on Monday with 6,000 men, and on Tuesday I added 4,000 more. The care and the paying of ten thousand men was no easy task when you consider that almost all of their wages was paid to them in copper cents. In one day there was paid out $9,000 in copper, making 18,500 lbs. weight, taking six coolies to pass it over the counter and keep tally. The next day I helped give out 2,000 bags of flour and $2,000 cash to the needy poor.

Wuhu, China. Z. CHAS BEALS.

India Sends Aid to China

AMERICAN BAPTIST TELUGU MISSION,
SECUNDERABAD, DECCAN, INDIA, June 19.

I am sending you by this mail a money order for £1. 8s. 2d., a contribution to the China Famine Fund. The money was contributed under the initiative of the mission church in this station, under the control of the American Baptist Missionary Union. Part of the money was contributed by the Telugu Christians, part by the members of the English congregation, part by soldiers of the garrison and part by the missionaries. One of the families constituting the English church made a very liberal donation. (REV.) FRANK H. LEVERING.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Palace of Peace

WHILE many are doubting whether any practical result will come from the Hague Conference, a substantial proof of the faith of the optimists has been given. The delegates assembled the other day, and with appropriate ceremonies laid the foundation stone of the edifice in which the Conference will have permanent headquarters. Critics will doubtless tell us that this is beginning at the wrong end, and that the Conference has not yet demonstrated its need of a permanent habitation. But happily the critics and the statesmen who delight in war are being gradually discredited by thinking people in all lands. They will learn sooner or later that the Christian public, at any rate, is bent on promoting peace, and will do all that is possible to facilitate the judicial settlement of quarrels between nations. It is a clear step in this direction to have a beautiful building in which the courts of arbitration may hold their sessions with dignity. This step is rendered possible by Mr. Andrew Carnegie's gift of a million and a half dollars for the erection of the edifice now commenced. We must expect obstacles to be raised at every stage in the attempt to abolish the practice of war, but these are gradually being surmounted, and in the end must disappear before the quiet determination of the followers of the Prince of Peace.

The Haywood Verdict

ABLE lawyers who have been close observers of the evidence in the case against William D. Haywood, charged with complicity in the murder of ex-Governor Steunenberg of Idaho, do not seem to share in the general surprise which has been expressed at the verdict of acquittal. To prove a conspiracy upon satisfactory evidence is one of the most difficult problems of criminal law. The chain of evidence must be complete and unassailable. In the Haywood trial, outside of Orchard's revelations, it was incomplete. While many things adverse to the accused were apparently proved beyond question, the one vital charge that he incited the murder which took place while he was hundreds of miles away, was not absolutely established.

Orchard was introduced as a witness who was to prove a criminal conspiracy by the mouth of one of the conspirators. But the testimony of an accomplice is frequently of doubtful value. In the present case the defense imputed a motive amounting to a counter conspiracy, but the imputation received little consideration. Orchard's testimony was of such a monstrous character as to be virtually incredible, and it carried its own antidote. It was the voluntary confession of the most astounding criminal of the age, a self-acknowledged thief, perjurer, conspirator and murderer—a man who, on his own admission, is unfit to live among civilized human beings. It is not supposable that any fair-minded jury would have convicted any one on such testimony, especially if such conviction meant sending the accused to the electric chair or the gallows. His exhibition of utter depravity produced a revulsion, and he was discredited altogether. He overdid his part, and Judge Wood, in his charge to the jury, plainly intimated that the testimony of a man so directly interested in putting the responsibility for his own crimes on the shoulders of others must be strongly corroborated by other testimony, which should be sufficient of itself to convict.

The whole trial is a startling commentary on the lawlessness and violence that prevail in certain sections of the country, and especially in the mining regions. It carries a lesson to both capital and labor, which we trust will not be without some good result.

The Armenian "Terrorists"

NEW York has had more than its share of lurid sensations this summer; but its conflagrations, "crime waves" and "Black Hand" assaults have all been temporarily overshadowed and eclipsed by the recent disclosures, revealing the existence of a secret Armenian society of blackmail and assassination. This mysterious criminal organization, with its oath-bound members, its threatening letters to rich Armenian merchants, and its "death warrants" written in blood and emblazoned with the traditional hand and dagger, is an Oriental importation so utterly foreign to American ideas and so atrocious in all its murderous operations, that public opinion has united in an emphatic demand for its suppression and for the swift punishment of its leaders. Some half dozen of the latter are now in jail, and there is a hopeful prospect that the whole band of Oriental outlaws, who made patriotism a thin pretext to cover up blackmail and murder, will soon be run to earth and made to suffer for their horrible crimes.

There are black sheep in every fold. The great majority of the Armenians who come here belong to the peaceful, industrious, law-abiding class. They have endured so much trouble and persecution at home, that the peace and security our government affords is a welcome change. Many have become naturalized American citizens. Not a few have brought with them to this country their old-world political and religious feuds, and these, unfortunately, have been only too willing to listen to a junta of cunning rascals, who played upon their patriotism for mercenary purposes. Believing they were helping to "free Armenia," these simple, credulous dupes have been pouring their gifts into the treasury of as vile a gang of plunderers as ever cut throat or scuttled ship—a gang whose members have used patriotism as a cloak to cover up the most hideous crimes.

There are two kinds of patriotism. One is open and honorable and has the respect of every right-thinking man; the other Dr. Samuel Johnson denounced as "the last refuge of a scoundrel." For those who are inspired by the spirit of true patriotism, the American people have no censure, as long as they obey our laws and honorably keep the peace. But in this free land, there is no place for those who persist in making it a vantage ground from which to level trouble at the governments of Europe.

We hope that these "Terrorists," whom all good Armenians must hold in abhorrence, will be made to suffer the full punishment of their misdeeds. The good sense and vigilance of the Armenians themselves should make any repetition of these crimes impossible.

A Millionaire's Recipe

SOUND philosophy, by no means new, but significant, considering the character of the man who uttered it, was taught by Mr. John D. Rockefeller in a recent address. He declared that "the only way to be perfectly happy is to do good to others." There is a prevalent idea that if any man has the means of being perfectly happy, it is he who is accounted one of the richest men in the world. It is significant that a man so envied should give this result of his experience. He certainly speaks as one having authority. He knows the advantages of wealth, and is able, if any one is, to give us a just estimate of its value. If the common opinion were true, he would tell us that the way to be perfectly happy is to acquire a large fortune. Men strive for that end, as the best means of becoming happy. At the close of a long life, with abundant means of knowing, Mr. Rockefeller does not even include wealth as one of the ingredients of that coveted cup. Like the ancient preacher, he does not bid us seek happiness by that path. The way to it, according to him, lies within reach of the humblest and most obscure. It lies, too, within reach of the rich and illustrious. The simple way is to do good to others. All may do that. The poor man, who has opportunities of giving a helping hand to a brother when he is in a difficulty; the kindly man, whose cheery word and friendly encouragement help a depressed neighbor to take heart again, does not need a fat bank account. Yet he has the open sesame to the boon every man desires. He may be happy, and assuredly will be, when he forgets his own state, and honestly seeks the benefit of another. Those who have turned a deaf ear to the philosophers and the preachers who have been telling us this for hundreds of years, may listen when a millionaire speaks.

Among the Workers

NEWS HAS BEEN received of the death by drowning of Rev. Warren B. Seabury, and Rev. Arthur S. Mann, missionaries at Kinling, China. Mr. Mann met his death while trying to rescue Mr. Seabury.

REV. J. STUART HOLDEN, pastor of St. Paul's Chapel, Portman Square, London, will be in America this summer. He is announced as one of the leading speakers at the General Conference for Christian workers at Northfield.

EVANGELIST W. R. LANE, who is now working under the New York Evangelistic Committee, was formerly a member of the famous British regiment, the Coldstream Guards. Two years after his conversion, he left the service to dedicate his life to Christian work. He conducted twenty-one missions in twenty-one different cities and towns of England, from September, 1906, to June, 1907.

The Shanghai Committee and the Famine

SHANGHAI, July 6.

DEAR DR. KLOPSCH: The great famine, which ha devastated several prefectures of this province, is no over. The people and officials very highly appreciat all that has been done to save them from a terrible deat at the hands of the hunger fiend.

A great part of the success of our work has been du to your noble efforts, and I wish, in the most positive an hearty way possible, to express to you from our com mittee our very sincere thanks for the wonderful worl you and your widely circulated paper have accomplished

It has been a great pleasure to me personally to mee Mr. E. R. Johnstone, who has so ably represented yo out here. I have found him genial and courteous, an very solicitous to do the best possible for the interest committed to his care.

In parts of the section, fairly good crops have bee reaped; but in all the low-lying lands stretching toward the sea from the old bed of the Yellow River, the harves is of the most meagre description, and there will certainly be a recrudescence of suffering next winter or spring, bu on nothing like the scale of the past year.

We are proposing to wind up our affairs and dissolv the committee during the course of this month. Any fund remaining over will be left in the hands of the American and British Consuls, as a trust fund to be used for any other famine that may occur.

The total amount of contributions realized through our committee and the Chinkiang committee and other sources, reaches **a total of $1,600,000 Mexican.** Of this sum about **$1,000,000 has been realized from America and largely through your good self. We have relieved over 1,000,000 persons with these funds** by direct assistance, and very many more by the indirect results which have occurred through our efforts by compelling officials and gentry who hold stocks of foodstuffs to realize at reasonable rates. Great numbers of people in the famine area have thanked our sub-committees for this very reason. A number of them had sufficient money to buy foodstuffs to see them through even at enhanced prices, but not at the terribly inflated rates that were ruling. The vast importation of foodstuffs from our committee compelled holders of grain to reduce their prices, and thus enabled the above class of people to hold out till the harvest.

A very great amount of relief works have been put in, which will tend to ameliorate conditions of life in the country, and in some measure to prevent a recurrence of famine by flood. We shall do our best to persuade the Government to carry on to completion the works so begun.

A further great benefit that will result from this famine work will be **the bettering of the relations existing between the Chinese and foreigners.** Both sides have come to understand each other better, and have seen another phase of each other's character. I have no doubt whatever that a further result has been **the breaking down of anti-foreign barriers,** so that missionaries from this time on have an access to the people's attention and hearts, such as has never been known before.

The work has involved, of course, an enormous strain upon us, physically and mentally, and entailed an immense amount of labor; but all have worked well and a very great success has crowned our united efforts.

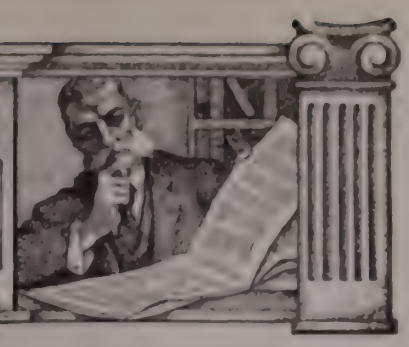
Yours very sincerely, EDWARD S. LITTLE,
Chairman Executive Committee.

Contents of this Number

Wednesday, August 14, 1907

	PAGE
New York During the Hot Wave	Cover
Our Mail-Bag	702
The Pepper Plantation (Illustrated)	702
Life in the Balmy Madeiras (Illustrated)	703
A Ghastly Catastrophe (Illustrated). Sermon by Rev. F. DeWitt Talmage, D.D.	704, 705
The Fire at Coney Island (Illustrated)	705
An Interview with China's Great Viceroy (Illustrated)	706, 707
Our Editorial Forum	708
Bible and Newspaper (Illustrated)	709
Gabrielle: The Flower of New Rochelle (Illustrated). Serial Story by Isabella Macfarlane	710, 712
On the Cool Home Veranda (Illustrated). By Mrs. M. E. Sangster	711
YOUNG PEOPLE'S SOCIETIES: "Calumny" (Epworth League Topic)—"Missions in South America" (Christian Endeavor Society Topic)	713
Lead Thou Me On. Sunday School Lesson (Illustrated)	714–715

THE BIBLE and the NEWSPAPER



Egyptian Soul-Houses

CLUES to the theology of the ancient Egyptians have been obtained from a recent discovery by Professor Flinders Petrie. In excavating some ancient royal graves, all antedating the Exodus, some of them earlier than the time of Joseph, Professor Petrie discovered some rare specimens of the famous soul-houses. These had been found in various royal tombs by other explorers, but none so elaborate or well-preserved as these. Photographs of these miniature houses appear on this page.

To guess at the use of these dwellings, it is necessary to understand the Egyptian doctrine of the "Ka," to which there are many allusions on the monuments. We themselves speak figuratively of "the life going out of the body" at the moment of death. "The Egyptians," says Miss. Edwards, the learned Egyptologist, "not only believed that the life went out of the body, but that thenceforth it led an independent existence." This was the Ka. Little statues of the dead, closely resembling the body in form and feature, were placed in the tomb with the corpse for the Ka to inhabit. With them were miniature statues of servants to wait on the Ka. As the idea developed, the little houses were provided for the occupation of the Ka, and further development led to the provision of meals for its sustenance. A family would, in some instances, leave an endowment to provide continuous meals for his Ka, and an investment to support priests to care for the mortuary services. The most intense effort was made for the preservation of the body, for it was on its survival, the Egyptian believed, that the immortality of the dead man depended. He hoped for his reunion with his Ka at some distant time, and care was taken that until that time arrived it should feel at home in the body of wood or stone placed with the corpse in the tomb, and in the miniature dwelling provided for its use. Thus the images were as much like the corpse as the artist's skill could make them, and even its defects and deformities were reproduced. Similarly the soul-houses were little models of the deceased's former home. All the trouble and cost of embalming the body and of providing a refuge for the Ka tended in the Egyptian belief to this one object, of perpetuating existence through the ages until there should be reunion of body and soul in renewed life. How thankful they would have been had the revelation of immortality been proclaimed to them!

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. (II. Cor. 5 : 1.)

Houses for the Soul Found in Egyptian Tombs

A Physician's Rights

A significant action is set down for trial in a city of New Jersey. It involves the question whether a physician has the right of using the front door of a house, or must go to the basement door when he visits a patient. The doctor called on a patient, who occupies a flat in an imposing house in an aristocratic district of the city. He was admitted, but as he was entering, the owner or janitor of the house met him and rudely demanded why he had not gone to the basement where tradesmen were expected to go. The doctor stood on his dignity and an attempt was made to eject him by force. He is now suing for the assault and for the injury to his professional reputation. This is part of the effort now being made in this country to introduce caste distinctions, and to treat all who minister to the comfort of others as inferior beings. Even the church is not free from this tendency, in spite of the inspired warning:

If ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there or sit under my footstool: do ye not make distinctions among yourselves? (James 2 : 3, 4, R.V.)

An Armenian Mafia

The murder of a millionaire rug dealer of Armenian nationality in New York, two weeks ago, has led to an investigation of the methods of a revolutionary society. The murderer did not appear to have had any quarrel with his victim, or to have had any personal reason for killing him. It was therefore suspected that there must have been political reason for his act. An investigation was therefore begun by the District Attorney, in which he was aided by respectable Armenians in business in the city. It was learned that within a few hours of the murder, many of them had received letters demanding large sums of money to aid the revolutionists in Armenia. It was evident that the writers believed that such demands would be opportune, as the recipients would be afraid that if they refused they would be murdered, as their fellow countryman had been. It was clear that a murderous society existed in the city. The Armenians called it the Hunchakist Society, but its operations were difficult to trace. It recently split into two parts, one of which was pronounced inoffensive. A priest who claims to have been a member of that branch was arrested, and with him five of his associates. The priest at one time acted as treasurer for the Hunchakist Society. It is believed that the cruel wrongs endured by the Armenians in the Turkish provinces led to the organization of the revolutionary society, and that corrupt and selfish men gained control of it. They cared nothing about freeing their country, but practised a policy of blackmail for their personal advantage, and used the genuine patriots as their instruments. These latter are the dupes of wicked men who bring disgrace on the cause they pretend to represent. It is no new practice.

If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: we shall find precious substance, we shall fill our houses with spoil: my son, walk not thou in the way with them. (Prov. 1 : 11-15.)

Poisoned by Money

News comes from the Philippine Islands that an operation has been performed in a hospital at Manila on an officer of the United States Army. It has been necessary to amputate his right arm, owing to septicemia setting in. He is paymaster of the forces, and in the course of his duty it was necessary for him to count large quantities of currency. He had an abrasion of his hand, but it was not so painful as to incapacitate him from work. It did not occur to him that there might be any danger; but it appears that among the bills there must have been some infected with poison. His hand and arm began to swell, and the regimental surgeon sent him to the hospital at Manila for treatment. The doctors there perceived that only the prompt amputation of the arm could save his life. It would appear that there is physical as well as moral danger in the handling of money. In the former case, nature provides a protection in the skin, that, when intact, is a barrier to the infection; in the latter case, moral infection cannot injure if the soul is armed with the protection God provides:

The fear of the Lord is a fountain of life to depart from the snares of death. (Prov. 14: 27.)

A Woman's Vow

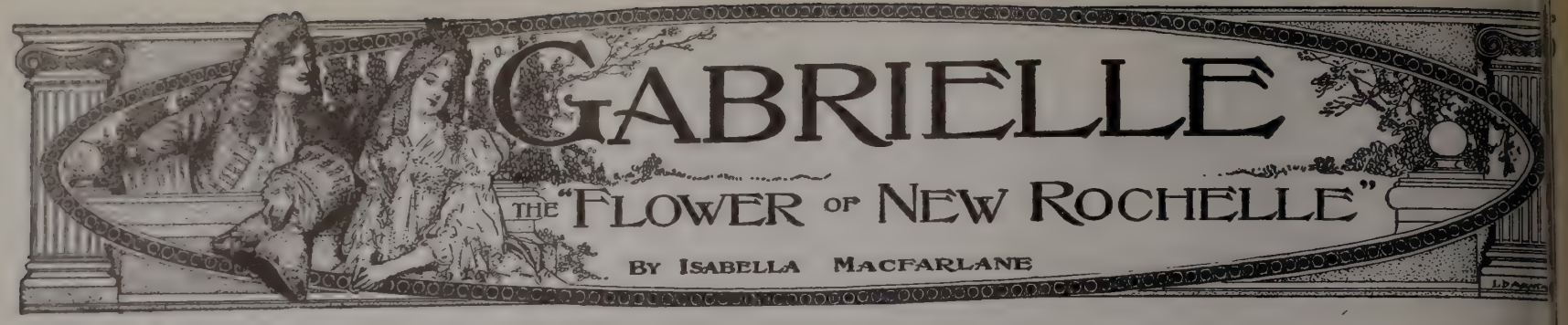
A singular story is told of a lady who died at her home near Lawrenceburg, Ind., recently. She was ninety-five years of age and she had spent more than seventy years of her life in an obstinate feud against all of the male sex. Her former neighbors say that although she had lived all that time in one locality she had never held communication whatever with any man. The explanation of her strange conduct given by her friends is romantic. They relate that in her girlhood she was exceedingly beautiful and attractive. She had many suitors, but the one she favored was a young man who came to teach school one year in another part of the county. He visited her regularly, but at the end of the school term, he went to a distant city and the girl's friends did not see him again. If he wrote to the girl she never mentioned it. From that time she secluded herself. After some years her father died and then her mother. She continued to occupy the old homestead, but no man was ever admitted to her presence. Her female servants made purchases for her and answered inquiries, and carried her messages, and took care that no man ever approached their mistress. She appears to have hated the whole sex and kept them away from communication with her, because of the faithlessness of one member of it. Foolish and illogical as was her conduct, she is said to have been shrewd and intelligent, so we may hope that she could follow and appreciate the reasoning of the Apostle Paul and avail herself of the privileges he described.

As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. (Rom. 5 : 18.)

A Millionaire's Tombstone

A huge granite boulder has been dug up at Cranberry Lake, N. J., and removed to Paterson, N. J., where it is to be placed in the cemetery, on the burial plot of a rich citizen. He is still living, but is anxious that the boulder should stand on the ground where he expects to be buried when he dies. He has a romantic reason for the desire. Fifty years ago he came to this country a poor boy. His poverty was so extreme that he could not raise the fare to Newton, where he had obtained employment, and was obliged to walk thither. At the noon hour he was somewhat tired and hungry. He had a frugal lunch with him and sat down on this boulder at Cranberry to eat it and rest. He never forgot that day's journey. Now that he is president of several transportation companies, and a director of two banks, he is in a position to indulge any reasonable desire. Going to Cranberry, he easily found the boulder and made arrangements to purchase it. The railroad company, however, declined to transport it, unless the millionaire would pay for the construction of a special car. This he did, and the stone is now on the way to Paterson. The cost of the stone and the expense of its removal are said to exceed ten thousand dollars. It will be a memento of a successful life, extending from the poverty of the youthful immigrant to the wealth of the aged millionaire. It may be hoped, however, that he has more than that kind of success to boast of, otherwise the stone will be a symbol only of worldly triumph. When the time comes that his body is laid underneath it, it will be well for him if he has the assurance that comforted that ancient immigrant who also made the stone on which he rested in his youth a memorial:

Then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house. (Gen. 28 : 21, 22.)



GABRIELLE

THE "FLOWER OF NEW ROCHELLE"

BY ISABELLA MACFARLANE

SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of the Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. Her father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on his father's cloak. He is taken to the galleys, but leaves a note on the fly-leaf of a psalm-book explaining his plight. Gabrielle remains with her aunt, Madame Bertrand, in the country. With her cousin Rosalie she attends the festival of the crowning of the Rosiere. While there, Captain Girard suddenly appears to pay court to her. Rebuffed, he leaves. That evening David de Bonnefoy comes to tell Gabrielle what has happened to her lover. Her father leaves. Gabrielle takes long walks through the forest to be alone with her grief. Again Captain Girard comes, and this time asks her to marry him. Gabrielle tells him her heart belongs to Louis. The troops leave the de Bonnefoy house, and the family with the exception of Gabrielle escape to the ship.

CHAPTER IX—*Continued*

CHRISTINE was accompanied by her two "assistants," Jeanne and Marie, who carried between them another great basket of clothes. The girls, being of that age when

"The tear, forgot as soon as shed,
Leaves no corroding mark behind,"

enjoyed the affair immensely, thinking it a great frolic. The ruse succeeded admirably, no one suspecting anything, and the old woman and the girls were safely stowed away in the cabin.

The next thing in order was a sedan chair, carried on board by David and his son Raoul as "freight," being carefully done up in canvas, and consigned conspicuously to a well-known furniture-dealer in Plymouth, England. But the "consignment" only carried it as far as the cabin, when the canvas coverings were taken off, and out of it was lifted the fragile form of the invalid wife and mother.

The old grandmother, with sturdy independence, refused to avail herself of any subterfuge for getting on board.

"You shall not pack me in any bale or box or bundle—you shall not disguise me as washerwoman or fishwoman—I shall go on board on my own feet, as a Christian gentlewoman should, trusting in the Providence that has kept me for these eighty-four years."

She was as good as her word. Escorted by her grandson Raoul, her partner at the birthday *fête*, and leaning on a gold-headed cane that was an heirloom in the family and could by no means be left behind, having been given to her grandfather by the great Huguenot leader, the Prince of Condé—she walked to the pier, and went on board the ship, unmolested by any one.

Raoul himself was not going with them. His being a member of the burghers' corps, it was thought, would preserve him from persecution; and when his term of service expired he could rejoin his family wherever they happened to be settled.

David was to make his way to the ship under cover of night, when all the rest were safe.

They were now all disposed of except Gabrielle, and to accomplish her escape some maneuvring was necessary.

The town in which she was staying being in a flax-growing district, many of the women and girls were engaged in the weaving of home-made linen. There was a handloom in almost every house, on which were woven beautiful webs of linen, which, when finished, were conveyed to La Rochelle, either for home use or foreign export.

Among the most expert of the handloom weavers was Madame Bertrand, and while the mother wove, Rosalie's busy spinning-wheel supplied the thread for the loom.

Twice a month a carrier, named Nicholas Roux, or Redhead, driving a great broad-wheeled wagon drawn by two horses, called at the different houses to pick up his load. The bales of linen were packed in great casks, to protect them from the weather, as Nicholas' wagon had no cover.

With this man it had been arranged that Gabrielle should travel to the coast, there being no other public conveyance.

It was impossible, however, for her to travel openly with the carrier, for, the whole country being patrolled by armed guards, she could not have gone far without being arrested. And besides, the carrier for his own sake would not have dared to run the risk, since to assist a refugee in escaping was to endanger his own life and liberty. It had therefore been planned that she should be packed in one of the casks of linen, unknown to the carrier—a device frequently resorted to in those desperate times.

This particular cask was not to be conveyed all the way to La Rochelle, but was to be left at a fishing village a few miles from that city, called the Three Windmills, in care of a Monsieur Dubois, who was a friend of David de Bonnefoy, and had offered to help him in this strait, though not himself a Huguenot.

Reaching this place about nightfall, Gabrielle, assisted by this friend, would emerge from her place of concealment, and would find at the landing a fisherman with his boat, whom her father had hired to carry her to the ship, which, having left the port to avoid suspicion, was now anchored at some distance from the shore, awaiting her arrival.

On the appointed day, the household of Cousin Pauline arose at three o'clock in the morning. It was necessary that all the preparations should be made, all the tears shed and the adieux exchanged, before the arrival of the carrier. It was necessary that the prisoner should clamber into her narrow cell, and the cask be headed up, but in such manner that sufficient air could be admitted for the inmate to breathe.

With many tears and frequent embracings, the cousins bade their friend farewell, but when she crawled into the cask, and, seating herself in the centre, was heaped up and built around with bales of linen, it was impossible to keep from laughing, and the laugh did them good. It took off the edge of their trouble, and lightened their apprehensions just a little.

"Gabrielle was received with a flutter of excitement"

About daybreak, Nicholas, the red-headed carrier, made his appearance, with his great wagon and strong horses. He had brought a man along with him to help him to load up, but both exclaimed at the weight of Madame Bertrand's cask. Gabrielle from her prison-house could hear Nicholas grumbling and Cousin Pauline lecturing him.

"You must have made some extra heavy linen cloth this time, Madame Pauline; it is all that Jacques and I can do to lift the cask."

"It is the best, the finest material you ever carried from here, friend Nicholas. See that you take good care of it, and deliver it safe into the hands of Sieur Dubois."

"What in the world can the Sieur Dubois want with such a weight of linen?"

"How should I know? Perhaps he wants to sell it. Perhaps he has a daughter about to be married. Perhaps—"

But by this time the cask was in place, and Nicholas, with a word to his horses and a crack of his long whip, started on his journey.

It was a dreary journey for Gabrielle, but the thought of soon rejoining her friends and being removed from all the horrors was some consolation.

The road was very bad, and the continual jolting of the springless wagon hard to bear. Thoughtful Cousin Pauline had filled a little lunch basket for her, and to this, though in the cask, she several times had recourse, with a comforting effect. For, even in the most thrilling moments of our lives, how necessary are our creature comforts!

As the horses traveled at a foot pace the day was well-nigh spent before they approached the coast; but at last, as the rumble of the wagon ceased for a few moments while the carrier was adjusting some part of his harness, Gabrielle heard the welcome sound of the sea, and tried to move the slats that formed the head-ing of her prison, that she might look for the Three Windmills.

They were not yet visible, however.

But in the momentary gleam she saw another object, which struck a chill to her heart—a great, gloomy-looking building surrounded with a high wall and standing back a little from the road. It was a convent, in which she doubted not there were many Huguenot children and young women, undergoing "conversion."

They plodded on a half-mile farther, the road growing worse and worse, for the ground was marshy, and there had been heavy rains.

On a sudden one of the wheels sunk up to the hub in a great mudhole. The wagon lurched fearfully, and the cask in which Gabrielle was confined rolled off into the road.

She uttered a cry of terror.

"Holy Saint Martin! What's that?" exclaimed the carrier.

Then he saw a woman's head protruding from the fallen cask, and a woman's hands struggling frantically to remove the slats that still held her in; and he seemed at once to apprehend the situation.

"Oh! oh!" he cried; "it is the Huguenot girl from Madame Bertrand's! *Hélas! Ahi!* I have been betrayed! I am ruined! Had I known it, I would not have done it for a thousand livres! No wonder the cask was heavy."

While talking, he was busily engaged in unloosing his horses from the wagon.

"Oh, help me, Nicholas," pleaded Gabrielle. "Help me to get out of this."

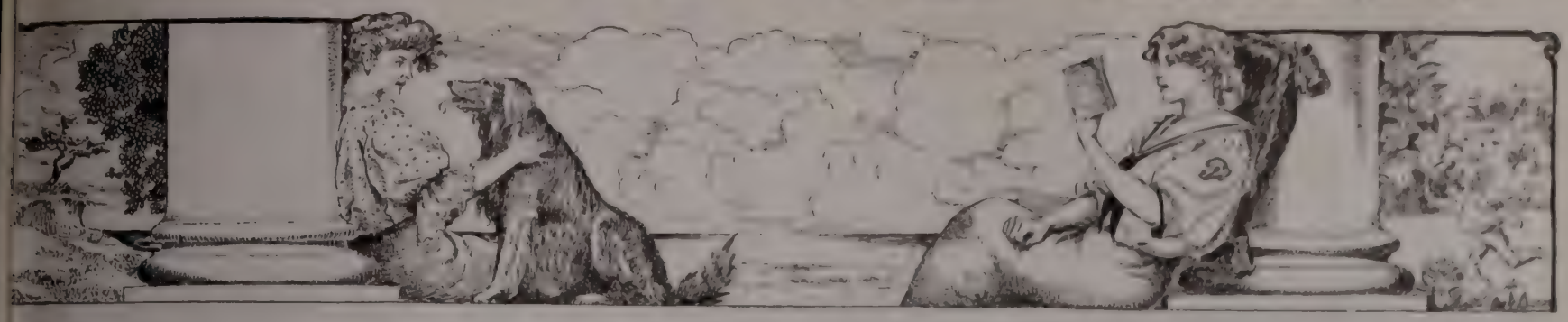
But instead of helping her, he flung a volley of oaths and imprecations at her head, and having freed his horses, he mounted one of them, and leading the other, galloped off as fast as he could go, leaving the wagon and its contents in the road.

Gabrielle, left to her own resources, climbed out of the cask as best she could. Though badly shaken, she was not much bruised or otherwise injured by the fall, thanks to the thick padding of linen that lined the walls of her cage, but her limbs were cramped and stiff with remaining so long in one position.

She looked around for some signs of the Three Windmills, but saw none. She could not even tell in what direction they lay, but concluding they must be reached by the road they had been traveling, she walked on. She knew she was drawing

Continued on page 712

ON THE COOL HOME VERANDA



The Working Woman's Holiday

BY MARGARET E. SANGSTER

AFTER one has spent fifty weeks in standing behind a counter, sitting at a typewriter or changing money at a cashier's desk, a fortnight's vacation very welcome. The problem of how to spend it to the st advantage and the twin problem of ways and means 've been matters of thought and discussion during the nter and spring. The working woman has earned her liday and wants to reap from it a harvest of pleasure, well as of renewed strength for future exertion. metimes she is so tired that her craving is for the netest place she can find, with leisure to sit all day der the trees and to pass drowsy hours in contentment, inging softly back and forth in a hammock. Usually e prefers to this absolute quiescence e chance to do something very dif- rent from her year-long occupation hen at home. A dip into the sea, a ive along the beach, perhaps a visit a great Exposition or a trip to a range city are among the fascinating ssibilities of a summer holiday. here are farmhouses in the mountains here the charge for board and lodg- g is not excessive, leaving a little argin over for jaunts and picnics, that nually are popular resorts for work- g women. One friend tells another the good times she had in a recent mmer, and the other writes and akes arrangements, packs her trunk, ys her ticket, and starts with cheer- l hope on a trip to fairyland.

To the summer tourist who has ex- austed every form of simple pleasure e fairyland may be only a rather abby farmhouse with an old piano a ood deal out of tune, family photo- raphs on the walls, and sofas covered ith haircloth; and he may not care for he charming vista of the mountains, for he meadow waving white with buck- heat, for the little river foaming over s bed of stone, or for the country fare f eggs, milk and fish on the breakfast able. The summer tourist who knows he land from one coast to another, to hom the railway train across the con- inent affords the luxuries of a first- lass hotel, cannot understand the de- ight of a short vacation, every hour of hich has been anticipated and will be emembered.

. . .

A holiday that has been saved for ittle by little is worth very much more han a holiday that is gained without effort and is merely a device to kill time. When the working girl returns from her holiday there is a new light in her eyes, a new bloom in her face, and a new alertness in her manner. She is glad to be back at the old shop, greets her customers cordially, and accepts the day's work with a reinforcement of courage. She is a unit in a great army, just a private in the ranks. She has never exchanged a word with the heads of the firm, and has nothing to do with the machinery of the business beyond performing her part to the best of her ability. But she is loyal to the core of her being, and because she is loyal, capable and honorable, each day doing her very best, and because there are hundreds like her, the great business goes on smoothly and prospers amain.

As a rule the working woman prefers an independent holiday to one carrying with it the faintest suggestion of charity. At various points on the shore and among the hills there are homes and camps which offer the working girl attractive inducements in the line of rest and refreshment at a comparatively small cost to herself. The trouble with many of these well-meant and well-planned homes is that they are encumbered by restrictions and rules, prohibitions and requirements, that the average girl resents. The ideal of a summer rest for working girls who have very small wages is nearest of attainment when they are carried on by Settlement workers who are in full sympathy with the toilers, live among them and comprehend their needs. No class among us prizes more keenly its self-respect and sets a higher value on its ability to pay its way than that from which our working girls come. There are no young women worthier of regard, abler to stand on their own feet and more useful to the community than those who compose the rank and file of business women.

. . .

Many claims press upon them. They have fathers and mothers whom they cheerfully assist, often giving the whole of their weekly earnings to the mother, and reserving for themselves only car-fare and very little besides. A young girl who earns ten dollars a week often leaves the disposition of it entirely to her mother, who buys and makes the daughter's clothing and gives the latter her weekly spending money. When such a girl goes on her vacation she compares favorably as to costume with far richer girls. Her dainty shirtwaists are as crisp and fresh as those of the millionaire's daughter, her skirt is well cut and well hung, her hat and jacket are in the mode.

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AN OPEN-AIR RURAL CONCERT

WHEREVER the kingdom of childhood holds court during the long, golden summer days, the "hand-organ man," with the quaint little monkey who is his inseparable companion, is sure to gravitate. From the beautiful summer homes of wealth in which our fair land abounds, the children wander forth to the neighboring fields which are white with daisies, some "fortunate ones of earth" ranging through the woodland paths in dainty pony carts. But when the strains of "Cavalleria" or "The Wearing of the Green" are heard, all other attractions pale for the little ones, before the organ-grinder and his trick monkey. Many are the "ohs!" and "ahs!" of admiration which greet the clever performances of the little animal.

As Easy as an Old Shoe

THE new shoe may be very trim and tidy, and fit so well that the wearer is tempted to push it forward a little that it may be seen and admired. She observes it with complacency as it peeps out from beneath her petticoat, and she has much satisfaction in feeling that her well shod feet make up for other defects in her toilet. French women who possess the art of dressing well, assert that to be well gloved and well shod are the essentials, if one would be well dressed. But there comes a moment at the end of the day when the new shoe is taken off and carefully laid away beside its mate, and the old shoe that has been despised, which is rusty and worn and not a bit elegant, is taken from the closet shelf and again slipped on the foot. The foot blesses it for the ease of old acquaintance. How soft it is! how pliant! how ample and roomy! One breathes a sigh of thankfulness as one settles down to solid comfort in the embrace of the old shoe.

The shoe is not the only thing that is the better for being familiar and a trifle shabby. In the house, when the walls have been newly papered and the doors painted, when the hard-wood floors have been achieved with a satiny surface that responds to polishing, when there are new carpets, new curtains and new furniture, the family plumes itself on its air of respectability, and the house-mother feels a little pride when she entertains neighborly callers. But father and the boys, and mother herself, had more ease when the house was a little shabby. The sun could not hurt the old paint nor fade the old paper, so it poured in all day long and nobody cared. When the lounge was covered with threadbare damask, any one who was sleepy from grandmother to the cat might take a nap without reproof. Along with the new resplendence a new responsibility and a new occasion for care-taking have found the family out, and have driven ease and wont into the background. The house used to be as easy as an old shoe. In these days it is much like a new one.

Who has not dear old friends with whom intercourse is so informal that it implies no burden? The story is related of the two great men of genius, Thomas Carlyle and Alfred Tennyson, that they spent a long evening together, facing each other, on opposite sides of the hearth. They never exchanged a word, but enjoyed each other's company in silence. Afterward they declared that they had had a most delightful evening, and in the mind of each was the impression that the talk had been good. Such intimacy can exist only between people who have known each other well and loved each other truly, and whose friendship fits both with the ease of the old shoe to the accustomed foot.

If one is a book-lover, one does not need to be told that there are books in the library that have lost their pristine freshness of tint and gilding, but that are worth to the hand and eye of their owner much more than the most expensive volume that the bookbinder can turn out to-day. The dear old books have been the solace of weariness, the comfort of sorrow, the companions of journeys, the friends of a lifetime. If one could, one would not replace them by newer editions. They may be dingy and brown, but one prefers Sir Walter Scott and Charles Dickens in the familiar type and binding to the same authors in a more brilliant dress. Even in books it is desirable to know the ease of the old shoe.

Aunt Prudence Payson's Catch-All

ELIZA. In these days a rigid quarantine is observed wherever there is contagious disease. For the good of society we must yield to this. It may be a hardship to an individual, but protects the community

Gabrielle, the Flower of New Rochelle

Continued from preceding page

nearer the ocean, for its voice sounded in her ears like the voice of a friend, and soon its broad, blue, heaving bosom came in sight, sparkling in the rays of the declining sun.

She saw no one, but observed at intervals the sentry-boxes of the coast patrol. She was congratulating herself on having escaped observation, when suddenly out of one of these small buildings stepped a guard.

"Who goes there?" he said, in military fashion.

"A friend."

"Where are you going?"

"To the Three Windmills."

"That is a mile farther on. But I suspect you will not have to go so far. You do not look like a fisherwoman. Are you a Huguenot?"

"I am of the Reformed Religion."

"Aha!—I thought so. Will you say the *Ave Maria*, or make the sign of the cross?"

"No."

"Then you must come with me to Saint Mary's Convent yonder. There the good nuns will instruct you in your religious duties and exercises."

Gabrielle's heart sank. The thought of her father and mother and all her friends sailing away to England and to freedom while she remained in the hands of a set of proselyting nuns, filled her with dismay; and, curiously enough, the thought of Captain Girard came with the other thoughts, as she remembered what he had said when she had mentioned such a contingency as the present. He had promised to see her again, but he had not come.

She was received by the nuns with a flutter of excitement.

"Here," said the coast guard, "is a woman of the R. P. R., who, I have reason to believe, was trying to run away. I have brought her to you, good sisters, that she may be led into the right path."

At first the sisters received her with honeyed words, trying by fair means to induce her to recant. Finding her obdurate, they changed their tactics, assuring her that on the morrow Father Ambrose, the confessor of the convent, would be there, and would put her through a course of questions she would not be able to withstand. Failing this, she would then be disciplined—her hair shaved off, her clothes taken away and the gray garment of a novice substituted for them, and her diet reduced to bread and water—until she forsook her heresies, and accepted the holy Roman Apostolic Church as her own.

In the meantime, however, as night was approaching, they desisted, and as they saw she was very tired, took her to the refectory, and gave her a supper of bread and milk, and then consigning her to a cell, left her to herself for the night.

She was tired, it is true, but every faculty was on the alert, every thought was concentrated on one idea—to escape.

"I must escape from this place! I must escape to-night! To-morrow will be too late! Now or never! And, God helping me, I shall try. Even if I die in the attempt, that will be better than to stay in this horrid place, and be subjected to these indignities."

As she had been taken to one part and another of the convent, she had noted several things that seemed to favor the idea of escape. First and most important, she was not locked in, for, as her cell opened into one of the nuns' dormitories, that precaution seemed unnecessary. Then the lonely situation of the convent was favorable. Once outside the building, some time must elapse before the alarm could be given.

When left alone, she sat down on the edge of the hard, narrow pallet, the only furniture the cell contained, and, to ease the aching of her head, let down her rich, abundant hair, drawing her fingers through its silky strands, for she had no comb.

"Oh, my poor hair!" she said; "must I lose you? The hair that my father admires so much—that my mother has so often smoothed and fondled—that Louis, my poor lost Louis, has kissed with rapture—that even the captain swore to defend with his good sword! Must you be shaved off? And oh! what an object I shall be with my bare poll! How Raoul and the girls would laugh to see me!" She laughed herself; for, with the versatility of her nation, she could enjoy a jest even at a crisis like the present.

Without undressing, she lay down, not to sleep, but to ponder her plan, and wait for her opportunity.

She heard the nuns in the next room getting ready for their repose, talking a little in whispers, or saying their prayers—then all was still. Not a sound was heard throughout the convent, for it was not one of those that keep night vigils.

Softly opening the door, she looked into the outer room. Ten nuns lay there, fast asleep, some of them giving audible proof of their condition.

Stepping as lightly as a cat, she crossed the room, and opening another door, found herself in a corridor, at the end of which was a window, looking out on the court below. This window was barred, but the bars were loose in their sockets, and could not resist the determined attack of this young, vigorous and desperate woman. Two of the bars removed, she forced herself out, and jumped from the window, reaching the ground without injury.

In the wall that surrounded the court was a postern gate, which, being merely bolted on the inside, she opened without difficulty, and found herself in the convent garden.

The garden was inclosed by a stone wall, which was not very high on the inside, but on the outside the ground descended abruptly to the bank of a small stream that flowed past the convent, rendering the descent difficult and highly dangerous.

A web of linen lay bleaching on the grass. Gabrielle caught it up, and tying one end of it around her waist, and the other to the limb of a tree that overhung the wall, let herself down easily and safely on the brink of the stream.

Following the course of the little stream, she soon reached the highway. According to what the coast guard had said, she was still a mile and a half from her destination, and without stop or rest she hurried on, in hopes to reach it before her flight was discovered.

At last, to her great joy, she saw the Three Windmills looming up against the starlit sky. Their sails were furled, and their clappers still, but their great arms, pointing upward, spoke hope and comfort to the weary, struggling girl.

Her only fear now was that the fisherman, impatient at her long delay, might have left his post and gone home.

To be continued

Answered Prayers

A Reader, Pennsylvania. "Some time ago I asked God to answer a prayer, and he answered it with especial blessings."

Boise, Idaho. "Will you put in my testimony? I know that God answers the prayers of his children, for I have tried him many times."

E. B., Nebraska. "I am a firm believer in prayer. The faith of others, as expressed in your columns, often sustains me. Many times I have been conscious of direct answers to my prayers."

H. M. H., Massachusetts. "I wish to testify to God's goodness in having answered my prayers many times in the past, and recently in restoring to health a very sick son. I would entreat all anxious mothers to pray to him who will surely answer."

Answers to prayers are also acknowledged from C. E. H., South Dakota; Mrs. S. H. L., Minnesota; Mrs. S. S., Massachusetts; M. A. C., New York; Mrs. W. H. C., California; A Reader, New York; F. S. R., Pennsylvania; S. A. C., Georgia; Mrs. J. M. D., New York; Mrs. O. S., West Virginia; A Mother, West Virginia; Mrs. E. M. P., Tennessee; S. G. J., New York; Mrs. L. G. W., Pennsylvania; E. B. G., Massachusetts; M. S., Michigan; Mrs. L. B. S., New Jersey; Reader, Kentucky; L. B., Illinois; Yours truly, Connecticut; A. B., Texas; Mrs. J. D. C., Alabama; Mrs. E. D. H., Ohio; Reader, North Dakota.

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	PAGE
Physicians	15-26
Pressmen	17
Produce Dealers	14
Pencil Users Everywhere	1-32

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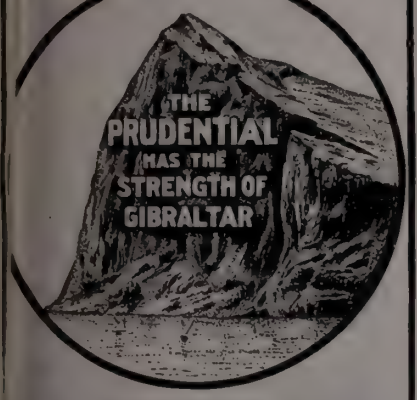

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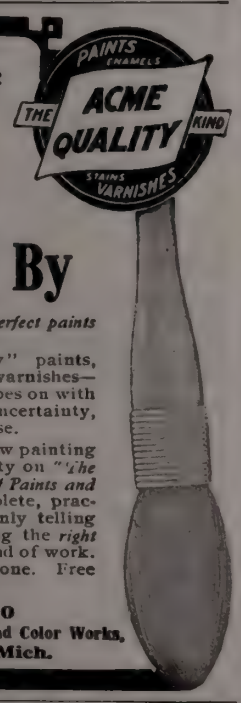

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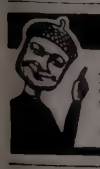

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YOUNG PEOPLE'S SOCIETIES

Missions in South America*

NOT even a genuinely heathen field presents such great difficulties to the missionary as do the countries of Spanish America. Thanks to the enlightened policy of Gen. Diaz, the intolerance of the priests in Mexico has been curbed, and in South America there are indications of a more liberal attitude of the governments toward the preachers of the Gospel. If that attitude continues, there is hope, for where the Gospel is faithfully preached it must prevail. All that is demanded is a fair field and such legal protection as will keep the missionary out of prison and prevent his being openly assaulted and murdered. It cannot be that these privileges shall be long denied. Civilization is making its way and even the governments of South and Central America cannot afford to place themselves in antagonism to the religious freedom that obtains in other countries.

Already in Mexico, Guatemala and Chile the civil authority has nominally triumphed over priestly intolerance, and the missionary is permitted to work; but even there the social pressure put on the local authorities makes his life one of constant harass and danger. In Central America the Moravians, with characteristic faith and perseverance, have battled bravely on the Mosquito Coast and have won a signal triumph which may spread to other sections. In Peru, Brazil and Paraguay there are reports of progress, slow it is true, but full of promise. The aboriginal races are as yet practically untouched and the call for more workers is earnest and imperative.

The South American Evangelization Society is now thoroughly organized, and much is to be hoped from the consecrated workers it has sent into the field. With more funds and more encouragement, it might largely extend its work. But the hopelessness that seems to have fallen like a pall on the churches in reference to the South American field has crippled its powers. Strange that it should be so in view of its nearness to us and its appalling need. Much of the indifference is doubtless due to the persistence of one denomination of the Protestant church, which continues to insist that we have no right to send missionaries to a field already occupied by the Roman Catholic Church. But every visitor to that vast field tells us that Catholicism there is degraded and debased, and the need of the pure Gospel is urgent and extreme.

*Topic of the Christian Endeavor Society for August 25. Ex. 20: 1-6.

Calumny*

HOW should a Christian bear himself under false charges? The question is often one of serious concern. The natural tendency is to rush to the defense of character, to deny, repudiate and give back scorn for scorn. There are times when vigorous self-defense is required. It would be injurious under some circumstances for the Christian to keep silence when he is falsely accused. Some would believe the false charge, and would regard his silence as a confession of guilt, and would cast reproach on his religion. But there are other circumstances in which a dignified silence is the best answer to a false charge. No man can afford to be continually chasing a calumny and bringing the slanderer to justice. He must let his character speak for him and wait for God to vindicate him.

When the reproach comes upon a man because of his religion, he may well bear it cheerfully. He has the blessing that Christ pronounced upon men so circumstanced: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." With such an assurance, no man need be cast down because of calumny. He has the support of knowing that God knows the truth, and while he has his approval he need not worry about what men say of him. Only he should be careful that he give no cause for reproach, and by abstaining from even the appearance of evil, give no ground on which his enemies can base a false charge.

Good men have always been targets for such assaults. Wesley used to say that he had been charged with every kind of meanness. Even the saintly Spurgeon was continually maligned, and even at the close of his life an American public teacher whom he had befriended came back here and uttered charges against him which he knew to be false. There are some men so envious and jealous that they glory in trying to pull down the reputation that a good man has, and to make charges against him that he is unable to disprove. In such a case there is no remedy but to be patient and to trust in God. Boerhaave used to say that calumnies were like sparks, which, if you do not blow upon them, will go out of themselves. But it is not always so; there have been some good men whose whole life has been saddened by such attacks.

*Topic of the Epworth League for August 25. "Bearing False Reproach," Matt. 5: 11, 12; Acts 5: 41; 7: 52; I. Thess. 2: 13-15; Heb. 10: 34-36; I. Peter 3: 14-18.

THE GREAT HOT WAVE

(See illustration on cover page)

NEW YORK had such a cold and long winter that a great many would-be weather-prophets said that there would be no real summer, and that it would be fashionable to wear overcoats the year round. The hot wave of the last few weeks dried up such predictions, as it did many other things. Day after day the sun poured down between the high and narrow buildings until the suffering people on the streets seemed to walk in a yellow haze. Toward night, when the sun had ceased its deadly work, the stone pavement and walls of brick, iron and concrete radiated heat until it seemed as if they were over some great furnace.

Night would come with the thermometer ranging in the upper part of the tube, and the people flocked to the parks and squares and to the freight piers that reach out on either side of New York into the North and East Rivers like long black arms.

Only on the water front did the exhausted thousands experience a sense of relief. Propped against posts and cleats, the tired mothers would doze, yet waking every now and then to see that all was well with the little group of children sleeping by her so close to the black water underneath. City Hall Park became a great bedroom for the men of the lower part of the city.

In Texas one district seems to have made a record for the year, though it cannot be learned that the people are particularly proud of the fact. The thermometer went up to 117 degrees in the shade, and refused to come down. Out in the sun it registered many degrees more. On the ranges the cattle dropped dead by the score, but wonderful to relate no deaths are reported among the people of the district, although many were affected with sunstroke.

Called Higher

On March 20, 1907, Mr. Joseph S. Dickinson passed away from Deep River, Conn. He is recorded as having derived great profit and instruction from THE CHRISTIAN HERALD, which he had read for many years.

James H. Porter departed this life on March 28, aged fifty-six years. Mr. Porter was a devoted Christian, and his death leaves a sense of loss in his home town of Groton, S. D. His widow rests upon the hope of a blessed reunion.

A follower of Christ for sixty-five years, Mrs. Phœbe Dunn, of Jonesboro, Ark., went to rest on February 28, 1906, in her eighty-third year. Mrs. Dunn was a life long student of the Scriptures and a constant reader of THE CHRISTIAN HERALD.

Mr. Clement T. Paine, of Williamsport, Pa., passed away February 9, 1907, aged seventy-one years. He was one of the kindest of fathers, faithful and good to his family, of highest business integrity and most generous in his church relations. An earnest Christian, THE CHRISTIAN HERALD, next to his Bible, was his greatest solace.

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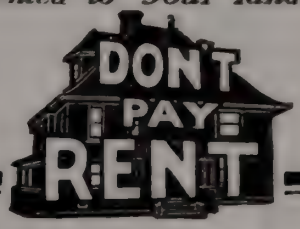

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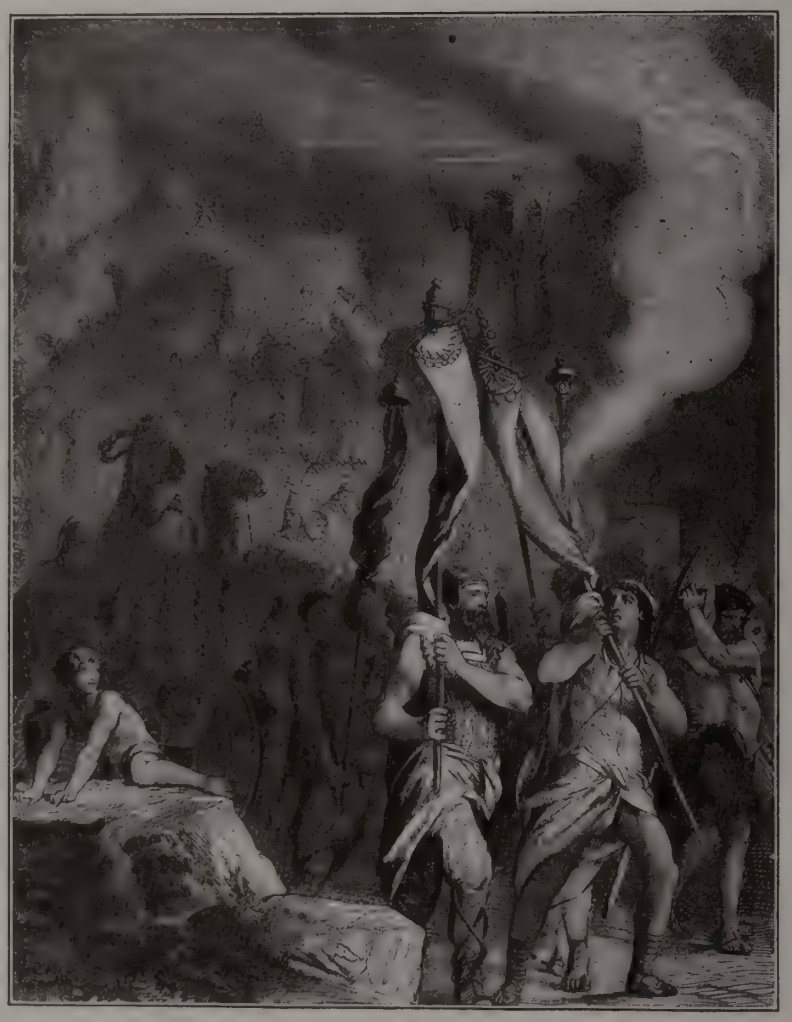
"LEAD THOU ME ON"

International Sunday School Lesson for August 25
*By Dr. and Mrs. Wilbur F. Crafts**

IT was at the crossing of the Red Sea that God first gave his shining brightness as a guide by which to lead his people. And by that sign he had led them on until they came to Sinai. And there the people remained for a year, because God's sign did not bid them go on. God had a purpose in keeping them there. It was that they might build the Tabernacle, and also that they themselves might be built up into a well-organized nation, for they were a motley throng when they left Egypt. But a year under God's tutelage had done wonders for them, and as a well-disciplined force they were ready to move forward to the Promised Land.

They have folded their tents, and God's water are, and where we can best find pasture for our flocks, and where the robbers have their dens." This second argument appealed to Hobab. He was more ready to help than he was to be helped himself. We are not quite sure Hobab consented to go. He probably returned to his people for a while, but at length cast in his lot with the Israelites (See Judges 1: 16; 4: 11; I. Sam. 15: 6).

God signaled, "Forward, march!" and the great host moved forward on a three days' journey. While Moses' strong desire had been to avail himself of the aid of Hobab, he did not lack faith in God, and his prayer was: "Rise up, O Lord, and let thine enemies be scattered; and let them



"Thou shalt remember all the way which the Lord thy God led thee"

tent as well. With standards raised and positions taken according to the command of Moses they are in line for marching. All faces are upturned awaiting the signal from God. It is lifted in air, as if God had made bare his arm. Only one man in the vast company holds back. It is Hobab, the brother-in-law of Moses. Moses reasons with him, and tries to persuade him to go forward. Hobab urges that he is not a Hebrew, that he is only a visitor in the camp, and that he prefers to return to his own people, the Midianites. But Moses tells him of the great things God is going to do for Israel, and invites him to share it all: "Come then with us, and we will do thee good." Hobab is not convinced, and again proposes to return to his people. But Moses will not take "No" for an answer. He shows Hobab how his going may accomplish great good for Israel, because of his thorough acquaintance with the land through which they are to pass. Moses says to Hobab: "You know where the wells of that hate thee flee before thee." The people, too, had faith in God; they knew that he would feed them with manna daily, that he would bring water out of the rocks if necessary, that he would make bitter waters sweet, that he would provide meat for them by sending flocks of birds, and that he would even give durability to their garments.

The journey of life, and especially the Christian life, is often pictured by Israel's journey from Egypt to Canaan, especially

Continued on next page

*International Sunday School Lesson for August 25, 1907. Israel Journeying to Canaan. Num. 10: 11-13, 29-36. Golden Text: "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light." Ex. 13: 21.

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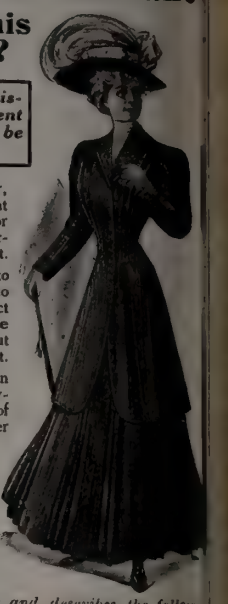

Whether your dressmaker, local tailor, or the department store makes an alteration for you, you must take the garment whether it fits you or not.

How much better it is to have us make your garments to order. You not only protect yourself because **we do give you this guarantee,** but you save money on the cost.

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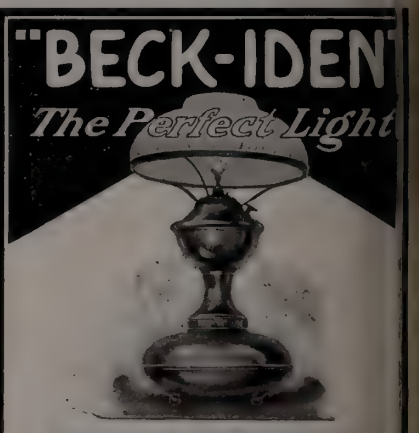

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Sunday School Lesson—*Continued*

the poets in such hymns as "Guide Me, Thou Great Jehovah," and "Lead, ndly Light." Here is an unfamiliar ng of the first stage of the journey:

They journeyed on through the wilderness
With the mountains on either side:
Behind them the foeman was pressing sore,
Before lay the turbulent tide.

Then they cried to the Lord in their stress and fear,
In that great and terrible day,
And lo, they were saved, and their foes o'erthrown,
For Jehovah opened the way.

Oh, many and many a time I, too,
As I traveled earth's deserts o'er,
Have entered a path that was mountain-walled
With the raging seas before.

But I cried to the Lord in my fear and stress,
In my dark and sorrowful day:
And he came himself to my soul's relief,
And lo, he opened the way.

MRS. E. B. THORNE.

"The cloud was taken up from over the bernacle." The cloud was "the white ume of Navarre" in the march of Israel. was the wilderness compass that ever inted out the way. Navigation was a ere coasting affair until the discovery of ie polarity of the magnet, which occurred little before the art of printing. This scovery was as simple as it was providenal. Some curious persons were amusg themselves by making a loadstone spended on a piece of cork swim in basin of water. They noticed that the adstone, when left at liberty, always rned toward the north. This fact was a ery simple thing, but it soon changed the hole world. Without the mariner's comass the work of the missionary would be onfined within the narrow limits of a oasting voyage, or a toilsome journey ver land.

God has given us a compass in conience, and a chart in the Bible for all he journey of life by land and sea. At ight the cloud pillar shone like fire, reminding us of the Psalmist's words, "The light also is thine," which is epitomized in he greeting "Good night," which means God's night. Let us not forget that affliction is God's night in which he leads us by the fiery pillar to God's morning.

A Baron's Resources

"They took their journey according to he commandment of the Lord." By this ime they knew that "all God's biddings re enablings." There seemed to be no dequate supply of food or water, but they remembered the manna and the smitten ock. There is a story of an old Scotch aron, who, shut up in his castle, withstood long siege that should have starved him ut. At last the enemy was surprised to see great string of newly caught fish hung ver the castle wall. That was a token that he castle would not be taken by siege while there were fish in the ocean, for it had subterranean connection with the sea. Equally safe are those who have connection with God's providence and grace.

Let us recall again this important fact that they "took their journey according to the commandment of the Lord." Happy the man who journeys daily "according to the commandment of the Lord." Let us, on the threshold of each journey, however short, ask sincerely, can we enter "according to the commandment of the Lord" that bids us "lay aside every weight" as well as "the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus"?

But Israel's history shows that doubt is hardly less a hindrance to Christian progress than outbreaking sin. When a man would come into the port of New York, it is not necessary, in order to defeat his purpose, that the ice should be frozen across the bar, or that there should be a chain drawn across the channel, or that forts should blaze away and sink him. Only let the white mist fall down from the cool heaven, and stretch from shore to shore—that is all that is necessary to prevent his progress. So doubt, with its chilling fog, hinders our progress heavenward. And much of it is not involuntary, but "the wish is father to the thought." It is not intellectual unbelief so much as wilful disbelief.

Through parts of Egypt and Palestine, between which the Israelites journeyed so slowly, rapid trains now run, but this does not prove progress, for the people carried swiftly are mostly no less selfish and sinful than their slower predecessors. The railroads of the United States have been unusually deadly in the past few years, and nearly every accident means grievous sin in the management somewhere. Danger signals are therefore important, and much interest is shown in a new automatic danger signal invented by Thomas E. R. Phillips, of Liverpool, that by trippers on the track electrically connected with the signal on the one hand, and semaphores in the engine cab bring the train to a stop even when the engineer does not see the signal or hear the duplicate warning. Hardly less numerous are the warnings God gives us when we are in moral danger, by the effect of sin on the health and reputation, by warnings in the pulpit and in the laws of the land.

A Viceroy's Boast

"The cloud of the Lord was over them by day when they set forward from the camp." There is profound significance in the fact that the very garment of God as he led Israel was a cloud, for to-day men are led heavenward more by the clouds of affliction than by cloudless prosperity. A missionary in China recently told us of a viceroy in that country who had said to him: "I have tried to do justice; I have not sold myself nor squeezed my people. But I have had a great deal of trouble. I have lost money and members of my family. It has seemed to me strange that if there is a God I should suffer so when bad men prosper. But I have been reading your Bible, and especially the Psalms, and now I understand that all this suffering is for our good; it is discipline to make us better." That was clearly the case with Israel, to whom forty years of discipline was the preparatory school for Canaan.

The writer remembers a railroad ride in Italy in which dark tunnels alternated with glimpses of orange groves and fairest flowers. But the train was carrying us no less rapidly to our destination in the darkness than in the light. So sorrow, not less but even more than joy, speeds us Godward. It is as if a railroad should atone for its tunnels by running in the dark at a greater speed than in the light.

The Author of "Gabrielle" Stricken

Miss Isabella Macfarlane, the well-known writer, author of *Gabrielle, the Flower of New Rochelle*, was stricken with paralysis recently and her recovery is despaired of. She is in her eighty-fifth year.

NEW USE FOR BUTTER
Prevents Boiling Over

Coffee frequently produces billiousness and all of the accompanying distress, such as loss of appetite, dyspepsia, bowel troubles, etc. A lady from Ill., says: "I had used coffee many years, and though I took great care in making it, felt its ill effects very seriously. It made me biilious and robbed me of my appetite for breakfast.

"I always had trouble with dyspepsia while I used it. I was told by physicians that I had catarrh of the stomach, and came to believe there was no help for me. Two years ago I quit the use of coffee and began to use Postum Food Coffee. At first I missed the stimulant, although the taste of the food coffee was delicious.

"In a few days I forgot all about my coffee, in the satisfaction I derived from Postum, and soon found that my appetite returned, the billious condition and dyspepsia disappeared, so that now I am proud to say that at the age of seventy-five years I enjoy my food as well as when young and all my dyspeptic symptoms and stomach trouble have gone.

"These troubles had been with me for most of my life and it is really remarkable that I am now so perfectly well. To say that I am grateful does not express it. Once in a while I find a person who does not like Postum, but I always find it is because it has not been properly prepared. There is but one way to make good Postum, and that is to make it exactly according to directions, allowing it to boil full fifteen minutes, not after it is placed on the stove, but after the real boiling begins. Use a small piece of butter, about the size of a pea, to prevent boiling over." Read "The Road to Wellville," in pkgs. "There's a Reason."

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MADE FRESH TO ORDER

O.K. Chase

Two Full Gallons Free to Try. Sold on Time. Purity Guaranteed. Freight Prepaid.

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I make Paint to order—for the individual user.
I sell it direct from factory—at factory prices.
I ship it in special extra size cans—guaranteed to contain full measure of paint.
These cans are dated the day the paint is made—*your* guarantee that it is absolutely fresh when you get it.
Out of any six-gallon order or over you may use 2 gallons on your buildings.
Then stand off and look at it—test it in any way you like.
If it is satisfactory—use the balance.
If it is not satisfactory—return the balance—I'll refund all of your money—pay the transportation charges both ways—and the test shan't cost you a penny.
That's my way of selling my Made-to-Order Paint.
I'm the only paintmaker in the United States selling it that way.
I'm the only paintmaker in the United States making paint to order.
My paint will please you—it's got to please you. You are the judge—and if it doesn't it shan't cost you anything.
There's no question about the purity of my paint—no question about it's high quality. There can't be—because it's made from the pure materials—the best it is possible to buy.
My O. L. Chase Strictly Pure White Lead Paint—The Roll of Honor Brand—an *all white Lead* paint—is made from strictly pure Old Dutch Process White Lead—strictly pure, well settled, aged, raw Linseed Oil made from Northern grown selected flax seed—pure Spirits of Turpentine and pure Turpentine Drier, and the necessary tinting colors and nothing else.
This paint stands the tests of any chemist—this I guarantee under $100.00 cash forfeit.
I will give that sum of money to any chemist who will find any adulteration in this paint.
It's just what it's name implies—the Roll of Honor Brand.

I Challenge the World on my Strictly Pure All White Lead Paint

It meets all of the requirements of the State Pure Paint Laws and more.
I challenge the world on this Roll of Honor Brand—and as I make it to order for each individual user—ship it fresh as soon as made that you may get all of its life right on your buildings—it's assuredly the best paint in the world to buy.
I want to tell you more about my Made-to-Order paint proposition—want to send you my Big Fresh Paint Book, together with samples of colors to choose from—and tell you all about my

Three Great Chase Made-To-Order Paints

My Roll of Honor Brand—my 40-60 Lead and Zinc Paint—and my O. L. Chase Durability Paint.

When you've read these books I'm sure you will be convinced that it will be more economy—and more satisfaction—for you to let me make your paint to order, than to buy paint of any other kind—made in any other way. Write for these Books at once—*today*.

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"The Morley 'Phone"

A miniature Telephone for the Ear, invisible, easily adjusted, and entirely comfortable. Makes low sounds and whispers plainly heard. Over fifty thousand sold, giving instant relief from deafness and head noises. **There are but few cases of deafness that cannot be benefited.**

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Relieved Through the Feet

New External Remedy Found Which is Relieving Thousands. A Postal Brings Anyone.

A $1 Pair Free to Try

If you have rheumatism, write to-day for a pair of Magic Foot Drafts—to try **Free.** They're relieving many of the toughest old cases on record, and all the earlier stages.

Magic Foot Drafts relieved J. Wesley Bennett, Indianapolis, Ind., after 25 years suffering. Disease hereditary, his brother having died from Rheumatism. Relieved two years ago, no return of disease.

Magic Foot Drafts relieved Miss C. Tena Segoine, Auburn, N. Y., after 10 years suffering and using crutches. Relieved two years ago, no return since.

W. F. Bogguss, 326 W. 61st St., Chicago, tried six different physicians and spent six weeks in expensive sanitarium without avail. Relieved by Magic Foot Drafts.

"Magic Foot Draft relieved me entirely. It is a wonderful thing." Rev. J. Holz, Chicago.

We have letters from thousands besides these who have been relieved by Magic Foot Drafts. Simple and harmless, being worn on the feet as shown above, covering the large foot pores and nerve centers. Try them. If fully satisfied with the benefit received, send us One Dollar. If not, we take your word and don't ask you to pay. We trust **you.** Will you try them? Just send your name and address to the Magic Foot Draft Co., R A 32 Oliver Bldg., Jackson, Mich. Write to-day.

FIVE REASONS FOR SHREDDED WHEAT

HERE THEY ARE:

FIRST REASON: The whole wheat contains all the material needed for the building of the perfect human body, for repairing waste tissue and replenishing the vital forces expended in mental and physical labor.

SECOND REASON: In SHREDDED WHEAT these elements are held in natural purity and are made digestible by steam-cooking, shredding and baking.

THIRD REASON: Cooking the whole wheat breaks down the starch cells in the center of the grain, making them soluble and digestible.

FOURTH REASON: The crisp and delicate shreds compel mastication, and, being very porous, are quickly permeated by the digestive fluids and hence easily assimilated by the most delicate stomach.

FIFTH REASON: The little particles of the outer bran-coat, scattered along the shreds, stimulate peristalsis ("bowel exercise") in a natural way—without irritating the intestines—and hence keep the stomach sweet and clean and the bowels healthy and active.

There are other reasons why you should eat SHREDDED WHEAT and why you should "talk" SHREDDED WHEAT—but these will suffice for the man who uses his brains when he eats.

TRISCUIT is the same as the BISCUIT, except that it is compressed into a wafer and is used as a toast in place of white flour bread. Both the BISCUIT and TRISCUIT should be heated in oven to restore crispness and flavor. All Grocers sell them.

Our new illustrated Cook Book is sent ***Free.***

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SEE PAGE 729

MIDSUMMER JOYS

Questions and Answers

W. J. S., Chino, Cal. What language is spoken at the Peace Conference at the Hague, where so many people of different nationalities meet in one session?

The sessions are conducted in French, the language adopted throughout the greater part of Europe for diplomatic intercourse. Interpreters explain the speeches to the few delegates from Asia and other parts of the world who do not understand that tongue.

U. F., Orost, Calif. 1. Who are the poor in spirit (Matt. 5:3)? 2. Who are those who are called but not chosen (Matt. 20: 16)? 3. Is there any hope for the backslider?

1. The humble and childlike. Christ had an antipathy to those who were proud and arrogant. His most severe reproofs were of the Pharisees. Talking to his own disciples, he told them that he who would be greatest must be the minister, and he set a child in their midst as being the symbol of the heavenly spirit. The poor in spirit do not criticize; they receive the truth, repent and obey the Gospel. 2. They are those who will not accept the Gospel. God does not choose those who will not quit their sins, nor those who cling to the world, nor those who want to be saved in their own way instead of by faith in Christ. 3. The backslider, the man who has fallen from grace, who has committed grievous sin, has every reason for hope if he will repent and return. Christ taught that truth in the parable of the prodigal son, and all through the Bible there are promises of restoration, if he will only seek it.

Rev. Daniel Steele, Milton, Mass., sends this interesting letter:

In your issue of June 24, you copy the case of "A Beneficial Fall" which began the recovery of a paralyzed leg. A more wonderful instance is that of my grandfather, Ezra Brainerd, whose wife was a niece of David Brainerd, missionary to the Indians. He was deacon of the church in Haddam, Conn., of which the pastor was Rev. David D. Field, D.D., father of the distinguished Field family. When Deacon Brainerd was eighty-four, one of his legs was paralyzed. Walking on his crutches he came upon an icy place. His crutches slipped and he had a violent fall. The neighbors picked him up and carried him home saying: "We have put the deacon to bed his last time." But they were mistaken: the fall put life into his dead leg. He got up and walked two miles to church without crutch or staff, married his third wife and lived in good health with her ten years, dying in his ninety-fourth year in the house in which he was born.

B. C., Deerfield, Mass. When did the draft riots occur in New York City?

They began on July 13, 1862, and lasted four days. About 1,000 persons were killed and $2,000,000 worth of property destroyed.

M. S., Clay Centre, Kan. Would an east wind divide the waters of the Red Sea now, as in the time of Moses?

Not in the way described in Exodus. Travelers tell us that they have seen the waters so driven back by the wind that it would be easy to ford at the crossing. The miracle consisted in the waters becoming a wall on the right and left (see Ex. 14: 22), and remaining so until the Israelites passed over.

J. R. K., Annapolis, Md. Has any practical application yet been made of the possibilities of the airship?

Professor Alexander Graham Bell declares that "airships will soon be seen everywhere." As an aid to the development of the science of aerial warfare, the German Reichstag has granted an appropriation of $125,000 to the distinguished officer and inventor who built the largest airship yet operated, for use in the further development of aerial warships.

J. K., Cleveland, O. What is the meaning of the motto *Ich Dien*, carried by the Prince of Wales?

It means "I serve." The motto was under the plume of ostrich feathers found on the helmet of the king of Bohemia, who was slain at the battle of Crossy. The king was serving as a volunteer in the French army. The Black Prince, son of Edward III., who won the battle, adopted the motto and it has since been borne with the three feathers by the heirs to the Crown of England.

C. E. P., West Pittsfield, Mass. What is the present attitude of the Jews toward Jesus Christ?

There are differences among the Jews. Some regard Jesus as a great teacher, a reformer who was ahead of his time. Some regard him as a heretic who was executed for teaching sedition. Others believe that he never existed. Some of them still look for a Messiah to lead them back to the promised land. Others regard the desire to return as sentimental nonsense, and are content to remain anywhere where they are well and fairly treated. There has recently appeared an earnest appeal to them, signed by eminent rabbis, not to intermarry with Gentiles, and not to forget their ancient faith.

J. S., Huntington, Mass. Can you give me some information about Girton College?

It is an institution for the higher education of women, at Cambridge, England. It was founded in 1869 at Hitchen, but removed to its present location in 1873. Newnham College, in Cambridge, was opened in connection with Girton in 1875. The courses offered are the same as those for the male students at Cambridge University.

H. Y., Greenwich, N. Y. What is the meaning of the title, Doge of Venice?

It is equivalent to Duke of Venice. The title was first used by Anafesto Paululio, who ruled in 697 A.D. Some other cities used the title doge for their elected rule Genoa, for instance.

L. O., Ogdensburg, N. Y. Where is Tara, me tioned in Moore's poem in the lines:

The harp that once through Tara's halls
The soul of music shed?

It is a hill in Meath, Ireland, where t early kings of Ireland were crowned.

A. N., San Francisco, Calif. Who invented t art of dyeing cloth?

It is said to have been the invention the Tyrians. They used dyes as early 1500 B.C.

Reader, Chattanooga, Tenn. 1. Will there United States warships stationed at Hampt Roads during the remainder of the Jamestov Exposition, and if so, is the public allowed board? 2. Where can I get a booklet descri tive of the city of Washington?

1. Yes; at least one ship of each typ battleship, cruiser, harbor defense, mor tor, torpedo boat, etc. The ships are the for public inspection, and visitors are show over the vessels by members of the crew appointed for that purpose. 2. You c get a good guide-book of the city Washington from Ammon & Mackell, boo sellers, 81 Chambers Street, New Yo City.

D. A., St. Louis, Mo. What became of the tri of Stockbridge Indians who lived former in the Berkshire Hills in Massachusetts?

A small remnant of the tribe is now Wisconsin.

J. E. T., Statesville, N. C. 1. Please give so idea of what is comprised under the one ter Vatican. 2. What is the date of Lincol famous speech at Gettysburg?

1. The palace of the Vatican, situat on the right bank of the river Tiber in t city of Rome, is known as the official re dence of the Pope. Besides containi the living apartments and garden of t Pope, it has immense reception-halls, wi a series of chapels, libraries, picture ga leries and museums of sculpture, antiqu ties and inscriptions, many of which a unequaled. There are the Sistine, Nic line and Pauline chapels, containing son of the finest frescoes extant, and noted f their fine music. The world-famous libra is contained in two large halls. The Va ican is a series of buildings, thrown t gether in different ages without architect ral effect, and chiefly valuable because their contents. 2. November 19, 1863.

THE NEGLECTED BOOK

IT is always the picture that tells a complete story that strikes the eye and holds the attention. Consequently it needs but few words to accompany the picture of "The Neglected Book." In these days, when so many volumes are printed dealing with almost every conceivable subject, the "Book of books is often neglected until the dust gathers on its pages and it becomes shelf-worn." In time of trouble, however, how quickly all this is changed! The works of travel, of science and of fiction are brushed aside and are forgotten, while the reader again turns the pages of the one Book that is the same to-day as it was many years ago, and will be the same through the centuries to come. The original picture was painted by David Bruce Conklin.

Original gravures of it, sizes 20x16, price $1, may be obtained of David B. Conklin, 578 Jefferson Avenue, Brooklyn, N. Y.

Miscellaneous

Will any reader knowing the address eith here or in Australia of an English family name Davidge, forward the same to Mrs. Frances Browning, Cambridge, Mass.?

E. H., Bishophill, Ill. Ventriloquism, or t art of voice modulation, so as to make it appe as though one spoke from a distance, is not like to injure any one's health. The method of usi larynx, palate, tongue and lips in producing t sounds is explained in almost all the cyclopedia

W. W. D., Elmira, N.Y. 1. We can only repeat you the caution we have frequently given to o readers in these pages: Let speculations alo in all cases where you have no means of verifyi the statements made by interested parties, wh in all probability are simply scheming to get yo money. 2. In a recent analysis of 500 speculati acounts, made by a financial expert in New Yor 348 showed a net loss at termination, 52 we about even and 58 showed a net profit. The tot deficit was nearly five times larger than the tot gain.

M. T. P., Tennessee City, Tenn. 1. Island No. belongs to the State of Kentucky, and is in t Mississippi a few miles above New Madrid, M It was strongly fortified by the Confederates the early part of the Civil War. It surrender to General Pope and Commodore Foote April 1862, with 7,000 prisoners and over 100 pieces artillery. 2. The exact location of Ophir is som what uncertain. Josephus considers it the san as Malacca. It has been placed by other write in India, Arabia and Africa. Several modern a thorities think the latter is the most probable. The Humboldt River rises in Elko County, Nev and after flowing southwest for 350 miles empti into Humboldt Lake, Churchill County. Its valle is barren and the water somewhat salt. We neve heard the name of the lady mentioned in your la question.

NEW YORK, AUGUST 21, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Mr. Alexander Visiting the Lepers who are Cared For at the Pakhoi Mission Station

A SOUL-WINNING WORLD TOUR

By GEORGE T. B. DAVIS

CHARLES M. ALEXANDER, the well-known Gospel singer who has come to America to attend the Northfield Conference, has made a tour of the world since he co-operated with Dr. Torrey in revival meetings a year ago. Although the journey was made primarily for the benefit of his wife's health, Mr. Alexander did not lose sight of the fact that his business was soul-winning.

Alexander in the Ship's Rigging

"The doctors advised months upon the sea as the only way to secure my wife's complete recovery," said Mr. Alexander to the writer. "Our minds at once turned to China. The year before, my wife's sister and her husband, Dr. and Mrs. Bradley, had gone as medical missionaries to Pakhoi, South China, and my wife's mother, Mrs. Cadbury, and her ungest daughter had already gone to them for a long sit. So we decided to spend some time with them uring our journey ound the world.

"We left London No- mber 23. We stopped r a few hours at Port id and Colombo, and sited missions at both laces. We had many pportunities on this oyage of continuing ur work of leading souls Christ by personal nversation with many eople.

"We changed to the teamship *Delta* at Co- mbo, and on our way to long Kong in the China ea, we had our Christ- as. It was most touch- g to see how each one ied with the other in aking fellow passen- ers enjoy the Yuletide.

"We spent nearly two months in Pakhoi, and returning to Hong Kong took the Japanese steamship *Nikko-Maru* to Australia, touching at Manila on the way. We visited Sydney, Bendigo, Melbourne, Geelong and Ballarat, and had a delightful time amongst the friends of five years before, when Dr. Torrey and I held missions in Australia. We left Sydney on the steamship *Manuka* for Vancouver. Then we crossed America to New York, to get the home steamer *Oceanic*, and reached Southampton on June 13, about seven months after we left England. Our home-coming was a sorrowful one, although the object of our journey was fulfilled in my wife's restoration to health.

"I was about two months in China, and was among the missionaries constantly, although I did not visit very many mission stations. The happiest and best contented people I have ever met have been missionaries. Difficulties which we here would call great, they pass by with a smile. In our brother-in-law's home in Pakhoi, we saw this illustrated constantly in the life of my sister-in-law. Amongst the multitude of perplexing questions and trials that crop up continually in a large household, and the hospitals, schools and leper compound, she had such a deep peace and unruffled quiet in her demeanor, that we all marveled. Seventeen miles away in Leim Chau, where the newspapers have been referring lately to the troubles in China, there were three missionaries right in the heart of the Chinese population. They were surrounded daily by grave dangers, yet they had such joy and peace and sweetness as I have rarely seen equaled. Even now it makes me feel good to think of the smile of one of the men as he talked."

"Did you do any mission work in China?"

"We had not planned to do any work before we left, but had asked all our friends to pray especially for one thing, that we might be good witnesses for the Lord Jesus Christ wherever we were, whether on land or sea. The numerous times that work was thrown in our way proved to us that God was answering prayer. We found many opportunities of encouraging missionaries and workers on board ship and in their homes. I never knew before what a place there would be for one on a foreign field to work for Christ, even though one could not speak the language."

"Did you hold any large meetings during your stay in Australia, and did you see any results of your previous work in 1902?"

"There was no prearranged plan before we reached Australia. We only named it 'a friendly call.' We wanted to go back to each place where Dr. Torrey and I had been before. We were unable to go to Tasmania and New Zealand, but managed to get to the larger places in Australia. At each place the largest building that could be secured was crowded, and it was a great joy to see the work standing firm that had been done five years ago. One gentleman, who is prominent in the affairs of his church, told me that twenty-five young men in his denomination had offered themselves for the ministry during the past year, and nearly every one of them attributed his conversion to our work there.

"After a meeting one night I was introduced to a gentleman who said that he was not in sympathy with

Continued on page 721

Mrs. Alexander Watching the Lace Workers in China

Traveling in China—Mr. Alexander is at the Right

THE
American Pulpit
A Sermon by
Rev. James I. Vance, D.D.*

Christ's Paradox

TEXTS { "Ye cannot serve God and mammon" —*Luke 16: 13*
"Make to yourselves friends of the mammon of unrighteousness" —*Luke 16: 9*

WITH these two apparently contradictory statements from Christ's own lips, made to the same audience and at the same time, for a text, I want to speak to you this morning about God and mammon, or God and riches, for "riches" is the English equivalent of the Chaldean word "mammon." Two ways of discussing the subject suggest themselves:

One is to deal in generalities; to speak in a broad and liberal and expansive manner; to run the subject up to such altitudes and out to such longitudes and latitudes that the universe may rest comfortably within the embrace of what is said; to show that the five points of Calvinism are logically implied, and the doctrine, polity and practice of Christendom involved in the right relations of God and mammon. Were I to attempt and succeed in a discussion of this kind you would probably depart saying: "We have listened to a very able and profound and philosophical and exhaustive treatment of the subject."

The Bible on Riches

The other is to be particular and personal; to probe down to the spot that is tender and sensitive; to discuss not so much the theological and commercial as the experimental aspects of the subject; to reduce all lines of altitude and latitude and longitude to the measurements of the individual; and to remark, in the language of Nathan to David: "Thou art the man." Were I to follow this plan, I am afraid you would go away saying: "Money, money, money! All these preachers are after is money." Hence I am in "a strait betwixt two." I do not want to throw away an opportunity, for that is what it amounts to when the people put the sermon into cold storage with the remark: "It was an able effort." Neither do I want you to think that the church is after your money, for it is not, unless you come along with it. Badly as the church needs money, we need to give far more than the church needs to get.

Perhaps the best plan will be to try to set before you some of the teachings of the Bible on this subject, especially what is contained in these two apparently contradictory statements of Christ, and let the result be what it may. The Bible has much to say on the money question. No careful reader of either the Old or New Testament can escape this. In the New Testament, more attention is given to it than, perhaps, to any other phase of Christian duty. It is true there are people who seem to think that religion is something apart from the money question. They regard it as a little holy of holies, where the soul is alone with its God and where so secular a thought as money should not be allowed to enter. Christ did not think so. If he did, why did he say to the rich young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me"?

If he did, why did he utter the parable of the rich fool, who to accommodate his increasing crops tore down his barns and built bigger, and said: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry"? But God said unto him: "Thou fool, this night thy soul shall be required of thee."

Importance of the Question

If Christ held that money has nothing to do with religion, why did he speak of Lazarus and Dives, and of the widow and her mites? Why did he say, "How hardly shall they that have riches enter into the kingdom of heaven!" Why did he say, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Why did Paul write to Timothy: "The love of money is the root of all evil; which while some coveted after, they have erred from faith, and pierced themselves through with many sorrows"? No, religion is not something apart from the money question. It is intimately associated with it; and in the text the two are brought together in such a way as to arrest attention.

First, Christ bids them suspect each other; then he bids them be friends. "Ye cannot serve God and mammon." "Make to yourselves friends of the mammon of unrighteousness."

Christ names, in one breath, the two great forces of the world: God and mammon, religion and wealth. On the one hand is God and his worship. It is the side of life represented by faith. It is where the soul operates. It is that which instructs conscience and shapes character and determines destiny. It is the influence of the infinite and invisible on human life. Its atmosphere is prayer. It is that which gives us the Bible, the Church, the Sabbath, the promises, and our immortal hope. It stands pre-eminently for the life that is to come. It values this life, but only as a school or training ground for the next. Man is an immortal creature, and this life is lived aright only as it has an eternal outlook.

There can be no doubt about God being a real force in the world. Religion is not a myth. Man is built for a religious career. He has powers that can be employed, and aspirations that can be satisfied only in that way. He does things because he believes things. Back of his battles is his faith.

Your God! What treasures rise at the mention of his name! "God is our refuge and strength, a very present help in trouble." "The eternal God is thy refuge, and underneath thee are the everlasting arms." "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." One whom we all know and love, recently, greatly troubled by the physician's announcement of the possible loss of sight, was feeling around for something to sustain and comfort, when this blessed promise shone out on the sky of faith: "He that followeth me shall not walk in darkness." God is precious, and his love is our treasure.

Mammon and Worship

On the other hand is mammon and its worship. It is the side of life represented by the senses. It is where the soul serves the body. It likewise instructs conscience and shapes character and determines destiny. It is the influence of money on human life. Its atmosphere is commercialism. It is the force represented by trade, by all money-making, wealth-producing, wealth-acquiring agencies. It stands pre-eminently for the life that now is. It may believe in a future life, but there is no bank there in which to deposit mammon's gains. Money is not an eternal asset. A dead man carries no letter of credit. He leaves all his property behind.

There can be no sort of doubt about money being a real force in the world. It is not a myth either. People are after it. What is it that the average mortal will not do for enough of it? He will sacrifice well-nigh everything. It colors his convictions. If the profit is large, he sees a great light. If there is money in it, the thing is hard to resist. Man is built for a money-seeking career. He has powers that can be employed and aspirations that can be satisfied only in that way; and the advice given to many a young man is: "My son, with all thy getting, get to thyself a good bank account."

Your mammon! Your wealth, your property, your wages, your salary, your riches or your desire for riches, your longing to get on! How much of life is represented by this, whether your property, like that of Zaccheus, makes men call you rich; or like that of Simon Peter, consists of a leaky boat and some worn-out nets. These are the two forces, God and mammon, religion and money. They are world-forces. They control well-nigh everything. Back of nine-tenths of what people do are either their religious convictions or their financial interests. These two forces are separated by great lines of cleavage. They are world-leaders and nearly everything that goes gets in behind one or the other.

Christ says that these two forces should be suspicious of each other. "Ye cannot serve God and mammon." He seems to say that religion and wealth are irreconcilable. He certainly says, "One who worships God cannot worship mammon; and one who worships mammon cannot worship God."

Double Worship Impossible

The reason is evident. What one worships is supreme with him. In the nature of the case there cannot be two supremes; for that instant both cease to be supreme. There is not room in the soul of man for the worship of more than one god at a time. "No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." "Thou shalt worship the Lord thy God, and him only shalt thou serve." who worships mammon has given up the worshi God. Therefore Christ says it must be one or other; either God or mammon.

And yet some try to do the impossible. They tr worship a double-headed, double-faced deity. T hold on to the forms of God's worship in the ch on Sundays; and then they go out and practise m mon-worship during the week. They say their pra to the money-god and seek his favor. They not let their business interfere with their religion Sunday; no more will they let their religion inter with their business on Monday. They do not wan be infidels; neither do they want to be poor. They not want to go to hell, but they would like to comfortable on earth.

Risk of Postponement

Sometimes we realize the futility of this effort two-faced worship, and decide to take one god a time. A man says: "I will not give up religion, merely postpone it. I will devote myself to mak money for a few years, and not allow religion to int fere; for religion and modern business methods do always comfortably consort. Then, when I h squeezed the lemon of mammon and gotten all money I want, I will return unto the Lord and spe the last years of my life as a good Christian."

Such a man takes a tremendous risk. How does know he will live to finish the process? "What is y life? It is even a vapor which appeareth for a lit while and then vanisheth away." And suppose he d live to finish this programme of mammon, how d he know he will come out the same man that went i We grow like that we worship. He who worshi mammon for the best years of his life will disco that the desire for God's worship is dead and the s itself has atrophied. Christ says the thing cannot done. It must be one or the other, God or mammo which shall it be? We know that he is warning against the worship of wealth.

Mammon-worship is degrading and debasing. Tak on its own terms, the man who sells himself for mon makes a poor investment. He who sacrifices hon reputation, conscience and love for mere dollars is fool. Suppose one does get one hundred thousand d lars for swearing to a lie, he is a loser. He has lost h self-respect, and self-respect is worth more than o hundred thousand dollars. Money is no compensatio for the loss of either character or reputation. Mon cannot buy them. It cannot even buy length of lif A famous millionaire is reported to have offered te million dollars to any man who would add ten yea to his lifetime. But money cannot move back th hands on the dial-plate of time. It cannot retard fo a second one grain in the hour-glass of destiny. Wha a wretched travesty of a god is this mammon, which i powerless to add a day to the brief span of our morta existence, compared with the mighty God who says, " give unto them eternal life and they shall neve perish!"

Money is not only powerless to buy life; but the lov of it debases character. "The darkest day," said Hor ace Greeley, "in any man's earthly career is tha wherein he first fancies that there is some easier wa of gaining a dollar than by squarely earning it." Th worship of wealth kills the best there is in human nature. It makes us hard and narrow and mean and sordid. It is amazing what contemptible things one can be guilty of when money is involved.

A Money-loving Deacon

Recently in conversation with a well-known missionary, I related this incident which had come under my own observation in a country church in the South: The collection had been gathered to pay the presbyterial assessment, which amounted to ten cents per member. The deacons retired to a little room in the rear to count the collection and discovered that it amounted to more than the assessment. Whereupon one of the deacons said: "Brethren, we have raised more than the amount, and just now I am at unusual expense in putting a new roof on my barn. I will take back my dime." And he did. No doubt he thought he had a soul and was looking forward to the bliss of heaven beyond the grave, but it is difficult to understand how a soul so small can make much of heaven.

My missionary friend, on hearing the story, said: "That proves that we are once more one people and a

Continued on page 721

*Preached in the North Reformed Church of Newark, N. J.

A SOUL-WINNING WORLD TOUR—*CONTINUED*

work when we were there; but he had a Bible
s of forty men, and more than twenty of them
e converted during our mission. Every one of them
standing firm, and some of them were local preach-
and they were all doing active work for the Lord.
Melbourne we had two meetings in the town hall,
ing 2,500 people, which we called 'choir practices.'
se were crowded both nights, and we practised the
ns, and the second night we called for those who
ld accept Christ, and many responded and publicly
essed their allegiance. The final service of song
held in the Exhibition Building, where more than
thousand people gathered. There were a large
nber of converts who publicly came forward and
essed Christ as their personal Saviour. It was a
ght to have as my accompanist at the meetings Mr.
ert Harkness, of Bendigo, Australia, who has been
Dr. Torrey and me since he was converted in our
ion in his home town of Bendigo five years ago.
had returned to Australia for a few months' rest. I
oduced many new hymns which he had written. The
before we sailed from Sydney, we had a packed
ience at the Y. M. C. A. Auditorium in the after-
n, where twenty-four men accepted Christ and con-
ed him. The same night, the town hall, which
s 4,500 people, was crowded. There were open-air
tings. A large number confessed Christ that night.

We were in New York, waiting for our boat for
land, when we heard the sad news of the accident
ea to my wife's mother, the late Mrs. Richard Cad-
y. It came as a terrible blow to us to learn that
ng a storm on the Pacific Ocean, she had missed her

Mrs. Alexander and Mrs. Beauchamp at the Leper Hospital

footing and fallen down the steps as she was descending to the cabin, causing concussion of the brain, and had passed away peacefully in a few hours. Fortunately Sir Alexander Simpson of Edinburgh, a friend of ours, was a fellow passenger on the steamer, and did everything that the best medical skill could devise. From him I learned how she had visited those who were unable to leave their cabins, and had talked personally with many about their souls' welfare, in such a gentle, sweet manner that her passing away was deeply felt all through the ship."

"Have you decided as yet where you will engage in mission work during the coming year?"

"It is probable that I will work again in conjunction with Dr. Torrey. Australia, America and England have invited us, but we have not decided which call to accept.

"I can think of no more appropriate message to send to our American friends than these beautiful words in Isaiah 43: 2: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.' Before my wife's illness, she wrote these words in the autograph album of an old Sunday School scholar, and called my attention to it two days before she was taken suddenly worse. Her mother had the words printed and framed, and hung at her bedside where she could see them all the time. Wherever we have gone, she has told about her experience with that verse, and few people have ever seen the depth of meaning until their attention was called to the word 'through.' I pass it on to you."

CHRIST'S PARADOX—Continued ❋ Sermon by Rev. James I. Vance, D.D.

throughly united country, for I have met the same
kd as that deacon in the West and North and East.
here are incidents on the other side, to be sure,
llustrating the bigness of the soul in connection with
th money question; and before our conversation closed
th missionary told a pathetic story. He had preached
o a week-day in a little country church on the edge
o a lumber camp in Michigan, and was waiting to
te his train after the service. He saw a man run-
ng rapidly away from the church, whom the pastor
dlared to be an elder. In about half an hour the
an returned breathless and said: "My wife and I
ge a dollar in the collection. It was all the money
we had, but we felt that we ought to do more, and we
nt you to take this." He had torn the silver clasps
fm his German Bible and brought them to add to the
nissionary collection. His gift was small in value,
b it showed that the man had a big soul.

Money a Revealer

It is what people reveal themselves to be when
ney is involved, that they are. It is a revealer of
cracter, and because the love of money debases,
rist said of the farmer with his big barns and grow-
ig crops: "Thou fool." Yet many are playing the
l. The worship of mammon is common and popu-
l. It has invaded the very temple of God. It is the
se of our age and land. Even our opinions are esti-
ted on a commercial basis.

A remarkable and significant editorial on this gen-
l subject appeared in a recent number of *The Wall
eet Journal*. Had it been published in some reli-
us periodical, it might have been taken as a matter of
rse; but the fact that it is the editorial utterance of
t paper representing the money street of the nation,
ests attention.

The editor says: "What America needs more than
lway extension, and Western irrigation, and a low
iff, and a bigger wheat crop, and a merchant marine,
l a new navy, is a revival of piety. That's what we
d now to clean this country of the filth of graft, and
greed, petty and big; or worship of fine houses and
lands and high office and grand social functions.
hat is this thing we are worshiping but a vain repeti-
n of what decayed nations fell down and worshiped
t before their light went out? Read the history of
me in decay and you will find luxury there that
uld lay a big dollar over our little doughnut that
ks so large to us. Great wealth never made a nation
bstantial nor honorable. There is nothing on earth
t looks good that is so dangerous for a man or a
tion to handle as quick, easy, big money."

"Ye cannot serve God and mammon." It must be
e or the other—which? Do not imagine that the
oice is to be made only by the rich. It is to be made
ually by the poor. There are men without a dollar
o worship money; and there are men of large means
o look further and seek first the kingdom of God
d his righteousness and enjoy the fulfilment of the
omise. It is not a question of how much one shall
rship, but of what. Christ says it cannot be God and
mmon.

Having said this he seems to contradict himself. He tells religion and wealth to be friends. "Make to yourselves friends of the mammon of unrighteousness." What a paradox! Someone has described a paradox as a truth standing on its head. The truth certainly seems to be upside down in this second part of the text. What does it mean?

The Steward's Plan

Christ has just uttered the parable of the unjust steward who was about to lose his position, and who, by a shrewd but dishonest use of his lord's money, made friends of his lord's creditors; so that when he lost his place, these creditors received him into their habitations. Turning to his disciples, Christ says, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

How are we to interpret this strange and apparently contradictory statement? Christ certainly does not mean to endorse the steward's dishonesty, for that would be for him to deny himself. Neither does he mean to say that everlasting habitations are purchasable with money, that salvation may be bought with mammon; for this would be to discredit all his other teachings.

He evidently meant to commend in his disciples precisely the thing that the lord commended in his steward; and that was such a use of money or mammon as to make one's condition comfortable when the money or mammon has passed from his control. That is, Christ says to his disciples: Make to yourselves friends, by the use of the mammon of unrighteousness or by the use of money, that when ye fail, these friends you have thus made may receive you into everlasting habitations. In other words, use money in this life so as to make your condition comfortable in that life where money has passed from your control. It is the making of eternal friends by the right use of money or wealth, that Christ commends. He teaches therefore that mammon may be employed in such a way as not only not to conflict with the worship of God, but actually to contribute toward it. How?

Mammon to Worship God

By making mammon worship God. Money is not an evil in itself. It is a blessing, and may become one of the most powerful agencies for good, provided it takes the right place. That place is not on the throne beside God but on its knees before him. The instant that wealth recognizes that it is a servant, not to be worshiped but used, and used not for itself but for the glory of God, we should cease to suspect it and come to regard it as a friendly power.

That is as someone says: "While we cannot worship God and mammon, we can and should worship God with mammon." When mammon worships God, Christ bids us make it our friend. The effect of using money to do good, to further Christ's work in the world, is just the opposite of the hoarding process. It stimulates and develops all that is noblest in character. It broadens and liberalizes and enriches the nature.

Money thus used is not only a friend; it makes friends. It has been well said that "money is power in storage." It enables us to transfer ourselves into other places and things. It makes it possible for one to double, treble, quadruple his personality. One may not be able to work in person among the needy of the earth; but he may be able to support a nurse, a missionary, a physician, a Bible woman, and in this way to minister as truly as if he were there in person. Christ says that when at last we come to leave this earthly tabernacle and enter the house not made with hands, these friends we have thus made, the good we have done by the right use of money, will receive us into everlasting habitations, and heaven will be brighter and happier because of their welcome.

The conversion of mammon is one of the great revivals that is needed. The revolution that is needed to overthrow the worship of mammon will come about in no other way. It will come, not by the arbitrary and universal distribution of wealth, but by its voluntary and complete consecration. It is the Christianization of money that is needed.

The Right Use of Money

It is needed pre-eminently for the sake of Christ's kingdom, and its absence seems to be the one thing that prevents the speedy evangelization of the world. Every country is open to the gospel, and a great army of volunteers have offered themselves for service in the foreign field. On the surface it looks as if the missionary problem were resolving itself into the question of how to finance the kingdom.

The individual Christian needs it for his own sake. One has not made much progress in the Christian life if he fails to recognize the lordship of Christ over his income.

We weary of the many calls for money, and it is not strange. Many of them lack merit, and, besides, one cannot help all. But it is a blessed privilege to help. It is a glorious thing to be able to give.

A woman recently died in New York City at the age of eighty-five years, whom we should most likely pronounce as fanatical, at any rate as lacking in sound judgment. Her husband, a well-known physician, died twenty years ago, leaving her a fortune. During his lifetime, they were most generous in their gifts to charities; and after his death, she continued this philanthropic work. One day she awoke to the discovery that her property was all gone, and she must support herself. This she did by renting an apartment and subletting it. There she died, having at her death only $1.50 in money and being buried by friends she had made after her reverse of fortune.

It is likely that we should be disposed to condemn her as improvident; but what is His verdict who watched the people as they cast gifts into the treasury, and who said of the widow that cast in two mites, all her living: "She hath cast more in than all they that have cast into the treasury."

Lord, teach us not only to pray, but teach us to give. Teach us that while we cannot serve God and mammon, we can and should serve God with mammon; and show us how to make friends of the mammon of unrighteousness so that when we fail, they may receive us into everlasting habitations! Amen.

A FESTIVAL OF THE UTES

Two Little Ute Girls

Captain Ridley and Members of the Ute Tribe

A Ute Squaw and her Escort

OUT among the lofty peaks of the Rocky Mountains, in picturesque Utah, dwell a solemn-faced, quiet tribe of copper-colored men. Probably their composure and dignified demeanor have been heightened by having lived so long among the silent mountains of the West. The Indian agency at White Rocks is over sixty miles from a railroad station, beautifully located in a rich tract of land.

There, in the springtime, the Ute Indians gather annually to celebrate the advent of warmer days and the breaking up of the hibernation of the mountain bears.

The ceremonial dance continues one week, and throughout the last night, ending with a feast which is heartily welcomed by the squaws and braves. This is a gala time with our uncivilized brothers, who are befittingly dressed for the occasion in bright colored clothes, gay feathers, beads and jewelry. On their faces are dashes of paint, with red and yellow streaks around the eyes and on the cheeks.

It is primarily a mating dance, a male applicant for matrimony making his desires known to the world by wearing white cloth wrapped about his body. This is not removed until some fair one has accepted his heart, hand and tepee.

The bear dance is seldom held on a spot previously used for the same purpose, as it is supposed to be afterward used by the spirits of the departed. The space, of about one acre, is enclosed by a circular wall ten or fifteen feet high. This is made of long, slender branches woven back and forth between upright posts. On the ground, just inside, sit the dancers; the squaws on one side of the circle, the bucks on the other.

The music for this festal occasion is far from melodious and produces a decidedly weird effect.

The musical instrument consists of an inverted box about twelve feet long by three feet wide and two feet high; the bottom having been removed, and replaced by a covering of zinc or tin.

Around this are seated the musicians, each holding in an upright position on the metal covering a stick two feet long, in the sides of which are cut deep notches. Over the notches is rubbed a dried bone. A rasping noise is produced, and to this accompaniment the performers hum low, long-drawn notes. When the music begins, every member of the weaker sex, be she old or young, a woman of fifty or a child of six, chooses her partner by a simple beckoning motion which seems to be quite unobserved by the chosen one. When the right moment comes, the bucks form in a line facing a line of squaw partners opposite. Each line falls into step, one retreating, the other advancing. The movement consists of three steps backward, then two forward. Though by no means difficult, it is an easy, graceful movement, with a decided swing. Inexperienced adult dancers as well as small ones are prompted by the "floor manager," who walks behind the moving l carrying a stick, with which he touches up the lagga

One must see the enclosure with the multi-colo costumes; the squaws with their happy faces expres genuine pleasure; the bucks with immobile cou nances, and the little children vainly trying to k step, to fully appreciate the Ute Indian in his nat surroundings, enjoying life after his own fashion.

The squaws are of low stature, heavily built, w fine, regular features, and long, jet black hair, wh enhances the copper-colored tints of the skin.

Among the men are many splendid specimens manhood, with such athletic physiques as that of C tain Bob Ridley, chief of the Indian police. The nat police have taken the place of the United States tro in maintaining order in the Ute country.

The Utes are very superstitious regarding the feel minded. Two miles from the agency there is a cr Indian, who, both summer and winter, has lived wi out covering or fire for over twenty-six years i tepee composed only of poles. Incredible as it n seem, his hair has often been chopped from the i and several times his family have tried in vain to l him on the mountains, but his animal instinct led h back to his lair before his relatives returned.

LUCIE B. DAVIS.

A SUCCESSFUL ORIENTAL TEACHER

GOOD and useful work has been done in Ceylon by a self-sacrificing Christian teacher whose name is familiar to readers of this journal. Some twelve years ago, the editors of THE CHRISTIAN HERALD, impressed with the intelligence and ability of a young student of Princeton Univers ty, had the pleasure of introducing him to the Christian public of the United States and Canada. Mr. Rutnam, a Hindoo by race and a native of Ceylon, the large island lying off the southern coast of India, appeared to us a young man singularly adapted to extend the religion of Christ not only in his own land but in southern India. His career in the university of Madras and later at Princeton, confirmed our confidence. Invitations to preach and lecture reached him from all quarters and were filled, so far as his studies at the university permitted, with great gratification to large audiences. Thousands of Christian people in our great cities learned more of the social life and conditions in India and Ceylon from his lectures than they knew before, and all were deeply impressed by the eloquence and simplicity with which he presented the truths of the Gospel in his sermons. Mr. Rutnam contended that only an Oriental could understand and appreciate many of the allusions of our Lord and much of the teaching of the ancient prophets, and he was able to shed light, from his own experience, on some passages which became full of meaning as he described Oriental customs that he had witnessed.

Mr. S. C. K. Rutnam and the Professors in the Ceylon Central College

It is with much pleasure that he is welcomed now to this country after ten years' absence. He might easily have obtained lucrative employment in our colleges as professor of Oriental languages or of Eastern philosophy at the conclusion of his Princeton course; but his conception of his duty was that he should devote himself to the elevation of his own people. He knew that he could preach the Gospel his own race more convincingly than the ablest white missionary could do, and, bei familiar with Oriental literature and traditions, could argue with the Hindoo wi more effect. Besides which, he would not appear among them as a foreign teache who is always regarded with prejudice by the more cultured classes, who are t leaders of Indian thought. He kne that the struggle would be hard, for h had not the support of any missiona society and would have to rely on suc help as the natives would give. He w quite right; the struggle has been har but he has triumphed, and he has con back to report the organization of prosperous college which has becom self-supporting. It began simply as Christian school for boys, but the native found that there was no institution i Ceylon in which so thorough and prac tical an education was given, and thoug Christianity was inculcated there, the submitted to that drawback for the sak of the excellence of the secular teaching. The school prospered and it evolved int a college in which there are now nearl two hundred students, forty of whom ar boarders. There is a faculty of twelv professors, all of whom are capable and earnest men. During his recent tour i India and the East, Dr. Charles Cuthbert Hall, president of Union Theological Seminary in New York, made a thorough inspection of the college, which Mr. Rutnam has named the Central College, and was delighted with the work being done. He wrote: "The spirit of its principal and the lofty tone of instruction conveyed in the classes, convinced me that with God's continued blessing this college has a great future in store for it. God grant that it may be even more successful in the

Continued on page 729

IN THE "CHILDREN'S TEMPLE"

A SUNDAY AFTERNOON SERVICE AT MONT-LAWN

"I BELIEVE, believe on the Lord Jesus Christ"—the rich, mellow tones of the organ in the Children's Temple at Mont-Lawn peal forth, and the melodious strains are echoed by hundreds of ringing voices, heartily singing the grand old Scriptural injunction. "For God so loved the world" rises sweetly in softer measure, and so on through the exercise, which closes like a benediction with the promise:

My peace I leave with you,
My peace I give to you.

Then the little heads, marked already by so many characteristics which time will develop for good or ill, bow in reverent prayer. To many of the youthful pilgrims on life's journey the Children's Home has become their Mecca, and they are familiar with the swinging hymns which are printed upon the leaflet—familiar with the voice of prayer, and the simply and forcibly illustrated exposition of the Word. Many, too, are members of mission Sunday Schools; to these it has become a habit to assume the attitude of worship. But there are truly the "children of all nations" gathered here, and there are those by whom the bright Temple service is looked upon with round-eyed wonder as a mysterious rite. To all, however, it grows precious with association, and the seed which is sown so wisely and lovingly during the quiet Sabbath afternoon hour in Mont-Lawn's Temple, bears out the parable of old—though some fall by the wayside and among thorns and stony places, yet other fall into a good and fertile soil, which shall bring forth a glorious harvest in time to come.

Here is the house-mother, ready with her lesson for the day.

"Children, when you're on your way to school and see a square sign fastened on the front of a house, do you know what it means?"

Half a dozen hands fly into the air and half a dozen voices pipe out, "Measles." "Yes, and there are other illnesses, each of which has its distinguishing mark, but of them all the very worst one, and the one which cannot be cured, is —what?"

One doubtful murmur from a bright-eyed Scotch lassie —"Lepers."

"Yes, but dreadful as it is, it leaves no deeper marks upon little faces than wicked thoughts and hateful words leave upon little hearts. And just as in olden time, the leper cried, 'Lord, if thou wilt thou canst make me clean,' so there is One now—this hour—who can cure us if we ask him. You know, if you use a telephone, there has to be somebody at the other end, or else there's no use in talking, and the dear Saviour is always waiting at the other end of the telephone. If a desire comes to you to take what is not your own, if you are angry with each other, run quickly to your heart's telephone, and be sure that He to whom you pray, 'Make me clean,' will quickly, gladly answer, 'I will. Be thou clean.'"

Many a serious face bears witness that the story lesson had not failed to make its point, and when Dr. Klopsch rises, scores of youthful hearts are ready for his message—a message unique in its application to the barren lives of his young auditors.

A Host of Little Auditors in the "Children's Temple"

"Once upon a time," he begins in the good old way, "there was in the far-off city of Florence a rare and beautiful statue. Of spotless, snowy marble, the fair and delicate beauty of the figure was so graceful in its outline, so full of harmony in its pose, that every eye which beheld it acknowledged its perfection. There came a day when the people of Florence were allowed to enter the great gallery of art in which this gem of sculpture stood.

"Among the great throng who poured through the open doors and paused before the wonderful expression of a master's art, there was one small Florentine girl, dirty and tattered and poor, oh, so poor! with a big, beautiful soul that responded eagerly to the beauty which surrounded her. She stood motionless before the statue, gazing with rapt eyes at its every detail of grace and purity. Then the little one stole away, turning with dragging feet to her own squalid home. But she took the memory of the marble with her in all its immaculate spotlessness, and her first act was to cleanse her own soiled hands and face, that they might bear some resemblance to the stately white figure of the Florentine statue.

"Day by day the little child of poverty crept back to feast her beauty-loving heart upon the masterpiece. Day by day, as she returned to her home, she sought to bring the lesson of the statue into her own poor life. The slender little body was pure and clean now, the rough boards were scoured, and even the indifferent mother, who regarded the change in her child with astonishment, was moved to effort by her little daughter's eager longing to bring into the humble home some reminder of the snowy image which had inspired within her hungry heart a great yearning for order and grace and spotless cleanliness.

"That, children, is what we want Mont Lawn to become to you. May this fair and beautiful domain, in all its shining cleanliness, be to your lives the Florentine statue from which you shall learn habits of neatness, repose of manner, and both moral and physical grace and charm.

"We want our teachers and caretakers to feel themselves each an integral part of the perfect whole, and so to carry their responsibility for the attention to detail required to keep our Children's Paradise up to its standard of a model Children's Home, that there shall never be a flaw upon our statue.

"When you go home, children, carry with you the memory of the pure, white statue, and, never forgetting that cleanliness and order are lessons well worth learning, remember always that only the hand of the divine Sculptor can make us all glorious within.'"

. . .

The shadows are falling and the hour is at an end. Almost like a pledge given in answer to earnest pleading, the children gently sing:

We will cheer the weary all the way along,
Fill their hearts with courage and inspiring song;
Comfort them and bless them, love and help bestow,
Shine the love of Jesus, wherever we go.

A JUVENILE EVANGELIST

THERE can be no question about the remarkable success which has attended the preaching of the twelve-year-old Frances Bradley Storr, of Doncaster, England. In one month she has addressed audiences comprising 5,000 persons, and it is said that something like 300 men and women have made profession of conversion as a result of her simple, childlike preaching. Not often is it given to a child of such tender years to become a spiritual teacher of the people, but such a remarkable occurrence is not without precedent.

The little girl is a daughter of parents of humble origin. Her mother is in the employ of the British Woman's Temperance Association as a police-court missionary at Doncaster, and has been a lay-preacher in her denomination for upwards of twenty years. To the astonishment of the graybeards of the Primitive Methodist Church, the simple, earnest appeals of her gifted child during the last ten months have caused a wave of revival to sweep through her home county, which has spread to neighboring counties. She is just a winsome girl of marked intellectuality. Her unusual thoughtfulness has, perhaps, made her a little older in appearance than her years would lead one to expect; but she is as bright, eager and sparkling as an ordinary child.

Perhaps the secret of the child's success is to be found in the mother's intense desire and constant prayer that one of her children should be permitted to help her in her religious work, and is another proof that God can use any instrument that he chooses. "Why did you attempt to preach?" she was asked. The large, expressive eyes lighted up with enthusiasm and the answer came with almost breathless eagerness. "Oh, I think it is the grandest sight on earth to see men and women converted. That is what I wanted to preach for—the message seems to be given to me, and I simply deliver it."

Even as the Great Teacher invariably drew his illustrations from the homely happenings of everyday life, so this earnest little disciple of his adds strength to the message she gives by drawing appropriate analogies from the experiences of her own childhood. From the helplessness of the little child and its instinctive call upon "father" or "mother" in trouble or danger, is drawn the lesson of dependence upon the Heavenly Father. A striking illustration of this method is an apt and pertinent inference drawn from an ordinary occurrence. Reminding her audience that the light of the Gospel is always shining through prosperity and adversity alike, even though the careless and indifferent do not seek the guidance of its far-reaching beams, she said: "When you go into a railway car you may not notice that there is a light in the car; but when you run into the darkness of a tunnel you see it and feel glad that it is there because the darkness has come."

So the child tells her story and the people understand her, and accept her as a messenger of God. She is generally accompanied by her mother, who is anxious that the small evangelist be not spoiled by unwise adulation. She has more engagements already than she can fill, and her power and pathos continue to move the multitudes.

Frances Bradley Storr, the Child Evangelist

A Husband's Tribute

AT the funeral service of his wife, who died lately, the Rev. J. Wilbur Chapman paid a glowing tribute to her character and virtues. He said among other things.

Many a friend has given me credit for this and that; the laurel might more fittingly have been placed at her feet. She was like a shadow of a great rock in life's rugged way for me, and I never sought her help in vain. If the slander of men ever assailed me, she was the first to breathe into me the spirit of courage, and her loving smile was the antidote which effectually offset the virulent attacks of men. Men have said kind words concerning my ministry. I testify publicly to-day that I owe more for what I may have been permitted to do to the sweet influence of this angelic soul than to any one else this side of heaven. Her personality pervades many of my sermons, and she has animated the most of my illustration. She was the most consistent Christian I have ever known.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Divine Hand

IS the dream of the poets coming true—that far-off vision of

The Parliament of man, the Federation of the world.

which has been the hope and the prayer of the optimists through all the ages? Not in any previous generation have we had a waking glimpse of it. It has been spoken of, if at all, in that grave and subdued tone in which men are wont to refer to some great transformation which all agreed to regard as practically impossible.

Yet any one who has watched the course of recent events at The Hague cannot help being struck with the conviction that the far-off event has come a little nearer. Our quarrelsome, selfish, semi-savage old world, with its jumble of war and politics, and its conflicting ambitions, is at last being slowly but surely illuminated by the great truth which has been the refrain of the song of sage and prophet. The folly and wickedness of war; the senselessness of national jealousies; the sin of human oppression; the narrowness of individual and corporate greed; the evil of unfair competition—all these and many other iniquitous things the world is gradually beginning to see in their true perspective.

Cynics may mock at the feeble first efforts made at The Hague for the establishment of a World's Peace Court. Statesmen may smile at it as chimerical. Ambitious rulers may deride it as the scheme of impractical visionaries. But the entering wedge has gone in, just as, less than half a century ago, the wedge was driven deep into the heart of the slavery system, which men had thought to be invulnerable.

It is a divine hand that directs the uplift of humanity. Step by step the race is becoming enlightened. Kings and cabinets, armies and navies cannot stop its progress. Every new invention, every advance in the social, industrial or commercial world, every new school that is opened, adds another count to the long indictment against war. All the races, yellow, brown, white and black, are coming into the light; and even those that were but lately regarded as little better than savages are yielding to the influences of education and the Gospel. Logically, enlightened humanity will regard war with abhorrence.

What has taken place at The Hague, then, is merely the beginning of things. The daybreak, which will witness the rising of the Sun of Peace, may still be very far off. But some day it will rise. Meanwhile, let all who love their fellow men hope for it, work for it, pray for it.

The Pope on Heresy

VERY interesting to theologians of all denominations is the latest utterance of Pope Pius X. It deals with important questions which have been discussed during the past half century, in other communions as well as in the Roman Catholic Church. The Pope deemed the time ripe for an authoritative utterance on these subjects, and he therefore directed the "Holy Roman and Universal Inquisition" to examine and define the whole body of modern heresy. They did so under sixty-five heads or propositions, which they submitted to the Pope with the recommendation that he issue a decree formally condemning and proscribing them. This he has done, and each and all of the doctrines stated are condemned and proscribed accordingly.

It is this method of dealing with difficult questions that has been one strong source of attraction to conscientious men in all times, and has drawn many eminent theologians from Protestantism. Such men have been the saintly Dr. Newman and the subtle Dr. Manning. They have passed, in entering the Roman Catholic communion, from the stormy sea of doubt into the quiet harbor in which they hear an authoritative voice commanding, "Peace, be still!" They no longer wrestled with puzzling questions, no longer attempted to find for themselves what was truth, but accepted the decision of the head of the church, as our lawyers and judges accept without question the decisions of the Supreme Court of the United States. The difficulty, of course, is for a man to satisfy himself that the Pope, or any other person, has the power to pronounce in such difficult questions. The Protestant believes that no man has the right to tell him what he shall believe, and that his duty to his own soul requires him to study the questions for himself.

Most of the questions on which the Pope gives his decision are questions that agitate the Protestant church as well as the Roman Catholic. They are not denominational questions, but intensely individual. They separate Presbyterian from Presbyterian, Congregationalist from Congregationalist, and Episcopalian from Episcopalian. They lie below mere creed and disturb the very foundations of all religious belief. They are in fact the crucial questions which divide the old or orthodox school from the higher critics or modern school. The Pope takes his stand unequivocally with the orthodox school. The higher critics are informed, for example, that their contention that "Divine inspiration is not to be extended to the whole sacred Scripture, so as to render its parts, all and single, immune from all error," is a deadly heresy, as their brethren in General Assembly have repeatedly told them. The Evolutionists, too, learn that their belief that "The progress of science requires a remodeling of the conceptions of Christian doctrine concerning the creation," etc., is a deadly error, as they have been told again and again by the Princeton professors. The orthodox school thus has an eminent ally in the Pope, but it is possible that even his authority will not settle the dispute. The modern scholars may insist that every man be fully persuaded in his own mind.

The Wave of Crime

FOR the last few weeks in our larger cities there has been an unusually large number of crimes of violence committed; robberies, murders, and assaults. There have been many reasons assigned for this, among them being that the heat of summer brings to the surface latent criminal instincts in the degenerate and mentally unbalanced, and another that the strong arm of the law has become weak in some sections of the country, and the evil-doer has lost his respect for it.

As a result of these unfortunate conditions of affairs, and possibly because they have not confidence in the action of courts and juries, people have begun to go to extremes. A wave of hysteria seems to follow the wave of crime. Where outrages have been committed mobs have assembled and have endeavored to take the law into their own hands, even attacking officers who were attempting to take prisoners before the courts. In several instances the mob has fatally injured persons who were perfectly innocent of any wrongdoing, merely because some one has pointed out those persons as the guilty ones.

It is true that in the majority of cases the people accused have been so for good reason; but the guilt should be established by the proper authorities and not by a jury from the streets. In a number of instances it was proven that passersby had been wrongfully accused by some person who wished to see the excitement, like the incendiaries who amuse themselves by starting fires. It is to be hoped that a wave of sanity will follow the wave of hysteria, and that the American people will teach the criminal to respect the law by respecting it themselves. Otherwise they bring themselves to his level.

The "Wet" and the "Dry"

A GREAT temperance wave is sweeping over the South. Ninety counties in Kentucky, practically all of Tennessee, ninety counties in Texas, and a majority of the counties of North and South Carolina, Mississippi, and Georgia, according to late reports, are in solid line for "no license." Every State in the "cotton belt" has come out strongly for temperance.

One of the leading Southern papers, the Knoxville, Tenn., *Sentinel*, makes a remarkable comparison of the results of a "wet" year with those of a "dry" year in the same section of that State. It shows that the costs of conducting criminal cases in the "dry" year were less than half the costs in the "wet" year—a reduction from $5,074.76 to $2,076.21; that in the "wet" year there were 23 arrests for drunkenness in one month, whereas in two "dry" years together there were only 14; $1,500 more was expended for schools in the "dry" year, and the population increased 1,500 over the "wet" year census.

Even admitting that the territory conquered by the "drys" is for the most part rural, and that the large cities, like those of the North, are opposed to temperance reform, enough has been gained to stimulate strongly to further effort. Indeed, the campaign for sober communities has been extraordinarily successful this year. We trust that the movement may go forward triumphantly until every State in the Union, in whole or in part, feels its influence, and has an opportunity, each State within its own borders, of morally, socially and financially contrasting the "wet" with the "dry."

After the Great Famine

By E. R. JOHNSTONE

UP and down the Grand Canal—which was a great water-w two centuries before Columbus raised the cross on Americ soil—the name "American" has become the synonym for unfla ging zeal in the saving of life and the relief of suffering.

Of the foreign relief eighty per cent. came from America, and this fully sixty-five per cent. from the sheet-anchor of succor, T CHRISTIAN HERALD.

How the missionaries, with their wives, daughters and siste forewent all other occupations and bent their trained energies the saving of life, is a story thrice told but brimming full of hero self-sacrifice, contempt of danger, felicity of method, fulness deed. I am not given to enthusiasms, and there may be son weak brethren in the missionary folds (I haven't met them, as happens); but to those who faced the horrors in Kiangpeh I tend salute as I would to the heroes of any stricken field, or to the arm of helpers in other lands and other famines.

How many were fed? How many saved? How many perished "Boxer" governors in Anhui and Honan prevented foreign reli within the borders of those provinces. Tens of thousands, bea ing of the relief in Kiang-su, journeyed thither and were fed. B in the "mystery country," unvisited of any save the Chines themselves, hundreds of thousands perished. Viceroy Tuan-fan in Nanking, when expressing his gratitude to THE CHRISTIA HERALD, said to me:

"Your contributions have saved hundreds of thousands of live maybe a million or more."

Dr. James Woods at Tsingkiang-pu (a son of Virginia and a American to be proud of) chronicles that he and his helpers r lieved and saved 95,000 families, or half a million lives. What harvest of help and what a record to look back upon!

Last Friday, another high Chinese official, Taotai Tui-chen o Shanghai, called upon me to express his gratitude for what TH CHRISTIAN HERALD has done. He rules about 4,000,000 people an is a powerful, astute, learned gentleman. His message of thank fulness was earnest, dignified and, to all appearance, sincere. I this he follows the example set by his superiors, peers and subor dinates.

It is a disappointment, and the only one of moment in this cam paign of charity, that it was found infeasible to send aid to th famine sufferers in far-off Yunnan. High Chinese officials begged for some of our CHRISTIAN HERALD flour, and were profus in gratitude when their request was granted; but they reckoned without their host. Yunnan was too far away, the means o transportation too costly and the danger of the flour spoiling under malarial rains while *en route*, too great.

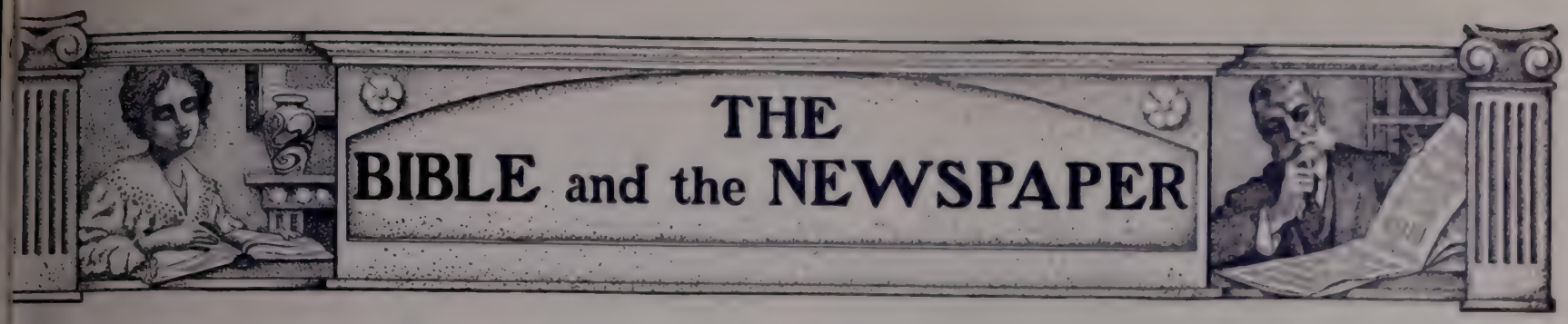
A steamer to take the flour from Shanghai to Hai-fen had been arranged for at a cost of about $2,000 gold. At Hai-fen it was purposed to send the relief as far up the Red River into Yunnan as the Indo-China railway, now being built by the French, could take it. The French governor-general of Annam was negotiating for free or greatly reduced railway transport, and if successful the cargo could have been put down within 100 miles of Meng'ze, where there are British and French consuls, and where a distributing centre was planned. American and British missionaries (of whom there are none in Yunnan) were to board the steamer from Shanghai and Hongkong and oversee the distribution.

It was the hundred miles of mountain transport on the backs of mules and horses that proved a fatal obstacle. Such transport costs eight taels a picul, a tael being worth about 72 3-10 cents in United States silver and a picul weighing 133 pounds. In the cargo are 14,000 piculs. It does not require a profound mathematician to calculate that the cost for the 100 miles was prohibitive. In addition, it was learned from the governor-general of Yunnan (who was enthusiastic at first, but drooped in spirit when the total cost confronted him), that the malarial rains were on and much of the flour would be exposed thereto and to almost certain damage.

Contents of this Number

Wednesday, August 21, 1907

	PAGE
Midsummer Joys	Cover
Our Mail-Bag	718
The Neglected Book (Illustrated)	718
A Soul-Winning Tour (Illustrated)	719, 721
Christ's Paradox. A Sermon by Dr. James I. Vance	720, 721
A Festival of the Utes (Illustrated)	722
A Successful Oriental Teacher (Illustrated)	722, 729
In the Children's Temple (Illustrated)	723
A Juvenile Evangelist (Portrait)	723
OUR EDITORIAL FORUM: The Divine Hand—The Pope on Heresy—The Wave of Crime—The "Wet" and the "Dry"—After the Great Famine	724
BIBLE AND NEWSPAPER: Korea Under Tutelage (Illustrated)—Morocco Again Disturbed—A Cure for Meningitis—A Useless Bell—Asks to be Deported.	725
A Great Opportunity Missed. Sunday School Lesson (Illustrated)	726
Gabrielle: The Flower of New Rochelle (Illustrated). Serial Story by Isabella Macfarlane	727, 728
YOUNG PEOPLE'S SOCIETIES: Help for the Inert. (Christian Endeavor Society Topic). The Divine Call. (Epworth League Topic)	729
Gems from New Books	730
Americans in Kingston Earthquake	730
In the Public Eye. Judge Landis (Portrait)	731
Distrust of God. By Mrs. M. Baxter	731



Korea Under Tutelage

TROUBLE is once more reported from Korea. Listening to the Korean prince who had come to New York after his rebuff at The Hague, we should suppose that Japan had flung to the winds her pledges and was ruthlessly tyrannizing over the Korean kingdom. Listening to the story of Japan we should suppose that

The Present Emperor of Korea

the Koreans were stubbornly resisting all attempts to improve their condition and were bent on being left alone in their barbarism and degradation. The situation to the disinterested observer closely resembles Egypt under English tutelage. It is very like the case of a dirty child that objects to being washed. The nurse may explain to the child that its health and comfort will be promoted by the washing, and may take hold of the child by main force and compel it to submit. Japan appears to have taken the latter course. Hence the protest and howl of complaint. At the close of the Russo-Japanese war Japan's influence in Korea was to be preeminant, and she pledged herself to respect the integrity and independence of the State. But she found the whole administration in a condition of deplorable corruption. The finances were in inextricable confusion; justice was openly bought and sold in the courts; there were no good roads, no schools, no hospitals, no banks. The Emperor and his nobles were inert, sunk in superstition and incapable of effecting reforms. The Marquis Ito might naturally have fallen into despair. But he set gorously to work. He raised a loan and organized a system of finance as a necessary beginning. Then, finding that the Emperor was an obstacle to all measures of reform, he convinced the Korean prime minister, an enlightened statesman, of the necessity of a change in the head of the government. The ancient precedents were respected and the Emperor was induced to abdicate and a new one was installed who would be amenable to Japanese influence. A convention was drawn up and signed by the new Emperor, which gives the Japanese minister a controlling power over every branch of the government. He has the right of veto of every enactment and all control over appointments and the administration of justice. This sweeping change making the Japanese resident-general the practical ruler of Korea has been resisted by a portion of the army and by the office-holding class, but the bulk of the nation is said to be satisfied, having borne for many generations the oppression and corruption of the native rulers. It is difficult to see how Japan could have effected the reforms in any other way. It is satisfactory to learn, in view of our distance from the scene of trouble and in view of the contradictory reports received, that an American observer so eminent and impartial as Professor G. T. Ladd, who has made an extended visit to Korea, approves the course Japan has taken and has sanguine hopes of the development of the country under the new administration.

For the transgression of a land, many are the princes thereof: but by men of understanding and knowledge the state thereof shall be prolonged. (Prov. 28 : 2.)

A Cure for Meningitis

A dispatch from Castalia, O., makes the announcement that a serum has been discovered which will cure meningitis. It appears that Dr. Ladd, of the Lakeside Hospital, worked with Dr. Flexner, of New York, in his experiments, by which the serum was discovered. When an epidemic of the disease broke out at Castalia, an appeal was made to Dr. Ladd for help. Dr. Flexner was in Europe, but Dr. Ladd was able to obtain some of the serum, which he applied in three cases which were abandoned as hopeless. In each case the patient recovered, though, as the Castalia doctors declare, the death of all was humanly certain if the serum had not been applied. In future no patient afflicted with the disease will be given up until the serum has been tried. People do not act as to physical diseases as they act about the deadly spiritual malady of sin, which always yields to the remedy God has provided.

In that day there shall be a fountain opened . . . for sin and for uncleanness. (Zech. 13 : 1.)

Morocco in Panic

In spite of the recent settlement at Algeciras, Morocco is again in riotous disorder. The difficulty arose out of native prejudice. Improvements have been begun on the harbor of Casablanca, a seaport of 25,000 inhabitants, about 150 miles from Tangier. Some progress had been made when the chief of the Kabyles, a powerful Moroccan tribe, entered Casablanca, and ordered the mayor of the city to stop the work. He politely explained that he could not obey, as the Sultan had ordered it to be done. On the next morning the tribesmen returned, proclaimed a holy war, and called on the inhabitants to slaughter the foreigners, the native Christians and the Jews. The response was prompt. Five Frenchmen, two Spaniards and one Italian are known to have been slain, and it is feared that many others were killed and their bodies thrown into the sea. All the foreigners that could escape took refuge in the consulates, which were besieged by the tribesmen. The Sultan apologized for the outrage, but when a French force was sent to deliver the refugees in the consulates, it was met by Moorish government troops, who vigorously opposed the entrance. The French charged with the bayonet and drove the Moors away. By that time French and Spanish vessels arrived and bombarded the native portion of the city. The tribesmen, joined by the government troops, thereupon began to loot the houses. The shops of the Jews were plundered and their owners brutally killed, and all foreign residences were stripped. The people killed in the riot and those destroyed by the bombardment make up a horrible total. The affray will probably lead to foreign control of the country.

Behold what great tumults are therein, and what oppressions in the midst thereof, for they know not to do right who store up violence and robbery in their palaces. Therefore an adversary shall be round about the land and he shall bring down thy strength. (Amos 3: 9-11.)

A Useless Bell

An experiment was made recently at Oakdale, on the Long Island Railroad, to determine the value of a warning bell. The railroad has many crossings at grade, and at some of them there is an automatic arrangement which causes a bell to ring at the crossing when a train is approaching. Some influential people, to whom the management of the road felt bound to pay attention, complained recently that their sons were nearly run over by a train at the crossing, because the bell did not utter its warning voice. The boys were in an automobile and declared positively that the bell did not ring, and yet, when they were crossing the tracks, a train came swiftly, almost grazing the tonneau of the car. It was naturally supposed that the automatic appliance had failed to operate; but the managers examined the mechanism and found it in working order. It then occurred to them that perhaps the sound of the bell had been drowned by the noise of the automobile. The president of the road determined to make a test. He obtained an automobile similar to that the boys were driving, and ran up to the edge of the tracks when the bell was ringing. As he had suspected, he was unable to hear the bell while the automobile was in motion, though he heard it distinctly while it was standing still. Thus the contention on both sides was justified, and the mystery was solved. It is often so in the crises of life. God warns his people, and they would be kept safely if they would listen to it; but the noise by the way and the hurry of their own movements drowns the warning voice and they rush headlong into danger.

Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. (Isa. 30: 21.)

Entrance to the American Embassy at Seoul, Korea

The Ex-Emperor of Korea

Asks to Be Deported

The penalty so greatly dreaded by foreign immigrants is sought by a member of an English aristocratic family. He says he does not like this country, does not think he would prosper here, and wants to be sent back at the expense of some one else. He declares that he should not have been admitted, as he has a criminal record. Twenty years ago while in a hotel in London he was arrested on the charge of stealing a pocket-book from one of his fellow guests. He does not say whether he was guilty, but that he was discharged because there was not enough evidence to convict him. Some years later he was at a festival in Aberdeen, and was there arrested on the charge of robbing the Lord Chief Justice. There was not sufficient evidence in that case either, but he was sentenced to three months' imprisonment as a vagrant. On his release, his wife, he naively says, was not friendly to him any longer. She belongs to a noble family and felt the disgrace of his "misfortunes" keenly. She said that if he would go to America and never return to her, she would pay his passage and give him a hundred dollars to begin life with here. He had spent the hundred dollars, and was anxious to get back in spite of his promise to her. The immigration commissioners will do their best to oblige him. There is no place on earth where the evil doer is welcome.

They are as stubble before the wind, and as chaff that the storm carrieth away. (Job 21: 18.)

A GREAT OPPORTUNITY MISSED

International Sunday School Lesson for September 1

*By Dr. and Mrs. Wilbur F. Crafts**

IN about three months from the time of the Israelites' departure from Egypt they reached the southern border of the Land of Promise. By what easy stages they had taken the journey will be seen when it is told that modern travelers have covered the same ground, a distance not over one hundred and seventy miles, in eleven days. God had indeed led them on safely, so that even their little ones should not be weary. And the voice of Moses was heard, saying: "Behold, Jehovah thy God hath set the land before thee: go up; take possession, as Jehovah the God of thy fathers hath spoken unto thee; fear not, neither be dismayed." Did the people go forward? No, one and all made request of Moses that he should first send men to spy out the land and see what were the difficulties ahead of them, and whether or not it really was a good land. Particularly did they wish to know whether there were strong foes living in cities that they must overcome. If they had trusted in God, they would have moved straight forward.

Moses conferred with God, and in kind patience God said: "Of every tribe of their fathers shall ye send a man, every one a prince among them." And Moses divided these twelve spies into two bands; one to go the whole length of the land, with Joshua as leader; the other, under Caleb, to go into the hill country, distant not more than a hundred miles from the camp, and near the spot where Abraham had first set up his altar, and received God's promise that he and his children should inherit the land.

Discouraged by the Spies

Caleb's party was of course the first to return, and they brought with them specimens of the luscious fruits to be found there: figs and pomegranates, and a cluster of grapes so large that it had to be carried on a pole between two men. It was not a miraculously large bunch of grapes, but such as are now grown in California and other parts of the world, weighing about twenty-five pounds—not too heavy for one man to carry, but carried by two men to keep the grapes from being crushed. The enthusiasm of the people was great when they saw the "samples." Then, after forty days the company under Joshua returned. If they brought fruits we are not told so. And when the reports of both deputations were made to the assembled people, it was to the effect that the whole land was filled with many and strong foes, some of whom were giants, of such size and strength that the Israelites were made to feel like grasshoppers in their sight. There was a drop in the enthusiasm of the people, and they began to wail and say they wished they had died in Egypt, or along the way. Murmuring had ever been their besetting sin.

Caleb stilled the people, and tried to put courage into them by saying: "Let us go up at once and possess it, for we are able to overcome it." But the people still wailed, and proposed choosing a captain who should lead them back to Egypt. Moses and Aaron fell upon their faces on the ground, and bewailed the wickedness and the weakness of the people. And Joshua stood up in their midst and spoke brave words, urging them to go forward in the strength of God. But the people only resumed their wailing and Joshua in grief at their conduct rent his garments, as also did Caleb, and the people stoned them. The ten men, the princes who had gone up with Joshua and Caleb, spoke no words to encourage the people, but had only an evil report to make.

Penalty of Distrust

God was angry at the people, because they did not trust him. Moses interposed and pleaded with God for them. God heard him, but such sin as that of the people must be punished. So it was decreed, and sentence was pronounced that none of those who were of full age should enter the land except Joshua and Caleb. All the others should wander until they died, and their children grown up.

The people wailed again, and became wilful, and proposed in their own strength to go forward into the land without the strong arm of Jehovah to defend them; they were beaten back by the Amalekites with great slaughter. The opportunity for that whole generation had been lost.

Cowardice of the Doubter

"See the land what it is." The Israelites should have gone straight ahead into the Land of Promise on God's reiterated promise. He knew all about the "land" and the "people" and the "cities" and "strongholds," and he had said that he would give his people whatever of the land they would set their feet upon. But God is patient even with our unreasonable doubts, and is willing we should test his promises, and especially that we should count the cost of obedience to his commands. And so the twelve spies went into Canaan under Moses' order. Face the obstacle, but fear not. The trouble was with ten of the spies, that they saw the obstacles towering high, the giants, the city walls, but did not, like Caleb and Joshua, see the Most High towering above them all.

This very story affords the honest doubter an excellent chance to spy out the truthfulness of the Bible. For almost every particular of this story which was once the sport of infidels we now have abundant confirmation. Does any one think the story mythical of a cluster of grapes so big that it needed to be carried by two men on a staff? But Kitto tells us of a bunch of grapes from a Syrian vine sent by the Duke of Portland in 1819 to the Marquis of Buckingham, that weighed nineteen pounds, which was borne to its destination by four laborers, two of whom bore it alternately on a staff. Peloubet tells of a bunch of Philadelphia grapes, grown in 1845, that was two feet, four and five-eighths inches in length, and three feet across the shoulders or wings. And the *Boston Cultivator*, in 1881, described a cluster weighing twenty-three pounds and five ounces, which was twenty-four inches long and twenty inches wide at the shoulders. That cities of Canaan were walled and hard to capture in that period is shown by pictures on the walls of Karnak, describing their capture by Thotmes III., Seti I. and Rameses II. The Egyptian monuments also show that the Hittites, here referred to as

"They came to the brook Eshcol and cut thence one cluster of grapes"

Formidable Foes

were a powerful people of that time, in whom even the Egyptians found foemen worthy of their steel. The Amorites are also pictured on Egyptian monuments. The "spies" of to-day who go into Bible lands to test the Word of God, find on every side confirmations of its minute truthfulness in the buried cities, the uncovered slabs, the customs, the names of places, the very configuration of the country. "See the land" and you will find abundant confirmations of the Book.

"We were in our own sight as grasshoppers." It is all right to have a low estimate of ourselves when it doe[s] involve, as in this case, a low estim[ate] of God. The Israelites should have [seen] that while they were as grassho[ppers] compared with the warlike giants, [the] giants themselves were as grassho[ppers] compared to the Most High. The [statue] of the Royal Exchange in London [im]ports a huge brass grasshopper. [The] story of it is that while a car[riage] paused at the wayside for the chi[ldren] who were in it to play, one of the [boys] chasing a grasshopper was led to [the] place where a baby boy had been a[ban]doned. The foundling was adopted [and] subsequently as Sir Thomas Gres[ham] founded the Royal Exchange. Isr[ael's] "leading men" did not lead as "g[rass]hoppers" to any good result, but onl[y to] doubt and fear. Even the lowliest o[ne] may help to save a child, and through [the] child, if not otherwise, do some g[reat] service to the world.

Confidence by Faith

"We are well able to overcome [it]." Joshua and Caleb brought not only [the] fruit of the land but the fruitage [of] faith in their own brave words.

Moshesh, a chief of Basutoland, s[aw], when the missionaries came to his t[ribe], that the message about God seemed g[ood], but it was like an egg and he would [wait] to see what it would hatch out. [He] waited and watched the missionaries, [and] at last said that he was satisfied with [the] results and was convinced that the m[es]sage was not only about God, but fr[om] God.

Dr. Luering, of the Methodist Miss[ion] in India, went among the head-hunt[ing] Dyaks and preached to them. W[ell] after some time he was recalled to Sin[ga]pore, the chief asked him to send a m[an] in his place. Dr. Luering replied: "Y[ou] do not really seem to want a mission[ary] for you have not followed my teachin[g]. have you become a Christian, you [and] your people?" The chieftain now p[ro]nounced a truth which no Christ[ian] should ever forget, saying: "Sir, [we] have heard your preaching, and, as w[hite] men, we have watched your living, a[nd] now see that both agree, your preachi[ng] and your living, so that we are willing [to] become Christians. You have told [us] many good things, you have made [our] mouths water, and now you withdr[aw] the food and leave us to ourselves. W[ill] you not send us a missionary?"

There was in Caleb and Joshua th[at] quality that makes leaders in all lands [and] consecrated will.

There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great.
All things give way before it, soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim. Why, even death stands st[ill]
And waits an hour sometimes for such a will.

—ELLA WHEELER WILCOX.

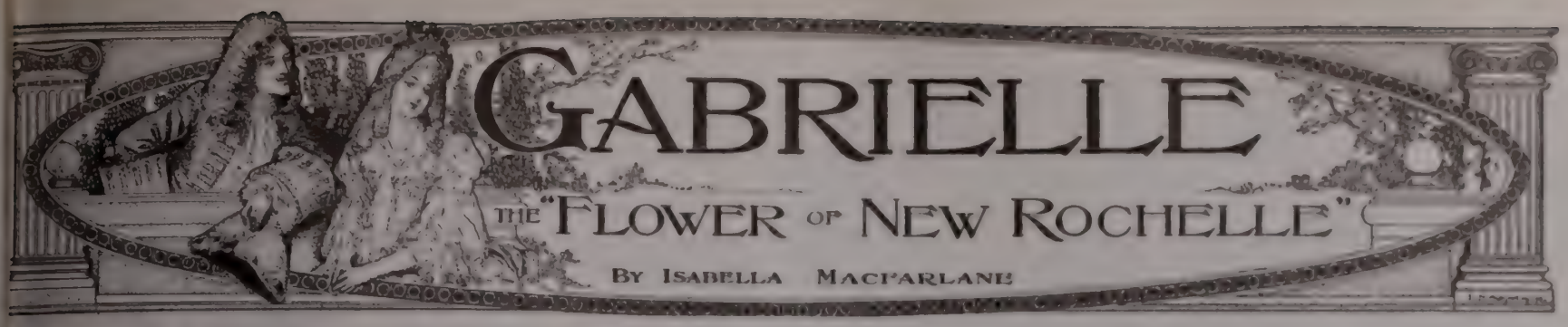
"Faint heart never won fair lady," or a fair land or anything else wort[h] having. At Kadesh Barnea, as at many other places,

"The Voice of the People"

was not "the voice of God." Majorities are often wrong, and it takes rare cour[a]ge whether at Kadesh Barnea or in Babylon to be "in the right with two or three." "Were there not ten cleansed but where are the nine?" said Jesus. Among young men to whom Christianity has brought great privileges only one in ten bows gratefully in consecration to the Prince of young men.

Americans have always found many analogies between God's leading of his ancient people and his leading of our fathers in the settlement and development of our own "land of promise," which has prompted an exodus of the oppressed from many lands. But writing this lesson in China we are greatly impressed from a missionary point of view with the fact that God is leading China, "the land of Sinim," to make it one of the greatest, as it is the most numerous, of races.

*International Sunday School Lesson for September 1, 1907. The Two Reports of the Spies. Num. 13: 17-20, 23-33. Golden Text: "The Lord is with us: fear them not." Num. 14: 9.



GABRIELLE

THE "FLOWER OF NEW ROCHELLE"

By Isabella Macfarlane

NOPSIS OF PRECEDING CHAPTERS

he period is that of the revocation of the Edict Nantes. The Edict gave the Protestants free n of worship in parts of France. The de Bonoy family, Huguenots of La Rochelle, assemble honor the grandmother's birthday. Among se present are Gabrielle, the daughter of David Bonnefoy, and her lover, Louis Marquand, son the Huguenot pastor, who has been in hiding m the king's officers. Soldiers suddenly apar and take possession of the house. Captain lard is at once smitten with Gabrielle's beauty. r father sends her to some relatives, while he kes preparations to get his family on board p to escape to America. Pastor Marquand urns to his home disguised as a mendicant. opers come to arrest him, but take Louis, staking him for the pastor, as he had put on father's cloak. He is taken to the galleys, but ves a note on the fly-leaf of a psalm book exining his plight. Gabrielle remains with her ot, Madame Bertrand, in the country. With r cousin Rosalie she attends the festival of the owning of the Rosiere. While there, Captain ard suddenly appears to pay court to her. buffed, he leaves. That evening David de Bonfoy comes to tell Gabrielle what has happened her lover. Her father leaves. Gabrielle takes g walks through the forest to be alone with r grief. Again Captain Girard comes, and this e asks her to marry him. Gabrielle tells him r heart belongs to Louis. The troops leave the Bonnefoy house, and the family with the exption of Gabrielle escape to the ship. Gabrielle secreted in a bale of linen, and sent in a cart the seashore, where a boat is to meet her. She 's out, and the driver discovers he has had a guenot as a passenger. He runs to give the arm. Gabrielle tries to escape, and is captured a coast guard, who takes her to a convent. e nuns try to convert her. Late at night she enches the bars from her window and escapes the shore.

CHAPTER X

The Fisherman's Boat

THERE was no one to welcome Gabrielle to the Three Windmills. There was not a gleam of light to be seen, either in e houses or on the fishing-craft moored the shore. The whole place was rapped in darkness, for it was long st midnight.

Gabrielle pressed on toward the landg—now stumbling over a coil of rope r a spar left carelessly on the path—w swaying from the path and getting ntangled in a fishing net spread out on e grass to dry—and still with that wful dread at her heart that the fisherman might be gone.

No! There he was, in his fisher-coat nd slouch hat, waiting for her.

"Oh, how good and kind of you to wait long and patiently for me!" she exlaimed, stepping on board.

"You are late," said the man, in a ruff voice, without offering to help her, t which she wondered, for in France ven a fisherman or a peasant is by ature polite to a woman.

"Yes," she replied, "I was unavoidably indered. First the carrier's wagon pset me on the road. Then I walked ome distance, when a coast-guard arested me and took me to Saint Mary's onvent. There the nuns shut me up in cell, but I managed to escape. And ow that I have come, and found you so aithful, I feel that my troubles are early at an end. I assure you my father ill reward you liberally for your fidelity hen we reach the ship."

It was a beautiful night, now verging owards morning. There was no moon, ut the bright starlight softened the larkness, glinting on the breaking waves f the Bay of Biscay, and turning the rops that fell from the oars into thouands of sparkling diamonds.

The man rowed on in silence—a silence hich Gabrielle, grateful for the rest to er weary body and the near approach of elief to her perturbed and anxious mind, id not attempt to break, but spent in a oiceless prayer of thanksgiving.

On a sudden the man stopped rowing, nd, resting on his oars, said, in his atural voice,

"Gabrielle! It is I!"

"Captain Girard!" she exclaimed, in tones of astonishment and consternation, half rising from her seat in her excitement. "What does this mean?"

"It means that I have bought out your fisherman and his boat. It means that I am taking you, myself, to the English ship. It means that I—Francis Girard—love you so intensely that I am going with you, to England, to America, to the world's end! I am leaving all for your sake, Gabrielle."

The girl was so astounded at these words that for some moments she could not speak. That he was in earnest she could not doubt—the tones of his voice, the agitation of his manner, proclaimed it.

Recovering herself, she said, half in displeasure, half in compassion:

"You are leaving all for my sake, you say. What are you leaving, Captain Girard? Your king, your country, your oath of allegiance, your duty as a soldier, your honor as a man. You are branding yourself as a deserter, disgracing an honorable name, breaking your mother's heart—and all for what? For an illusion—a dream that can never be fulfilled!"

"Cruel girl! will nothing move you? Is not the living love of a living man more to be desired than a dead love—or one as good as dead? And the sacrifice I am about to make—does it not appeal to you?"

"Do you think I would accept such a sacrifice? No, never! Come, Captain Girard, be a man! Conquer this insane passion that is leading you astray! Turn the boat! Take me back to the Three Windmills—let the fisherman carry me to the ship—and do you return to your duties."

He made no reply, but sat gazing on her with his whole soul in his eyes, the ring of her voice yet vibrating on his ear. The boat drifted lightly on the waves. The stars shone in their purity like innumerable eyes watching from the heavens, and in the distance the dim outline of the *Lively Polly* could be discerned.

Suddenly, without a word, but a deep-drawn sigh that was almost a groan, Girard dropped his oars in the water, and began to row with quick, nervous strokes.

"Where are you going?" said Gabrielle, suspiciously, for she saw that he had not changed the course of the boat.

"To the English ship. I shall put you on board of her, and then—I shall return—to my duties. You have saved me, Gabrielle," he faltered.

"Oh, brave!" she cried, clasping her hands. "Now you are a true soldier! He is the greatest conqueror who conquers himself! I give you joy of your victory!"

With drooping head and dejected air (not at all indicative of victory!) he rowed on.

"Since it must be, farewell! I yield to fate. But I love you still, Gabrielle. I shall love you till I die!"

"And I," said she, "though I cannot return your love, have learned to respect and honor you, and shall always remember you as a gallant soldier who fought a battle with himself, and won it!"

"Here the sharp cut of the overseer's lash on the shoulders of both admonished them that they were transgressing the rules"

A few more strokes, and they were alongside the vessel.

Girard hailed the ship's company, who answered with alacrity, having been much alarmed by the unexpected delay of the fisherman's boat and Gabrielle.

As soon as he saw her safe in the arms of her father, he rowed away with swift strokes, no one on the ship having discovered that he was other than he seemed to be, a fisherman.

"She is lost to me," he mused, as he rowed, "and yet not wholly lost. The very thought of her will be like a guardian angel to me in the future. Through my mother's influence I shall exchange into a regiment on foreign service. I am sick of those brutal *dragonnades*—the conception of a wicked woman and a fanatical priest who mould the king to their will. A soldier's business is to fight the enemies of his country—not to ride roughshod over his countrymen and countrywomen. Yes, Gabrielle, if I never see you again, I shall be a better man for having known and loved you."

Thus he anticipated the sentiment of the poet of another land who in after years should write:

"I hold it true, whate'er befall;
I feel it when I sorrow most:
'Tis better to have loved and lost
Than never to have loved at all."

As he approached the landing at the Three Windmills, he became aware of an excited throng of people assembled there, among whom he observed some members of the coast patrol.

The moment he stepped ashore, one of these functionaries advanced, and touching him on the shoulder, said in a tone of authority:

"Captain Girard, I arrest you in the name of the king!"

"For what? you impudent fellow!" said Girard, trying to shake him off.

"For assisting a Huguenot to escape. Did you not use Christophe's boat to carry a woman to a vessel in the bay? and as a proof are you not wearing Christophe's hat and coat this very minute?"

"It is true," said Girard, pale but calm. "Do your duty."

"I suppose you know the penalty, Captain," said the officer, as Girard returned the hat and coat to the rascal fisherman who had betrayed him, and resumed his own garments.

"Yes, I know the penalty. It is the galleys for life. Do your duty."

CHAPTER XI

In the King's Cabinet Again

AS in our former visit to the king's cabinet, Louis sat in his easy chair, Madame in hers, on either side of the hearth, where a small fire of wood was burning.

Father La Chaise stood in a respectful attitude near the king, his crafty eyes cast down, his features composed to a becoming gravity.

The king was reading a missive from Lonvois, his prime minister, which seemed to give him great pleasure. Madame de Maintenon was as usual engaged on her embroidery.

"Sixty thousand conversions in one district! Twenty thousand in another! so writes Lonvois," said the king, excitedly. "Glorious! glorious! At that rate we shall soon see the heretics extirpated, and all France under the one church!"

"It is indeed cause for rejoicing," said the Jesuit.

Here an attendant appeared at the door, announcing that the Countess of

Continued on page 728

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WHAT'S THE USE?

To Pour in Coffee When it Acts as a Vicious Enemy.

Fasters have gone without food for many days at a time, but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night, but now I sleep sound every night and wake up refreshed and vigorous," says a Calif. woman

"Do you know why? It's because I used to drink coffee, but I finally cut it out and began using Postum. Twice since then I have drank coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother was in the habit of drinking coffee three times a day. He was troubled with sour stomach, and I would often notice him getting soda from the can to relieve the distress in his stomach; hardly hardly a day passed without a dose of soda for relief.

"Finally he tried a cup of Postum and liked it so well he gave up coffee, and since then has been drinking Postum in its place and says he has not once been troubled with sour stomach."

Even after this lady's experience with coffee her brother did not suspect for a time that coffee was causing his sour stomach, but easily proved it

Coffee is not suspected in thousands of cases just like this, but it's easily proved. A ten days' trial works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs.

Gabrielle, the Flower of New Rochelle

Continued from page 227

Belvoisin desired an audience of the king. A lady of fine appearance and aristocratic bearing entered the room. It was the mother of Francis Girard.

She advanced with faltering steps, and threw herself on her knees before the king.

"Grace! your Majesty, mercy! Pardon for my son, who has been condemned to the galleys!" she cried.

"What has the young scapegrace been doing?" asked the king unfeelingly.

"Alas! your Majesty, he has done nothing to deserve such a doom. He is accused of helping a Huguenot woman to escape—that is all."

"That is enough," said Louis, gruffly. "What think you, Françoise?"

"I think it would be bad policy to set this young man at liberty," said Madame de Maintenon, looking with malignant eyes at the countess, whom she disliked for her devotion to the late queen. "The young man would hardly have run such risks for the woman unless he had been in love with her. If he is freed, he will follow her, and there will be another of those unnatural marriages between Catholics and heretics that are the bane and scandal of the church."

"And what is your opinion, father?"

"I agree with what Madame has said," replied Père La Chaise, in his soft, insinuating voice; "only I think the punishment too lenient. He should have been put to death, that others might be deterred from following his example."

"You hear, Countess, the opinions of my advisers. I shall therefore not interpose in the matter."

He made a gesture of dismissal, and the broken-hearted woman tottered from the room, her eyes blinded with tears.

The king resumed his reading, the lady her embroidery, and the priest went home to the fine house which the king had given him in the suburbs of Paris, and walked in his beautiful garden, inhaling the perfume of the flowers, contemplating the beauties of nature, and thanking God for having made him the instrument of doing so much good.

CHAPTER XII

The Slaves of the Oar

THE horrors of the chain-gang and the galleys have been described so often by abler pens, that there is no need to harrow the feelings of the reader with the details of the sufferings undergone by Louis Marquand. They were in no whit different in a general sense from those narrated by a Victor Hugo or a Lew Wallace; or from those actually experienced by the great reformer John Knox, who labored for eighteen months in the French galleys.

The long, weary tramp of the "chain," of which he formed the one hundred and fifty-first member, was in some respects the hardest of all, owing to the weight of the chains and the iron collars.

Sixteen days the journey occupied between La Rochelle and Marseilles. More than one unfortunate, worn out by suffering, fell in his tracks and died. But Louis, young and vigorous, and sustained by a lofty courage born of faith in God, reached his destination in fairly good condition.

After lying in prison for some time, he was assigned to a large galley, appropriately named *La Grande*, propelled by two hundred and seventy rowers each of the long sweeps manned by four or five slaves of the oar, chained together.

At each end of the galley was a short deck, the one to accommodate the captain and officers, the other for the fighting men and the guns. Between the two decks, in the "waist" of the ship, were fifty-four benches, twenty-seven on a side, on which sat the rowers, whose whole business in life, says one, was to tug at the fifty-four oars. Between the two lines of rowers ran the bridge, on which stood two boatswains armed with long whips, which they laid on the bare backs of the rowers on the least provocation.

Half fed and over-worked, cramped in narrow space, and subjected to many cruelties, Louis never for a moment regretted his self-sacrifice.

"I can stand this," he would say to himself; "but he—never."

This conviction was brought home to him very closely when he had been some three or four months in bondage.

One of his oar-mates, the one who sat next to him, was a man about his father's age. He was a pale, refined-looking gentleman, who had evidently never been accustomed to hard work. His white, delicate hands could scarcely grasp the great oar.

At length, one day, he collapsed altogether. His chains were taken off, and he was carried to the hospital, where, in a few days, he died.

Louis saw his father's case reflected in this one, and rejoiced to think he had been enabled to save him from it through his prompt acquiescence in the tipsy soldier's mistake.

The rower assigned to the dead man's place was about Louis' own age, or a little younger. He was of fine physique, tall, erect, and of a military carriage.

The two young men looked at each other. They had met before, on the memorable day of the birthday *fête;* but they did not recognize each other. So slight had been the rencontre, and so great was the change caused by the cropped hair, the uncared-for beard, and life-convict garb—red blouse and green cap—which both of them wore, in place of the brilliant uniform and seemly citizen's dress, that this was not surprising. To Louis especially, even had he noticed the resemblance, it would never have occurred to connect a galley-slave with the dashing young cavalry officer whom he had seen ordering a *dragonnade;* while Girard's thoughts were so full of his own misfortunes—his blighted love, his loss of liberty, his ruined life, his military career brought to an ignominious close—that there was no room to think of any one else.

"What is your name?" whispered Louis to his new row-mate, when the guard's head was turned the other way; for the slaves were not allowed to converse.

"I have no name. They have taken my name from me, and given me only a number in place of it. I am 15,517."

"That is my case also. I am 12,175. But you have a Christian name? Mine is Louis."

"And mine is Francis."

By these names, therefore, they became known to each other, not seeking to inquire further; and a pleasant friendship sprang up between them, neither of them dreaming that the mention of one other name might embroil them in a feud.

"Are you of the Religion?" asked Louis one day.

"No, I am a Catholic."

"Then why are you here?"

"For the love of a woman—the pearl of her sex."

"I also love a woman, who is to me the pearl of her sex. But she had nothing to do with bringing me here. How did your love for this woman bring you to the galleys? Did you kill her lover?"

No. I wanted to kill him—but it was beyond my power."

"What, then, was the trouble?"

"She is a Huguenot. She wished to leave France. I assisted her to escape. I was discovered; and here I am, condemned to the galleys for life."

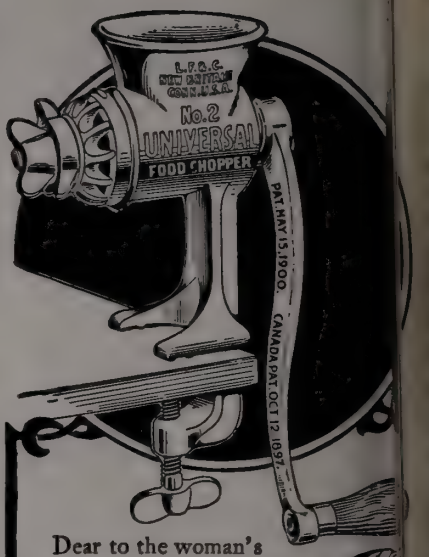
"Does she love you?"

"No. If she had loved me, she would not have gone away. She would have found safety in my arms, as my wife."

Here the sharp cut of the overseer's lash on the shoulders of both admonished them that they were transgressing the rules.

Francis Girard relapsed into gloomy silence, and the subject was not renewed between them.

To be continued



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YOUNG PEOPLE'S SOCIETIES

Help for the Inert*

FEW stories more suggestive of a common error have ever been told on the evangelistic platform than one related by Gipsy Smith. It had to do with an inquirer who came to one of his meetings. He was evidently in great distress about his soul, and an indiscreet worker was talking with him in the usual way. The inquirer admitted that he was a sinner and acknowledged that Jesus was able to save him and that he was willing to save him. "Why, you are a Christian already," said his adviser. "The jailer at Philippi had only to believe this and he was saved." But the inquirer shook his head. "I am not a Christian," he said, "though I believe in Jesus and all the truths of the Bible as fully and firmly as you do. The trouble with me is that I cannot obey the injunction of the prophet, 'Let the wicked forsake his way and the unrighteous man his thoughts.' I cannot forsake them. I know the sin; I know it will be my ruin, but I love it and cannot give it up." That is the condition of more persons than the evangelists realize. They would be saved, if believing would do it, but that kind of belief is useless. It is a dead faith, not the living faith of the Gospel.

The apostle Paul draws a vivid picture of a man in this condition (Rom. 7: 14-24) knowing what is good, desiring it, yet shrinking back from performance. He is like a patient desiring passionately to recover his health, fully convinced that a certain system of treatment is right, and that he has a physician skilful and able to apply it; yet he keeps the physician's prescriptions by his bedside and does not have them made up. We really pity such a man. He has not the will or the courage to do the right and only effective thing. As a man whose limb is gangrened and must be amputated to save his life, shrinks from the operation till it is too late, so these weak sinners shrink from following Christ's advice: "If thy right hand offend thee, cut it off," etc. They say they cannot, and they really cannot, of themselves. It is to such as these that Christ offers his help. It is for these that the Holy Spirit is sent into the world. The man who begins the struggle in the firm conviction that God will help him to conquer, receives help that astonishes him.

*Topic of the Christian Endeavor Society for September 1. "I can and I can't." Isa. 35: 3-4; 40: 15-18; Heb. 3: 14.

The Divine Call*

DEEPLY impressive is this plain statement of Christ's purpose in calling and ordaining his people. He made it himself, so there can be no mistake about it. He calls them that they may bear fruit. This is so clear and definite, that it behooves every one who calls himself by the name of Christ, to ask himself if the purpose is fulfilled in his life. "Has Christ reason to be disappointed in having called me?" The question is easily answered by the other, "Am I bringing forth fruit?" A man engages an employee to do a certain duty—say to audit his books. When he comes to take account of the employee's service, it is useless for him to say he has taken care of the stock, he has seen certain customers, or has effected certain improvements. If he has not audited the books, the thing he was engaged to do, he has failed. The fig tree in the parable may have had an abundance of leaves, it may have been an ornament to the landscape, but it was put there to bring forth figs; and as it did not do that, the sentence was pronounced, "Cut it down." The Christian may be a useful man in the church, a liberal giver, a regular attendant at prayer-meeting—all good qualities—but the main question is, Is he bearing fruit? It was for this purpose he was called and ordained.

No man should suppose that he has been saved, solely on his own account. It must be a matter of continual rejoicing to him if he feels that he has been saved, but the purpose goes far beyond his own soul. He is expected to become a branch of the vine and to bear fruit. That is essential. In no other way can he show his gratitude to Christ, in no other way can he prove that he is alive. It is not necessary that he should leave his business and win souls by preaching, but in his own sphere and among his own friends he may use his influence for Christ. There are some around him that would yield to his appeals who would be deaf to those of a preacher. They know that he is disinterested and that he seeks only the good of those he appeals to. They know that he has tried religion and knows its effect. His very position gives his words weight. He may win souls in whatsoever place he occupies. Woe to any of us that neglect the opportunity!

*Topic of the Epworth League for September 1. John 15: 16; Matt. 4: 18-22; Luke 5: 11, 27, 28; 9: 57-62; 18: 18-23; Acts 26: 13-20; II. Tim. 1: 9.

A Successful Oriental Teacher

Continued from page 722

ature than in the past." So hearty and ordial an encomium from one who is himelf a famous educator is an endorsement f no slight value.

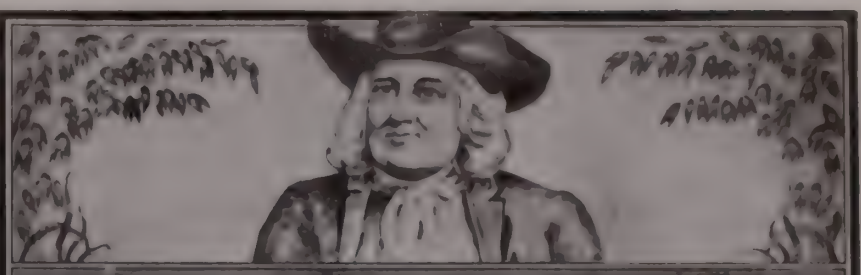
One important aid that Mr. Rutnam as had in his arduous work, and one hich, as he acknowledges, he could not ave dispensed with, came from his deoted and gifted wife. Mrs. Rutnam is a physician, a graduate of Trinity Uniersity, Toronto. She has a large practice mong the women of Ceylon, whom she as not only attended in her professional apacity, but has aided socially and in heir domestic spheres. She has organed the "Ceylon Women's Union" for he mental and spiritual improvement of he members as wives and mothers. It as a large circulating library and its lecures on domestic and scientific topics ave done extensive good throughout the sland.

Both Mr. and Mrs. Rutnam have worked ard during the past ten years, devoting hemselves soul and body to this great issionary labor, and well deserve the rief period of rest and recuperation they re now enjoying. They hope they may ake back with them a substantial expression of sympathy and congratulation rom their Christian friends in America. hey are now paying one hundred dollars a month in rent for the college buildings. If they could obtain money to erect a building for the use of the college, they could materially extend their work and could secure the grant of $1,000 annually which the government gives to colleges owning their own premises. Mr. Rutnam has already done so much that we sincerely hope this encouragement will be cordially extended to him. He will be glad to preach or lecture during his stay to any church or society interested in missionary work in India. Letters addressed to him at this office will be forwarded to him.

MIDSUMMER DAYS

(See Picture on First Page)

The Summer! the Summer! the exquisite time
Of the red rose's blush, and the nightingale's chime;
The chant of the lark, and the boom of the bee,—
The season of brightness, and beauty, and glee!
It is here—it is here! it is lighting again,
With sun-braided smile, the deep heart of the glen;
It is touching the mountain and tinging the hill.
My footsteps have been where the violet sleeps.
And where arches of eglantine hang from the steeps;
I have startled the linnet from thickets of shade.
And roused the fleet stag as he bask'd in the glade;
And my spirit is blithe—as a rivulet clear,
For the Summer, the golden-crowned Summer is here!
—HOUSEMAN.



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Selected wheat—puffed baked brown, crisp, delicious.
Large package 10¢

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Good any time. All the time.

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For Those Who Hung On

During the last year's agitation of life insurance, a good many people surrendered their policies or allowed them to lapse. Whether this was the result of panic induced by sensational attacks in the press, or the work of unscrupulous agents who sought commission for themselves in possible transfer of policies, the effect was most disastrous to such policy holders and entailed an irreparable loss upon many deserving beneficiaries.

The Mutual Life Insurance Company

belongs to all of its policy holders. Whenever any of these fall out of the ranks, what they leave benefits those who stay in. The reserves sacrificed by withdrawing members in 1906 and now inuring to the benefit of persistent policy holders, amount to over $3,000,000. Strong proof is this that it pays to stay in, and strong proof likewise that it pays to get in the Mutual Life, the staunchest life insurance company in the world.

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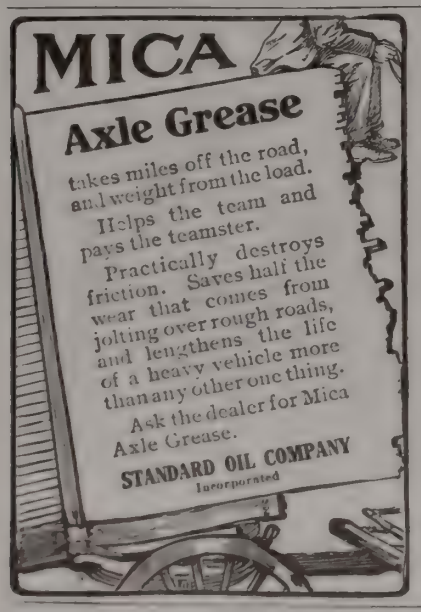
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PASTY FOOD
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The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves.

"Cereals, such as wheat and oats, *can* be cooked long enough and well enough to fit them for human use, but the ordinary way of cooking leaves them in a pasty condition."

An Indiana man says: "My physician prohibited the use of coffee and tea, but I was in a bad condition physically and was prostrated by dyspepsia. He said the heavy pasty was indigestible, but that Grape-Nuts, being thoroughly cooked food and cooked in such a manner as to change the starch into a form of sugar, is very easily digested.

"I have become very fond, indeed, of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twenty pounds in weight and have none of the depressed feeling after my meals which I had formerly. Grape-Nuts food has done the work." "There's a Reason." Read "The Road to Wellville," in pkgs.

GEMS FROM NEW BOOKS

Nathaniel Bacon's Return*

AS if "animated with new courage," the bit of an army marched onward toward Jamestown, with speed "outstripping the swift wings of fame," for love and faith lightened their steps. The only stop was in New Kent County, where, halting long enough to gain some new troops, their number was increased to three hundred. Weak and weary, ragged and soiled as was the little army, the home-coming was a veritable triumphal progress. The dwellers along the way came out of their houses praying aloud for the happiness of the people's champion, and railing against the governor and his party. Seeing the Indian captives whom Bacon's men led along, they shouted their thanks for his care and his pains for their preservation, and brought forth fruits and bread for the refreshment of himself and his soldiers. Women cried out that if need be they would come and serve under him. His young wife proudly wrote a friend in England: "You never knew any better beloved than he is. I do verily believe that rather than he should come to any hurt by the governor or anybody else, they would most of them lose their lives."

Rumors of the governor's warlike preparations for his coming were received by Bacon with a coolness bound to inspire those under him with confidence in his and their own strength. Hearing that Sir William had with him in Jamestown a thousand men, "well armed and resolute," he nonchalantly made answer that he would soon see how resolute they were, for he was going to try them. When told that the governor had sent out a party of sixty mounted scouts to watch his movements, he said, with a smile, that they were welcome to come near enough to say, "How d'ye," for he feared them not.

Toward evening upon September 13, after a march of between thirty and forty miles since dayhreak, the army reached Green Spring, Sir William Berkeley's own fair estate near Jamestown—the home which had been the centre of so much that was distinguished and charming in the social life of the colony during the Cavalier days. In a green field here Bacon again gathered his men around him for a final word to them before marching upon the capital. In a ringing appeal he told them that if they would ever fight they would do so now, against all the odds that confronted them—the enemy having every advantage of position, places of retreat, and men fresh and unwearied, while they were "so few, weak and tired."

"But I speak not this to discourage you," he added, "but to acquaint you with what advantages they will neglect and lose." He assured them that their enemies had not the courage to maintain the charges so boldly made that they were rebels and traitors.

"Come on, my hearts of gold," he cried. "He that dies in the field, lies in the bed of honor."

With these words the Rebel once more moved onward, and drew up his "small tired body of men" in an old Indian field just outside of Jamestown. He promptly announced his presence there in the dramatic and picturesque fashion that belonged to the time. Riding forward upon the Sandy Beach—a narrow neck of land which then connected the town with the mainland, but has since been washed away, making Jamestown an island—he commanded a trumpet-blast to be sounded, and fired off his carbine. From out the stillness of the night the salute was heard, and immediately, and with all due ceremony, answered by a trumpeter within the town. These martial greetings exchanged, Bacon dismounted from his horse, surveyed the situation and ordered an earthwork to be cast up across the neck of land, thus cutting off all communication between the capital and the rest of the colony except by water. Two axes and two spades were all the tools at the Rebel's command, but all night long his faithful men worked like beavers beneath the bright September moon. Trees came crashing down, bushes were cut and earth heaped up, and before daybreak the fortification was complete and the besiegers were ready for battle.

"The Storm of Bacon's Rebellion," from which the above extract is taken, is one of the most interesting books dealing with American colonial history that has been published for some time. The rebellion occurred in Virginia in 1676, and had a great effect on the later history of the country. The author, Mary Newton Stanard, has evidently been thorough in her researches and has presented the material in such a way as to make the book as fascinating as a romance. 181 pp.; cloth cover; price $1. The Neale Publishing Co., New York.

Americans in the Kingston Earthquake

THE great earthquake which entirely destroyed the city of Kingston on January 14, also swept away the means of livelihood of most of the Americans residing there. Their homes and places of business were annihilated, and unless something is done to relieve the present sufferings before the October rainy season, untold misery, sickness and death are sure to follow.

As the insurance companies refuse to pay any portion of their losses, they have absolutely nothing to start life anew with, and unless they can get help from their own people, they are down and out for good and all. The sad mistake made by ex-Governor Swettenham, in sending away our boys at a time when they were doing such good work, and were so much needed, is greatly regretted by every one. It not only increased the suffering, but it caused the whole world to discount the truth of the report of this terrible disaster, and to close their purse strings to such an extent that it has been almost impossible to raise the necessary funds to sustain life.

What we want is, that our own people should respond to our cry for assistance in such a liberal manner as to put us on our feet, enable us to start life afresh, and in the future occupy our old place at the head and front where you find all energetic Americans in foreign countries which they may have chosen as a home for a time. These families that are asking aid are of the best people of our country, and as stated by Dr. Francis E. Clark, who visited the stricken city shortly after the disaster, "Kingston for many a month to come will need all the help that the benevolent in all the world will be inclined to give."

Would THE CHRISTIAN HERALD kindly publish this appeal and act as treasurer for the fund? Yours truly,

GEO. E. STODDARD,
Agent of the committee for the relief of distressed Americans caused by the great Kingston disaster.
240 Broadway, N. Y., Room 5.

ENDURING WEALTH

I envy not
The wicked man when he succeeds
Nor want his gold by evil got
And cruel deeds.

Alas, upon
His wealth his only hope relies;
Then, like a shadow, it is gone—
And then he dies.

The righteous man,
Whose deeds are kind, and motives pure,
Has less, perhaps, but past life's span
Shall it endure.

What work I can
I do to get me honest gain;
But will not rob my fellow-man,
Nor honor stain.

I guard and hold
For God and man my goods in store,
And thus shall use and still have gold
Forevermore.

Bluffton, Ind. W. C. MARTIN.

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New York is the acknowledged fashion centre and its women are the best dressed in the world.

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We guarantee to refund your money if we fail to fit you.

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IN THE PUBLIC EYE

JUDGE K. M. LANDIS is probably the most talked-of jurist in the country at the present time, on account of his decision in regard to the Standard Oil Company of Indiana. The company, it was charged, had accepted rebates. The case against the company was first tried on March 4, and all the evidence was not in until over a month later. The decision, with its extraordinary penalty has but recently been made public.

Judge Landis declared against the company, and fined it the sum of $29,240,000. The indictment at the beginning of the trial contained 1,903 counts; 443 of these, however, were withdrawn during the progress of the trial. Each count dealt with the movement of a single car of oil over the Chicago & Alton Railway, and the Judge decided that the defendant's property was transported at rates less than those named in the carrier's tariff. The case will undoubtedly be appealed to some higher court. The judge said that while the nominal defendant was the Indiana company, the real defendant was the Standard Oil Company of New Jersey, whose capital amounts to one hundred million dollars.

Photo by Underwood & Underwood

Judge Kenesaw Mountain Landis

Judge Landis himself is a striking looking man, who appears more like a student or a college professor than a jurist. He was born in Millville, O., in 1866, and was educated in the public schools of Logansport, Ind., and at the Union College of Law. He was admitted to the bar in 1891. He has practised since then in Chicago, with the exception of two years, when he was private secretary to Secretary of State Gresham. He has been Judge of the United States District Court for the Northern District of Illinois since March 28, 1905.

DISTRUST OF GOD

By Mrs. M. Baxter

THE history of the children of Israel brings out the wonderful forbearance, patience, and love of God, and at the same time the continual distrust of God on Israel's part, and consequent disobedience. Distrust begets disobedience. Does it not seem strange that when they arrived at Kadesh Barnea, on the very frontiers of Canaan, every one of them suggested sending spies to search out the land? Are they so very unlike us? Has it not happened, again and again, that, when the Word of God has shown us the path of faith and obedience, we have fallen back on our own resources, and failed to give God the chance to make our way for us?

When the people's reliance upon God was not equal to the occasion, both God and Moses suffered the manners of the people in the wilderness (Acts 13: 18), and spies were chosen out of every tribe. Two of them only, Joshua and Caleb, really knew God. How solemn it is to think that if they had trusted and obeyed their God, they might have entered into the land direct from Kadesh Barnea, and all the weary forty years' wandering in the wilderness might have been spared them! Might not our Lord Jesus have come again to take his own to himself, without dying, in the lifetime of the apostles Paul and John, who were looking for him, if the Church had not fallen into the backslidings and sins mentioned in Rev. 2, 3?

What were the special causes of their failure? 1. They depended on man rather than God (Num. 10: 31). 2. They murmured and complained of God's ways (Num. 11: 1). 3. They craved other things which God withheld from them (vers. 4, 5) lusting after other food, though their health was such that there was not one sick person among their tribes (Ps. 105: 37). 4. They were dissatisfied with God's provision of the manna (ver. 6). 5. Miriam and Aaron spoke against Moses, whom God had sent before them, and he asked them, "Are ye not afraid to speak against my servant, against Moses?" (12: 1, 6, 7). 6. In inquiring spies (13: 1, 27). 7. Counting up the difficulties instead of trusting God (13: 28-33). 8. Presumption (14: 40-45); besides the repeated previous murmurings of Exod. 14: 11, 12; 15: 24; 16: 2, 3, 20, 29; 17: 2, 4; 22. Have we never fairly studied the reasons why our Lord is not yet come? Whether the delay is really on his part or on ours?

The spies went forward to search the land. Ten of them saw the land with their own human eyes as desirable, but unattainable; two of them saw the land as the promised heritage of God's people, with his pledged word to give it them, and they saw the land in the light of God's promises and of his faithfulness. Is it any wonder that the reports differed? All the twelve agreed that the land was "a good land, flowing with milk and honey"; but the ten (alas! the majority)—who, in spite of all the great things which God had done for them, measured every difficulty with their own human resources—brought a most discouraging account of the difficulties in the way: the cities were walled and very strong; the inhabitants were all men of great stature; they saw giants among them; they were themselves as grasshoppers before such men. How could they overcome them? And thus they spread an evil report of the land which they had spied.

But the minority, the two faithful spies, counting upon the unchangeable faithfulness of God, saw with quite other eyes. "Let us go up at once and possess it," they said; "for we are well able to overcome it." With the Almighty God on our side, we are infinitely stronger than they. And yet the unbelieving people believed the unbelieving spies. The distrust of God in their breasts responded to the distrust of the spies; and, as though all his past faithfulness counted for nothing, and as though his present word was an uncertain hope, the people who ought to have been overwhelmed with gratitude to God, lifted up their voice and wept; murmured against Moses and Aaron; pitied themselves, and said, "Would God that we had died in the land of Egypt!" or, "Would God that we had died in this wilderness!" Again and again they had spoken in this strain. It was once too often. God took them at their word, and every one of them, except Joshua and Caleb, did die in the wilderness. God answers prayer—even sometimes in judgment.

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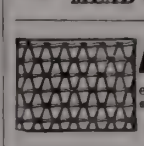

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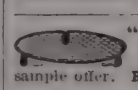

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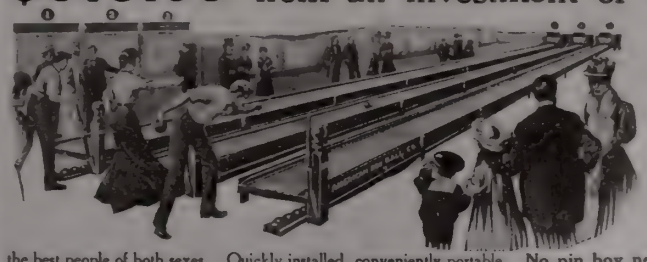

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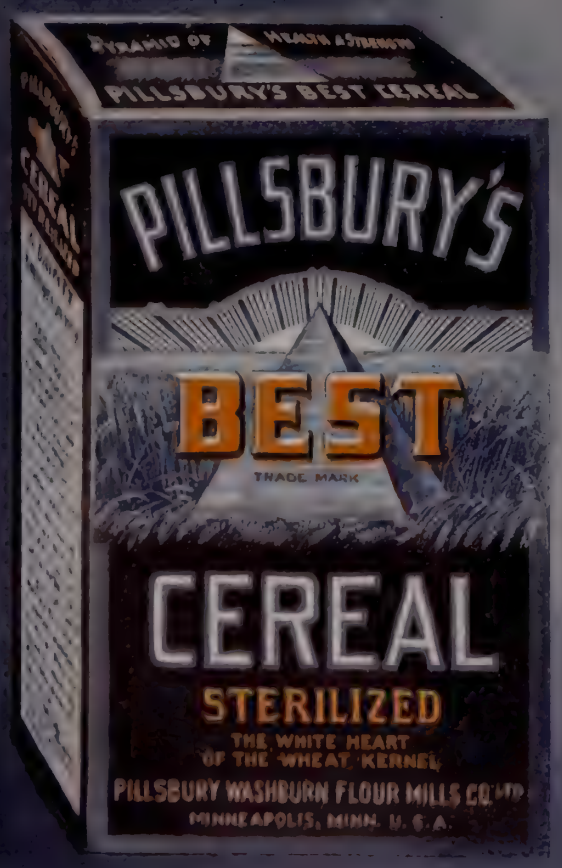

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New York, August 28, 1907

VOLUME 30 NUMBER 35
OFFICES · BIBLE HOUSE, NEW YORK

After the famous painting by Schreyer

See article on Page 735

THE MARCH OF THE MOORS

Questions and Answers

J. H. C., Tiptop, Tenn. Who are the two witnesses mentioned in Rev. 11?

Dr. Seiss, who spent many years in the study of that extraordinary book, held that the witnesses would be Elijah and Enoch, who would be sent specially from heaven for the purpose. He supports his view in an argument too long and complicated for reproduction here. Other expositors have held that the witnesses were the Old and the New Testaments; others, that they were the law and the Gospel; others, Moses and Aaron, or Caleb and Joshua. No one can say authoritatively.

H. P., Ruthen, Wales. It has been said that natural light is the only pure thing on earth. Is that true?

No; light makes a good illustration of an object pure in itself, but there are many substances found in a state of purity, and without having been subjected to any human processes. For example, gold and other metals are often found in an absolutely pure state, though of course not in large quantities.

R. A. A., Woodbury, N. J. Were Christ's words about giving, non-resistance, etc. (Matt. 5:38-42; 6:25-34), to be understood literally?

We believe that as in Christ's teachings on other matters, so here, he is inculcating the spirit which should animate his followers, rather than giving concrete directions. He said to the lawyer, after relating the parable of the good Samaritan, "Go and do thou likewise" (Luke 10:37). He did not mean that he should go out and look for a wounded traveler whom he might succor, as did the Samaritan. The lawyer would have been very stupid if he supposed that in that way only could he obey Christ's commandment. He was to obey by having a helpful spirit, ready for all kinds of service. So in the Sermon on the Mount, Christ would have us exercise a generous spirit, a spirit of true helpfulness. It would not be wise or kind in all cases to give to him that asks, or lend to him that would borrow. True kindness considers the brother's case and helps him in the way he most needs. Christ concerns himself more with the spirit a man has, than with the amount he gives. If the spirit is right the deeds will follow.

T. W. P., Trenton, Ala. What are the names of the rulers of the various States in Africa?

Abyssinia, Emperor Menelik II.; Congo Free State, Leopold, King of the Belgians; Egypt, Khedive Abbas Pacha; Liberia, Arthur Barclay, President; Tunis, Bey El Hadi Pasha; Morocco, Sultan Muley Abdul Azziz; Zanzibar, Sultan Seyyid Ali. There are a great many small independent or semi-independent tribes who have some sort of a government. We doubt, however, if a list of the names of the chiefs has ever been compiled.

N. A. H., Hastings, Neb. What is the rest spoken of in Heb. 4:1-11?

The passage is part of the writer's argument, which was intended to show that the new dispensation was identical in principle with the old. It was an argument designed to disarm Jewish prejudices. He shows that the principles of sacrifice and of the high priesthood were the same. Here he shows that the offer of rest is continued and spiritualized. God rested, yet he "worketh hitherto." Joshua gave a rest, but it was only the believers who entered; the unbelievers failed. David proclaimed a rest, but that, too, was for the believer. The true, the genuine rest was that of Christ, as he said, "My peace I give unto you." It is the peace and rest of the soul which he alone can give and it finds its consummation in heaven. The chapter is a difficult one, and has had many different interpretations, but the above is the one most in harmony with the whole character of the epistle.

J. B. W., Germantown, Pa. What is the total invested brewery interest in Georgia, which will be affected by the recent victory of prohibition?

Some $2,000,000 are invested in Georgia breweries. They operate under charters granted by the State and will fight the law, claiming that they cannot be compelled to close before their charters expire. The loss to saloon-keepers and brewers together will amount to many millions. It is said that the railroads have offered to transport breweries and stills to other States free of charge, and most probably there will be an exodus of whisky interests into Florida and Alabama. The Prohibition bill was carried in the Senate by 37 votes to 7, and in the House 139 to 39. Of the 145 counties in the State 130 are under local option, and into these, "jug trains" were sent by the whiskey men of Atlanta, Macon, Augusta and Savannah.

G. D. T., Elroy, Wis. Is there anything in the Word of God which says that Christ was nailed to a tree?

See John 20:25 and Col. 2:14. Nailing was the customary manner of crucifixion.

Referring to a recent letter in THE MAIL-BAG, James L. Ingalske, Glens Falls, N. Y., writes:

"In your issue of the 24th ult. is an article 'Justice to the Millerites.' Miller lived and had a farm in, I think, the town of Hampton, Washington County, N. Y. My native place was Hartford, in that county, twelve miles east of here. I was born in 1832 and was twelve years of age when the second-advent excitement was at its height. Miller preached in our town several times and made a number of converts in our school district and town. One was H. M., whose children were schoolmates of mine. His son Henry visited me here somewhat more than a year ago and we recounted many of the incidents of those days. We spoke also of the large fires which were plainly visible at night on the mountains of West Fort Ann, eight miles northwest of our neighborhood, which we both saw and remembered, as we did the common reports of the time as to the ascension robes, the enthusiastic songs, shoutings, etc., and the giving away of valuable goods and possessions by the more sanguine believers.

W. S. P., Wesley, Ia. Can a person be a Christian without being a member of a church?

We can conceive circumstances in which he may. He may be in a heathen land or he may be confined to a sick-bed, or in some other circumstances in which it would be difficult, if not impossible, to become a member. But as a Christian anxious to obey Christ's commands, he will join a church as soon as he can. Christ required of his followers that they confess him before men, and the recognized mode of confession and the most effective is to connect with Christ's people. It is not the membership that saves, but it is an indication of a man being saved.

J. H. B., Redwood City, Calif. 1. Who is the greatest historian of the present day? 2. When and where born?

1. It is a hard question to answer, as it is a matter of personal opinion. Prof. Albert Bushnell Hart, of Harvard University, and Prof. John Bach McMaster, of the University of Pennsylvania are among the first. 2. The former was born in Clarksville, Pa., in 1852; the latter in Brooklyn, N.Y., in 1852.

Mrs. M. J. S., Eureka, Calif. When, where and by whom was the piece written, entitled, "Blest Be the Tie that Binds"?

"Blest Be the Tie" was written by Rev. John Fawcett, D.D. (1739-1817). He was invited to take the pastorate of a rich London church, but decided to remain with a poor country church, paying him only £25 a year. The hymn was an expression of his sentiments on the matter. He took a deep interest in missions, and was one of Carey's most enthusiastic supporters. He was converted by Whitefield.

C. H., Farmington, Wash. Is man a free moral agent?

He is free in the sense that he is responsible. Your own conscience tells you that it is open to you to do this or that. There are certain limits to your power, so that your freedom is curtailed to that extent. Again, there are limits due to your own propensities. These may be overcome by effort and by the grace of God. The drunkard is not free, being bound by the chain of his habit; but he may become free by the help of the Holy Spirit. No man will be able to plead at the judgment in excuse for his sin that he was not free to choose the good, nor that he could not follow it. God is ready to give him all the grace he needs.

A. B., Toledo, O. 1. On the bottom of the coat of arms of the State of Michigan is the word *Tuebor*. What does it mean? 2. Can you tell me when the division of the Bible in chapters and verses was first introduced and by whom it was made? I am under the impression that it was Robert Etienne, a Protestant book publisher of Paris.

1. *Tuebor* is the Latin for "I will defend." 2. The division into chapters has been ascribed by some writers to Lafranc, who was Archbishop of Canterbury in the time of William the Conqueror, a little after 1066 A.D. Others attribute it to Stephen Langton, who was Archbishop of Canterbury in the reign of Henry III. One of the most probable theories is that the arrangement was made by Cardinal Hugh of St. Cher and his "schoolmen" in 1240. He wrote remarks on all the Scriptures, and the Latin Bible published by him is supposed to be the first Bible divided into chapters as at present. In printed Bibles the division into verses is ascribed to Robert Etienne, 1545 A.D.

HERALD Reader, Calif. Is there any authority from Scripture for the belief that worms destroy or eat the flesh of the dead? Is it not a fact that they never do molest the bodies of the dead?

The general belief that worms do eat the body is frequently referred to in Scripture. See Isa. 51:8; Job 17:14; 21:26; 24:20; and other passages.

H. J. K., Toledo, O. Is the commerce of the United States, foreign and domestic, controlled by the government or by moneyed men?

The national government makes laws in regard to taxes upon imports from foreign countries and for the protection of shipping. Interstate commerce is also a matter of national regulation. The question is somewhat indefinite. Of course the government itself does not go into commercial pursuits; that is left to the merchants of the country.

Tiflis, Transcaucasian Russia. Scene of Recent Disorders

ST. PETERSBURG cablegrams state that July has been specially marked by Terrorist crimes throughout Russia. Over 300 civic and military officials, army officers and soldiers have lost their lives in encounters with riotous mobs, or at the hands of secret plotters, dynamiters, bomb-throwers and assassins. Tiflis has been a centre of disturbance. In this city lately a high Russian official was killed by secret attack, and several others of lesser importance have shared the same fate. Tiflis is half Russian, half Persian, and is the capital of Transcaucasia. Its population of 130,000 includes Russians, Persians, Armenians, Tartars, Greeks, Germans, Georgians, Jews and French.

Miscellaneous

G. S. C., Girard, Kan. We have been unable to secure a satisfactory answer.

Miss M. S., Millington, N. J. Mr. Sankey is still living. He is blind but happy, and in fairly good health.

G. B., Grand Rapids, Mich. We have no way of securing the information. We doubt if it is on record.

E. I. B., Webster, Mass. *Good Manners for All Occasions.* Price $1, or with THE CHRISTIAN HERALD for one year $2.

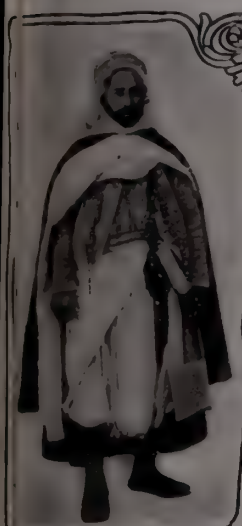
R. L. T., Moravia, Iowa. At last report General Stoessel was imprisoned in a Russian fortress. It is not likely that he will be shot.

Reader, Ft. Collins, Colo. Thanks for your interesting letter. We shall probably devote some further space to discussing the "gift of tongues."

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Moorish Tribesman



French Officers Inspecting Native Troops

A Native of Casablanca

UPRISING OF THE MOORS

MOSLEM fanaticism, which has been growing stronger for several years in the northern States of Africa, has at last brought the tribesmen into open conflict with the European Powers. The seaport of Casablanca, on the coast of Morocco, was the scene of the first bloodshed. A number of French soldiers and sailors were killed by Moorish soldiers, and hundreds of Moorish horsemen were in turn mowed down by the melinite shells fired from the foreign fleet.

The French, who are masters of Algiers, have been in constant trouble on account of the long-continued disturbances in Morocco, the insurgents often crossing into their territory. After the international conference at Algeciras last year, the French, on account of their predominant interests, were placed in charge of the special force raised to keep the peace in Morocco. They were expected to keep the country quiet around the great cities on the seaboard. The main cause of all the trouble in Morocco, the Chief Raisuli was not worried by international conferences or international police. He kept making war on the forces of the Sultan, and though his fortunes varied, he seemed constantly to gain strength in the field. Recently he captured Kaid Sir Harry Maclean, and thus bereft the Sultan of his best general.

Maclean is an old Scotch soldier who has been in command of the Sultan's regular troops. What efficiency and discipline these warthy sons of the desert have attained they owe to Maclean's untiring zeal. He served in the British army as an officer in a regiment of fort. He was distinguished for courage and ability, and the Sultan induced him to come to Morocco. Sir Harry is said to enjoy excitement, and he has certainly had enough to satisfy the most adventurous since he took up his residence at the court in Tangier. He was knighted by the British sovereign in 1901. Since the Raid has been in captivity, discipline seems to have reigned and military affairs have been going badly.

For years the Moors of Morocco have been fighting among themselves, and while this condition lasted the Christians were comparatively safe, as no one party was strong enough in itself to attack them and still hold its own with its tribal enemies. Since the conference at Algeciras, however, the various factions seem to have been drawing together and forgetting their differences in their hatred of everything foreign and anti-Moslem. One reason the present Sultan has had to contend with such a formidable revolution has been the fact that he is a progressive ruler, greatly interested in modern inventions and modern ways of living. This seemed like sacrilege to a large number of his subjects, who are averse to change of any kind.

There are thousands of Christians who have made their homes in Morocco; there are ten thousand living in the city of Tangier. It is feared that the trouble at Casablanca will spread until there is a general uprising against the Christians and a "Holy War," as the Mohammedans call it, is proclaimed throughout northern Africa. If that happens no one can foresee the results.

The Ancient Moorish City of Fez, One of the Two Capitals of Morocco

Several weeks ago the tribesmen, thirsting for battle and plunder, their two main objects in life, began to gather in the villages built about Casablanca. They were evidently preparing to capture the city. The Europeans became alarmed, and through their consuls asked the Moorish commander for protection. He said he was unable to give it, and invited the French and Spanish naval commanders to land troops to protect the European residents. While these negotiations were going on some Moors fired their rifles at the consulates and at some Christians who were fleeing to the protection of the consular buildings. The situation at once became critical. Active hostilities between the Moors and the Europeans began on August 5. A detachment of marines was landed from the French cruisers *Galilee* and *Du Chayla*. The Spanish warship *Don Alvaro de Bazin* also landed a party. These were for the protection of the consular offices and residences.

No opposition was expected. The troops rowed ashore, jumped out in the surf, and formed on the beach; breaking into column, they entered the town. Suddenly several jets of flame spurted from the houses ahead, and as the reports rang, six of the marines in the front ranks fell. The leading officer, though badly wounded, ordered his men to fix bayonets, and with the bugles sounding the charge, the troops dashed forward into the mob of fanatics which was pushing in on them from the side streets. A fierce struggle ensued, the soldiers and Moors grappling hand to hand. With a great effort the French cleared the street and reached the consulate, leaving over a hundred and fifty Moors killed with the bayonet to mark the path over which the landing party had come.

Word of the attack was sent to the commander of the French fleet by a signalman on the wall of the consular compound. The ships steamed close in shore and opened a destructive fire on the villages outside of Casablanca, where thousands of insurgent tribesmen had taken up quarters. The villages and the Moorish sanctuary were utterly destroyed before nightfall. The Moors seemed to glory in the heavy fire, dashing about the beach in great squads and firing their long rifles towards the fleet. A large number of horsemen managed to make their way into the city from the rear, broke open the shops and dragged out the unfortunate occupants, and pillaged to their hearts' content, which to a Moor means to take all he can carry and destroy the rest. Shooting and hacking, the mobs swarmed about the town, and the people who had taken refuge within the walls of the consular building could hear the shouts of the men and the shrieks of the women. A party of tribesmen got into the minaret of a Turkish mosque and

Continued on page 738

THE

American Pulpit

A SERMON BY

Rev. Cleland B. McAfee, D.D.*

CENSURE OR SYMPATHY

TEXT: Luke 19: 7

"He was gone to be guest with a man that is a sinner."

TWO points of view, you observe, one of them simply broader than the other. It was true that he had gone in to lodge with a man who was a sinner. As they saw it, he had gone in to lodge with him because he liked that kind of man. As he saw it, he had gone in to lodge with him because he meant to change him from that kind of man. It is really a matter of the points of view of Jesus and the people, and what they see in Zaccheus. They were concerned with what Zaccheus himself was and what he had done. Jesus was concerned with what Zaccheus might become and what he might do. They were afraid to come too close to Zaccheus for fear of the effect he might have upon them. Jesus was willing to come as near to him as he could in hope of the effect he might have upon Zaccheus.

How to Treat a Bad Man

All the people said about Zaccheus was true. His own testimony later suggests that. At any rate, he was in a line of business that provoked the obloquy of his own race. He would naturally be resented. All that they said about him, remember, was true. The puzzling question was what they meant to do about it. And the fact was, they meant to do nothing about it. There was something more than they said or saw that was also true. Most of them doubtless would have been glad to see him turn from his errors and perhaps leave his business and become what they would call a saved man. Give them all credit for being glad of the words in the eighth verse, where Zaccheus says, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught from any man, I restore fourfold." I think Zaccheus means that he intends to do that. It is not an account of the life he had been living, otherwise Jesus' word that follows would not have been forceful, "To-day is salvation come to this house." A certain measure of change in Zaccheus is implied in that "to-day." If this had been the method of his life, then there was no special point in saying that salvation had now come. Supposing that at least to be a declaration of his new purpose, the question is whether their method of coming at him would ever have led him to make that new resolve; whether it was not Jesus' way of coming at Zaccheus that made him a changed man.

Their method was that of censure, his was that of sympathy. The two are not exclusive. The fact is that the method of sympathy leaves abundant room for censure. Indeed, in a certain sense it demands censure. It involves a plain acknowledgment of the fact that the life needs correcting, that there is something wrong that needs to be made good. The method of censure, on the other hand, is very apt to harden one, to close one's eyes to the good that may be in the man who is censured. Censure is a matter of law. Here is a plain requirement of justice, and there is man's misdeed. Measure the man by this law and he falls short. Well, sympathy is a movement of the Gospel. It does not pretend that the man measures up as he ought. It acknowledges his need for salvation. The marked difference is that the method of sympathy seeks to bring salvation, and the method of censure simply stands declaring the necessity for it.

The Scourge and the Cross

The trouble with sympathy is that it is so often weak and ineffective. It so often degenerates to simple blindness to evil conditions, and has not learned the language of blame. Only a little while ago I was asked whether I did not feel that we need now rather a Christ of the scourge of small cords than the Christ of the cross. The Christ of the scourge is the Christ of censure, of condemnation, of righteousness, and of flaming wrath over easily recognized evil. The Christ of the cross is thought of as in some measure a contrast to the Christ of the scourge. Here is love that seems to overlook the wickedness of men and provides salvation for them. Immediately I name them and describe them this way, you discover that they are by no means a contradiction. The Christ of the scourge is the Christ of the cross. The point is that the Christ of the cross is bearing the scourge upon himself. He is there because of his hatred of sin, exactly as Jesus went to Zaccheus' home, not because he approved Zaccheus, but because he did not approve him and wanted to make him the kind of man he could approve. He was able to see the beginning of a better life in Zaccheus, and he knew that the way to destroy the old life was not to strike it, but to encourage the new life.

Some of us parents have had our severe lessons at this point. We have seen our children in their nervous days perpetually doing the wrong thing—our mouths have shaped themselves into a negative until the muscles are wearied. Then there came to us a happy inspiration that the way to prevent the continuance of these wrong courses was to get a lad started with some enthusiasm on the right course. Adopting the method of sympathy, which lays hold upon something that is good and desirable in the will of the child, we find him led away from the things which we are bound to censure. If the sympathy of Jesus had meant his encouragement of Zaccheus in the things which the people censured, it would have been, of course, another matter. He managed it so that Zaccheus quite understood that Jesus had no sympathy with his evil, but that his sympathy lay with the better part of Zaccheus' life. And by the encouragement which the sympathy of Jesus gave to the better part, the old part was cast aside.

A Man Misunderstood

The people, meanwhile, had been striking hard at Zaccheus' sins. They knew him for an extortioner. They knew him to be stingy. They did not know that underneath his extortion there was a man who could be made honest. They did not know that under the selfish man there was a man who was ready to give half his goods to the poor if you could just touch the spring. They had pounded away at him until he was sore, so far as they were concerned. Now there came a gentler Hand which was yet very strong and firm, which quietly passed over the man's life, until it touched a spring which opened up a new department in his nature, a new love suddenly burst forth. It had been there all the time, but the people had not been able to recognize it, and Jesus by his magic sympathy had been able to bring it out.

I fear for the comparison unless it be reiterated that there is no encouragement here to sin. The sympathy of Jesus was no condemnation of the censure of the people. It was simply that he, taking up the fact which they censured, brought it into a new light. Granted that Zaccheus was a sinner, did that prove that a man should not go to lodge with him? They said, Yes; they supposed lodging with him would mean fellowship with him in his sin. Jesus said, "No, because lodging with him may arouse in him a desire for fellowship with my righteousness." No sympathy with the sin of Zaccheus—abundant sympathy with the possibilities of good that lie in him. No purpose to add any strength to his iniquity—every purpose to pour new strength into the better life that is there. Jesus will censure his wrong, but he will do it with the hope of arousing in him something that is better. The people will censure his wrong and stop at that. They have really no hope for him. They have abandoned him, and they hold only such relation with him as they must. He has been put out of their pale. That very fact brings him within the pale of Jesus.

The Sinner Sought

The only man whom Jesus ever sought out, so far as the account goes, was the man whom he had cured, and who, because of his devotion to his healer, had been cast out by the rulers of the synagogue. They had excommunicated him. He is the only man whom Jesus ever looked for. Let all of Jericho cast Zaccheus out; let them label him simply a sinner, and he is the man to whose house Jesus will invite himself. He will do that not as a protest against their action, but only to show how the Son of Man came to seek and to save the lost; exactly as the church to-day owes it to itself and its nature as a saving institution to seek and to save those whom society has abandoned. In some sense they are easier to reach than the others. Those whom so does not consider lost so that they need salvatio apt to be quite satisfied with themselves; but those w society has cast out are brought, in some sense, liarly within the reach of the saving Gospel.

Punishment or Reformation

But look at this whole matter in its application to or three departments. Take this splendid moral m ment in the country which is investigating the nati and corporate evils. Immediately the moveme stated, you find yourselves inclined to take one o other position, that of censure or that of sympathy. what do you approve in this—the laying bare of e or the correcting of them? In just what do you g in the whole thing—that wrongdoers are at last reve and shall go now whipped of justice, or that men have fallen into evil ways may have the evil reveale them? Have you a sneering opinion that all these knew perfectly well that the evil was going on—tha is no revelation to themselves? That is, are you of Jericho crowd? Are you ready to point to these and say they are simply outrageous sinners—let t be cast out? Or is there another position possible? we be as flamingly indignant with the evil as the Jeri crowd, and then can we take the position of Jesus an honest, manful and helpful desire to correct the and to recognize in the very men who are most respo ble for the evil a field of good traits which can developed? Are we required to admit that men whom and under whom a great system has develo which is itself immoral, have with open eyes and set purpose gone into immoral practices? Can we, al with our censure, find a place, not for a shadow sympathy with the misdeed, but for such a feeling will desire to correct the evil which is in a nation, to seek for better traits which underlie this surface t which has been discussed?

Criticizing Methods

See how it applies also in any great movement. movement of the church, such as the many summ tent and open-air campaigns—what is your own a tude toward them? Some things, let us say, you not quite like. Well, you can devote yourself to c sideration of those things. You can say, This hal this practice, is such that I cannot approve it. That you can censure the whole plan. Might it not be p sible for you to feel exactly as you feel, and to frankly that you do not like the methods, or you do believe in parading here and there, and yet to real that men who are leading that movement have a gr deal to say for themselves; that they go for the m part feeling their way toward the goal in which you freely believe? They are seeking to hold the cause Jesus Christ frankly and plainly before the city. Th has some large results whether we like it or not. we leave out of account the number of men w are reached in this way, who are beyond the reach of t ordinary institutions of the church, the number w hear the Gospel preached, who hear it almost for t first time, if we even leave out of account the w in which this closes the mouths of some men who c clare that the church has no interest in common life, shall still have to take into account the fact to whi the ministers of this city will testify: that in the f Christian work gets a much earlier and much m enthusiastic start than it does without the campaig There is not a paper which has not some reference religion in it, not a man who has not some reason f knowing at least that the church of Christ is still work. This summer movement creates and maintai an atmosphere, even if you speak as vaguely as th Censure is very easy. Sympathy is very much mo helpful and leaves room for all the censure that has be used, though it is pleasantly true that the man w goes with a full sympathy into the work is apt to fi his grounds for censure quickly removed, as was so Jericho that day when the censuring crowd found th under the influence of Jesus the cause for censure w removed.

I am more concerned, however, that we shall see th

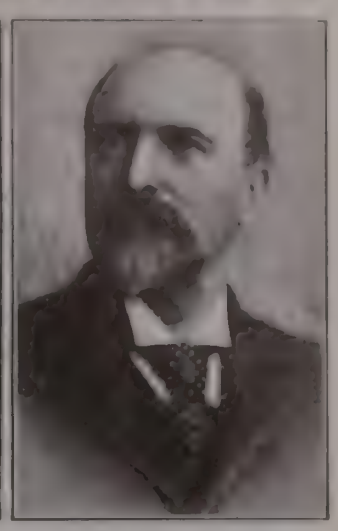
Continued on page 750

*Preached in the Lafayette Avenue Presbyterian Church, Brooklyn.

President Clarence Mackay, Postal Telegraph Co.

A Section of the Great Operating Room in the Western Union Building

President R. C. Clowry, Western Union



THE GREAT TELEGRAPH STRIKE

NO event in the industrial world in recent years has attracted such widespread attention or affected so many diverse interests as the strike of the commercial telegraphers, which began n August 8. For a long time past, there has been hore or less friction between the members of the Com- ercial Telegraphers' Union (which includes a majority f the operators throughout the country), and the man- gement of the Western Union and Postal elegraph companies. Suddenly, matters came o a climax and in a most unexpected manner.

It came about in this way: In the Western Union office at Los Angeles, Calif., a union perator had been discharged in consequence of eports made against him by a non-union woman perator, who was employed as a strike-breaker. he division superintendent declared the man ncompetent and that he was deliberately delay- g the business of the office. The man's as- ciates, on the other hand, all say he is an xperienced operator and that he was discharged mply because he was active in union work. Whether the dismissal was justified or not is ot yet clear; but it fanned the smouldering mbers into flame. Sixty-five union operators Los Angeles immediately left their keys. hey were promptly replaced by non-union men, ut the latter soon encountered a new difficulty, or the union operators in Chicago and other ities, on learning of the situation at Los Angeles, losed their keys and declined to take any mes- ges from the non-union men over the wires.

Next day, the sympathetic strike spread ith electric rapidity. Over 1,500 operators eserted their keys in Chicago, and every our brought news of other cities joining the trike. Kansas City, Helena, Denver, Dallas, Gal- eston, El Paso, Fort Worth, Detroit and a host of maller places fell into line. The operators at the ostal Telegraph Company's offices at New Orleans nd Chicago joined in sympathy. In some cities, a umber of the men returned to their keys, but in a ajority of instances they had to be replaced by non- nion substitutes.

Meanwhile, the great telegraph offices of New York ere humming with business. The strike was still afar ff, and while sympathy was strong among the opera- ors, there had been something of a cleavage between he Eastern and Western branches of the Telegraphers' Union, and some of the leaders in the former were of he opinion that the Western men had acted precipi- ately. Besides, the Eastern men had had their own ocal troubles, but these were apparently in a fair way f adjustment. But the situation grew more ominous ourly.

On the following day, an incident occurred which roduced a most unexpected result. At the noon hour, n unknown man, standing in the main offices of the Western Union in New York, blew a sharp blast upon whistle. The operators, men and women, rose from heir tables in a body, breaking off all telegraphic com- munication, and left the building. There was no dis- rder. A number of the men marched to the Postal Telegraph building and to the Stock Exchange and the perators at these places also left their keys.

Accepting the inevitable, President Small of the Com- ercial Telegraphers' Union issued a formal notice that general strike of all the union operators in the coun- ry would be called on August 12, and the order would nclude stock brokers' operators and those in the employ of newspapers and press associations. At this time, the list of striking Western Union offices included, besides the cities already named, Milwaukee, Omaha, St. Paul, Nashville, Columbus, Sioux City, Ia., and Minneapolis. On the Postal Telegraph Company's lines the strike had begun at Birmingham, Ala.; Omaha, Milwaukee, St. Louis, Kansas City, Augusta, Ga.; Meridian, Miss.; Sioux City, Ia.; Memphis, Galveston and Nashville.

Girl Strikers on Picket Duty in New York

Many of the large Western cities were now practically without other telegraphic communications than those furnished by leased wires. Still, the real strike did not materially affect localities east of Cleveland, although the unrest among the union men was unquestionably growing.

At No. 56 Pine Street, New York, the headquarters of the union telegraphers, there was hopeful talk of conservative measures. The cooler heads deprecated a general strike. Ninety per cent. of the operators in New York, it is claimed, are union men. Formal demands to be made on the two companies were discussed. These included a demand for an eight-hour day, a 15-per-cent. advance in wages, the furnishing of typewriters to employees, and the reinstatement of nine operators, discharged, it was said, for unionism. It was asserted by the men that President Clowry of the Western Union had failed to adhere to certain conditions in the agreement entered into between the company and Labor Commissioner Neill in June last. There was some talk also of an effort to be made to bring about a Federal investigation of the relations of the two great telegraph companies.

In Chicago, the union employees of the Postal Company also formulated their demands and submitted them to General-Superintendent Capel, requesting a reply in half an hour. No reply being received, the Postal Company's tables were soon deserted like those of the Western Union. Vice-President Adams of the Postal pronounced the local strike there unwarranted and without justification. His company had given consideration to all the demands of the men, even increasing the wage schedule 10 per cent. in March last.

President Clowry, of the Western Union, gave out a statement reciting the Los Angeles incident, and referring to the Western situation. It closed as follows:

"The Chicago operators have presented no grievances and the present movement is an attempt to enforce the 'closed shop' rule, which if successful would take control of the company's affairs out of its own hands. Such a condition is inimical to the confidential and responsible character of the company's relations to the United States Government and to the public.

The companies have called on the railways to assist in the forwarding of commercial messages, in accordance with their contracts. With this help, they believe they can handle all urgent business until the present crisis is over.

Vice-President Adams, of the Postal, in a published statement, points out that the strikes at various points "are illegal, from the union view, and contrary to the charters and by-laws of the unions, which call for the submission of the grievances and plans to the national organization and the approval of its officials."

At a meeting of over 1,000 operators, held in New York, it was decided to postpone the proposed declaration of a general strike until the matters at issue could be further considered. This arrangement was reached through the friendly intervention of the United States Commissioner of Labor, the National Civic Federation and the American Federation of Labor. Messrs. Neill, Easley and Gompers offered their services as mediators and went to Chicago to meet President Small of the National Telegraphers' Union, who was coming from San Francisco for that purpose. After discussion, President Small issued a general strike order "to all commercial telegraphers," and including press telegraphers and others. By this order, which was dated Chicago, August 15, they are directed to "cease work immediately." 23,000 operators had already gone out.

Both the telegraph companies stand firm. They pronounce the strike a failure, and say "All the vacancies that were caused by the strike are now satisfactorily filled with competent and reliable men." In some quarters there has been a disposition to appeal to President Roosevelt to adjust matters, but Federal interference is highly improbable. Meanwhile, the telegraph companies are working with short forces at all the affected points, regular communication with these cities being greatly impeded; but nearly all the important wires are being operated. It is said that the general strike now ordered may involve 40,000 men and women, as it would include affiliated organizations, in addition to the Telegraphers' Union.

President S. J. Small
Of Telegraphers' Union

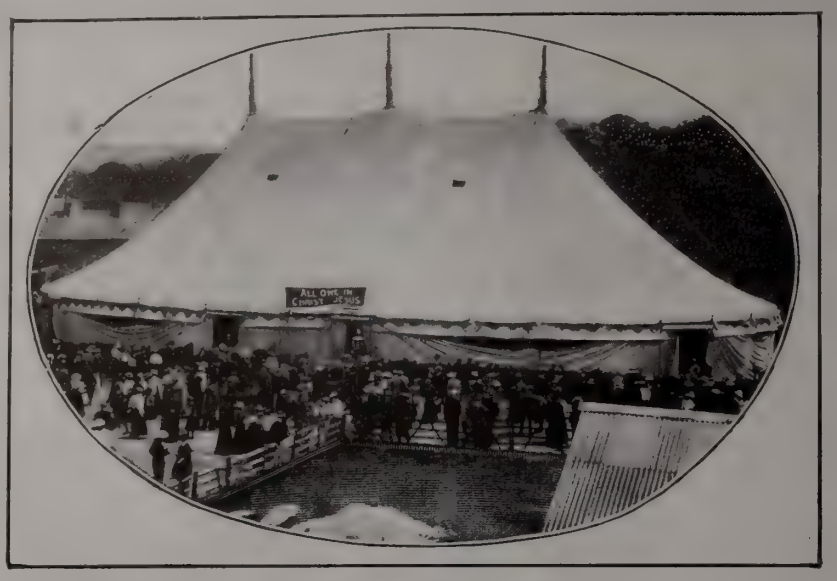
THOUSANDS THRONG TO KESWICK

As at old all roads led to Rome, so now, seemingly, all roads in this region, and others from points afar, lead to Keswick, where on July 22 was begun the Thirty-third Annual Convention. Keswick had its rise in the early summer of 1874, when Pearsall Smith, an American interested in evangelistic work, began a series of meetings in Cambridge among the students of that famous university. Then came a six days' series of similar meetings at Broadlands Park, near Romsey, not far from Oxford, which was kindly granted for the purpose by the owner, Lord Mount-Temple, on the suggestion of some university men who had attended the Cambridge meeting. About one hundred were at the Broadlands assembly, which was followed by a ten days' meeting from August 29 to September 7, 1874, at Oxford. In June, 1875, a great ten days' assembly convened at Brighton, with an attendance of 8,000. Among those at the Oxford meeting was the Rev. Canon Harford-Battersby, Vicar of St. John's Church, Keswick, who was so profoundly impressed by its interest and spiritual uplift that he returned to his home fully resolved that his people and others should share in the blessing that had been his.

Canon D Harford-Battersby
Founder of the Movement

Taking counsel with his friend, Mr. Robert Wilson (who for many years was business manager of the movement), a call was issued, and in July, 1875, the first Keswick Convention was held, with about 600 attending. It has gone steadily on, increasing year by year in numbers and influence. Last year the attendance reached 10,000. The meetings are held the last week in July, in two tents, seating 4,500 and often holding 5,000. Over the main entrance of each tent and over the platform, in white letters on a red background, is the motto of the Convention, "All One in Christ Jesus," and from the three tent poles, on streamers, in red and white, reaching from left to right, "Love," "Joy," "Peace." To the right of the tent is Convention Lodge, where the business offices of the Convention are located. The programmes of yesterday and to-day show the general style of the meetings. Mr. Albert A. Head, a leading lawyer of Wimbledon, England, who is chairman of the convention trustees, acts as leader at most of the meetings in the Eskin Street tent. Those of the others, on Skiddaw Street, three blocks away, are led by prominent men in attendance. The music in the Eskin tent is under the direction of Mr. C. I. Clapperton, organist and choirmaster of All Souls' Church, Langham Place, London, who for several years has filled the post here. His choir numbers 150, mainly women. Thus far there has been little solo singing; in fact, only one, by Miss Frostand, of London, in a well-trained voice, sweet and strong, with organ accompaniment by Dr. Grattan Guinness.

The dominant personalities of the meetings, so far, have been H. Grattan Guinness, M.D., of London, and Rev. A. T. Pierson, D.D., of New York. Dr. Guinness is a most notable man in a convention like this, forceful, eloquent, appealing, persuasive, apt in illustration and



A Tent Meeting at Keswick

graceful in gesture. Dr. Pierson is specially popular at Keswick, and his Bible readings fill the tent to overflowing and are greatly enjoyed by the throngs who gather there.

Our first and strongest impressions relate to the earnestness of the people and the charm of the music. Each one carries Bible, song-book, note-book and pen or pencil, which are freely used at the meetings. The music is grand and inspiring. Everybody sings. The leader has his singers well in hand, but the choir plays a minor p It is the people who sing, and the effect is thrilling.

Keswick, Eng., July 23, 1907. J. B. Mattison

Pitman Grove Camp Meetings

PITMAN GROVE camp meeting ground lies eight miles south of Philadelphia, on the Jersey side the Delaware River. Methodist camp meetings h been held in this grove two weeks every summer forty years or more.

The first meetings were held in canvas tents, and w popular from the very beginning. I remember, wl very young, that, with some others, I remained night in the grove in order to be there early the n morning. We paid fifty cents each for a night's lodgi in a great big tent. I sat up all night on a pla seat without any back, while or two officers patrolled on t outside, and occasionally look in to see that there was no dis der. How we obtained our me has entirely faded from my me ory, but I shall never forget t night. All I could think of w soldiers "tenting on the batt ground."

Two or three years later peo began putting up board shant in which they could sleep a cook their meals during the me ings. That was Pitman Gro thirty years ago. Now it is a lit city of beautiful cottages, 800 more, situated on avenues, bran ing out like the spokes of a whe from a great auditorium, built li a pavilion; while outside of t grove, all around it, are beauti residences and the business porti of the city. Now the camp me ing is held in three buildings, t Auditorium, the Temple, and t Tabernacle, while the camping done altogether in cottages.

Every year these meetings i crease in numbers, fervor, and i terest. Mrs. Lizzie Smith is t leader of the Temple meeting Last Sunday morning, after a powerful sermon preach by Bishop Stanford of the United Evangelical Church, crowd assembled before the speaker's stand, keeping tin with their feet to the hymn they sang. The closing Su day is called "Big Sunday," and tens of thousands atte on that day. On "Big Sunday" evening this year the must have been somewhere near 40,000 or 50,000, t auditorium being packed and all the streets around densely crowded. Mrs. A. E. C. Maskell.

UPRISING OF THE MOORS Continued from page 735

fired down into the French consulate. A small cannon was mounted by the Europeans and the minaret was wrecked and the attackers killed or wounded.

A man who managed to escape unscathed said later: "The horrors that occurred in that part of the town which the French and Spanish rifles did not cover will never be told. I saw from the back of the consulate Jews being beaten and shot. I saw their houses emptied by the Arab-led rabble. I saw Moorish women dragged shrieking from their homes. People who know best decline to speak or think of the horrors of loot and rapine to which the town was subjected."

An American, Captain Cobb, who has lived in the town for years, refused to take refuge at the consulate. The French consul very generously sent the greater part of his own guard to Captain Cobb's house, only keeping two men for his own protection.

During the day tribesmen began to come in large numbers from the interior to re-enforce the plunderers, and hundreds of these were killed by shells fired by the warship whose duty it was to prevent re-enforcements from entering the town. Again and again the horsemen endeavored to sweep by the guns, but were always repulsed. Many, however, made their way in back from the shore.

When the shots began to drop into the town the Moroccan commander lost what little control he had over his troops. The Moorish soldiers grabbed their rifles and scuttled out of the danger zone. Most of them probably went over to the insurgents. Those in the batteries fired blank cartridges at the French warships. The fleet at once turned its guns on them, and the front walls of the batteries crumbled away in dust.

Photo © International & Underwood

Kaid Sir Harry Maclean and his Moroccan Soldiers

The bombardment had its effect on the commander Mulai Amining, who sent to the French admiral a profound apology for the action of the Moors and asked that he be pardoned. The French admiral replied that he ha no authority to grant such a pardon, and ordered Mul to surrender himself and what men he had to the Frenc consul. It is said that Mulai previously had done wha he could, had manned the walls and stationed guards a the gates to prevent the entrance of the Moorish rebels but that he was helpless a soon as the bombardment be gan, and his good intention went for naught.

The news of the fighting a Casablanca spread rapidly, an the Mohammedans became furi ous. The tribes about Laraiche marched on the town, but th gates were closed and they re treated at a show of force. Th natives rose at Mazagan and French cruiser shelled the town There are many indications tha the fanatics of Alcazar and Fe are preparing to rise, and the French have ordered the Euro peans to come to Tangier.

The French press are urging their government to take vigo rous action and settle the trouble once for all. It is said that an expedition will be sent as far as Fez to break the spirit of revolt. French troops have been sent to the disturbed districts.

If France subdues the country, she will have to stay there to keep order, and another small State will be added to the territory of a larger, because it had rather live the life of a bygone age than become part of the twentieth century.

GREATEST OF WOMEN'S CLUBS

Miss Alice Williams
Founder of the Berlin Branch

A Nook in the Drawing Room of the London Lyceum Club

Madame Thayer
Originator of the Movement

By EVELYN CLARK MORGAN

THE Lyceum Club, "an association of the women of culture in all countries," is a conspicuous ature of Piccadilly—London's ublend. Four years ago, this woman's club invaded fashionable quarter of London, where, between yde Park Corner and Piccadilly Circus, men's clubs ound. Miss Constance Smedley, a well-known English novelist and a woman of great charm, founded this club, which already numbers three thousand members, and which is intended to spread to all lands. Women of any country, who are seriously interested in the pursuit of literature, journalism, art, music or science, and who have rendered distinguished public service, may be elected upon qualifications only and by introduction by two members. There are advisory boards through whose bureaux the work of members is brought before editors and publishers of literature, art and music. The library contains reference books and members' works, and in the "Silence Room" some hundred or more English publications as well as a number of foreign ones are available. For the promotion of sociability "Circles" for different countries have been formed, America, Wales, Germany, France, Italy, Australasia, Scotland, the Slavonic nations, South Africa, Spain and Sweden being already represented. A social advisory board arranges all social functions, of which, there are very many.

Mrs. John Hartness

There are some forty bedrooms in the Lyceum. Town and country members may have the use of them for a fortnight, and longer if the rooms are not otherwise engaged. Colonial and American members may stop for a month or two. As an American member I concluded to avail myself of my privileges. I now had an opportunity to see something of club life in England. I was not long in discovering that there were radical differences. In America, we often hold our meetings in private houses, hotels, or public halls. The members, who are seldom women of fashion, don their pretty gowns and go to the appointed place to hear or give a paper, transact the business of the organization, or attend a reception. Naturally, in such clubs, the idea of using them for a quiet hour, a refuge from the outside world, doesn't suggest itself. In England, a woman's club is conducted very much the same as a man's, and a club without a home is totally unknown. The Lyceum was formerly a man's clubhouse, and was turned over with all its furnishings to the new management.

While stopping there I saw to what practical uses the club was put. Its members dropped in in the simplest of costumes to await an appointment; rest after a round of calls or shopping; straighten out their correspondence; read the newspapers or latest magazines, and sip a cup of tea. The daily papers were there; convenient writing desks and deep-seated chairs. Luxurious lounges stood against the walls, and a waiter was always in attendance.

Drawing-room, "silence-room," library and dining-rooms were all handsomely appointed, and at the tea hour the drawing room and halls were thronged with guests, men and women, the latter often in charming costumes. The balconies, screened with palms and bordered with flowers, were favorite places, and one needed to come early or engage tables ahead if she would have her guests drink tea on the balconies overlooking Green Park.

During my stay of more than a month there was seldom a vacant room at the club. One English member told me her fortnight had expired, her room was needed and she must look for quarters elsewhere.

In the hall were posted each day announcements of all social and literary club features. There was so much going on in this line that one could only choose among the many delightful affairs. Lady Balfour is president of the Club and Lady Strachey, vice-president.

Miss Alice Williams, deputy vice-chair and also president of the Welsh Circle, started the Berlin Branch two years ago. It now numbers seven hundred members. Miss Williams has just leased a house in Paris, which will be opened in November next as the Paris Branch. There was some discussion as to whether the clubhouse should be in the Sorbonne or Madeleine district. The latter was decided upon and the property of Count de Gardes, 28 Rue de la Bienfaisance, was secured. The house has five reception-rooms, twelve sleeping rooms and a courtyard, which will be enclosed for a tea and dining room. The special charm of this old Parisian mansion lies in the interior decorations, in the insets of rare stained glass in its windows and in its exquisitely carved oak mantels and doors. The latter have long been the envy of the Musee de Cluny, but the Count de Gardes refused to part with them. The French Branch already numbers two hundred members.

Madame Thayer, a native of Louisiana, and president of the American Circle, is doing a great work for her American sisters in establishing scholarships for college women similar to the Rhodes scholarships for men. Apart from the important fact that women should not be excluded from the movement to unite the Anglo-Saxon races, Madame Thayer believes that women are needed to bring the movement to perfection. It is intended that the movement, once established, shall become reciprocal and that English women may be sent to America to enjoy the privileges of Johns Hopkins University and others of our universities, while our girls are seeing university life at Oxford, Cambridge and London. The cost of endowing a scholarship in perpetuity is $35,000. The Society of American Women in London has promised a two years' income to send a student from the District of Columbia, and the General Federation of Women's Clubs in America has agreed to found a scholarship in perpetuity. Madame Thayer will give a scholarship in perpetuity from her native State, and it is probable that the Louisiana Federation of Women's Clubs will found a second one. The house described by Longfellow as standing "somewhat back from the village street" was the home of Madame Thayer's grandmother, and the "old clock on the stairs" was one of her heirlooms.

Mrs. Wynne, wife of the U. S. Consul-General, is a member of the Lyceum. I had the pleasure of meeting her both at the club and in her own home, where her beautiful young daughter presided at the tea table. One of my neighbors at the club was Miss Lucy C. Bartlett, representative in Rome of the Howard Association, of London. Miss Bartlett is an American by birth. Soon after becoming associated with the Howard Society she made a tour of the principal cities of her native land to study sociological conditions with a view to establish probation courts in Italy. She found the Indianapolis method best suited to her purpose. Returning to Rome, she succeeded in interesting prominent Romans in the work. Signor Lucchini, member of the Italian Chamber of Deputies, and Signor Vennutelli were among those who gave valuable assistance in the difficult undertaking. The first step was to organize a Probation Society, then to inform the Roman magistrates of its existence and to secure their co-operation. They agreed to hand suitable cases over to the Society. The volunteers now attend court when a boy is on trial and afterwards receive him from the magistrate's hands, so while probation has not yet become a law, it is nevertheless an established fact in Italy. Boys set free conditionally and boys released from prison are left in their homes, but are visited and assisted by the Society. Incorrigible boys are placed

Continued on page 746

Exterior View of the Lyceum Club for Women, London

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor

LOUIS KLOPSCH, Editor and Proprietor

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Straitened Justice

ALL thoughtful Americans who are removed from the narrow level of political partisanship, and whose highest desire is for the country's happiness and prosperity, must regard with something of regret the growing impression which has got abroad lately that the Washington authorities are vindictively carrying out a policy of indiscriminate persecution of corporations generally and of the great corporations in particular. For, right or wrong, justifiable or the reverse, it is undeniable that such an impression does prevail. We meet it everywhere—in the public prints, in business circles, and in all the places where men of affairs congregate.

To even assume the existence of such a spirit in the conduct of affairs at the nation's capital has seemed to us to be assuming the incredible. Our people have believed, and still believe, in the honorable and just attitude of those in authority toward all classes. As for the individual point of view of this or that official concerning corporations or great aggregations of wealth in corporate or single hands, it can hardly be of serious consequence. There are the laws, which cannot be strained, relaxed, or overridden to suit the personal whims or prejudices of any official, high or low. And behind all, there is the strong underlying national love of equal justice and fair play for all, which we are glad to say is characteristic of the American people.

"Righteousness exalteth a nation"—and a part of righteousness is justice. Yet we find our contemporaries charging that the high official influences which have been brought to bear of late upon the business of the country have been neither just nor righteous. They point to the fact that the continued attitude of hostility displayed in certain quarters in Washington toward the most important business interests of the country, has resulted in a general impairment of public confidence in even the most legitimate enterprises. The outcome has been a shrinkage of values, which has deprived many thousands of worthy people of a means of income from their legitimate investments.

THE CHRISTIAN HERALD has never stood as an apologist for law-breakers. If trusts, corporations or individuals are detected doing business in violation of law, they should be made to feel the consequences. But it is the guilty alone who should suffer and not the innocent. To punish thousands for the fault, real or imagined, of a few, is a crime in the name of law that outrivals the offense it was designed to correct. If guilt can be brought home to the real offender or offenders, let them bear the rod; but the meshes of the law were not meant to snare the innocent. For the fault of one man, or a group of men, a multitude, who had no part in their offenses, should not be made to suffer. When courts and high officials exert their authority vindictively, driving in the knife to the hilt reckless of consequences, they convert the law of the land into a means of persecution and oppression, when it should be corrective and repressive. Justice without wise discrimination may become malevolent injustice, whether the administrator be an attorney-general or a district judge. Unjust gain may find its parallel in unjust justice.

Let them remember the exhortation of the patriarch Abraham:

"That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee."

The Unknown Tongues

ON another page of this issue will be found a valuable and thoughtful article on a manifestation that is now perplexing many churches. The author dwells forcibly on the need to which we called attention in our previous article, of the exercise of discrimination in judging of the phenomenon. Every Christian naturally shrinks from criticizing it, realizing that there is a possibility that it is the work of the Holy Spirit. But we have the right, and it is our duty, to examine it intelligently, and to test it by its effects. If it leads to results which are not in harmony with the truth, or if it produces a disposition opposed to what we are taught to expect from the influence of the Holy Spirit, we ought to beware of it, and discourage its exercise. It appears that in some cases it does so, leading to a censorious spirit, and to a vainglorious idea of superiority. This is not the work of the Holy Spirit, for that work always tends to humility and peace.

Still more difficult is it to believe that the Holy Spirit is using a person as a medium of communication when the utterances are incomprehensible, as is frequently the case. God is not the author of confusion, but of edification. No one is benefited by hearing shrieks and ravings which have no intelligible meaning. It is not so that God speaks to men. We are forced to believe that if he has a message for mankind he would send it in a form that they could understand, otherwise how could they hear and obey? On the whole, the problem which is puzzling many devout minds appears to belong to that category that perplexed the Jews of the apostolic age, and may well be dealt with as the old rabbi advised: "Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to naught."

Notes of Menace

IN a recent address, on the occasion of the centennial celebration of the municipality of Cooperstown, N. Y., Bishop Potter made some observations on American social conditions which deserve to be remembered. On looking out toward the religious future of the nation he found "three notes of menace." First of these is the phenomenal growth of wealth and the growing love of pleasure. He contrasted our social condition with that of our forefathers, who struggled through many hardships and privations and whose temperate and simple ways were almost the reverse of those that now prevail in our social life. Life, with them, meant conscience and duty first, and the outcome was a race of God-fearing and law-abiding men and women who commanded the respect of the whole world. A second modern menace he held to be "godless knowledge," which, among a certain class, has done much to shatter or destroy the old spiritual beliefs, and has provided no satisfactory substitute. The third menace, he pointed out, was the growing spirit of caste, which in a civilized and nominally Christian land, he declared, was something to make all good people ashamed. Our well-to-do class hold themselves aloof from contaminating contact with the workers. The avenue disdains to mingle with the slums. Our professing Christians look down from their superior height on the sinners. Our nation despises the yellow, the red and the black man as an inferior creation.

That the good bishop speaks truly no one will deny. He pictures the average state of "civilized" society, not only here but in other lands, under similar conditions. Riches incline the heart to the love of pleasure and indulgence. Learning, unless consecrated by the divine wisdom, will be of little value to its possessor as a means of bringing him nearer to spiritual truth. The Christless heart, puffed up with pride and ignorance, like that of the Pharisee, will be filled with selfish intolerance. It is the old story of weak human nature asserting itself. All the moralizing in the world will not change it materially. It is only when we reach out for a clearer vision, and are filled with the divine love, that we begin to comprehend our true relationship and responsibilities and to appreciate the virtues of simple faith in God, self-denial, and love and sympathy for our fellow men.

A Necessary Accomplishment

IT would seem that there could be no more desirable study added to the courses in our schools than that of swimming. The vacation season is still several weeks from its end, yet the list of drowning accidents recorded every day in the papers is truly appalling. People who cannot swim go out in canoes and frail boats, and are apparently firm in the belief that nothing will happen to mar their enjoyment. When the boat capsizes they sink at once or in their frenzy drag down some one who is endeavoring to assist them.

A short time ago a bather was drowned at one of our beaches and the people on shore were accused of cowardice because they did not go out and save him. The fact was that not one of those present could swim a stroke and they would have added their own lives to the already long list, if they had ventured in a few feet.

There have been many heroic rescues this season by men and women, and boys and girls, who were fortunate enough to be able to swim well. The Carnegie medal goes every year to some one who has plunged into the depths to help some unfortunate who was going down for the last time.

Parents who object to their children's learning to swim take a heavy responsibility. They should see that they receive instruction in proper places and und proper instructors. It is a simple thing to master, b may mean the saving of many lives if generally taught

The Telegraph Strike

SOMEWHERE between 20,000 and 30,000 telegraphe have "gone out," some in anticipation of, ar others in obedience to, the general strike order of the union president.

There are no vital issues at stake between the cor panies and the men, if we except the one much-disputc point of union recognition. There is nothing to stand the way of arbitration; but to be effective, it should n be delayed. Public convenience should not be made suffer unnecessarily, and besides, delays will not benef the cause of the strikers, but rather weaken it. The as well as the companies, owe a duty to the publi whose servants they are.

It would seem that, in a sense, the strike was not pre meditated, but rather precipitated by a single incider in the West. That, with the shrill blast of an unknow whistler in New York, undid all the efforts that wer being made looking to conciliation. Let us hope the peace negotiations will soon be opened, and that the key will soon be clicking merrily again, with every man an woman back at work.

Among the Workers

—DR. G. CAMPBELL MORGAN is at Northfield speaking each morn ing on the book of Romans.

—MISS EMILY HOBHOUSE sends her grateful thanks to the reader of this journal for their gifts towards her work amongst the Boe women and girls in South Africa.

—REV. JAMES K. GRANT has been for thirty-seven years Canadia Presbyterian missionary to the East Indians in Trinidad, B. W. I with his station at San Fernando. He is now on furlough for th first time in many years.

—DR. F. B. MEYER, of London, struck the keynote of the North field Conference in a plea for more evangelism in the Church, an this note will be more fully carried out in the sub-conference o Pastoral Evangelism.

—THE MOODY INSTITUTE, Chicago, has now attained its majority September 10, its birthday, when the annual meeting will be held, will be marked by special addresses and the graduation o thirty-one students, a number of whom are going to the foreig mission field.

—REV. LEOPOLD COHN, superintendent of the Williamsburg and Brownsville Missions to Jews, 620a Quincy Street, Brooklyn, N.Y. writes: "There is much suffering among the poor Jews in my field of labor this summer. About forty patients a day are coming to our dispensary in the Williamsburg Mission."

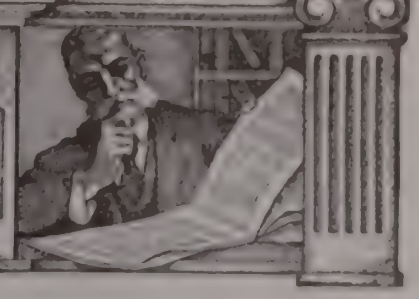
—J. B. MITCHELL of McClure, O., has just finished his twelfth year of mission work in the mountains of Tennessee and North Carolina. In addition to preaching and teaching, he distributed much religious literature and helped many poor families with supplies sent by friends interested in this great home missionary movement. He found the people eager to be instructed, many coming for miles over the mountains in order to secure a Bible. In fact, Mr. Mitchell is unable to get enough Testaments and Bibles to fill the demand made upon him. "The hope of the mountain country," he says, "is in its bright young people."

Contents of this Number

Wednesday, August 28, 1907

	PAGE
Moorish Horsemen	Cover
Our Mail-Bag	734
The City of Tiflis (Illustrated)	734
The Uprising of the Moors (Illustrated)	735, 738
Censure or Sympathy. Sermon by Rev. Cleland B. McAfee, D.D.	736, 750
The Telegraphers' Strike (Illustrated)	737
The Meetings at Keswick (Illustrated)	738
The Greatest Woman's Club (Illustrated)	739, 746
OUR EDITORIAL FORUM: Straitened Justice—The Unknown Tongues—Notes of Menace—A Necessary Accomplishment—The Telegraph Strike—Among the Workers	740
BIBLE AND NEWSPAPER: An Experiment in Flying (Illustrated)—An Adventuress in the Toils—A Shark's Blunder—Why the Church Burned—An Enemy's Defense—Is Crime Insanity?	741
Gabrielle: The Flower of New Rochelle (Illustrated). Serial Story by Isabella Macfarlane	742, 745
Middle-aged Women. By Margaret E. Sangster	743
"There is Life for a Look." Sunday School Lesson (Illustrated)	744
New York's New Postmaster (Portrait)	745
The Pentecostal Movement	746
Prohibition in Georgia (Illustrated)	747
Books Received	748
The Remedy for Sin. By Mrs. M. Baxter	749
Divine Omnipresence. Christian Endeavor Topic	750
Receiving the Word. Epworth League Topic	750

THE BIBLE and the NEWSPAPER



An Experiment in Flying

FRANCE continues prominent among the nations in the attempt to overcome the difficulties of aerial navigation. The famous dirigible balloon *Patrie* made an ascent recently from Chalais-Meudon headed straight for Paris. On its arrival it circled and the Eiffel Tower, sailed over the Palais-Bourbon, Ministry of War, and the Elysee Palace, and performed various evolutions in midair which proved its marvelous stability and the control of its steering power. No accident occurred to a pipe in its apparatus, but repairs were made without descending, and during the forty minutes they occupied, the balloon remained stationary. Finally the balloon returned to the place from which it started and descended gently to the earth. The Premier M. Clemenceau and the Minister of War, General Picquart, were in the car during the journey and expressed their delight with the success of the balloon. It is considered the most perfect air-ship yet produced, as it maintained its elevation of one thousand feet and was manœuvred with absolute accuracy. The experiment has given confidence to the Government in the possibility of utilizing the air-ship as a military adjunct and a large sum has been voted for the construction of several of the same pattern. This, in spite of the fact that both in Germany and in England greater confidence is placed in the flying machine, which dispenses with the gas bag. The people nations are in a race for success in the construction of the perfect machine, and it is significant that in each the use that can be made of it in war is the chief feature discussed. In spite of the Peace Congress and of the protestations of peaceful desires, the nations show an inconsistent eagerness to possess the machine that will effect the greatest destruction and give the army using it the best powers of observation. How encouraging to the lovers of peace would it be if, as in America, the object sought were the advancement of discovery, which Mr. Wellman sets before him in his Arctic journey by balloon.

Let us therefore follow after the things that make for peace and things wherewith one may edify another. (Rom. 14 : 19.)

French Statesmen in their Journey to Paris by the Balloon, the "Patrie"

An Adventuress in the Toils

An adventuress who has spent most of her life in this country has just begun to serve a sentence of fifteen years in an English prison. Her career here and in Europe has been so full of crime as to make it phenomenal. She was born of respectable and well-living parents in the west of England, about thirty years ago. At sixteen years of age she was already restless and wayward. She succeeded in getting on board a steamer bound for America. After a brief sojourn in Nebraska, she returned to New York, where her extraordinary beauty secured for her employment in a spectacular play then running at a crowded theatre. Her peculiar charm was the sweet innocence of her face, which imposed on all who noticed her; but she proved to be utterly destitute of a moral sense. She won the affection of a millionaire whom she promised to marry, but her passion for jewels and horses and carriages scared him away before the time set for her marriage arrived. A respectable young man fell in love with her and married her, and for a time she appeared to be content and desirous of living a quiet life. But respectability bored her and she returned to New York and became the centre of the most vicious set in the city. Her escapades involved her in difficulty with the police and she escaped to London. There she consorted with thieves, blackmailers, and crooks of other kinds. With some of them she planned the robbery of an express company and saved herself from arrest by a flight to Paris, carrying with her the spoils of the robbery. Her protestations of innocence and her remarkable beauty won the interest of an English lady famous for her philanthropic efforts in the reformation of the fallen. She behaved herself well for a time, but soon reverted to her former life. She married a man who took her to South America, where he had an appointment in Brazil. She ruined him and he committed suicide. Returning to London, she became acquainted with a wealthy man whom she almost murdered. Another plot to murder in which she was engaged, ended her criminal career for a time, for she was caught, convicted, and has been sentenced to fifteen years' imprisonment. She might have been a happy wife and have made others happy, but she chose the evil and became a curse to the world, and is reaping the fruit of her sins.

I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her. (Eccles. 7: 26.)

A Shark's Blunder

A singular spectacle was witnessed near Sag Harbor a few days ago. Several United States vessels were engaged in torpedo practice at the targets set up in Noyac Bay. The results were being watched carefully by a number of naval experts. The vessels were 3,500 yards from the targets and a record was being kept not only of the marksmanship, but of the speed of the missiles. One torpedo, traveling at the rate of thirty miles an hour, fell short of the target and the watchers noticed, as it struck the water, a huge bulk dart toward it. There was the glint of a big fin visible for a moment, which the watchers recognized as that of a large shark. Another instant and it had caught the torpedo with its huge jaws and a loud explosion ensued. Fragments of the shark were scattered in all directions and some of them fell into the net spread around the targets. The fish had evidently mistaken the torpedo for its prey and paid the penalty of its voracity. The destruction of the shark will not prevent other sharks coming to the same end in like circumstances, but human beings are better endowed. Yet even they are not deterred from rushing on destruction by the fate of men who have perished through their greed and cupidity.

Now these things were our examples, to the intent we should not lust after evil things, as they lusted. (I. Cor. 10 : 6.)

Why the Church Burned

A Boston journal tells a remarkable story of a series of disasters which have resulted in a valuable discovery. A church was built some time ago in a hilly district of Ohio. The question of fire insurance came up, but one of the richest members, who had given nearly one-half of the cost of the church, strenuously objected. He said: "This is the Lord's building and he will take care of it." His view was accepted and there was no insurance. In a few weeks the building was struck by lightning and totally destroyed. A new church was then built, the same member contributing one half the cost as before. This time there was a strenuous demand for insurance, but the liberal giver again objected, and promised that if that building was burned he would pay the entire cost of replacing it. The new church was burned by lightning within a year. The recurring disasters excited curiosity as to the cause. The liberal giver summoned experts and had a shaft sunk. Within a few days a rich vein of iron ore was discovered under the site of the twice destroyed church. The property was sold for many times the amount needed to buy a site in another locality and to build a new church. God does not interfere to prevent the operation of natural law, but he often, as in this instance, blesses in another way those who trust in him.

The Lord hath blessed his people: and that which is left is this great store. (II. Chron. 31: 10.)

An Enemy's Defense

Russia is about to try by court-martial Gen. Stoessel, who defended and finally surrendered Port Arthur during the late war. It is contended that he might have held out longer against Japan and perhaps eventually saved the fortress. Unexpected and valuable testimony in his defense is given by Major Tesunoda, who took part on the side of Japan in the negotiations for the surrender of Port Arthur and is now connected with the Japanese embassy in Paris. The Major was the first Japanese officer to enter the place. He declares that the Russian troops were completely exhausted with fatigue and privations and incapable of offering further resistance. The provisions, which consisted of biscuits, flour and canned meat, were of no use to the exhausted garrison. Gen. Stoessel, his defender adds, might have held out for a week or two longer, but the final result would have been simply a massacre. The General, he declares, deserves congratulations in the name of humanity for closing a heroic resistance with a wise surrender. It is unusual for a man to go to the defense of his foe, but in this case he was able to do so authoritatively, and it may be hoped it will prevent the Russian government making a scapegoat of a brave man.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you. (Matt. 5 : 44.)

Is Crime Insanity?

One of the most famous experts in the world on insanity is Dr. Forbes Winslow. He has recently given to the London correspondent of the New York *Times* an expression of his view on the startling wave of crime which is surging over the great cities of America. He says that such crimes are the result of the hot weather acting on natures suffering from hereditary moral taint. "Violent crimes of all kinds are twice as frequent when the weather is hot. The maximum number of suicides is committed in the months of June and July; the minimum in October and November. I have found that there is but a hair's breadth of difference between suicidal and homicidal mania. When a man is afflicted with suicidal mania it is a toss-up whether he kills himself or some one else. The same applies to the peculiar crimes committed in New York. Such crimes are unquestionably due to the hot weather. Furthermore, I do not believe that the men who commit them are responsible. Man may live irreproachably during normal weather conditions, but under the action of a hot, humid climate, the hereditary taint is aggravated and he is driven to crime." It will be a novel defense for a criminal in the courts to argue that the weather affected him, but no judge or jury is likely to entertain such a plea. The evil is in the man and he has cherished it, otherwise the heat would not make him a criminal. The time may come, however, when we shall realize, as the preacher declared, that crime of every description is a species of insanity.

To seek wisdom and the reason of things, and to know that wickedness is folly and that foolishness is madness. (Eccles. 7: 25.)

GABRIELLE

THE "FLOWER OF NEW ROCHELLE"

By Isabella Macfarlane

SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of the Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. Her father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on his father's cloak. He is taken to the galleys, but leaves a note on the fly leaf of a psalm-book explaining his plight. Gabrielle remains with her aunt, Madame Bertrand, in the country. With her cousin Rosalie she attends the festival of the crowning of the Rosiere. While there, Captain Girard suddenly appears to pay court to her. Rebuffed, he leaves. That evening David de Bonnefoy comes to tell Gabrielle what has happened to her lover. Her father leaves. Gabrielle takes long walks through the forest to be alone with her grief. Again Captain Girard comes, and this time asks her to marry him. Gabrielle tells him her heart belongs to Louis. The troops leave the de Bonnefoy house, and the family with the exception of Gabrielle escape to the ship. Gabrielle is secreted in a bale of linen, and sent in a cart to the seashore, where a boat is to meet her. She falls out, and the driver discovers he has had a Huguenot as a passenger. He runs to give the alarm. Gabrielle tries to escape, and is captured by a coast guard, who takes her to a convent. The nuns try to convert her. Late at night she wrenches the bars from her window and escapes to the shore. She finds a fisherman waiting with his boat. He rows her to the ship, and proves to be Captain Girard in disguise. He wishes to go with her, but she sends him back to his duty. He is arrested on his return and sent to the galleys, the king refusing to pardon him. In the galleys he is placed next to Louis Marquand, and they become firm friends, not knowing they are rivals for the love of Gabrielle.

CHAPTER XIII

A New Home

DAY was breaking over the city of La Rochelle and the Bay of Biscay, when the *Lively Polly*, in which David de Bonnefoy, with his family and a number of other refugees, had taken passage, weighed anchor, and began her voyage to Plymouth, England.

Gradually the beautiful "city by the sea" faded from their sight. The two massive forts of St. Nicholas and La Chaine, with the still taller tower of La Lanterne, held the view for a time. Then, in the touching language of another refugee" fleeing for conscience' sake, they "lost sight of the great towers and the town of La Rochelle, then of the isles of Ré and Oléron, saying Adieu to France."

The de Bonnefoys had been much perplexed and worried by Gabrielle's prolonged detention, and were amazed and interested by her recital of her adventures.

Jeanne and Marie laughed heartily at the idea of their tall and stately sister crawling out of the cask as it lay in the mud hole. And as for her escape from the convent, that was like some tale of the troubadours, or one of the folk-songs of Brittany.

The voyage was propitious. The vessel reached her port in due time.

Placing their families in comfortable lodgings in Plymouth, David and the other leaders of the little company went up to London, where already a large colony of Huguenots had settled, built churches, established manufactures, and in many cases become naturalized citizens. With some of these they consulted in regard to their emigrating to the "Province of New York."

David had written to his kinsman, Roger Bonnefoy, in relation to this matter, asking to know in what locality he had settled, and informing him of his own intention of joining him in the New World.

Correspondence was slow and uncertain in those times, but after long delay there came to him the following letter:

"Dear Cousin David: I am delighted with your project of coming to America. I found a refuge at first, as you know, in St. Christopher, but meeting with a ship-captain sailing to New York, I took passage with him. When I reached here I looked around the country a little, and having found a cove with a great rocky point jutting out into the waters of a narrow inland sea called Long Island Sound, which so much resembled the port of our dear La Rochelle and the rock from which it derives its name, with the pretty islands lying in front of it, like Ré and Oléron, I was at once attracted to it, and resolved to settle there. Having purchased a small farm, I built me a house of boards (which is the fashion of this country), and here I dwell with my wife Susanne and my two children. And here I am ready to entertain you and yours, dear cousin. It is a fine country, and I am very happy. My only difficulty is with the language, which is a jumble of Dutch and English, hard to understand. Then the people have some queer ways. In greeting you, for instance, they do not simply raise the hat from the head as with us—they grasp your hand, and shake it up and down like a pump-handle. But after a while, one gets used to such things.

"Your cousin,

"Roger Bonnefoy."

The receipt of this letter had given David great encouragement, which was confirmed by his conferences with the English refugees, some of whom, originally from La Rochelle, elected to accompany him and his friends.

Accordingly, a ship was laden with stores, provisions, tools, agricultural implements, seeds, and everything likely to be required in a new colony, together with two pieces of ordnance. On this vessel, the *Dolphin*, the colonists set sail from Plymouth, accompanied by the good wishes and fervent prayers of their compatriots in England.

The voyage was long and wearisome, occupying no less than ten weeks, and encountering some severe storms, but happily meeting with none of those pirates against whom the pieces of ordnance that formed part of the vessel's outfit were intended to be used.

But at length the beautiful bay of New York opened its wide arms to receive the colonists. Passing by the small city of ten or twelve thousand inhabitants perched on the extreme end of Manhattan Island, the vessel sailed up Cousin Roger's "inland sea" for about twenty miles, and landed her passengers on the rocky point which still bears the name of Bonnefoy's Point, and may well be called the Plymouth Rock of the Huguenots.

"'Do you see the ship, Gabrielle?' said the old pastor"

The colonists were received by Roger Bonnefoy with the heartiest of welcomes. With the effusive excitability of his nation, he embraced his relatives one by one, kissing them on the cheek, and shedding tears of joy, or exploding in bursts of laughter. There was no pump-handle greeting from Cousin Roger.

"Why, David, you look well! But there are gray hairs on your head that were not there when I saw you last. And here is Madame as serene and patient as ever, looking not a day older. And here, I declare, is old Grandmother de Bonnefoy, hale and hearty, and stepping lightly as a girl—"

"How dare you call me 'old,' you s fellow?" said the dame, feigning a "On the voyage they told me I was youngest of them all—and the gaye

At which sally, Cousin Roger's l rang out louder than ever, as the old stepped with a firm foot on the soi the New World.

"And this tall and beautiful y woman," continued the voluble R "who is she?"

"My daughter, Gabrielle," said Da presenting her.

"What! Surely this cannot be the Gabrielle, whom I used to dandle on knee and mount on my shoulder a years ago?"

"The same, Cousin Roger, and I recall to this day the thrill—half f half delight—with which I enjoyed t rides on your shoulder."

"But there was nothing to fear. never tumbled off, did you, *ma cous* Cousin Roger took care of that," another burst of laughter. "And t two young girls—they must be Jea and Marie. They were babies whe left. And Christine too, the fait Christine? The family group would be complete without Christine. But is this?" he added, as an emaciated feeble old man was assisted ashore by strong, kind arms of David. Roger grieved to learn that it was Pastor M quand, to whose eloquent preaching had often listened in the now demoli "temple" of La Rochelle.

Passing then among the other refug who were for the most part Rochell he recognized many old acquaintances.

"Ha! Pierre; you here? And y Stephen? And you, Alexander? frie of my boyhood, how glad I am to you again! And here is another who know—and another—and yet anoth Why, all La Rochelle seems to be he I propose that we build a city here, call it New Rochelle."

The proposal was received with ac mation, and the very idea of it seemed cheer the hearts of the forlorn and oce weary company, who, at the pres moment, had not where to lay th heads. The most important matt however, was to find present shelt leaving the building of cities to the futu

Roger Bonnefoy's house, the only in the place, was too small to accomm date any but his own immediate re tives, and even they, with his wife a two children, filled it to repletion. So put up tents of sailcloth obtained fr the ship—which material also was e ployed to cover the goods as they w landed. Others erected huts of ba with the assistance of the Indians, w hovered around in numbers, and show themselves quite friendly. Others, aga made temporary habitations by diggi pits, cellar-fashion, six or seven fe deep, cased, floored and roofed wi wood, and covered with sod. The cellar-houses formed very comfortab dwellings, in which the occupants liv dry and warm, until such time as th were able to build for themselves bett habitations.

Some of the refugees, like David Bonnefoy, had means. These soon o tained land, and erected for themselv some of those "good, handsome house of which Madam Knight, an English lad writing in her diary a few years late speaks as making New Rochelle very pretty place," in conjunction wit its natural beauties, and the "three fi taverns within call of each other."

Others of the exiles were entirely de titute, being of those who had "fle

Continued on page 745

MIDDLE-AGED WOMEN

By MARGARET E. SANGSTER

THE middle-aged or elderly woman who finds herself deprived of a bread-winner by the death of her husband, son or brother, or from whom a comfortable income is for any reason unexpectedly removed, is in an unenviable position. Accustomed to comfort, if not to luxury, and possessed of no wage-earning skill, she confronts an indifferent and unfriendly world. Faced with the necessity of self-support, she comprehends for the first time that she has a terrible disadvantage, first, because of her increasing years, and second, through her lack of experience and knowledge.

The competition in every avenue is formidable. Thousands of young women, well equipped for service, are already in the field, and wherever the elderly gentlewoman applies, she discovers to her dismay that youth and health and sometimes beauty have been before her. Every door-way seems closed and barred. Candidly taking stock of herself, she is forced to the admission that she is mistress of no trade or profession, and that there is nothing to which she can turn with a certainty of success.

Not long ago a New York newspaper contained a touching letter from a woman of this special class, who closed her appeal by the question, "Is there any place on earth like for an impoverished and elderly aunt or cousin?"

There are, of course, numerous institutions known as Old Ladies' Homes, in which, on the payment of a stipulated sum, aged women may find an asylum during the evening of life. Many of these homes are very comfortable; are furnished with a view to the convenience of the inmates, and are conspicuously free from burdening and disagreeable internal regulations. Notwithstanding all this, they never attain to anything beyond a makeshift. They are substitutes for the real thing, and no elderly woman who can live her life out in the household of her kindred should be compelled to see the sands run out in a home that begins with a capital H.

. . .

The plight of the middle-aged woman not yet old enough to be regarded as a derelict, still strong and vigorous in mind and body, is more pitiable than that of one who is past three-score and ten. Half the time she does not know what she wants. Beyond the fact that she is in need and would like to get something to do, her ideas are exceedingly vague. She cannot be a stenographer or typist, a clerk or a saleswoman, a bookkeeper or a cashier. She has not the facility, the alertness, the address requisite in these occupations. It is useless for her to think of being a reporter, and though she might possibly nurse sick people quite efficiently, the trained nurse in the flower of her years has entry properly the monopoly of this form of activity. Frequently the middle-aged woman is too modest, too timid, and too lacking in initiative. She sits down in despair. Absolutely to her view there is not a single door open to self-support.

Yet she ought not to be so easily discouraged. If she has been a thorough housekeeper in her own home, she must understand the care of a linen closet, and must know how to cater for a family. In the smaller hotels she may assume the department of catering and oversee the domestic staff. In the larger, women like herself are employed in looking after the linen of the establishment, its laundering, marking and supplying to rooms and tables inclusive. Middle-aged women are in demand as mothers' helpers, as matrons in orphanages and prisons, as care-takers in various capacities, as house-mothers at women's colleges, occasionally as visiting housekeepers in cities, and in the time-honored position of housekeepers for aged folk in wealthy homes, and in the homes of widowers.

. . .

Considering the great number of middle-aged women from whom we are constantly hearing the bitter complaint that no one will hire them, it is singular to ascertain the great difficulty which employers nowadays often find in securing the right sort of help from this particular class at the right time and in the right place.

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THE VILLAGE MENDER

Grandpa and Time have grown old together.
All day long in all sorts of weather,
From the clock that ticks in the old church steeple
To the little watches that serve good people,
Grandpa can mend whatever goes wrong.

And start it again in a merry song.
Dear little Gretchen, with eyes of blue,
Finds many wonderful things to do.
The world for her has a spotless page;
She's the one bright flower in the sight of Age.

While women are young, while the sun shines and the birds sing and the foot is light and the heart is gay, before the evil days come of anxiety, loneliness and poverty, preparation should be made for a day that may be dark and rainy. The provident person makes what pecuniary provision she can for the time of need.

Many women not improvident, not extravagant nor wasteful, never have the opportunity to save money. It is either not in their hands to save or they are compelled to live up to the limits of their income and cannot help themselves. They have never learned any art or trade that has a financial value, and if they ever had accomplishments of an ornamental character, these have grown rusty, and they are old-fashioned and decidedly behind the times.

It would be well worth while for every woman still young to acquire some deftness, some skill, some knowledge that she could turn to account profitably should an emergency arise.

The Breakfast Mood

Breakfast should be the cheeriest meal of the day. Everybody should come to breakfast with bright looks and pleasant words, and nobody should indulge a disposition to be grumpy, faultfinding and morose in the early part of the day. Whether one has slept well or ill, whether the prospects for the day's work are agreeable or the reverse, whether or not the food be to one's liking, the duty remains the same. At breakfast we start the day's schedule, children and grown people equally having before them definite duties and possible pleasures, and the breakfast table is the worst place we can select for selfishness and crabbedness. Unfortunately, there are people who never take much trouble to be decent at breakfast; they affirm that the machinery is not well under way until later in the morning, and they give short answers, snub their juniors and are generally ill to please at the morning meal.

Should the temptation to be cross assail any one at breakfast it should be resolutely resisted. Almost universally it would be non-existent if people rose a little earlier than they do and dressed with less haste and more deliberation. The plan of securing a little quiet time for thought and prayer before breakfast is a sure preventive of a morbid mood at that time. Whoever has communion with God before beginning the day will meet his fellow beings with a sweetness, a good cheer that are invincible. Too much hurry in breakfasting is noted where the man of the house must take a train and has given himself the minimum of time to swallow hot coffee, snatch a hasty morsel and make a sprint to the railway station. If only he could be induced to rise twenty minutes earlier he would be the gainer the entire day.

Children's Names

The school catalogues of thirty years ago showed lists of Lotties, Bettys, Maggies and Kitties, where to-day the same records ignore pet names and print in full the baptismal cognomens of pupils. A young girl entering a city school was asked by the principal what her name was and replied, "Carrie Lu." "Caroline Louise," corrected the teacher. The present custom tends to dignity, and even though it seems a pity to call little toddlers of two and three Elizabeth, Katharine, Dorothy and Margaret, still as they are fast growing up it is a comfort to remember that they will not after a while be called upon to protest against pet names. There is not a Lizzie of fifty to-day or a Kittie of the same age who would not infinitely prefer the distinction of her own stately name spoken and written in full.

In choosing a name for a child of either sex it is important to think of euphony and select a Christian name that will harmonize with the surname. The names of popular political and military heroes are naturally bestowed upon boys, as the names of favorite authors, queens, and kinswomen are given to little girls.

"THERE IS LIFE FOR A LOOK"

International Sunday School Lesson for September 8

*By Dr. and Mrs. Wilbur F. Crafts**

THIRTY EIGHT years have passed since the Israelites at Kadesh-barnea refused, despite the pleadings of Caleb and Joshua, to go up and possess the Promised Land. These have been years of disaster and sorrow and death. The hand of their God has been heavy upon them because of their murmuring and disobedience.

There has been rebellion in the camp, which God has punished, with earthquake and plague, by which fifteen thousand people have perished (Num. 16: 1-50). Through sickness and old age all who were above twenty years of age when they came out of Egypt except Joshua and Caleb died. And so the wilderness of Zin has become a vast cemetery. At the end of the thirty-eight years the host stands before God as a new Israel. How do they compare with their fathers? Moses has still continued as leader, while Aaron has been called up on the mountain to die, and upon his son have been put the golden clothes of the high priest. The host has marched forward, praying that God would deliver their enemies into their hands, even those in the walled cities, which their fathers had so greatly feared. And they have vowed unto the Lord to do their part faithfully if God will help them. In the very first battle God has been with them, and delivered the Canaanites into their hands, and the Israelites have destroyed their cities.

Jesus Appropriated the Event

So far the new Israel has been a gain upon old Israel. But the march since these victories has been through a desolate region "everywhere furrowed and torn with the beds of torrents," and infested with foes. The hearts of the new Israel have grown faint and they have fallen into the wicked ways of their fathers, and have murmured against Moses and against God, and wished themselves back in Egypt. They have even expressed loathing of the bread from heaven which God has every day given them. And God has punished them by sending serpents among them, whose bites have been as fire, and many of the people have died. The new Israel has confessed its sins to God and begged to be forgiven. And God, in his mercy, has told Moses to make a serpent of brass, and put it high upon a pole, so that all who shall obey the divine command to look upon it, shall be cured of the poisonous bites, and all who did so lived. We can measure the importance of this incident only when we remember that Jesus compared his death upon the cross as a means of saving men, with the brazen serpent set up in the wilderness. (See John 3: 14, 15.) No wonder the brazen serpent was preserved as a relic by the Israelites, but it is sad to relate that it became an object of idolatry to them, and was therefore destroyed after long years by the good King Hezekiah, who ordered it carried out of the temple and broken in pieces, exclaiming: "It is only a piece of brass!" (II. Kings 18: 4.)

Sin and Punishment

No history repeats itself so often in the Bible as that which underlies this lesson—the old story of sin and punishment, repentance and deliverance. "The soul of the people was much discouraged because of the way." This is a strange record to follow the great victories God had given them over many foes and manifold difficulties. Still more strange is their outspoken murmuring, that so quickly followed shouts of triumph and songs of praise. But, alas, all this is like human nature in every age. Such sinful tongues this story pictures as resembling the serpents whose stings set their bodies on fire. Sometimes it is pride that makes tongues offend. A little boy, three and a half years old, took up a book and pretended to read aloud to his aunt: "God says I am a very good little boy." His aunt said, "You are wrong, for God says you are a bad little boy." Some people are bad and don't know it, like the little girl who got the black off her gloves on her face, and went about the streets in this condition till some one kindly sent her to a mirror. The Bible is such a mirror to reveal our sins, in contrast to the perfect law of love, that we may have them washed away.

Unknown Peril

A friend of children, Mr. Josiah Spiers, from whose *True Stories* we have borrowed the two already given, also tells of a sleeping girl in great danger, with the house burning about her, who did not know her peril till a man rescued her at great suffering and injury to himself. So many young and old are, because of sin, in danger for this world and the next, and do not know it. Jesus their Saviour arouses them with the cry: "Except ye repent, ye shall all likewise perish." Another story from the same source, and this, like the first, a sin of the tongue, is of a boy whose mother saw him standing suspiciously near her ripening gooseberries. She said, "What have you in your hand?" "Only stones, mamma." That night he was in great pain and could not sleep, and his little brother said: "I know why you can't sleep. It is because you stole the gooseberries and ate them." The boy learned the truth of David's words: "He that covereth his sins shall not prosper" (Ps. 37: 13.)

Prompt Punishment

In those Old Testament times, when the Israelites were but grown-up children and not yet capable of fully understanding the meaning of a future world, God taught them the doctrine of divine justice mostly by punishments in this world, which so swiftly followed the sin that none could mistake their meaning. To show them how sinful tongues looked to God he allowed the deadly serpents of the desert to bite them. At another time God pictured the loathsomeness of another sin of the tongue, Miriam's jealousy of her brother Moses, by turning her for a time into a leper. Both of these symbols of sin teach us that to God sin, even a wrong word, is no trifle, but a great offense, because it is a sin against a great and good God.

Lost in a Jungle

Affliction led them, as it has so many others, to repentance. "They cried unto the Lord in their trouble, and he delivered them out of their distresses." A British sergeant tells how he was twice lost and twice saved. "When stationed in the Island of Ceylon, I went one day with a party of comrades on a shooting expedition. Suddenly I caught sight of a beautiful plumaged parrot, which I fancied I should like to try and shoot, so I left my comrades and followed the bright-winged creature as it flew from tree to tree. Never still sufficiently long to enable me to get a good shot at it, I determined to wait until I was sure of my prize, lest I should be chaffed by my comrades if I returned empty-handed. On I went, heedlessly following the enticing creature into the very heart of the jungle. Presently I thought I was near enough, and fired, but to my mortification, found I had missed. I tried to retrace my steps and rejoin my comrades, but after half an hour's walking, grew more and more puzzled as to the right way. I found several paths in the dense jungle, but they seemed to lead nowhere, being all too plainly elephant tracks, which I should rather have avoided than otherwise. At last I came to a halt, feeling desperately lonely and miserable. I knew I was lost in the jungle, and that darkness was rapidly creeping on. Soldier as I was, I had never spent a night in a wild jungle full of fierce beasts and reptiles, and I did not at all relish the idea. I sat down for the best part of an hour. S... denly I jumped up with a cry. How stu... I had been! Why had I never though... shouting for help? My comrades migh... searching for me, and in the dense gro... and darkness miss me a thousand ti... over. Why had I sat silent and despair... while there was still something I could ... Again and again I made the forest r... with my cries, and oh, joy! as I liste... intently I heard a feeble answer, alm... like an echo of my own voice. I did ... move, for fear of misleading the searche... but hurriedly discharged and reloaded ... rifle, shouting now and again, until I co... hear footsteps and feel, rather than s... the form of a black boy, who knew ... forest well, and who had been employ... by my comrades to seek for me. He t... my hand, and although I could not se... step of the way, I trusted implicitly to ... guidance and soon found myself in safe... Well, that was how I was lost and sav... But I was lost before that, although I ... not know it. I was in the jungle of s... Then I cried to God. His ear is alwa... open to the cry of a lost sinner, and he ca... to my rescue. I heard his voice in Jo... 3: 16: 'For God so loved the world t... he gave his only begotten Son, that whos... ever believeth in him should not perish, b... have everlasting life.'"

"Every one that is bitten, when he looketh upon it, shall live"

A Race at School

Let us keep ever in mind that the wilde... ness was God's kindergarten for grown-... children, and that by symbols and act... parables he was teaching this child-nati... the great truths they could not otherwi... receive. What faith is in the abstra... God could not yet teach them. They we... learning to use their minds by using the... senses. And so Moses raised a brazen se... pent which would seem like the glitterir... thing that had stung them, which w... "fiery" in appearance and in the pain ... caused, and then told the people that eve... one who would look should live. Th... they would learn that "faith is taking Go... at his word." To look was to obey, an... pray, and believe; and to those who do thes... three things in any age God gives pardon ... and peace, and purity.

A Jew who had heard the story of th... cross but was not yet persuaded to accep... the Saviour heard the preacher read i... continuation of his sermon. "As Mose... lifted up the serpent in the wilderness, eve... so must the Son of man be lifted up, tha... whosoever believeth in him might no... perish but have eternal life." As h... listened he recalled that familiar scene i... the history of his ancestors on which h... had often gazed in thought. The uplifte... serpent seemed to fade from sight like ... dissolving view, only to leave in its plac... the Christ upon the cross, with the up... turned eyes of a sin-stricken world turnin... to him for healing and help. He becam... one of those who looked and lived.

A Japanese Martyr

A Japanese Christian relates the follow... ing incident in the history of his country: In the year 1558 there was a rebellion i... Japan, and the city of Mikawa was be... sieged by an overwhelming force. Its ... governor wanted to send a message to the ... commander of the loyal troops beseeching ... help. It was a dangerous service and he ... asked for some one to volunteer. The ... man who offered himself was named Torii, ... a brave soldier. He disguised himself, ... passed through the enemy's camp and ... reached the commander safely. The com... mander ordered an expedition to be pre... pared, and bade Torii wait and accompany ... it. "Not so," said Torii, "I will not wait, ... but hurry back to Mikawa with the good ... news." On his way back he was captured ... by the enemy and compelled to disclose ... his mission. The rebel general told him to ... go on to Mikawa and say that he had ... failed, and that no help would be sent. ... He believed the news would so dishearten ... the garrison that the city would be sur... rendered, and he promised Torii a large ... fortune for the service. Torii was taken ... to the gates and ordered to shout his news. ... Instead of doing so he shouted, "Be of ... good courage, help is coming." The rebels ... were so incensed that they put him to ... death by crucifixion. He is held in high ... honor to this day as a man who gave his ... life to save a city. What he did for the ... garrison, Christ did to save the world.

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* International Sunday School Lesson for September 8, 1907. Num. 21: 1-9. Golden Text: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15.

NEW YORK'S NEW POSTMASTER

IRTY-FOUR years ago, Edward M. Morgan, then a bright young man of twenty-three, entered the government service in the New Postoffice as a letter carrier. By honest, faithl efficient service, and the strictest attention duties, he rose step by step in the ladder.

n carrier Mr. Morgan became watchman, then clerk, chief clerk, station superintendent, suendent of city delivery, and Assistant Postr. On August 14, 1907, the former letter carras officially notified of his appointment by ent Roosevelt as Postmaster of the city of New the most important and responsible position of d on this continent.

he many thousands of New York business men ave watched his career with more than ordinary st, Postmaster Morgan's appointment brings litprise. He has been the real head of the pracvork in the New York Postoffice for years past he last two postal administrations depended y on his executive skill and his wide practical ledge.

ay be truthfully said of the new city Postmaster here is not a single detail of the entire mail e, however insignificant, with which he is not ar, and he, probably more than any previous bent in recent years, is looked upon as a man ied by ability and experience to make the serat New York all that the business community he general public could desire.

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Edward M. Morgan

A bond for $500,000 will be filed by the new Postr, who enters upon his official duties on September 1. He will adhere strictly the merit system in dealing with the army of employees under him and promotions be awarded according to faithful service and ability.

The appointment of Mr. Morgan as Postmaster of New York City was announced officially after he had lunched with President Roosevelt at Sagamore Hill, Oyster Bay, by special invitation.

A pleasing incident occurred in the Postoffice building on August 14, the day on which the news came of Mr. Morgan's appointment. Awaiting the new Postmaster in his office were several heads of departments. They had with them a floral ladder, which to those present was of historic interest. It was begun in 1883, when Mr. Morgan received his second promotion. As each promotion followed, a rung was added. The lower rung read "Letter Carrier" and the last rung on the top read: "Postmaster."

"This ladder is one of my proudest possessions," said Mr. Morgan. "Now I have reached the top; but I shall go right along as I have done. The only policy I know is the good of the service and its improvement in the interest of the public, whose servant I am."

Mr. Morgan is fifty-seven years old. He has served under four different Postmasters. His predecessors were Postmasters James, Pierson, Van Cott and Wilcox. He was Assistant Postmaster in the incumbency of Postmasters Van Cott and Wilcox.

He enjoys the unique distinction of being the only Postmaster New York has ever had who rose from the very bottom of the ladder. Most of the other Postmasters have been men appointed from civil life. Personally, Postmaster Morgan is a man of most agreeable manners and pleasing personality. He believes in encouragement and cheer for subordinates, and many a postal clerk and minor official has been helped in the arduous journey up the "ladder of success" hy his genial, helpful words.

Gabrielle, the Flower of New Rochelle—Continued from page 742

he night, when the soldiers were slip," leaving everything behind, their aage from England having been paid uf of what was called "the King's Bounty"—though King James never gave nny to it, but was entirely opposed o

t the Protestants of France were an nstrious, resourceful people, and it not long before every man had found nployment—some as farmers, some as rians of one kind or another, some as hants or manufacturers.

he small farms or building lots were t rst conveyed to the settlers by the lEnglish investiture entitled "By Turf n Twig," which did away with the essity of written title-deeds, yet was olidered equally binding.

he ceremony of investiture was simbut impressive.

he parties met in some central spot in the piece of land to be conveyed, mpanied by some friends of both, as esses. The proprietor, after a few liminary words describing the propr, then delivered to the purchaser a or turf cut from its greensward and anch cut from one of its trees, at the e time calling on all present to take ce that he put the receiver in full and ceable possession of the land.

y this primitive method, many pieces property were held. But in 1689, so chronicles tell us, Jacob Leisler, Govor of the Province of New York, purssed from Sir John Pell, Lord of the nor of Pelham, and Rachel, his wife, tract of land now occupied by the of New Rochelle, consisting of six usand acres, which he reconveyed to Huguenot settlers.

he purchase money, we are told, was een hundred and seventy-five pounds, nty-five shillings—supplemented by tribute of "one fat calf, to be paid every four and twentieth day of June stival of St. John the Baptist), rly, forever, if demanded."

he village grew rapidly. Vessels aring from England or Holland about e a month, brought accessions of ugees; while many of the Rochellese who had at first located themselves in Boston, New York, and even in distant Carolina and the West Indies, were attracted to it by the force of association.

CHAPTER XIV

The Old Huguenot Pastor

WHILE the colonists were thus prospering in worldly things, they did not neglect those spiritual matters for the exercise of which they had suffered expatriation. Though unable, for several years after their settlement, to erect a church, they were accustomed to hold services for prayer and singing from house to house, and on special occasions attended the French church in New York.

It was a happy day for them when they found themselves, by great effort and self-sacrifice, able to build a church in which to offer divine service in their own language, as in their old beautiful and beloved "temple" in La Rochelle, undisturbed by priest or soldier, unhindered by act or edict of tyranny.

But Pastor Marquand never preached from its pulpit.

Broken down by his own sufferings and privations, and still more by sorrow for his son, whose hard fate he never ceased remorsefully to reproach himself with, he became partially demented, and would wander up and down the beach, imagining that he was still lurking in the salt marshes of Poitou and Aunis, looking for the ship that never came.

At other times he would stray into the woods, searching for some cave in which to hide from the soldiers and coast guards.

Gabrielle devoted herself to him, partly for his own sake, but more for the sake of the lost Louis whom they both loved. It seemed to soothe the aching void in her heart to do what kind offices she could for Louis's father, and when, with the obstinacy of a demented person, he refused to obey anyone else, one word from her would calm him to the docility of a child. She would often sing to him from the precious book in which her lover's parting words were written, the sweet sacred songs which no harsh law interdicted now.

These would soothe him so much that he became almost sane. Then she would remind him, when he wept for his son, that in the world to come they should all meet again before the throne of God, where there is "no more death, neither sorrow nor crying," and where they all should be united with each other and with their Lord. It was a singular and a touching reversal of the regular order of things, that the child whom he had trained in religion should be the one to lead the teacher back to peace and comfort.

She constituted herself the companion of his walks, lest in his half-demented condition he should stray into danger, and often, as they paced the strand or sat on the beach, looking out on the glistening waters of Long Island Sound, he would say to her wistfully:

"Do you see the ship, Gabrielle? Is it coming, do you think? When it comes, I shall go home."

He had never felt at home in the new place and amid the strange surroundings, and seemed to have a constant desire to "go home." And in the confusion and bewilderment of his failing faculties, the ship he was looking for was no longer a ship to take him away from France, but one to carry him back to the beloved land.

A favorite resort of his was a spot on the east side of the Point. Thither he repaired daily, and turning his eyes towards France (or where he judged France to lie) would sing one of Clement Marot's Psalms, in a voice still so clear and sweet, though wavering, that the passers-by would one after another stop and join in the singing, until quite a little crowd had gathered. Then the pastor, imagining himself in church, would fall on his knees, and offer a fervent prayer—strange to say—in language as perfect and coherent as of old—as if, in communion with its Maker, the warped soul had recovered its poise.

But in the next minute, perhaps, his thoughts would wander again, and he would ask Gabrielle if she saw the ship coming.

And when at last he lay on his deathbed, surrounded by his friends and old parishioners, after having been for some time in a semi-conscious state, he suddenly opened his eyes, and cried:

"I see the ship now! It is coming swiftly! And Louis is on board of it—rowing, rowing—Adieu! friends, I am going—home!"

Yes! God had sent his ship—Death—to convey his faithful servant to his eternal home.

And when he was laid in the grave—his funeral attended by the whole community, augmented by many persons from the French church of New York, whose pastor conducted the services—there rested on his plain deal coffin an emblem wrought in evergreens—an emblem that drew tears from many eyes—bearing the words:

"I am going home."

It was the work of Gabrielle, her last act of kindness and devotion to the father of her lost lover.

. . .

Gabrielle missed the poor old gentleman. With his death, something had gone out of her life. But she was not one to mope, or to nurse and coddle her sorrow until she made an idol of it. On the contrary, each sorrow seemed to enlarge her heart and widen its sympathies, so that it took in all within her reach who needed her help. She was her father's right hand and counselor, her mother's tender nurse and comforter, the guide and preceptress of her two young sisters.

Withal, she soon became a leader in the society of the fast-growing colony. The fame of her beauty spread even to the city of New York, where she was always a welcome guest in the houses of the Huguenot aristocracy of the town. And even the Dutch-English young men were not slow to acknowledge her claim to the title of "The Flower of New Rochelle," as she came to be called.

Among those of the latter class who fell victims to her charms was Jacob Leisler, the younger son of the Governor of New York, who had become acquainted with her while transacting business for his father in the matter of the grant from the Pelham Manor.

To be continued

Speaking in Unknown Tongues

How the Pentecostal Movement is Extending Throughout the Globe and What it Means

THIS Pentecostal Movement, so-called, which is spanning the globe, breaking out not only in Christian countries, but also in heathen lands, is demanding the attention of the thoughtful Christian, as perhaps no movement of recent modern times has done. For those who have not witnessed it in its working, a word of explanation or description will be welcome.

In a meeting during prayer or praise, the person, a Christian, often begins to shake, sometimes very severely, and then sinks into a semi-conscious or trance state. The person is usually prostrated, and while lying there he is sometimes quiet, or again full of praise to Jesus; or still again, the spirit seems to be groaning in intercession with what seems like great agony. Often the person breaks out in prophecy, or seems to be seeing visions of Jesus and heavenly things, and talks much of the coming of Christ.

The prostration continues usually for some time and often the person comes out of the trance speaking a foreign tongue idiomatically and fluently, or singing some heavenly music, when in the normal state he cannot sing, and always with lips full of praise to Jesus.

After having been in this state once, it seems to be an easy matter to fall into it again and still again. Noting such manifestations as above described and knowing well the people who are the actors, we cannot do otherwise than say it is of God, and one is filled with awe and wonder. And yet there is another side and one full of grave dangers.

These same individuals, after they have been "in the spirit" several times, frequently manifest a disposition quite different from the sweet spirituality of the first time or two. Their tone is harsh, they claim to have discernment of spirits, and that their utterances are none other than the voice of God, hence, infallible. Here, then, is the first great danger—infallibility. We need but to revert to the history of the church down through the ages to learn the fearful danger of this stupendous claim. Again, the harsh spirit of judging is contrary to the divine spirit of love. Under this head it may be remarked that in some cases these so-called infallible judgments are opinions or suspicions which the individual is known to have entertianed when under the control of the normal consciousness. In view of this fact, the question arises whether the enemy has not usurped control and made a tool of the suspicions and thoughts of the person's subjective consciousness, and so, under cover of infallibility, sown dissension and created discord; hence the secret of the jarring, harsh spirit. Again, there seems to be an undue prominence paid to manifestations. Indeed, many claim the Holy Spirit cannot come in his fulness without prostrations or visible, audible manifestations, hence they lose sight of the Giver in the gift. Again, another grave danger which perhaps might be classed under the above, is that it is claimed by many that none have received the Holy Spirit unless they speak in tongues. Thus, many who evidently possess other gifts of the Spirit are denounced as unyielding, and even, it must needs be, as very sinful, because they have not been baptized with the Holy Spirit, as is proven by the fact, they say, that they have not the tongues.

It will be seen that however beautiful and seemingly divine this work may be in some cases, yet it has many and much-to-be-dreaded dangers. The manifestations are certainly supernatural, and while many may find it difficult to account for them on any other ground than that of divine origin, yet they will find it equally difficult to account for other manifestations in the same individuals on any other ground than as the work of the enemy. It is hoped that this article may be of service to those seeing this movement for the first time, and that they may be prepared to "try the spirits whether they be of God." PILGRIM.

Greatest of Women's Clubs

Continued from page 739

in country homes instead of in reform schools. There are now ten boys on probation in Rome.

At a recent dinner I found myself beside Mrs. T. P. O'Connor, a woman of charming personality, who delighted me with reminiscences of Texas friends. Next to me sat Mrs. John Hartness, an American also, but now residing in London. Mrs. Hartness was Miss Minnie Harpster, of Cleveland. When a child, she was adopted by the 81st Ohio Regiment, and notwithstanding her long residence in England, the regiment has never been willing to erase the name of its daughter from its rolls.

The servants at the club were for the most part well drilled, but the cockney that prevailed among them was most amusing. The handle of my trunk needed repairing, and I heard the bell boy call over the 'phone: "Come to the Lyceum Club to get a box for a lody." There was a pause, and then "The 'andle's 'angin'." Our elevator boy, 'Arry, as the staff called him, found the front hall very attractive, and sometimes neglected his bell. One day I gave the lad some Dundee cake. He thanked me, and then, with an evident wish to do something for me, asked, "W'en you want the lift, lody, will you be ringin'?" "I probably shall," I replied, and 'Arry, all unconscious, went off to enjoy his cake.

Looking at club residence from every point of view, I found many advantages in it, and decided that in future visits to London I should always try to put up at the Lyceum. EVELYN CLARK MORGAN.

THY LOVE

THY love, dear Lord, I crave,
Thy blood my soul must save,
My sins remove.
Oh, wash them all away,
And let the light of day
Thy kindness prove.

In sorrow's darkest night,
While round faith's beacon light
Thick clouds increase,
Keep me from sinful fear;
Then in thy love appear,
And bring me peace.

Thy love is all I ask;
With it will every task
A pleasure be.
My love, my life I give
To thee, who now dost live,
But died for me.

Transcendent love was thine,
To give thy life for mine,
And die for all.
This love, dear Lord, I crave;
This love my soul must save;
I hear thy call:

"Come unto me, ye blest,
Come, and your souls shall rest;
In me abide.
Then shall your cry be stilled;
Your hearts with love be filled,
Be satisfied."

C. G.

Before you decide how best to invest your savings see advertisement of the Industrial Savings and Loan Co. on Page 747, and write them for more detailed information. They afford certain distinct advantages.

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To clean the brasswork, use Ivory Soap paste. This is the way to make it.

To one pint of boiling water add a quarter of a cake of Ivory Soap, shaved fine. Boil ten minutes after the soap is thoroughly dissolved. Let it cool. Keep in a glass jar with a tight-fitting top. Apply with a soft cloth. Polish with another soft cloth.

Ivory Soap - 99 44/100 Per Cent. Pure.

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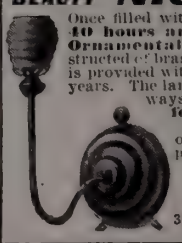
STRAUSS, The Toy King, 395 B'way, Dept. 19, New York

LITTLE BEAUTY NIGHT LAMP



Once filled with kerosene it will burn 40 hours and is absolutely odorless. Ornamental, too, because handsomely constructed of brass, nickel-plated, and each lamp is provided with enough wick to last several years. The lamp can be used in entries, halls, closets, and is invaluable for Nursery and Sickroom. Ask your dealer, or by mail (postpaid) 65 cents. Agents wanted. 65c

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reasonable that there are some good people who have not yet accepted our offer to send them
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three weeks at the nominal cost of a dime (coin). Do we say, write us at once, to-day.
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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Georgia's Victory for Prohibition

PROBABLY never before in the history of the State of Georgia have there been enacted such scenes as followed the passing of the Prohibition bill, on the night of July 31. Thousands of men, women and children crowded the corridors and the grounds of the State Capitol, awaiting the passage of the bill. As the vote was begun, word went to the waiting watchers without, and preparations were made for a public celebration at the Grady monument, following the victory for temperance, which had long been regarded as a certainty. A few minutes before the vote was concluded, all was in readiness for the march of triumph. Mounted policemen were sent from headquarters to lead the crowd.

The State House, Atlanta, Ga.

In the time taken to verify the call of the roll, one of the representatives, an ardent prohibitionist, scratched down the vote of 139 and 39, and carried it out into the hall. Rev. Mr. Eakes was deputized to read it to the eager and expectant crowd.

In a voice loud enough to be heard by every one below, he read: "The bill is passed by a vote of 139 to 39. Praise the Lord!"

A shout arose that re-echoed and reverberated through the great building, reaching out over the city. Women hugged one another, strong men embraced, children waved branches of magnolia and laurel. Big boys, strong in the cause, blew horns and rung cow-bells. Pandemonium reigned in Atlanta.

"On to Grady's monument!" some one shouted. In a moment the cry was taken up by thousands of voices, "On to Grady! On to Grady!"

With Mrs. Mary Armour, the State President of the Woman's Temperance Union, in the lead, fifteen hundred members of the Temperance Union followed in the march, singing,

> This is the grandest victory
> That Georgia's ever won;
> So on to Grady's monument,
> And thank God for what he's done.

With this song, the great mass of humanity surged through the streets toward the monument of Grady, the man known and loved by the people of the South as "The National Pacificator"; but at this time he was honored and remembered as the "Champion for Temperance." Before fifteen thousand people he delivered an eloquent speech that carried prohibition in Georgia in 1887.

As the crowd moved on the big bell in the Second Baptist Church pealed forth, and the sound was caught up by the Presbyterian Churches, until it was echoed and re-echoed by every church bell throughout the city; the bells of all the negro churches joining in. The leading negroes of Georgia have been loyal workers for the cause of prohibition. They believe that intemperance has done much to retard the progress of their race.

At the Grady monument the crowd raised their voices in singing the doxology.

City Attorney James L. Mayon, president of the Anti-Saloon League of Atlanta, made the first speech. He was followed by Mrs. Mary Armour, Rev. Mr. Eakes, Will D. Upshaw, and others.

The crowd gave three cheers for Henry W. Grady; three cheers for Sam. P. Jones, and three cheers for the General Assembly which had enacted the bill into a law.

GENIE ORCHARD STOVALL.

ANSWERED PRAYERS

WHEN WILL THE ANSWER COME?

WE have sown the seed in hopes and fears.
We have toiled and prayed mid falling tears,
We have waited long through passing years;
Oh, when will the answer come?

When our hearts have learned to know His will,
The lowliest service to fulfil,
Wholly to trust him and be still,
Oh, then will the answer come!

When his promises shall glow and shine,
Till our hearts are thrilled with a love divine,
And we pray, "Thy will be done, not mine,"
Oh, then will the answer come!

When our souls shall reach that sunny clime,
Where our faith mounts up to the heights sublime,
We may calmly rest. "In his own good time,"
Oh, then will the answer come!

Pittsfield, Me. MRS. MARY B. WINGATE.

Constant Reader, Texas. "I always look for the Answered Prayer column first when I receive the HERALD: it has strengthened my faith."

W. C., Ohio. "I want to say that I know that God answers prayers. These 'Answered Prayers' have been such a source of comfort to me."

Mrs. J. G., Florida. "I want to testify to God's answering prayer. He has heard and answered my prayers so often, I could never think of doubting him."

E. K. D., Oklahoma. "I wish to tell to the whole world that God will answer our prayers. I have proved him to do all he promises, if we ask in faith, as he has taught us."

Reader, South Carolina. "I promised God, through prayer, if he would lift a burden off my mind, I would acknowledge it before the world. My prayer has indeed been answered."

A Mother, Connecticut. "I am glad to acknowledge God's goodness in answering prayer. For many years I have been praying for my son, who has recently decided for Christ."

A Reader, Pennsylvania. "I am a young Christian and wish to acknowledge that I already have received blessings from our dear Saviour. I write this believing it will strengthen some young Christian."

E. H. S., Connecticut. "I have promised my heavenly Father I would acknowledge my thankfulness for deliverance from an awful ordeal, and deliverance has come. God's name be praised evermore."

L. W., New York. "God has blessed me wonderfully and I promised to acknowledge it. If we but pray earnestly and believe, he will not fail to help us, and therefore I wish others would taste and see that he is good."

A. R. L., Indiana. "God does hear and answer prayer. A great calamity threatened: it seemed unavoidable, but, in answer to prayer, was averted. I praise and adore him for all he has been, is and I am certain will ever be to me."

Mrs. H. K., Idaho. "I wish you to print in your 'Answered Prayer' column, an answer to prayer I have had in the conversion of my husband. God does hear and answer prayer if we pray in faith and patiently wait for an answer."

F. M., Ohio. "I want to testify to God's goodness to me through a long and severe illness, for he has indeed been my comfort and stay through it all. I know the effectual, fervent prayer availeth much: the prayer that persists until an answer comes."

A Friend, Indiana. "The Answered Prayers column has been such a help to me that I want to be added to the list. I have received that for which I have asked, as has so often been the case, and I can say that I do believe that God hears and answers prayers in the way that is always best."

Mrs. M. A. R., Florida. "Orphaned in infancy, there came to a girl graduate, like an avalanche, the knowledge of a large debt with accumulated interest. She prayed that God would enable her to pay her parents' debts. Her prayer was answered."

M. L. B., New York. "The last year has been one of great trial to me, as I had to go through a serious operation. The dread was terrible, and I prayed for help and courage, and the dear Lord heard and helped me. My hope and trust was in him."

Mrs. L. H., Ohio. "I have so many times found God's promise true: 'Call upon me in the day of trouble, and I will deliver thee,' that I want to glorify him by acknowledging his great goodness to me in answering my prayers many times, when it seemed there was no help except in God. I am an old, old subscriber of THE CHRISTIAN HERALD, and hope I shall be able to see to read it as long as I live. I am now eighty-five years old."

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California, Oregon and Washington.
There are rare opportunities for the health-seeker and home-seeker on the Pacific Coast, and special low rate colonist tickets daily via the Chicago, Union Pacific and North Western Line September 1st to October 31st at the rate of \$33.00 from Chicago, with correspondingly low rates from other points make it possible to visit the Coast region at a minimum of expense. Daily and personally conducted tours in Pullman Tourist sleeping cars, only \$7.00 for a double berth. Booklets, maps and other information on application to W. B. Kniskern, Passenger Traffic Manager, Chicago, Ill.

Mrs. E. R. Forrest wrote for a FREE SAMPLE of
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Station "S," Los Angeles, Cal.
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Dear Sirs:—The free sample of Eskay's and the book which you sent me, worked wonders with my baby Evelyn.
At 3 months she became ill and I was obliged to wean her. The first trial of Eskay's proved so entirely satisfactory that I have used nothing else, and at 7 months she is perfectly healthy and weighs over 20 pounds. Very gratefully,
Mrs. E. R. FORREST.
This letter is typical of thousands we have received from mothers whose babies were developed into permanently healthy and sturdy children by Eskay's Food.
Don't give baby's health a setback by experimenting—try the time-proven Eskay's first. *Send today for a free sample of Eskay's Food (10 feedings) and our illustrated book "How to Care for the Baby."*
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GEMS FROM NEW BOOKS

Heart and Head Education*

WE are a garrulous people and too often forget, or do not know, that the heart as well as the head should receive its full share of culture. Much of our education has been that of the parrot; children's minds are too often crowded with rules and words. Education of the intellect has its place, but is injurious, unnatural, and unbalanced unless in addition to cultivating the memory and reason we educate the heart also in the truest sense. A well-balanced character should always be the object and aim of all education. A perfect system of education can never be attained, because education is preparing one for the environment expected, and conditions change with time and place. There is too much striving to be consistent rather than trying to be right. We must learn that what we call character is heredity and environment in combination, and heredity being only stored environment, our duty and our privilege is to make the stored environment of the best quality; in this way character is not only improved in the individual, but the desired qualities are added to heredity to have their influence in guiding the slightly but surely changed heredities of succeeding generations.

Cold mathematical intellect unaccompanied by a heart for the philosophic, idealistic and poetic side of nature is like a locomotive well made, but of no practical value without fire and steam; a good knowledge of language, history, geography, mathematics, chemistry, botany, astronomy, geology, etc., is of some importance, but far more so is the knowledge that all true success in life depends on integrity; that health, peace, happiness, and content, all come with heartily accepting and daily living by the "Golden Rule"; that dollars, though of great importance and value, do not necessarily make one wealthy; that a loving devotion to truth is a normal indication of physical and mental health; that hypocrisy and deceit are only forms of debility, mental imbecility and bodily disease, and that the knowledge and ability to perform useful, honest labor of any kind is of infinitely more importance and value than all the so-called "culture" of the schools, which too often turn out nervous, pedantic victims of unbalanced education, with plenty of words, but with no intuitive ability to grasp, digest, assimilate and make use of the environment which they are compelled each day to meet and to conquer or be conquered.

*From *The Training of the Human Plant* by Luther Burbank, the famous authority on plant and fruit culture. Pp. 99, cloth. Price 60 cents. The Century Company, New York, publishers.

Books Received

A new and revised edition of Isaac Pitman's *Short Course in Shorthand* contains an exposition of the well-known author's system of phonography arranged in forty lessons. Designed for schools and self-instruction. Isaac Pitman and Sons, 31 Union Square, New York City. Pp. 192. Price $1.25.

Herbert B. Johnson, D.D., member of the National Immigration Congress held in New York in 1905, has prepared a pamphlet of one hundred and thirty-three pages on *Discrimination Against the Chinese in California*, which purports to be a review of the real situation." It is published by the Courier Publishing Company, Berkeley, Cal.

Divine Healing Under the Lens is a little book of ninety-nine pages in which "A Berean" seeks to correct certain perverted views which he firmly considers erroneous and pernicious." A "dangerous and misleading doctrine" of purely human origin is submitted to a searching investigation. Charles C. Cook, 150 Nassau Street, New York City. Price 50 cents.

New York City's superintendent of Public Schools, William H. Maxwell, M.A., LL.D., produces a *School Grammar*, containing all the material necessary for an elementary or a high school course. Mr. Maxwell condenses and classifies as his long experience has taught him the study of grammar should be presented. The American Book Company, New York. Pp. 317. Price 60 cents.

In 1902, a new department of city government was created, known as the Tenement House Department. Now that a fair trial has been given to its work of examining, criticising and condemning, a voluminous report has been issued by the Tenement House Commissioner, showing not only by statements, but by numerous illustrations of conditions under both the old and the new laws, that radical improvements have been inaugurated. The text is accompanied by one hundred and nineteen plates, the form which has been given to the work of this very much needed and important department. *First Report of the Tenement House Department of the City of New York.* Martin B. Brown Press, New York.

Under such chapter headings as "Historical Review" and "A Week Day Sunday School," Mr. George N. Wenner undertakes to demonstrate how *Religious Education and the Public School* might and should be combined. Every Christian would like to see the principles of this little book incorporated into the working plans of the public schools of the country. Bonnell, Silver & Co., New York. Pp. 163. Price 75 cents.

A man's book, from title-page to *finis*, is Ernest McGaffey's *Outdoors*, introduced and explained by its sub-title, "A Book of the Woods, Fields and Marshlands." It is really a collection of breezy notes upon experiences which the author himself has had, and known how to enjoy to the full. Plover and woodcock shooting, bass and stillwater fishing, are so vividly lived in the telling that the reader hears the crack of a gun and the click of a reel as he follows the printed page. Charles Scribner's Sons, New York. Pp. 270. Price $1.25.

The intending tourist finds all his vexed questions solved for him in *The Traveler's Handbook*, which is a mine of information pertinent to the subject, compiled by Miss Josephine Tozier. The author attempts no descriptions and offers no advice. Her book is exactly what she claims for it—"A Manual for Trans-Atlantic Tourists." Every possible explanation bearing upon the planning of available funds for an extended European trip, information covering the ocean voyage, the handling of luggage, best methods of travel through each country, all are discussed with brevity and such accurate finality that the book is a treasure. Funk and Wagnalls Company, New York and London. Pp. 199. Price $1.

If more of the light tales with which the market is flooded contained the fine, wholesome lessons which Mrs. Emma Brooke has woven into her *Sir Elyot of the Woods*, the increase of ephemeral literature need not be deprecated. One surveys with reverence the majesty of the grand old forests of England, and the reiterated appeal of "Woodman, spare that tree" will find many echoes. A shallow woman's beauty loses all its influence when the man whose heart-strings are entwined about the oaks which shaded his ancestors, finds that she has sacrificed them to the axe in order to deck herself with their proceeds. The whole story is a noble one and worth reading. Duffield and Co., New York. Pp. 435. Price $1.50.

Song Service at Mont-Lawn

PROF. GRANT COLFAX TULLAR, the singing evangelist and well-known hymn writer, spent Sunday, August 11, at our Children's Home, Mont-Lawn, and conducted exercises for the children in his usual vigorous and inspiring fashion. Two services were held, one in the beautiful Children's Temple, at 2 o'clock, and the other at 4 o'clock, on the main lawn. A number of the townspeople were present to enjoy these services and to inspect the grounds and buildings. Dr. Klopsch was present with his usual happy greetings for the children and the visitors.

On Labor Day Mr. Tullar will come again to Mont-Lawn, at which time his associate, Mr. Isaac Meredith, also a well-known hymn writer and singer, will be present and take part in the music.

WHAT IT IS

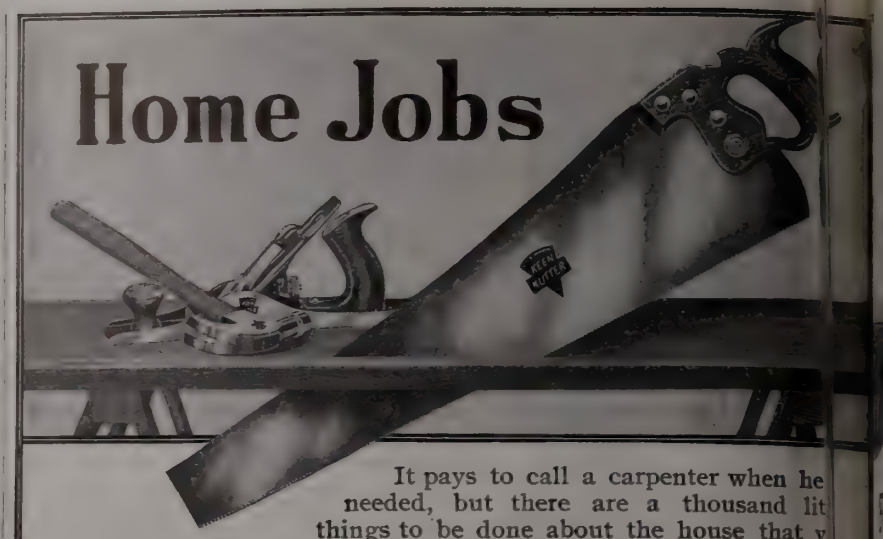
Composition of the Famous Food

A wide spread interest has been created among good livers as to the composition of Grape-Nuts, the food that has become popular and famous the world over.

It has long been known to physicians, chemists and food experts, that the starchy portion of entire wheat and barley flours is transformed into a true and very choice sugar by the act of intestinal digestion in the human body. This sugar is identical with, and is known as grape-sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate netve centres are built up.

A food expert followed a line of experiments until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following Nature's processes, in a mechanical way. That is, heat, moisture, and time are the methods employed and directed by scientific facts gained by research.

Grape-Nuts food is probably entitled to the claim of being the most perfectly adapted food for human needs in existence. Certain it is that the user's delight in the flavor and the perfect action of intestinal action during the use of Grape-Nuts is satisfying, and the added strength of body confirms the fact. "There's a reason." Read "The Road to Wellville," in pkgs.



It pays to call a carpenter when he needed, but there are a thousand lit things to be done about the house that y must do yourself.

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Keen Kutter Tools have been sold for nearly 40 years under this mark and motto:

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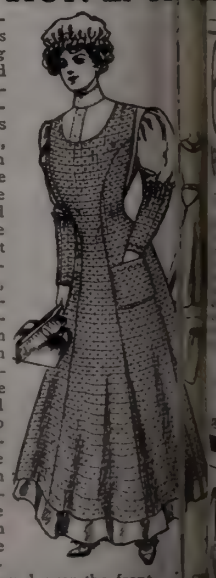

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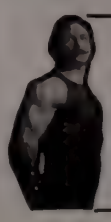

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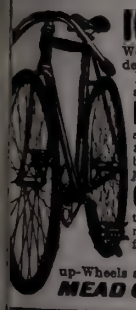

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The Remedy for Sin

By Mrs. M. Baxter

THE journey of the children of Israel in the wilderness was full of trial. God's purpose in its various vicissitudes was, as he declared to them by Moses, "to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Their God would teach them a life of faith, in which they should see him as the first cause in every circumstance which occurred, and should cease to be discouraged by any difficulty which might arise. Sometimes their faith rose to the occasion, but too often they acted exactly as if they had no knowledge of an Almighty God, ignoring most completely his presence in their very midst, in the pillar of fire and of cloud.

"They journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way." What was the matter? Were there foes to be met? Was there another Red Sea to be crossed? Foes and seas had alike been conquered by Him who went before them. What, then, was the invincible difficulty which stood in their way? Must it be said? The people of God did not like what they had to eat! The lusts of the flesh were more unconquerable enemies than were the Canaanites. They spoke against the God who had delivered the Canaanites into their hand, and against Moses, and said, "Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread." Are there no believers now who are more really put out when the dinner is badly cooked than when no souls are won to Jesus, or when the power of God is not manifest in his children?

It was the third time the people had complained of the food with which God had provided them. They did so at Kibrothhattaavah (Num. 11: 4-34) in Kadesh (20: 3-5), and now again on the way to the Red Sea. In the first instance, the very food which they had desired brought a plague with it, and many of the people died. "He gave them their request, but sent leanness into their soul" (Ps. 106: 15). And thus, almost universally, when we in our perversity insist on having our own way, no good comes of it; it is not part of the plan of God for us, and evil follows. This third time, when they murmured about their food, "the Lord sent fiery serpents among the people and they bit the people; and much people of Israel died."

The people, bad as they were, did believe that God's hand was in all that happened, and their first and only hope of relief was direct from him. "When he slew them, then they sought him; and they returned and inquired early after God" (Ps. 78: 34). They came to Moses and said: "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he may take away the serpents from us." Did Moses reproach them and tell them they had deserved their fearful punishment? No; the object was attained for which it had been sent; the people were brought to listen to and to seek their God instead of complaining and murmuring against him, "and Moses prayed for the people."

Then God directed Moses to make a fiery serpent and to put it on a pole: "and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." Moses was not slow to obey the command of God; he lived too much in his presence to bear any malice against the people who never showed him any gratitude, but, on the contrary, murmured so often against him. And so it came to pass that when a bitten Israelite looked up and beheld the serpent of brass, he lived, and all trace of the serpent's bite was gone; the Lord had healed.

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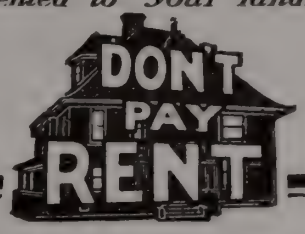

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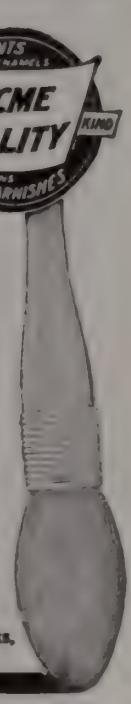

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YOUNG PEOPLE'S SOCIETIES

Divine Omnipresence*

OUR conception of God necessarily includes his omnipresence. Jonah fled to Tarshish to escape from the presence of God; but no modern thinker that believed in God at all would dream of doing such a thing. The old idea of his being one of many gods, which survived even to the time of the Psalmist Ps. 97: 9 , who conceived of him as merely greater than other gods, showed itself in the Greek and Roman mythologies, and exists still in Hinduism. The Christian, however, does not conceive of God as a Jupiter, reigning over a number of subordinate gods, but like the later prophets, as God, and "there is none else."

Theologians, dwelling on this subject, conceived of him as a being far away, who had created the universe, and winding it up like a clock, as it were, left it to go on its own course, guided and controlled by the natural laws that he had established. The idea of God as a supreme ruler, indifferent to the world and outside his own creation, was nearer to the truth, but still far from it. Men might reverence such a Being, serve him and fulfil his behests as far as they knew them, but they could not love him. Christ came with a fuller revelation. He revealed to the world the fatherhood of God. Men were his children, in whose lives God was interested, who was ready to help them in their struggle to reach a higher plane. They were not his subjects in a sense of being tyrannically governed. God was no capricious ruler, indifferent to suffering, sitting far away in sublime content, careless of the sorrows and miseries of his creatures. He was a father merciful and helpful, giving his strength to the weak, and sympathetic with the aspiring soul.

Still further, God was here, so Christ taught, among men, whose ear they could reach, manifesting himself to the humble soul and revealing himself to the childlike and the pure. It is difficult to conceive it, but this material world is an expression of him. He is so near to us that he is the source of the infinite energy that we call life. We speak of "nature" now, but as we learn more of him and his ways, we shall see that he is in nature and is everywhere operating in all its forms. As Jesus said, "My Father worketh hitherto and I work." The divine immanence is more than omnipresence. God is truly everywhere, but he is more than that: he is in everything. We are surrounded by him, and as Paul said, "In him we live and move and have our being."

*Topic of the Christian Endeavor Society for September 8. Ps. 139: 1-12.

Receiving the Word*

CARE is always taken in the divine dealings with man, that his freedom of action is respected. God does not force men into his kingdom. He sends them the message of salvation, but the acceptance or rejection of it rests with themselves. It is that which makes the privilege of listening to the preaching of the Gospel so serious a matter. The exiles in Babylon must have found the most bitter drop of the cup they had to drink the reminder of their prophets, that the messengers of God had come to them early and late, but they had not listened and they had mocked, until the evil came and there was no remedy. They knew that it was so and that their condition was the result of their own action. Men know, in spite of the sophistries of the theologians, that the decision rests with themselves and the responsibility cannot be avoided.

Our Lord's parable of the Four Soils, or the Sower, as it is generally called, reminds us of four ways by which the Gospel offer may be met. In the first category are those who listen without attending. They act as if the affair was not any concern of theirs. It may be custom or social influence that draws them to church, but they leave without thinking of the message and the effect on them is of the slightest. Any gossip or frivolous conversation acts as the tread of the feet on the wayside and the seed that should have sunk into their souls is lost.

A second mode of receiving the Word is that of the impulsive man. He apparently accepts it with enthusiasm; accepts it almost too readily, not considering what it involves. When he finds his friends ridicule him; when he finds he must give up this or that amusement, he draws back. The Gospel is too precious a thing to be treated as if it were a mere fashion. It is a serious matter, transforming the life if it means anything, and when the impulsive man discovers that it is so he gives it up.

The third condition is that of a mind full of business cares and worldly considerations. The mind is too much occupied to give the offer proper consideration. All thought of it is choked by the weeds of the rank soil, and it is stifled.

It is the fourth soil that receives the Word as it should be received. It treasures the precious seed, the soul meditates on it, seeks the best way of preserving its life and obeying it, and brings forth fruit with patience.

*Topic of the Epworth League for September 8. Luke 8: 11-15; Josh. 1: 8; Ps. 1: 2; Isa. 55: 10, 11; Mark 13: 31; John 5: 24; Heb. 2: 1-3.

CENSURE OR SYMPATHY

Sermon by Rev. Cleland B. McAfee, D.D. Continued from page 736

Jesus' method of saving the individual man is still the desirable method. Zaccheus is a man in your town. You will meet him wherever you go this summer. He is a man about whom hard things can be said, and they will be true.

I wish other young men in this day could be impressed as I was with the saying of Dr. Hitchcock, which I heard him roll out in one of those splendid sermons of his: "When a thoroughly bad man stands revealed, only lightning is logical." There is not enough lightning in our thought of sin. There are some of us who have grown so morally weak that when a thoroughly bad man is revealed, we want to treat him with a flood of beautiful sunlight. But Dr. Hitchcock was right—lightning is logical when you come into the presence of a thoroughly bad man. The question continues to be, however, what the lightning is intended to accomplish.

In my uncle's yard there used to stand a tree which had several dead branches. It was rather ungainly, and there had been a good deal of discussion about the wisdom of cutting off the branches and redeeming the tree. One night there was a severe thunderstorm, and there happened what I had never observed before. A lightning bolt struck the tree and damaged it in no wise, but tore off all the dead limbs. It was as though a thoughtful man had gone over the tree and cleared up the deadness, but left its life. Now, that does not often happen in nature. Is that the lightning which we honestly desire when we are dealing with a man who is evil? And is there no way of bringing our lives up alongside his life so that we shall bring out the better element that is in him, and, by that divine grace which is so ready for any man, let that better life eliminate the worse life which is there?

If we go out to the work of the world's salvation with our skirts so drawn about us that we are excluded from our fellows, we shall not win them. That is the method of censure. But there is something more to be said about men than that they are all miserable sinners. There is the possibility of sympathy which is Christlike, whereby we lay hold upon men who are sinners, and bring them out into men in whom God and their fellows rejoice. That is the method of Jesus with Zaccheus, bringing his own life so near that sin looked hateful, and the better nature of one who was already a child of the promise rose up and gained its rightful place of victory.

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"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time, for I finally consented to try Postum, and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster coffee."

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manufactories, employing thousands of people, and we believe you will invest every dollar you can spare. There is nothing else like this at similar price in the United States.

Rapid Development and Special Advantages

Every purchaser is assured of successful development. All improvements, including streets, sidewalks, grading, even to the planting of shade trees, have been made by the Company without expense to property owners.

Lots are 25 x 100 feet and a few larger.

Prices are **$55, $75, $85 and $95** now.

Terms: **$1 weekly** per lot.

Corner lots are **$15** extra, sold only with two adjoining lots.

All lots are sold under permanent restrictions as a residence section, with no factory

There are nearly 10,000 people now employed in the large industries within 5 minutes of East Trenton Heights. This famous Linoleum and Oilcloth Works is one of them and will give you an idea of the enormous plants here.

hundreds of industries producing everything from the famous Trenton water cracker to a ship's anchor, employing thousands of people at good wages.

This is the place for people who want steady work at big wages all the year around. We need help and lots of it.

Trenton's manufactories contribute to almost every important enterprise in the world. In bridge construction—great tunnel work—machinery of all kinds—tools—rubber goods—automobiles—engines—motors, and every device needed in the enormous engineering projects now under way in all parts of the world. The old manufacturing plants are expanding. New ones are rapidly going up because of Trenton's admirable location for manufactories. Its population is increasing enormously.

The city's growth is following the new industries—eastward along the Pennsylvania Railroad to

East Trenton Heights

the natural residential section for the thousands of people employed here, and for the thousands who are coming.

It is the place for men to live who want steady work at good pay.

Homes erected here will have the advantage of all modern and up-to-date city conveniences, with the best of schools and churches of all denominations.

$4,500 Grows to $100,000

Trenton Real Estate has been exceedingly profitable.

$4,500 invested only a few years ago at Front and Broad streets has grown to $100,000.00.

this property at a great bargain before improvements and the trolley lines extended to it. We are selling lots to out-of-town people at prices that seem ridiculous to Trenton people, because we want to attract a great many good people to Trenton.

Plenty of Work—Good Pay

There is not another city in the United States like Trenton.

Trenton is the great eastern centre of population. There are now more than 8,000,000 people within a two-hours' ride of Trenton.

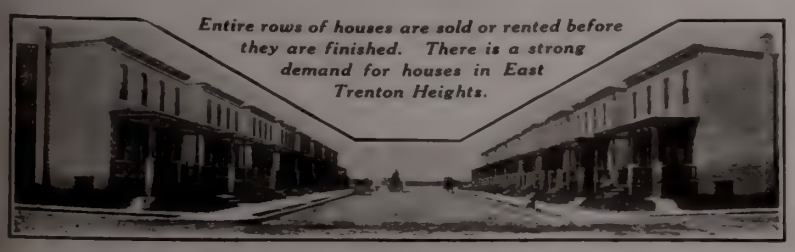
More than one-tenth the total population of the United States can get to Trenton in two hours.

Trenton has more money invested in manufactories than any city of its size in the United States.

There is a greater and wider demand here for all kinds of labor than anywhere else. People from all parts of the country are coming here every year. Expert mechanics and high-class artisans are brought here from Europe. If you are looking for work, come to Trenton. We need you here. Wages are good and living is low.

There is plenty of opportunity here for every ambitious person. Every time a new industry locates here they have to advertise in other cities for help. People here are busy and prosperous. The Banks and Savings Funds have on deposit a little over $330 for every man, woman and child in Trenton.

Think all of these facts over carefully—then think of the wonderful opportunity for real estate investment in East Trenton Heights, within a stone's throw of immense



Entire rows of houses are sold or rented before they are finished. There is a strong demand for houses in East Trenton Heights.

sites. Every lot faces a beautiful wide street.

No taxes until 1909. No interest. No mortgages. No charge for deed.

Free and perfect title guarantee and free deed to your heirs if you die before lots are paid in full.

SOME OPINIONS FROM PEOPLE AT HOME

CONTRACTOR AND BUILDER WANTS THREE BLOCKS

I have been watching development in East Trenton Heights with considerable interest, and believe you have one of the best residence sections for quick development in the city.

I believe your idea of selling at a low price to induce quick building is a good one.

The splendid location of the property is sure to make it very popular with people already in Trenton, and the hundreds coming here with the new industries.

My object in writing you is to be on the ground floor on building operations, which I feel will be large this season.

Can you give me an option on three blocks, one along Princeton avenue, one along Pennsylvania avenue and another along Lehigh avenue? I can sell these three blocks among my friends and acquaintances, the majority of whom will build here at once, as their employment is in this end of the city.

The prices and terms that you have put on this property is a surprise to Trenton people, as there is nothing else to compare with it.

[*Signed*]

June 25, 1907. W. B. VETTERLEIN.

Hon. E. C. Hutchinson, Road Commissioner of New Jersey, is one of the best informed real estate authorities in Trenton. He has spent the greater part of his life here and is a heavy real estate owner himself. He says:

I consider East Trenton Heights one of the best subdivisions in Trenton. Acreage around Trenton has advanced in recent years to three and four times the price you paid for the tract you are now subdividing.

I have been much interested in watching the increase in value of real estate in Trenton for the past 30 years. I have noted that there has been a greater increase within the past 10 years by reason of the numerous industrial developments in Trenton. The old plants are enlarging and expanding, and new ones are being built at a surprising rate.

I believe you are most fortunate in having secured East Trenton Heights at a figure that will enable you to offer building lots at a price not possible for similar property so well located and feel sure a large number of Trenton people will invest and build in East Trenton Heights.

Yours very truly,

June 28, 1907. [*Signed*] E. C. HUTCHINSON

Mr. Woodworth Clum, Secretary of the Chamber of Commerce, says:

There is no city in the country to-day that presents greater opportunities for realty development than Trenton. The city is growing day by day; its inhabitants are increasing their output and increasing their forces of working people, but the building of homes has not kept pace with the demand. It is our purpose to use every effort and argument to bring to Trenton new, desirable industries. At the present time we are negotiating with two of the largest concerns in America, looking to their removal here. What we need most is the development of that portion of our city that has been given over to the housing of the working people.

Yours very truly,

July, 1907. [*Signed*] WOODWORTH CLUM.

Mr. Wm. Davidson, Superintendent of the great Penna. R. R. Car Shops, where more than six hundred men are employed, says:

I am personally acquainted with one of the officers of the Company developing East Trenton Heights, and believe they offer an exceptional opportunity.

The tract they are developing adjoins the Pennsylvania Car Shops, where over 600 men are employed, and is, in my opinion, a very good investment.

This seems to be the natural resident section for those employed in this locality and should, in my opinion, be very successful.

Very truly yours,

May 18, 1907. [*Signed*] WM. DAVIDSON.

This is Your One Great Opportunity

Such an opportunity to secure a home site, or a good investment for your savings in one of the country's greatest industrial cities, may never be offered you again. It takes twenty years for $200 to double in a savings bank. The same amount, saved a little at a time and invested at East Trenton Heights, will be just as safe as a bank and a great many times more profitable. Take the advice of John Jacob Astor: "Buy land near the great cities." Here is an unusually favorable chance for you to do it.

Owning Real Estate is a most important step toward success in life. Better begin at once—to-day. Lay the foundation on which most of the greatest fortunes have been built—Real Estate.

Write at once for illustrated printed matter, or, better still, send $1 and the attached coupon now, to reserve as many lots as you want until you can investigate or see them in person.

If not entirely satisfied, your dollar will be promptly refunded.

The Victor J. Humbrecht Co.

Room 3, 137-139 East State St., Trenton, N.J.

In Order to Make Sure of Some of the Best Locations, at First Prices, Fill Out and Mail This Coupon To-day.

VICTOR J. HUMBRECHT CO.
Room 3,—137-139 East State Street, Trenton, N. J.:

I enclose $1. Please reserve..... lots at $..... each in East Trenton Heights, with the understanding that you will refund my dollar if I do not find everything as represented.

Name.....

Address.....

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You ought to be.
Especially about flour.
Many blame the oven-
Many blame the cook-
All the time it's apt
to be the flour.
Give a carpenter rusty nails-
dull saws - nicked chisels!
Ask him for good work!
It's just as absurd to
expect good work of a
cook if she has poor flour.
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From left to right: Kermit, Archie, The President, Ethel, Mrs. Roosevelt, Quentin, Theodore Jr. (standing)

Latest Photograph of the President and Family at Sagamore Hill, their Summer Home

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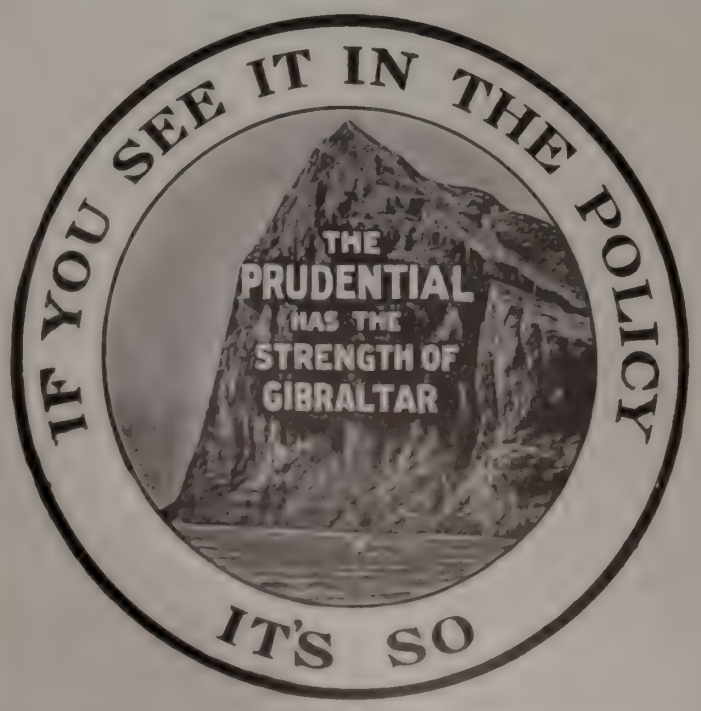

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NEW YORK, SEPTEMBER 4, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Outside the South Gate of Seoul

A Buddhist Priest

Wash Day in a Korean Town

KOREA UNDER JAPANESE RULE

orean Country Women

THESE are days of stress and trial in Korea. Not in many generations has the "Hermit Kingdom" been so stirred up as by the Emperor's recent abdication, and the accession of the Crown Prince to the throne. Even Marquis Ito's statesmanship failed to conciliate the Koreans, who saw in the change of rulers the strong hand of Japan, pointing, as they believed, to the ultimate obliteration of Korea as an independent sovereign State.

As early as June last, the foolish intrigues of a weak monarch, whose country had already involved her neighbor in two costly wars, brought affairs to a climax. Japan immediately began to pour troops into Korea; but the insurrectionary movement against Japanese authority spread quickly, especially in the northern and eastern provinces. As the Korean army had been pronounced disbanded, the Korean soldiers took to the hills with their weapons. In a few places they rallied and gave fight to the

hese troops; but in such cases they were quickly overcome.

l may require a few weeks to put down the insurrection and disband the

f the little Korean garrisons, but

nd is inevitable. Meanwhile, dis-

nces will gradually become less fre-

, and life and property, both native

foreign, will be safeguarded as they

not been in years.

f. Homer B. Hulbert, whose exten-

familiarity with Korea has made

an authority on the subject, writes

the Koreans are becoming demoral-

t the rapid appropriation of valua-

roperty by the Japanese. At Won-

the entire shore front, formerly used

tive fishermen, is now in Japanese

s. The natives are necessarily suf-

g many hardships. Many are becom-

ddicted to the morphine habit. Many

e high officials, including the defunct

net, he writes, were venal: "They

g to the crowd that were willing to

Masampo to the Russians and the

ts of Yalu to Baron Gunzberg—who

willing to play anybody's game so

as they received a fat bribe."

ith such men at the helm, with a

ling as ruler, and with the whole

n in a condition bordering on demoral-

on, Korea's future was far from prom-

. It was ready to fall into the hands

strong Power, and Japan did not

ate. For long generations the "Her-

Nation" had been virtually asleep. Its slumbers have had a rude awakening. It was the centre of military activities in the Russo-Japanese war, and in the new and important role which Japan is now filling in the drama of Eastern progress, it was inevitable that Korea should be involved. Had there been even a handful of statesmen in the capital at Seoul, the outcome might have been different; but plots and counter plots have marked the slow progress of events in Korea's capital city for years. Resident-General Ito in good faith attempted to establish reforms and to operate through mild measures; but the crisis came sooner than was expected. When the Emperor abdicated, under pressure, and when Gen. Hasegawa's Japanese troops were brought over and occupied the capital, it was the end of Korean independence. Henceforth, the "Hermit Kingdom," after a thousand years of placid existence, became virtually a province of Japan.

In Festival Dress

In her great task of empire-building, Japan has demonstrated her ability to compete with any of the Western Powers, and she has already become the paramount Power in the far East. Under her adroit statesmanship, and with the prestige of her naval and military successes, she is moving forward by gradual stages toward the ultimate Japanization, not only of Korea, but probably also of Manchuria. Korea's rich mines will supply a need which Japan lacks, and their product will materially assist in putting the empire on the soundest kind of financial basis. It is probably to be expected that valuable concessions will be jealously guarded, and few will go to foreigners. At the same time it must be admitted that Japan's declared policy is to deal fairly and generously with all foreign nations now having trading relations with the Mikado's subjects, or holding concessions in his dominions.

While much has been written alleging selfishness on the part of Japan in matters of trade, it has not yet been satisfactorily demonstrated that foreign interests are suffering at the present time, and there is consequently no good logical reason for contending that the island empire will not at least deal as fairly and generously with other nations as these nations have dealt with Japan. Doubtless, however, certain foreign interests feel aggrieved because there is no longer an opportunity for unhindered exploitation

Continued on page 768

A Native School at Chai Ryung

THE AMERICAN PULPIT

A LABOR DAY SERMON BY

Rev. F. DeWitt Talmage, D.D.

SURPLUS WEALTH

LUKE 12: 17

"What shall I do, because I have no room where to bestow my fruits?"

THE chief character of my text is an old miser. He is just like thousands of men and women we see in daily life, or read about in the newspapers. He was evidently one of the agricultural leaders of the East. Perhaps he started as a poor boy. He may have been one of the immigrants who came to Jerusalem during Herod's administration. He may have been born in Italy, and have gone to Syria to seek his fortune. In this far-off province of the East, he hires himself out as a farm hand. He saves his wages and works hard. But he has a keen mind as well as a willing hand. He buys a little farm. There is a period of prosperity. The crops grow larger and larger. He begins to have money to invest, and he places mortgages upon his neighbors' farms and mercilessly forecloses them. His landed estate widens. He is one of those fortunate, or unfortunate, beings who, having an absorbing passion for gold, find everything turn to gold that they touch. He builds great granaries and they are always full. His sheep and cattle are browsing everywhere. His horses are the finest. His soil is the richest. Though he has many barns, the increasing crop is so great that he does not know what to do with it. He has

More Than He Can Use

In fact, he is embarrassed with the abundance of his riches. "What shall I do with all this crop?" he asks himself. "I must build larger barns. Then I will store away so much that I will never have to work any more, and just live to enjoy my wealth." Let me read you the story: "And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods." Though he had more than he could use, he still kept gathering in. He doubtless thought himself a most successful man, and his neighbors, if they were such people as live in our times, envied him and looked up to him with reverence. But Christ tells us that there was another opinion of his life and character, and that, too, by One who held life and death in his hands. God said he was a fool.

Now, it is a terrible thing for God to say that of any one, for his judgment is true. None of us would like him to say that of us. Then we must be careful to avoid these faults, for God judges now by the same standard as he did in the time of this rich farmer. Now, as his fault related to his surplus wealth, it is an appropriate subject for consideration on this Sunday preceding Labor Day.

I would say to a successful man, "You know you are in affluence. You know you have more than you can eat up, or wear out. You know that you are hoarding up more money than will ever be good for your children to inherit. If you are a wise father, you will compel them to work for their living as you worked for yours. It will be better for you, instead of developing your penuriousness, to learn the Gospel law of giving and of helping. And to-day I want to tell you whom you ought to help with your surplus wealth.

Obligations of Success

First, when you begin to prosper in life, you should be willing to aid those who have been directly or indirectly the means of making it possible for you to achieve the success which is yours. You should extend the hand of gratitude to those who helped develop you in your babyhood and boyhood and youth and manhood. You should think of your father and mother in the old homestead, of your old teachers and of your old employers. They have a claim on you, for they devoted their lives to your interest; and you should now recognize the obligation to help such of them as need your help.

Then, too, there are your employees. No man ever wins his success alone. I always like to compare life to a great battle. A general has a campaign to fight; what does he do? Does he take a gun or a sword and go forth and fight that battle single handed? No; he first collects an army made up of many soldiers. Then he organizes those soldiers and drills them. He drafts those soldiers from the best homes all over the land. He gathers them from the stores and the factories. Then he sets his army in motion, and hurls it against the flanks of the enemy, and the lines are broken and the battle is won. Now, what would you think of a general who would come home from a war and say, "I did it all. The credit is all mine." Would you not consider such a man a selfish man, and an ingrate? Where were the staff officers and the right-hand men of that general? Where were the soldiers who did the weary sentinel duty and stormed the breastworks and risked their lives to make his victory possible? Are not the soldiers to have any part in the triumph and in the rewards of the nation?

Early Helpers

Ah, no. The true general and the soldiers of his army are one. When his soldiers are defeated, he shares the blame. And sometimes a general will take upon himself all the discredit of the defeat. Thus Robert E. Lee, after the battle of Gettysburg, said, "It was my fault. It was all my fault." And General Burnside, after the battle of Fredericksburg, said, "It was my fault. It was all my fault." And one of the last acts of brave Carl Schurz's life was to write a defense of his own "Eleventh Corps" which was defeated by Stonewall Jackson at Chancellorsville; while, on the other hand, one of the first acts of Sherman, or Lee, or Jackson, or Grant, or Wellington, or Napoleon, after a victory was to announce a long list of promotions for the men who had specially distinguished themselves in the fight, and for the soldiers whose sacrifices had made the victory possible. "My soldiers did it," is always the cry of the true successful general. "My soldiers! Praise me not any more than you praise the men who fight under me. If you reward me, then reward my soldiers, too."

Now, should you not act on the same principle? Have there been no other hands besides yours building your "Palace of Success?" What about your father and mother and brothers and sisters, and the teachers and friends of your youth? Have they had nothing to do with moulding your character and developing your talents? Did not your parents give up the best part of their lives to your interests? Did not your sisters and brothers make sacrifices for your education? What about the little old village church where you used to be taken as a boy and where, to a great extent, your spiritual character was formed? Have you ever done anything for that church? Have you helped to pay off its mortgage? Have you bought a new organ for that church? Have you ever sent a dollar to help support the poor widow of your old pastor, who did so much for your spiritual health? How about your old school teachers? Have you done anything for them? No. You stick your thumbs in the lapel of your coat and pat your chest approvingly, and contentedly say, "I am

A Self-made Man

These people had nothing whatever to do with my present success. I won it all. Yes, I won it all." I know from your words that your ungrateful heart has turned into stone, and that it will need a blast of dynamite to break it from its present ingratitude and forgetfulness.

Then what about your present staff of employees? Are they to receive no financial share of your present success? You know you have men working for you to-day who are simply invaluable. You know that if a rival firm should come and offer certain men in your employ a third more than they are receiving, you would be glad to advance their wages rather than lose them. You know that if hard times should come and business should run behind, you would cut your employees' wages down. And yet, when your business is prospering, you give those employees no share in the prosperity. Now, my brother, I want to ask you, is that square? Is that right? If you ask those men with whom you are associated to share your adversity when it comes, ought you not to let those same faithful men and women share your prosperity?

But there is another large class of people who need your help to-day, and who have a right to claim it. They are not the old men and women, nor the middle-aged. They are not the people who for years have been living by your side. They are not the people with whom perhaps you are even acquainted. But they are the boys and the girls, or the young folks are standing upon the threshold of life, with some ful mental, or physical, or spiritual handicap. young people have on them the taint of a bad anc heritage. Or, by financial misfortune, they are pelled to grow up amid vitiating social environm Unless some one comes to their help, they are do to make a failure out of life before they start. expects you to help them.

Here, for instance, is a young boy who has a number of brothers and sisters. He is born in beautiful city of Philadelphia. But thousands hundreds of thousands of families are there and only an atom in a great crowd. His father is a working, brave, noble man. But one day, a scaf ing upon which he is working drops, and almost in diately the husband and father is dead. His man corpse is carried home to the little cottage.

The Claim of Poor Boys

How is that boy ten years of age to get an educat Who is to feed him and to educate him and to cl him? The mother? Well, if the mother is to be bread-winner, who will stay at home and look after children? Can a weak mother do a man's work a woman's work at the same time? Is it possible for to be in two places at the same time? Unless some comes to this woman's help that boy will have chance for success. He will be sent forth to help his living almost before he is out of the nursery. may become a newsboy. He may be pitilessly thr among the vile influences of a street gutter. Then moral character, in all probability, will be wrec while he is yet only a little child. Who will the Stephen Girard to reach out the helping han rescue to that child?

Have you ever visited Girard College in Phila phia? It is one of the noblest institutions in the wo It was founded by an old miser. Stephen Girard ing his lifetime was a Shylock who always deman his full pound of flesh from his victims. In his finan dealings he seemed to be as merciless as an Ebene Scrooge, or a wrinkled-up, shriveled-hearted Mar But, though Stephen Girard was mercenary, he was fool. He knew that he could not take his gold acr the River Styx. So, as he began to grow old came nearer and nearer to the end of life, he said himself, "I must leave this money behind when I I will leave it to the people to whom it can do most good." Then he asked himself this questi "Who are the people most in need of help? W they are the children who have no fathers to h them along and to give them the right kind of a star So Stephen Girard lumped all his fortune togeth He left it to a Board of Trustees to establish an insti tion in which the fatherlesss boys of Pennsylvania co be clothed, and fed, and educated until they were a to take care of themselves. Could he have done grander work with his money? Tell me, with so ma helpless young people about, cannot you do somethi to help those young folks by your side?

Children to Adopt

But though all people should try to help the helpl young folks, this plea ought to come especially home those who have never been blessed with children. G pity the man or the woman into whose heart there h never come a little child to love and to develop. human life is complete without a child. My friend, you have not a child, bone of your bone, and flesh your flesh, to love and nurture, then for your own goo as well as for the good of some helpless children, I b and plead with you to adopt one. Do not be afra that an adopted child, on account of its unfortuna parents, may turn out badly. Dr. T. J. Barnardo, t greatest authority on children of the slums that ev lived, and the one man who saved more children to G and to worldly usefulness and respectability than oth men, gave this as his testimony: "I am strongly of th opinion that there is no inherent tendency in any bo or girl, no matter how descended, or how surrounde which may not be eradicated, or at least subjugate

Continued on page 758

A Gospel Meeting Among the "Bulls and Bears" on the Sub-Treasury Steps, Wall Street

A SUMMER GOSPEL CAMPAIGN

What the Evangelistic Committee in New York Is Doing Among the Unchurched Masses of the Metropolis

If letters received from all parts of the country and even from foreign lands are any indication, interest in the success of the work of the Evangelistic Committee of New York City is widespread. It is the aim of the Committee to "obey literally the mit of the Gospel, and the commands and example of o Lord and Saviour, in taking the message of salva- ti to the people without regard to class or creed; to g nto the most difficult fields in New York, presenting th living Christ intelligently to the p ple, depending on the Holy Spirit to m e fruitful the seed sown."

The Rev. Dr. James B. Ely is for the th d season superintendent in charge, a sted by a corps of fifty-one helpers, in uding distinguished evangelists and p chers from various sections of the c ntry, musicians, and personal work- e Many young men from represen- t ve theological colleges are associ- a d with the work. Among the volun- t assistants are nearly three hundred m bers of Young People's Societies f m various churches of this city. On a average eighteen meetings, which a non-sectarian, are held daily, with e ra services on Sunday, making in a over one hundred meetings each week a the fourteen different centres.

In sections where services have been r med in previous locations a cordial w come has greeted those identified w h the work. In some new centres, b kets of water and showers of stones r rked the opening of the tents. Such c ditions, however, are only temporary. The consecrated spirit of the Christlike m n and women who persevere in p senting the Gospel even in such t oward circumstances, soon wins the p ple to a sympathetic attitude, and frequently the highest rowdies become the stanchest helpers in the nts.

Through the zeal of a young German, Julius Hecker, ent for German-speaking people has been established the Bronx, at Elton Avenue and One Hundred and fty-eighth Street. During the very first service, the ung man saw among the converts his own sister, his mer "boss," and the carpenter who had set up the t and built the platform. The general response to e efforts here has been most remarkable.

A new centre of work this year has been the tent in "ive Points," in no wise conflicting with previously ablished missions, but rather co-operating with them. ght different nationalities are represented in the congregations filling this tent. During the street parade in that section, inside meetings were continued in the tent, being conducted in five different languages, German, Italian, Spanish, Persian and English. It was estimated that at least 2,000 people were present at one service.

That human nature is very much the same everywhere is proved by the remarkable unanimity of reports from the various services. The sailor from a foreign shore strolling into the tent at Canal Street, the commercial traveler from a distant city passing through Abingdon Square, the business man of affairs at a Wall Street meeting, the prodigal seeking further dissipation at Fort George—these men, apparently so unlike, listen with the self-same interest to the preaching, and respond to the appeals; their testimonies are sometimes almost identical, and the resolutions all tend in the same direction. 'Tis the common tale of sin and its consequences—intemperance, waywardness, neglect or desertion of mother or wife, heedlessness of early religious training.

"I haven't written to my mother for so many years! I'm going straight home to write to her," is one of the most frequent confessions.

Cornetist Leading the Singing in an Uptown Tent

"I have lost my grip on life through drink, I have lost my work and ruined my wife's happiness. I'm going to begin anew," is another all too common testimony.

Ninety per cent. of the attendants at the out-door meetings are men. The noon meetings at Wall Street are made up almost wholly of men, crowding the steps of the Custom House to listen with the same intentness as in previous years. Wall Street remains one of the strongholds of the Evangelistic Committee.

Noon meetings have been resumed outside the Western Electric Company's works, where thousands of men listen to praise, prayer and preaching. Occasionally, some man from the works contributes a musical number to the programme.

Almost pathetic is it to see the groups of young girls in their tidy blue work-gowns, crowded around the little organ on the sidewalk opposite the factory of the National Biscuit Company during their brief noon hour, to listen to the Gospel in song and story, while hundreds of heads peer down from the windows to overhear.

"To make good and worthy citizens of the aliens coming to our shores is a work of the very greatest importance, not only to them and the municipalities in which they reside, but also to the State and nation; and one might go a step further and say to the world at large," says Commissioner Watchorn. "It is no reflection on the adult population to say that the hope of the future lies in the younger generation. To teach these children to sing the inspiring words and tunes of such songs as are generally used in your meetings is a long step in the right direction."

"There is far more reason for rallying to the support of this work, because so many who believe in it are necessarily unable to engage in it," says Dr. Frank Mason North. "He who cannot put his hand to the plow may drive the share in deeper by putting his hand to his check-book. We are in a missionary field — we have a claim, so it seems to us, upon missionary money and the prayers of those who ask daily for the coming of the kingdom."

Any who are sufficiently interested to help the work may send contributions to the treasurer, John S. Huyler, 64 Irving Place, New York City. Mary K. Hyde.

WHAT LOVE DOES AT MONT-LAWN

IT'S fun to go to Mont-Lawn on Saturday, for that is the gala day of the week. There are watermelon and "lolly pop"—as Dr. Klopsch calls it—for dinner, and after dinner there are the bean game with bright prize pennies, the races for nickels, the cane game and singing, cheering and bright faces, laughter, visitors, jollity and love.

Everywhere are children; like a kaleidoscope they move to and fro, gather and scatter, press forward and run back. Sometimes it is almost impossible to move, so fearlessly do they press around newcomers, especially if the man who carries the Home in his heart is present also. During most of his visit he is bound by a live Gordian knot, a knot alive with eyes fixed upon him and ears determined to hear all he has to say. Only the magic word "skiddoo," said with a merry smile, will unloose this ring and allow him to proceed upon his way.

The dinner gong brings the children into line. Even the latest arrivals, some with homesick tears scarcely dried upon their faces, fall in very quickly, for the discipline of love brings the love of discipline, and they quickly learn from each other and from their "teachers" what is expected of them in return for what is given.

There is a march to the big open-air pavilion, a little "grace before meat" sung while the children stand, then a gong and, quick! they pounce upon their plates like little birds of prey. The first intense childish cravings satisfied, lips and eyes smile, heads nod and tongues clatter. Here and there flit the "teachers" in their fresh white dresses, helping one child to prepare her food, suggesting to another a more desirable way of holding those instruments of torture, the knife and fork, rescuing still another from a gravy accident, or passing again and again the big plate heaped with bread. For the younger ones the meat is already cut, but many others need help in this process, and often some "little mother" will be seen assisting a younger child in this dilemma, or "swapping" pieces of food to satisfy varying tastes.

Interesting little faces they are that are raised from the snowy oilcloth to answer the smiling faces above them. Some are pale and thin; some round and red with the first touch of sun; some sad with that racial sadness that makes one's heart ache; others, careless, childlike, gay. Now the children form the line once more and march from the pavilion. At the central cottage, the line breaks on signal, and away they fly in a dozen different directions, some to the swings, some to the tent, the trees, the benches, the roadsides. Play! play! play! That is

"'Ready—Go!' and off go the runners at a lively pace"

all there is to do, and they do it with a will.

When Dr. Klopsch comes out from dinner, the bean game begins. In one hand he holds a box containing thirty-five Lima beans, each marked with a small red cross; in his pocket is another box filled with twice as many pennies fresh from the mint. The boys stand on one side of the terrace, the girls on the other; and as Dr. Klopsch throws the beans into the grass they count aloud with him. After the last one is thrown, there is a moment's silence; then, "Ready, go!" rings out, and with a roar and a whirr the two hundred and fifty charge down the slope and begin the search. Occasionally one or two go down in this miniature San Juan, but no serious damage is done, and the injury is shortly forgotten in the joy of spying a bean and redeeming it for a bright penny. In and out they weave; now and then come joyful cries and eager rushes to turn a fresh discovery into prize money.

"Aren't you playing?" a visitor asked in surprise of a little curly pate who sat at one side watching the game with eager eyes. All too late she noticed that the child wore a heavy brace on one leg. "It is too hard work for you," she added quickly and more gently. The child looked up, smiled and nodded.

"But my sister brings me the pennies," she replied, and taking a pocket-book from the grass by her side she proudly displayed her gains. There was no disappointment, no sadness. Love had removed all sense of loss.

The bean game played twice is followed by a march to the beautiful little chapel. Such a cheery, hopeful place it is! Here, shrill, and high, and clear the childish voices rose:

It never pays to be bad; it never pays to be bad!

They sang with such a rousing en on the "never" that it made the roo Some of the children had been at Lawn before, but all of these s to know the songs, and there w mistaking the spirit in which they rendered.

After this came the races run o gravel walk, in matched groups of There were bare feet, stocking feet, shoes and poor; but all the legs tr toward the goal in eager hope of g one of the prize nickels which waite winner of each group down by T Cottage. Then there were ties to b off, and stragglers to be matche started, and the sun actually bega downward trip before everything done.

On the upper deck of the pavilio cane game was waiting, and one b the line filed in and tossed the ring ward the fancy-headed canes. N very many canes disappeared, espec on the girls' side, but plenty of rings found wandering in strange corners.

Still more games followed. Eage tireless, the children pushed on with velous interest and energy. Not they are tucked away in their immac little white beds in the airy dormit does their energy or interest seer abate.

"The hearts of the children are so to everything good, so ready to tak the fresh air and the new ideas—so r to love and be loved," explained founder, smiling.

Love! That's the key-note at M Lawn. It is the love that overcomes and loneliness, the love that brings ob ence, that keeps the little strangers ha Love alone could make Mont-Lawn what it is. Loving thoughts back of gifts which come from all over the c try to feed and clothe these little o love, which administers these gifts in t fullest usefulness; love, which plans executes new methods for greater ser and happiness. Is there anything el the big, wide world that is really w while, except sharing and giving out t love which is "the greatest of these"?

EUPHEMIA HOLDEN

Surplus Wealth — Sermon by Rev. Frank DeWitt Talmage, D.D. ❋ Continued from Page 7

under favorable conditions. In the fierce contest between heredity and environment, I firmly believe that, all other things being equal, environment is the more potent. No one is hopelessly handicapped by his birth conditions." In other words, with so many children in our foundling asylums who need your help, are you going to turn your back upon them and keep on growing more selfish and mean as you are aging? For God's sake, for your own sake, as well as for the children's sake, adopt a child just as soon as you can. God never meant you to live without the loving influence of some little child in your home. Take some child to your heart and throw your protecting arms about it.

Help the Fallen

We are to help those standing upon the threshold of life. We must do more than that; we are to extend financial and spiritual help to those who seem to have made a complete failure of life. We should extend the helping hand to those whose sins and errors have flung them down, and to those who have lost faith in themselves, and to those whom the world has cast aside as useless and of no account. Now, my friends, I want to tell you that no man has ever fallen so low in sin but there is yet some good in him. If we only go about it the right way, we can win that man back to the paths of truth and right. Don't growl a man into being bad, as you may easily do, but love a man into being good.

Lastly, we should help those who have lived their lives and are now in the Indian summer of their earthly existence, as well as the middle-aged who have erred, and those who are young. We should help the aged and the cripples and the chronic invalids and those whose lives will always be dependent upon others. You are to do this not only for those who are your kith and kin, but also for those who have no direct claim upon your benefaction.

Now, why should you not help the maimed and the halt and the deaf and the dumb and the blind? Are you going to save your money and leave it to your able-bodied children, so that they can lie around in ease and do nothing? Do you not realize that every dollar you give to your children, after you have given them a good education, in all probability will lessen their mental and physical vitality? If you want your boys and girls to be strong and brave and self-reliant, then you must teach them to labor as you have labored. Are you going to turn your backs upon God's helpless sick and aged, and give your all to your children, so that they shall become weak and helpless? Just run over for me the list of the sons of wealthy men of your youth. How have they turned out, handicapped with their father's wealth? Would you like your children to become as those sons of wealthy men are? Are you going to take this necessity of a struggle away from your boys and girls? Are you going to unman your children, and take from them the very

Discipline and Struggle

which have helped to make you what you are? Then, if you are not going to squander your money upon your able-bodied children, will you not spend it where it is so much needed, in helping along the "Old Folks' Homes," in endowing hospital beds for the sick, and in helping to alleviate the sufferings of those who are dependent upon human medicament?

And I plead with you thus to scatter your money for another reason. When you begin to give your mo to the lame, the halt, the blind and the aged, the t will not be far distant when you will gladly give y own personal strength to the care of the unfortuna as well as your money. It is almost an impossibil for a man continually to give his money to the unf tunates of life, unless at the same time he gives hi self to the service. When he gives his money help unfortunate ones, the time will not be far dist when that man, as one of Christ's disciples, will working in God's vineyard with his own hands and fe

The Urgent Duty

If you are going to make anything out of your life reference to happiness, it is about time for you to co mence to work for God's unfortunate ones. You kno as well as I know, that the selfish life does not pa You know that a long succession of dances and parti does not bring to you the peace that was enjoyed b your Christian mother and father, who spent most their lives in helping God's needy. Will you, O ma stop storing up your harvests in your granaries? W you not rather scatter them abroad for suffering ma kind? Will you not give your life for others, and seeking their joys, find your own rich blessing? M God teach us to give to others, until at last we su render all for God's glory and man's happiness.

Give! as the light that flows out of heaven,
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given,
Lavishly, utterly, joyfully given.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June rose blowing,
Give as He gave thee, who gave thee to give.

Returning from the Auditorium

Sports in Front of Marquand Hall

NORTHFIELD'S GREATEST YEAR

MECCA OF RELIGIOUS THOUGHT CROWDED AND SUCCESSFUL AS NEVER BEFORE

THE Northfield Conferences of 1907 are history now. The 18th of August came on with relentless tread, and when Rev. G. Stuart Holden had spoken the last word and Mrs. W. R. Moody had added a song of sweetness, pathos and power, there was nothing left to do but shake the hand of our neighbor, look with a calm regret at the interior of the great auditorium, and go quietly out under the sky of a serene August night, in whose midheaven the almost full moon rode on her westward way. The General Conference of 1907—the twenty-fifth session—was over.

But it was prophecy. Its keynote has been salvation. Golden mornings Rev. G. Campbell Morgan struck the great tune, adding morning by morning the other notes that make triads and harmonies. His was the master voice, and the hours of each day that followed the first morning hour, as the guide led the throng through the mazes of St. Paul's labyrinthine Epistle to the Romans, were filled with tones tuned to the leader's key. And the voice was the voice of a prophet. The world grows better, and it will. Christ died to save men, and he will not be defeated. God's eternal purpose was redemption, and the hour of his long, clear vision draws nearer and nearer with each cycle. The mills grind slowly, but with exactness. The great gathering has made history, and now, with lofty purpose, its units separate to do the work in the coming days that will help fulfil the prophecy.

Seven weeks of Conferences have run their round. The Student's Conference was on with the first days of July, and the one hundred men from colleges and universities and schools in almost every land listened to great words from other young men, a little farther along life's highway than the gathered students. Fun and fervor were mingled; and the leaders and the led found real joy in touching hands in sport out on the green lawns and in prayer up in the tall old pines.

No less earnest, no less ably and no less deeply spiritual, was the Young Women's Conference. The boys vanished; the girls appeared. White dresses floated over Round Top Hill and women's voices sent the sweetest songs the world knows echoing across from Northfield's campers to Hermon's pines. We know one who was a working girl in a mill, who found there a year ago a touch with Christian love that was the opening to her of a gate to a new world. We have seen her grow spiritually in the intervening year, and her vacation days found her once more here drinking from the fountain of inspiration toward nobler living, which these Conference days opened to her thirsty soul. Then came the Missionary Conference. That was, like the others, permeated with evangelistic power. In the closing afternoon of the General Conference, Charles M. Alexander sang, "O Lord, send the power down now," and drew his audience along after him in a mighty wave of song. But he was too late. The Lord had sent the power days and days before. It was here when John R. Mott was speaking. It was here when the great missionary secretary, Robert E. Speer, was here. The earnestness of these missionary men and women is something phenomenal.

And then came on the General Conference of Christian Workers. There have never been such numbers here before. The ability of the management was taxed to its utmost. When people think of the name of Moody, they think always of Dwight Lyman Moody. Then when they are reminded that the elder Moody's son is conducting with marvelous executive force the various enterprises put on foot by the father, they make their word of admiring comment and think they have done the subject justice. But they have not. There is another Moody, Paul, the younger son of D. L. Moody, who plans for and leads the Round Top meetings with great skill.

There were great speakers here. Mr. F. B. Meyer, of England; Dr. G. Campbell Morgan, of England; Rev. G. Stuart Holden, of St. Paul's, Portman Square, London; Professor James Orr, of Scotland. They were enough. Four such men in fourteen brief days could break more mental and spiritual loaves than the five thousand could carry away. But they were not all. Our own American pulpit contributed once, and twice, and again preachers of marvelous power. The Baptist Church had Dr. Mabie, their eloquent missionary secretary, and the prince of Southern pulpit orators, Rev. Dr. Len. G. Broughton, of Atlanta, Ga. The Methodists had here one of the most forceful speakers this denomination knows—Dr. C. L. Goodell, of New York. The Presbyterians had Pentecost, and Pearson and young John McDowell, a Mount Hermon product, and a great force for righteousness. But no one recked what name a man called himself by. This was a Conference of Christians.

Mr. Meyer went early. Mr. Lane, who was with "Gipsy Smith" in his great evangelistic work beyond the seas, was heard but once. The globe-circler, Charles M. Alexander, with his piano companion, Robert Harkness, was on the platform every day. His power to move a great audience is very wonderful. He is a sort of Elijah; he knows how to bring down the "old-time fire." But when it comes to the hour for deep spiritual peace out of the service of song, no man can surpass George C. Stebbins. For almost forty years he has been an unapproachable leader in devotional song.

The great feature of the Conference was Dr. Morgan's morning hour with the Epistle to the Romans. His analysis was complete; his exposition masterful; his running comments spicy, trenchant, diverse, sometimes humorous, and always enjoyable. His exegesis was at times very new, and almost startling; and the Presbyterians had a jolt when he declared that foreordination was based on divine foreknowledge.

Dr. G. Stuart Holden came a stranger, preached almost every day once; on the last Sunday twice, and continues to speak in the post-conference series of meetings until September 8. His subjects are to be "Devotional Studies in Ephesians," and "Laws from Heaven for Life on Earth." He does not go away a stranger. The great audience has learned to love him, and will rejoice if another year finds him on the platform.

And so the Conferences are done. The thousands have scattered. The record is made. Northfield, 1907, is history. It was prophecy. It remains for those who were of it, and in it, to make new history by making its prophecy real.

RICHARD S. HOLMES.

Song Service in the Auditorium Led by Mr. Alexander

Remarkable Meetings at Nanking, China

FROM the letters of a native student at the seminary we select the following particulars concerning meetings recently held in Nanking, China:

"There are now in Nanking Dr. Lee and Miss Yu, both of Soochow, who are holding meetings. Sometimes the meetings are for men, sometimes for women, sometimes for both. Once there were over 800 present. Dr. Lee has spoken for a week, twice daily: Miss Yu at 2 P.M. to the women; and indeed it is an evidence of God's power manifested among us Chinese, these two who spoke with such power being Chinese. On December 16, Sabbath, in the afternoon, it was like the day of Pentecost. The Holy Spirit came down with power. After Dr. Lee had spoken on Rev. 3: 1-7 the Holy Spirit suddenly came upon all. Then at prayer many wept aloud."

OUR EDITORIAL FORUM

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The World's Lease of Life

IN his new book on the *Origin and Formation of Worlds*, reviewed recently in a New York periodical, Professor Arrhenius of Sweden expounds his theory of the duration of the earth. He takes issue with Lord Kelvin and other eminent scientists as to the condition of the solar system, and declares that they are mistaken about the sun burning up and the earth cooling, and expresses the belief that things will go on as they are for millions of millions of years. On the validity of the reasoning on which he bases his belief, scientists must decide, and already his theory is meeting with vigorous opposition. On the other hand, it is welcomed with enthusiasm by men who shrink from the thought of the collapse which his opponents predict.

There is as little personal reason for the one feeling as for the other. The scientists who look for the approaching destruction of the universe, do not expect it to occur for thousands or even millions of years, so they are not themselves concerned in the disaster; while those who agree with Prof. Arrhenius need not exult, as they cannot remain to enjoy the world's prolonged lease of life. The end of the world for every man is the termination of his existence upon it; and while we naturally are concerned for the welfare of our descendants, even the shorter period is too remote to cause a serious shock to our affections. The ardor with which men throw themselves into worldly pursuits, and their indifference to spiritual concerns, would suggest that they expect to live on through the centuries, but as a matter of fact none have that expectation. The man who clings to life, if he forgets the hour of his departure, has plenty of reminders from others if he lingers long in the world, that it is time he moved on and made room for his heirs. He must go, and the city's streets and the country hillsides are occupied by another generation. Whether this will continue for a thousand years, as some scientists think, or for a billion as Arrhenius contends, need not concern us.

Such a contention as that of our author, however, is by no means new. In apostolic days men drew a similar inference from the fact that "since the fathers fell asleep, all things continue as they were from the beginning of the creation," and they were warned that the day would come when the elements should "melt with fervent heat, the earth also and the works that are therein shall be burned up." We shudder at the idea of that universal catastrophe, however remote it may be, but there are few of us who act on the lesson drawn from the warning: "Seeing then that all these things shall be dissolved, what manner of persons ought we to be?" To those who do learn the lesson, the promise remains, looking beyond the general wreck—the promise of "new heavens and a new earth," not such as this, sin-cursed, full of sorrow and misery and oppression, but a new earth, "in which dwelleth righteousness."

The President at Provincetown

PRESIDENT ROOSEVELT was the central figure of interest on the occasion of the cornerstone-laying of the Pilgrim Memorial Monument at Provincetown, Mass., on August 21. He made the principal address to an audience of 15,000. After paying a high tribute to the Puritans, and the influence they have exerted on our national life, he passed to current affairs, and dealt with the burning question of trusts and corporations.

. . .

Although this was not the first occasion upon which the President had discussed the same subject with pen or voice, national interest had centred upon the Provincetown celebration in the expectation of a deliverance which would be, in effect, an outline of the government's policy in the future stages of the great crusade. In this aspect, the address was an admirable presentation—clear, vigorous and perfectly consistent throughout. National conditions have wholly changed since Puritan days, necessitating changed laws and governmental methods in dealing with the new problems. He said:

Especially is this true in dealing with the relations of the people as a whole to the great corporations, which are the distinguishing feature of modern business conditions.

Experience has shown that it is necessary to exercise a far more efficient control than at present over the business use of those vast fortunes, chiefly corporate, which are used as under modern conditions they almost invariably are in interstate business. When the constitution was created none of the conditions of modern business existed. They are wholly new and we must create new agencies to deal effectively with them.

There is no objection in the minds of this people to any man's earning any amount of money if he does it honestly and fairly, if he gets it as the result of special skill and enterprise, as a reward of ample service actually rendered. But there is a growing determination that no man shall amass a great fortune by special privilege, by chicanery and wrong-doing, so far as it is in the power of legislation to prevent, and that the fortune when amassed shall not have a business use that is anti-social.

Efforts to control, by State action, large corporations doing an interstate business had proved a failure, as far as correcting the real abuses were concerned, and often resulted in hardship and injustice.

We must be as scrupulous to safeguard the rights of the corporations as to exact from them in return a full measure of justice to the public.

I believe in a national incorporation law for corporations engaged in interstate business. I believe, furthermore, that the need for action is most pressing as regards those corporations which, because they are common carriers, exercise a quasi-public function; and which can be completely controlled in all respects by the federal government by the exercise of the power conferred under the interstate commerce clause, and, if necessary, under the post-road clause, of the constitution.

The national government should exercise over them a similar supervision and control to that which is exercised over national banks. We can do this only by proceeding further along the lines marked out by the recent national legislation.

. . .

First attempts would necessarily be experimental. Legislatures, courts and people need to be educated to see the real wrongs and the right remedies. The people had become convinced of the need of corporation control before they had a clear idea how it was to be accomplished. He referred to the unsatisfactory legislation on the subject—the Sherman Anti-Trust Law, and the Inter-State Commerce Act—and then declared his conviction that the national government "must pass laws which, while increasing the supervisory and regulatory power of the government, also permit such useful combinations as are made with absolute openness and as the representatives of the government may previously approve. But it will not be possible to permit such combinations save as the second stage in a course of proceedings of which the first stage must be the exercise of a far more complete control by the national government."

. . .

Many men of great wealth, the President declared, have been guilty of conduct which he regarded as morally and legally reprehensible. On this point he added these significant words:

When in addition to moral responsibility these men have a legal responsibility which can be proved so as to impress a judge and jury, then the department will strain every nerve to reach them criminally. Where this is impossible, then it will take whatever action will be most effective under the actual conditions.

In the last six years we have shown that there is no individual and no corporation so powerful that he or it stands above the possibility of punishment under the law.

The stock market disturbance he regarded as not due specially to American causes and conditions, and not at all to the government's course, but he believed that certain "malefactors of great wealth" had combined to aggravate the financial stress in order to discredit the policy of the government, and to secure, if possible, a reversal of that policy. Their actions, however, will not swerve the government from its purpose. Here are the President's words:

Once for all, let me say that as far as I am concerned, and for the eighteen months of my administration that remain, there will be no change in the policy steadily pursued, no let-up in the effort to secure the honest observance of the law, for I regard this contest as one to determine who shall rule this government—the people through their governmental agents or a few ruthless and determined men whose wealth makes them particularly formidable, because they hide behind the breastworks of corporate organization.

He explained, however, that no action of a vindictive type was contemplated, and above all,

no action which shall inflict great or unmerited suffering upon the innocent stockholders and upon the public as a whole. Our purpose is to act with the minimum of harshness compatible with obtaining our ends. In the man of great wealth who has earned his wealth honestly and used it wisely we recognize a good citizen worthy of all praise and respect. Business can only be done under modern conditions through corporations, and our purpose is to heartily favor the corporations that do well.

. . .

In this authoritative announcement of the government's inflexible attitude and purpose, there is little that can be regarded as a subject for adverse criticism by those who share with the President the desire to see the laws properly enforced. Yet it cannot be denied that the occasion and manner of the announcement were extremely spectacular. It is more than unusual for the official head of a great people to thus publicly arraign a class of men who, not so very long ago, almost dictated the national policies. Such an arraignment becomes at once historic. Yet, we do not forget that, accordi to the good old rule, trial must precede conviction nd while the multitude doubtless agree with the Pres nt in the main, few will regard as justifiable or concl we the sweeping imputation against men of wealth gene y, which the address would seem to convey.

. . .

THE CHRISTIAN HERALD has nothing to do with p es and politics. It stands for righteousness in the hom in business and the nation. It aims to keep its re rs intelligently informed upon all matters that affect se interests. They are capable of judging for thems es whether the President's address, the essential poin of which we have indicated above, is to be interprete as contemplating injustice in the enforcement of the l , or whether our government is at all likely to stoop t e vindictive prosecution of any class, or to do any act at would be destructive of business confidence and unju o the material interests of a very large class of our citi s. Strong words may mean much or little; but to the ho t and law-abiding, they convey no apprehension. A r the real offenders, let them be dealt with accordin o the dignified and decorous processes of established , and not in a whirlwind of zeal, which would pull d n the Temple of Justice about our ears, overwhelm g innocent and guilty alike in the ruin.

Simple Trust

HOW very strange it seems, at a superficial gla e, that nothing in this life is ever quite per t. There seems to be almost always an "if" or a "b " that prevents human existence from being enti y placid and satisfactory.

For instance, business affairs are prospering, e home is charmingly located, the children are growin n health and beauty; but there is a cloud on the hori , for the dear mother is feeble, and there is a fear t she may be taken away. That is the situation in e house. In another there is everything that heart n wish and the family are absolutely united in love d fellowship; but there is an imbecile son, and the anx y and distress on his account cannot be put into wo . A pessimistic view, taking into account the many appointments, defeats and infelicities of life, the th that forever guards the rose, the bitter drop beneath e sweetness, would incline us to believe that the univ e was somehow out of gear, and that a malevolent ge s behind the scenes was pulling wires that human he s might break.

Away with this pessimistic view! "God's in his heav , all's right with the world!" Were this earth to be an shadowed Eden; were there to be no minor chords in music; were pleasure never to be interrupted by pai harmony by discord, we should have no desire to change earth for heaven. We grow in proportion to resistance we make to trouble and sorrow. Spirit strength is conserved by much communion with hea and by taking hold of the unseen.

Well for the man and woman who, in simple tr can say "everything is beautiful"; but the consumm tion, the coronation, the gladness to be, are laid up store in the Father's house above.

Contents of this Number

Wednesday, September 4, 1907

	PAGE
The Presidential Family at Oyster Bay	Cover
Korea Under Japanese Rule (Illustrated)	755, 768
Surplus Wealth. A Labor Day Sermon by Rev. F. DeWitt Talmage	756, 758
A Summer Gospel Campaign (Illustrated)	757
Love's Rule at Mont-Lawn (Illustrated)	758
Northfield's Greatest Year (Illustrated)	759
OUR EDITORIAL FORUM: The World's Lease of Life—The President on Trusts—Simple Trust	760
BIBLE AND NEWSPAPER: A Husband's Right—Perils of the Boilers—The War in Morocco, etc. (Illus.)	761
On the Home Veranda. By Margaret E. Sangster	762
"Gabrielle, the Flower of New Rochelle." Serial Story (Illustrated)	763, 768
God in the Heart. Sunday School Lesson (Illus.)	764, 765
Our Mail-Bag	766, 767
Laying the Foundation Stone of the Peace Palace (Illustrated)	766
Divine Omniscience. Christian Endeavor Topic	769
Answered Prayers	769
Our Royal Swedish Visitor (Illustrated)	770
Bible Knowledge. Epworth League Topic	770
Forgetfulness. By Mrs. M. Baxter	771

THE BIBLE and the NEWSPAPER

War in Morocco

[R]OTS in Casablanca, Morocco, have developed into [a] state of war. The proclamation of a Jehad, or holy war, has been solemnly and formally made [by] the reading of a declaration in the streets of Fez by [the] Mullah, and the army of the tribesmen increases [from] day to day. Gen. Drude, the French commander, [has] urgently appealed to his government for reinforcements, but only a pitiful force of nine hundred men has been sent. With barely five thousand men, he is surrounded by a fierce horde of twenty thousand Moors, well mounted, and courageous in the extreme. Up to the time of writing Gen. Drude has been able to repulse every attack made upon him, but he has not dared to assume the offensive. His quiescence has encouraged the audacity of the Moors, and scarcely a day passes without their renewing their assaults on his position. It is almost certain that before this his forces would have been annihilated if he had not had the assistance of the vessels in the harbor, which have shelled the attacking Moors when they were seen to be approaching the town. The guns do terrible execution among the Moorish horsemen, but the aim from the ships is not always good, and then the French troops have hard work to repulse their assailants. It is clear that France has undertaken a more difficult task than was expected when she entered Moroccan territory. The presence of the European appears to have aroused the country, and a faction of the people have declared the Sultan deposed for not using more energetic measures to expel the invader. The Sultan's brother, a fierce and unrelenting foe of the foreigner, has been elevated to the throne, but is scarcely likely to maintain his position when the present troubles are over. There is no doubt that France would take more vigorous measures if she were not restrained by fear of the attitude of Germany. The Algeciras Conference gave her permission to restore order in Morocco, but she has no authority to make a war of subjugation. She is consequently in a difficulty that will not be solved without diplomatic negotiation. She professes that she has no desire to annex the country, but her professions are doubted by Germany, and she cannot afford to provoke a conflict with that Power. She is realizing the truth of the warning uttered long ago by the inspired writer:

The beginning of strife is as when one letteth out water; therefore leave off contention before there be quarreling. (Prov. 17:14, R.V.)

The Chief Mullah in Morocco Proclaiming "a Holy War"

Settled by a Meteor

Visitors and residents of Amagansett, Long Island, had a startling experience on Sunday, August 18. It was a quiet evening on the beach, and the sky was clear. Suddenly there was a roar like prolonged thunder that was almost deafening. Persons on the beach looked seaward in surprise and saw a blazing light, reaching almost from the zenith to the surface of the water. The sight was blinding and evidently proceeded from a huge mass, which struck the water only a short distance from shore, near the lifesaving station. It appeared to be about seventy-five feet in circumference and must have weighed several tons. As it struck the sea, there was a loud hissing noise and an upheaval of the waters that alarmed the people. The huge breakers that came rushing in, reached a height never before witnessed on the coast, sweeping away bathing pavilions and everything movable on the beach. The spectacle must have been very alarming and the spectators must have congratulated themselves that the meteor fell into the water and not upon the town. One can but wonder from what world such immense fragments are torn off and sent whirling through space. Happily for us, such destructive bodies are not the only visitants from the celestial regions that come to the earth. The experience of the world through past ages encourages us to look upward to the skies with hope rather than with terror. All good and the greatest good of all, the supreme blessing to mankind, descended from the heavens.

This is the bread which cometh down from heaven, that a man may eat thereof and not die. (John 6: 50.)

A Lost Relic

The keepers of a famous shrine near Avellino, Italy, have been mourning for some months the disappearance of a treasured relic, which they lost sight of in February last. It was a crystal vessel, said to contain the blood of St. Pellegrino. Search was made for it in likely and unlikely places, but no trace was found of it. The revolutionary society known as the Camorra was recently suspected of having committed some diabolical murders. The authorities were aroused, and, after an investigation, arrested four members of the gang. In searching their homes for evidence, they found in one of them a private chapel and in it was the relic. It has now been ascertained that members of the Camorra were in the habit of making pilgrimages to this private oratory to invoke heavenly aid in their criminal enterprises. Ludicrous is the idea of heavenly aid being granted to criminal enterprises, and of the saint's blood being used as a talisman; yet better educated people nearer home have been known to pray for a blessing on themselves, even while they are living in sin.

When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. (Isa. 1: 15.)

His Life for Cards

A porter employed in the Grand Central Station, New York, lost his life a few days ago by a strange accident. His duties consisted in carrying baggage from the trains. While at work he saw lying beside the track a box of playing cards, which had fallen from the window of an incoming train. He probably did not notice that the rail under which they lay was the third rail, which carries the electricity. He stooped down and reached for the cards, and without a word or a cry fell down. His fellow employees went to his assistance immediately, but he was unconscious. The hand in which the cards were grasped and the wrist were severely burned. A physician was called at once, but on his arrival he pronounced the man dead. He said that death must have occurred instantaneously when his hand came in contact with the rail. The foremen say that it was no part of his duty to remove fallen articles from the tracks; but he must have coveted the cards when he saw them and have risked his life to get them. It was a pitiful booty for which to incur such danger. But many a gambler at the close of his career has realized that there are greater dangers than this man braved. The cards led him to risk his life, but they have tempted others to sacrifice their souls. Even the man who makes a fortune by gambling is a loser.

He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. (Jer. 17: 11.)

A Husband's Right

A wife appeared in a New York police court recently to answer a summons obtained by her husband. He complained that she interfered with his plans and prevented him from going on a journey. Her answer was that he proposed placing his three trunks and a clothes basket containing various implements on a hand-cart which he had built himself, and to go on a tour of New Jersey, Pennsylvania and Ohio. If he had proposed to put his luggage on an express wagon like a decent man, she would not have interfered; but she wanted to keep him from making a fool of himself. The magistrate told her it was her husband's right to make a fool of himself if he wished, and she must not interfere if he chose to do it in that particular way. We must presume the magistrate knows the law in the case. Perhaps it is the best thing for the man to do as he wishes. He will realize his folly in that way better than by attempting to control him. It would seem, from some persons' lives, that God takes that course with them.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. (Matt. 15: 14.)

Perils of the Boilers

One of the most dreaded perils of the sea are the structures constructed by the coral insects, which build the huge mountains in the deeper regions. Several of these obstructions are found off the coast of Bermuda and are known as "boilers." They rise to within a foot of the surface of the water and are exposed at low tide or when a wave eddying near them reveals their presence. A party of three biologists, under the guidance of Prof. Rand of Cambridge, went out to examine the boilers recently. They found considerable difficulty in reaching them, owing to the dread of sailors of going near them. At times the waves turn suddenly to a whirlpool over the tops of the boilers. An experienced boatman was at length induced to take the party out. He approached the boilers as near as he dared and then the party waited their opportunity and jumped. It was a dangerous business, for the water around is believed to be forty fathoms in depth. All four landed safely and had examined the recesses of this strange construction, which they believed held the clues to some of nature's secrets, when the sea suddenly rose. The boatman knew the meaning of that rise and gave a warning cry. Dr. Rand and his companions prostrated themselves and clung with all their might to the sides of the boiler and when the wave passed they swam back to the boat, having been as close to death as any who have ever escaped to tell the tale. Learned men in the pursuit of knowledge do not often consider the danger they incur. One can but wish that there was the same spirit of courage and self-sacrifice in the pursuit of spiritual knowledge, which is of infinitely greater value.

None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received. (Acts 20: 24.)

ON THE COOL HOME VERANDA

BY MARGARET E. SANGSTER

The Passing of the Old-Maid Aunt

WHAT has become of the old-maid aunt? She used to be a dear familiar figure, ready to come at the call of the weary mother, willing to fit in at a moment's notice if there were a household emergency, invaluable in moving time, and in a hundred ways she added to the homely comfort of the house. To be sure, there are no old maids in these days, at least in the sense in which useful single women once bore the epithet. The phrase conveyed to some ears a certain stigma, but to others it was fragrant with the aroma of lavender leaves and dried rose petals. The old maid of other days was a person of detachment and leisure. If she made her home with a married sister or brother, she could no more be spared without leaving a vacuum than the mother herself, and many a time she gave the mother a free foot while she stayed at home, managed the housekeeping and looked after the children. The position was not always agreeable, if the relation-in-law, either husband or wife, happened to be stingy and sordid. On the other hand, it was often peculiarly delightful.

At present, single women are supporting themselves in independence, and have no special vocation in the line of rendering unpaid household assistance. Commerce everywhere requires the helping hand of women. In our modern day and in the Far East, changeless for so many centuries, there are thousands of working women engaged in the manufacture of textile products. In our own lands working women form a great army, the ranks recruited from an unmarried sisterhood, drawn from every age from sixteen to fifty.

The child of the period must get along as best he can without the coddling, petting and gentle restraining that used to be his portion when there was always an auntie to take his part, help him with his lessons, mend his ball and cover up his little delinquencies.

. . .

The aunt who used to come in like a ministering angel when scarlet fever and measles invaded the nursery is to-day a professional, has received hospital training and is a factor in illness second only to the physician himself. In cases of real illness she is sent for precisely as the doctor is, and she has few opportunities to engage in gratuitous service. Instead of making and mending clothes for her nieces and nephews, she is a fashionable dressmaker turning out artistic gowns and wraps, securing high prices and putting aside money for a rainy day. Where once she stayed at home that her married sister might go on trips and jaunts, she now escorts parties to Europe or the Yosemite, chaperones young girls just out of college, and is so jolly a comrade and so discreet a *confidante* that the love affairs of young people are entrusted to her sympathetic keeping.

. . .

What the home has lost in the passing of the spinster aunt the community has gained, and she has emerged from a condition that had its drawbacks of dependence and tolerance, and that was often marred by ingratitude, into a contrasting situation of admirable independence and unchallenged respect. The old-maid aunt is as sweet as ever now that society regards her as an ornament, yet it is impossible that homes should relinquish her without a sigh on their own account.

HELLO, PAPA!

"Hello!" she cries, the little dear.
Her voice is very sweet and clear.
Her father, at his desk down town,
Sees cheeks of pink and eyes of brown,
And smiles to hear his daughter say,
"I hope you'll soon be home to-day!"
From heart to heart the magic wire
Sends thrills of Love's divinest fire,
Though only little Gene at home,
Is hoping daddy soon will come.

Aunt Prudence Payson's Catch-All

—G. Z. G. There is no rule as to the size of a wedding fee. It is decided by the means and liberality of the bridegroom, and may be any amount from one dollar to fifty. It is usually quietly handed to the minister by a friend of the groom. Fees are not usual at funerals. If a clergyman is called upon to make a journey that he may attend a funeral, his traveling expenses should be paid.

—Mary. In marrying John Smith you surrender your maiden name. On your visiting cards you must be simply Mrs. John Smith. Your husband's visiting card should be engraved Mr. John Smith. Your own legal signature may be Mary Hancock Smith.

—M. D. An unknown writer should simply send his manuscript to a publishing house, giving his full address and enclosing stamps for its return if declined. The story or book will be read by competent critics, and if accepted will be published in due time. The usual method of the publisher is to pay a royalty of ten per cent. of the retail price of the book, after the sale of the first one thousand copies.

Where is the Dead-Line?

A GOOD many years ago Anthony Trollop brilliant novelist, wrote an interesting ro entitled *The Fixed Period*. In its pa set forth the idea that life and activity together cease at a definite time. He suggested as a suitable age for retiring and for a painless dep by a scientific method of egress from the busy sce this world. At twenty-five his hero thought fav of the scheme and exploited it with enthusiasm. he approached the boundary line of it presented itself to him in a very ent aspect. Youth and age do not together understand each other's po view, and the fixed period, should th one, would have to be put nearer on dred than sixty, to satisfy the or human being.

Recently a well-known professor o icine in a widely criticized essay proc that in a majority of cases a man's was finished at sixty; that the best must be done before forty, and that, all in all, the opportunity for ren efficient service in this world was e ingly short and restricted. One ma whether Dr. Osler was any more in e in advancing his theory than Mr. Tr had been before him.

In refutation of the idea that goo successful work along new lines c done only by youthful hands and b we have at this moment the best book of the year, *Alice-for-Short*, De Morgan. This author has flashed the reading world like a splendid m at the age of sixty-five, recalling in th books that he has written the fine m and minute observation of Charles Di and the gentle humor of W. M. Thack In the matter of his books he rese none of the older novelists, but has ceeded in striking out on a brillian original plan of his own. In *Joseph* as in *Alice* he brings to the stage not puppets moved by a string at their cre pleasure, but men and women of lik sions with ourselves, who live and bre enjoy and suffer, precisely as we do. books are full of youthful charm vivacity, of sympathy with childhood comprehension of young people, yet are the work of a man past his meri and stepping forward with undaunted toward three-score and ten.

Our beloved Mark Twain has score latest success in a series of successful e prises in his recent visit to London. he had the world at his feet; people classes and conditions, from the high the lowest, emulating one another in desire to pay honor to the genial hum on whose head have fallen the snows o and seventy years. It would almost as if there were something absurd in c anybody old in whom still glow be the wrinkles the fires of youth.

. . .

Your Boy at Sixteen

Fathers and mothers should not surprised if the boy at sixteen is a harder to manage than he was at To expect from a boy on the of his young manhood the instant and plicit obedience that is the province of the nursery little unreasonable. To require of him an accoun every hour that he passes outside the threshold an every cent he spends, particularly when he is at earning a weekly wage, is unwisely to keep him in ing strings. He should be given an elastic tether. his own sake, and in order to develop a sense of respo bility, he should be expected either to give somet into the home exchequer or to purchase a part of his clothing. He will get through the reefs and shoa adolescence with comparative safety, if there be not much surveillance, too many restrictions and the bli ing influence of too much censure.

GABRIELLE

THE "FLOWER OF NEW ROCHELLE"

By Isabella MacFarlane

SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of the Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. The father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on his father's cloak. He is taken to the galleys, but leaves a note on the fly-leaf of a psalm-book explaining his plight. Gabrielle remains with her aunt, Madame Bertrand, in the country. With her cousin Rosalie she attends the festival of the Gathering of the Rosiere. While there, Captain Girard suddenly appears to pay court to her. Repulsed, he leaves. That evening David de Bonnefoy comes to tell Gabrielle what has happened to her lover. Her father leaves. Gabrielle takes to walks through the forest to be alone with her grief. Again Captain Girard comes, and this time asks her to marry him. Gabrielle tells him that her heart belongs to Louis. The troops leave the de Bonnefoy house, and the family with the exception of Gabrielle escape to the ship. Gabrielle is secreted in a bale of linen, and sent in a cart to the seashore, where a boat is to meet her. She falls out, and the driver discovers he has had a Huguenot as a passenger. He runs to give the alarm. Gabrielle tries to escape, and is captured by a coast guard, who takes her to a convent. The nuns start to convert her. Late at night she unscrews the bars from her window and escapes to the shore. She finds a fisherman waiting with his boat. He takes her to the ship, and proves to be Captain Girard in disguise. He wishes to go with her, but she sends him back to his duty. He is arrested on his return and sent to the galleys, the king refusing to pardon him. In the galleys he is placed next to Louis Marquand, and they become firm friends, not knowing they are rivals for the love of Gabrielle.

CHAPTER XV

On the High Seas

VERY few things had occurred to break the monotony of the life led by our two friends, Louis Marquand and Francis Girard. The changing of the galley *La Grande* from one station to another, the shifting of a fleet of galleys, the occasional inspection by some high dignitary, or the arrival of a fresh batch of "criminals," so filled—and the weary grind was resumed.

Louis stood the ordeal much better than his companion. To begin with, he was a man of firm, well-balanced mind, and had led a pure life. It was hard to have his life thus cut in two, and his cup of happiness plucked from his lips, but, conscious of rectitude, and believing in the goodness of God, he never for a moment doubted that he would be delivered from his thraldom, and re-united to the woman he loved.

This hope seemed to keep up, not only his spirits, but his bodily strength. Ah! there is a world of meaning in the old fable of Pandora's Box!

Francis, on the other hand, had been reared in luxury, and exposed to the indulgences and temptations that beset his rank and profession, which had sapped the foundations of a naturally good constitution, and unfitted him to bear hardship.

On the very first day of his work as a galley-slave, his hands became so blistered and abraded that the blood flowed from them, and he suffered excruciating pain. Louis, moved with compassion, tore a strip from his shirt and bound them up, at the same time showing him how to handle the oar in a better manner.

From that time Louis, who was, as has been said, a few years the elder of the two, took a sort of fatherly or elder-brotherly interest in him, helping him in every way that he could, for which he received little acknowledgment from the other, who was cross, surly and unhappy.

When they had lived this miserable life for three or four years, there came an unexpected change.

The religious persecutions continuing throughout France, the prisons were overflowing, the galleys overcrowded. It was then that the king and his advisers resolved to transport a few thousands of his Huguenot subjects to his West Indian colonies there to be leased to the planters as slaves or peons, and obliged to work under the broiling sun of the tropics, on the same footing as their negro slaves.

No fate was more dreaded than this. Even the galley-slaves shrank from it as a condition far worse than their own. But to this fate many of them were doomed, when sickness or want of strength had rendered them unfit any longer to ply the oar.

Among those selected for deportation was No. 15,517, once known by the name of Francis Girard.

He received the intimation with a sort of dull despair.

"Why don't they knock me on the head at once, and make an end of me?" he said, bitterly.

But Louis viewed the matter very differently. To him the change, terrible as it was, suggested possibilities of that escape of which he was always dreaming, but of which he had hitherto seen no prospect. True, the lot had not fallen on him, but he succeeded, by feigning sickness and inability to use his arms, in being selected as one of the transports.

They embarked at Marseilles with a crowd of other unfortunates, and were bound for St. Christopher, that pretty island of the Caribbean Sea, which Columbus named in honor of his patron saint, from its fancied resemblance to the statues of that holy man with the infant Christ on his shoulder, but which is better known to modern ken by the less dignified name of St. Kitts.

The miseries of these transport ships opened a new page of suffering, but we shall not touch on the details, except so far as they concern the two persons in whom we are interested.

There were seventy worn-out galley-slaves on board, confined in a space barely sufficient for twenty. They were, however, occasionally permitted to sit or lie on the deck, a few at a time, chained two and two together. Louis contrived that he and Francis should always be comrades.

After three years of close companionship on the galley, chained to the same bench, pulling on the same oar, it was only when they found themselves on the transport ship that the two men obtained the knowledge of each other's identity, such was the taciturnity in which they had lived. The discovery came even then almost by accident.

One day, as the two were squatting on the deck, gazing out on the vast expanse of waters, Louis, observing that the trend of the vessel's course was ever southward, exclaimed almost unconsciously:

"Oh that our course were toward New York, where doubtless my Gabrielle and her people are now settled!"

Francis started, and fixing his haggard eyes on the face of his companion, said abruptly:

"Are you Louis Marquand?"

"I am. But how do you know my name?"

"I thought so! I suspected it from the first. She said her lover was a galley-slave! And the man I saw in the courtyard was of your height and build—but I scarcely noticed him—I had no eyes for any but her!" said Francis, wildly.

"What are you talking of? Have you gone crazy?" said Louis, amazed.

"No. I almost wish I had. Then perhaps I could forget. So you are my rival the man who stood between me and happiness the man whom Gabrielle de Bonnefoy loves?"

"Explain yourself, sir," said Louis, somewhat haughtily. "What do you know of me and my affairs? What connection have you with Gabrielle de Bonnefoy? Who are you?"

"I am no, I was Captain Francis Girard, of the King's Dragoons."

It was Louis' turn to start in astonishment.

"Captain Girard? The leader of the *dragonnades*? I do not understand."

"Oh, it is very simple. As leader of one branch of the *dragonnades*, I saw a beautiful girl of the Huguenots. I sought her love. I failed, alas! to win it. There was but one thing I could do—but one favor she would accept of me. I assisted her to escape, rescuing her from a treacherous rascal of a fisherman who meant to betray her to the authorities, as he did myself. That is all."

A pang of jealousy shot through the heart of Louis Marquand. Bit by bit he drew the story from the half-reluctant lips of Girard—and at last how, finally, he had taken her to the ship, and gone back to the shore—to be arrested and condemned for aiding a Huguenot to escape. "But I did aid her. I did save her. That is the only consolation I have in my miserable condition."

"And for that I thank you with all my heart!" said Louis.

Then a long pause ensued. Many conflicting emotions passed over the mind of Louis.

"Come!" said he. "We are companions in misery. Let us still be friends. Let us drop this rivalry for the love of a woman whom neither of us may ever see again, and let us devote every energy to the thought," he dropped his voice to a whisper, "of escape. St. Christopher, as you are aware, belongs partly to the French and partly to the English. Could we escape from the plantations to the English settlements of Nevis or St. Eustatius, we would be free. Between the French and English parts lies a wilderness of swamps, forests, rocks and mountains, well named Mount Misery, but some have succeeded in passing it—why not we?"

"That is all very well for you," said Girard, sullenly. "If you reach there, you can take ship for New York, seek out this girl and marry her. But I—?"

"You will be free also. You can return to France, where you have a mother."

"Ah! my mother! She tried to obtain a pardon for me, but did not succeed."

"She may try again, and be more successful."

Here one of the guards, suspicious of this whispered conversation, ordered them to desist, and soon after removed them to their narrow quarters below.

"'It is a free pardon, obtained from the king,' said the general"

CHAPTER XVI

The Island of St. Christopher

AFTER a voyage of five months, the glistening white coral strand of St. Christopher came in sight. Beyond it rose, one above another, the natural terraces on which are found the fields and gardens of the plantations, showing in vivid contrast the yellow sugarcane, the pale green of the tobacco plant, and the dark green leaves of the ginger and the sweet potato. Above these the palms waved their

Continued on page 768

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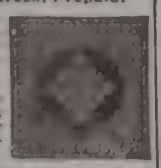

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God in the Heart and the Home

International Sunday School Lesson for September 4

*By Dr. and Mrs. Wilbur F. Crafts**

NEARING the close of his life, Moses has something to say to the people of whom he has been the leader for forty years, and so he is delivering to them what has been called "a magnificent series of orations." Imagine the Israelites gathered upon the great

"Thou shalt bind them for a sign on thine hand"

plain, four or five miles wide, which lies between the mountains of Moab and the River Jordan, with the city of Jericho in the background. A low spur of the mountain may have been the rostrum from which Moses spoke, or a wooden structure in the midst of the people may have been constructed.

The Leader's Farewell

Moses is about one hundred and twenty years old, and yet there is about him none of the weakness of old age. Instead he is strong and stalwart, for his "natural force" has been preserved by the Lord for the accomplishment of his great task. His eyes are keen and far-seeing, undimmed by age, as he glances over the whole assembly with gleams of tender and personal interest. The people, in turn, look upon him with reverent attention, because of all he has been to them, and knowing that they are soon to see him no more. They hang upon his every word.

Their interest deepens as he talks to them about how they shall serve God in their family life. Each member of the family must love God with all his soul and strength, and he must also have the Word of God in mind and heart. The family religion must be something individual as well as collective. None must be considered too young to share in it. The youngest children must be taught the laws of God, even those who cannot be taught in words, but only by signs of reverence, as the parents point with bowed heads to the name of Jehovah on the small roll containing Deut. 6: 4, 9, 11, 13-21, which they fastened to the door-posts of their houses, called the *mezuzah*.

And Moses talks with them about how God's laws, and the keeping of them, is to be a frequent subject of talk in their homes, the theme of conversation at all times, even when they are out walking together. And thus it should be that they would not forget the Lord their God, who had brought them forth out of the land of Egypt, and they should be established in his worship, and not liable to be led astray into the worship of the false gods of the people they would find in the land God had promised to give them.

Love the Basis of Law

This was not all Moses had to say, for day after day the people gathered together to hear his farewell discourses, in which he epitomized all the way the Lord had led them, and instructed them from their going out of Egypt until they had come to the very border of the Promised Land.

The two great truths of this lesson are that (1) Love in God is the root of law and (2) Love in us to God and man is the root of free obedience.

"These are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them that it may be well with thee." This refers to the Book of Deuteronomy, made up of the farewell addresses of Moses, in which he repeated and explained a second time the laws he had received from God in Mount Sinai. A single leaf of this book Jesus used three times as a shield to "quench the fiery darts of the adversary" when he was tempted in the wilderness (8: 3; 6: 16; 6: 13). Those verses he had no doubt put in the armory of his memory when a child in Nazareth, to have them ready against the day of need. This book is full of such divine weapons of defense and attack, and should be not only read and studied, but memorized.

Wonderful Memories

This lesson is written in a missionary school for girls in Canton, China, where many of the Chinese girls can repeat the entire New Testament. In childhood and youth not only Scripture verses but hymns should be learned every week, at least one text and one stanza every day, not only to ward off temptation, but for use in helping others in our own homes and elsewhere. We do not always have our Bibles at hand when we need texts. We should "learn them by heart" in the deepest sense of that phrase, and be ready to draw them warm from our hearts for another's need at a moment's notice.

It is "well with thee" to have God's Word in memory, in heart, in life, not alone spiritually but temporally. "That thy days may be prolonged," suggests not

"As frontlets between thine eyes"

only the "eternal life," which whosoever believeth hath even now in its beginnings, but also the longer life in this world which the insurance statistics show is the usual reward of a clean, sober life. Insurance tables re-echo the divine warning that "the wicked shall not live out half their days." Although the sedentary lives of preachers would naturally make them shorter lived than others more active and more out of doors, they rank higher than other insurance risks—even missionaries in tropical countries, where sanitary science is unknown—manifestly because their purer habits more than offset those other unhygienic conditions. Those who restrain passions and appetites, who refuse to weaken and shorten life by the use of narcotics and intoxicants and uncleanness, illustrate the saying that needs to be often repeated, "Self-denial is self-love living for the future." Christian men and women as a rule live longer and stronger and happier lives than others—"all this and heaven too."

Pure Monotheism

"The Lord our God is one Lord." This truth, which had to be so often repeated to the Israelites, who, even while God was leading them by a visible pillar of fire and feeding them with daily manna, relapsed into the worship of the Egyptian calf god, is still needed in the twentieth century. Right beside steamboats, railroads and telephones, we have just seen men and women in China burn incense sticks to a dead emperor and to "five hundred genii" about him, which an ingenious moulder has studied to vary, each from every other, in

Continued on page 765

* **International Sunday School Lesson for September 15, 1907.** Moses Pleading with Israel. Deut. 6: 1-15. Golden Text: "Beware lest thou forget the Lord." Deut. 6: 12.

"White Ribbon" TRADE MARK W.C.T.U. REGISTERED

THE NEW Shoe FOR WOMEN OFFICIALLY ENDORSED

LOYALTY TO THE CAUSE

No one questions the loyalty of the wearers of t White Ribbon. They have proved it a thousa times and will prove it again whenever need be. T

WHITE RIBBON SHOES

give them an opportunity to stand by their colors and ea solid comfort and satisfaction both for themselves a their friends.

The name **"White Ribbon Shoe"** includes a lar number of different styles. You can surely find one th will suit you. Loyal women are writing in praise of t shoe from every State in the Union. Here are thre letters from **3 State Presidents**—Michigan, Nebrask and Colorado.

41 Univ. Ave. BATTLE CREEK, MICH., July 9, '07.
The shoes were received the first day of our Stat Convention. I put them on and wore them all through th convention with perfect comfort. I have exceedingly tende feet. Notwithstanding that fact and that I was obliged t stand almost the entire time, I did so with perfect comfort The women seemed much pleased with the samples dis played. Sincerely yours.
MRS. E. L. CALKINS, *State Pres't.*

OSCEOLA, NEB., July 15, '07.
I thank you for the lovely low shoes I have, and assure you I always speak a good word for the firm and shoe tha helps the cause while they help themselves. I am in Chautauqua work from now till Aug. 25, and carry th "White Ribbon" advertising with other literature.
Sincerely your friend,
FRANCES B. HEALD, *State Pres't.*

1032 11th St. DENVER, COL., July 27, '07.
Before our State Convention in October I expect to attend several district conventions and will speak of the "White Ribbon" Shoe, and could use two hundred of those advertising mirrors to advantage. Respectfully,
ADRIANNA HUNGERFORD, *State Pres't.*

This is the kind of loyalty that counts. The shoes speak for themselves.

Style 34.

Patent Leather Welt Blucher, circular vamp and foxing, short forepart effect. Fine Mat Calf Top. AA eyelets. Plain toe; 1½ in. Cuban heel. Close trim bevel fudge edge. Made over medium narrow last. A very neat and tasty dress boot. Price

$4

No. 54

Fine Soft Kid Lace, ¾ vamp, pat. tip, medium low military heel, welt sole; pure oak belting sole.

Very flexible, stitched belting top piece on heel, antiseptic covered soft cushion innersole, **White Ribbon** process. Price

$4

Made over last especially designed and graded for the **White Ribbon** line.

THE PLAN IS SIMPLE

Every one of these good-looking, comfortable shoes contains a **coupon** as shown below, **good for 5 cents.** When the shoes are sold, the dealer removes the coupon and holds it until someone appointed by the local or State Union calls for it. These coupons are sent to the State President, who stamps them and forwards them to the Farmers and Merchants Bank of Lincoln, Neb., who send the money to the proper officials.

Your dealer will gladly carry them in stock if you create a demand.

If your dealer does not carry the shoes, write to the manufacturers and they will send you complete instructions for the opening of a local agency in your community. Remember, it will be a pleasure to wear these shoes yourself and recommend them to your friends, and at the same time **every** pair contributes 5 Cents to the W.C.T.U. Write for full particulars to

GREEN-WHEELER SHOE COMPANY
Sole Manufacturers
100 Green Street, Fort Dodge, Iowa

Sunday School Lesson—*Continued*

ature of face or position of hand. ny "saints" of the Roman Catholics s to the ignorant so many gods. re were in the Philippines recently, as a contest among the Roman s whether they should change the saint of the islands for another saint, Anti-polo," whose image, stolen erman pirate from Mexico long ago ught by him to Manila, has seemed opular. The proposal was defeated, same old patron saint holds the The rival image, however, was daily through the month of May by ds of people at its suburban shrine, it was last year brought into in triumphal procession.

Idolatry Hideous

one think that idolatry is a wrong God. All other sorrows of this world, by disease, loss, injustice, bereave- ture outweighed by the vain lessons re than half the world suffers from ition, that which infests the air with or devilish gods bent on hurting, than helping, mankind. Those who athen lands with their hearts as well s wide open, see in the temples, er beautiful their architecture, the lessness of religions that substitute fear

"Thou shalt write them on the posts of thy house"

ith, whose worshipers are never known ile. Not alone to help the heathen aven do we need to redouble our mis- ry endeavors, but to save them from present miseries of their daily life.

Heathen Suffering

e Son of man is come to seek and to that which is lost." Think of a poor ly, all living in one room on scanty , with scantier clothing, paying thirty rs, one hundred days' wages, prob- all their savings, to Buddhist priests, utter incantations and beat tomtoms one night for the cure of a sick child, he theory that the sickness was due to spirits lingering about their unsanitary e! As morning approached, one of priests walked away, lantern in hand, guide the exorcised devils into a for- er's compound near by, one of many harmless invasions of his premises on e errand. The foreigner was a medi- missionary, from whom we have just rd the story, and whose skilful and free ices had been declined in favor of e priestly frauds, whom some senti- tal Americans suppose are sincere and out "seekers after God." We have ted scores of heathen temples and have rched the faces of the priests for one of aspiration. Appetite, Lust and ed are the trinity whose marks are on ir faces. And the dull faces of the worshipers in these temples make stronger appeal to thoughtful men than the blind eyes and maimed bodies of the most abject beggars. "Give alms of the things that are within."

The Law in the Heart

"These words which I command thee this day shall be in thy heart." The law coming from God's heart was to be received in man's heart. A father's love makes laws or rules to save his child from sorrow. It is easy to show a child that love makes law in the home, and that he should therefore love the law thus made, and the lawgiver. It ought therefore to be easy to teach a child also that the laws of the heavenly Father are made of love; that love and law are but root and fruit. Thou shalt love God, thou shalt love man—on these two loves hangs all law. Such teaching should enable a child to understand how the unknown singer of the longest song in the Bible, the 119th Psalm, could say in many variations,

> Oh, how love I thy law!
> It is my meditation all the day.

Such teaching should show that love is the root of obedience to law in us. George Macdonald says, in words that should be stored in memory: "When God's will is our law, then are we but a kind of noble slaves; but when God's will is our will, then are we his free children." Five times over in his last words, Jesus said, "If a man love me he will keep my words" (John 15). From the root of love to God and man grows the tree whose sap is Christian life, whose branches are the service of man, whose topmost fruit is liberty. Christian life is perfected only when we love what God loves, and hate what God hates, so that what we permit ourselves is what God permits, and what we forbid ourselves is what God forbids. That alone is true liberty, the liberty with which Christ makes us free, the "keys" of liberty, given not to Peter alone, not to apostles only, but to all who really receive Christ in their hearts.

A Wife's Delicacy

Love is more than knowledge, more than words, more than action, and will produce them all. We may lack in judgment, but loving service will be accepted in spite of our mistakes. A man in New York who was supremely devoted to his wife, saw in a store window a dress pattern that he thought would delight his wife, but found it would cost more than he could afford. At last, however, he determined to make a great sacrifice for her sake, and so bought it and brought it to her. It was the color she most abominated and was least suitable, but she knew the loyal love that prompted it, and received it with thanks and no sign of displeasure, trusting to find some way to save him from disappointment.

"Thou shalt love the Lord thy God with all thy heart." We can obey that command or God would not have given it; and that command means perfect love—not perfect judgment; that is, the command means that among mixed motives the dominant motive should be and may be to please God and do his will.

"Thou shalt teach them diligently to thy children." Many a man may seem to be unmoved by any pleas directed to him personally to open his heart to the workings of the Divine Spirit and begin the consecrated life of the Christian, but ask him what he wants for his children, and a different chord will be struck. He will usually reply that he does not want his children to follow his example. And one of the most effective ways of getting such a man into the kingdom has proved to be an appeal "for the sake of the children."

A Notable Jubilee

Next month the Fulton Street Prayer Meeting will celebrate the fiftieth anniversary of its beginning. The fact is intensely significant that in a city so given up to the worship of the golden calf as is New York, a meeting for prayer should have been kept up every day for fifty years. There are evidently Christians in the city who have found it good to seek God and who testify that he does hear and answer prayer.

SPECIAL SALE

OSTERMOOR MATTRESS

$15.

Regular Price $23.00

Saves You $8.00!

Ostermoor Mattresses, 4 ft. 6 in. wide, 6 ft. 3 in. long, one part, weighing fifty pounds each (5 lbs. more than regular), hand laid filling, built, not stuffed, bound edges, square corners, beautifully made, and daintily covered with any ticking you desire.

(We illustrate three patterns above.)

A. C. A. wide or narrow stripe; Gray and White Dust-proof Satin Finish Ticking striped in linen effect; Blue and White Herring-bone; or Mercerized Art Twills in fancy stripe with floral effects of Blue, Pink, Yellow, Green or Lavender, all at the

Express Charges Prepaid

Bargain Price, $15.00 ONE PART

$15.50 Made in 2 Parts

Terms of Sale, Cash with Order. None sent C. O. D.

These are extraordinary bargains, Eight Dollars less than regular price. You must speak quickly if you want any, as this Special Offer is open for your immediate acceptance only.

Order of Us or Through Your Ostermoor Dealer

If your dealer cannot supply you—we fill order direct, express prepaid from here; mattress shipped same day check is received by us. Please state first, second, and even third choice of covering and color desired, in case all you like are already sold, as there will be no time for correspondence.

Beware of imitations. Insist that the name "Ostermoor" appears on every mattress you buy.

Even if you do not wish a mattress now you should know all about the "Ostermoor" and its superiority to hair in health, comfort and economy. Send your name on a postal for the name of your home dealer and our free descriptive book, "The Test of Time," a veritable work of art, 144 pages in two colors, profusely illustrated. Worth reading. Write to-day, as this offer is necessarily limited.

OSTERMOOR & COMPANY, 115 Elizabeth Street, NEW YORK

Canadian Agency: The Alaska Feather and Down Co., Ltd., Montreal

When I first decided to offer the Basket Washing Machine at $3.50 to the hundreds of thousands of women in America who do the family washing and the washing of other families, I was naturally anxious to know how it would be received—what they would think of it.

"I do not believe there is a better Washing Machine built at any price than the Basket Washer. Yet I am selling it for $3.50."

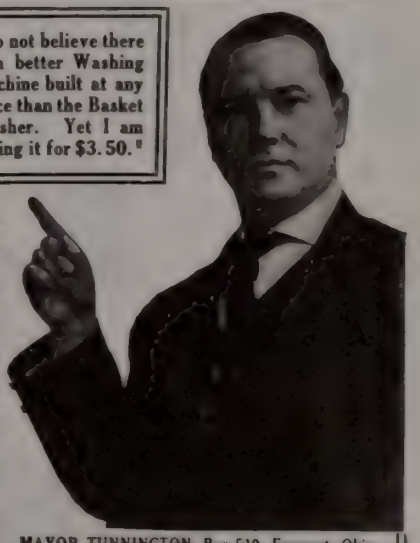
There are many of the machines in use in Fremont, and never has there been the slightest complaint from one of them. I had it built to relieve the burden that my official position showed me rested upon so many women. And it was because of this satisfaction and the boon it was to women that I decided to offer the machine to everyone by starting a national advertising campaign.

I knew my claim for the Washer would be maintained; that it would wash a tub of clothes in less than six minutes, and that it would last for five years, doing a washing every day if necessary.

My first advertisement brought me thousands of inquiries and sales. A first-class Washing Machine at $3.50 had never been heard of before. The price made a hit, and when the machine was received it made a still bigger hit.

I have almost bushels of testimonials from every part of the country. One machine in a new community usually sells a half dozen more. That is what I wanted! I want a Basket Washer in every home in America, and I shall never be satisfied until this is accomplished.

Send me $3.50 and I'll send a Machine at once. You cannot help being pleased; but if you should not, I'll return your money.



AGENTS make from $10.00 to $15.00 per day selling the Basket Washer in their own town. No experience necessary—the machine does the talking and makes the sale.

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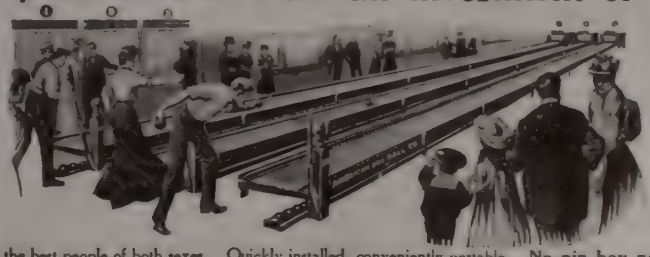
$513.00 Clear Profit in 51 Days from an investment of $150.00



Is the result from the operation of one American Box Ball Alley in Sullivan, Ind. Why not go into this business yourself? It is the most practical and popular bowling game in existence. It will make big money in any town. These alleys pay from $25.00 to $65.00 each per week. This is no gambling device, but a splendid bowling game for amusement and physical exercise. Liberally patronized by the best people of both sexes. Quickly installed, conveniently portable. No pin boy needed. Receipts are nearly all profit. More than 3,000 already sold. We sell on payments and our catalog is free. *Write for Catalog.*

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416 Kinds and Colors

Knitting and crocheting are pleasant occupations—when the results are satisfactory. It is usually a question of the yarns used. If you would be certain, use the FLEISHER YARNS. They bring out all the charm of handwork—and retain it.

Whether you want Knitting Worsted, Saxony, Germantown, Shetland Floss, Spanish or Ice Wool, etc., see that the Fleisher trade-mark ticket is on every skein. It is placed there for your protection. It is a personal pledge of quality. A substitute may mean failure. Insist on seeing the Fleisher trade-mark and be sure.

"Fleisher's Knitting and Crocheting Manual" sent for 24 trade-mark tickets and 5 cents for postage. It contains directions for making all the new style and staple garments.

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In preference to all others, principally on account of their PURITY *and* FLAVOR. *That Real Chocolate Flavor (noticeable to such a marked degree) results from the use of Highest Grade Cocoa Beans, scientifically blended* without addition of any adulterants or fillers to reduce cost of production.

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Only one Quality: THE HIGHEST

Our Cocoa and Chocolates sold by all Grocers

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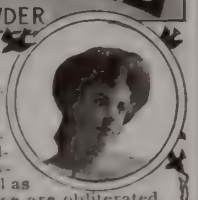
FACE POWDER

Perfects the Complexion



of its users. A dainty, pure, healthful toilet necessity, appreciated by women of refinement. Lablache is invisible. Tan, freckles, redness, roughness, sallowness and wrinkles as well as that oily, shiny appearance are obliterated by a touch of this great beautifier.

Beware substitutes. They may be dangerous. Flesh, White, Pink or Cream. 50c. a box, of druggists or by mail. Send 10c. for sample.

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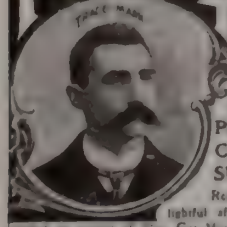
MENNEN'S BORATED TALCUM TOILET POWDER



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Removes all odor of perspiration. Delightful after Shaving. Sold everywhere, or mailed on receipt of 25c. Get Mennen's (the original). *Sample Free.*

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$30 to $40 per Week and Expenses Guaranteed. If you are [illegible] Ohio Cooker Co., 927 Jefferson Ave., Toledo, O.

OUR MAIL-BAG

Questions and Answers

M. J. W., Jaquins, N. Y. Does the statement in Heb. 10: 26, that the man who sins wilfully after receiving knowledge of the truth has nothing before him but the fiery indignation, mean that there is no hope for him?

The words apply to those who wilfully or deliberately continue in sin. There is no further sacrifice than that already made. If he turns away from that and goes back to his sins, what hope can there be, if he wilfully continues in them? He may turn back to the sacrifice he has abjured and then there is hope, but if he is looking for some other way of escape, which will allow him to live in sin, or to some sacrifice availing after death, he has nothing before him but "a certain fearful looking for of judgment," as the writer of the Epistle says.

S. B. H., Kalona, Ia. Who were the Jacobins in the days of Robespierre?

They were a political party which appeared in France during the Revolution and which became decidedly revolutionary after 1791. It had clubs in almost every town and village. Desmoulins, Robespierre, Danton, Marat, Petion and all the noted revolutionary leaders were members. It was guilty of the most frightful excesses in the name of justice, and was the cause of the "reign of terror." On the fall of Robespierre in 1794, the Jacobin movement died.

G. B., Buffalo, N. Y. Is paradise identical with heaven?

The word originally came from the Persian and meant the king's wooded park, an enclosed pleasure ground, well watered and stocked with game. The Hebrews adopted the word and with them it referred primarily to the garden of Eden. Afterward it became spiritualized and stood for the abode of the righteous dead, as contrasted with Gehenna, to which the wicked were sent. They had all kinds of fanciful notions about it, as of its having places for seven orders of the righteous, in accord with the excellence they had respectively attained in their lives. Christ's use of the word to the dying thief (Luke 23: 43), was probably chosen as being suitable to his capacity. It would give him the solace an ignorant man needed and would be an assurance of peace and rest. The thief prayed to be remembered when Christ should come. Christ's promise was better—the thief should be with him that day where Christ was going.

Mrs. ———, Washington, D. C. Will you kindly solve the following problem for me: A cow is tied with a rope one hundred feet long to the corner of a barn twenty-five feet square. How much ground can the cow graze over?

We would be pleased to hear from some of our readers, who may be able to solve this arithmetical puzzle.

G. P., Valencia, Kan. 1. Was Moses justifiable in killing the Egyptian? 2. Why do men swear? 3. Is conscience a true guide?

1. He had provocation, but the act was not justifiable. It was committed in a moment of passion. 2. The use of profanity is a sin and it is both vulgar and wicked. No Christian, and, we might also add, no well-bred person, will swear. 3. Not always. In the case of one who is steeped in wickedness, the conscience may be so deadened that the power to distinguish between right and wrong is almost gone. The conscience needs to be quickened, and this is one of the results of conversion. Paul said he verily thought that he was doing God service when he persecuted the Christians. Thus, you will see, conscience is not always an infallible guide.

Mrs. Mattie C., Groveton, Tex., sends us a note concerning Mrs. L. Killcrease, of Pine Mills, Tex., said to be the oldest living American pioneer. She was born in North Carolina in 1776, and notwithstanding her great age, is in good health.

Reader, Morristown, N. J. Is it a fact that the Department of Agriculture in Washington has officially declared "beer the purest and best of all foods and drinks," as has recently been asserted in many newspapers?

No. The Agricultural Department, in a letter to the Associated Prohibition Press, dated August 9, 1907, says: "No such statement has been made by the Department. I regret that there is no law by which such practices may be reached." There is a good deal of lying, which unfortunately does not come within the category of punishable crimes.

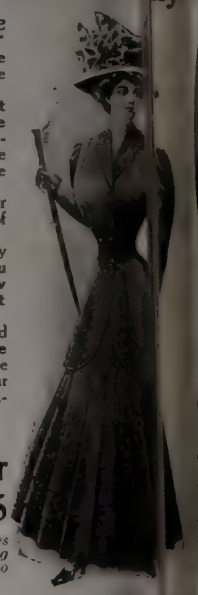
Continued on page 767

Laying the Foundation-Stone of the Peace Palace at The Hague

THE foundation-stone of the Palace of Peace, now being erected at The Hague, was laid with due solemnity three weeks ago by M. Nelidoff, President of the Peace Conference. The edifice will be the home of the Permanent Court of Arbitration, and is the result of the generosity of Mr. Andrew Carnegie, who made a donation of a million and a half dollars for the purpose. His name is inscribed on the foundation-stone. The site on which the building will stand is the gift of the Netherlands Government. The Palace will consist of two stories and a lofty tower. The great meeting hall for the Administrative Council of the Permanent Court will be in the upper story.

100,000 WOMEN Clothed By Us Annually

But No Two Alike



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Every Suit, Skirt, Jacket or Raincoat that we make to order possesses individuality, because it is made to suit the personal taste of the woman who orders it.

You will not find another woman wearing a duplicate of your suit if we make it.

You are sure of being stylishly dressed because we offer you none but the latest New York styles to select from.

Then, if you are not satisfied with completed garment, we refund your money. We assume all risks—even of your measurements being inaccurately taken.

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Fall and Winter Suits, $6 to $25

Our Catalogue illustrates and describes the following garments, which we make to order:

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SEPARATE SKIRTS	$3.50 to $15
RAIN-COATS	$8.75 to $18

Also a full line of the following ready-made goods:

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CHILDRENS' DRESSES — LADIES' COATS
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Largest Ladies' Outfitting Establishment in the World

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IDLE MONEY SHOULD EARN 5%

Instead of keeping unemployed funds you expect to use later, let them bear earnings at 5% until such time as you are ready for them. We can handle such funds as profitably for you as more permanent accounts.

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Start any time—withdraw at option. Earnings computed to day. We will send you full information and can probably refer you to patrons in your locality.

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EIGHTH YEAR OPENS OCTOBER 9th, 1907

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FITS MEN AND WOMEN FOR ALL KINDS OF CHRISTIAN SERVICE.

Write Pres. Wilbert W. White for new catalogue

FRESH AT NIGHT

If One Uses the Right Kind of Food

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A school teacher of Media, Kan., says in this connection: "I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centres.

"I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

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OUR MAIL-BAG

Continued from page 766.

Mrs. L. D. P., Chicago. Was Robert Fulton married, and if so, are any of his descendants living?

He was married and at his death left a widow and four children—three daughters and a son. The son, Robert Barlow Fulton, died in 1841. The daughters married and their descendants are doubtless still living in New York and Pennsylvania.

H. W., Golconda, Ill. 1. Was the flood that bore up Noah's ark a salt or fresh water flood? 2. Did it cover the whole earth or only a part? 3. Did the animals confined in the ark require food and drink? 4. Is it probable that many of the large animals now extinct were not confined in the ark?

All that men know on the subject, besides the sacred narrative, is contained in Josephus' *Antiquities* Chapter III., and in brief extracts from the Greek, Egyptian, Chaldean and Phœnician stories of the flood. These accounts imply that the whole of the then known world was flooded. No details have come down to us concerning the interior management of the ark or as to the various classes of animals it contained. Bishop Stillingfleet, Dr. J. Pye Smith, Le Clerc, Rosenmuller, and other eminent scholars have held that as the object of the Deluge was to sweep man from the earth, it was not necessary that it should extend beyond that region which man inhabited, and only the animals peculiar to that region needed to be preserved. Thus the Flood may have been universal as to mankind, and yet only partial as to the lower creation.

R. E., Reading, Pa. In what way did Abel learn that his offering was accepted, and Cain learn that his was not?

You, like many others who write to THE MAIL-BAG, credit us with a knowledge which no one can possess. We have received no revelation supplementing the Biblical record, and therefore do not know what was the sign of acceptance. You know what was the sign given on Carmel to Elijah (I. Kings 18 : 38), "The fire of the Lord fell and consumed the sacrifice." The sign of the acceptance of Abel's sacrifice may have been the same, but no one can tell you positively.

Mrs. A. W. O., Denver, Colo. Where did the expression "Cleanliness is next to godliness" originate? Is it in the Bible?

No, it is not in the Bible. It is from a Hindu book, the *Beraitha*, and it is called "the last mishna of Sola."

W. R., Lake Odessa, Mich. Did Moses actually see God as stated in Exodus 33 : 11 and other places in the Bible?

The statement of Jesus that God is a spirit (John 4:24) leads us to believe that what Moses saw was a brilliant glory, in which there was no human likeness. He would naturally speak of seeing God, when he saw the light that was the symbol of the divine presence. His petition in Exodus 33:20 indicates that he had not seen any shape or form. (See I. John 4:12.)

L. P., Kinsman, O. Can you tell me why certain prayers are not answered? The answers to prayer you publish would lead one to believe that prayer is surely answered, yet in two cases in my own experience in which blessings were earnestly sought, they were not granted.

Your experience is that of many. Yet God is not capricious. We are bound to believe in his faithfulness and his love. He has good and wise reasons for withholding the boons sought. We know a case that is the exact counterpart of the first instance you mention. The good man died deeply worried because his prayers had not been answered. He was a very pious man, and had led a blameless life, and he certainly prayed in faith. He could not tell how it was, yet now, forty years after his death, his children know. They see that if God had given him the blessing he sought, a great deal of good which has since come could never have happened. God knows what is best in the long run, and we ought to have sufficient confidence in him to believe that whether he grants or withholds, he is acting wisely and kindly.

Jere B., Milwaukee, Wis. How many judges will compose the proposed Permanent Court of Arbitration at The Hague?

Eight great Powers will have one judicial representative apiece, appointed for a period of twelve years, and all the other Powers will be fairly represented on the basis of comparative population, industries and commerce.

We Asked a Young Woman To Dress Herself Very Plainly

And go to church, each Sunday to a different church of varying denominations, until she had attended 150 in all, to test two points in church work: First, how much the average sign "Strangers Cordially Welcomed" really meant; second, to what extent the average minister would reach out his hand to her in welcome after service. She went to 150 churches in New York, Brooklyn, Philadelphia, Boston, Chicago, Saint Louis, New England, the middle West and the South. What her experiences were she begins to tell, church by church, in the September Ladies' Home Journal. Thousands will naturally be interested in reading this young woman's experiences in their own particular church, for each church is named.

Gabrielle, the Flower of New Rochelle

Continued from page 765

great leaves, and an exuberance of tropical vegetation everywhere greeted the eye. Amid those terraced plantations stood the houses of the planters, generally built of wood and roofed with red slate, which gave an additional picturesqueness to the scene.

When the transport arrived at Basse-Terre, a throng of planters crowded about her, anxious to obtain *engagés*, as the convict-slaves were called.

Louis and Francis were assigned to—or more properly speaking, were leased by—M. Gromartin, a sugar planter, who was possessed of many hundred acres of the saccharine herb. He proved, on the whole, rather a humane master, very different from what they had been led to expect; for one of the methods employed to make the unhappy exiles recant was to terrify them with tales of the horrible cruelties they would have to endure on the islands—especially the tale of one brutal planter, who boasted that he had killed three hundred *engagés* with his own hand—a tale that may well be doubted.

They were held to their tasks, but were neither overworked nor stinted in their food.

But alas for their hopes of escape! They found the laws as stringent, and the shores of the island as closely patrolled, as those of France, lest the slaves should hail some passing vessel and get away; while, of those who tried to make their way through the wilderness, they saw some who had attempted it brought back torn and bleeding from the thorns of the maya and other tropical bushes, or bitten by serpents, or stung by venomous insects.

Their lot on the island was on the whole rather better than in the galleys.

When they had been for about six months on the island, it happened that one of their fellow-slaves, an *engagé* like themselves, effected his escape by a passing ship, which sent a boat for him in answer to his hail.

By this circumstance Louis was stirred up to fresh endeavor, and even Francis plucked up courage, and began to entertain some glimmerings of hope.

Louis constantly indulged in dreams of the happiness that might yet be in store for him. The few words which Girard had spoken concerning Gabrielle's unalterable constancy were as a balm to his spirit—not that he had ever doubted her; but it is always sweet—is it not?—to receive confirmation even of that which we know full well.

Girard had his dreams also, but so little confidence had he in the success of the undertaking, that they scarcely reached beyond the present moment. "If we come out of it alive, that is all I dare hope for."

They were to start at night, hoping to be far on their way before their flight was discovered.

On the afternoon of the appointed day, as the two were engaged as usual among the sugar-canes, a negro boy, one of M. Gromartin's house-servants, came running up to them.

"Which of you two white fellows is Francis?" he said. "Massa want to see you at the great house right straight off."

"I am Francis. What does your master want of me?"

"Dunno," said the boy, skipping off.

"What does this mean, I wonder? Perhaps they have discovered our project."

"That is not likely."

"I hope there are no ladies at the great house," said Francis, glancing at his soiled and tattered slave-garb, and instinctively trying to smooth his close-cropped hair—at which little involuntary acts his companion smiled furtively.

M. Gromartin's house was a large, roomy, one-storied building, its painted walls and red roof supplying a bright touch of color amid the universal greenery. It was furnished on three sides with shady verandas. A handsome carriage with two spirited horses stood before the door as Francis approached. On the front veranda sat M. Gromartin himself, in company with a dignified elderly gentleman in a splendid military or official costume.

"M. Girard," said M. Gromartin—and Francis started so violently at the unwonted address that he almost fell off the steps—"allow me to have the honor of presenting you to His Excellency, General Montaubin, Governor of the Island of St. Christopher."

In spite of the soil and rags of serfdom, Francis bowed with a grace that would have done honor to the Faubourg St. Germain.

The governor was evidently impressed.

"Young man," said he, "I have great satisfaction in handing you the paper I hold in my hand. It is a free pardon for the offense of which you are accused, obtained from the king by the persistent efforts of your mother, the Countess of Belvoisin."

Francis uttered an inarticulate cry, and turned so pale that the others thought he was about to faint, but, recovering himself, he took the document in his hand, and pressed it to his lips, in a transport of joy.

"O my mother!" he cried. "My dear, blessed mother! May God and the Virgin reward her for her love!"

The General looked surprised at this exclamation.

"Then you do not belong to 'the Religion'?"

"No. I am a good Catholic, but was thought to be too friendly to a member of 'the Religion,' and had to suffer the consequences."

To be continued

KOREA UNDER JAPANESE RULE

Continued from page 755

tion in the East. Under Japan's dominatting influence, Korea is no longer prey for the spoiler, and Chinese "concessions" formerly to be had almost for the taking also belong to the past. All these changes are the natural and reasonable consequences of the rise of Japan as a world Power. It is history repeating itself.

Korea has lost her independence. The Powers no longer have legations at Seoul. Japan absolutely controls her external relations and governs her as a protectorate. But it is a question whether, after all, her people will not ultimately be the gainers by the change of masters. The country will be developed, new industries created, and the whole life and spirit of the nation quickened and vitalized. Slow, unprogressive, bound fast to its ancient traditions, Korea was distinctly decadent. The infusion of new life, new interests, new activities may not wholly compensate for the sufferings a country endures while undergoing such a radical change, but who can foresee the outcome? Geographically and in many other respects Korea possesses natural advantages superior to those of the islanders, and there may be in store for her a future far more brilliant than the dull past, even if it does not restore the lost jewel of her independence.

Called Higher

George H. Jennings died in Sandy Lake, Pa., on April 6, 1907, in his eighty-fifth year. A member of the Presbyterian denomination, he was sustained by his Christian faith, and went home trusting in his Saviour. His wife and family mourn, yet rejoice, certain of his translation to a happier land.

If you are seeking a safe and profitable investment, write Industrial Savings and Loan Co. of New York City and learn what decided advantages they offer. See their advertisement on Page 760.

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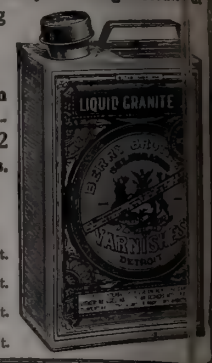

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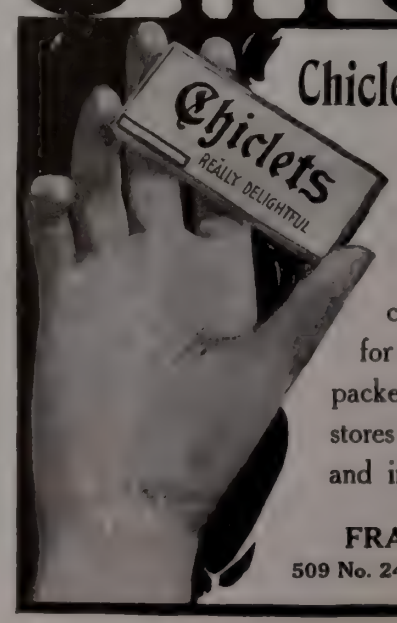

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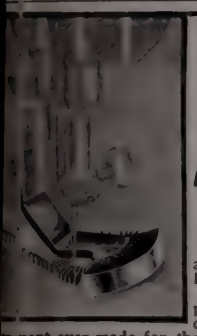
hen a person has to keep the feet out under cover during the coldest nights in r because of the heat and prickly sensa- it is time that coffee, which causes the le, be left off.

ere is no end to the nervous conditions coffee will produce. It shows in one n one person and in another way in an- . In this case the lady lived in S. Dak. ays:

have had to lie awake half the night with et and limbs out of bed on the coldest s, and felt afraid to sleep for fear of ing cold. I had been troubled for years twitching and jerking of the lower limbs, or most of the time I have been unable to church or to lectures because of that l feeling that I must keep on the move. hen it was brought to my attention that e caused so many nervous diseases, I uded to drop coffee and take Postum Coffee to see if my trouble was caused offee drinking.

only drank one cup of coffee for break- but that was enough to do the business ne. When I quit it my troubles disap- d in an almost miraculous way. Now I no more of the jerking and twitching can sleep with any amount of bedding me and sleep all night, in sound, peace- st.

ostum Food Coffee is absolutely worth eight in gold to me." "There's a reason." the little health classic, "The Road to ville," in pkgs.



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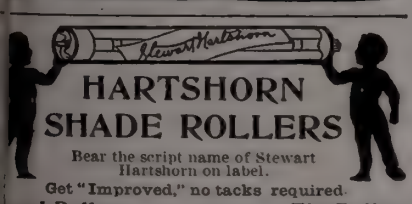

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Divine Omniscience*

HOW much time has been wasted by theologians in debating about the omniscience of God, is well known. They have discussed with characteristic acrimony the question whether the universal knowledge God possesses is "all equally present to the divine consciousness, or is latent and only brought up as occasion requires." It is such contention as this that disgusts laymen with religion. It is utterly profitless and moreover cannot be solved. The human mind cannot grasp the divine; if it could, there would be no divinity. As the prophet said: "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." "Canst thou by searching find out God?" The earth and human life are full of problems that we have not yet solved, and in studying them we may get light that will be helpful to us. Better that study than that of the nature of God, which must necessarily remain a mystery to us. However, the officers of the Christian Endeavor Society choose the subject rather than the more practical.

Omniscience, then, as defined by the theologians, is that attribute of God by which he knows all things and perceives all things. "It is infinite, eternal, perfect, peculiar to himself and incomprehensible." The plain layman, avoiding these subtleties, recognizes the fact that universal knowledge is essential to the conception of God. We could not imagine a being such as God is, unless we included among his powers that of knowing all about the universe and about his creatures. How he exercises this knowledge and how he maintains it is the mystery that cannot be solved. We are content to accept the fact, because to reject it would require us to abandon our faith in God's existence, or to limit his power.

The impressive fact about the doctrine is its application to ourselves. Our secret sins, our hidden thoughts and motives, are all known to Him. We do not stand before him as one of a huge mass, nor as one of a nation or family, but as individuals; and our heredity, our advantages of education and environment are known to him, and enable him to form a perfectly just judgment on our conduct. We cannot deceive him, as we may our fellow men, by an outward obedience, while the heart is full of unholy desires and passions. He knows us absolutely and as we really are, not only in conduct but in character. This, too, not only in judgment but in approval, so that the man misjudged of the world can look up to him in confidence, saying, "Thou knowest."

Answered Prayers

Subscriber, Iowa. "I wish to acknowledge the many prayers I have had answered."

N. J. D., Tennessee. "I have had many prayers answered. He has answered a prayer for me recently."

G. J. T., Oregon. "I am glad to acknowledge to the world that the Lord does hear and answer prayer if we go to him in the right spirit."

Reader, Missouri. "I wish to add my testimony to the Answered Prayer column. Recently a special petition of mine was granted. For all the Lord has done for me, I never will cease to love him."

D. E., Indiana. "To strengthen the faith of my Christian friends, I want to testify for God. I have had some wonderful answers to prayer. I know that we can take all our earthly cares to God in prayer and he will never fail us."

"Heart's Desire," California. "I have come to what seems the most important and strenuous time my life has ever known. Can I have the prayers of some of the faithful hearts who read your paper? I shall feel sure of the desired answer."

R. F. G., Pennsylvania. "I cried unto the Lord with my voice and he heard me out of his holy hill. I had been afflicted for months with disease that was finally incapacitating me for my daily work, but my prayer was constantly to God, and by his direction I am now well."

C. C. P., Mississippi. "About two months ago I was greatly worried about something that meant much to me. I carried my trouble to my Heavenly Father and asked him to help me. He saw fit in his goodness to answer my prayer. I praise him continually for his love and mercy."

A Constant Reader, Maryland. "I know that God answers prayer, as he has answered mine many times. I am still asking him to help me out of a difficulty, where everything seems dark, and I know he will. It is good to think that when we are cast down, a little 'talk with Jesus makes it right, all right.'"

*Topic of the Christian Endeavor Society for September 15. Isa. 40: 12-31.

An Increase of over 25% in Dividends To Policy Holders

The Mutual Life Insurance Company of New York has paid more in dividends to policy holders than any other company in the world. Since organization it has returned in dividends over $118,000,000. As a result chiefly of increased earnings and decreased expenses the annual dividends to policy holders this year, on policies issued in 1905, will be 25% to 30% more than in 1906.

The Mutual Life Insurance Company

feels sure its policy-holders will be pleased with this great reduction in cost. The news may be doubly welcome now when increased cost in other lines seems everywhere the order of the day. If you have others for whose continued care you are concerned, you should learn for yourself how and how cheaply it can be guaranteed by the staunchest life insurance company in the world.

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For the new forms of policies write to **The Mutual Life Insurance Company of New York, N. Y.**

If You Are Deaf—Read This

That "truth is stronger than fiction" is most forcibly illustrated in the case of Mr. Geo. P. Way, for many years the electrical engineer of the Detroit Y.M.C.A., in the accidental discovery he made of a scientific principle, through the application of which his lost hearing was completely restored.

For 25 years Mr. Way was a deaf man, unable to hear his wife's voice across the table, unable to enjoy an active part in social life. For him, as for every deaf person, life was a gloomy individual matter. He was so deaf he could scarcely hear the roar of his engines and dynamos. For ten years he carried an ear trumpet and had tried every device known; had almost constantly been under medical treatment in the vain effort to get back his hearing. To-day he hears perfectly; yet when he removes two tiny devices from his ears, he is quite as badly off as before—he is again deaf. The story of his discovery, which restored his hearing, is remarkable.

As Mr. Way tells it, he was at his post in the dynamo room one day, and as the buzzing in his ears bothered him more than usual, he placed a curiously shaped tuft of waste in his right ear. Immediately—in the midst of the silence that is the misery of one shut off from the sounds of the busy world—there came a crashing sound, and Mr. Way bounded across the room terror stricken. Unconsciously he pulled the tuft of waste from his ear. Instantly he returned to the silence that had enveloped him for years. The sound of the machinery came to him as far away. Then he realized the truth: he had found a scientific principle which would give him back his hearing. For five years he experimented constantly to put his accidental discovery to practical use. He studied the construction of the human ear from every standpoint. At last complete success crowned his efforts. The Way Ear Drum was the result, and it restored his hearing. Others heard of the marvel, and he was overwhelmed with requests for the little devices.

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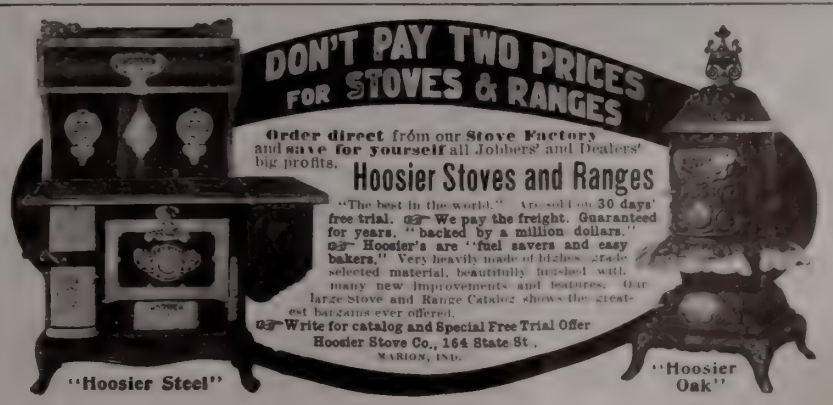
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OUR ROYAL GUEST

WITH booming guns and escorted by naval and military officers, a cordial welcome has been given to Prince Wilhelm of Sweden, who arrived at Norfolk, Va., on August 19. The Prince comes to visit the Jamestown Exposition in response to the President's invitation, and will visit our chief cities during his stay. He is a grandson of King Oscar, who has always been popular here, and is personally revered throughout Europe. The Prince's father is the Crown Prince Gustave, who has occupied his father's place on several occasions during recent years, when illness or need of rest has compelled the aged king to seek temporary retirement.

Prince Wilhelm of Sweden

On his voyage across the Atlantic the Prince, in spite of his royal dignity, took his share of duty. His rank in the Swedish Navy is that of second lieutenant, and the captain of the *Fylgia*, on which he came, was expressly notified that the young man expected no exemption from the duties of his position. It is only on land that Prince Wilhelm outranks his captain. When the *Fylgia* steamed into the harbor, a royal salute was given from the forts, and a launch came alongside bearing Mr. Herman Lagercrantz, the Swedish Minister at Washington, the Secretary of the Legation and the Swedish Consul at Norfolk. The young Prince, who is twenty-three years old, and stands six feet three inches high, was conspicuous among the officers on deck, and gave a hearty greeting to his grandfather's representatives. Admiral R. D. Evans, of the American Navy, and Colonel G. F. Harrison, of the Army, welcomed him to the United States. After a brief visit to the Exposition an elaborate repast was spread for the royal guest by the Swedish Consul, at which the officers of the Army and Navy and over a hundred prominent Virginians sat down.

After thoroughly inspecting the Exposition, the Prince's program includes a visit to President Roosevelt at Oyster Bay. Thence he goes to Newport, R. I., where a series of entertainments are planned for him by wealthy citizens. Afterwards the Prince intends to visit Washington, and to pay visits to the navy yards, in which he takes a deep interest. He is known in his own country as the Sailor Prince, and has adopted the sea as a profession. He is betrothed to the Grand Duchess Maria Pavlovna of Russia, a cousin of the Czar.

Bible Knowledge*

NEW light on the Bible has come to this generation to a greater extent than to its immediate predecessors. The patient toil of the higher critics and of the learned Orientalists who have devoted their whole lives to the study of the dates and periods in which the sacred books were written, has enabled us to obtain a better knowledge of the Scriptures than ever before. We know now what was the condition of the people for whom the poets and prophets wrote and can understand why they placed emphasis on certain doctrines and truths that seemed to us unessential. We are enabled to follow the gradual unfolding of revelation and to perceive the cause of statements appearing in one book that seemed to contradict those of an earlier book. The people were learning slowly and God was teaching them gradually and by degrees, as we teach children. Thus the Bible has become a new book to us, more interesting, more intelligible and more helpful than before.

In this work there has been a danger which has been fully realized, and it has brought on the workers an obloquy they have not deserved. The danger is of men getting the idea that the books of the Bible are mere human productions without the authority that was formerly conceded to them. Rash and impulsive readers have said that there is no more spiritual weight in Kings and Chronicles than in Bancroft and Motley, and that the writers in the one case were as liable to err as in the other, and that the Psalms deserve no more attention than Lowell or Whittier. This view excludes inspiration, and undermines the authority of the Bible. A moment's thought would show that the Bible occupies a unique position because the message delivered by the writers was given them by God, and their words are the words of divine wisdom. It is in this fact that the superiority of the Bible consists. There have been more able historians than Samuel, and sweeter poets than David, but the Hebrew has never been superseded, because the divine power was in what they wrote, and their message came from God.

A better era of Bible study is now dawning. We have passed through the storm, and the clouds have cleared. The Bible is dearer to us than ever, because we understand it better. We know that the supernal voice of our Heavenly Father is there, uttering itself through the human instrument, and that the occasional discords are to be attributed to the imperfections of the instrument, and not to the voice that is always loving, and tender, and wise.

*Topic of the Epworth League for September 15: "Instruction in God's Word." II. Tim. 3: 14-17; Deut. 4: 5-10; II. Chron. 34: 29-33; Acts 17: 11, 12; Rom. 1: 16.

Educational Work in Ceylon

PERMIT me to thank you most cordially for publishing an account of Mrs. Rutnam's and my own work in Ceylon, and pointing out the needs of it. Your readers may wish to know a little more particularly exactly what we need for the same. The College costs us about $500 per month, of which nearly $100 goes towards the rent. The old buildings in which the College is located belong to a Mohammedan and are estimated to cost $10,000. During the last ten years of our work we have paid as house rent nearly $10,000, the total value of the buildings, and yet the buildings are not ours. Mrs. Rutnam and I propose to raise $50,000 for putting up buildings in which our college and medical work could be combined. Realizing that the Lord has permitted nearly $60,000 to pass through our hands, we do not hesitate to believe that the Lord will provide this money. THE CHRISTIAN HERALD readers have heard of our work from time to time, and will you be good enough to inform them that you will be glad to acknowledge in your paper any contributions toward the Central College Building Fund. In the Master's service,

S. C. R. RUTNAM.

[Dr. Rutnam will address any churches or societies that may be interested in his work. Address him care of this journal.]

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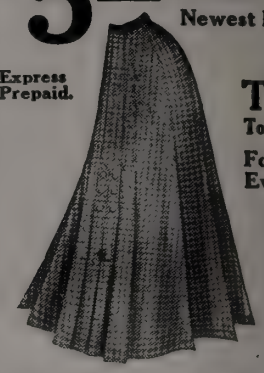

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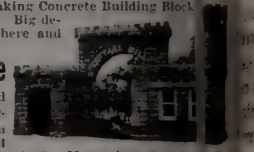

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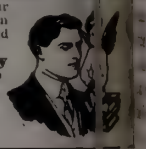

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Forgetfulness

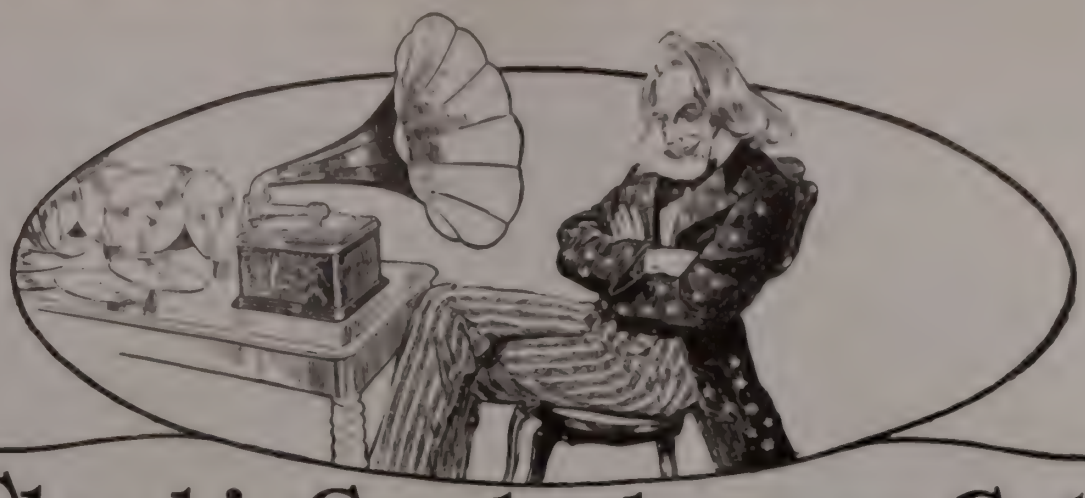
By Mrs. M. Baxter

IN Moses' address to his people (Deut. 6: 1), the subject of forgetfulness is pressed again and again upon them by their faithful leader. "Thou shalt remember all the way which the Lord led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no." What were they to remember? This: "He humbled thee, and suffered thee to hunger, and fed thee." Suffered thee to hunger that he might feed thee, that thou mightest know his care and his power to care for thee. "He fed thee with manna"—none of man's manufacture—"which thou knewest not, neither did thy fathers know; that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." "Remember." "Take heed lest thou forget." Child of God, take heed lest thou forget his deliverances. "Thou shalt also consider in thine heart, that, as a man chasteneth [educateth] his son, so the Lord thy God chasteneth thee," in his love.

And then, after telling the people of the good land into which the Lord was on the point of bringing them, Moses says, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." This is the antidote to forgetfulness. Impossible to forget that which fills our hearts with praise. But beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes—which are never irksome to a thankful heart—lest when thou hast eaten and art full (without thanking the Lord for his good gifts), then thine heart be lifted up, and thou forget the Lord thy God" (vers. 10-14.) "And it shall be if thou do at all forget the Lord thy God . . . I testify against you this day that ye shall surely perish." The changes are rung on the word "forget."

In chapter six, Moses, after having repeated the ten commandments to the people, with a comment on the fourth (Deut. 5: 1-21), and with an address reminding them of the circumstances of the giving of the law—says that these commandments are those which the Lord their God commanded to teach them. And this for two reasons: "That ye might do them in the land whither ye go to possess it. That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I commanded thee." And then there is an addition: "Thou," but not thou only, "thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged." Here is an express promise that he who, with his sons and grandsons, obeys the Lord, shall have a long life; and the answering promise is to the son who obeys his parents, that he shall "dwell long in the land."

And now Moses adds a special exhortation: "Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." How can this be possible? And these words, which I command thee this day, shall be in thine heart." There was One who said: "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40: 8). We know from Heb. 10: 5-9, who it is that speaks here. And it is our privilege as his disciples, and as the members of his body, to have the law of our God written on our hearts, so that we will nothing else but his will. He has overcome us and united our will with his. And then comes the command to teach them to our children. Thou shalt teach them diligently unto thy children. We must not forget that we are always teaching.



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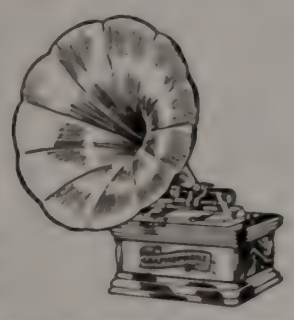

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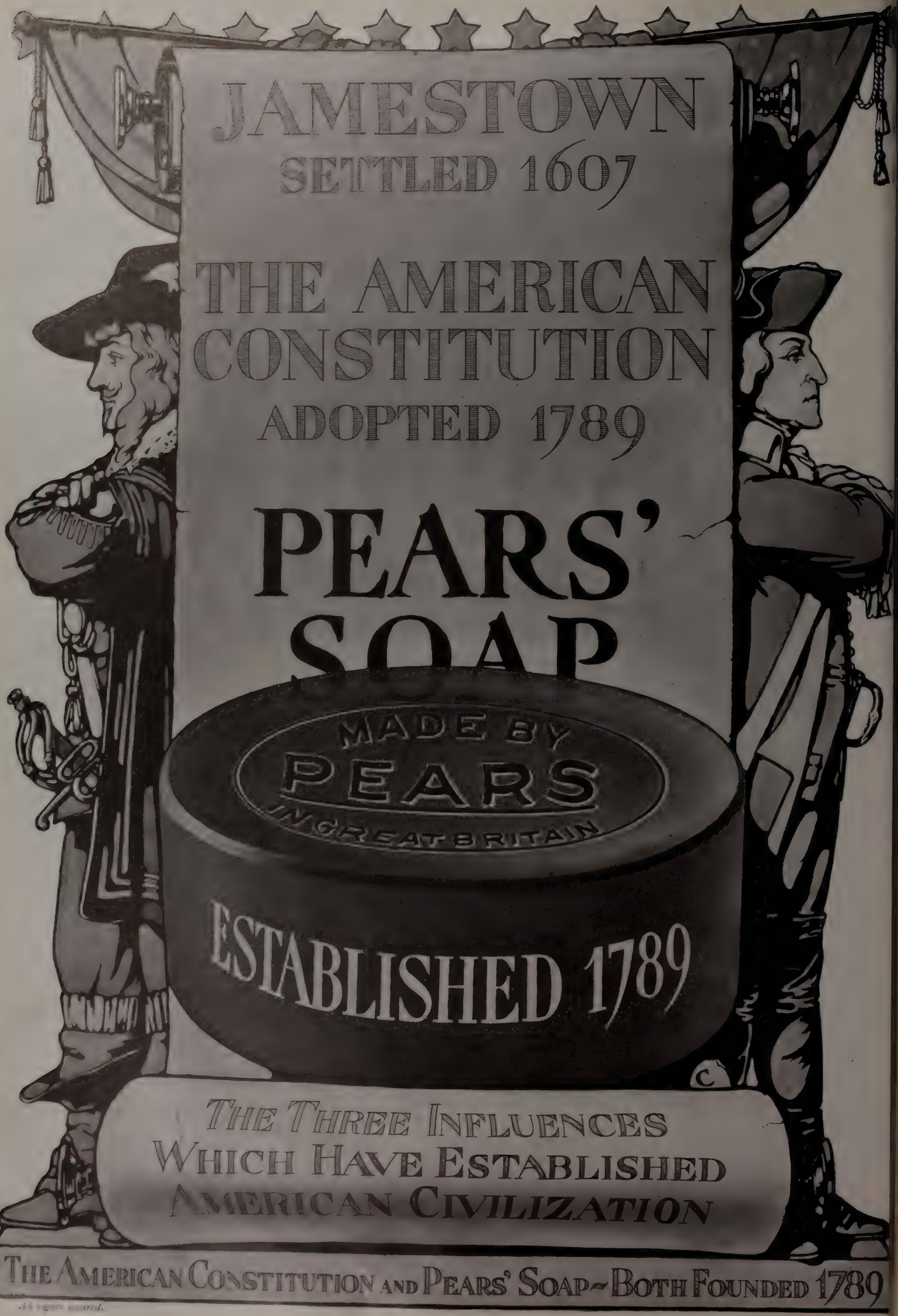

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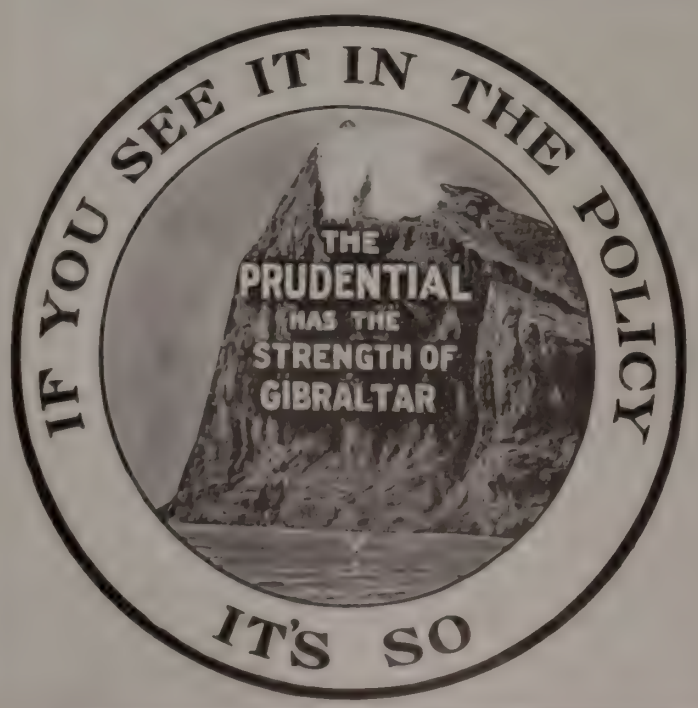

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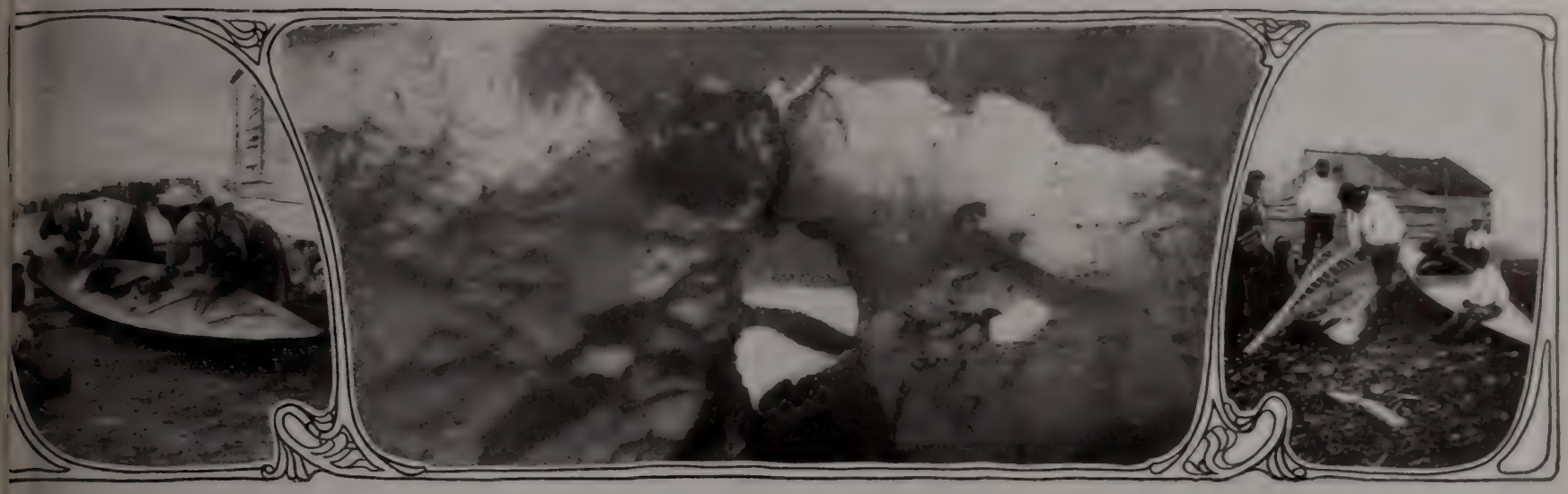
THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

omen Sewing the Skin on a Kayak — Through the Window of the Glacier — Building the Frame of a Kayak



A HAPPY DAY IN THE ARCTIC

T is hard indeed to imagine a land more terribly bleak and forbidding than the Labrador Coast. Their climate they sum up in the grim phrase, "Nine months winter, and three months of bad weather!" Such scattered inhabitants as there are on the northern coast are skin-clad Eskimos, who build queer le houses out of the ever-present ice and snow.

They have a few reindeer and they hunt seals and polar bears for a living. I this terrible wilderness there appeared one day a Hudson Bay steamer which ded two or three energetic white pastors who set themselves first of all to acquire uncouth Eskimo tongue. These pioer heroes lived, like the natives themves, in *igloos* or half-underground huts de of snow-blocks, with windows of l intestines, and lighted by means of oky little whale-oil lamps. The pastors ught themselves lucky if they got letrs from the outside world once a year; d they had not only to doctor themves when sick, but also every Eskimo n, woman and child for fifty miles ound. In six months or so they had a rking knowledge of that strange lanage, and had already begun to hold vices in the most remarkable chapel on ord.

Let the reader imagine a skeleton structe of whale and walrus ribs, covered er with the skins of the fur seal, quite dressed; windows of semi-transparent estine, and the inevitable smoky and -smelling lamps of walrus oil. A church de of sealskin might be considered fficiently queer; but stranger still was e doom that befell it. That church was rtly eaten by savage Eskimo dogs, ich are always half-starved, and which, that particular season, were so positely ravenous that they began to attack e children. These brutes go hunting in chs like wolves, especially in seasons distress. One night, the white pastors ere awakened by fierce growling and rking. In the darkness they beheld eir low sealskin church overrun by the venous dogs, which were tearing great rips of the rough skin and eating it as ough it were nourishing meat. Running t, the pioneers beat off the pack, but not without sustaining many severe bites. ext day the church was found to be so seriously wrecked by the night assault at it was thought the time had come to order a more substantial structure from urope.

The missionaries belonged to the Moravian body, with their principal station Makkovik, Northern Labrador. They wrote to their headquarters in Hamburg, plaining that the local Eskimos had set aside certain reindeer and furs, which are the moneys of their country, in order to pay for the church structure, which they were looking forward to almost as though it were something from another planet. The Hamburg headquarters placed the order at Niesky, in Prussia, and the church was quickly built of oak and pine framework, in numbered sections. It was set up at Niesky several times, and then the sections were carefully checked and put aside for shipment in such a way that there could be no mistake.

In due time the sections were loaded upon the deck of a steamer, and taken to Hudson Bay. Here the church was transferred to a little trading schooner, the sections being handled as carefully as though they were some puzzle made of building blocks. For many months the Eskimos of Makkovik had been expecting the schooner. When at length her snowy sails were seen, and the makings of their church loomed high upon her deck, they were greatly excited. Hundreds of men got out their kayaks, or skin boats, and paddled out among the ice floes to meet the vessel. They swarmed over her when she cast anchor, each being anxious to bear his share of the burden.

Eskimos Ready to Start for a Hunting Expedition

In less than three hours the big framework had been floated ashore, and the pieces were arranged on a great expanse of icy moss, numbered in order—one, two, three, and so on. Like delighted children, pastors and people now began to uprear the skeleton, and in less than two days it was complete. Meanwhile, enormous rolls of felt had likewise been landed for the roofing and lining of this strangest of sacred structures. In less than a week it was ready for consecration and the inaugural service.

On the day the first service was held, Dr. Grenfell's hospital ship *Strathcona* entered the little bay, and her skipper-physician landed to witness one of the strangest and most impressive ceremonies he had ever beheld in those Arctic wilds. The church was warmed with whale-oil stoves and was perfectly comfortable, even with the thermometer sixty degrees below zero outside. Strangest episode of all was the collection at the opening service. The Eskimos came forward with their most treasured possessions. Thus the wonderful church that had come to them across the great ocean was half filled with valuable seal furs, masses of frozen meat, tusks of walrus and narwhal, superb pelts of the great polar bear, and hundreds of gallons of whale and walrus oil, done up in skin sacks. And the little men lifted up their shrill voices in thanksgiving, making that inaugural service the strangest that even the most remote Arctic mission station had ever beheld.

W. G. Fitz-Gerald.

THE

American Pulpit

A SERMON BY

Rev. Charles E. Jefferson, D.D.*

A Cheerful Faith

TEXT—Phil. 2: 17, 18

"I joy and rejoice with you all. For this same cause also do ye joy, and rejoice with me"

IN this simple sentence is the innermost essence of Paul's letter to the Philippians. It is not often that you can condense in a single sentence the gist of one of Paul's letters, but this can be done in the present case. Half of his letter is taken up with this declaration: "I joy and rejoice," and the other half is full of exhortation: "Joy ye, and rejoice ye with me." It is the happiest of all St. Paul's epistles. It bubbles with hallelujahs, it runs over with hosannas. "Rejoice in the Lord," he cries; "rejoice in the Lord always; again I will say, rejoice." To say this over and over again is not irksome for me, and it is a good thing for you to hear it.

There must have been some reason why St. Paul poured himself with such enthusiasm into this exhortation. The church in Philippi had fallen on evil days. It was a small church situated in

A Great City Full of Materialism

and wickedness. Philippi was an opulent commercial centre through which the tides of traffic flowed east and west and west and east. Here pleasure had built her palaces, and superstition had made her home; and in the midst of it all there stood this little Christian community—very small and very feeble, lifting up its protest against the overwhelming forces of the antagonistic world. Many a time it seemed as though the contest was absolutely hopeless. Again and again the Christians felt that the new religion would be swept away. All around the church its enemies had gathered. There were caricatures of Christianity afloat, and exaggerations and counterfeits. Christianity is easily caricatured and readily counterfeited. From the very beginning until the present hour the counterfeits and exaggerations have been numberless. Religions have passed themselves off as Christianity out of which cardinal things have been dropped, and other religions have paraded as Christianity to which have been attached teachings which Christianity does not sanction.

Moreover, the founder of the Philippian church is seven hundred miles away and in prison. The chances are he will never get out of prison alive. He is the prisoner of Nero, one of the bloodiest tyrants on the earth; and the hearts of the Philippian Christians sink within them as they think that possibly never again will they hear the burning words of the teacher to whom they owe their salvation. Moreover, Epaphroditus has been taken from them. He is also seven hundred miles away and has been lying at the point of death. The most distressing rumors have reached them again and again, and they have given up all hope concerning him. Paul knows something of the anxiety and alarm into which his Philippian converts have been thrown. While he writes he sees their drooping heads and catches glimpses of their despondent faces; and that is why he calls out again and again: "Rejoice, O Philippians; rejoice in the Lord always; again I say, rejoice."

A Happy Man

But how can Paul say this unless he is full of joy himself? A man cannot make other people happy unless he has some happiness of his own. It is impossible to lift people to a higher plane than that on which we ourselves are living, and no man can give another man that which he himself does not possess. Is Paul able to exhort his friends to be joyful because he has so much happiness of his own? The answer is, Yes. He is full of joy. He overflows with gladness. "I joy and rejoice with you all." That is his repeated declaration. And upon this declaration it is worth our while to meditate.

It is most astounding that this man should be so full of joy. He is in prison; he is suffering one of the mightiest disappointments of his life. For years he had dreamed of seeing Rome. He had seen Jerusalem, Antioch, Ephesus, Corinth, and Athens, but had never yet seen the metropolis of the world. He kept saying to himself for years, "I must see that city, too." For Rome was the centre of the world, and the Gospel pebble dropped into the great ocean of human life in Rome would send its ripples to the farthest shore. Rome was the top of the world, and if a man could stand on that dizzy height and speak a message his voice would go rolling down the great world's slopes into the ears of men everywhere. Every city was to Paul like a silver trumpet through which a message might be blown, but Rome was the greatest of all the trumpets; and if he could only put this trumpet to his lips he would awaken echoes in the hearts of men everywhere—and so for years he had set his heart on Rome.

In his dreams he saw himself passing from synagogue to synagogue telling his countrymen how Jesus Christ had died and risen again. He pictured himself preaching to the little Christian church in the city on the Tiber, stirring them by the same Gospel with which he had inspired the churches in Asia Minor. This was his dream—and at last God permits him to see the great metropolis; but, alas! not in the manner in which it had all been pictured in Paul's dreams. He had seen himself going into the city with the stride of a conqueror, enjoying the privileges of a free man; but instead of that he goes into the city a prisoner chained to a soldier, and is thrust into a prison out of which there is little likelihood of making his escape. The synagogues cannot be visited, the Christian church cannot be preached to. The dream of Paul's life has come to nothing. Oh, how frequently our most glittering dreams turn out exactly as St. Paul's did! The thing which comes to pass is the very thing we did not want. But, nevertheless, Paul is not disconcerted. He simply overflows with joy.

A Desire Strangely Fulfilled

His dream has not been fulfilled in the precise way in which he had wished it, but his deepest wish is being realized. His desire in coming to Rome had not been to see the city. He knew nothing of the modern globe-trotter's itch and insatiable curiosity to see the sights and to drink in the sounds of new communities. His desire to go to Rome was in order that he might preach the Gospel there. He cared nothing for its streets and mansions, its statues and its monumental arches; he was interested simply in the Gospel, and Rome to him was nothing more than an opportunity to give the message which the Son of God had given to him. And now that he is in Rome, although he is a prisoner, he has found that the Gospel of the Son of God is running fast and being glorified. His very bonds have worked together for his good; the chain by which he is made fast has lifted him to a prominence he could never have had without it. Because he is a prisoner he is getting closer to the Emperor than a free man could ever have gotten. By being bound every day to a different Roman soldier, he is enabled to reach the very men who live in the palace of the Cæsars. These soldiers are picked men, and they are chained one after another to the apostle's wrist; and whether they will or not they must feel his spirit and get an idea of the kind of man this foreign Jew really is. "Why, all this is working out," he shouts in ecstasy, "for the furtherance of the Gospel. My very bonds have proved to be a blessing, and the Gospel spirit is pervading the great household in which Cæsar himself lives."

Contagious Heroism

And not only is the effect good upon the Romans, but it is also good upon the Christian church itself. Roman Christians have been timid; they have been afraid of Cæsar; they have not dared to hold up their heads or speak aloud; but now, inspired by Paul's example, they are getting brave, and are not afraid to stand up and profess their faith in the crucified Galilean. There is nothing so contagious as heroism, nothing so catching as good cheer. A heroic soul radiates vitality and hope into all the souls that are round about it; and Paul, although a prisoner in one of Nero's prisons, bound to the wrist of a Roman soldier, radiates the very life of God into his fellow Christians in the Roman church, as well as into the hearts of the soldiers who form the body guard of the mightiest king in the world. "I joy and rejoice with you all," he says, as he thinks how the Gospel is making progress in spite of every obstacle.

But Paul has harder things to bear than his imprisonment. The jailer did not hurt Paul so deeply as other men in Rome. There were men in Rome had an imperfect apprehension of Christianity, they did not like Paul. Paul was keen-eyed, understood what Christianity involves. He that it is the most radical of all religions; when ried out it turns this world upside down. He saw as very few men have ever seen it. He knew that religion of Jesus is the most revolutionary of all ligions; and because he saw this and declared it, he suspected and feared and hated. All around him conservative men who wanted to accept a part of C tianity, but not all. They bound it round with traditions of the past. They hated Paul as

A Disturber of the Peace;

they followed him on his travels from city to spreading false reports about him and his work; now that he is safe in prison their exultation knows bounds. "He is caught at last," they cry out in g "now is our chance to bring our gospel on to triump Theirs was an imperfect form of teaching, and t motives were not high. Paul could hear their deri laughter through the grating of his prison window. could hear in imagination the mangled interpretat of Christianity being preached to men who suppo they were getting the full rounded truth. How Paul bear this catastrophe? Listen to him: "I and rejoice because Christ is being preached; and I sure that all this, however dark it seems, will turn my salvation through your prayers."

What a different spirit this is from that which n of us possess! We want the thing to be done in way; we want it to be done in the right way. If thing is not done in the right way we do not wan done at all. If Christianity is to be taught we wan to be taught correctly. If the church of God is exist we want it to exist in the right form. If thi do not go full-toned and full-orbed, according to conception, we are distressed and overwhelmed. Paul is a man of different spirit; he is a philosop a saint; he is a man of wide vision, and he cannot upset by what men may do. This man believes in truth; he believes that when truth and error conte for the mastery, truth triumphs. If in any v whatsoever the name of Jesus could be brought men's attention, they would begin to ask, Who is Where did he live? What did he teach? What came of him? And these questions would lead to s other questions; and thus, no matter how low the m tives or how imperfect the teaching, souls would co sooner or later into the light.

Truth Obscured

Have you ever seen the clouds gather themsel together on a summer afternoon, saying to themselv "We will put out the sun"? I have seen them m themselves in great black mountains before his face ur his glory was quite extinguished and darkness lay acr the earth—and then, in the very hour when victo seemed to be complete, I have heard the sun laugh he burst through all the black embankments and flood the world once more with his glory. Just so it is with me they may gather themselves together and say, "We w put out the light of truth." But they imagine a va thing. What is a man's life? It is but a vapor th appears for a little time and then vanishes away. Ha you ever seen a vapor float between you and the sun That is the picture of the life of a man. It exists b for a moment and then it is gone. Men live their liv and pass away, but the truth of God shines on forev A man standing on the street at noon smoking his cig may enshroud his own head in tobacco smoke, but produces no effect upon the sun. These little mistak men who taught their mangled gospel all around Paul's prison filled the air with their darkened teachin but the Sun of Righteousness kept right on shining, a when Paul looked out of his prison window he did n see the darkened vapor; he saw the great world lying a flood of golden glory. "I joy and rejoice with y all," he cried, "because the name of Jesus is bei brought to the ears of men."

Continued on page 777

*Preached in Broadway Tabernacle, New York.

Presbyterian Manse at Wishek, N. D.

A North Dakota Immigrant Farmer's Sod House

Where Many Nationalities Worship

IMMIGRANTS AND THE NORTHWEST

N discussions of the immigration question, the statement is sometimes made that the immigrants of to-day are "undesirable," because they come almost exclusively from Austria, Poland, Russia, umania, and Italy, and that these immigrants are inferior to the settlers of former years, who came m Great Britain, Norway, Sweden, Germany, etc.

Is this statement true? Is our country in danger cause we admit men and women from very land and m every clime?

Some weeks ago I went to Ellis Island, and saw ,000 immigrants who had arrived in New York that y. When I compared them with the immigrants of rty years ago, I found that they contrasted favorably th the arrivals of the past.

Recently I went to the great Northwest to visit the eat settlements on the prairies of Minnesota and the kotas. Last year I had seen the wonderful development of Manitoba, Saskatchewan, and Alberta in Canda, wrought especially by immigrants from Russia. ter living with these people, and becoming intimately quainted with them in their church and home life, I aise God for all I have seen and heard, and see no ason for alarm.

It is strange to see Jews from Russia, Syrians from sia Minor, Germans, Roumanians, Russians, Norweans, Swedes, Hollanders, Americans, Irishmen and hers, with a sprinkling of Chinamen and Japanese, l co-operating to make our great Northwest the finest untry on the face of the earth.

See them begin life on a claim or a homestead. The ussians and others build sod houses. The prairie is plowed, and the sods are built up to make walls. Old timbers and scrub wood are built into the roofs, and these too are covered with sods. One can build a good-sized house for about $25. Stables are built of the same material. These houses make good homes. They

Two Pioneer Missionaries

are warm in winter, and cool in summer. The inside walls are papered, and the houses are quite cosy.

While the people are willing to live in these poor houses, they always try to build good churches. The finest houses one finds on the prairies are the houses for the worship of God. The schoolhouse often stands alongside of the church. The young boys and girls are very anxious to get an American education. Young, enthusiastic missionaries are at work everywhere, and, religiously, the immigrants are better looked after than the people in many of our cities. It is true, the ministers at times have to live in very cramped quarters. The Presbyterian manse in Wishek, N. D., is not very large, having only two very small rooms, the bedroom, study, and parlor all being contained in a room about eight feet square, and the kitchen, pantry, dining-room, etc., in the other room, also eight feet square; but the young enthusiastic pastor and his wife are very happy.

Raum ist in der kleinsten Huette
Fuer ein gluecklich liebend Paar.'

(There is room in the smallest cottage
For a happy, loving pair.)

About twenty years ago I became intimately acquainted with the Mennonites from Russia. These good people originally started from Holland, settled in the Baltic provinces of Prussia, and then went to the south of Russia, and from there came to America. They certainly are desirable immigrants. In the Dakotas I found many thousands of another class of German-Russian-Americans. Their ancestors came principally from Wurtemburg. In Russia they changed the steppes into fruitful farms, and now they are settling our great Northwest.

God's plans for our country are wonderfully glorious and gloriously wonderful. Praise him for the immigrants of to-day. Our great Northwest needs millions more of them.

GEORGE N. THOMSSEN.

A Cheerful Faith — Sermon by Rev. Charles E. Jefferson, D.D. ❋ Continued from Page 776

There is another reason why Paul might have been spondent. He is a prisoner of Nero, the bloodiest rant on the earth; a man who cuts off the heads of omen as well as men, of friends as well as foes, without mpunction; who has degenerated into a monster and kes delight in killing men as wicked boys kill flies. aul knows that any day he may be led out to the exeutioner's block; the shadow of death is on him; the ssibility of dying is always before him. But looking eath full in the face, he says, "I joy and rejoice with ou all. I hardly know which I would rather do—pass to the next world or remain in this one. I am in a rait betwixt the two. It is a glorious thing to go into he next world, and it is a glorious thing to stay here; I hardly know which is the more glorious. If I go into he next world I shall be with Christ, and therefore I nall know more than I know now." We are with Christ n this world, but in the next world we shall be with him n another sense. Death will introduce us into experinces that we cannot have here, and will bring us raptures which we have never known. In that world we shall ee, as we cannot see now, just why we were created and what our life all means. In that world we shall know, s we cannot know here, what God's plan for us really s and what will be the ultimate outcome of all the truggle and all the striving.

"When I think of that I want to go," says Paul; "but when I think of you and think how much you need me; nd when I think of all the other Christians and how nuch service I may be to them, then I think what a glorious world this is, and I wish to stay where I am." Can you conceive of a world finer than this for a man who really wants to serve? What world could give more opportunities for the right use of money than this world? and what world can furnish more chances for the right use of talent than this world? If a man wants to show pity what world could give him more room in which to show it? If a man wants to lift others, what world would furnish him a greater inducement? For any man who has in him the desire to work, this is a superlatively glorious world; for any man who has in him the desire to know what God is and what the soul is and what life is for, the next world is superlatively glorious. Paul had the two desires mighty within him, the desire to know and the desire to serve; and his great soul was poised between the two. "I think on the whole I would rather go, and yet when I see how my service is needed I feel convinced God will allow me to stay." This is the man who one day shouted to the Corinthians: "O death, where is thy sting? O grave, where is thy victory?" He could shout this word of defiance because the horror of death had been completely taken away. The present was so glorious and the future was so glorious that no matter whether he was in this world or the next his soul would rejoice.

What has brought Paul into such an exultant mood? Thinking about his friends. It is wonderful the effect which a pleasant thought has upon the mind. Have you never wakened to the fact that you were miserable, and that all the sky was clouded and all the future dreary? I have had that experience more than once; and on trying to ascertain the cause of it I have discovered that I had been thinking some time before about something exceedingly disagreeable. I had then tossed it, as I thought, from my mind—but I had not succeeded; it was in me yet and was working like a poison until by and by the poison found its way through every vein and artery of my soul. One disagreeable thought kept in the mind is sufficient to darken the heavens and rob existence of its glory.

And how oftentimes we have noticed that life has grown strangely beautiful, the world has shone and sparkled, the minutes have sung as they hurried by us; and all because we have been thinking about something pleasant. Paul has been thinking about the Philippians. They are his dearest friends; they love him; and every time he thinks about them his heart begins to sing. They were the first people he had met in Europe; they had given him a hospitable reception. When they left him they did not forget him, but they sent messengers after him; they kept their eye upon him no matter where he was. They sent gifts to him—three hundred miles, five hundred miles, seven hundred miles—their love was unceasing, beautiful, overwhelming. Paul appreciated such affection because he had none too much of it. When he became a Christian it was necessary to separate himself from his father and mother, his brothers and sisters, and most of his countrymen. He was a vagabond, a traitor; wherever he had gone he had been hated, misrepresented, maligned—but these dear people in Philippi believed in him, loved him, showed their affection by showering upon him their benefactions. To think of them therefore was a delight.

And so upon this little church in Philippi he pours the full wealth of his gratitude and affection. He cannot find words sufficiently strong with which to express his esteem and devotion. "You are my joy, my crown," he cries in a transport of rapture. Is not this remarkable, such language from such a man to such a church? Paul had been a bigoted Jew, a stubborn and prejudiced Jew, a member of the most exclusive of all the Jewish parties, and upon the Gentiles he had once looked down with hatred and contempt. But now he is writing a love-letter to a group of European Gentiles, among whom there is a Roman jailer and a Greek girl that had been a slave. It is to these he says, "You are my joy and my crown." Bigotry has gone and prejudice is dead; this man is a new man; how can you account for it? He has met Jesus the Lord of love, and has entered into the power of his resurrection. And that is why all of his letter is filled with Jesus. The sweetest thing he can say at the beginning is: "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ," and the sweetest thing he can say at the end is: "The grace of the Lord Jesus Christ be with your spirit."

A DISTINGUISHED ECCLESIASTICAL GUEST

AMONG the distinguished visitors expected here this fall is the famous Bishop of London, whose personal character, no less than his exalted position, will commend him to the American people. He is a member of the House of Peers, ranking above a baron, yet he is the companion and friend of the poorest men in London, and is not above associating with men who are not strangers to the inner walls of the penitentiary. He is what is known as a "high churchman," and like most members of his party he is a practical philanthropist, devoted to the uplift of the poor. He certainly will be at the great day among that company to whom Christ will say: "I was hungry and ye fed me; I was sick and in prison and ye ministered unto me."

The Right Rev. A. F. Winnington Ingram is one of the youngest bishops on the bench. He is only forty-nine years of age, and is full of vigor and energy. Educated at Marlborough School and Oxford University, he served in various city churches until 1888, when he was appointed "head-worker" in the University Settlement which Oxford supports at Bethnal Green, one of the very poorest districts in all London. No better man could have been chosen for the work. Dr. Ingram loves the people of the slums, and, like his Master, the common people hear him gladly. He studied their lives, was a welcome visitor in their homes, and a cheerful and hospitable entertainer at the Settlement. He organized clubs of various kinds, paying special attention to athletic exercises, which he regards as the best antidote to dissipation. One of the clubs, commonly called the "Blackguards' Club," was organized for a special class, of whom, unhappily, there are many eligible members in that district. The necessary qualification for entrance is that the candidate must have served a term in prison. The elevating and refining work in this club, to which Dr. Ingram gave special attention, is so effective that the members soon qualify for promotion to the other clubs.

By every means that he could devise he sought to purify the lives of the people and to lighten their burdens. He championed their cause in the press, insisted on the enforcement of the laws protecting them from the rapacity of cruel house-owners, and fought their battles against conscienceless corporations which tried to oppress them. The people soon came to recognize him as their friend, to seek his advice in their difficulties, and to give him their unbounded devotion and confidence. One incident which Dr. Ingram himself related in an attack on the company that supplies the East End with water, sheds a light on his own character. He described a visit he was paying to a fever-stricken girl in a stifling garret on one of the hottest days in August. The poor girl craved a little water to moisten her parched lips. Dr. Ingram found that the

Rt. Rev. A. F. W. Ingram, Bishop of London

water company had shut off the supply. There was no one in the house who could be sent, so he walked half a mile to his own home to get the water for her. A man who would do a thing like that is a true follower of Christ, and has in him the right metal for a bishop.

But with all this concern for their temporal welfare, the people were never suffered to forget that the c of Dr. Ingram's chief concern was the salvation of souls. On Sunday afternoon he might be seen m ing to the Park, which is the favorite loafing pla the denizens of the Eastern District. There, soci atheists and political demagogues are wont to hara the people. Dr. Ingram, mounted on a stool, v begin a discourse defending Christianity from attacks of the other speakers. His ready wit, his dotes, and his earnest speech soon drew crowds. was always willing to answer questions, the des speakers would often join the crowd around him try to disconcert him; but his frankness, his uni courtesy and his telling replies always elicited the ion that "the parson had the best of the argume Every summer he has kept up this work, and has a host of the non-churchgoing people to the f and among them not a few of his rival orators in Park.

In 1895 Dr. Ingram was made rector of a churc the neighborhood, but he refused to accept it unles could continue his work at the Settlement. This co tion was granted, and he continued to reside in humble quarters, while turning the commodious rec over to the occupation of the workers of the pa Two years later he was appointed an assistant bis but he continued his superintendence of his bel mission in addition to the work of the bishopric. In higher office he was later called to fill, his thoughts still with his poor people. He wanted to rent the m nificent palace which is at his disposal, and turn proceeds over to the maintenance of the work in w he has been so long engaged, but that project, he lear would not be in accord with the law. He said, to taking his leave of his old friends, that now he ride in a carriage; but if any of them saw him ri alone he hoped that they would do him the fav entering the carriage and bearing him company. a remarkable fact that, although he is identified the high church clergy, there are many of the Evan icals among his intimate friends, and they cordially operate in his philanthropic work.

The Bishop is the author of several religious w which have had a wide circulation. Among them *Christian Work in Great Cities; The Men Who Cr Christ*, and *The Banners of the Christian Faith*. T is not in the English Church any prelate more bel by the masses and by the officiating clergy.

WAGON-TOURS AMONG THE MORMONS

TWELVE missionaries, representing seven Christian denominations, during the past year have covered in all more than 4,500 miles of Utah and Idaho in canvas-covered wagons, and carried the Gospel to the homes of 65,000 Mormons. It was the most successful year in the work of the Utah Gospel Mission.

The headquarters of this work are at Cleveland, Ohio. Rev. J. D. Nutting, for six years a pastor in Salt Lake City, is its founder and general secretary. On its advisory committee appear the names of many of the most prominent clergymen of the United States. By the evangelical churches of Utah it is recognized as the most efficient agency for reaching the Mormons, especially those of the inland districts of that State.

Mormonism is spreading all the time into new territory. Idaho is filled with Mormon settlements, and Star Valley, Wyo., is another important field for the anti-Mormon missionaries. Mormon elders are simultaneously in nearly every State in the Union. In New York State at one time, within the last three years, there were more than a score of Mormon elders at work.

It is estimated that only one in fifty Mormons of Utah and Idaho ever enter a church of another denomination. The importance of colporteur work and of the Gospel wagons is therefore at once apparent. The smaller towns offer a particularly good field. In Utah, eastern Idaho, and western Wyoming, there are 400 places or settlements practically destitute of evangelical services, except as they are visited by the missionaries of the Utah Gospel Mission. In early summer the Gospel wagons begin their campaign in Idaho. By November 1 they are headed into northern Utah and move southward with the advance of winter. Last year was the first time Wyoming was reached, this being made possible by the addition of another wagon and more missionaries. Still another wagon is to be added soon; but the chief need of the work at present is more volunteers to carry the Gospel message.

Evangelists Setting Out on a Tour

A Band of Anti-Mormon Missionaries

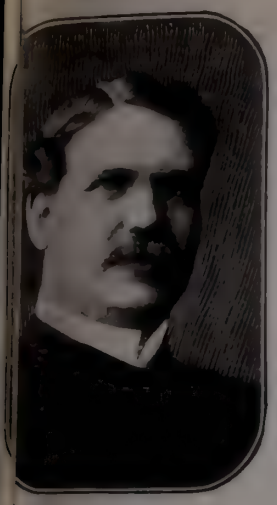
Usually a cabinet organ is carried in the wagon, and the meetings are held in the open air in front of the vehicle. Sometimes the town opera house is enga House-to-house visitation in each settlement is the r The time spent at each home is usually not less t twenty minutes and often exceeds an hour. Relig literature is left with every family, its contents explai and a strong plea made for a systematic and devoti reading of the Bible. Some remote places can be reac but once in three or four years, but, as far as possi it is planned to each settlement o a year.

The Mormon p ple are nearly alw found ready to list and many of th will remain up i the night, after close of the meeti to discuss religi themes. Seldom the evangelists r treated. The missi aries work with compensation ot than their expen and this appeals o the Mormon peo

Naturally, in t ing Utah and Ida much of the route up and down mountains a through the canyons, and the missionaries often m with interesting experiences. In the eastern edge Idaho, one day during the past year, one of the wag lost its way and slipped from a narrow passage dow steep embankment. Rolling down the mountainsi the wagon tipped completely over three times. No man or horse was hurt, however, and the wagon but little damaged.

W. FRANK MCCLURE

Evangelist T. C. R. Horsfield



Conducting an Open Air Service on the Sands at Coney Island

Courtesy of Frank W. Sterry, New York.

Rev. Robert Rein

SOUL-SAVING AT CONEY ISLAND

BY far the most important branch of work under the auspices of the Brooklyn City Mission and Tract Society during the summer season is that at Coney Island. When it is considered that the bulk of the evangelistic work at the island resort is performed by two men, the magnitude of it is really surprising.

During the summer of 1906, the work was carried on by the late Major Fred Gardner and his co-worker and fellow, Evangelist T. C. Roberts-Horsfield. The death of Major Gardner was a blow that was keenly felt by the Society. In seeking for a successor to Major Gardner, the Society decided upon the Rev. Robert Rein, who is this year associated with Mr. Horsfield. Although their activities did not begin this year until Decoration Day, they have already seen much good as the result of their efforts.

"There is no doubt that Coney Island offers during the summer season the greatest opportunities for evangelistic effort of any place in the Greater City. With this fact in view, the Society planned the most extensive campaign ever undertaken on the Island. On Sundays regular services are held from 11 A.M. to 12 M. in the theatre in Luna Park, through the courtesy of William McClelland, manager of the Park. Also, through the kindness of Miller Brothers, services are conducted on 101 Ranch, Brighton Beach, among the cowboys and Indians. This arrangement enables the employees of both Luna Park and the Wild West Show to attend a regular Gospel service on the Sabbath day.

"There are scores, yes, hundreds of boys and men who need spiritual attention. Of the men, fully sixty per cent. are of the "down-and-out" class, and they need prompt and efficient help to keep them out of the gutter. One lad had stolen his father's watch and pawned it to secure money with which to "do" the Island. He had spent all the money before he realized the enormity of his offense; but he happened to drift into one of the meetings, where, overcome by repentance, he made a clean breast of his guilt. The worker took care of the lad over night, and next day communicated with his parents, who came for him, forgave him and took him home.

As may be readily believed, the drink habit has brought a majority of the men who seek Gospel aid to the level where the workers find them. It is often possible to help such men to regain their own manhood and self-respect. The case of a man who came to the workers after a Monday night meeting is in point. He was a skilled mechanic employed in Cramp's shipyards, Philadelphia. He had been on a prolonged debauch and, perhaps with no especial destination in view, he drifted to Coney Island, leaving his wife and children in the Quaker City. He was penitent and anxious for a chance to do better, so the worker sent him to the City Mission Hotel and secured employment for him. He communicated with his family, and now there is a prospect that he will be able to return to his old position in the shipyards, and he will no doubt profit by the lesson he has received.

Especial attention is paid by the Society to rescue work among the wayward young women and girls who annually drift to the Island in great numbers. This work is in the charge of Mrs. A. Watt, an efficient and unselfish Mission worker. She attends the Gospel meetings, and hardly a day passes without her being able to lend a helping hand to some unfortunate one of her own sex who has possibly felt a good home for the allurements of the resort and who has become stranded. Not long ago a handsome young woman came to one of the meetings. She had been in the Bowery dives for nearly a week and was in bad condition, mentally and physically. She was attracted to the Gospel service by hearing a hymn she had learned when a girl in Sunday School. She told Mrs. Watt that she was married, but had separated from her husband, owing to her intemperate habits. Mrs. Watt took the penitent woman to her own home and cared for her as a sister. She communicated with the woman's husband, who came to his wife as soon as he received the communication. There were tears, forgiveness, and an affecting reconciliation. They left Coney Island together, and when heard of, they were living decent Christian lives.

The great work thus far accomplished is as follows: More than 100,000 people have listened to the Gospel message, over 500 have professed conversion, and 1,520 have made requests for prayer. The Society is now endeavoring to raise a fund of $50,000 to erect an auditorium to seat from three to five thousand people in the heart of Coney Island, where Gospel services can be held nightly. One gentleman, knowing of the project, has promised to contribute a substantial sum towards the new undertaking.

The Coney Island evangelists, during the fall and winter months, will accept engagements in conducting evangelistic services, including workshop and factory noon-hour meetings. The headquarters of the Brooklyn City Mission and Tract Society are at No. 215 Montague Street, Brooklyn. Subscriptions and donations for the Coney Island work may be sent to Mr. H. E. Nitchie, Treasurer of the Society.

A BIBLE CLASS FOR BUSY WORKERS

ON Sunday morning, October 4, 1903, a little group of men gathered in a room attached to St. Paul's United Brethren Church at Hagerstown, Md. They had come in response to a call for the organization of a Bible class for men. At that first meeting seven names were enrolled and the work then begun with earnest prayer and consecrated effort has multiplied and expanded in a most marvelous manner.

"Our class grew steadily for the next two years. Then it began to increase by leaps and bounds, until now we have an enrolment of one hundred and fifty-three men in the class. They are all busy men—the kind that work during the week—and they also work on Sunday, in the spiritual sense; hence the wonderful success of this great class of Sunday School men.

"Their unusually earnest work and increased membership have caused the entire Sunday School of this church to take on new life. The school now has a number of large classes of zealous workers. At the time the men's class was organized, the school numbered about one hundred and ninety. Now it has a membership of about eight hundred. The members of this men's Bible class range in ages from twenty-five years to eighty-six years, most of them being between the ages of forty and fifty. The teacher of the class is the pastor, Rev. Arthur B. Statton, who has held his present appointment about ten years. The officers are David L. Buchanan, president; Webster H. Wyand, secretary and treasurer; William H. Clipp, assistant secretary; Francis E. Renner, librarian; Joseph Davis, assistant; John R. Schindell, chairman 'look-out committee'; and D. Lincoln Ely, chairman finance committee."

The Famous Hagerstown "Men's Bible Class"

The men of this Bible class are not ashamed of their religion. They freely tell other men what they are doing in Sunday School work, and are always ready to write to any outside inquirers who may wish to learn the way of salvation or to begin practical Christian work.

They try, in every way, to carry the principles of Christianity into their everyday lives, and do not confine their religion to one day in the week, but make it a faith to live and work by. In this manner, and by earnest, united effort, they are exerting a potent and beneficent Gospel influence throughout a very large neighborhood.

OUR EDITORIAL FORUM

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A Jubilee of Prayer

THERE will be celebrated in a few days one of the most significant anniversaries of our time. It was fifty years ago that Mr. Lanphier, a humble city missionary, established the Fulton Street Prayer Meeting, which in a short time became famous throughout our land and across the Atlantic. It was a bold idea to expect that business men in New York would leave their desks and counters at mid-day for a season of prayer. But the room was filled. Men found their way thither, when anxiety pressed, when there was trouble in the home, when a friend or relative lay sick, and found in that room relief from their burdens. Apart from the hope that the prayers there offered would be answered, there came into the perturbed soul that faith and rest which could say, "Not as I will, but as thou wilt." How many anxious, troubled hearts found in that room the calm confidence for which they longed none can say. The testimonies to answered prayers, too, were carefully preserved, and they fill many volumes.

It is fifty years since that meeting began, and every day since then the voice of prayer has gone up to God in the noon hour. It is well that the jubilee should be observed. It is a testimony to the belief in God as the hearer and answerer of prayer that should not be overlooked. There is great wickedness in the city; many of its citizens have no thought of God in their hearts; the worship of the mighty dollar absorbs all the energies of many lives; but here is a conspicuous testimony that in the busiest haunts of traffic there are some hearts in which the faith in God still lives. In this age of materialism and in the very centre of the race for wealth, there are found some who testify that it has been good to seek after God. "Ye are the salt of the earth," Christ said, and it is in such a meeting as this that the salt of the city is found—the remnant spoken of by the prophets, which is the hope of the people.

Trades Schools Here and Abroad

WE lately had occasion to refer to the important and helpful investigation conducted by the Massachusetts Commission on Industrial Education, in quest of material for which the Commissioners visited all the leading countries of the Old World. Everywhere they found industrial schools regarded with favor. In England, such schools receive national subsidies. London, Liverpool and Manchester are all well provided with trades schools that afford to the children of the working classes an opportunity for elementary or advanced industrial education.

In France they visited the great technical schools of Paris, which are noted for the thoroughness, artistic value and general breadth of the training, and where pupils begin as early as the thirteenth year. The famous state-supported Swiss technical training institutions at Berne, Geneva and Zurich were also inspected, and the investigators then passed to Germany.

While their general observation is that technical education is much further advanced in Europe, as a whole, than in the United States, it is to Germany that they award the most signal honor for the best of all systems. They found the German industrial schools thorough, systematic and comprehensive. The report says:

> They cover the whole educational period. There are the lower industrial schools, which connect directly with the common schools, and thus become continuation schools and give training to workmen; the higher industrial schools, which correspond to our technical colleges and produce the leading technologists; and the middle industrial schools for pupils who have gone through the lower industrial schools, but who desire to shorten the period of higher education, although they wish to prepare themselves to become upper foremen or assistant superintendents.

Ample provision is made by the State for the support of these schools, which are treated in all respects with the same care and generosity that have marked the conduct of the common schools. It should be noted that attendance at the industrial schools is compulsory for apprentices.

Belgium and Holland, the Commission reports, make an excellent showing in industrial training, the former especially in the machinist's and carpenter's trades, and the latter in wood work, forging and ornamental metal work. Mention is also made of the great technical schools of Glasgow (one of which has 6,000 students), Dublin, Cork, and Belfast, in all of which the youth of those lands are being splendidly trained for useful and practical careers.

There is much in the report that is deserving of consideration by American educators. We are behind the procession in industrial training, and the sooner it is generally adopted as an adjunct of our school system, the better it will be for the future of the rising generation.

A Little Lesson in Thrift

TO the many thousands who are running a neck-and-neck race with ruin, in their efforts to live up to the demands of the world of fashion and foolish extravagance, there is a wholesome lesson in the story of a young wife, whose experiences have been duplicated in many households of the same class. Married to a man of moderate income, she decided to enjoy life as though it were a daily pageant, in which, if possible, they must outshine their neighbors in display. What happened is best related in the young wife's own words:

> An endeavor to live up to our station in society ruined us. We have been driven from our home, our property is gone, and the few things that I loved in the world were sold over my head. It almost breaks my heart to think of it. Society was the cause of it all. I have no money now, and I do not know where I can get any. I have no home, no friends, no resources. I do not know what I shall do. Fortune has been bitterly cruel to us. Our beautiful mansion is a thing of the past. My husband is searching for a betterment of our fortune, but I have no hope. My jewels, gowns, and everything are gone. I paid the awful debt to society, and now I am made to suffer for it. I am very poor—barely able to provide for myself the few necessities of life. I have no friends—nothing. My husband was never possessed of a sufficiency of wealth to maintain our high position in society.

This young wife's experience carries a double lesson to other wives and to husbands as well. The art of "keeping up appearances" and of living beyond one's income, is an old one, and it invariably brings the same result—disaster. We sacrifice to dress, to vain display, to extravagant surroundings, to profuse hospitality, those means which, if wisely used, would assure us comfort and material happiness. There is no slavery so irksome as the slavery of debt. If this young pair had kept their ambitions in check and lived within their means, they would perhaps have excited less of a sensation among their acquaintances; but they would have preserved their independence and retained the respect of all whose good will was worth having.

Again, if instead of "living up to their station in society," as they seem to have misinterpreted it, they had tried to live up to their higher privileges, they might have won the love and admiration of many less fortunate than themselves whom they could have helped. We know of thousands of good men and women who, with very modest incomes, manage to make their influence felt in a very noble way, and throughout a wide circle of acquaintances. These people, however, do not live for pleasure's sake; they are not striving to win the applause or to excite the envy of those whose chief aim in life is to "shine in society." No; they are striving with heart, hand, and means, to live their lives as God intended they should, and to enjoy them to the full in a simple, wholesome way, knowing that the greatest joy one can feel is when he brings joy to some other heart.

Overcome by Temptation

MEN who tell us that crime is a species of insanity may point to a trial in a New York court as a proof of their theory. A young man with an excellent record, happily married, with no bad habits, accustomed to spend his evenings at home, suddenly conceived a desire to speculate in Wall Street. It may have been due to the prevalent epidemic of speculation, or he may have noticed that certain shares were quoted at a low rate and were "sure to rise"—but whatever was the motive, he made the plunge. It was only a small risk, about fifty dollars, but it was soon followed by another of a hundred. Then, the gambling craze getting a firmer grip on him, he risked fifteen hundred. That sum was not his own, but as he occupied a position of trust in a financial company, the getting possession of it was easy. A false entry or two in the books covered the defalcation, or temporary loan, as he regarded it. Unfortunately for him, the shares he bought did not rise and his margin was wiped out. Moral degradation had set in and he began to drink. He made a dissolute acquaintance, who advised him that as he was "in for a lamb, he might as well have a sheep," and he had be take as much more as he could get. He followed advice and, having access to the company's cash, about eighty thousand dollars into a suit case and wal away with it. He went to her home to hide until search slackened, giving her fifteen thousand dollars cover the risk she ran in concealing him. But the man betrayed him to the police and he is now awai trial for his crime and is giving evidence against he the charge of receiving stolen property.

The whole affair is coarse and sordid, but in some its features it is unhappily only too common. All tendencies of our social life tend to foster just such crin Young men in situations of trust, miserably underpa see the financial magnates above them skirting on edge of violations of the law to win millions, and t become inoculated with the lust for wealth and yiel the temptation to steal. It is only a little capital t they need to embark in the race, and it lies wit easy reach through the carelessness of its guardia Can we expect young men without principle to resist temptation? Their ears are too full of the din of struggle to hear the warning voice declaring that the of yielding is disgrace and death. The conflict w temptation is fought in silence and solitude. None besi the victim know how fierce it is. The suggestion that is only borrowing, the hope that even if detected he m escape, the lure of licentious pleasure, all join in be oning him to his destruction. Yet in this recent case in thousands that have gone before, there is a warni which should appeal to him, even if he is oblivious to t sin he is tempted to commit. In yielding he will wro his own soul, his plunder will go into a bag full of hol and in the end he will find he has been a fool.

Among the Workers

—Hon. and Rev. Selah Merrill, U. S. Consul-General at Jeru lem, is now on a visit here with Mrs. Merrill.

—Remarkable success has attended the Bible class at Oce Grove, N. J., conducted by Dr. L. W. Munhall. On some occasio more than four thousand persons were present.

—Rev. William Potts George, D.D., of Poughkeepsie, N. Rev. W. R. Wedderspoon, of Pittsburg; Rev. C. M. Giffen; R J. H. Nicholson, of Baltimore; and Rev. Charles L. Mead, of Ne ark, N. J., were among the leading speakers during the closi days of the Ocean Grove Camp Meeting.

—Mrs. Erwin H. Richards, of the Zambesi Mission, Inhamban writes that the natives give their children queer names at time One bright little native girl has a name which, translated, mea "Guardyard Littlepigs." Mrs. Richards hopes to get her adopt by some Christian patron, and she can then be baptized a receive a better name.

—A correspondent writes us that the late Dr. Sarah J. A. Brow an American woman, and not Lady Somerset, was the pioneer w first proposed the establishment of industrial homes for inebria women. She suggested the idea of the Duxhurst Home, whi was afterward carried out by Lady Somerset. Dr. Brown esta lished (1893-94) Bramble Hall, an Inebriate Women's Home Essex, England, which was the first institution of the kind. S was a most gifted woman, an earnest Christian and an arde temperance advocate.

Contents of this Number

Wednesday, September 11, 1907

	PAGE
September Breezes	Cover
A Happy Day in the Arctic (Illustrated)	775
A Cheerful Faith. Sermon by Rev. C. E. Jefferson	776, 777
Immigrants and the Northwest (Illustrated)	777
The Bishop of London's Visit (Portrait)	778
Wagon Tours Among the Mormons	778
Soul-Saving at Coney Island (Illustrated)	779
A Bible Class for Busy Men (Illustrated)	779
Our Editorial Forum: A Jubilee of Prayer—A Little Lesson in Thrift—Trades Schools Here and Abroad—Yielding to Temptation	780
Bible and Newspaper: The Parliament of Peace—Heroic Treatment—The Prospects of Zionism—His Savings Burned, etc.	781
Family Department. By Margaret E. Sangster	782
"Gabrielle, the Flower of New Rochelle." Serial Story (Illustrated)	783, 785
The Death of Moses. Sunday School Lesson. By Dr. and Mrs. Wilbur F. Crafts (Illustrated)	784
Our Mail Bag	786, 787
The New Pan-American Building (Illustrated)	786
New Books	788
Consul Merrill's Promotion (Portrait)	789
Divine Omnipotence. Christian Endeavor Topic	789
The Pilgrim Memorial (Illustrated)	790
Truth Perverted. Epworth League Topic	790
A Unique Death. By Mrs. M. Baxter	791

THE BIBLE AND NEWSPAPER

The Delegates of the International Peace Conference in Session in the Famous "Hall of the Knights" at The Hague

The Parliament of Peace

HOW difficult is the solution of the problem undertaken by the Hague Conference, is obvious to every one who has followed the debates of that international assembly. It has appeared to ny that the regulation of war rather than its preven-n has been the main object sought; but it must be mitted that if the regulation can be of a character to der the practice of war more difficult and more oner-s, in that, too, the Conference may serve the cause of ace. But that is only indirect service which is of no ue if war can be wholly abolished. Much more to the rpose is the attempt to organize an International igh Court of Justice which shall be permanent and al with those minor disputes that irritate the nations d produce a state of feeling out of which war is olved. As a man already smarting under an unre-essed injury will resent a slight that otherwise he uld have passed over quietly, so a nation may become irritated by an unsettled dispute that it will draw the ord on small provocation. It will therefore be a great vantage if a court for the decision of minor disputes always accessible.

It is very gratifying that a practical proposal to estab-h such a court should have come from the American legation, which has held a position of marked promi-nce and influence in the Conference. Mr. Joseph oate, in spite of his seventy-five years, and Gen. Horace rter, the veteran statesman and diplomat, have been spicuous for the valuable services they have rendered. one are more valuable than this of the plan for the per-nent court. Their proposal is that it shall consist of venteen judges, who shall hold office for twelve years d receive a stipulated salary. Nine judges are to be minated by European governments, six by America, d two by Asia. An objection to the project has been sed by Brazil and other American nations, who think at they have been treated as "inferior powers" in the nstitution of the court, but it is hoped that some means ll be found of conciliating them and so avoiding the oposal of Austria to adjourn the question to a future nference. The skill and patience of the American legation will, it is hoped, succeed in this and so a defi-te and concrete result may be achieved, and upon the embers of the Conference may come the benediction:

To the counselors of peace is joy. (Prov. 12 : 20.)

Clergyman on a Steeple

The pastor of a Methodist Episcopal church on Long land has performed a task not generally undertaken y members of his profession. A swarm of bees had set-ed on the spire of his church. They became a nuisance they flew about the neighborhood and through the urch during service. The clergyman tried to hire me one to oust the swarm, but no one would attempt e task. He then decided to do the work. He pro-ded himself with a couple of ladders, a wide-brimmed at, a liberal quantity of mosquito netting, and a pair of loves. After covering himself with the netting, he ade the ascent to the church roof, and hoisted his lad-ers against the tower to a point above the belfry. He as able to reach the place where the bees had taken ossession. With a trowl he cast the comb to the walk elow. The bees swarmed around him, but he escaped without a sting, and descended safely. It may be hoped that the pastor will be similarly successful in removing from his church other causes distracting the attention of his people. There are many such causes, and he will not have to climb the steeple to find them.

Them that sin rebuke before all, that others also may fear. (I. Tim. 5: 20.)

The Board's Dilemma

The immigration authorities in New York have a child on their hands that they do not know what to do with. A woman came from Austria about two months ago, to go to the home her husband had provided in Ohio. She brought three children with her, the youngest of whom became sick on the voyage. It was so ill on Ellis Island that it was removed to the hospital. After waiting a few days the mother and the other children left for their Ohio home. The child recovered and the immigration officers notified the parents to call for it. The father has replied that he has neither the time nor the money to come to New York and the board is puzzled as to what course it shall take. The child is too young to travel alone and the Board has no funds available for the expenses of an escort. One can but hope that some happy solution of the difficulty may be found and that the little one may yet live to acknowledge the divine protection.

When my father and my mother forsake me, then the Lord will take me up. (Ps. 27 : 10.)

Heroic Treatment

A woman whose body is covered with wheals and bruises is under medical treatment at a small village in New Jersey. She entered the house of a neighbor a few days ago in a state of great agitation. She is a young widow and was to be married soon to a man who has been paying her attention for some months. She informed her neighbor that he had gone away after a quarrel with her, declaring he would never return. She wished to leave a letter there disposing of her belongings, as she was determined to kill herself. Her friends expostulated with her, but while they were not looking, she took a bottle of laudanum from her pocket and drank the contents. There is no doctor in the village, but a man was dispatched to get one from the nearest town and in the meantime an emetic was forced down the woman's throat. In spite of it, the fatal somnolence set in, and active measures were taken to keep her awake. Women took hold of her and walked her about, while others beat her with sticks and whips and pinched her arms and body. When the doctor arrived she was in a state of exhaustion from the heroic treatment, but he said the ill usage had probably saved her life. She probably repined under the suffering as the Christian sometimes does under the discipline that purifies and refines him.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (Heb.12:11.)

The Prospects of Zionism

A London correspondent of the Jewish Press Bureau in New York sends important news relating to the project of restoring the Jews to the Holy Land. He has had an interview with Professor Arminius Vambery, the famous Hungarian scholar, who is a trusted friend and counselor of the Sultan of Turkey. The professor is a Jew, and is proud that, in spite of his struggles and the opportunities of advancement that he might have had by abjuring his religion, he remains a Jew to-day. He has had many conversations with the Sultan on the subject of the Jewish settlement in Palestine, and was the means of securing for the late Dr. Herzl admission to his majesty's presence. The professor said that although the law prohibiting immigration into Palestine still prevails, it is not being enforced, and that under these circumstances many Jews are now entering the country. The Sultan understands the value of immigration of the Jewish masses, and he knows what such immigration can do for the development of the country. He would therefore welcome the immigration of Jews to Asia Minor and Mesopotamia. These places are mostly populated by Armenians, and the Jews would serve the Turkish government as a balancing power. There are large stretches of fruitful land that is the property of the Sultan, and he would be willing to give part of this land to the Jews. The Sultan has also come to the conclusion that in establishing factories and the extension of trade the Jew could do more than any other race to draw money into the country. In spite of Mohammedan prejudice the Jew is becoming recognized as a desirable citizen Professor Vambery thinks that an immediate settlement would be injudicious, owing to the danger of Bedouin depredations, but the chief difficulty of the Sultan's opposition is now practically removed. He knows that wealth will flow in if the Jews come. It will be strange if the Sultan should be the man to invite the Jew to Palestine, yet it would be in accord with the ancient prophecy:

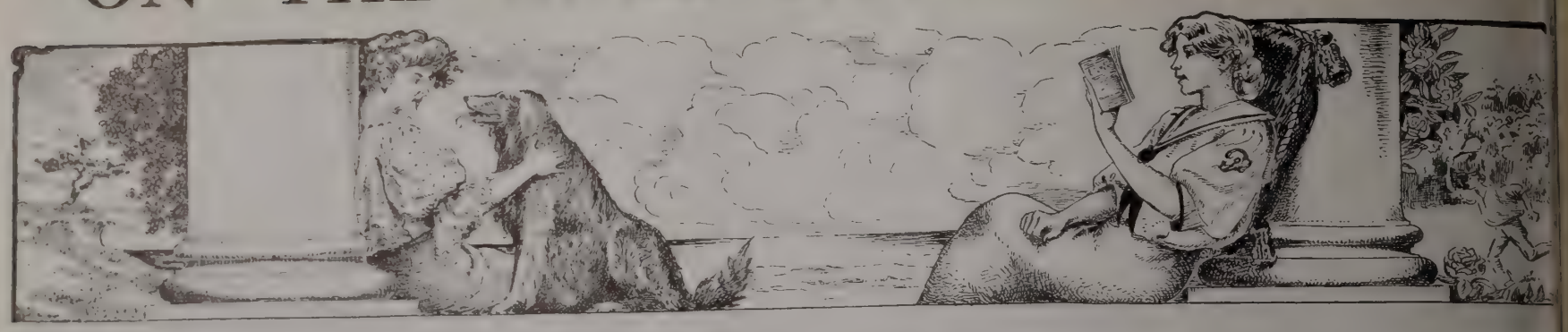
They shall bring thy sons in their arms and thy daughters shall be carried on their shoulders; kings shall be thy nursing fathers, and their queens thy nursing mothers. (Isa. 49 : 22, 23.)

His Savings Burned

There was a frantic man almost crazy with distress in a small town in New Jersey recently. He is a miller, in the employ of a well-known firm. He went to his work as usual one morning, and when he removed his coat, he took a wallet out of the pocket, and hid it for safe-keeping. It contained his savings for many months, amounting to more than two hundred dollars. He put the wallet in a small furnace which he supposed would not be used on so hot a day. Leaving it there, he went about his work. He did not return until his dinner hour; then, to his horror, he saw a fire crackling merrily in the furnace. One of the men employed in the mill had had occasion to use some solder, and had built the fire to melt it. The miller was almost demented by the sight, and rushed off for a pail of water, with which he extinguished the fire. With trembling hands he raked out the smoking brands, and among them was a wad, which was all that was left of the wallet and its contents. It turned to ashes in his hands as he grasped it, and not a vestige of the bills that could be recognized did he find. It was natural that he should be distressed. The little hoard represented his toil and self-denial for months. We may hope that the loss will not lead him to improvidence, but to that higher investment which is always safe.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Matt. 6 : 20.)

ON THE COOL HOME VERANDA



By MARGARET E. SANGSTER

A Talk About Success

WHAT do we mean by success in life? Can one write out a formula giving component parts, telling how to mix them, and writing directions on the label? Why do some people succeed, why do others fail? How does it happen that some who make a brilliant start tire a little beyond the outset and are seen no more? How can we explain the fact that a few of those who apparently fail according to worldly ideals, are splendidly successful measured by the standards on the book of the Recording Angel? The subject is one of vital importance to everybody, to the young, because life is before them; to the middle-aged, because they have rich stores of experience and should be able to correct their own mistakes; and to the old, because it is never too late to mend, and success occasionally comes in a tidal flood to those who have sought it patiently and waited for it long.

In the minds of a great majority of Americans success means wealth. To begin in poverty and end in millionairedom is the ideal that shines, a radiant vision, before the eyes of thousands. One hears the verification of this in the unconscious envy with which toiling men and women allude to an old neighbor who has made his pile, who has had favoring circumstances and exceptional luck in carving his fortunes.

Success to the scholar means learning more of literature past and present and ascertaining how to apply the knowledge of books to the needs of men. The scientific student peering into the mysteries of nature feels that he has grasped success when he has been able to apply her secrets in discoveries and inventions that aid human progress. A great deal depends on our definition of success. If we have a definite notion of what we want, and a plan and purpose that we may follow in reaching our end, we are more likely to succeed than if we have loosely-compacted ideas and trust to accident.

. . .

The first necessity to success is vision. We must see something. The second essential is perseverance. We must not be easily daunted by difficulties. Whoever would succeed, must endure hardship.

An ability to make and keep friends is an appreciable factor in success. "The hermit souls that dwell apart" lose the advantage of friendly counsel and companionship, of a friendly lift on occasion, and of the warm sympathy that is like sunshine on a cloudy day. People who are deficient in initiative, who are always asking what they can do, and making objections to this and the other thing, because it does not quite suit their fancy, will never succeed. They have not the first elements of success. The successful man is able to deny himself many indulgences, is willing to make great sacrifices, and understands the art of eliminating superfluities and sticking to the point.

. . .

On the other hand, there are men in every profession who have done faithful work all their days, yet never have attained material advantage either in position or remuneration. In the ministerial profession, in the medical and the legal, there are men of fine parts who never become conspicuous, are never in the eye of the public, who have nothing to leave their families except the remembrance of a good life and the legacy of an honorable name. A few ministers are widely known and a very few command large salaries; but scattered over the country in little hamlets away from the beaten track, in the smaller towns and on the frontier, are many men extremely useful and of more than average ability, who are never heard of outside a small circle. Five or six hundred dollars a year and sometimes less is the amount on which such men do their work and raise their families.

In a mountain land remote from the railway I met, several years ago, a man whose skill as a surgeon and success in healing the sick was extraordinary—a man who spent hour after hour riding over rough roads with medicine and instruments in his saddle bags, carrying help to miners and mountaineers, and receiving in return the smallest possible fees. When asked why he had refused a position open to him in a Northern city this man's reply was, "They need a good doctor here."

. . .

This life of ours will soon pass away. It may be very short for any of us, and the longest earthly life compared with eternity is very brief. When we reach the other side the success for which some of us have toiled will appear as the merest rubbish, and the success that has made the world happier, although at the sacrifice of individual comfort and personal ambition, will earn the "well done, good and faithful servant" from the lips of the King. We are going by and by to the place

Where only the Master shall praise us, and only the Master shall blame.
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each in his separate star,
Shall draw the thing as he sees it, for the God of things as they are.

A BULGARIAN PEASANT FESTIVAL

THE complaint comes across the sea that the great throng of pilgrims from America has so modified old customs that the pretty peasant costumes are fast disappearing. In Bulgaria, ancient usage still prevails, and girls and men wear the same picturesque dress their fathers and mothers wore.

KNIGHT AND LADY

HE lifted his hand to his plumed chapeau,
He bowed to her beauty and rode away;
He through the glorious world to go,
She in the lone little home to stay.

Swift as a vision he passed the fields
Where the wild rose blushed amid golden grain;
She took up the weapons which woman wields
When fain from herself she would hide her pain.

Out in the thickest of noble strife
He felt the rapture of conflict brave;
And she, shut into her quiet life,
Half deemed its narrowness like the grave.

Yet, strange to say, when the war was past,
And the knight came back wearing valor's stars,
'Twas the lady who, wan and pale, at last
Gave token of wounds which had left their scars.

MARGARET E. SANGSTER.

The Joy of Home-Coming

EVERY home-coming should be a joy. Whetl it be the coming home at night after the da work, or the return of a traveler from a ho day, whether the home-comer be child or pa ent, the words "home again" should be full of inspirati and gladness. When a member of the family has be absent on a visit in which there has been much varie and large provision for entertainment there is often little flatness and loss of savor on settling down into t home routine. This may be prevented if those at hon will make a little preparation against dulness, and sh their satisfaction in having the loved one back, by puttii the house into gala trim and giving the first meal the a of a feast. In theory we exalt duty above pleasur while in practice most of us prefer to have our dai duties alternate with pleasant intervals of diversion. N exception should be taken to this, for there is manife truth in the homely distich, "All work and no pla makes Jack a dull boy. All play and no work mak Jack a mere toy."

Those who attain the highe development of character alwa find pleasure in every duty, ho ever stern its aspect. This scarcely to be expected of t young, and it is their right a privilege to have a margin left their days and weeks for simp enjoyment.

Fathers and mothers who a careful to make each hom coming of the children a festiv will not regret their pains in t end. Children often need reminder that parents have h their share of bearing burden that young shoulders should li them, and that young peop should aid in giving rest and r freshment to those who are olde

The Missionary's Mother

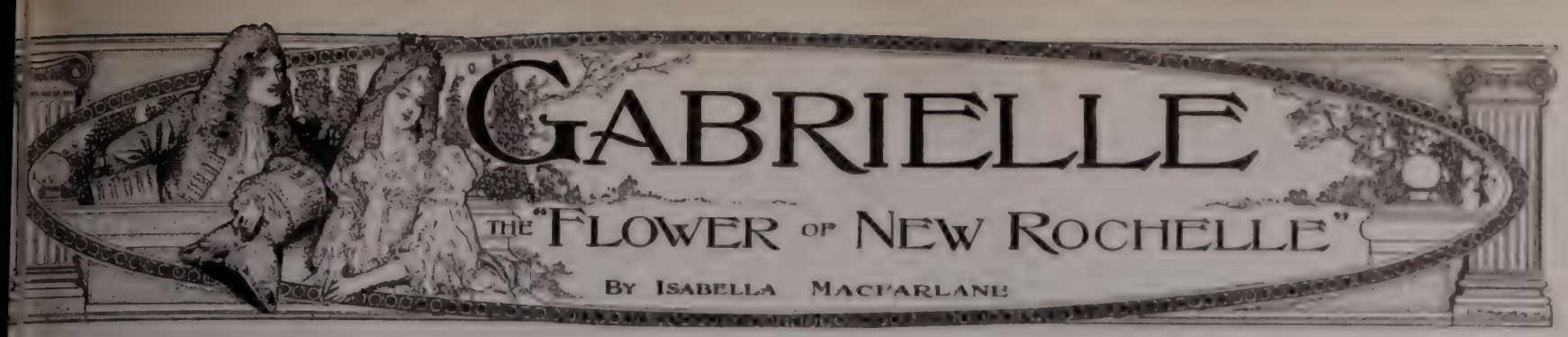
Often as a ship may sail fro port, bearing to her work in th Far East a missionary who ha consecrated her life and talen to the service of Christ, ther stands on the dock watching th out-bound vessel an older woma whose eyes are wet and whos face is pale. Which is makin the greater sacrifice—the mi sionary or her mother—it is har to tell. The one is giving he self, her youth, her enthusiasm her talents that she may toil fo her sisters who have never ha her opportunity. She is goin into active service. She wil enter a new field, find occupatio among new scenes, and be s continually busy that she will have little time for home sickness. The one who remains on shore, sending forth from her daily life the daughter who has been he daily sunshine, feels no reluctance and has not withhel her consent, but she faces a great loneliness and look down a weary vista of years that must elapse before sh can see her child again. If both these women break a alabaster box to anoint the feet of the Master, surely the perfume is as sweet in the home of the missionary' mother, and in her quiet ungrudging life, as in the wide sphere sought by the missionary's self.

Many a time it is really easier to go than to stay. Mothers do not withhold their most precious gifts, th daughters who have been to them the chief delight and constant pride of life's meridian.

Aunt Prudence Payson's Catch-All

—BLACK-EYED SUSAN. You should consult a woman physician at once in regard to your daughter's malady.

—ELSIE. If you could remember that the young woman at the other end of the telephone is flesh and blood like yourself, you would treat her with greater politeness. The "Central" you mention in your letter was, perhaps, rather trying; but what about your own patience?



GABRIELLE

THE "FLOWER OF NEW ROCHELLE"

By Isabella MacFarlane

OPSIS OF PRECEDING CHAPTERS

period is that of the revocation of the Edict
tes. The Edict gave the Protestants free-
worship in parts of France. The de Bon-
family, Huguenots of La Rochelle, assemble
or the grandmother's birthday. Among
present are Gabrielle, the daughter of David
nefoy, and her lover, Louis Marquand, son
Huguenot pastor, who has been in hiding
he king's officers. Soldiers suddenly ap-
nd take possession of the house. Captain
is at once smitten with Gabrielle's beauty.
ther sends her to some relatives, while he
preparations to get his family on board
o escape to America. Pastor Marquand
s to his home disguised as a mendicant,
ers come to arrest him, but take Louis,
ing him for the pastor, as he had put on
her's cloak. He is taken to the galleys, but
a note on the fly-leaf of a psalm-book ex-
ing his plight. Gabrielle remains with her
Madame Bertrand, in the country. With
r cousin Rosalie she attends the festival of the
ing of the Rosiere. While there, Captain
d suddenly appears to pay court to her.
ed, he leaves. That evening David de Bon-
comes to tell Gabrielle what has happened
lover. Her father leaves. Gabrielle takes
walks through the forest to be alone with
r grief. Again Captain Girard comes, and this
masks her to marry him. Gabrielle tells him
r heart belongs to Louis. The troops leave the
nnefoy house, and the family with the ex-
ption of Gabrielle escape to the ship. Gabrielle
reted in a bale of linen, and sent in a cart
e seashore, where a boat is to meet her.
calls out, and the driver discovers he has had
Huguenot as a passenger. He runs to give
e alarm. Gabrielle tries to escape, and is cap-
ur by a coast guard, who takes her to a
ent. The nuns try to convert her. Late at
ht she wrenches the bars from her window
nescapes to the shore. She finds a fisherman
aing with his boat. He rows her to the ship,
nnoroves to be Captain Girard in disguise. He
es to go with her, but she sends him back
o s duty. He is arrested on his return and
ent to the galleys. In the galleys he is placed
ne to Louis Marquand, and they become firm
nds, not knowing they are rivals. They are
ported as slaves to a West Indian island.
Af six months of servitude Girard receives
ne of his pardon.

CHAPTER XVI—*Continued*

THAT accounts for the wording of the pardon, in which His Majesty consents to regard your offense as not so much a crime as an 'indiscretion,'" said General Montaubin, smiling. "But I am not yet done with you, Captain Girard. Here is another paper, signed by the King, restoring you to your rank as an officer of the King's Dragoons. And here," drawing it forth, "is a purse containing one thousand livres, sent by your mother, to pay your expenses back to France. And in my carriage yonder is a trunkful of suitable wearing apparel which your mother has been so thoughtful as to send you."

Francis almost gasped at this accumulation of benefits, and scarcely knew how to make his acknowledgments.

"I shall order one of my servants to bring in the trunk. And if Captain Girard will do me the honor to occupy one of my chambers until he can make the arrangements for leaving the island, I shall be most happy to entertain him," said M. Gromartin, whose respect for his late slave was mightily enhanced by the knowledge that his mother was a Countess (for Americans are not the only ones who worship titles).

The offer was most thankfully accepted.

An hour's assiduous work on the part of a negro lad, improvised as a valet, with the plentiful application of clean water and perfumed soap, and the aftercasement in a suit of immaculate white linen, having restored Captain Girard to the semblance of civilized life, he dismissed the negro and gave vent to his exultant feelings by the performance of sundry acts more or less uncivilized. He danced, he sang, he waved his arms, he jumped high to see if he could hit the low ceiling with his head—and did so, raising a considerable bump on his cranium—when all of a sudden, like a flash from an electric cloud, there rushed into his mind a thought, a name, that effectually put an end to his boyish antics.

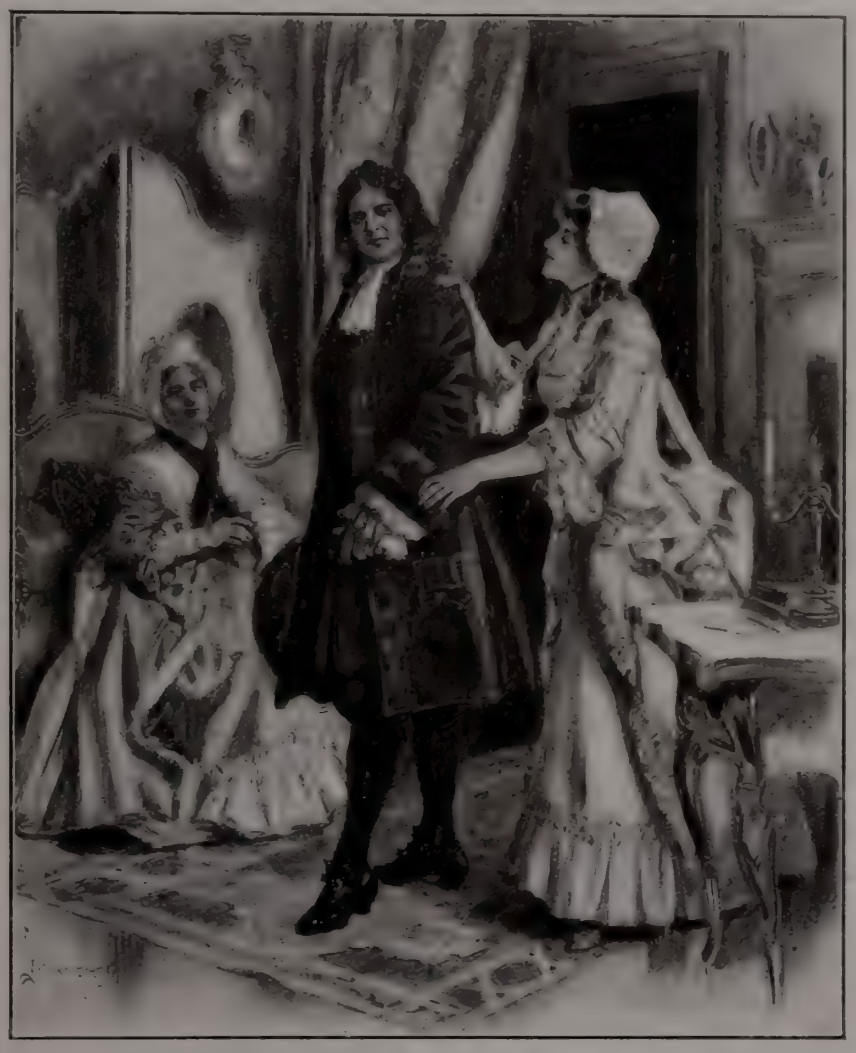
Louis!

In his selfish joy he had quite forgotten him.

He sat down, sobered, to think the matter over.

It was then that there came to Francis Girard the great temptation of his life.

He was free. He had money. There were ships in the harbor of Basse-Terre. What could be easier than for him to take passage to New York or some port whence New York could be reached, seek out Gabrielle, tell her Louis had died on the island, renew his suit, win her for his bride, and bear her with him in triumph when he returned to France? Oh, joy! Oh, rapture!



"'Let me go with you, father,' said Gabrielle, eagerly"

At first he only thought of the rapture and the joy. But soon other thoughts obtruded themselves. Could he go to Gabrielle with a lie on his lips? Could he look in those clear eyes, those wells of truth, those eyes that seemed to gaze into one's very soul, and tell her that her lover was dead, when he knew that he was alive, and might at any time appear? Could he bear her look of scorn when she found out the falsehood, the treachery, the perfidy? Never! never!—True, he might make the lie a truth. He might kill Louis, as he had threatened to do when he first heard of his existence. "But how can I kill a man who has been so kind to me? Did he not bind up my bleeding hands as tenderly as a mother would bind up the cut finger of her whimpering child? And when I was sick, and my soul loathed the coarse food they offered me, did he not stint himself of bread that I might have something to prolong my miserable life? And here—is he not constantly helping me?—And there is another thing. Can I look back on a long line of noble ancestors, men of honor all of them, brave soldiers of France, and can I, perhaps the last of the line, stain their scutcheon by a mean and dastardly act like this?"

Suddenly, in the midst of these harassing and conflicting thoughts, a plan for the escape of Louis suggested itself to him. He drove the suggestion away. No, no. He could not do that. It was beyond the power of human nature. He might succeed in tearing the image of Gabrielle from his bosom; but to free her lover—to throw him into her very arms—that he could not do!

"Help me, spirits of my fathers!" he cried. "Help me, God of the Huguenots!"

It was scarcely a prayer. Yet it was the cry of the heart, and as such was doubtless heard at the throne of grace.

"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

He became calmer, and began to reason with himself. Should he do this act of treachery, what would it avail him? Should he, by the compelling power of his passion, win her for his wife, what would it avail him? Had she not said her heart was the other's, for weal or woe, for life or death? What would avail the casket, the jewel gone?

Then there came back to his recollection, as if stamped in letters of fire on the wall before him, the words spoken by Gabrielle in the boat. "Be a man! Conquer this insane passion that is leading you astray!"

And stamping his foot on the floor, he said:

"I will!"

At that moment there was a gentle tap on the door, and a negro girl informed him that supper was ready, and Monsieur and Madame Gromartin desired the pleasure of his company.

Meantime, out among the sugar-canes, Louis plodded on until his task was finished, wondering what had happened to his comrade, and why he did not come back.

But at quitting time, the overseer, being in a communicative mood, told him what had happened.

"That is good for him," said Louis, heartily, "but I shall miss him, and he did not even come back to tell me of his good fortune."

"Not he," said the overseer. "He is being entertained at the great house, and M. Gromartin is treating him like a game bird. Why, they say he is a captain in the army, and his mother is a duchess."

CHAPTER XVII

A Journey

DAVID DE BONNEFOY was a keen, energetic man in commercial affairs. Having established himself in mercantile business in New Rochelle, he had also found it advantageous to engage in trading with the Indians for their peltries—a business in which many fortunes were made long before the days of John Jacob Astor.

The headquarters of the trappers at this time was Albany (then a city of considerable importance), whither the Indians from the northern forests repaired, to exchange their rich furs for a few trumpery articles of little value.

As David, owing to his other avocations, could not attend to this business himself, he employed an agent, named Van Brunt, who resided permanently in Albany.

This man was accustomed to buy up a cargo of furs, and send it down the river in one of the sloops that navigated its waters to New York, where de Bonnefoy had a warehouse, from whence the furs were for the most part shipped to London.

The agent had a son, named Guisebert Van Brunt, whose business it was to see that each cargo of furs reached its destination safely. He was a showy but rather shallow young man, who, having been hospitably entertained a few times at the de Bonnefoy residence, had thought fit to class himself among the admirers of the Flower of New Rochelle.

It happened that in consequence of a misunderstanding between the agent and the Indians, some trouble was likely to ensue; to prevent which it became necessary for David himself to go to Albany.

As it was in the dead of winter, the river was frozen over, and the sailing craft all laid up for the season. It was necessary, therefore, that the journey should be made by team and sleigh.

"I find," said David one morning, "that my agent, Van Brunt, has got into difficulty with the Indians. I suspect he

Continued on page 785

THE DEATH OF MOSES

International Sunday School Lesson for September 22

*By Dr. and Mrs. Wilbur F. Crafts**

THE discourses of Moses to all Israel are ended, and he is summoned by God to meet him in the tabernacle and to bring with him Joshua, who is to receive his divine appointment as Moses' successor (Deut. 31: 14, 15). God tells the old leader and the new how Israel will sin against him in following after strange gods. And God charges Moses to write a song and teach it to the people, that it may be a safeguard to keep them from evil. Moses wrote the song that same day, and taught it to the people (Deut. 32). And when he had blessed the people (Deut. 33), God bade him come up to the top of Mount Nebo, that there he might die.

He was to be alone with God on the mountain, but his going up was watched by thousands of tear-filled eyes till he disappeared from their sight, never to return. Waves of sorrow perhaps swept over their hearts as they remembered how they had murmured against him by the way, and how they had disobeyed him, and how God would have turned his face from them many times but for the pleading of Moses. Did they not that day wish that he might come back to them that they might show him what a loyal people they could be? But all they could do was to mourn and weep for him thirty days. And God met Moses upon the top of the mountain, and showed to him the land which he might not enter. His eye, undimmed by age, took in the promised land in its full extent, from north to south, from east to west, and then those eyes were closed to earthly visions, that they might behold the heavenly land. And for his own good reasons God buried Moses upon the mountain, and no man found his sepulchre.

A Foregleam of Heaven

"This is the land; . . . I have caused thee to see it, . . . but thou shalt not go over." In all ages the view of the land of promise that was given to Moses has been the type of the foregleams of heaven that are sometimes granted to saints in this world. Dr. E. H. Clarke, of Boston, a famous Unitarian physician, put in a book on *Visions*, published after his death, his conviction, concurred in by Dr. Oliver Wendell Holmes, that in some cases dying Christians behold, as the earth recedes and disappears, sights whose reflection fills their faces with a radiance not explainable by any theory of delusion, and suggesting as its reasonable explanation a real glimpse of friends in heaven and of the glory of the better land. One of the most interesting cases of this kind from another witness, was that of an old general, a veteran both in the service of his Queen and of the King of kings, who was asked in his dying hours by his affectionate son, "Is there anything you wish, father?" He was so languid and exhausted that he could say but feebly, "Only to die." But suddenly this old man, in the last moments of mortal weakness, sprang from his bed to his feet, and clasping his hands, while a transport of joy illumined his face, exclaimed, "I have seen Him." The next moment he passed on to be forever with the Lord. Not to see heaven, but Him, should be our chief anticipation as we think of heaven. Even reunion with human friends that have gone before should be secondary to seeing Him as he is, as Rubens represents Martha, when Lazarus was raised from the dead, looking beyond and above her restored brother to the Saviour who had raised him from the dead. Certainly, anticipation of death should bring no terror to the Christian. It is but migration to a land that is fairer than day.

A Warning Vision

The open secret of Moses' holy living, as of his holy dying, is in that profound verse, "He endured as seeing him who is invisible" (Heb. 11: 27). He "practised the presence of God." God and heaven were real to him, and therefore he could endure the sneers of the Egyptians when he chose, in place of Egypt's crown, affliction with the people of God.

Such a man himself becomes a vision of helpfulness to his children and friends. In an hour of temptation a young man determined to disappear from his home and city, to forswear every duty and to turn his back on honor. In his madness he went to the railway station, for the new career was now to begin. But suddenly, as he stepped from the carriage, he thought he saw his old father, long since dead, standing in the door of the station. The man turned and fled as though an angel with a flaming sword had waved it in his face. An hour later, and once more he had taken up his accustomed task. But from that day he looked back to the event as to a moment when his feet stood on the edge of a precipice. "Forty years have come and gone since that weak hour," says Dr. N. D. Hillis, speaking of the story, "and he still believes that vision was vouchsafed to preserve his soul. Perhaps you and I think it was an illusion; that conscience and memory, in a moment of great excitement, clothed some aged stranger with the likeness of a revered father. But one thing is certain: an angel with a flaming sword really stood in the man's way and barred his feet back from the path of death."

"So Moses, the servant of the Lord, died, . . . and he buried him." The passage, "Died according to the word of the Lord," means literally "by the mouth of the Lord," and the Jews beautifully translate it, "by the kiss of the Lord." As if death had been a bridal, God kissed his soul away. As at creation God breathed the soul into man, so again God's lips drew near to receive the soul back to himself.

Moses in Fault

Moses was not perfect. Usually self-controlled under constant provocation from the Israelites at Meribah, he became angry at their murmuring appeal for water and smote the rock when he should only have spoken to it. The Supreme Court of the universe, unlike the human courts that often spare the great, to show its impartiality to Israel and the world, and the seriousness of the sins of anger and impatience, denied Moses the supreme desire of his life, to lead his people into the Land of Promise. But his sin had been forgiven, even though the sentence could not be recalled; and in death, as so often in life, "Moses talked with God as a man talketh with his friend."

The Kiss of God

Let every Christian count death but the kiss of God—not life's extinction, but life's completion. There is a beautiful legend that at the funeral of Saint Ranieri, at the place in the service when the "Gloria in Excelsis" is passed over as too cheerful for a funeral, a choir of angels appeared and chanted the words to the spontaneous accompaniment of the organ. Paul's swan-song, "I have fought the good fight," was also a note of victory. Such is the triumphant note that Mrs. C. F. Alexander puts into the most popular of the several poems on Moses' death:

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man knows that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

Perchance the bald old eagle
On gray Beth-Peor's height,
Out of his lonely eyrie
Looked on the wondrous sight;
Perchance the lion, stalking,
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

God hid his grave that men might not idolize it, but God did not bury either his influence or his soul. On earth and in heaven, in a double immortality, he goes marching on. His words, given to him by God, reaffirmed by Christ and his apostles, are on church walls in every land, a millions of memories they live as w words of personal character. But the also the basis of civilization in the co Justinian, Charlemagne and Alfred.

As Moses is the greatest of lawyer honesty and honor suggest a consider of opposite qualities in some brilliant yers of to-day, to whom Justice B refers in the following words from a dress in Carnegie Hall, New York, in which was telegraphed around the w

"It is strange that there should much criticism of the bar? We mu member that the wisdom of the lawm can never keep pace with the ingenui trained minds seeking to evade legal tations. The old saying that holes be found in every law means simply an ingenious lawyer can often find e in the statute itself or in the mode o forcement some way of escape fro penalties. It is this which provokes frequent remark that the law so sel reaches the rich, for the rich can pa the brainiest, and the brainiest can certainly and quickly discover the m of evasion. As against this, I appeal a higher standard of ethics. I appe every lawyer to put his heart along his head, to mix his conscience with brains. Let him have the courage to to his client: 'It may be legal, but it is honest; and I will have nothing to do it.' Is this asking too much of the fession?"

Immortality of Influence

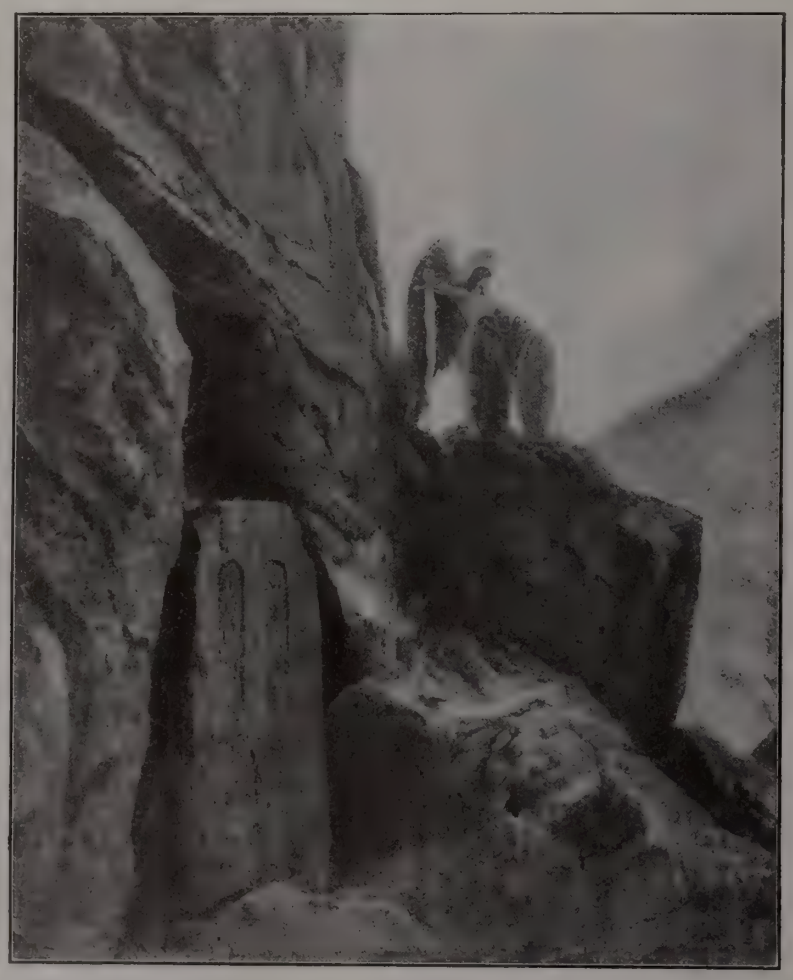
There ought to be an inspiration to ev man to live right in the fact that his in ence, bad or good, though he be not gr will live on forever in this world. words we speak, the deeds we do, are arrows that can not be recalled and never cease their flight. They will friendly warnings or destroyers forever

I might have said a word of cheer
Before I let him go.
His weary vision haunts me yet;
But how could I foreknow
That slighted chance would be the las
To me in mercy given?
My utmost yearnings cannot send
That word from earth to heaven.

O word and look and clasp withheld!
O brother-heart, now stilled!
Dear life, forever out of reach,
I might have warned and filled!
Talents misused and seasons lost,
O'er which I mourn in vain—
A waste as barren to my tears
As desert sands to rain.

But immortality is something more th influence. Moses, who went to God full vigor at 120 years of age, came ba from heaven in more perfect manhood s teen hundred years later, to particip in the earthly coronation of Christ (Ma 17). There is no room for doubt, if believe the New Testament's record, th human personality continues through endless years as in the case of Moses a Elijah. Moses had entered the land promise by way of heaven.

In a stage-coach, one of the passenge a sea captain, told how in a dreadful sto his vessel had been wrecked, and all board except himself and two sailors h been lost. He had saved his life by hol ing on to a plank, and was for a time the mercy of the waves. The compan pitied the unfortunate captain, who w returning home to his family destitut but they wondered that a man telling an escape almost miraculous should en almost every sentence with an oath. "Fo give me," said one of the passengers, "f asking you one question: When on th plank, did you not vow to God that if h would spare you, you would lead a ver different kindof life?" "None of your bus ness!" said the captain angrily. Th journey was continued in silence, but th next morning the passenger who had aske the question was surprised to hear som one rap at his door. He opened it, an beheld the captain standing before him i tears. The captain took his hand, presse it, and said: "Sir, I have not slept a win since I saw you. I was angry with yo yesterday. I am now come to ask you pardon. I did, while on that plank, vow to God that I would live differently fro what I ever had done, and by God's hel from this time forward I am determine to do so."



"Moses went up unto the mountain of Nebo and died there, and the Lord buried him in a valley"

* **International Sunday School Lesson for September 22.** The death of Moses, Deut. 34: 1-12. GOLDEN TEXT: "Precious in the sight of the Lord is the death of his saints." Psalm 116: 15.

Gabrielle, the Flower of New Rochelle

Continued from page 783

t been dealing honestly by them. l have to go to Albany and investihe matter myself."
t how? It is the middle of Decemnd the river is frozen."
must go by team. It will take two ee weeks, and I confess I dread urney."
t surely you will not go alone?" his wife, anxiously.
fear I must. I had intended to Godfrey, my bookkeeper, with me ompany, but he is sick and con-
t me go with you, father," said elle, eagerly.
nsense," said David, "it is an us undertaking even for a man, at ime of the year, and is attended some danger from wild beasts and ndly Indians. I fear, my dear, ould not be able to stand the exr, and would freeze to death."
danger of that, if I wrap up well. l really think I ought to go, to preyou from freezing to death, you lways so careless. Oh yes, father, me accompany you. I do so want the wild region that lies between York and Albany, and to view the tic scenery of the Hudson, which Guisebert Van Brunt has told e."
the mention of this name, David d grave.
do not fancy that young Van t," said he. "You ought not to give ny encouragement."
ncouragement? Father, I give him I treat him just as I do the rest em—with friendliness and affability. y one presumes on that to seek other ays, I soon give him to understand I am—as you merchants say—not e market."
r Gabrielle still clung unwaveringly r troth-plight.
e matter of the journey being setby Gabrielle having her way, and father having made his will, as customary with those undertaking a journey, they set out, in a comble high-backed box-sleigh, with a layer of straw in the bottom of it, numberless robes of buffalo, wolf deer disposed about them in warm rich profusion.
ey, themselves, were well wrapped urs and woolens, each being pro- with a foot-muff, in which was sited a hot brick or soapstone, to be ewed in heat at every stopping-place, in the bottom of the sleigh, besides straw, lay a couple of guns, with ammunition, ready to be used in of necessity.
ey traveled only by day, stopping night wherever they happened to it convenient, sometimes at a farme, sometimes at a wayside inn.
ey carried their provisions with —dried beef, venison, ham, and other ed meats, with cakes and cookies and liments of various kinds, all of which shared with their driver in social, ic fashion, and supplemented at each ping-place with a cup of coffee.
metimes, when their day's journey prolonged until the shades of night fallen, they would hear the howl of wolf or the cry of the catamount, were not molested by these or any r "varmint"; for already the fear of had fallen on the wild beasts of the st, and driven them further and ther into the wilds, where only the ian hunter could track them.
t length, on the evening of the ty-first of December—New Year's —they reached the heights above pany.
s the travelers reached the brow of of the hills, and looked down on the zen river, the leafless trees, and the eral wintry-faced aspect of the scene, id remarked, with a sigh:
To-morrow will be a desolate New r's Day to you and me, my girl, so from those we love."
Ah, yes. I shall miss my mother's w Year's kiss, and the playful tricks and antics of the girls, who, though they are almost young ladies, have not yet forgotten to be children."

CHAPTER XVIII

The Golden Horse Tavern

IN the days of which our story treats there stood, near the top of that steep but spacious thoroughfare now known as State Street, Albany, a wayside tavern, kept by one Wolfert Van Dusen, called "The Golden Horse."

The street was then a mere country road, quite out of the city, and was denominated Pinkster Hill, from the quantity of rose-colored, spice-scented azaleas (called in the vernacular *pinkster-blummies*) which in springtime adorned its bare uncultivated sides, intermingled with clumps of huckleberry bushes and here and there a stunted oak or tamarack.

The house was a snug, comfortable dwelling, built, according to the old Dutch fashion, with the gable end to the street. The gable was corbeled, or stepped, and adorned with sundry quaint devices. The door and latticed windows were surmounted by heavy arched mouldings, and the chimneys, according to the style of the period, were elaborately ornamented.

Above the principal chimney was a gilded vane, and on a creaking, swinging sign over the front entrance was displayed a painted and gilded nondescript, intended to represent "The Golden Horse."

To be continued

Death of the Author of "Gabrielle"

MISS ISABELLA MACFARLANE, the gifted author of the serial story now running in the pages of The Christian Herald, and of a number of poems, stories, sketches and other literary productions, passed away July 31 at her home in Stillwater, N. Y. She was stricken with paralysis in the latter part of June last. Miss Macfarlane was a woman of sterling Christian character, and greatly beloved by a large circle of friends. Her literary work, which extended over many years, won her an enviable fame. Her story of "Gabrielle," now appearing in this journal, is regarded as one of the very best of her productions.

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IN the last twelve months, the American Standard Bible has come to be everywhere recognized in colleges, theological seminaries, training institutes, and in pulpits throughout the land as the best and most perfect Bible that has yet been produced. Many of our readers who bought the Standard Bible have written to us expressing their great satisfaction with their purchase. It corrects nearly 3,000 mistranslations of the King James and Revised Versions and sheds a flood of light on all the passages hitherto disputed and obscure. The Rev. R. S. MacArthur, of Calvary Baptist Church, New York, writes of it: "I wish it were in use in all our homes and churches." Prof. Ira M. Price, a distinguished authority, considers it "the most perfect Bible in existence," and so with hundreds of others. It is rapidly becoming the Bible of the common people and is finding its way into colleges, churches, Sunday Schools and homes throughout the land. By special request, The Christian Herald has secured a number of copies of the Standard Bible, with Illustrated Bible Dictionary, Concordance and Maps, altogether **1,622 pages,** large type, beautiful print, extra thin paper, superbly bound in American Levant, with double book-mark. Sent, **all charges prepaid,** on receipt of only **TWO DOLLARS.** Address Christian Herald Book Department, Bible House, New York City.

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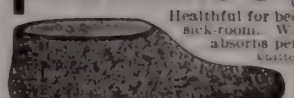

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Questions and Answers

Myrtle B., Denver, Colo. 1. What verse in the Bible contains all the letters in the alphabet except one? 2. Where is the story found about the war in heaven?

1. All the letters of the alphabet are found in Ezra 7: 21, except j. 2. See the Epistle of Jude, also Revelation 12: 7 and Luke 10: 18. Read also the story in Milton's *Paradise Lost*.

Mrs. M. J. S., Eureka, Calif. 1. How many years elapsed between the creation and the call of Abraham? 2. How long is it since Christ was born? 3. Do bishops hold a seat in the House of Lords?

1. Ussher's chronological tables place the call of Abram in the year 2247 B. C. All attempts to estimate the time between the creation and that event are mere speculation. 2. According to the latest Bible scholars, the present era is five years out of date and the present year would therefore be the year of our Lord 1911. 3. Two half bishops and twenty-four full bishops hold seats in the upper house at the present time.

R. L. M., Petersburg, Va. Is there any Scripture in the Old Testament that teaches missionary work?

The missionary idea runs through the whole Bible. Jonah is a conspicuous example of missionary work. There is no instance on record of such success as his. After one day of his preaching, all the inhabitants of Nineveh, that great city, from the king downward, repented. Amos, too, one of the greatest prophets of the later time, went on missionary service. He belonged to the southern kingdom, but went into Israel at the risk of his life with his message. The Psalmist calls on God's servants to "declare his glory among the heathen" (Psalm 96: 3), and Isaiah delights to picture the success of missionary work.

J. G. B., Lebanon, Pa. Was the command in John 13: 14, 15, to wash one another's feet, incumbent on all Christians, or only on the apostles?

If you know a Christian whose feet need washing, and he is unable to wash them himself; or if he is in need of any other service which he cannot do himself, the command applies to you as a Christian. You may make his bed for him, or go on an errand for him, or serve him in any way, and even if the service is so small as giving him a cup of water, you will obey the Lord's command and win his approval. It is not necessary to take him to church and make a parade of your service. "God who seeth in secret will reward you openly."

W. E., East Norwalk, Conn. Where and for what reason was John Knox sentenced to be a galley slave, as stated in the story of "Gabrielle"?

During the Romish persecution of 1540 and 1548, when many Protestants were burned at the stake, Knox, with other reformers, took refuge in the Castle of St. Andrews. The Scottish Regent, with the aid of a French fleet, forced the castle to surrender, and Knox and many others, instead of being simply exiled, were taken to France and made galley slaves. Knox, after nineteen months of this bondage, was released through the personal interposition of King Edward VI. of England.

G. W. B., Hopewell, O. After Moses married Tharbis, the Ethiopian woman, did he live with her, or leave her with her people? Did Miriam and Aaron become angry against Moses because he married this woman, or because of his subsequent treatment of her?

See Josephus' *Antiquities*, book 2, chap. 10, for all we know of Tharbis, who was said to be the daughter of the Ethiopian king. This story, however, is regarded by Biblical scholars as an inference from Numbers 12: 1. It may refer to a wife he married after Zipporah's death, or it may even refer to Zipporah herself.

A. S., Garner, Ia. I notice in your Sunday School lesson that you appear to condemn Joseph's dealings in Egypt as to corn. Was he not right?

He certainly did right in storing the corn. The Egyptians would probably not have stored it, even if he had warned them of the coming scarcity. Apparently he purchased the corn in the markets. The "gathering" described was not likely to have been a seizure. Nor does there appear to have been any complaint of his terms when he sold it in the famine. The Egyptians were glad to obtain food on any terms, and when they sold themselves and their land to Pharaoh, the bargain was only nominal. Joseph gave them back their lands, with seed to sow, stipulating only that one-fifth of the produce should be paid. Considering the age and the prevalent customs, the bargain cannot be deemed oppressive.

B. M., Xenia, O. What will be the estimated cost of our battleships' visit to the Pacific?

It is roughly estimated at $1,000,000, but close figures cannot be given, as the cost of transporting such a large force (15,000 officers and men) so far, is uncertain and the duration of the trip is still undetermined. Some estimates put the cost of coal alone at $900,000.

B. P., Limington, Me. What was the cup which Christ prayed (Matt. 26: 42) might pass from him?

It is a subject we shrink from trying to explain. The scene was so sad, so sacred, that it inspires devotion, not analysis. You can, however, easily recognize some of its elements. There was the natural horror of a shameful death from which Christ's young humanity would shrink. There was the horror of the world's sin, which in the aggregate must have been awful. A parent

Continued on page 787

The Projected New "Pan-American Building," Washington, D. C.

THE new building of the International Bureau of American Republics in Washington will serve as the international headquarters in our national capital of twenty-one different American nations. The cost of this structure, when completed, will be nearly $1,000,000, of which Mr. Andrew Carnegie contributed $750,000. The building will stand on a tract of five acres, facing the Presidential grounds on the east, and Potomac Park on the south. It will be about 160 by 160 feet. The general architecture will suggest Latin-American treatment. It will contain, among other features, a beautiful, dignified assembly chamber, 100 by 70 feet, the "Hall of American Ambassadors," specially designed for international conventions, receptions to distinguished foreigners, and diplomatic and social events. There will also be a handsome room for the governing board; four committee rooms; a library of 250,000 volumes; offices for the director and secretary and a large staff.

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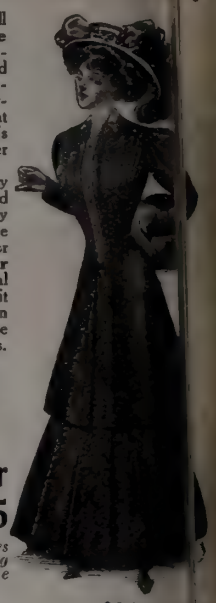

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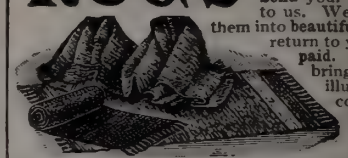

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PATCHES

Why Brown Ones Come on Faces.

When a woman can get rid of bro patches on her face by changing her diet it worth while for other women who care f their complexions to know something of t method.

A lady in Michigan City says that coff caused the brown patches on her face by fi giving her stomach trouble, then putting h nerves out of order, and the result was sho in her complexion.

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She speaks of two men at Westfield, Inc who have both been improved in health b leaving off coffee and taking in its pla Postum Food Coffee, also a husband ar wife of the same place, who were in poo health and suffered from stomach troubl They quit coffee and after using Postum short time the result was natural sleep, retur of appetite, and a gain in strength as fast a nature could rebuild.

She gives the names of a number of othe persons who have been helped by leaving o coffee and taking Postum Food Coffee.

It is a safe proposition that if any coffe user has stomach or nervous trouble, or ba complexion, he or she can get rid of th trouble by discontinuing coffee and takin Postum Food Coffee. It is easy enough t prove the truth of this by making trial. Rea "The Road to Wellville," in pkgs. "There' a Reason."

OUR MAIL-BAG

Continued from page 786

when his son falls into crime; ne what Christ must have suffered the burden of the whole world's sin! when the necessity of draining the rced itself upon him, there was proba- e fear that he had not strength to go h with it. That would account for gels being sent "to minister to him." wful. The soul turns away appalled thought of it.

Chicago, Ill. How many Roman Catholics how many Protestants are there in the ited States? Is it probable that the United tes will ever become Catholic, as many dict?

latest estimate, based on the census 00, with the gains calculated since ime, gives the Roman Catholic com- ants as 11,143,455. That number bly includes all baptized children. Protestant churches, exclusive of th Day Adventists, are given as 20,- 358, which represents the actual com- ants and does not include attendants e churches. We do not think that nited States will ever become Cath- There is a far greater danger of becoming indifferent to religion alto- r, and giving themselves up to ma- rism.

nt Reader, Yonkers, N. Y. I am a steno- pher and find it difficult to put the commas periods in the right places, and in other ards my English is poor. What book uld you advise me to get and where could et it, to improve my English?

have submitted this letter to the ican Book Company of New York, innati and Chicago, the leading pub- s of educational books, and the fol- g reply has been received:

a book on punctuation only, we would rec- mend Benedict's *English Punctuation*. It pro es a practical course in punctuation and pitalization, and is designed particularly to me the needs of those preparing for commercial and enographic positions. He might be greatly erted also by a course in English grammar. For is purpose there is no better book than Mc ell's *School Grammar*.

s. E. D. H., Oakland, Ore. The Re ed Version gives the passage, Job 19 6, thus:

A after my skin, even this body, is destroyed, T n without my flesh shall I see God.

Cap. 42, verse 2 reads (in the R. V.):

I ow that thou canst do all things, and that no rpose of thine can be restrained.

rse 5 is unchanged in the R. V.

Co ant Reader. 1. How do the theologians ho deny the doctrine of Atonement satisfy he yearning of the sinner for pardon? 2. How o those who deny the doctrine of original n induce young people to come to Christ?

Both questions are better answered by he organs of the theologians in ques- tio As we understand their theory, ho ever, it is that God did not require an at ement; that he was willing to pardon an sinner that repented, and did not need to e placated by the blood of an innocent pe on. Micah 6: 6-8 is usually quoted in pr f. Persons holding this view regard Ch st as a martyr. 2. They urge young pe le to seek the pardon of their own sin which is generally sufficiently heinous, wi out considering that of Adam.

E. V., Madison, Wis. 1. We are taught that he rejection of Christ involves perdition, yet he Jews, who rejected and murdered him, re God's chosen people, who will inherit the lessing. Is not this inconsistent? 2. Is it ot true that the promise, "Ask and ye shall eceive," is often unfulfilled? 3. Can one who does not believe in the virgin birth be a eal Christian?

Are not you confusing the nation with individual? God deals with his chosen ple in discipline and in judgment. Look at he history of the Jews in every land ie the first century of the Christian era. Was there ever a race so persecuted? Th r own anathema (Matt. 27: 25): "His bl d be on us and on our children," has be n granted. But the time will come wh n they will look on him whom they pierced and mourn. The rejection of Ch ist is suicidal still to the Jew and the Ch istian. 2. Yes, in that broad sense; and it well for us that it is so. Would you gr nt every request your child makes? You kn w that some such requests would be inj rious; yet you encourage the child to ask because you will gladly do what it wants, if you can consistently with your duty. The wiser and the better the child becomes, the more of its requests will be granted. 3. It is not for us to judge. That rests with God. For ourselves, if we found a man sincerely trusting in Christ for salvation; earnestly striving to live as Christ would have him live; kind and helpful to his neighbor, and doing all for Christ's sake—we would greet him as a brother, even if he did not believe in the virgin birth.

O. E. R., Orla, Mo. What is the meaning of the white stone and hidden manna promised to the overcomer in Rev. 2: 17?

The man that overcomes is promised the white stone, the emblem of light and purity as the token of his victory; it is engraved with the name of Christ with special significance relating to the character of the struggle. The hidden manna is the strength for greater achievement, which he has who makes the struggle relying on God's help. Every one who has attempted a task in Christ's cause, knowing that his own power is insufficient, is astonished to find his resources increased by another power, which is here called hidden manna.

Good News for Bible Readers

IT will be welcome news to CHRISTIAN HERALD readers to learn that we have secured a number of very handsome copies of the American Standard Bible, which is now rapidly coming into popular favor. We wish to place these beautiful Bibles in the hands of our readers. The American Committee had the use of more available MSS. than any earlier body ever had, and the greatest Bible scholars of all lands pronounce their work the most accurate, reliable, and altogether the best translation of the Book of Books given to the world up to the present time. It corrects several thousand errors that trouble the reader in the other versions, many of them of the highest importance. In the Bible, above all other books, the correct rendering of the originals is vital to the integrity of the sacred message. Dr. Charles Gallaudet Trumbull, editor of the *Sunday School Times*, writes of the Standard Bible: "It is not a new Bible. It is the same Old Book that our fathers and forefathers read and treasured, but the American Standard Bible brings the Message, and Truth, and the Eternal Promises, closer home to us than ever before." It should be in the hands of every reader. With the Bible are bound up a Bible Dictionary, Concordance and Maps, all in large, clear type, bound in American Levant, with bookmark, sent charges prepaid, for $2.00. Address, THE CHRISTIAN HERALD Book Dep't, Bible House, New York City.

Miscellaneous

C. D. K., Leck Kill, Pa. We prefer Lord's Day or Sunday, Sabbath being the distinctive Jewish term.

K. L. I., Milwaukee. Smoking is a bad habit and a vice, detrimental to health, especially to the young.

Mrs. L. A., Peoria, Ill. 1. The speaker at Northfield is the Rev. G. Campbell Morgan of London. 2. It is still in existence.

M. D. McC., Shippensburg, Pa. You can rewrite the address and forward it on the same envelope, if not already used.

O. McB., Knoxville, Ia. 1. Don't know. 2. The trouble between the United States and Japan has been fully explained in recent issues of THE CHRISTIAN HERALD.

A. L., Birmingham, Ala. Don't know of any. The leading ones are Massachusetts Technical Institute, Boston; Pratt Institute, Brooklyn, N.Y., and Stevens Institute, N. Y.

Descendants and relatives of Rev. Benjamin Abbott, pioneer Methodist minister of New Jersey, who died in 1796, are requested to communicate with A. S. Abbott, Bethel, O.

Mr. George B. Herrick, of Whitesville, N. Y., writes: "The draft riots in New York City occurred in 1863, and not the year stated in THE CHRISTIAN HERALD of August 21."

G. B., Forest City, Pa. We are glad to state that the home of John Howard Payne, author of "Home, Sweet Home," has been purchased by a gentleman in New York, who will have it carefully preserved. We thank you for the verses.

A Home Comfort

The merits of Borden's Peerless Brand Evaporated Milk (unsweetened) are convenience, economy, purity. Use it in all recipes calling for milk or cream. In this product the natural milk flavor is retained. Suitable for fruits, cereals, tea and coffee.

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No branch of home painting can be too delicate an operation for the person who uses Acme Quality finishes in the Acme Quality way.

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For instance, if you wish to re-enamel a bedstead or similar piece of furniture, the chapter on "Enameling" gives full instruction on the use of *Neal's Enamel* (*Acme Quality*). This famous finish works wonders in making things new and artistic—produces a hard, smooth, enamel surface that will not crack nor fade.

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You know that there must be a big difference between the factory price and the dealer's price on a good stove or range.

Why not save that difference and keep that extra profit in your pocket!

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A Stove or Range of the highest quality at actual Factory Price on 360 Days Approval.

You cannot secure anywhere a better stove or range than the Kalamazoo—no matter how much extra you pay. We guarantee that, under a $20,000 bank bond and give you 360 days in which to prove it yourself.

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That's why we use only the highest grade pig iron, and a better grade of steel than any other stove manufacturer in the United States.

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And that's why the Kalamazoo line has become so famous as fuel-savers, as good bakers and quick heaters; and why they last so long and give such good satisfaction.

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You cannot get a better at any price. The Kalamazoo is as good a stove or range as man can make—and you save from 20 to 40% in buying it.

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Compare Kalamazoo Quality and Kalamazoo Prices with others—and save your money. Our line is complete, embracing stoves and ranges of all kinds for all domestic purposes—for the home, school, church, halls, lodge rooms, etc. Hotel ranges for restaurants, boarding houses, clubs and camps.

Gas stoves and ranges for cooking and heating—all sold at factory prices.

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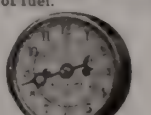
Original "Direct-to-user" Manufacturer. Beware of imitators.

Kalamazoo Royal Steel Range, one of many styles—exceptionally economical of fuel.



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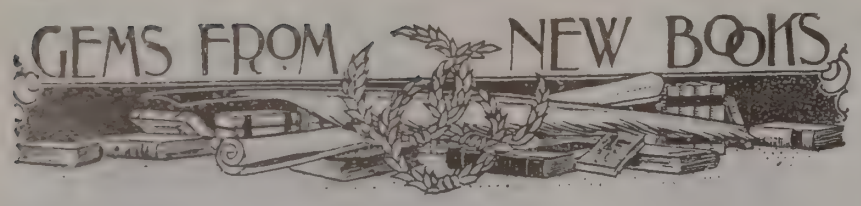

A Story of a Lost Conscience*

ONCE upon a time Conscience wandered away, and was lost. This came because no one had paid any attention to her, and she was greatly grieved over the neglect. People had been so cruel to her, that it was useless to live with them any longer and try to do them any good. Things seemed to go on just as before, however, and many people said that they were glad Conscience was lost, as they felt more free and at their ease in her absence. Things that had troubled them once, now were entirely forgotten.

All this while, poor Conscience had a sorry time of it; and once, when crossing a crowded thoroughfare, she was thrown down and stepped upon. While she lay there, no one giving any heed, a wretched drunkard chanced that way, and he stooped and picked her up. But he did not do this from pity. Oh, no. He simply thought that he could sell her for a glass of liquor. But as he went along with Conscience carefully held in his arms, the fumes of wine seemed to clear from his brain, and by degrees there came over him the realization of his exact condition. He felt very much frightened, particularly as his memory began to assert itself, and he now recalled many things he had done of which he was more than ashamed. How treacherous he had been, and how violent, and how unjust! How he had neglected his best interests, and those of his dear ones! Then he began to shed tears, and some of his old friends, who knew him as a miserable drunkard only, gathered around him, and derided him with loud laughter. He protested at this treatment, but they only laughed at him the more. They failed to perceive that he was really in a sober state of mind, and that his words were sincere, and more than all, they failed to see the form of Conscience now clasped to his sorrowing, repentant heart.

The drunkard at last came to understand that it was this poor, neglected Conscience with him that made him feel as he did, and so he said to himself,

"The people do not understand that I am in earnest, and they do not believe in my words. There is really no use to live decently after one has made the first mistake, and gained the awful reputation that I have, and lost his character. So I will not try to keep this Conscience, and come what may of it, I shall get rid of her as quickly as I can."

So saying, he proceeded to the home of his friend Petrovitch, who kept a little wine shop around the corner. As he came up to the window of the little shop, he thought he would look inside first, through the glass. He stole carefully forward, and pressed his face against the window. There was Petrovitch fast asleep behind his counter.

"Ah," said the drunkard to himself, "this is a fine chance to get Conscience off my hands."

So saying, he slipped noiselessly into the wine shop, and placed poor little Conscience in the arms of the unconscious Petrovitch. Then he ran quickly out.

After a little while, Petrovitch awoke, and was terribly startled to find Conscience in his arms, and clinging to him tightly. He shuddered as with the ague. But he sat perfectly still, thinking. There came to him the true state of affairs with him—how he was carrying on his business without a proper license; but upon a second look he observed that he had the papers after all, that the authorities demanded.

But close to his ear, Conscience whispered,

"No, no, it is not right, whether the authorities say so or not, to let the people drink your intoxicating wines."

A few customers came in just then, but Petrovitch sat still and refused to give them any liquor. Instead, he began to tell them that all the list of misfortunes that came to poor people began in drink.

His old customers looked at him in amazement, and one said,

"Why, Petrovitch, you must surely have gone mad."

"Yes," answered Petrovitch, "and the reason is that I have Conscience here. Would not one of you like to have her?"

But they all shrank from him in alarm, and finally, one by one, stole out of the shop and went home, declaring that poor Petrovitch had gone stark mad.

Towards evening, his wife came in to see why the shop was so very quiet.

"Well, my dear wife," said her husband, "we have not sold anything to-day, but what does that matter?"

She looked at him with misgiving.

"I would rather have a clear Conscience than all the money in the world," he replied in answer to her look. Then he went off to bed, and slept soundly.

His wife knew that he could not have a Conscience and continue in his wine business, so she made up her mind that this Conscience must be set adrift. And when her husband was sound asleep, she took Conscience away from him and went out with her into the street, wondering how she would dispose of her in the most effectual way.

Well, it would not be possible to tell all of the people she was put off upon, and the places she was sent to. At last, she became so tired of it all, that she said, "Find me a little baby, and lodge me in his pure little heart. Perhaps I can stay there, and as the little innocent grows up, he will learn to love me, and keep me always."

This was accordingly done, how and by whom the story does not state, but nevertheless it was done, and poor Conscience was at last left in a place of peace. The baby grew up to be a good boy, and then a noble man; and then people said, as they spoke words of praise and affection about him, "He is a great man, with a great conscience."

The lesson of the above little myth, taken from the Russian, carries its own point. Let a little child learn to cherish its conscience, and when it grows up to a noble manhood and womanhood, it will always love it, and not try to get rid of it.

*From a charming book of modern parables in which the author levies on science and nature for lessons by which children and grown-up readers will be benefited. Among the fifty stories all beautifully told are "Wireless Telegraphy," "Airships and Flying Machines," "Work on the Wheels" and "Black Diamonds." The title of the book is *Bible Truth Through Eye and Ear*, by Rev. George V. Reichel, A.M., Ph.D. Pp. 437. Price $1.10, postage paid. Published by Thomas Whittaker, Bible House, New York.

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WHEN the joy of reading your Bible is marred by obscure passages, with an uncertain meaning, depend upon it, it is not the fault of the Sacred Message, but of those who, in translating it from the original tongue, have failed to apprehend its true meaning and spirit. These difficulties are all overcome in the American Standard Bible, which is universally acknowledged the "most perfect of Bibles," being the product of thirty years of consecrated modern scholarship, with the inestimable advantage of access to many ancient manuscripts unknown to earlier translators. Hundreds of letters from Christian Herald readers attest the great satisfaction and comfort which the Standard Bible gives to its possessors. It is combined with an illustrated Bible Dictionary, Concordance and Maps, altogether **1,622 pages,** large type, beautifully printed **on extra thin paper,** superbly bound in American Levant, with double book-mark. Sent, **all charges prepaid,** on receipt of only **TWO DOLLARS.** Address Christian Herald Book Department, Bible House, New York City.

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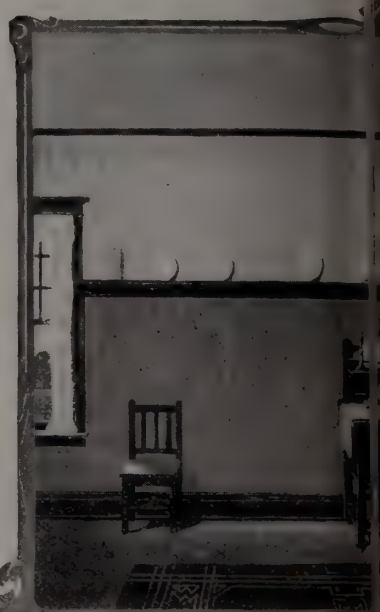

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I make Paint to order—for the individual user.

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If it is not satisfactory—return the balance—I'll refund all of your money—pay the transportation charges both ways—and the test shan't cost you a penny.

That's my way of selling my Made-to-Order Paint.

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There's no question about the purity of my paint—no question about it's high quality. There can't be—because it's made from the pure materials—the best it is possible to buy.

My O. L. Chase Strictly Pure White Lead Paint—The Roll of Honor Brand—an *all white Lead* paint—is made from strictly pure Old Dutch Process White Lead—strictly pure, well settled, aged, raw Linseed Oil made from Northern grown selected flax seed—pure Spirits of Turpentine and pure Turpentine Drier, and the necessary tinting colors and nothing else.

This paint stands the tests of any chemist—this I guarantee under $100.00 cash forfeit.

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It's just what it's name implies—the Roll of Honor Brand.

It meets all of the requirements of the State Pure Paint Laws and more.

I challenge the world on this Roll of Honor Brand—and as I make it to order for each individual user—ship it fresh as soon as made that you may get all of its life right on your buildings—it's assuredly the best paint in the world to buy.

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hithful Consul Honored

DERS of THE CHRISTIAN HERALD, who are familiar with the name and aluable work of the Rev. Selah l, for many years United States Consul in Jerusalem, will learn with genuine regret that Dr. Merrill is no longer in the "Holy City." His charming letters to this journal, descriptive of modern life in the Holy Land, his brilliant scholarship, his familiarity with all that relates to the "ancient people" and their capital

. Selah Merrill, D.D.

y and his generous hospitality and helpfulness to Americans travel- here—all these combine to make his ture a matter of regret, although he en promoted to a higher and even responsible position in the U. S. ar and diplomatic service. His new intment comes as an evidence of our nment's appreciation of his valuable es and excellent record at the post s long filled with credit to himself onor to his country.

s well understood that there are ems which confront a Jerusalem con- tally different from those to be found here. It is not a bed of roses by any . There are men there of various alities who claim American citizen- for purposes not always laudable or ne. Adventurers, freebooters, ers, fanatics, visionaries and irres- oles from all quarters drift thither— few of them from our own land. To gate and conciliate these incongruous ents is a task that would tax the ce of Job and the wisdom of Solo- and it is inevitable that a consul, is administering his office impartially without fear or favor, cannot escape presentation and even vilification such sources. Dr. Merrill, in these cts, has had to pass through the same ience as his predecessors; but such ks did not influence his conduct as l in the slightest degree. In evi- of this fact and of the high appre- n in which he is held by the best e, not only in Jerusalem but in all time, we have before us a remarkable signed by the Right Rev. G. F. P. , D.D., Bishop of Jerusalem, by the ipal and faculty of the English Col- the masters of the Bishop Gobat ol, the heads of medical missions, ing institutes and hospitals, the lead- eachers, the officials of the Palestine oration Fund, a large number of mis- ries, pastors, business men, and by resident American and English s, as well as by a number of the fore- Turkish and Syrian professors, all of n unite in paying a cordial tribute to Merrill's high personal character, his did scholarship, and his unblemished al record as an efficient consul and a stent Christian gentleman.

e extend our best wishes to Dr. Mer- in his new sphere. Wherever he goes ill carry with him a host of old friend- , and will win many new ones.

Divine Omnipotence*

KE the other attributes of God, con- sidered already, omnipotence is necessary to our conception of his g. We could not consistently worship od whose power was limited like our To be God at all he must have infi- power over all matter and all mind. e is nothing greater than he in the e universe, no being nor power that successfully resist him, nor put obsta- in his path that he is unable to sur- nt. God is supreme over all the work s own hands, controlling the forces of re and compelling the obedience of reatures.

his does not mean that he may act riciously, doing at one time things that

opic of the Christian Endeavor Society for ember 22. I. Chron. 29 : 9-13.

he would not at another, nor treating one man or nation on a different principle from that on which he treats another. He is consistent and is bound by the laws of his own being, laws which he has himself established. For example, it is impossible that he can sin. As the Bible tells us, he cannot deny himself. Like the creatures he has made he is subject to the limitations of his own character. He has almighty power, but it would be contrary to his nature to use that power in a cruel or injurious way. With all reverence we may say, he cannot do that. His own sense of justice, his own tenderness and love set bounds to the exercise of his omnipotence, so that his character forms a perfect balance. Nothing would be more dreadful, more horrible, than the existence of a being endowed with omnipotent power, yet without conscience or without controlling principles. It is not one attribute of his character, but the whole of it, that we adore, when we say, I believe in God, the Father Almighty.

Foolish and unreasonable arguments are based on God's omnipotence through a failure to realize these balances of character. We are often asked why sin is permitted to exist if God is almighty, why there is evil and suffering and misery in the world. These are mysteries that we cannot understand; but we are quite sure that he has reasons for not interfering and that those reasons do not include a lack of power. He has a plan and a purpose in the government of the world that is being carried out, and all that seems to us awry is part of that purpose, which we shall understand when we go into that clearer light in which he lives.

Bible Translators' Errors

WHEN the American Committee who made the new translation for the American Standard Bible began their thirty years' work, they were astonished at the large number of mistranslations they discovered. They had the advantage of access to many MSS. which were unknown to previous translators—the Sinaiticus, the Vatican MS., the Alexandrine, and others among them. From Genesis to Revelation they worked faithfully and long, and the result is a Bible which is more nearly perfect and closer to the original message than any other. The Standard brings to the reader the echo of "the very words spoken by the prophets, the evangelists, the apostles, and even by the great Master himself." It throws a new light upon hundreds of confused and obscure passages. Pastors of all denominations, college teachers and professors are now using it in preference to all others and it is winning its way into American homes everywhere. Its value to lovers of God's Word is inestimable. THE CHRISTIAN HERALD will supply a limited number of copies of the Standard Bible, with Bible Dictionary, Concordance, Maps, etc.; **1,622 pages**, beautiful clean type, American Levant binding, with book-mark, **all charges prepaid**, at **TWO DOLLARS.** Address CHRISTIAN HERALD Book Department, Bible House, New York.

A Little Girl's Composition

A little girl in Holden, Mo., wrote this composition on boys: "Boys are men that have got big as their papas, and girls are women that will be young ladies by and by. Men were made before women. When God looked at Adam, he said: 'Well, I think I can do better if I try again,' and then he made Eve. God liked Eve so much better than Adam that there have been more women than men ever since. Boys are a trouble. They wear out everything but soap. If I had my way, half of the boys in the world would be girls and the rest would be dolls. My papa is so nice that I think he must have been a little girl when he was a little boy."

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The skin is young and fresh as long as the pores are cleansed and nourished—but gets thick and wrinkled when the pores are clogged. The pores contain oil which mixes with foreign matter. Water will not cleanse them. Cosmetics fill them with lime and grease. Face powders fill them with dust.

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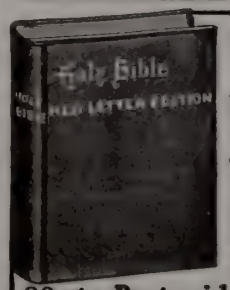

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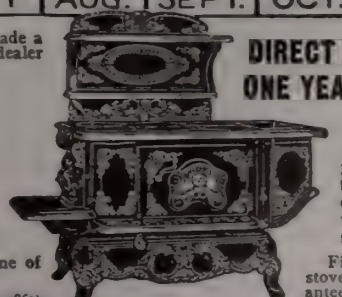

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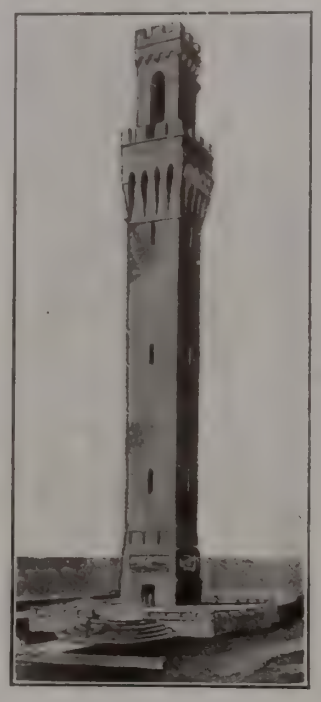
THE PILGRIM MEMORIAL

At Provincetown, Massachusetts, Where the Pioneers First Set Foot on American Soil

THE laying of the corner-stone of the Pilgrim Monument in Provincetown, Mass., on Tuesday, August 20, was significant in more ways than one. When completed, the monument will mean to Provincetown folk the recognition that it was here, and not on the shores of Plymouth, Mass., that the stout-hearted band of pioneers first set foot on American soil, in that bleak November of 1620.

It was the *Mayflower* in which the band of God-fearing, God-loving Englishmen crossed the unknown Atlantic in 1620—not in quest of gold, or the mythical Fountain of Life, but in search of a spot where God might be worshiped by each man in his own way, as his own heart-conscience dictated. Singularly enough it was in the *Mayflower* also that Theodore Roosevelt rounded the end of Cape Cod on the forenoon of August 20 last, and was greeted by a twenty-one-gun salute. The monument itself will be an imposing structure, situated at the top of Town Hill, which rises ninety feet above Provincetown. The shaft, 250 feet in height, will therefore loom 340 feet above sea level, and, in clear weather, will be visible for thirty miles out at sea. It will be twenty-six feet square at the base. It will cost $100,000. It is a copy of the City Hall Tower in Siena, Italy, erected in 1309. The design, by Willard T. Sears of Boston, was selected from among 100 designs submitted by architects all over the country. This shaft of granite and concrete, reinforced by steel, and containing stones presented by 150 Massachusetts towns and cities, and even by ancient churches in England and Holland, will arise as probably the most imposing monument on America's Atlantic seacoast.

KENT B. STILES.



The Provincetown Monument
(As it will appear when completed.)

TRUTH PERVERTED*

EVERY good word and doctrine may be perverted. A half truth, uttered to people in peculiar circumstances, may be taken up and presented as a whole truth, with disastrous consequences. A youth is inclined to improvidence and is careless with his money, always in difficulty and in debt. You teach him the value of money and impress upon him the duty of economizing. Another youth, who is inclined to avarice, hears your words, and applying them to himself, becomes a miser. The Apostle Paul, in his impetuous way denouncing the errors and faults of the early Christians, was distressed by a similar tendency. He was so thoroughly in earnest in telling the churches that they were under no obligation to obey the Jewish laws, assuring them that Christ had delivered them from "the curse of the law" (Gal. 3 : 13), that the Corinthians and others supposed they might live as they pleased and became lawless, disregarding common morality. It is by such perversity that sects have multiplied in the world. Men have looked so intently on one side of the shield of truth that they have forgotten or ignored the other side, and have ended by denying its existence.

At the present time there is in the current theological discussion a conspicuous illustration of this perversity. Scientific men, drawing theologians with them, dwelt on the rule of natural law and spoke of nature doing this and that, until men came to look on God as dwelling apart from the world and taking no interest in it. They regarded him as an autocratic ruler who had left the world to the dominion of natural laws, and was indifferent to the sorrow and suffering men endured. That was a cruel error and sympathetic men felt it to be so. They felt it so strongly that they began to preach the opposite truth of the divine immanence. Some have gone so far as to declare that the world is the body of God; that God is in every tree and blade of grass and in man himself. So there has arisen an idea that there is no God but what we see in ourselves and around us, and we stand on the verge of pantheism. There is thus danger of forgetting that the God who is in and around us is above us, infinitely greater than we, and is ruling over all. Thus the pendulum, drawn far in one direction, swings to the opposite direction, and in the extremity of truth we fall into error. There is scarcely any false religion in which there are no germs of truth, which, like salt, keep the carcass from rotting; but always in the narrow view or the perverted view error lurks.

* Topic of the Epworth League for September 22: Matt. 7: 15-20; II Timothy 4: 3, 4; II Peter 3, 15, 16; John 7: 17, 10: 15.

A Notable Christian Worker Dead

Mrs. Clara Sprague Whitney, who recently passed away in the Norwalk, Conn., Hospital, after suffering a stroke of apoplexy, may be truthfully said to have died in harness. She was stricken while preaching the glorious Gospel. She had been a reader of this paper for nearly thirty years. She had been a well-known evangelist for some forty years, most of that time in New York and Brooklyn and suburban towns. Mrs. Whitney was an eloquent speaker and a fine Bible scholar and teacher. Hundreds have been brought into the light through her ministrations.

Autumn Days

See Illustration on Cover Page

ONCE more the year puts on her robes of praise,
And chants her fullest Benedicite,
Laying her offering at His throne whose feet
Once made the whole wide earth his holy ground.
Upon her brow she wears the seal of peace,
Like some saint life awaiting its translation;
While strange revealings from the bright beyond
Shine out upon her calm, still countenance.

When the near autumn of my days shall come,
Bringing my soul her latest harvest-home,
O Lord, be thou thyself my rest and crown.

MARY KENT ADAMS STONE.

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Mother's milk did not agree with this baby. Several foods also proved failures. Mrs. Bryans then tried

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which agreed with the child from the first feeding. "In two weeks," she writes, "there was a marked change, and Mildred gained flesh right along."

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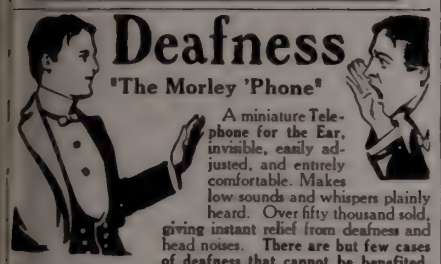

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FAMILY FOOD

Crisp, Toothsome and Requires No Cooking.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city, who was using the food by the advice of his physician. She says:

"They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in our family regularly.

"My little 18-months'-old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible on Grape-Nuts.

"Sometime ago several of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges; everything else nauseated us.

"We all appreciate what your famous food has done for our family." "There's a Reason." Read "The Road to Wellville," in pkgs.

A UNIQUE DEATH

By Mrs. M. Baxter

NO eye but God's saw the last moments of Moses, no hand but God's might bury him. No weeping eyes, no farewell, no last words, no signs of dissolution were upon him: "His eye was not dim, nor his natural force abated (Deut. 34: 7), when at the word of the Lord, and alone with God, he died. After a day of almost unparalleled exertion, Moses "went up from the plains of Moab unto Mount Nebo, to the top of Pisgah, that is over against Jericho." He went up to meet the Lord before he met with death, "and the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the hinder sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar."

The last day of Moses' life was wonderful. We have seen how he had written "this law," referring to Deut. 29 and 30, which seems to be an appendix to the previous chapters of this book of Deuteronomy, and that, when Moses had made an end of writing the words of this law in a book till they were finished, he commanded the Levites: "Take this book of the law, and put it by the side of the Ark of the Covenant, . . . that it may be there for a witness against thee" (Deut. 31: 24-26).

But God would give them another witness. He said to Moses, "Write ye this song for you, and teach it to the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. . . . And it shall come to pass, when evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed. . . ."

So Moses "wrote this song the same day, and taught it to the children of Israel" (Deut. 31:19-22). And after writing it, Moses "spake in the ears of the assembly of Israel the words of this song, until they were finished" (32:1-44). Then he exhorted them: "Set your heart unto all the words which I testify unto you this day; . . . for it is no vain thing unto you; because it is your life, and through this thing ye shall prolong your days upon the land whither ye go over Jordan to possess it." And the Lord spake unto Moses that self-same day: "Get thee up into this mountain . . . and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people." And he went up. What a day of labor for a man who knew that he had to give up his life before the day was over!

This man was neither occupied with the manner of his death nor of his burial. Such a man could leave these things to the God he served. His last will and testament was the law and also the special blessing with which he blessed the children of Israel before his death. It is very touching, and it manifests the heart of our God, that, after speaking in the Song of Moses, and in his own words to Moses, of the sin into which his people should fall, and his anger which would be kindled against them, that his message of blessing to the tribes should be of his faithfulness as the God of Israel. What a word for those who in all generations should stand true to God in the midst of the almost universal departure from him! What a word for the prophets whom the fathers persecuted! In the special words to each tribe it is noteworthy that the chief blessing comes upon those who were especially separated unto God: Levi, "who said of his father and of his mother, I have not seen him; neither did he acknowledge his brethren, nor knew he his own children" (verse 9); and Joseph, who was "separated from his brethren" (verse 16).

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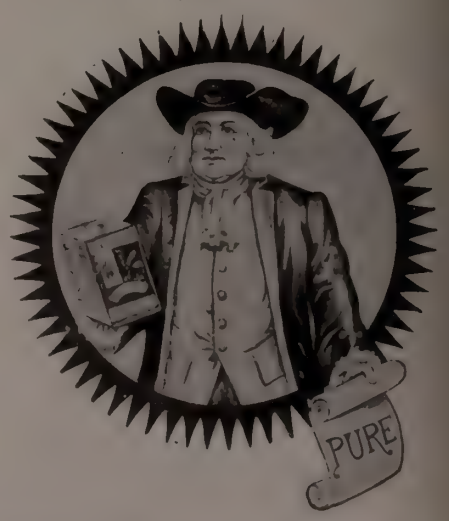

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OFFICES: BIBLE HOUSE, NEW YORK.

Mr. Alexander (front), Mr. Harkness (behind).

SEE PAGE 799

Mr. Alexander, the Famous Singing Evangelist, Leading the Children in Song at Mont-Lawn

Shall We Know our Friends in Heaven?

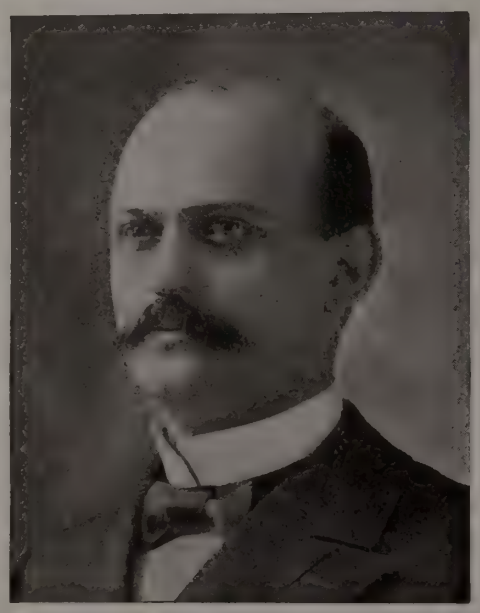
No question has more frequently been on the Lips of the Children of Men, especially those who have laid away the Dearest Treasures of their Hearts, than the one which heads this page. Dr. Madison C. Peters, the Eminent New York Divine, whose Writings and Utterances have made him Internationally Famous, undertakes to Answer this Query in his Magnificent Work, entitled

The Great Hereafter

OR GLIMPSES OF THE COMING WORLD

I believe the saints will differ in Heaven in the glorified bodies which their souls will wear, and that the characters which they make on earth will determine their eternal bodies.

—THE GREAT HEREAFTER, Page 382



REV. MADISON C. PETERS, D.D.

'Tis not a Silent Land!
Tones of harmonic spheres,
Heard not by mortal ears,
Thither their echoes roll
Into the answering soul;
Oh! 'tis a Voiceful Land!

—THE GREAT HEREAFTER, Page 130

This Masterpiece of Art, Thought and Literature contains a Vast Collection of Golden Gems from the greatest Historians, Philosophers, Preachers, Poets, Sages, Scientists and Statesmen of all Ages and Nationalities on every phase of the Future Life.

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In the limited space at our disposal, it is impossible to give more than the Briefest Glimpse of the Splendor of these Scintillating Gems, but in this volume, Faith, Hope and Love find Reinforcement such as can elsewhere be found only in God's Holy Word.

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"For the dark chambers of bereaved hearts there are not only rays, but full beams of blessed sunlight, and the book from cover to cover brings peace, comfort and joy to the soul."

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"**The Great Hereafter** is a combination of profoundly valuable things upon a subject of the deepest possible interest to men. It will be helpful to thousands of hearts that are deeply anxious about these great matters of another life."

From Ex-President GROVER CLEVELAND:

"THE GREAT HEREAFTER will not only have a place in my library, but will often be found in my hands, as a source of reinforcement of faith, exceedingly opportune in these days of loose thinking and careless teaching."

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From the N. Y. OBSERVER:

"Individuals who have lost friends can never be satisfied with commonplace answers to their inquiries concerning their state and employments, and all men, knowing their immortality, would fain penetrate into the future. This book sets forth the world-wide belief in the immortality of the soul, the proofs of it derived from all sources, and all that can be gathered respecting the state of the dead, and the world beyond the tomb."

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NEW YORK, SEPTEMBER 18, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Getting Ready to Build a House of Red Clay

Where the Poor of Damascus Live

Preparing a Meal in a Damascus Kitchen

A RIDE AROUND OLD DAMASCUS

By O. E. MOFFET,

Pastor, First Baptist Church, Streator, Ill.

I TOOK a ride over the country through which Abraham's army passed. Centuries of poor cultivation have caused much of the soil to wash away. Here and there are seen wheat and lentils growing, but most of it is grazing land, with many loose stones on the surface. It is now a poor country, but in Abraham's day it was probably fertile.

It was to Damascus, newly built by the Romans, that Paul came, blind and humbled by his conversion on the way. I followed the old road over which he probably came to the city. A high place, a few miles out, is said to be the spot where Paul was stricken with blindness.

When we think of the glorious history connected with this place, our expectations are wrought up, and we are liable to forget that its former greatness has departed. So nearly all the travelers I talked with were disappointed in Damascus. Some of them have in mind the ancient city and not the modern one. Most of the ruins of that city are buried many feet under the debris of two thousand years.

I approached the city from a neighboring ridge, in a carriage, and got my first view just as directed. I saw the white buildings shine with ivory whiteness. As for the dark clumps of verdure, the pitiful little gardens seemed poorly kept and looked decidedly sickly. The gardens of Jaffa, Acre and Beyrout are larger and more beautiful. I have seen one plantation in our own Southern States more extensive and grand in appearance than the gardens of Damascus. The roofs of terraces were just dirt of a dark mud color, and the domes, minarets, and towers are not as impressive or as clean as the factory chimneys and church spires of a Western city.

One of the chief citizens of the place explained to me that the scavenger arrangements of the city had been somewhat deranged the day before. This work is done by a pack of mangy dogs. They look hungry enough to eat anything, but evidently they were not attending to business that morning, and I know the reason why. The evening before a lady at the hotel said she was going to feed the beggars. I suggested that she feed the dogs instead, and she did. When she sent in for a second basket of bread, I went out to see how she was getting along. There were fifty-eight dogs around her and more were coming. On returning from my morning walk a police officer was at the hotel, and complained that the lady had fed the dogs so well that they would not take the offal from the streets. It was a serious matter for Damascus. The street-cleaners had gone on a strike.

Women of Damascus on the Banks of the River Pharpar

I walked through the "street called Straight," and thought of the time when the great apostle Paul came there. This street is now only about twenty-five feet wide, but still one of the widest in the city. Going out at the east end of this street I passed through an ancient gateway in the city wall, the sides and arch of which were fine specimens of ancient Roman work. Just south of this is one side and half the arch of what was once a much larger gateway. Still south of this fragment is a shed built against the ancient wall, where a merchant sells curios to travelers. Going into this place I saw in the city wall another gateway like the exit of the street. This will give you a conception of what the street was in the time of Paul.

These ruins were once the street entrance, and formed the usual ancient triple gateway. The great gate was for the caravans, and the two smaller ones on either side for foot passengers. This would make the ancient street about four times the width of the present one.

From this gateway two rows of great stone columns ran right across the city. A part of this colonnade can still be found built into houses where the streets once stood. I was told that down under the present street parts of a pavement of great hewn stones can be found. Now, with these fragments before us, we can construct in our minds the ancient street. A broad, straight thoroughfare, about a hundred feet wide and a mile in length; on either side, the two rows of massive columns, and back of these the buildings of great hewn stone. The tendency of the Oriental to take a little more than belongs to him caused him to encroach a few inches on the street whenever a new building was erected, and in centuries this reduced the street to its present width. Probably all the other streets have suffered in the same way.

The modern city is not nice. I met an American in one of the narrow streets who greeted me with the remark: "Well, they say Damascus is the oldest city in the world, and it looks like it and smells like it." It is made of mud. The high walls about the gardens are red earth, so are the walls of the houses, and the roofs, and most of the floors; though the more pretentious dwellings have tile or stone floors. It seems an inconsistent combination; but I saw houses whose outer walls were built of red mud mingled with straw, and whose roofs were dirt and grown up with weeds, have nice, polished marble floors.

A little girl of Beyrout told me that in Damascus "the door-yards were in the middle of the houses."

Continued on page 798

THE
AMERICAN PULPIT

A SERMON BY
Rev. F. DeWitt Talmage, D.D.

THE
Rhythmic Song

TEXT—Psalm 119:54:

"Thy statutes have been my songs in the house of my pilgrimage"

NEVER did sculptor's chisel create two statues of more opposite character than are Michael Angelo's "Moses" and "David." When you study these two wonderful figures it does not seem possible that the same human brain could conceive both. They are different as the storm-cloud and the sunshine, as the rumbling onrushing avalanche breaking loose from its anchorage, and the bubbling, laughing, leaping, happy brook gurgling down the mountainside. They are different, as the shrieks and the groans of the carnage of battle and the soft cooing lullabies of a mother rocking her baby to sleep. In other words, the one statue represents power, and the other love. The one represents the crags and the cliffs and inaccessible heights of old Sinai, with its bare rocks indented by the-sword cuts of the lightning; the other represents the melodious harp of the young shepherd boy singing to his sheep among the wild flowers of the valley, and the dreamy relaxation of the poet while, lying upon a couch of softest leaves, he watches the parent birds feed their young among the swaying branches overarching his noontide resting place. Never did Phidias' colossal statue of Zeus at Elis, or Canova's Theseus at Vienna, represent greater strength than does Angelo's Moses at Rome. Never did Praxiteles' Aphrodite at Cnidus, or the Sleeping Ariadne at Rome, reveal more love or poetic symmetry than does Angelo's marvelous statue of David at Florence.

The Skeleton of the Statue

But though we have a perfect right to think of David the musician, David the poet, David the imaginative youth who is always singing the praises of God, I wonder if we have not sometimes overlooked the fact that David sang his songs of triumph under the shadow of Mount Sinai, and that he had but a vague and shadowy idea of the tenderness of the cross of Jesus Christ? The poetic eyes of David in the statue may not search us from out of deep sockets or from under overarching forehead as do the penetrating eyes of Moses the lawgiver, but the same thought that teemed in the brain of Moses lived and throbbed in the brain of David. All through the Psalms I find that the Ten Commandments of Mount Sinai are the skeletons upon which David the Psalmist based his praises. When David writes his most beautiful songs he seems to be echoing in rhyme what Moses the great lawgiver had written five hundred years before in the books of the Pentateuch. David's poetry is only Moses' laws and commandments set to music.

It was so with the other poets whose compositions are in that great hymnal. Turn almost anywhere in the Psalms and you can find this fact illustrated. What is the burden of the 119th Psalm? It is the law, the rock-ribbed law of God. "O how I love thy law! It is my meditation day and night," is the song. What is the burden of the first Psalm? It is the law of God. What is the burden of the thirty-seventh Psalm and the fortieth Psalm and the seventy-eighth Psalm? It is the law of God. And to-day in the words of my text the shepherd poet tells us that the statutes of God have been his songs in the house of his pilgrimage all through his life. The law of Moses is here found to be the theme of the sweetest singer Israel ever produced.

The Law Set to Music

Did you ever stop to think that the laws of God could be set to music? Oh, how prosaic a book of common law is to the average man! When my brother was a young student in the law college, he one day came to my father and placed before him a law book and said, "Father, read that! Did you ever read any set of rules so dry or so uninteresting?" Truly, for a young man a law book is a dry and uninteresting book. But when the young man has mastered those dull codes and uses them in his practice, they are changed from dry skeletons into living forces. Then he sees how those legal enactments are the great barriers by which the rights of men are protected against the assaults of evildoers. So with David. When he mastered the principles of God's laws, he was able to clothe them with poetic imagery. He saw the far-reaching effect of those laws. Instead of being a collection of skeletons bleaching in a cemetery, they became to him a living power. As living principles they welcomed him at the cradle. They guided him through childhood's hours. They led him forth into the struggle of young manhood. They were the crown of glory of his old age. Thus as an aged servant of God he celebrates the glory of old Mount Sinai as he sings, "Thy statutes have been my songs in the house of my pilgrimage." Now let us try to understand how God's laws have become the keynotes of David's songs.

In the first place, the statutes of the Lord were the Psalmist's cradle songs. They were the lullabies with which his mother used to sing him to sleep. They were the divine promises with which God adopted him as his child. The covenant with which Abraham's children and children's children became part of God's great redemption plan, was the same covenant with which Christians enter into adoption as God's children. And they are the same divine promises with which our children enter into covenant relations with God.

Conditions of Inheritance

Now, the great practical question which comes before us to-day is: How can a child of Christian parents become a child of the covenant? In the old dispensation the rite of circumcision made a child a partaker in the covenant. Abraham was a child of God. He was to inherit Palestine, and besides this he was to have the divine protection. His descendants were to enjoy the same privilege so long as they obeyed God's law. The promises of God were to be continued from one generation to another to all of Abraham's descendants who fulfilled the obligations of the covenant. It was a bargain, and the seal of it was the outward rite which marked the child as an heir of the covenant. In other words, circumcision in the old dispensation was the sealing of a parental compact with God. Let me illustrate: You come to me and want to buy a tract of land for $10,000. I say, "Mr. Jones, why are you buying this land?" "Oh," you answer, "I am buying this land for a homestead where I can live, and my children can live after me generation after generation." "All right," I say, "I can sell you the land, but you will have to pay the taxes and fulfil your obligations to the county, and your children will have to do the same when they inherit." You understand that and I say: "Then in consideration of $10,000 I will give you a deed of that land for yourself and your heirs forever. That deed will seal the bargain." Just so the descendants of Abraham entered into covenant with God. They were under obligations of which the rite was the visible sign. But the rite counted for nothing if the obligations were not fulfilled. The later history of Abraham's descendants proved that the real condition was obedience, and that when this was not rendered the outward sign was not accepted. It became a mockery when it no longer represented a change of heart.

The Cradle Song

My brother, do you wonder that David said: "Thy statutes have been my songs when I was a baby in the cradle." Was not David consecrated to God when he was a child by a godly father and mother? Will you not allow Christ to take you and hold you close to his loving heart, because your Christian mother gave you to him by prayer and pledge when you were a little innocent child? Thou divine Father, by the sacred mounds of my father's and mother's graves, I thank thee that thou art and always wilt be a covenant-making Christ, and wilt save me in answer to the prayers of my loving parents for Christ's sake.

But the statutes were more than the guardian angels which sang the songs of the nativity over the manger of Bethlehem of Judea. They sang for David the happy songs of childhood. The statutes became songs of rejoicing. They were the conditions of sonship and inheritance which it was a joy to fulfil. They were the sweetest recollections of the old homestead when he was a growing boy. They were the songs which made his father and mother and brothers one at the family altar. They were the songs which taught him how to say his evening prayers at his mother's knee. They were the songs which made him as a child study the old Mosaic laws. They were the songs by which he was corrected when he did wrong. They the songs which taught him faith in God as we faith in his fellow men. In other words, they were same laws by which you and I as boys and girls developed in a Christian home for our life's stru If you did not learn these statutes of God when were young, then you are poor indeed. If you learn the laws of God when you were young, then memory of them makes you rich indeed.

The Wealth of the Poor

The happiness of our childhood days was not pendent upon the size of our father's pocketbook. to a great extent it was dependent upon whether parents obeyed and made us obey the statutes of Lord in the house of our pilgrimage. Some time a sorrowing son was on the way back to the villag his boyhood to bury an aged parent. "How m was your father worth when he died?" asked on his friends. "Nothing; I think he was worth less t nothing. I suppose I shall have to bury him." the day after the funeral the young man was g down the village street. As he walked along he an old man, who held out his hand and said, "G bless you, my boy. Jim, you had a good father. knew him for forty years." A little further on a yo girl stopped him and said, "Jim, your father was best friend my mother ever had. When papa die gathered in all our harvests and has made it poss for us to live." A little further on he met ano man, who said, "Jim, there is not a man, woman child in this whole region who has not been brou nearer to God on account of the noble life of y father." When the young man turned his steps tow the old home, he said to himself, "Well, my fa did not have much money, but he was rich. lived rich in God's grace and he died triumphant God's love, and I guess I have inherited someth better than money."

Home Discipline

Tell me, friend, was not the religious training your boyhood the sweetest memory you have of old homestead? When your parents were bringing up you thought those statutes of God were awf strict. It did seem at times as though Sunday wo never get through. When you got up early in morning there was the new baseball and the fine b "No, no," said mother; "you cannot use it to-d Better put it away in the closet and then you will out of temptation." And then when the other b were ready to go off fishing you had to come back family prayers. Then those long tramps with the d cate food for the sick neighbors. It did seem t mother was always sending food to some one. A then those Bible stories you had to learn, when *Rob son Crusoe* and that new book of Jules Verne were lyi so near. But tell me, do you not to-day glory in th strict ways of your old home? Those old folks were strict that they would never do anything they thoug the statutes of the Lord forbade them to do. But not those strict laws of God bring a peace to your homestead which not any of the so-called liberal ideas the present time have ever produced? Yes, I think have a right, like David, to sing, "Thy statutes ha been my songs in the happy days of my childhood."

Marching Songs

But the statutes of the Lord were more than a sacr memory of the scenes of David's boyhood. They w the songs by which the young man and the midd aged man kept step in the journey of life. Just t same as the German soldiers, when on a line of marc invariably start up one of their national airs and si as they tramp along, and all in unison keep step to t music, so this marvelous man of my text kept step the laws of God during his journey of life, and sang he walked along.

In the first place, there was that overwhelming bug call by which David was set aside, when yet a mere la as the future king of Israel. Oh, could David ev cease to praise the law of God for that tremendous da

Continued on page 797

THE JEWISH DAY OF ATONEMENT

ACRED beyond other days in the Jewish calendar is Yom Kippur, or the Day of Atonement, which this year is observed on September 18. It is very significant he Jew, in whatever land he may be living, ay aside his business at sunset on Tuesday, ill, for the next twenty-four hours, give lf to the observances of his faith. His on the stock exchange, in the bank and in ourts will be vacant, and his store will be ll, whether it is stocked with watches and nds on Broadway, or has but a few shoe and suspenders on the shelves of a base- Eager as he is for business, he leaves it Gentile rivals on that day. More impor- o him than any worldly transactions is the r on his mind during its hours; for then emory recalls the sins of omission and com- on which have marked the past year, and umiliates himself before God and seeks e forgiveness. In the Jewish as in the Gen- ommunity there are some members to whom egious observance is merely a day of absten- from labor, void of solemn purport; but g the Jews, thanks to parental teaching, e are few who fail to realize the meaning of acred day.

is a miserably impoverished ceremony that nessed in these times among Jewish com- nities in every land. Least of all in their own land is any adequate observance. The day is bereft of its ent glory, and even that fact may form some part e humiliation which the devout exile feels, as he mbers the national sins, which have brought down divine wrath upon his people, rendering them less on the face of the earth. Individually, he seek atonement for his own sins; but where is the nal ceremony wherewith in former days the whole came near to their God?

ow on such an occasion the thoughts of the devout must go back to that golden time when, at the st of Solomon, the whole nation assembled to keep fast around that magnificent edifice which was ll with the visible glory of Jehovah; or still er back, to a time antedating the origin of all the erful nations of our era, when that horde of newly ncipated captives, encamped in the desert, saw on in his white robes at the entrance to the Taber- e, sending away the goat to Azazel! What a day that in the national calendar!

he ancient ceremony is described in Lev. 16. After usual morning burnt offering, the high priest ped himself of his official garments, which consisted blue robe, an embroidered coat, a breastplate, an d, a mitre and a girdle, and arrayed himself in "holy garments," which were pure white, prepara- to entering upon the special services of the day. hen took a ram for a burnt offering and a bullock sin offering for himself and his house. The bul- was examined to see that he was clear of all de- , and when found perfect he was killed, and some of blood taken by the high priest with a censer full of ing coals from off the altar of burnt offering, with ndful of sweet incense, and brought within the veil. high priest then put the incense upon the fire re the Lord and sprinkled the blood of the bullock

The Ark of the Covenant

upon the mercy seat and before the mercy seat seven times, to make an atonement for himself and his house.

The high priest then returned to the court and took two kids of the goats for a sin offering and a ram for a burnt offering, which were paid for out of the public treasury. The two goats were brought before the Lord at the door of the Tabernacle, and Aaron cast lots upon them; one lot for the Lord and the other for Azazel, the spirit of evil supposed to live in the wilderness. The goat upon which the Lord's lot fell was killed and offered for a sin offering for the whole congregation. The high priest then caught some of the blood in a plate and passed again into the Tabernacle beyond the veil. There he put the incense on the live coals which caused the sweet perfume to rise in a cloud. He then sprinkled the blood on the mercy seat and before the mercy seat seven times, to make an atonement for the children of Israel.

He then came out to the altar of burnt offering and with the blood of the bullock and the blood of the goat sprinkled the altar of burnt offering. "He likewise sprinkled with blood both the tabernacle and all the vessels of the ministry." The live goat was then brought and Aaron laid both his hands upon its head and confessed all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and the goat was sent away by the hand of a fit man into the wilderness. And the goat was supposed to bear upon him all their iniquities unto a land of separation; and he let go the goat in the wilderness. Then the body of the bullock and the body of the goat for the sin offering were burned without the camp.

The tabernacle had three apartments, each increasing in degrees of sanctity. The first was the court, which contained the altar and the laver; then the tabernacle proper in the far end of the court, which consisted of two rooms: the first, called the sanctuary or holy place, wherein was the candlestick, the shew bread table and the golden altar. Then a veil intervened, which secluded the holiest of holies beyond, in which was the ark of the covenant. This was a box or chest, made of the acacia wood and overlaid with plates of gold. Within the ark was God's holy law, the Ten Commandments, engraved on stone, the first word of which was the ineffable name, Jehovah. "I am Jehovah." On the top of the ark was a lid or mercy seat, made of pure gold, with cherubim beaten out on either end. Between these two cherubim shone forth that supernatural light from off the mercy seat, which was called the Shechinah, a name which, although it does not occur in our Bible, was used in subsequent years by the Hebrew commentators.

Any Israelite might come into the court of the tabernacle; none but the priests could enter the sanctuary; the high priest alone could pass beyond the veil, and he only with the blood of the sin offering on the Day of Atonement. In this special service, when the high priest sprinkled the blood on the mercy seat, tradition says he was required to count aloud, lest he should make a mistake; thus: once, twice, thrice, and so on unto the seventh time; and then he pronounced the incommunicable name, Jehovah—the name by which God is known to his people in connection with the Messiah, the Coming One.

All this belongs to the ancient time, which has long passed away. Not even the Jew, in spite of his veneration for the ordinances, would dream of renewing them. He knows that the goat did not bear the sins of the people to Azazel, and that the ceremony was but a type. Would that he could advance still further and see that "Christ being come a high priest of a more perfect tabernacle, not made with hands, has entered once into the holy place, having obtained eternal redemption for us, putting away sin by the sacrifice of himself."

W. E. Stephens.

The Tables of the Law

The Rhythmic Song — Sermon by Rev. F. DeWitt Talmage, D.D. ❋ Continued from Page 796

is history, when Samuel came into the home of his her Jesse and poured the anointing oil upon his head? days and weeks and months, do you not believe he dered over his coming glory? When he was an aged g, with his hair white as the almond tree in blossom, you not believe he still gloried in the fact that God set him aside as one to fill a throne? And yet, has re no anointing come to us? Has not each one of been set apart to do some special work which cannot done by any one else? We have not been called to a throne, but we have been called, as David was, to ve our generation and to testify to others that it is od to obey the statutes of God.

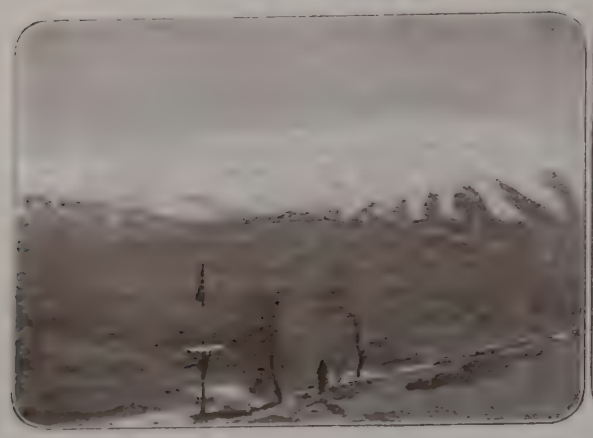
Then, like David, we should glory in the fact that d has not only detailed us for an especial work of , but also because God has cared for us and guided and protected us while we are doing that work. That uld be a careless father who would tell a son to go d do something, and then not care for the welfare of child while he was carrying out the parental orders. God's divine protection during all of David's life d during all of our lives has been hovering over us d helping us upon our feet when we have fallen, and bringing us back to the straight path of virtue when we have wandered away and been caught in the entangled thickets of sin.

And to-day I would especially impress upon the young the fact that God still protects and cares for those who obey his laws. Sometimes the young are so near-sighted that they cannot understand this. Life in its earlier days seems to be such a struggle for most young people that at times they do not think it pays to be good. Thus, some of them play the fool, as did David down in King Achish's court. But, my young friend, I have a wide and varied experience, and I want to tell you that it never pays to break one of God's laws. And I also want you to know that some of the trials and troubles of life of which you are now complaining, are yet to be your most happy songs of praise.

But there is one word in reference to my text to which I want to draw your attention. It is the last word: "Thy statutes have been my song in the house of my pilgrimage." Now, what is the pilgrimage? "Oh," you answer, "a pilgrimage is a journey; it is a long tramp; it is a long, wearisome, tiresome trip." Is that your definition of a pilgrimage? Then, my friend, it is a wrong definition, for you have only told me half the truth. 'Tis true, a pilgrimage is a journey. But it is distinctively a journey to a shrine. Now, what was the sacred place towards which the pilgrimage of David was heading? It was to enter the presence of the God whose statutes had become songs to him. That is the man who will enjoy heaven. Not the man to whom the laws of God are burdensome and painful, but he whose delight it is to obey and serve God. To him, even in this world, there come echoes of the songs of heaven. His ears acquire a miraculous power. Why, as he listens, he can hear all the redeemed of heaven singing their songs of triumph. Yes, the statutes of the law have been his song so long that he can catch the songs of the heavenly lands. Christian, as you are now, can you not catch a faint whisper of your dear ones singing in the other world?

Through the harsh voices of our day
A low, sweet prelude finds its way
Through clouds of doubt and creeds of fear.
A light is breaking calm and clear:
That song of love now low and far,
Ere long shall swell from star to star:
That light the breaking day which tips,
The golden-spired Apocalypse.

Mount Hermon as Seen from Damascus



Mennonites Celebrating Easter in Damascus

Wash-day on the Banks of the River Pharpar

A RIDE AROUND OLD DAMASCUS—Continued from page 7

She was right. Nearly all the houses are built around open courts. Many of the dwellings are quite pretty inside. The mud walls are plastered and whitened, the bare earth floors are covered with rugs, and great care is taken to adorn the open court. If a house has marble floors, the court is paved with the same, or, at least, has marble walks leading around the flowers and shrubbery. Most houses have a large water basin or a fountain in the centre of this court. Sometimes one can go into a house having a beautiful, clean court, while the narrow, dark street leading to it is so filthy that one can scarcely go through.

The rivers of Damascus, which Naaman preferred to the waters of Jordan, still furnish an abundant water supply. An English engineer told me that at present not more than twenty per cent. of the water is utilized for irrigation, and from what he could gather, from inspecting the ruins of old aqueducts, he believed that the Romans utilized nearly all the water. So the present gardens are probably not one-fourth as large as in Paul's time. Outside the irrigated belt, on the west and north of the city, are raised wheat, barley, and lentils. The crops looked poor, not so much from lack of moisture as from poor tillage. Mount Hermon looms up toward the west, crowned with snow. That great mountain is visible all over this country. The Anti-Lebanon range lies north, while toward the east are the mountains of Arabia. These mountains have no trees.

Damascus claims 240,000 inhabitants, but the Oriental universally overestimates populations. He has no faculty for numbers. He can reckon up to a few dozen, but beyond that a crowd to him is a great multitude, and he may speak of two or three hundred as many thousand. Usually you have to divide the estimated population by two. No census is ever taker that country, and the Turk likes to overestimate inhabitants of a city, to make the taxes appear per capita. An Englishman, who was accustomed estimating populations, recorded Damascus as 100,(

As long as Abana and Pharpar flow and make tl valleys rich, Damascus will have inhabitants; but importance as a great city has passed away. I wal through the foul, narrow streets amid the clamor of natives, and I said to myself, "Can it be that this is city I have read so much about, that I have so of conceived of in my mind's eye and have longed so m to see? It is only a great rubbish heap, and these n houses spring up like mushrooms." Then the word the prophet came to me: Isa. 17:1, 5, 6.

Who knows but this that I see is but that wh remains for the gleaning?

ONCE LIFE-GUARDSMAN, NOW EVANGELIST

ONE of the most interesting figures in evangelistic work at the present time is Mr. W. R. Lane of London, who has been spending the summer in the United States addressing large audiences in New York City, at Northfield and Winona, and in other places. Mr. Lane is associated with Gipsy Smith, under the National Council of the Evangelical Free Churches in Great Britain. From September, 1906, to June, 1907, he held missions in twenty-one different centres in England. His life story reads like a romance.

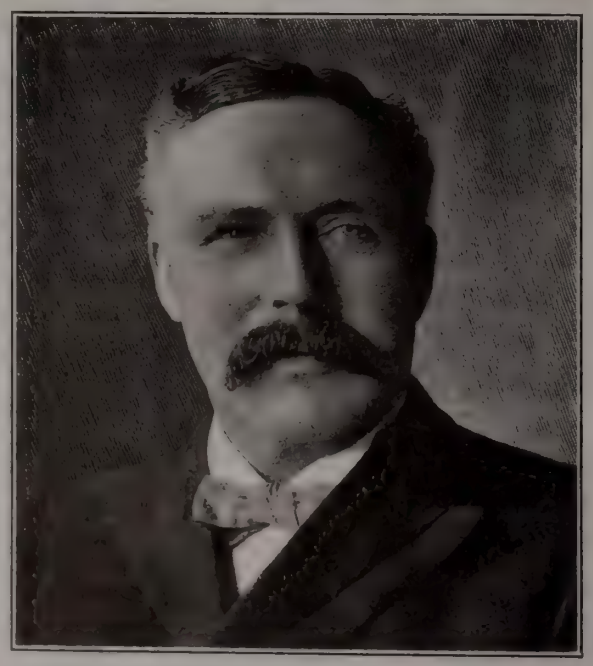
Born of godly parents and reared under religious influences, he wandered far from his home and early teachings while yet a lad, and only after a unique experience did he return to the ways of righteous living.

"I would like to say for the encouragement of Sunday School teachers who are working among boys," said Mr. Lane in telling his experience, "that in all my life I never forgot the teachings I received in a little Sunday School that was carried on in a cottage in a village of Kent, in the south of England. It was only a small affair, and the different rooms were used as class rooms. I thank God for the influence of the people there, and for the memory of the good old hymns I learned there. I have heard a good many others since then which I have quickly forgotten, but some of those old songs stop with me yet, having been in my mind these many, many years.

"Before I was eighteen," he continued, "I had made up my mind that when I was tall enough, and strong enough, and had chest enough to come up to the standard, I would go to London and join the Guards. My parents pleaded with me not to go, and spent many hours in prayer over my decision, but I persisted. When the day came on which I left home, my father walked with me some miles to the nearest station, thinking I would weaken at the last, but I did not. I went on, and I thank the Lord that my father and mother lived to see that God was leading, though by a way we knew not then. They lived long enough to see their prayers answered, and their son brought into the faith which they loved and in which they lived.

"I went to London and joined the Coldstream Guards, one of the regiments of the Royal Household Brigade. The first five months passed in the usual way at the recruit barracks. Few civilians have any idea of the temptations surrounding a soldier in a great city. When I joined the regiment in London, I spent days and nights gambling, going from bad to worse on the downward course just as far as I could without being turned out of the army. For two years I continued to go on and on, far from what I knew to be right, while all the time I was being followed by the prayers from home of my father, mother, sisters and brothers.

"While our regiment was doing its turn for six months at Windsor, I sat one afternoon at a card-table in the middle of the big barrack-room, with ten or more men, gambling. Suddenly a hand fell on my shoulder, and there at my side stood a soldier of our battalion, a godly man, with tickets in his hand.



W. R. Lane, the Converted Life-Guardsman

" 'Comrades,' he said, 'I have some cards here I would like to deal out one each to you.'

"We did not know what his cards were, but knowing the man, we felt it was something in the religious line, and they proved to be tickets to a Gospel meeting to be held especially for the Guards in an old schoolhouse.

" 'Lane, come with me,' said the man, with whom I was on friendly terms.

"My luck had been down that afternoon and I had lost what little money I had and was reduced to my last coin. 'Well, here goes my last bit,' I exclaim 'and if I lose I will go with you.'

"I don't know whether my friend prayed tha should lose, but I lost. True to the gaming spiri kept my bet, and attended the meeting, where I fou forty or fifty other guardsmen who had accepted simi invitations. We were addressed by a physician Windsor, a man who with his wife had taken a deep terest in the soldiers. The doctor was not a gr preacher, but he was a man with tremendous conv tions about the Christian life. He reasoned, plead and urged us for a long time, like a brother, like man, like the friend that he was with his heart burde for us, and a great conviction fell on that meeting. saw myself as I had never seen myself before. I s myself in the light of the throne of God. I thought my mother's and father's prayers, of their counsel a example.

"When the meeting closed, as I passed through t door on my way out, a lady spoke to me, and findi that I was convicted, she persuaded me to remain prayer. It had been a long time since I had said prayer. I do not know what I said, but I guess it not matter. I did not go into ecstasy, nor have a great thrills of excitement; but I knew I had sinne and that, by the grace of God and the Holy Spirit, c viction had come and my sin was swept away.

"Then followed the test of taking a stand before t other fellows at the barracks. When I went in on n return, all were in bed except a few playing car They asked me to join, but I declined, and fool around with my trappings until all were in bed and t lights out. Then I knelt and prayed. The next da however, it all came out, and my chums learned t reason for my repeated refusals to join them at t cards.

"Now, the standard of a true Christian is known the barracks by the fact of a man kneeling or not f bedside prayers. So that night everybody waited t to see whether Lane would kneel or not. At last I g my courage up and knelt in the presence of the who room. Of course, boots and bootjacks were thrown me from all sides."

For two years following his conversion, Mr. La remained with his regiment, returning then to civil lif For ten years he dedicated his life to voluntary wo of a religious nature in the poorest districts of Londo Since then he has gone up and down the land, und the auspices of the National Free Church Council, wi ning souls to Christ.

MARY K. HYDE.

CLOSING DAYS AT MONT-LAWN

THE CHRISTIAN HERALD Children's Home has now completed its fourteenth year. From a seedling, it has grown into a goodly tree. Its peaceful shade has been cast into nearly thousand little lives. Who would attempt to ure its influence?

is season the Home has sheltered and cared for two thousand little guests. There has been very illness among them, and there have been many nt days and many merry celebrations. In fact, before have all the conditions at the Home been isfactory.

r one thing, there has been an abundant water y. Hitherto, the drought and heat of August brought ty as to sufficient water for the children and the ds. A new well was badly needed. Finally, the hill, below the Home, a well was sunk and dant water gushed forth. That time the help from the valley, not from the hills.

e Saturday and Sunday before Labor Day, and holiday itself, were celebrated continuously. On rday there were the usual romps, games and races, hich no one was ever known to tire. Among the ested visitors that day were a number of Japanese alists from New York, who declared they were amazed and delighted with the CHRISTIAN HERALD e and the work done there.

nday morning brought a bit uiet, but after a generous lay dinner at noon, the sors began to arrive—Dr. lsch first, bringing Rev. Dr. bitt, the "grand old man of yck." He is the pastor who early half a century has had ge of the parish and the ch which he himself organ- Afterward came the mem- e of Dr. Klopsch's household, ging with them Admiral Si bee, who, having taken part the Fourth of July celebra- , enjoyed himself so much h he wanted to come again. N t came Mr. Charles Alexan- the singing evangelist, who been all round the world w Dr. Torrey, preaching, te hing, and singing the Gos- p in many lands. With him w his singing companion, Mr. H kness, the young Australian c vert. Then came the people, w king and riding, pouring in fm Nyack and the neighbor- towns and country. They c e in such numbers that one w dered if even Mont-Lawn's c acious hospitality would be e al to the occasion. But of c rse it was.

The beautiful chapel was f ly filled even before the c ldren got in. With the organ p ying, the long line of little folks filed into the house worship in perfect order. It was wonderful to see w well they conducted themselves, especially as some them were new arrivals of only two days before!

There was a hymn, a little talk by Dr. Klopsch, a yer by Evangelist Alexander, and then the good stor Babbitt rose to address the children. It is a autiful thing to see a man who has lived through so ny long years of human experience with a face so eet, and clear, and fresh; with a figure so straight d slender, a voice so gentle, a faith so undimmed. It de the hearers think of a time when childhood and l age would not be far apart, but only names for ose who were pure and hopeful, reverent and at peace th God.

Dr. Babbitt spoke to the children about character ilding, about good boys and girls, and bad girls and ys, good acts and bad acts, good men and bad men, d how inevitably the good came to their reward and the hers to their punishment. He pointed out that the ildren before him were at the beginning of the road life, and how important it was for them to choose be- een good and evil and, cleaving to the one, destroy e power of the other, so that they might enjoy happy d useful lives. His words might have been summed in these beautiful lines, "Sow an act and reap a bit; sow a habit, reap a character; sow a character, d reap a destiny."

After he had finished there was more Gospel singing. here is no mistaking the spirit in which that singing is done! If every good and healthy thing could be done with the same enthusiasm, how this old world would ring!

"How many children here, whether American, Italian, Greek, German, Swedish, or anything else, are going to be good American citizens and a credit to this country?" How the hands shot into the air and waved and wig-wagged—those hundreds of rough, earnest little hands!

Again, when they gave the oath of allegiance to the flag, what eagerness they expressed!

Then, forming in line again, the children marched to the sloping lawn in front of the main cottage and sat down in platoons upon the grass. The visitors were seated nearer to the house on benches brought from the pavilion by many willing hands. Dr. Klopsch invited Admiral Sigsbee to speak. The Admiral, with his erect, soldierly bearing, and his clean-cut naval appearance, walked up to the cottage steps and spoke for a few minutes.

He told how the boys at Annapolis, when he was a "middy" there, always despised a liar. A boy might do a great many undesirable things, but they were not laid up against him; but once let him be caught in a lie, and his career was finished. Even when he went from the Academy into the Navy, the stigma of "liar" followed him. "The worst thing about a lie," the Admiral said, "is that, to be believed, it must counterfeit truth; in other words, it must impose upon the credulity, the trustfulness, the regard of some one. Therefore it always does double damage; it injures the one who utters it, and first deceives and then hurts the one who listens to it. There are times," the Admiral added, "when wisdom bids us hold back all of the truth, because people might not be able to understand it; but there never was a time when it was right or excusable to tell a lie."

The Children Crowding Up to Greet the Visitors at Mont-Lawn

The Admiral's talk was followed by hearty cheers. Then Mr. Alexander, making a platform of the piazza railing, led the singing, intermingling it with his little talks and evangelistic stories to the great delight of the whole audience. Then he broke into the famous "Glory Song":

Oh, that will be glory for me: glory for me, glory for me!
When by His grace I shall look on his face,
That will be glory, be glory for me.

It didn't take the crowd long to learn that chorus. It is a favorite one with Mr. Alexander, and he has made it familiar around the world.

He next sang the beautiful Gospel song, "Tell Mother I'll Be There," and many an eye was wet with tears. He told how in rough mining camps, where the men's hearts seemed hardened to every good influence, that song, with its appeal to their love for their mothers, would bring them sobbing to confess their desire to be better men.

The little service ended with the whole audience singing "The Old Time Religion." This greatly pleased the visitors, for many of them had not heard it for years.

When the service was finished, Mr. Alexander asked everyone to shake hands with his neighbor, and so amid smiles and handshakings and little conversations and much good-will the visitors departed, leaving Mont-Lawn to the children and the sunset and the fast-falling twilight.

Monday morning it rained steadily and copiously. Every one blessed the rainy-day pavilion, and wondered how they ever got along without it. At noon Tuller and Meredith, the singing evangelists, arrived, and also a number of guests. Because of the rain the helpers and guests had to eat inside, and by the time all were fed it was three o'clock. Meanwhile the children had been listening to some of Dr. Klopsch's stories out in the pavilion, and although their pent-up energy made them move about considerably, their interest was held and kept. By the time all were ready for the chapel, the sun had put in an appearance.

In the chapel, the two evangelists, Tuller and Meredith, talked and sang, and taught the children some new choruses. The two composers had made up a new and very pretty song for the children while it was still raining. They sat on the piazza together at the piano, and their impromptu efforts resulted in a song of which this was the chorus:

Keep sweet, keep sweet,
It matters not what troubles you may meet.
Through the sunshine or the rain,
All will come out right again,
If you'll only just keep sweet.

This was learned and rendered with great delight by the children.

Dr. Klopsch told a story of Admiral Farragut, and to all who are accustomed to the idea of the dignified, loyal patriot and soldier it comes with a sharp and interesting moral. At ten years of age, Farragut, so he declares himself, "drank like a fish, smoked like a chimney and swore like a trooper." One day his father, who was the captain of a ship, called him into a room and, after closing the door, looked at the boy steadily and sternly and said:

"David, what do you expect to be when you grow up?"

"Why," said David with a swagger, "captain of a ship, like you."

"Well," returned the father, "if you go on as you have begun, you'll never see the inside of a captain's cabin. You'll be a common reprobate of a sailor. You'll be shipped before the mast, and kicked by every man on board."

With this strong statement, the father left the room, giving young David the opportunity of thinking it over. He reflected carefully upon what his father had said, and it dawned upon him that it was the very truth of the matter. From that day, he mended his ways, joined the church, and finally became one of the greatest and most distinguished officers the American Navy has ever had.

. . .

So the last week came and went at Mont-Lawn, and one by one the closing days passed. Teachers, helpers, children, have all benefited by this season's experiences and all look forward with grateful hearts to carrying what they have gained into their daily lives and sharing it with others. EUPHEMIA HOLDEN.

A Busy C. E. Society

DEAR MR. EDITOR: The Mothers' Christian Endeavor Society of the First Presbyterian Church of Topeka, Kan., has taken up as a special part of its work the providing of flowers for sick-rooms and for the caskets of the dead. We hold regular semi-monthly meetings and find them a pleasurable source of profit and social enjoyment. We aim to hold ourselves always ready to do our part in any good work for the advancement of the kingdom. This year we have undertaken the support of a Korean Bible woman, as a memorial of the late Mrs. Mary B. Clellan, a former president of our society. On Friday we sent a package to the children of Mont-Lawn, which we hope will help a little. We would be pleased to receive the address of any other similar Mothers' C. E. Society.

MRS. MINNIE B. SCOTT.
1309 Tyler Street, Topeka. *Secretary.*

OUR EDITORIAL FORUM

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Will Peace Win at The Hague?

THERE is a breeze of inspiration in the news from The Hague, that the entire American plan for a World's Peace Court, with the exception of one detail, has won the approval of the examining committee which has had Mr. Choate's proposition under consideration. The single point still in doubt is the paragraph relating to the allotment of judges.

Some time ago, THE CHRISTIAN HERALD gave expression to the general hope among peace-lovers throughout the world that the emergency at The Hague might develop a true champion of peace, fearless, eloquent, able; the "one great strong man" who would keep constantly before the Conference the world's desire for that still distant time, when—

> All men's good
> Be each man's rule, and universal peace
> Lie like a shaft of light across the land.

Mr. Choate's powerful advocacy has the right ring. He has shown himself a champion of courage and skill. Foot by foot and inch by inch, he has contended in the arena with the trained diplomats of Europe, until he has secured for America's project of a Permanent Peace Court a fair hearing. He has succeeded in convincing the Conference that the demand for the establishment of such a Court is a universal one, and that it should be called into existence in the interests of justice and civilization. His closing appeal on September 5 deserves to be remembered as marking the most important act of the Conference. He suggested that the judges be elected by the whole Conference voting by States, each State exercising absolute equality and each nation taking its chances of a successful canvass among the delegates—in a word, the plan followed in our own national conventions. He said:

> So sure am I that the establishment of this Court would be a great triumph for civilization and justice, and an effectual guarantee for the peace of the world, that I urge with all the earnestness of which I am capable the adoption of one of the provisional schemes now suggested. If no permanent method for choosing judges can now be agreed upon, I trust that, laying aside all national differences, all pride of opinion and all desire to secure special advantages for our respective nations, we will devote ourselves with one mind and heart to the solution of the problem.

Following this appeal, a committee was appointed to consider the method of allotting judges — the only point of difference. On that committee are Marshal von Bieberstein, the Emperor of Germany's representative; President Baron Nelidoff, the representative of the Czar; M. Bourgeois, for France; Count Tornielli, for Italy; Dr. Barboza, for Brazil, and Mr. Choate and his associate, Mr. James Brown Scott, for the United States.

Such are the steps that have thus far been taken by the representatives of the assembled nations looking to the formation of "The International Court of Arbitral Justice." So much has been successfully accomplished that we may reasonably indulge the hope that American statesmanship will carry the whole scheme through triumphantly, and that the long-hoped-for Peace Court may soon be an established fact.

The Value of Character

EVERY young man may learn some truth from the words uttered by Governor Hughes of New York in the course of his recent speech at Buffalo. There is a tendency in these days to seek advancement and prominence by showy qualities, by wealth or by oratorical efforts. The young man is liable to be misled by the praises accorded to a superficial nature which has the faculty of winning a temporary popularity. It was well therefore that the Governor dwelt on the importance of character in private and public life. He said:

"It is a significant and gratifying characteristic of the American people that, more than the particular benefit conferred by service, they prize the virtues of character, which in the course of service are exemplified. Fidelity to friendship, the exquisite grace of a husband's devotion, the honor of manhood, the beauty of the forbearance of unwearied patience, always win for a man a place in the hearts of his fellow citizens, and in their memory eclipse the glories of an administration flattering to American pride. We may see but dimly into the future. We may be confused by the perplexities of our modern life, made the more difficult by the very riches of our inheritance; but as we set our course by the pole-star of truth and justice, and conserve the ideals of character which our fathers have taught us to revere, we shall not fail."

Many preachers have proclaimed the same truths with an application wider than our own borders, for it is the truth of the Bible, and applies to all races and all times; but it will impress the young man of our time more for coming from the lips of a statesman. Governor Hughes has had a wide experience of city life, and this is the lesson he deduces from his observations. He holds that the confidence of the American is given not so much to men of notable gifts, to men of smartness, nor even so much to the man who renders public service, as to men of sterling character, of fidelity, integrity, and honor. These qualities are within the reach of everyone, however humble; and whether they win popularity or not, are a possession more to be desired than rank or riches or power.

Religion by Seasons

AS thoughtful observers watched the American people during the vacation season that has just drawn to a close, the idea must have come that there are many well-meaning individuals who are church members and prominent in their home communities, who have seasons for living a religious life. The general relaxation that comes with the heat of summer, the desire to go to some resort and change for a while the usual routine of existence, seems to be their excuse for putting by their religious duties as they put by their winter garments. The result is unfortunate for the people themselves and for those with whom they come in contact.

No one has had any spiritual uplift or has truly had any religious experience worthy of the name if he finds his religion burdensome. The happiest people in the world are Christians, or at any rate they should be. Those whose example is worth following believe that the duties they took up with their conversion have added greatly to the happiness of their lives, and they would not forget them if they could.

There have been no churches so empty, in many instances, during the past summer as those at some of our best resorts where hundreds of church members gathered for their vacation. "We will go to church when we get home; we are here to rest now," was the excuse offered. Yet these same people would probably be greatly shocked and highly indignant were they asked if they found it uncomfortable to keep in touch with the uplifting and refining influence of religion through twelve months of the year, and so had left it home with their winter clothes.

The English Bishops' Visit

THE Protestant Episcopal Church in the United States, in October next, is to celebrate at Richmond, Va., the three hundredth year of its existence here. To the General Convention all the bishops come, with clergymen and laymen from all the dioceses, who are supposed to speak and act for all that is best in their church. To these must be added the representatives of the English church, who come to bring greeting, and also a Bible from the King of England, for the pulpit of the church where service was first held by a celebration of the Holy Communion. For this Bible to rest upon, President Roosevelt has given a brass lectern or reading desk.

Three distinguished men come to speak for British churchmen: Bishop Jacob of St. Albans, Bishop Montgomery, head of the missionary work, and the Bishop of London; all able men with great records for work in many fields—Jacob as wrangler in his university and for parish work seldom equaled, and Montgomery for mission work abroad as well as at home. A very large share of public attention will be given to the Bishop of London. He was a slum worker, a great workingman's man, a famous scholar, a friend of King Edward, and an out-of-door preacher of wide reputation. Recently he preached to a London crowd in a pouring rain. He is hailed by his countrymen as the herald of a new race of bishops and one of the first in a race of evangelists. He and Bishops Knox, Pearson and Thornton have in the last three years led the way in a struggle to reach the masses who do not go to church. Bishop Ingram is a member of the House of Lords. He is probably more at home in Bethnal Green among the toiling throngs. This man comes to meet in this New World men of his own and of other faiths. It will be deeply interesting to see what American churchmen will do with all of these distinguished men. We shall watch their steps with interest. Are they to be wined and dined a made social lions of, or are they to be received prophets of God, men with a message from the King kings?

The bishops will find in American church life a kind unity they will not see at home—a sweetness which ri out of our religious freedom. They will find, from co to coast, men and women ready and anxious to list to an earnest voice, which shall ring out in clarion to the law of God, and shall say to the wicked man, "R pent, believe and live;" ready for a ministry which sh proclaim Jesus Christ in his person, office and work, a in his life and death for sinners. If the bishops rise these heights, the people will listen. It is a good si that the Bishop of London has promised to preach f the Rev. William Wilkinson in Wall Street. Here will find a congregation worthy of his best. It is mu to be desired that he should also visit such missions that in the Bowery, for in this way the bishop may get comprehensive view of all conditions.

Nothing but good can come of these visits of disti guished church workers. It is not as courtiers or schola or statesmen that we look to them, but as chief missio aries in the Church of God, who will speak the everla ing truth of the salvation of Jesus Christ for all w believe in him. This is the real vital message the wor wants to-day.

Among the Workers

—REV. STEPHEN BOWE THAW is the latest accession to the m sionary staff at Beyrout, Syria.

— THE FOURTEENTH Annual National Convention of the Unit Boys' Brigade of America will be held in New York City on Oc ber 4, 5 and 6.

—MISS HILLER, of St. Louis, Mo., who went to Teneriffe late to open evangelistic work there, has gone to Canary Island. S is at the home of Senora Isabel Nanson, Calle Leon y Castilla Las Palmas, Canary Island.

—EVANGELIST H. D. SHELDON, who has been giving his entire ti to the work of the General Assembly's Committee of the Pres terian Church the past three years, will devote only a part of h time to their work this year. He may be addressed at 97 Frank Street, Auburn, N. Y.

—THE TWELFTH Annual Convention of the American Anti-Salo League is now going on at Norfolk, Va. It began September and will conclude with National Temperance Day, September which will be celebrated at the Jamestown Exposition grounds.

—THE AMERICAN Seamen's Friend Society is building a lar institute (to cost $325,000) for the benefit of the 500,000 sailors w annually come to the port of New York, and it will provi beds, shower and swimming baths, reading and game rooms, re taurant, auditorium for concerts and entertainments, bankin facilities, and a chapel for services. There will be a nomin charge for beds.

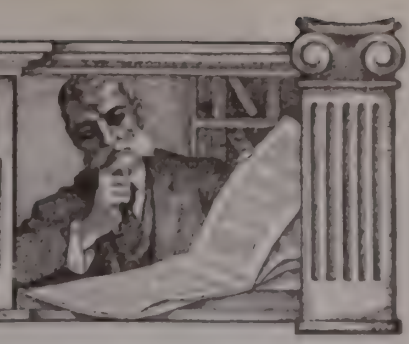
—REV. JOHN H. ELLIOTT, evangelist of Oak Park, Ill., during t past year has conducted revivals at Danville, Va., Calumet, Mic Richmond, Ind., Rochester, N. Y., Des Moines, Ia., Denver, Col Los Angeles, San Luis Obispo, and Oakland, Cal., Portland, Or St. Paul and Minneapolis, Minn., Paterson and Perth Ambo N. J., Jamestown, Fulton and Oswego, N. Y., Jackson, Mic Worcester, Mass,, Hartford, Conn., and Fort Dodge, Ia.

Contents of this Number

Wednesday, September 18, 1907

	PAGE
Mr. Alexander Singing to the Children at Mont-Lawn	Cover
A Ride Around Old Damascus (Illustrated)	795, 798
The Rhythmic Song. Sermon by F. DeWitt Talmage, D.D.	796, 797
The Jewish Day of Atonement (Illustrated)	797
Once Life Guardsman, Now Evangelist (Portrait)	798
Closing Days at Mont-Lawn (Illustrated)	799
OUR EDITORIAL FORUM: Will Peace Win at The Hague?—The Value of Character—Religion by Seasons—The English Bishops' Visit	800
BIBLE AND NEWSPAPER: Fierce War in Morocco—The Quebec Disaster—Lost in the Alps—A Hunt for a Germ—Worship of Our Statue, etc.	801
OUR MAIL-BAG	802
The Baby Parade at Asbury Park (Illustrated)	802
FAMILY DEPARTMENT. By Margaret E. Sangster	803
The Gospel According to Moses. Sunday School Lesson (Illustrated)	804
Religion in the City. Christian Endeavor Topic	805
Liberal Giving. Epworth League Topic	805
A Martyr of the Famine (Portrait)	805
Gabrielle, the Flower of New Rochelle. Serial Story by Isabella Macfarlane	806, 807
Gems from New Books	808
The Glory of Old Age (Portrait)	809
Read the Bible Seventy-Six Times (Portrait)	810
Israel's Perversity. By Mrs. M. Baxter	811

THE BIBLE and the NEWSPAPER



Fierce War in Morocco

WHILE the Peace Conference is sitting at The Hague, a fierce conflict in Morocco is proving an effective illustration of the miseries of war. It pathetic to read of the white-robed horsemen rushing to attle chanting the words of the Koran and falling here the withering fire of the French machine guns. On September 2 the Moors made a desperate attack on the French lines, and for a time succeeded in driving the enemies back. The Moors had evidently been reinforced, and they attacked in such force as to surprise the French. Gen. Drude speedily sent assistance, which turned the tide, but the French general in command was killed, with a large number of his men. There are reports also of a massacre at Mazagan, and a warship has been sent to bombard that town. It is evident that the French occupation is doing more harm than good. It is too small to overawe the Moors, and by its weakness encourages them to continue hostilities; yet the French government cannot increase its forces without incurring the hostility of Germany. A mere expedition to avenge the massacre at Casablanca is useless. Any interference short of a complete subjugation of the country involves a continuance of the struggle and inevitable bloodshed.

That there must be subjugation eventually, cannot be doubted by anyone who is familiar with local conditions. The Moorish government is incapable of maintaining order, or of compelling its own subordinates to do their duty. The Moorish governors tolerate disorder if they do not connive at it and share in the booty. A case in point is the scene pictured on this page. In the city prison a number of Jews are thrust with great violence. Their houses and stores had previously been looted. No charges are made against them, and the only complaint made about them is that they did not surrender their property on demand of the mob. If any of the Jewish prisoners are suspected of having money or valuables concealed, they are subjected to the "hot torture," which consists in fastening the right hand behind the back. It is enclosed in a leather wallet, in which salt is placed. The Jew feels his hand shrinking day by day, and if he really has the money, gives it up to save his hand from becoming permanently useless. A government which tolerates such horrors is a disgrace to humanity. If it does not alter its ways, the public opinion of the world will insist on its abolition.

Scene in the Torture Chamber of a Prison in Morocco

There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth. (Prov. 30: 14.)

The Quebec Disaster

General consternation among engineers and bridge builders in this country and Canada was caused on August 29 by the collapse of the great cantilever bridge over the St. Lawrence River at Levis, near Quebec. The bridge was to be a mile and a half in length, and half of it from the south shore to midstream, suddenly crumpled up and dropped into the river, carrying down all the workmen then upon it, numbering, it is believed, eighty men. The whistle had just blown for the men to quit for the day, when there was a horrible grinding sound from the extended section, and the cry was raised: "The bridge is falling!" The farthest section, as it fell, dragged others after it, the snapping girders booming like artillery. The ironwork nearest shore fell into shallow water, and such workmen as were on that section all were not crushed were rescued, but those in the extended portion are believed to have all perished. The cause of the disaster is still a mystery. The most competent authorities say that "the work was carried on more scientifically, more accurately, than usual." The bridge was started seven years ago and was expected to cost ten million dollars. It was the most ambitious structure of its kind ever attempted. The main span, which was to be 1,800 feet long, had not been begun; it was the anchor of the first cantilever that carried the structure to the point where the span was to begin that failed. The calamity is not only grievous in itself, but is disquieting; for many bridges in various parts of the world are built on the same principle. Evidently there must either have been an error in the calculations of the engineers, or a defect in the material, but the men responsible in both cases insist that the blame is not with them. We have to learn that not only in such undertakings, but in the spiritual world and in morals, the noblest human powers are liable to err.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. (Prov. 3: 5.)

Lost in the Alps

An extraordinary story is told by a Swiss lady who has been a prisoner for twenty days in a cave of the Alps. She says that she set out for a walk by herself, intending to return to her hotel for lunch. Fascinated by the scenery, she penetrated further up the gorge and lost her way. In her wandering she slipped and fell a long distance, alighting in a cave. At first she congratulated herself on not being dashed to pieces, but in a short time she feared that she was reserved for the worse fate of dying by starvation. There was no way of egress from the cave but from above, and when she attempted to climb she found the steep sides were too slippery to give her any foothold. She shouted for help at intervals all that day and night until she was too hoarse to hear her own voice. She became intensely hungry and thirsty. Some water was trickling through the rock, which she drank, and there was a kind of moss growing on the side of the cave that alleviated the pangs of hunger. She had plenty of money in her purse, but she would gladly have given it all for a mouthful of bread. She was in that living tomb twenty days. When found by a peasant, she was almost a skeleton and was quite demented. He carried her to a hospital, where she is slowly recovering. She will never forget that fearful ordeal. Her situation, with abundant money at command, yet liable to perish with hunger, is a lesson that we in these times need to learn: that there are times when boundless wealth cannot deliver us.

Riches profit not in the day of wrath: but righteousness delivereth from death. (Prov. 11: 4.)

A Hunt for a Germ

An epidemic of infantile paralysis has broken out in New York State, which has started bacteriologists on a scientific hunt. Within a radius of two hundred miles of New York City a large number of children have fallen victims. In one city hospital alone there are more than one hundred such cases. The symptoms are peculiar. The child has a high fever, becomes restless, and after a day or two develops a peculiar weakness and gradually becomes prostrate. It does not move and suffers pain when disturbed. After three or four days there is a change. Some of the muscles resume their power, but others, usually those of the arms or of the legs, remain permanently paralyzed. No way has yet been found of curing the little sufferers. Dr. Terriberry, the neurologist of a large hospital, is convinced that the disease proceeds from a germ, and with a view to discovering it, he has issued a circular to physicians in towns and villages throughout the country, asking them to report full particulars of any case in their practice. It is a coincidence that a European physician announces a new discovery regarding germs. He has found that germs of every kind, even the deadly diphtheritic germ, is killed in from two to ten minutes by direct sunlight. Hitherto the germs have been placed in glass tubes for experiment, but this bacteriologist has found that they gain power of resistance in that way, but die quickly when the rays of the sun strike them without an intervening medium. Our medical men are continually making discoveries, but for the great evil that afflicts the whole world there can be no new remedy found. Now, as in all time past, the only sure remedy is that which God has provided:

Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. (Mal. 4: 2.)

Worship of Our Statue

The Statue of Liberty Enlightening the World, which is so prominent a feature of New York harbor, was the object of worship on a Chinese vessel a few days ago. The *Braemar* of the Warrack Line entered the harbor from Chinese ports. No sooner was the statue sighted, than from forecastle and engine hold the Chinese swarmed on deck, kowtowing and flourishing joss sticks. The Chinese quartermaster explained that his countrymen believed the towering bronze lady was a goddess of the Buddha type and they were confirmed in the belief by the serenity of countenance she maintained in the midst of the marvelous activity. A further confirmation was in reserve. The sun had set and twilight was falling as the joss sticks were burning down, when they saw the electric light in Miss Liberty's torch suddenly begin to glow as if in response to the adoration of her worshipers. The response gratified them and they went back to their duties fully satisfied. We understand why the torch of the statue became luminous. Their misunderstanding of the coincidence was natural, and better informed people often make a similar mistake.

Since we left off to burn incense to the queen of heaven, we have wanted all things and have been consumed. (Jer. 44: 18.)

A Man Without a Country

The Atlantic liner *New York*, which entered New York harbor last week from Cherbourg, France, received a visit from detectives sent down the bay to meet her. They examined the passengers and selected one whom they took to headquarters. He was an American citizen, but having been convicted of felony here his rights were forfeited. He went to England some three years ago and was convicted there of conspiracy to defraud. He served a sentence of eighteen months' imprisonment and at its conclusion he received notice from the English government that he must leave the country. He chose to go to France, whence at the first opportunity he sailed for America. He was astonished when he was seized on the *New York* by the police, and seemed to think there was no place on earth where he would be free from arrest. It is a terrible fate for a man to bring upon himself. To be cast out by one land and another, and to know that wherever he goes, the hand of the law may seize him.

There is no darkness nor shadow of death where the workers of iniquity may hide themselves. (Job 34: 22.)

Questions and Answers

J. R., Pittsburg, Pa. What is the probable object in displacing the veteran captains and putting young men in command of the warships about to proceed to the Pacific?

It is said to be in pursuance of a plan to introduce a new system of retirement "for age in grade," as it is technically called in the service. The Navy Department doubtless believes it a good plan to push young men to the front, as being most likely to be serviceable in an emergency. We do not think any special significance is to be attached to the incident, however.

Mrs. C. E. P., St. Louis, Mo. Is there any country on the earth where the Gospel of the Kingdom has not been proclaimed?

We believe there are still great tracts in Africa, and whole provinces in China, ungospelized; also, practically all of Tibet, parts of Turkestan and Arabia, and considerable sections of South America.

S. S., Princeton, N. J. When was the first temperance society organized and by whom?

The first temperance society was probably that of the Rechabites (see Jer. 35). There were also temperance societies among the Jews and Romans. In modern times John Wesley was the pioneer of temperance reform, and laid down the principles of the movement in his "General Rules" (1743) in which he designated drunkenness, and the buying or selling or drinking of spirituous liquors, as sins to be scrupulously avoided. The first temperance society in the United States was organized in Saratoga County, N. Y., in 1808, and was called "The Union Temperance Society of Moreau and Northumberland." Members pledged themselves not to drink, sell or give drink, under a penalty of twenty-five cents. For cases of intoxication the fine was fifty cents. The Massachusetts Society was formed in Boston in 1813. The Father Mathew movement came in 1845-50.

J. W., Wetmore, Kan. Does the New Testament forbid the marriage of a Christian with one who is not a Christian?

It is Paul who gives direct teaching on the subject. He says (II. Cor. 6: 14), "Be ye not unequally yoked together with unbelievers," etc. In the case of the Corinthians such a union must have been exceedingly uncongenial, as the unbeliever was usually an idolater. The disparity is not so marked in our day, but it is sufficient still to produce a lack of real harmony. Religion should be to the Christian the first and fundamental element of life. To have a partner who has no sympathy with it is to raise a barrier between the two which keeps them separate in the highest and holiest spheres of life. Generally it leads to the Christian forsaking his faith.

R. O., Scottsville, Kan. 1. When do the regular sessions of Congress commence? 2. Who are the members of President Roosevelt's present cabinet? 3. Who is the President of Cuba?

1. The first Monday in December, though the terms of the members date from the fourth of March. The Congress which meets the month following the November election is not composed of the men who have just been chosen as representatives, but is the previous Congress which is holding its second or "short session," after its successor has been chosen. The exact length of a session is not arbitrarily set. 2. The cabinet is made up as follows: Secretary of State, Elihu Root, of N. Y.; Secretary of the Treasury, George B. Cortelyou, of N. Y.; Secretary of War, William H. Taft, of Ohio; Attorney-General, Charles J. Bonaparte, of Md.; Postmaster-General, George von L. Meyer, of Mass.; Secretary of the Navy, Victor H. Metcalf, of Calif.; Secretary of the Interior, James R. Garfield, of O.; Secretary of Agriculture, James Wilson, of Ia.; Secretary of Commerce and Labor, Oscar S. Straus, of N. Y. 3. There is no president of Cuba. A new one will be chosen to administer the government, after the present temporary occupation of the island by the United States is at an end.

Mrs. Nancy V., Alton, N. H., writes:

In your issue of August 28 is an article in which reference is made to the ascension robes of the Millerites. I was born in 1842, of Millerite or Second Advent parents, and have attended Second Advent meetings, more or less, all my days. I have also heard them speak of the false reports circulated, stating that they made white robes themselves and went out somewhere to meet the Lord. I never knew any one who put on a white robe for that day, neither did I ever talk with any one that saw or knew of its being done.

E. C., Carbondale, Penn. When did the change occur in Jacob's character—at Bethel or at Jabbok?

The change at Bethel was extremely slight. Jacob regarded his vision very much as a business arrangement. If God would help him and give him bread to eat and bring him back safe, then God should be his God and he would give him a tenth of all. At Jabbok the crisis was much more effective. He realized there his danger and his need of a blessing. He no longer bargained with God, he saw that his own strength was futile, he was a humble suppliant for God's favor. From that night on he was a different man, by no means perfect, but far better than before.

M. A. McG., Navasota, Tex. 1. How many professing Christians are there in the world? 2. How many missionaries are there in heathen lands supported by Evangelical Christians?

1. The number of Christians in the world, according to M. Fournier de Flaix, an expert statistician, is 477,080,158. 2. The American Board's summary of the various denominations places the number of missionaries at 12,789. Of these 6,750 are men and 6,039 women. Besides these there are 70,735 native laborers employed.

M. L. W., Santa Monica, Calif. What is the Esperanto language?

Esperanto is an international language invented by Dr. L. L. Zamenhof, of Warsaw, Poland. The first book of the language was published in 1887. Its grammar has been translated into some twenty-eight languages, and about twenty monthly journals are devoted to its propaganda. It has no irregular verbs, and its grammar is very simple. Its merits have been recognized by Professor Max Muller, Count Tolstoy, Sir William Ramsay, and others. The *American Esperantist*, published in Boston, is the leading Esperantist organ in the United States.

Constant Reader, Memphis, Tenn. You should remember that freedom of worship is guaranteed to every American citizen. These people you mention have an equal right with ourselves to worship God in their own way.

I. H., Lewisburg, Pa. Is the Lutheran doctrine of the Lord's Supper identical with the Roman Catholic doctrine of the Mass? If not, wherein do they differ?

They are not identical and we think that many Lutherans go further than did Luther himself in emphasizing the difference. Briefly stated, the Roman Catholic doctrine is that "the elements of bread and wine are by the consecration of the p changed as to their essence, or tran stantiated, into the actual body and b of Christ, while the visible form and pearance of bread and wine remain to sight, touch and taste." Luther reje the idea of transubstantiation, but su tuted another idea, which is knowt consubstantiation. In this he held co-existence of body and blood in, and under the bread and wine." Thu differed with Calvin, who held that t was a spiritual real presence, the frui of which came not by the mouth, but faith alone. The practical difference tween Luther and the Roman Catholi that Luther held that "the elements not to be adored, being for use, not s ship." Again, the Roman Catholic pr gives only the bread to the laity, w Lutherans give both bread wine.

H. A. M., North Livermore, Me. Mary, the sister of Lazarus, ide cal with Mary Magdalene, or woman who anointed Christ?

There appears to have been anointings: that recorded by L (7: 37) in Judea, and that by other three evangelists in B any. This latter was by Ma the sister of Lazarus. Whet Mary, the sister of Lazarus, Mary Magdalene is uncert There are some reasons for thi ing they were the same wom such as the intense devotion, presence at the cross and being the one to whom Ch first appeared after his resur tion. In all the conduct is w one would expect of the siste Lazarus. On the other hand, she was Mary Magdalene, it strange that the fact is not m tioned, as John would certai know.

H. W., Litchfield, Mich. What is pay of the enlisted men in United States Navy?

The pay of first-class seame $24 per month; seamen gunn $26; firemen, first-class, $35; m sicians, first-class, $32. The of second-class seamen per mo is, ordinary seamen, $19; firem second-class, $30; shipwrigh $25; musicians, second-class, apprentices, second-class, $15. T pay of third-class seamen is, co passers, $22; landsmen, for tra ing, $16; apprentices, third-cla $9. For further information wr to the Navy Department, Wa ington, D. C.

"Queen Titania" and Her Court at the Asbury Park Parade

ONE of the events of the summer at Asbury Park, N. J., is the Annual Baby Parade. This year it was witnessed by at least 100,000 spectators. Nearly 700 babies were in line, in nine divisions. There were nine sets of twins, including a pair raised in an incubator. The prize baby was Dolly Herzog, a twenty months old New Yorker. There were many subsidiary prizes. In the parade were divisions for doll express wagons, baby coaches and go-carts, children in fancy dress, babies in college colors, wee youths and maidens in burlesque make-ups, floats and pony turnouts. The division devoted to children in costumes was the largest in the line. Miss Jessie May Hazelrigg was the "Queen Titania," and her court was composed of children from New Jersey, Florida, New York, Illinois, Maryland, Pennsylvania and other States.

Miscellaneous

G. N., Clayton, N. Y. Find no tra of it.

S. M., White Pigeon, Mich. The English descended from Japheth.

Truth Seeker, Cincinnati, O. We have not y been able to secure the information you desire.

Mr. Sylvester N. Orr, of Norristown, Pa., one our first life subscribers, visited our Childre Home at Mont-Lawn a few days ago, and call at THE CHRISTIAN HERALD office afterward for t express purpose of saying how much pleased was with what he had seen at the Home.

Reader, Kansas City. We are unable to answ the question in regard to foreign official uniform The Jamestown Exposition will be open until N vember 30. Write to the Secretary of the Boa of Governors for full information. There a 3,869 officers in the U. S. Army and 62,516 enliste men, exclusive of the provisional force and t hospital corps.

S. W., Camden, N. J. The older royal famili have no surnames in the modern sense. La names have only been in use for about 800 year Those whose lineage dates back of that time hav used their first names with their titles adde Later royal families have, in some instance family names, like that of Servia, for example. would be advisable for you to consult a Ne Jersey lawyer in regard to your second questio

ON THE COOL HOME VERANDA

e Family Medicine Chest

By MARGARET E. SANGSTER

HE less we have to do with medicine, doubtless, the better it is, unless it is prescribed by a doctor in whom we have confidence; yet there are simple remedies that every family should on hand in case of an emergency. For example, be scratched, bruised or bitten, and no physician mediately at hand, a supply of turpentine will save pse and trouble. Any wound made by a cutting ument or a wire should be instantly cleansed as oughly as possible, after which an application of rentine will often be found to have wonderful healgvirtue. This admirably effective agent, one of ture's own remedies, has its use in driving away pain helissipating congestion; and when it is a question of oing rather than of the body itself, it can exercise nce in removing paint. Nothng more annoying than to have gment marred by contact with red paint, and turpentine surasses most other liquids in its wer of prompt removal. A comfort laundress declares that she ds a dash of turpentine in the ter with which she washes colred fabrics, as turpentine sets the olor. This article, therefore, hould be kept in the family medicine chest not only, but also in the ter room with other domestic upplies.

y household should ever find itself destitute of a good extract of witch hazel, of tincture of arnica, spirits of camphor, linseed oil, lime water, absorbent cotton, surgical bandages and soft old linen. A stitch in time saves nine. When it is necessary to give prompt aid to the injured, people cannot always wait with safety until they can send an order to the druggist or get word to the physician, who may be miles away on his daily round.

Occasionally one meets thrifty people who do not like to throw away the remains of a doctor's prescription in pills, powders or liquids, and who carefully reserve for future use a specific remedy that has served its term in an illness. If, however, one is ill enough to require the good offices of a doctor, one should on the return of health dispose of the medicines suited to that exigency and not use private judgment in taking them again. There may easily be degrees of difference sufficiently marked to make perilous at one time that which was valuable at another. This caution is superfluous in reference to time-honored standard remedies, such as essence of peppermint or of ginger, aromatic spirits of ammonia and spirits of red lavender. Every vial and jar in the family medicine chest should be plainly and conspicuously labeled, and it is the part of wisdom to keep a candle and a small tin box of matches beside it, so that there may be no temptation to trust to any sense except to that of sight when resorting to the chest in the dark.

Very valuable lives have been sacrificed through the hasty and heedless snatching at remedies without looking at their labels. For example, some years ago a man whose life was extremely useful and very happy, a man well known to thousands, reached in the dark for a quinine powder that he supposed to be on a stand beside his bed and swallowed instead a deadly poison that had been prepared for the extermination of annoying rats. He lived just long enough to inform a member of his family that he had made a fatal mistake. There are flashlights that are quicker and more convenient than a candle and that cost comparatively little, in portable electric lamps that may be illumined at a touch, carried in a pocket, and charged again with electric fluid when exhausted. Nature left to herself will cure many ills, and continual tampering with medicines is fraught with danger and allied to folly. But there are days when liniments and salves have their proper place and when a simple remedy gives nature the needed spur. Our grandmothers never thought of keeping house without a well-stocked medicine chest, and in large families the doctor's bill at the end of a twelvemonth was very small in comparison to what it is when he is sent for on every slight occasion.

* * *

The mistress of a Southern plantation before the Civil War often had under her care several hundred servants who looked to her for nursing in illness, relief in pain, and care in case of accident. This gentlewoman, as maternal in her tenderness to her black dependents as to her own children, was never found unprovided in an emergency, and always knew what to do when man, woman or child was in trouble. Her medicine chest was a part of her outfit for comfortable home life. It should be this on a smaller scale in the thought of every homemaker.

It may be added that in the same closet with the medicine chest, or somewhere else easily accessible, there should be kept a large-sized bottle of disinfectant, to be freely used whenever there is an indication of putrefaction or poisonous sewerage. In this connection it is as well to say that some deadly gases do not advertise themselves even to an acute sense of smell, and that the only absolutely safe precaution against malignant germs is radical cleanliness, and plenty of fresh air and light.

Loom Workers in Armenia

The world moves. In the East, women, hitherto kept in seclusion, have joined the ranks of the self-supporting. This interesting picture is a flashlight on a new situation. What the next quarter-century may show will prove that new womanhood will keep step with the world's progress.

A Club for the Wee Ones

If any little people under eleven, boys or girls or both, would like to join the Midgets' Club, they may send their names to Aunt Prudence Payson, in the care of this paper. The Midget Club will meet in a corner of the family page on Saturday afternoon, let us suppose. Other afternoons, except in vacation, are busy ones for the children. There will be some nice things to do, and stories to tell, and it will be very pleasant to join the Midgets' circle. That is all Aunt Prudence chooses to say till later.

Who Steals My Purse

"WHO steals my purse steals trash." Nevertheless, as the feeling of resentment and vindictiveness that springs up on discovering that a pick-pocket has relieved one of one's car-fare, change or weekly earnings is perfectly natural, and, on the whole, justifiable. Those obliged to go about great cities are often taught by bitter experience that it is unsafe to carry much money on the person. The safer way is to be provided with just enough to meet current expenses in traversing the distance from point to point, leaving the item of paying for purchases to be attended to at home. In crowded shops and thronged thoroughfares there is opportunity for the adroit thief to seize his booty and carry it away undiscovered. It is an open question whether or not certain popular books that are undoubtedly amusing, such as *The Bishop's Carriage* and *The Amateur Cracksman*, do not throw a glamour over theft and cause it to wear a halo in the eyes of the young.

Charles Dickens, when he drew his inimitable picture of Fagan, made theft hideous, as indeed it should be. In the clever story of the girl who secreted herself in the carriage of a distinguished bishop, leading him to fancy that she had supposed it to be that of her father, the reader is a little in danger of overlooking the criminality of the daring young adventuress on account of her audacity and charm. It is as well not to present vice to any one in the guise of an angel of light.

When money is stolen there is a chance that it may be recovered. The thief may have qualms of conscience and return the purse, or may drop it where the loser can pick it up. If it be irreparably gone, the person robbed may have more cash on which to draw, may have friends in need who will give timely help, or may bravely go to work to earn more money. "Who steals my purse steals trash."

Whoever, going a step further, ventures into the realm of the intangible and defames character, assails reputation by aspersion, hint or innuendo, casts a slur on young or old, is a far worse robber than a highwayman of the past or a sneak-thief of the present. Fortunately, among decent people there are very few who descend to calumny and scandal. But there are few communities into which unkind gossip never intrudes. Especially in rural places where little happens and the current of affairs seems to move slowly, there is a tendency, if not a temptation, to think the worst and not the best of neighbors who may be quite innocent of so much as a wrong thought, and here, rather than in larger towns, it is constantly true that the tale-bearer and the whisperer murder friendship.

* * *

While conversation would lose a good deal of spice if the names of our friends and their fortunes good and bad were wholly eliminated, a good rule for us all might be never to say, and if possible, never to think, anything unkind of any one. The living who are absent should be as safe from the shafts of unkind censure as the dead in their tranquil sleep. Wilfully or maliciously to steal away the good character of a friend is a crime of deeper blackness than the opposite one of stealing a purse. Money may be rubbish. Reputation is an asset precious as gold and diamonds. Our words are under our own control. If we cannot find it in our hearts to praise we may refrain, as a usual thing, from blame. To cultivate the habit of thinking kindly as well as of speaking gently is surely the obligation of the Christian.

THE GOSPEL ACCORDING TO MOSES

International Sunday School Lesson for September 29

*By Dr. and Mrs. Wilbur F. Crafts**

TWO great personalities tower like Sinai's peaks above all other names in this quarter's lessons, animating and connecting them, the supreme names of history and of heaven. Who are they? They are associated in the "new song" of redeemed millions from all lands in heaven. What is that song? "They sang the song of Moses, the servant of God, and the song of the Lamb." Rev. 15: 3. Surely then the most fitting thread for the review is this: How much did Moses when on earth know of Christ, and how much Gospel may be found in his books in the clearer light of New Testament interpretation?

Putting together all the verbal and actual prophecies and symbols and theophanies that proclaimed Christ in the five books of Moses, we shall get the complete picture of the expected Messiah, so far as it had been outlined up to the time of Moses' death, as from many lithographic stones, adding color upon color, we get a complete portrait to-day. The picture of Christ that Moses had was but a dim sketch at best, as seen in the twilight of his day, but full of significance in the high noon of fulfilment as we look back upon it now when Christ is becoming both Saviour and King of the world.

Christ Portrayed by Moses

To get the full picture of Christ in any Old Testament period we should consider not verbal prophecies only, as is too much the custom, but also three other parallel lines of prophecy and revelation, all parts of one picture, namely: the symbolic Gospel of bloody altars and other types; the acted prophecies, such as the uplifted serpent; and the theophanies, when God visibly appeared to Abraham, Moses and others, and displayed the same characteristics of justice and mercy that were so wonderfully blended in Jesus, when he made his longer New Testament visit to this world. The four kinds of Old Testament pictures should be combined in one composite photograph to give us in full color the Gospel according to Moses.

Even in the Genesis records which Moses received from his predecessors and knew from childhood, he found a faint patriarchal Gospel in promises that not only a Messianic race, but a personal Messianic Ruler and Redeemer, would come from heaven in human form, and save men from sin by suffering. In Mrs. Browning's drama of *Exile*, after the expulsion of Adam and Eve from Paradise, Christ speaks to them thus:

For at last
I, wrapping round me your humanity,
Which, being sustained, shall neither break nor burn
Beneath the fire of Godhead, will tread earth,
And ransom you and it, and set strong peace
Betwixt you and its creatures. With my pangs
I will confront your sins.

Not all that did Adam and Eve comprehend, though we can hear all that and more in the light of fulfilment, in that "Protoevangelium," that first Gospel, condensed into the single promise spoken by the Jehovah Jesus, when he "walked" and spoke in Eden after the fall (Gen. 3: 8-19), and promised that the seed of the woman should bruise the serpent's head, but at the cost of bruising to himself. As the acorn contains the oak, this promise of

A Bruised Conqueror

proclaims even in Eden the suffering Sovereign who is to come, the Saviour King. The next revelation of Christ in the slain lamb of Abel's altar, intensifies the atoning side of Christ's work on the cross of Calvary. Abel's virtue was in seeing and confessing that he had sinned and deserved to die in consequence; confessing also that he accepted the substitute provided in "the Lamb slain from the foundation of the world." That is what joining the church "by confession" means to-day. Let us never say "by profession." Cain's sin was that he refused to offer the sin offering lying at his door (Gen. 4: 7), perhaps presented by Abel for that use. Cain would offer only the bloodless thank offering of flowers and fruits, whose meaning in his case was exactly that of the proud Pharisee, who thanked God he did not need to pray for pardon, being blind to his own faults, which is one of the worst of faults.

Whether or not Noah saw in the ark a type or illustration of Christ as a Saviour, he is to us the Ark of Safety (Gen. 7: 1). Many an Old Testament story is both an historic fact and an acted parable, such acted parables or illustrations by action having been in all ages a common mode of teaching in the Orient. The New Testament, reviewing such events in Old Testament history, says: "These things happened unto them by way of example [literally, for types], and they are written for our admonition upon whom the end of the ages are come (I. Cor. 10: 11; see also v. 6). Noah's altar (Gen. 8: 20), intensifies the scarlet that is put into that early picture of Christ by the reference to bruising and the slain lamb of the prophecies already noted. The Messianic line, which was first drawn in the promise that the future Deliverer should be "the seed of the woman," that is, human on the mother's side, narrows to the line of Shem —"Let God dwell in the tents of Shem" (Gen. 9: 27)—and then repeatedly it is declared that among Shem's descendants Abraham is chosen to be the human progenitor of the Messiah (Gen. 12: 3; 18: 18). Christ said, "Abraham rejoiced to see my day, and he saw it and was glad" (John 8: 56). When God pointed Abraham to the stars and said, "So shall thy seed be" (Gen. 15: 5), did he see, as we do, one star shining brighter than all the others, the Star of Bethlehem? The visible Jehovah, who with two angel attendants came to Abraham's tent door (Gen. 18: 1-22), must have been the second person of the Trinity, for "No man hath seen God (that is, the Father) at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1: 18).

Preached to Abraham

The Son of God appeared to man in visible form in as many brief visits in the Old Testament times as he spent years on earth in the New Testament days. The Jehovah-Jesus who came to Abraham in his old age and revealed the fearful punishment that awaited Sodom, corresponds in both goodness and severity to the Christ who in the 25th chapter of Matthew hurled at the covetous and hypocritical Pharisees the sevenfold lightning of his seven times uttered "Woe unto you!" but in the same chapter said in a rain of tears: "O Jerusalem, how often would I have gathered you as a hen gathereth her brood under her wings, and ye would not."

Abraham is assured that the Messianic line is to be continued, not in Ishmael, but "in Isaac shall thy seed be called" (Gen. 21:8). Abraham's offering of Isaac was all an acted parable of faith (Gen. 22: 1-19), and however much or little Abraham saw in it, we see a picture of the divine Father who, though he spared Abraham's son, "spared not his own Son, but gave him freely for us all," in fulfilment of the deep words of Abraham to Isaac, "God will provide himself a lamb for a burnt offering."

Again the Messianic line narrows to Jacob's seed (Gen. 28: 14), rather than Esau's. By the brook Jabbok, Jacob meets the visible Jehovah, as he had met him before at Bethel and Mahanaim. Jacob, however, mistakes Jehovah for an emissary of Esau who has come to slay him, and fights for his life; but at daybreak finds in joy and blessing that he has "seen God face to face (Gen. 32: 22-32). next clear lines of the picture are words of the dying Jacob, pointing continuance of the Messianic line thr Judah (Gen. 49: 10). "The sceptre not depart from Judah, nor the r staff from between his feet, until S come; and unto him shall the obedien the people be."

To get the full Gospel of Moses we add the pictorial Gospel of the Tabern for example, the significance of the offerings, the burnt-offering, the m offering, the sin-offering, the tres offering and the peace-offering.

The Revelation on Sinai

We must also recognize as a part o Gospel of Moses the theophanies of S where the visible Jehovah appeared a once the Teacher, Intercessor and L giver, the Prophet, Priest and King. often overlooked that the Ten Comm ments were first spoken in audible w from Sinai by a divine person who visibly seen by Moses (Ex. 20: 1-19). commands were uttered in thunder to to make the people feel their need of Intercessor. They exclaimed to Mo "Speak thou to us, and we will hear: bu not God speak to us, lest we die." An in Moses they found an intercesso mediator between each sinner and Goo which he foreshadowed Christ, as sugge by his prophecy: "A prophet shall Lord your God raise up unto you unto me; unto him shall ye hearke Like Aaron, Jesus would be Israel's H Priest forever; and like Moses, he wo also be their Teacher and Lawgiver. Ch is a more perfect Prophet, Priest and K who had no lapse of temper, such as s Moses out of the Promised Land, and g the people no laws that even tempora tolerated slavery and divorce "for hardness of their hearts."

Moses was like Christ in greatness—m like him than any other man, as the B indicates when the two names are spo together in the anthem of heaven, " song of Moses and the Lamb." Mo rank as the greatest human lawgive sufficiently shown in that the three gr codes of European law, the corner-sto of the "common law" of Christendo the codes of Justinian, Charlemagne Alfred, are all founded on the laws Exodus, in which nearly all laws have th roots.

Moses a Type

The life of Moses was full of illustrati of Christ. Moses was cradled, like Chr in peril and poverty; was, like him, a pl toiler in his days of preparation for mi try; his commission out of the burni bush corresponds to Christ's at his bapti out of the radiant sky; his words, t were God-given and attested by miracl and selfish crowds were about both, wh low ideals daily tried their souls. T water from the smitten rock symboliz the eternal life that comes from Christ i human souls. The uplifted serpent p tured "life for a look at the Crucifi One" (John 3: 14).

The so-called "Law" we have discover is also Gospel—good news of pard through Jesus the Saviour, and of prote tion and direction through Christ the Kin Sin and salvation are the chief theme The Law itself is a mirror to show us o sinfulness. If salvation is to be by t Law, it must be by full obedience to th Law. The rich young ruler claimed have so obeyed, but when Jesus bade hi give his wealth to the poor and join h disciples in a life of poverty and servic that moral young man found he had vi lated both the first and last commandmen —had put gold above God in his hear and was bound in chains of covetousnes Many another who has no sense of sin an so feels no need of a Saviour, needs to hav the Law, as interpreted by Jesus, applie as an X-ray to show the black spots on h heart that need to be cleansed away. "H that hateth his brother is a murderer, Jesus said. Do I hate any one? "He tha looketh on a woman to lust after her," sai Jesus, "hath committed adultery." Hav I so lusted? He interpreted, "Thou sha not steal," in the broader term, "Defrau not." Have I defrauded by false state ments as to the nature of goods?

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel"

* Quarterly Review of International Sunday School Lessons for September 29. Golden Text: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm 103: 8.

YOUNG PEOPLE'S SOCIETIES

Religion in the City*

LY hopeful must be the man who can see any such progress. If the opic had been the religious condi- our cities, he might have found ng to say. But progress! Where The open stores, the thin pretense the closed saloons, the crowded " concerts, the excursions by rail- d boat, are all in evidence on the lay; but of religious progress there In our moral life there is the same religious progress. Directors may urch and sit sleek and sanctimoni- heir pews, but the advantages they the public, their indifference to the not to say the convenience, of the while they go to the offices of their es and vote themselves huge sums, their shareholders and employees onsidered—all this shows how little e religion has on business. The l associations that control our mu- governments and send representa- to the State legislatures are ents of greed and corruption. The crease year by year, yet highway es multiply, burglaries and murders rages are undetected, and the man s money evades justice, while the an's sins are visited with swift ven- Is there religious progress in our e? All we can boast of—and we any too sure of that—is that there gh spiritual salt in our cities to save om utter rottenness.

condition is bad enough, but be- the surface there are more serious ts. Let any man mix with the kgmen who constitute a large pro- of the population of our cities and much religion he can find. He d a fierce hatred of the church, a ion that it is on the side of the rich, has no sympathy with the poor and ing, that he would not be welcome e tended its services, and that it has for him. Never was there a time here was so bitter a need for the f men to preach Christianity as it is, to preach Christ as the Friend mpathizer, to labor with might and o vindicate religion from the asper- ast upon it, and to tell men that loves them and pities them. When en arise and carry that message into eets and highways we may be able about religious progress in the cities.

e of the Christian Endeavor Society for ber 29. "Religious Progress in our Cities." : 1-3; 3: 1-10; 4: 9-11.

Liberal Giving*

GIFTS to God, as we learn from Christ's commendation of the widow who cast two mites into the treasury, are estimated not by the amount of them, but by the spirit that prompts them. Two donations on a list may be exactly the same sum, yet may have very different values in God's reckoning. One may have been prompted by pride, or ostentation, or by considerations of prospective advantage, and of it he will say, "They have their reward." The other may come from a genuine spirit of helpfulness and may have involved self-denial, and this is acceptable with God.

Liberality toward God is not limited to the gifts at church collections and contributions to Christian causes. These should not be neglected, for they are indications of the extent of our gratitude for our own spiritual blessings. In proportion as we value them we should give, to enable the church to make this offer known to others. No means of usefulness should lack our support, and the methodical man will take them all into consideration in apportioning the funds he has available. But there ought always to be a reserve for personal charity. No man should give to the church all that he has to give. He has need in his own soul of the exercise of personal giving. It is easy to hand his money to a treasurer and say: "Distribute this for me." It saves him trouble, but it deprives him of a blessing. He should see for himself the need of his brother, and have the gratification of supplying that need. He ought not to wait for his brother to apply to him, but should consider the spectacle of want a direct call to him. It may lead to his giving not only the two pence which the Samaritan gave the innkeeper, but of the lending of the beast that bore the wounded man, and the binding up of the wounds.

It is a significant fact that such help does get a reward even in this world. God sees that a liberal man may be trusted with money and he blesses him and trusts him with more. Not the man who carefully reckons his tenth and charges against it every cent he gives and never exceeds that tenth is the man after God's heart, but he whose heart is open always and who does not stay to calculate whether any of the tenth is left, but gives freely and promptly, is the man who is blessed.

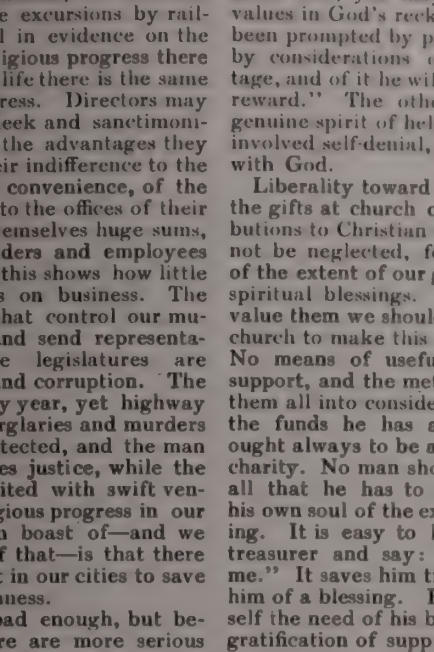
*Topic of the Epworth League for September 29. "Liberal toward God." Mark 12: 41-44; Ex 25: 2; Prov. 11: 24, 25; II. Cor. 8: 1-5; 9: 6-12.

A MARTYR OF THE FAMINE

SSIONARY Maurice J. Walker, in a letter from Chinkiang, gives these details of the illness and death of E. Williams, nber of THE TIAN HERALD he Relief Mis- ny Committee, terally "died post of duty":

June 1, in the of our joy, and superintending loading of the 's cargo, the sad ame to me that iend and col- Dr. J. E. Wil- had been taken is. Being his friend in China, fe at once sent e, and leaving sy deck of the swarming bustle and life, ushered into the ce of death. The morning we laid dy to rest within feet of the grave late Hudson

dward Williams myself were s long ago, when were in business ndon. He was a of Lincolnshire, tudied medicine Bartholomew's tal, London. His life left a deep ssion on many new him in his student days. He prayed that more laborers might be sent to heathen , and was led to offer himself; so he studied medicine. Being accepted by the China Inland Mission, he came to China in 1890. After working for seven years, he and his wife visited Australia and England. They traveled widely in China, visiting and ministering to sick and lonely ones, nursing and carefully tending them back to health and strength. Many who for various reasons could not leave their stations were visited by Dr. Williams, and these visits often meant days and weeks of wearisome traveling in carts, barrows, or boats. Two years ago he came again to Chinkiang to relieve Dr. Cox, who went home on furlough. When work was started here among the refugees, of whom we had some 30,000 or more from the famine districts, he became responsible for the medical work in our temporary buildings. Day after day he toiled and prayed among them. Hundreds were helped and many relieved, and lives were saved through his skill and patience. Thus for four months he lived a busy, strenuous life, working for all. We had already planned to close the dispensary, and the last patients were being treated. We little thought his work was soon to finish, but the famine fever had taken a firm grip on him, and after much suffering he passed peacefully away.



The Late Dr. J. E. Williams

GABRIELLE

THE FLOWER OF NEW ROCHELLE

By ISABELLA MACFARLANE

SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of the Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. Her father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on his father's cloak. He is taken to the galleys, but leaves a note on the fly-leaf of a psalm-book explaining his plight. Gabrielle remains with her aunt, Madame Bertrand, in the country. With her cousin Rosalie she attends the festival of the crowning of the Rosiere. While there, Captain Girard suddenly appears to pay court to her. Repulsed, he leaves. That evening David de Bonnefoy comes to tell Gabrielle what has happened to her lover. Her father leaves. Gabrielle takes long walks through the forest to be alone with her grief. Again Captain Girard comes, and this time asks her to marry him. Gabrielle tells him her heart belongs to Louis. The troops leave the de Bonnefoy house, and the family with the exception of Gabrielle escape to the ship. Gabrielle is secreted in a bale of linen, and sent in a cart to the seashore, where a boat is to meet her. She falls out, and the driver discovers he has had a Huguenot as a passenger. He runs to give the alarm. Gabrielle tries to escape, and is captured by a coast guard, who takes her to a convent. The nuns try to convert her. Late at night she wrenches the bars from her window and escapes to the shore. She finds a fisherman waiting with his boat. He rows her to the ship, and proves to be Captain Girard in disguise. He wishes to go with her, but she sends him back to his duty. He is arrested on his return and sent to the galleys. In the galleys he is placed next to Louis Marquand, and they become firm friends, not knowing they are rivals. They are transported as slaves to a West Indian island. After six months of servitude Girard receives news of his pardon.

CHAPTER XVIII—*Continued*

LARGE barns and sheds offered a shelter to the four-footed part of the traveling public, and at the back of the Golden Horse Tavern an extensive poultry yard with a well-appointed hen-house was the pride of Mistress Van Dusen's heart; for no matter how large a party of travelers should swoop down on the hostelry, the poultry yard afforded an ever ready resource, and at short notice she could set before her guests the delicious broiled chicken or the savory (if indigestible) pot-pie, in addition to the ham and eggs that never failed.

The Golden Horse was a favorite stopping-place for farmers, drovers and teamsters of all descriptions, for they knew that its commodious stables furnished excellent accommodations for their tired and hungry beasts, and its warm kitchen and well-filled larder good entertainment for themselves.

The landlord was a bluff, good-humored man, strong in his likings and equally strong in his dislikes. He had a wife who, as above hinted, joined with him heart and hand in making the guests of the Golden Horse comfortable.

He had also a daughter, named Elisabeth, at this time in the prime and bloom of early womanhood. Being an attractive girl, she had of course many admirers. Among them was Philip Van Buskirk, a young farmer of the neighborhood, to whom, with her father's consent, Elisabeth was in due time affianced.

But, as all the world knows, "the course of true love never did run smooth," and that of Philip and Elisabeth was no exception to the rule. Wolfert Van Dusen unfortunately quarreled with the father of Philip about the price of a load of hay, and in his wrath against the father vowed that the son should not marry his daughter, forbidding her even to see or to speak with him. At the same time he urged the claims of another suitor whom he had all the while secretly preferred to Philip, because he was the son of a wealthier man.

Elisabeth submitted patiently to the decree of separation from her beloved, but refused with spirit to listen to the solicitations of his rival.

It was New Year's Eve.

There was snow on the ground, but there had been a slight thaw. All day a heavy rain had fallen, freezing as it fell, until every object exposed to it was covered with a thick coating of ice. A cheerless, dismal day.

Towards night, the rain had ceased, the clouds cleared away, a strong frost set in.

Pinkster Hill was one sheet of ice from top to bottom—a veritable *mer de glace*, and woe to the unhappy mortal whose fates led him either up or down its slippery sides, where the very dogs could scarcely keep their footing.

A huge fire of logs roared up the chimney of the Golden Horse, around which was seated a motley assembly, in every attitude which could indicate ease and comfort. Rough farmers from the adjacent towns; red-faced drovers from the north; Yankee peddlers from New England; tenants of the great Van Rensselaer Manor, nominal payers of rent, who had come to Albany at the New Year to hand over to their indulgent landlord, the Patroon, the half-dozen chickens and turkeys, the twenty bushels of rye or buckwheat, and the few pounds of sausage or head-cheese, which enabled them to hold and cultivate some of the richest farms on the banks of the Hudson.

These sat enjoying honest Wolfert's hospitality, while their tired horses munched their oats in the stable.

A little removed from the company sat Mistress Van Dusen, her fingers plying her knitting-needles. Near her was seated Elisabeth spinning flax—the low hum of her spinning-wheel, as her foot kept it constantly turning, forming a not unpleasing accompaniment to the conversation.

Many admiring glances were cast upon her by the younger portion of the company, but she heeded them not.

An attentive observer might have noticed something peculiar about her this evening. A restless, anxious expression sat upon her features; every sudden sound made her start, and although her fingers steadily twisted the flaxen threads, it was evident that her thoughts were not on her work. Ever and anon, as her father and his guests continued to talk, she glanced impatiently at the old clock that ticked in the corner—a quaintly carved and smoke-darkened piece of furniture that had come from Holland with the first settlers, and was a much prized heirloom in the Van Dusen family.

It was, indeed, waxing late. The "suppawn-bell" had long since rung. This was a peal rung out at precisely eight o'clock from the belfry of the old Dutch church which stood at the foot of Pinkster Hill, at its intersection with Market Street, to intimate to all good citizens that it was time to eat their supper of suppawn, or Indian meal porridge, and go to bed.

Some of the drovers and others had already slipped away to the dormitories provided for them, when, on a sudden, there arose a great clatter outside, of horses' feet and men's voices mingled with the pleasant tintinnabulation of sleigh bells.

The hostler caught up his lantern and hurried out. Mine host opened the door, and in marched a lady and gentleman clothed from head to foot in furs—David de Bonnefoy and his daughter.

"Good evening, Mr. Landlord. Can you furnish a couple of rooms for the night to my daughter and me?"

"That I can, sir; and a supper, too, I suppose?" questioningly.

"Yes. I think a hot supper would do us good. We were belated, having been hindered by the storm. And now the road is in such an icy condition that my driver says he would not dare make the attempt to descend this hill, as his horses are not sharp-shod."

Elisabeth left her spinning-wheel, and assisted Gabrielle to divest herself of her wraps, admiring as she did so the stately beauty of the French girl. Her mother set about getting supper, calling to her assistance a sleepy handmaid, while another was despatched to see that the rooms were in order.

The supper was soon smoking on the table. The travelers, after partaking of it, begged to be shown to their chambers, as they were very tired with their journey. Wolfert would fain have detained Mr. Bonnefoy, and engaged him in conversation, in the hope of gaining some news, but David refused to be interviewed.

What further occurred on this eventful evening must be reserved for another chapter.

CHAPTER XIX

A Surprise

WHEN all had left the kitchen, the landlord came and stood by his daughter, who had resumed her spinning.

He stood looking at her fondly and proudly. Notwithstanding her preoccupied manner, it was evident that she had bestowed more than ordinary care on her attire that evening, and the circumstance did not escape her father's notice.

"I like to see my girl dressed so neatly and looking so well. Did you expect a certain young man to-night, Elisabeth?"

"No," replied she, without looking up.

"I did, though. I wonder what has detained the boy."

"Perhaps," said she, coldly, "he has been drinking with some of his wild companions."

"Nay, now, Elisabeth, you wrong the boy. You first drive him away with your coldness, and then complain that he seeks other company."

"I do not complain. The man you speak of is nothing to me. Let him keep what company he pleases."

Wolfert stood for some time in silence, then resumed, in a tone of some severity: "'Tis time this state of things were ended. This young man makes you a good offer, and if you would not arouse your father's displeasure, you will accept it."

"Father," said Elisabeth, raising her head, and looking him calmly in the face, "I can not accept it. I love Philip. I have promised to be his wife, and if the other were made of gold, I would not marry him."

"Don't name Philip to me!" said her father angrily. "I hate the whole tribe of Van Buskirks. The 'other,' as you call him, is the man for me. But I shall leave him to plead his own cause. I cannot think why he came not up to-night, as he promised. Now put up your wheel, and get you to bed, and think well on what I have said."

With these words the landlord turned away, and having heaped some more wood on the fire, and carefully locked and bolted the doors, he retired to his chamber, whither Mistress Van Dusen had repaired some time before.

Elisabeth then put aside her wheel, and sat down before the fire, her arms

Continued on page 807

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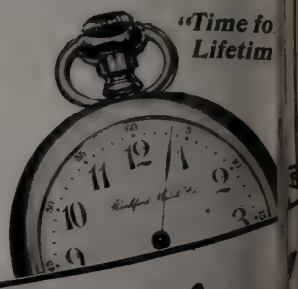
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abrielle, the Flower of New Rochelle

Continued from page 806

on her bosom. There she sat for me, her thoughts on her absent

ught the house became still as except for the ticking of the old Then Elisabeth arose, and put light.

oment after, a low whistle was utside.

beth crept noiselessly to the door, stily opening it, was clasped in s of Philip Van Buskirk.

uld scarcely, however, be called embrace, for the young man's was frozen in icicles on his beard ir, and his shaggy coat sparkled with shining particles of frost. or fellow was chilled through and , having been lingering about the s for an hour or two, waiting he preconcerted signal of putting light should inform him that the had retired to rest.

Elisabeth drew him to the fire, still burned cheerily, and chafed bed hands in her own so soft and and in a very short time his half- frame was in a glow.

passionate words passed between ers—what tender caresses, what ings of love, what vows of un- faithfulness, what cheering of hope and comfort, mingled ome presentiments of evil—it is s to relate.

long they sat, clasped in each arms, drinking in each others' striving to utter in one brief w all the deep thoughts and inex- le longings of many sad weeks of , they knew not; but on a sud- ey were startled by the sound of ps on the hard, crackling crust

some belated traveler, who will dotedly call up my father," said eth, hurrying her lover into a room which overlooked the back- where she thought he could remain ed.

then sat down by the now smoul- fire, and awaited the summons to he door.

such summons came, however. fter the lapse of a few minutes came a cry, a wild scream, in- stifled, and dying away in ulate murmurs.

abeth started up, dreading she not what, and flew to her lover's for protection.

, Philip! what is it? I am terri- most to death!"

ip himself was startled, but as und was repeated again and again, both became aware that it was ild despairing cry of fowls dis- on their roost, and that it pro- from the poultry-yard of the n Horse.

the Albany of those days, it was shion for young men of that de- ion denominated "fast" to sally at dead of night and rob some ost in the neighborhood, and, with ooty thus obtained, to hasten to secret place of rendezvous, and with their own hands pluck and roast and broil, and bake and fry olen birds, and so feast in glorious

So far from any disgrace attach- these midnight depredations, these ken frolics," as they were called, were matter of vainglorious boast- o the fast youths themselves, and ient, half-laughing censure to their rs—saving only the person singled be victimized, who seldom relished oke.

happened that on this New Year's a party of choice spirits had met carousal, to see the old year out he new year in.

the evening advanced, and the wine circulated pretty freely, a proposal made to climb the slippery sides of ster Hill, and rob the well-stocked oosts of Wolfert Van Dusen.

me objected, on account of the t moonlight, the uncertain footing, and the crackling of the icy surface, which rendered the chances of detection much greater. But on the principle "the greater the danger the greater the honor," these objections were overruled, and the party, six in number, sallied forth, about "the very witching hour of night."

Reaching the place with some difficulty, and perceiving neither sound nor light (for the lovers had not dared to relight the lamp, lest the glare should attract attention), they entered the yard, and began the work of destruction.

Swiftly, silently, and with the skill of experience, each man seized his pair of fowls, and having wrung their necks, deposited them in a large corn-basket which they had brought for the purpose.

The whole operation occupied but a few minutes, and the young men exchanged whispered congratulations on the success of their raid, as the twelve fat, heavy fowls lay quivering in the basket.

They were in the act of emerging from the gate with their prize, when Philip Van Buskirk, armed with a huge stick, burst out upon them from the back door.

He attempted to shut the gate upon them, but with a dash and a bound the depredators flew past him before he could effect his purpose.

There was an empty wood-sleigh standing in front of the tavern, the owner of which, having been late in disposing of his load, and being a considerable distance from his home, had put up his team, and taken up his quarters for the night at the inn.

On to this sleigh the reckless youths flung their basket, and springing on themselves, with the quickness of thought started it down the hill. On—on it dashed with frightful velocity, the madbrained fellows clinging to the stakes and to each other.

But Philip was not to be so balked. He knew they must stop at the foot of the hill, and hastily pulling off his shoes that his thick woolen stockings might afford him a surer foot-hold on the icy surface, he started on the run down the hill.

When he reached the bottom of the steep and slippery declivity, he found the sleigh scattered in fragments about the walls of the old Dutch church, against which it had dashed with terrific violence. The fowls and the basket that had contained them were picturesquely dotted over the white ground, and the young fellows were in the act of picking themselves up, with sundry "Ohs!" and "Ahs!" and rubbing of knees and elbows—all save one, who, stunned by the fall, lay motionless on the snow.

Some of his companions shook him and attempted to raise him, while others made haste to pick up the chickens, but seeing Philip close at hand, with other persons who had been roused by the noise and had joined in the chase, the heroes made a virtue of necessity, and fled—leaving their wounded companion, the basket, and the poultry, as trophies in the hands of their pursuers.

They were all (that is, the trophies) conveyed up the hill to the Golden Horse by Philip and his assistants.

By this time the whole household, including the travelers, was up, and reassembled in the kitchen.

At the first loud, startling cry of the doomed chickens, Gabrielle had run into her father's room.

"Oh, father," she said, clinging to his arm, "what is it? Can it be an attack by the Indians?"

"Hardly, I think. That cry did not sound much like an Indian war-whoop."

To be continued

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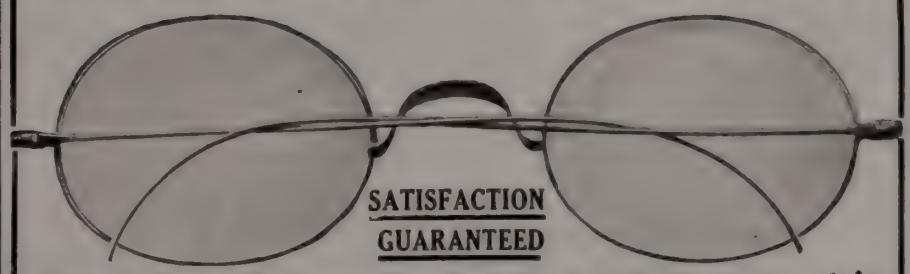

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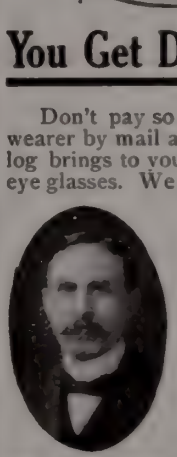

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CHINESE DOCTORS AND THEIR WAYS*

TO become a native physician a Chinaman states to his friends and neighbors, "I am a physician." This is the limit of required preparation. His diploma is the more or less handsome signboard which announces his determination to the neighborhood. It is a fine start for a man if his father was a physician before him; not, however, because of supposed inherited professional gifts, unless his father's prescribing manual be considered in this class; and as for a grandfather and two books of prescriptions, that is unspeakable riches, if not wisdom.

Drugs in common use are cockroaches, fossils, rhinoceros skin, shavings, silkworms, crude calomel, human secretions, rhubarb, asbestos, moths, oyster shells, maggots, centipedes, caterpillars, toads, lizards and cicada shells. Just why cicada shells should be the great nervous sedative of China it is not easy to see. It is true that their ideas of music are not the same as ours, but have you ever heard a chain-gang of cicadæ get really down to solid work on a hot summer night? And the shells are the weapons with which they do it all. In most of their animal drugs the Chinese are strictly homeopathic in aim, barring dosage, as when they give tiger's bones as a tonic in debility, because the tiger is a strong animal; but this cicada business seems to work on strictly allopathic lines.

As Dr. Williams says, "anything indeed that is thoroughly disgusting in the three kingdoms of nature is considered good for medicinal use," and the worst of it all is, they do not just take medicine as we do; they literally and truly "eat" it, so large is the size of the average dose. The word for this function in China is *chuh*, to eat. I have a Chinese pill, a tonic for the weak, and it measures an inch across and weighs half an ounce. Here are smaller ones for bronchitis. The dose is about one hundred and fifty pills. Here is the dragon-festival powder, of which the average dose is two tablespoonfuls to a man, at the feast, to keep off the evil spirits, which are of course considered a distinct disease by the Chinese.

The day of argument for medical missions is in truth past and gone, and those who do not believe in them simply do not know. Yet, in the comparison of these medical methods, the old and the new, every reasonable man must surely find good ground for the renewing of his faith. There is in it no appeal to the emotions. Yet, if I could, I would take you men into the wards of St. Luke's hospital for a time. Every little while there comes into the hospital a man with, let us say, cataract. He is blind, has been blind for from five to twenty years, and there is no more agonizing blindness than that of the man who used to see. He is admitted, and after due preparation, under cocaine and by means of the most delicate and beautiful operation in all surgery, we remove the cataract. Within the space of ten minutes he looks up into our faces and says, *"T'ong-ka, ngoo k'oen tuh kyien kuh!"* (Master, I can see.) And a month later he is sitting in our office reading the newspaper. This is a matter of the emotions, but there lies in these common incidents of hospital life a warrant for medical missions in the white light of which all fine financial calculations and every scientific discussion inevitably shrivel up, as mere words in the presence of works, as dead things give place to the living. There waits in China to-day an army of 100,000 blind, perfectly curable men, women and children, and there they remain, day by day, year by year, in their unending night, waiting, waiting, waiting.

And bound up in this question is that larger one, yet like it. Is it worth while to present our faith to the Chinese people? Again it is a question of what we think of it, of our faith. Is our great Ideal of human life worth giving to the Chinese? Each must settle that question for himself. The church, of course, has taken her stand. It will take longer than to give them scientific medicine, but then the goal is in the stars. It has taken 1,600 years to make England half Christian, and it may take as long in China, but even so, when we call to mind many a Christian home in China, and compare it with its heathen neighbor, when we compare the worship of the joss house with the worship of the Holy Trinity, when we but think of the character of Jesus Christ, even the man, we missionaries have no doubt that it is unspeakably worth while, as worth while as the work of St. Paul in Rome, of Augustine in England, as worth while as anything in the world that a man can give his life to. But you say we missionaries are enthusiasts. Well, so be it! I, for one, plead guilty. But I tell you, that down on the bed rock, it is not a question of enthusiasm; it is a question of what each in his heart really thinks about the man Christ Jesus.

*From *Practical Ideals in Medical Mission Work*. William Hamilton Jeffreys, A.M., M.D., Shanghai, China.

The Story of Hawaii

Mr. Ernest F. Acheson, a correspondent of the Washington, Pa., *Observer*, accompanied the Congressional party which visited Hawaii recently on the transport *Buford*. Mr. Acheson wrote to his paper a series of very interesting letters relating to the visit, and these are now published in illustrated souvenir form. These letters in reality constitute a complete history of Hawaiian progress and development, from the earliest days until now, and they include a well-written description of some of the more remarkable natural wonders and scenic attractions of that mid-Pacific volcanic group. Incidentally Mr. Acheson refers to the fact that the *Buford*, when it went to Honolulu, had on board THE CHRISTIAN HERALD'S cargo of flour for Chinese famine relief.

Books Received

In *The Stranger*, J. F. Caldwell tells the story of a young Northern girl whom necessity sent to become a school-teacher in the South during the throes of the Reconstruction period. The refined and delicate nature of the young girl was almost crushed by the social prejudices which she encountered, but the innate nobility of a true Southern woman came to the rescue, and the sweet little "Yankee school ma'am" came into her own. The Neale Publishing Co. Pp. 520. Price $1.50.

The Birth of the Nation, Mrs. Roger A. Pryor's latest contribution to American literature, is a timely book for the hour, beginning as it does with the English settlement at Jamestown. The book covers the leading facts of colonial history in an easy, colloquial fashion, introducing occasional bits of romantic folk-lore which make it the more readable to the unaccustomed reader. Mrs. Pryor's story of our beginnings is a boon to young people who "want to know," and to their elders who have no love for ponderous historical tomes. Macmillan & Co., New York. Illustrated. Pp 352. Price $1.75.

A valuable addition to the Sunday School, the Women's Foreign Missionary Society and the Missionary Campaign Traveling Libraries is contained in *Our Moslem Sisters*, a series of papers written by missionaries in the various lands under Mohammedan rule. The united chapters are edited by Annie Van Sommer and Samuel M. Zwerner, and comprise a comprehensive exposition of the lives of the women of Egypt, Tunis, Algiers, Morocco, East Africa, Arabia, Syria, Turkey, etc. The whole book is indeed "a cry of need from lands of darkness, interpreted by those who heard it." Fleming H. Revell Company, New York and Chicago. Illustrated. Pp. 299. Price $1.25.

In *The Law and the Letter*, by Mary Polk Winn and Margaret Hannis, life as it was lived in the early days of the province of Louisiana is fascinatingly delineated. The world-old problem of the mixture of races is delicately but convincingly handled. A beautiful girl, reared with every advantage which wealth and culture can give, beloved by a young aristocrat, is found to have the taint of mixed blood. At the altar she is separated from her lover by the law of the province, and all hope of earthly happiness gone, she seeks peace within a convent. An absorbing tale for the summer vacation, full of local color. The Neale Publishing Company. Pp. 184. Price $1.25.

"GOD BLESS YOU, DEAR!"

IN all the varied realm of thought,
Expressed in language sweet and clear,
No whispered word to me has brought
A warmer glow of love and cheer
Than this: "God bless you, dear!"

"God bless you, dear!" God who upholds
The universe by word of power,
Whose spirit all our lives enfolds,
Whose mercy rules each passing hour—
"God bless you, dear!"

"God bless you, dear!" There's not a trace
Of any good beneath the skies
Outside the bonds of that embrace
Whatever be its present guise:
"God bless you, dear!"

"God bless you, dear!" And does he pause
To note each child upon his way?
My heart makes answer: "Yes, because
He loves us both;" and so I pray,
"God bless you, dear!"

Outlaws Won by the Gospel

WE thank THE CHRISTIAN HERALD and the donors for the money so kindly sent to aid our work in the Philippine Islands. We are hoping to be able to purchase a launch. Even without a missionary launch the Gospel has been spread wonderfully and quickly in the island of Cebu and other surrounding islands.

These mountains were the hiding-place of the revolutionary robbers up to the early months of the present year, when the last band surrendered, seeking protection in a Protestant village. Like hundreds of others, these robbers were convinced through the teachings of the Gospel, which they had seen lived out in the lives of the converts. By the teaching of the books which had reached them, they learned that there was a better and happier way for them to live. Many of the workers who travel over the mountains to-day from coast to coast, bringing the Gospel of glad tidings and peace for their people, were formerly revolutionists.

During the five years' missionary work in these southern islands, the evangelistic missionary and his native helpers have traveled these mountains unarmed. For the sake of the Gospel they taught, their lives were protected by the rough outlaws. Twenty-eight congregations have been formed and cared for in this way. Over a thousand trained converts are now bringing about a great change for the better in the island of Cebu alone. One large island sent twenty-four deputations from its people pleading for the Gospel before it could be sent them from Cebu; now a native evangelist is stationed there to meet the need of thousands.

This first gift from America toward the Gospel launch is welcomed as coming through THE CHRISTIAN HERALD, through whose work two native Bible women have already received support in Cebu.

MRS. E. WHITE JANSEN.

The Kaiser's "Four Virtues"

THERE is no end to the Kaiser's versatility. In conjunction with Professor Walter Schott and three other Berlin sculptors (a Berlin correspondent writes), the emperor has designed four statues, which are to be placed in front of the chapel of the crypt of the new Berlin Cathedral, and are to represent the four virtues which, in the Kaiser's opinion, should most adorn and dignify a ruler. The statues are to be of bronze, and will be placed on pedestals of Carrara marble. With their pedestals each will be about twenty-five feet high, and they will stand two on each side of the entrance to the chapel.

The first of the statues is finished and represents Courage, the greatest of kingly virtues. Courage is symbolized by a knight in armor, with a mantle falling in copious folds from a steel collar. In his hand he holds a lance with streaming ribbons. The other three virtues which will be represented are Wisdom, Justice, and Moderation.

The Kaiser is said to have objected to the representation of Justice by a conventional female figure, accompanying his objection by the rather ungallant remark that "Justice is pre-eminently a masculine quality." M. B. C.

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CHANGE FOOD

And Lose That Uneasy Feeling

A man who has always been a "sickly chap," although hardly ever ill, tells of the way he put on flesh and reduced his irritable and nervous condition.

By chance he had a taste of Grape-Nuts food at the table of a friend and enjoyed the flavor so much that he began to have it every meal. He says:

"In a short time I found myself another person; the old feeling of discontent and uneasiness left me entirely; it became a pleasure to go about my work, whereas before, for years, I had always had the feeling of being a little weary; but now I seem to have a surplus of energy for everything; my weight has increased 11 pounds in four weeks, and am still gaining.

"I have never been very sick and am satisfied, if my present improvement in health continues, I shall not be.

"The change that this food has made in my life has been remarkable, and so satisfactory that I am glad of the opportunity to tell you. Read "The Road to Wellville," in pkgs. "There's a Reason."

THE GLORY OF OLD AGE

THE First Methodist Church of Mount Vernon, N. Y., recently devoted its morning service to honoring the one hundredth birthday of one of the oldest members in active service in the Methodist body or perhaps in the whole Church. The pastor preached a sermon on "The Glories of Old Age," showing that the Bible does not teach that man reaches the "dead line" at sixty, but rather that the normal old age there is glory and to the aged Christian comes everlasting youth.

Mrs. Rheua Webb Miller was the recipient of the honors of the day, appearing in the best of health and spirits, undaunted by weight of years and pleased that she is a centenarian. For over eighty years she has been an active Christian and a church member. In her hundred years she has seen more of progress than Methusaleh could have seen in his whole nine hundred years. She saw the beginnings of the steam engine, steamboat, telephone, telegraph, phonograph, electric car and electric light, and she maintains an interest in them all. Her day slavery was abolished, and public education and missions were born. Her life has spanned the coming and going of every President of the United States save two—Washington and Adams. She was born on April 12, 1807, at Stamford, Conn.

Mrs. Rheua Webb Miller

Her father, Col. Seth Webb, was a Revolutionary soldier. She is still an active member of the Mellicent Porter Chapter of the Daughters of the American Revolution of Waterbury, Conn.

Few women ever live to see a great-great-grandchild born, but such has been her fortune. She has twenty-eight great-grandchildren, twenty-one grandchildren, and was the mother of twelve children. The following are still living: D. Webster Miller, James H. Miller, Mrs. J. U. Beauchelle, Mrs. S. G. Vredenburg, Mrs. C. W. Hicks and J. F. Miller. About sixty of these descendants gathered to celebrate her centennial. "The Grand Old Lady of Mount Vernon" was the name then conferred upon her.

She married the Rev. William Miller, who preached until 1847, when he became a justice of the peace and then a Supreme Court Justice. She has been a widow for over forty years. Some interviewer lately called on her just as she was singing her favorite hymn:

When I can read my title clear
To mansions in the skies.

A smile of faith and joy lingered upon her face that made it look almost "one hundred years young."

Until she was ninety-five years of age it was her custom to walk twice a day to church, but now she has to be taken in a carriage.

W. J. P.

ALABAMA STIRRED BY A REVIVAL

ALABAMA has been visited, during the spring and summer, by a very remarkable wave of revival. Beginning in April or May, Rev. Bob Jones, who had just returned from a winter campaign in Texas, held meetings in rapid succession in various towns in Alabama. He stopped recently for a few days of rest in the North. These meetings have been so intensive in influence, that the saloons and dispensaries have been closed in whole counties; and the Legislature of Alabama, which in the latter part of July repealed the "anti-shipping" law to the local option law passed a few weeks before, did so largely through the influences started by these meetings in various cities in the State.

In ten of these cities, more than a thousand persons were added to the church membership; and perhaps twice as many publicly acknowledged that they had found Christ. The last meeting of the series was held the other day in Camden: in a town of not more than two thousand people, the additions to the church were more than a hundred.

In Dothan, with a population of six thousand, fifteen hundred men assembled in the Methodist church on a hot Sunday afternoon to hear Mr. Jones preach to men. Almost every man in the house shook the preacher's hand in pledge to live a clean Christian life. About ninety per cent. signed a petition to the city council to close the dispensary or municipal monopoly saloon. It was the oldest dispensary in Alabama, having been established in 1896, when it displaced seven bar-rooms. The dispensary sales amounted to $90,000 a year. In less than three days after that Monday meeting, the dispensary was closed by law. In the same city, hundreds of people were converted, among them a brother of the evangelist.

Rev. Robert Jones is twenty-three years old, and was reared in Southeast Alabama. He has been preaching since he was fifteen years of age. He spent two years in college at the Methodist Conference College at Greensboro, Ala., but did not complete his education. He is a simple, direct preacher of remarkable power, and has been so, but not in so great a degree, from his boyhood. He has spent only three years exclusively in evangelistic work. His future promises much to the Church.

C. P. Atkinson.

Answered Prayers

J. M. W., Connecticut. "The Lord has given me the desire of my heart, and I know it was in answer to prayer."

L. A. S., Ohio. "God has recently heard and answered my prayer beyond a doubt. Praise his name!"

B. E. S., New York. "God has answered a prayer for me that means more to me than anything else in this life."

Reader, New York City. "I desire to express my thanks to my Heavenly Father for his goodness in answering prayer."

Pennsylvania Subscriber. "I desire to publicly express my thanks to a loving Father for prayers answered."

Mrs. W. G., Brookbank, North Dakota. "Many times I have had answers to prayers. I feel it is the only place when in trouble or sorrow to go to for comfort."

M. E. F., New York. "I know God answers the prayers of his children, for I have tried him many times. Some time ago he answered one with especial blessings."

Mrs. J. A. B., California. "I was greatly troubled about my little son. I prayed earnestly, and the dear Lord heard and answered my prayer, for which I am very thankful, and give him the glory."

W. D. M., New Jersey. "God has answered many prayers for me. When we ask for God's will to be done, we shall surely profit: for God's will is almighty, and so we should never doubt, but trust and pray."

Mrs. J. H. D., Missouri. "I have obtained so much help from the testimony of believers expressed in the columns of The Christian Herald, that I feel it my duty to testify. To me, there is nothing so plainly taught in God's Word as prayer. This is a great privilege he has given, a great power he has granted us."

Young Girl, New York. "A short time ago I was in trouble; but I took it to the Lord in prayer, promising him that if he would relieve me, I would acknowledge it publicly. The answer came quickly."

F. A. B., Pennsylvania. "The Answered Prayer column has been a great inspiration to me. I can testify to a great many answered prayers. Something has been granted for which I have been praying a long time, but in a different way than I expected. I am trusting God for the rest."

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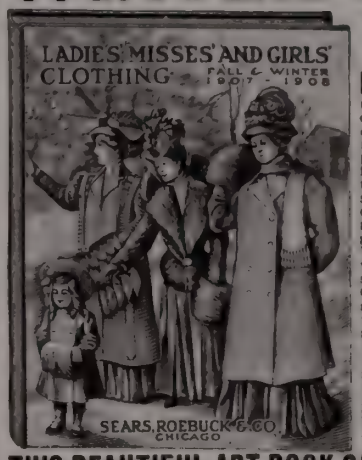

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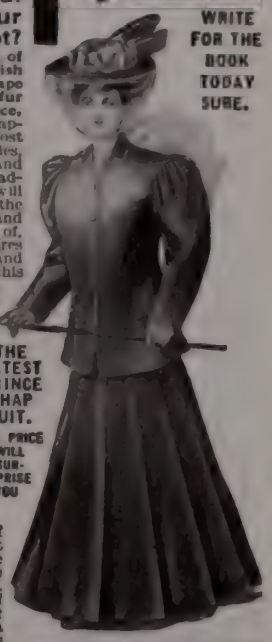

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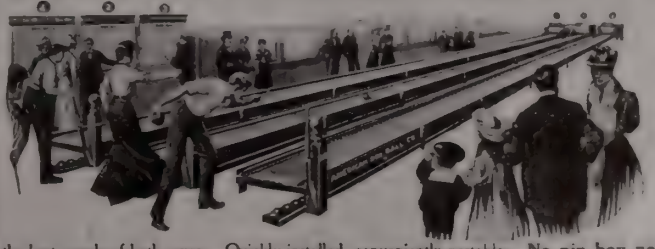

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Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited, and finally my headaches disappeared and also the indigestion.

"Naturally, I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observed a curious fact about Postum when used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 to 20 minutes after boiling begins and served with cream, when it is certainly a delicious beverage." Read "The Road to Wellville," in pkgs. "There's a Reason."

READ HER BIBLE 76 TIMES

"AUNTY" ABBIE L. WILLIAMS began reading the Bible at the age of fourteen, and has read it at the rate of three chapters a day and five on Sundays each year up to the present time. Mrs. Williams is now ninety-three years of age, and on account of infirmity is no longer able to continue her Scripture readings unassisted; but she still delights in God's Word and has it read to her, and finds in its promises daily bread as manna from heaven.

She was the daughter of Hon. Phineas White of Putney, Vt., Congressman from that State. She became a Christian when a little girl. She married the Rev. William H. Williams of Tuscaloosa, Ala., a descendant of Ephraim Williams, founder of Williams College. "Aunt Abbie" was the mother of eleven children, two of whom became ministers of the Gospel. All her children were brought up to revere the Scriptures, and all received the blessings that come from such teachings. It is possible that among THE CHRISTIAN HERALD readers Mrs. Williams may hold the record for reading the whole Bible entirely through, from the first of Genesis to the last of Revelation, no less than seventy-six times.

Mrs. Abbie L. Williams

FLORIDA'S PRISON CHAPLAIN

A STRANGE post, full of hard work and with few encouragements, is that of chaplain of Florida's convict camps. This post for a number of years past has been ably filled by Rev. James C. Teter, whose duty it is to visit and preach the Gospel at the prison camps of the State and furnish the prisoners with proper literature. In all, Chaplain Teter has the spiritual care of some nine camps. These are situated long distances apart, and necessitate constant hard traveling. Yet never has the chaplain failed to arrive at the stipulated time with the Gospel message, and he is always sure of a cordial welcome from the prisoners. As he travels at his own expense, it might be supposed that the State of Florida made suitable provision for the worker among the unfortunates; yet all that the chaplain receives is the meagre allowance of $6.25 per quarter for each camp. This, it is admitted even by the State officials, is wholly inadequate, and the worker is frequently compelled to use some of his own slender resources to meet the charges for work for which the State should make provision.

Chaplain Teter's work has been cordially endorsed by Hon. N. B. Broward, Governor of Florida, who has commended it as "deserving of all assistance possible." Secretary of State H. Clay Crawford, the State Treasurer, State Comptroller, Attorney General, Commissioner of Agriculture, and Superintendent of Public Instruction, all join the Governor in this endorsement. The Commissioner of Agriculture (Hon. B. E. McLin) adds: "The prisoners and people of the State are indebted to Rev. James C. Teter for having done more hard work, with practical results, among the prison camps, than any other person or organization of persons in the State. Too much cannot be said of his great interest in the prisoners." He recommends an appropriation by the State to properly support the religious work in the prison camps, but up to the present time nothing has been done in the matter.

Meanwhile, the chaplain's arduous work of traveling up and down between the camps, preaching and talking to the men and boys, goes on uninterruptedly. He loves his boys, and his salutary and timely counsel has been the means of turning many of these prisoners to better lives. It would be a noble and proper thing were the wealthy and progressive State of Florida, at the next session of the Legislature, to show its humane interest in the moral reform of these unfortunates by making generous provision for the Gospel work in the prison camps.

Any reader interested in Chaplain Teter's work may address him at Saint's Rest, Minneola, Lake County, Fla.

Mars May be Inhabited

Professor Percival Lowell, a leading English astronomer, who took a prominent part in the observations of Mars made during the 1907 opposition, has just announced "some of the important results attained." He declares that the planet is at present the abode of "intelligent, constructive life." This he claims as the "direct sequitur" of his latest observations, and adds: "The theory of such life upon Mars was in no way an *a priori* hypothesis on my part, but deduced from the outcome of observation, and my observations since have fully confirmed it. No other supposition is consonant with all the facts observed."

CALLED HIGHER

Miss Ann E. Dickinson passed from earth April 22, 1907, at San Angelo, Texas, in the fifty-ninth year of her age. She was an earnest worker in the Master's vineyard, and had been a teacher in the public schools for forty years.

Samuel Hopper, an old and faithful subscriber of THE CHRISTIAN HERALD, died September 29, 1906, in Brownwood, Texas. Mr. Hopper was a railroad engineer, and died from an accident received during the discharge of his duty.

On June 19, Mrs. O. Blakeslee, of Atwater, Ohio, entered into the higher life at the ripe age of ninety three years. For seventy-seven of these years she had lived a true Christian life, depending for guidance, next to her Bible, upon THE CHRISTIAN HERALD.

Another member of THE CHRISTIAN HERALD family for many years went to heaven when George Dart, of Port Orford, Oregon, passed away on May 13, in his eighty eighth year. He was an earnest Christian and had been affiliated with the Baptist denomination from early life. His aged widow has the sympathy of many friends.

Four months after happily celebrating the sixtieth anniversary of her wedding day, Mrs. Joshua B Broomell departed this life on May 26, 1907 in Washington, D. C., having lived for eighty-nine years. For seventy seven years she had been a fervent Christian; her aged husband looks forward to a sure reunion in a brighter life.

One of God's elect children in the Methodist denomination passed to her reward on May 4, 1907, in her seventy-seventh year. Mrs. Cyrena B. Osborn, of Converse, Ind., was a woman whose interests were centred in the cause of the Master, and her self-sacrifice, devotion and holy zeal has moved and inspired many to more noble and righteous lives. Methodism has sustained a great loss in Mrs. Osborn's departure, although in its hands she has placed much of her earthly prosperity, through which doubtless hundreds will arise to call her blessed.

William P. Wagner, near Sterling, N. D., passed away June 21, 1907, aged seventy-seven years six months. Mr. Wagner was born in Chester County, Pa., moved with his family to North Dakota in 1883, took up a homestead, and lived on the same until called away. He leaves a wife and son to mourn his departure. He was a constant reader of THE CHRISTIAN HERALD.

Mrs. Virginia Jackson Rutherford, born at South Carrollton, Ky., February 11, 1844, recently passed away. She was an earnest Christian woman and a member of the old school Presbyterian Church for years. She leaves two children, Mr. S. A. Rutherford, of San Antonio, Tex., and Mrs. W. J. Carnohan, of Kingsville, Tex.

Mrs. Lucy C., wife of Isaac Haley, passed to the better life on the 25th of February, 1907, from her home in Philadelphia, aged eighty-one years. For years Mrs. Haley had been a "shut-in," but her family never saw her other than bright and cheerful, and she knew how to make a happy home for her seven children. She was a stanch Methodist from her birth, and THE CHRISTIAN HERALD was always a treasured friend during her years of affliction.

A True Helpmeet Gone Ho

A FAITHFUL minister's no less faith wife of thirty years was lost to family and to the community when, in month of May last, Mrs. Minerva, wife the Rev. R. W. Graham, of Seattle, Wa went home.

The Rev. Dr. Schenk, pastor of the worth Church of Seattle, pays the foll ing glowing tribute to the memory of M Graham: "This sainted woman shared husband's responsibilities as a clergyr in far more than the ordinary sense. I life was so ordered that thousands felt holy influence. The young women of husband's several pastorates were pecially uplifted by the spell of beaut Christian example which this holy wor laid upon them, and though she lived seventy-one years, her spirit was insti with immortal youth until her very la day.

"Mrs. Graham esteemed it a duty to k in close touch with the movements Christ's kingdom upon earth, and foun possible to do so through the columns THE CHRISTIAN HERALD, which, next her Bible, she regarded as her source inspiration."

The husband and two adult sons are deed mourners, yet they rejoice in memory which remains to them of the w and mother's luminous life, a true "p traiture of goodness in the flesh."

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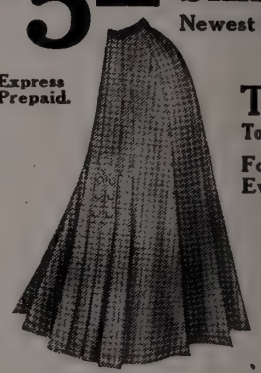

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Israel's Perversity

By Mrs. M. Baxter

HOW the experiences of Israel in the wilderness illustrate the Psalmist's statement that "the Lord is merci- and gracious, slow to anger and plen- us in mercy." His people, just come t of Egypt, fainted with hunger in the derness. Despair seized upon them, ause, in spite of their wondrous deliv- nce from death at the Red Sea, and manifestation of God's power over e elements, they were so accustomed to k at things visible, and go by past ex- riences, that, seeing no visible means of sistence, and being each one personally ly partially acquainted with God, they nted their despair in saying bitter ngs against Moses and Aaron; and, as y had done at the Red Sea, they spoke dying in the wilderness, setting utterly one side as valueless the promise of d to bring them into a land full of lk and honey!

But Moses was patient and God was rciful and gracious. "Like as a father ieth his children," the Lord was merci- l to them in their sore need, and God d to Moses, "I will rain bread from aven for you." And he did. They had rmured at Marah, where they wanted ter; they murmured in the wilderness Sin, where they wanted bread; but d did not reproach them; he supplied eir need. "Merciful and gracious, slow anger and plenteous in mercy"; but eir hearts were not melted by his mercy, d they made no acknowledgment of eir sin. God's character was vindi- ted; but the people under trial only oved their ingratitude and unbelief.

Now he leads them further. Up to this ne there had been no written law. "By e law is the knowledge of sin." Their nscience must be awakened, and God ves them his holy law. In their dis- ss at the Red Sea, at Marah in their irst, and in the wilderness of Sin in eir hunger, they had dealt only with oses and Aaron. Now God would speak to them with a voice out of the burning fire on Mount Sinai. He would himself make known his will. The peo- ple could no longer have an excuse that they did not know God, or that they did not know his will. The law was given, and there was everything in the circum- stances attending it to make them fear a holy God, who had shown himself so merciful towards them. But fear alone cannot change the heart.

The next test, the long absence of Moses in the mountain, where they knew he had gone to meet with God, wore out their patience. They could no longer say they were hungry or thirsty. Day by day the manna fell from heaven; day by day the clear water which flowed from the rock was within their reach; but they be- came impatient. Why should Moses de- lay so long? They wanted to be going, and to get near to the land they were to possess; and they did not respect the will of God, which detained Moses. God had served them in their supplies; they knew him as Provider; but in spite of his holy law made known to them, they still acted as unreasoning, peevish children, and the spirit of obedience was absent from them, in spite of their own words: "All that the Lord saith unto us we will do, and be obedient" (Ex. 19: 8; 24: 3-7). Moses had said unto the elders when he went up into the mountain, "Tarry ye here for us until we come again to you." But they would not tarry, and the weak Aaron yielded to their desire, and the idolatry of Egypt was renewed. They made a golden calf to worship—some visible thing —while their leader was not visible among them.

Then came the descent of Moses from the mountain, his intercession for the peo- ple, God's offer to him to destroy the peo- ple, and to make of him a great nation; and Moses' pleading with God to consider his word and promise and his name among the heathen.

Sight Singing Classes to Re-open

MADAME NEWMAN'S Sight Sing- ing Classes last year afforded to thousands of Christian Herald aders a welcome opportunity to study cal music under one of the best of odern teachers, and according to the test and most practical method. Long efore the classes closed letters of delighted ppreciation began to pour in from read- rs in all parts of the country. Letters lso came by hundreds from applicants ho desired to join the classes, but unfor- unately many were too late and were mpelled to await the re-opening of the ght singing course this season.

It is Madame Newman's desire that ese classes, which are specially arranged benefit Christian Herald readers and eir friends, should re-open about No- ember 1. Consequently it is important hat all who intend to join send in their ames as soon as possible, that the enrol- ent in classes by series may be made on he same basis as last year, viz.: Each lass to consist of 200 students. For this urpose we would urge all who intend to oin to send in their names to "Musical Department, The Christian Herald, New York." Young and old can take he course with equal enjoyment. Madame Newman last year had many pupils not et in their teens, and she had hundreds ver forty and fifty, and some even over eventy years of age. The earnest and ainstaking studies of the pupils, who were aught by the simplest and most natural ystem, produced most gratifying results. As the outcome of one winter's teaching, undreds of delighted students have been trained so that they can now sing readily at sight. A few have become suffi- ciently proficient to take up classes, and are now teaching by the Newman method.

Speaking of her mission as a teacher, Madame Newman says:

"To be able to use one's voice in song is a great joy, as every singer knows. Now, 'Sight Singing' means to take up a song and 'read' it, or rather sing it, as you would read a letter. To be popular the system employed must be simple and clear enough to be readily understood, so that self-instruction may be both possible and rapid. I hold that most people have the musical faculty, although it may be quite undeveloped. Study and applica- tion will assuredly develop it. The pleasure derived is well worth the time, labor and money expended, especially where, as in the present case, the readers of your paper have merely a nominal charge to meet."

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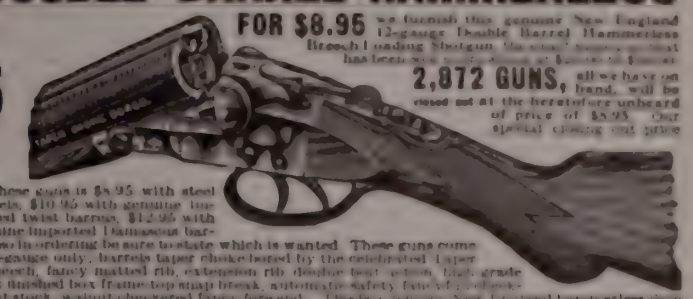

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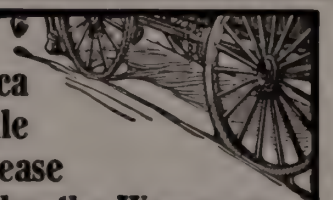

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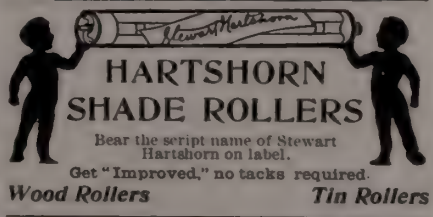

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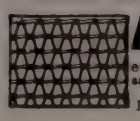

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CHRISTIAN HERALD

Specially Drawn for THE CHRISTIAN HERALD by Ferrand

For account of her remarkable Transatlantic Voyage, see page 818

The World's Largest Steamship, "Lusitania," Entering New York Harbor

Questions and Answers

Inquirer, Emporia, Kan. I have recently seen a reference to a description of the "man of the future" by a celebrated scientist. What does it mean?

You probably refer to the recent claim of a noted writer that, judging from present indications, the coming man will have long arms, large, six-fingered hands, double ear-drums, small legs, no teeth, a longer neck than now, strong nerves, more powerful eyes, etc. The whole picture is a brochure on evolution and not at all scientific.

Mary Wiltse, New Rockford, N. D. Why do you speak of the Catholic Church developing from primitive Christianity? Do you not know that the Protestant Church came into existence on the banks of the Jordan, when Christ appointed ministers and organized missions, etc?

No, we did not know that. If you have any authority to prove it there are many who would be glad to know of it. The Reformation was a protest against the claims and corruptions of the Catholic Church. The word Protestant implies a stand against the position of others, and could scarcely have been used appropriately on the banks of the Jordan. We believe that the doctrines of the Protestant Churches are those that Christ taught, and Paul after him. The Catholic Church must have developed from primitive Christianity. It took on accretions which Luther believed to be unscriptural and against which he protested. The degeneracy of an organization does not disprove its origin.

Georgia has not yet ceased to rejoice over the great Prohibition victory. A reader of this paper, Mrs. J. L. Brownlee, of Albany, writes us:

Our church bells tolled the joyful tidings, and a "praise meeting" gave evidence of grateful hearts.

She encloses a poem composed on the night of the good news, the closing stanza of which is as follows:

Hurrah for grand old Georgia!
With a spotless flag unfurled,
When many broken hearts are healed,
And hope sees a brighter world!
When no longer children's cries are heard
For bread—with no money to buy;
When desolate homes are bright once more,
And temperance is the battle-cry;
When manhood pure and noble
Will rise to heights more high,
In the glorious days that are coming
When "Georgia's going dry."

A. J. M., Ripley, Tenn. Do you think any one besides the disciples saw Jesus after his resurrection?

There is nothing among the various accounts to indicate that there were any other witnesses. Paul speaks of his being seen by five hundred (I. Cor. 15: 6), but he describes them as "brethren," that is, believers. The appearances were not limited to believers in the resurrection. Mary did not know him at first, and Thomas was sceptical until he actually saw and spoke with Jesus. We should suppose that all to whom he appeared were his friends and followers. Probably to others he was invisible. His vanishing at Emmaus and his entrance to the room when the doors were shut imply a spiritual body, though he was careful, by eating before them (Luke 24: 38-43) to convince them that he was not mere spirit. The marks on his hands and feet and the fact of the empty tomb imply that the actual body was raised. It must have been changed, however, and may have been like the spiritual body of which Paul writes (I. Cor. 15: 44).

H. E. C., Pender, Neb. Please give some information about the Earl of Dunmore, who recently died in London.

Charles A. Murray, D.L., F.R.G.S., was the seventh Earl of Dunmore. His other titles were Viscount Fincastle, Lord Murray and Baron Dunmore. He was born in 1841, his mother being a daughter of the eleventh Earl of Pembroke. He married a daughter of the Earl of Leicester in 1866. He served in the Scots Guards, was Lord in Waiting, 1874-1880; late Lord-Lieutenant of Stirlingshire, and Colonel of the Fourth Battalion of the Queen's Own Cameron Highlanders. He published several books of travel. He owned nearly 80,000 acres, and had a home in London and one in South Harris, Invernessshire, Scotland. He is succeeded by his son, Viscount Fincastle.

A. C. M., Minneapolis, Minn. Is there any authority for the statement that angels attend the steps of persons living on the earth to protect and help them?

The only Biblical statement that we remember bearing on the question is Hebrews 1: 14—"Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In Genesis there is the account of angels bringing Lot from Sodom (Gen. 19: 15). Elsewhere the story of the angel delivering Peter from prison (Acts 5: 19 and 12: 7), and other instances of angelic service.

G. H., Grand Rapids, Mich., writes:

Commenting on the telegrapher's strike, you say, "There is nothing to stand in the way of arbitration." There hardly ever is any obstacle save the stand of the employers that "we have nothing to arbitrate." It seems strange that we as a nation can interfere when other countries are at war, and induce them to arbitrate, but when arbitration would settle some of our own difficulties we seem to be powerless. We want peace conferences for other people but none for ourselves. It does not speak well for us as a Christian nation to let these useless warfares continue at home, to the detriment of all, when they could just as well be arbitrated.

C. M. L., U. S. S. Washington. Did the men with Saul when he had his vision hear the voice as stated Acts 9: 7, or did not hear it as stated Acts 22: 9?

This discrepancy is often pointed out. The most probable explanation is that they heard a sound, but could not understand what was said. It was to them inarticulate. It was something like the voice that spoke to Jesus (John 12: 28, 29.) The people heard that, but thought it was only thunder.

Reader, New York City. Wherein does the Jewish calendar differ from the Christian calendar?

The Jewish calendar dates from *Anno Mundi*, the "year of the world" (or creation), which they estimate to be 5668 years ago, while the Christian calendar dates from the birth of Christ (*Anno Domini*, or "year of our Lord").

E. D., ———. May I hope that in answer to prayer God will influence the heart of another person, or must that person pray himself before God will give the blessing?

There are many intercessory prayers in the Bible, such as II. Thes. 1: 11, which should encourage you to pray for the conversion of another person. No one is saved against his will, but God can influence the heart, drawing it to himself. The person must seek the blessing for himself, but he may be prompted and encouraged to do so by the Holy Spirit through your prayers.

Mr. C. H. Gibbons, Austin, Minn., writes:

In your issue of September 4, in your answer to the question of G. P., Valencia, Kan., as to whether "conscience is a safe guide," you say that Paul thought that he was doing God service in persecuting the Christians. I fail to find anything even suggesting this idea. Acts 26: 9 conveys the contrary. Paul was in service to the king and not to God.

See Acts 26: 9.

Several hundred correct answers have been received to our latest Bible riddle, which appeared in THE MAIL-BAG of July 31, having been forwarded by a reader (Miss Annie M.) in Grafton, Mass. The first correct solution (Lot's wife, Gen. 19: 26) was received from "A HERALD Reader," Lunenburg, Vt. Will this reader kindly send full name and address to THE MAIL-BAG?

J. B., Denver, Col. A friend, who is about to visit the East, wishes information as to the railway system of Palestine and the Eastern lands generally.

Cook & Son's agency will supply what he needs. Railways are multiplying si the Jaffa-Jerusalem line was built so ten years ago. German engineers are c structing a railroad through Asia Mi and Mesopotamia to the Persian G through a country rich in bitumen and troleum, and a great grain and cotton ar Germans are also building the Bagd Railway, and a line from Damascus Mecca, the latter to be known as t Hamidieh-Hedjaz Railroad. French co panies have almost completed the Beir Damascus line to Aleppo. Electric lig and electric street railways are to be bu in Damascus, Beirut, Aleppo, Smyrna a Salonica. Several other local railwa either steam or electric, are projecte The whole of Syria is undergoing a rev lution in this respect.

J. A. P., Numedahl, N. D. 1. What opinion Protestant ministers hold as to secret so ties? Do they regard them as inimical Christianity? 2. Was the late Dr. Talmag Freemason?

1. We cannot answer for the whole bo of Protestant ministers. We should thin however, that very few regard them as i imical to Christianity. Many ministe belong to such societies and hold office them. They are eminent and godly me who certainly would repudiate the soc ties and give up their membership, if th found them to be opposed to Christianit 2. Dr. Talmage was not a Freemason.

S. L. H., Portland, Ore. Is there any Scriptu authority for the statement that it was pleasing to God for Moses to send men search the land of Canaan?

The search of the land (see Num. 13: 1- was sanctioned by the Lord in response the demand of the Israelites, with who the idea originated, and who petitioned f it. He granted their request both as trial and a punishment. When the fal and exaggerated report of the spies (exce Joshua and Caleb) was made, the peop murmured and wished they had died Egypt or the wilderness, rather than fa such perils. How their mutiny and bla phemy were punished is told in chap. 1

Monument to the late President McKinley, Recently Unveiled at Buffalo, N. Y.

ON September 5 the city of Buffalo dedicated an imposing obelisk, erected in Niagara Square, to the memory of President McKinley. It lacked but one day of the sixth anniversary of the tragedy that plunged the entire nation in sorrow. Just before the monument was unveiled, two thousand white "homing" pigeons were released in front of it, making a most beautiful sight. Bishop Walker, the mayor, and Governor Hughes took part in the exercises that followed an imposing military parade. The obelisk is of pure white marble, and eighty-six feet high. It rests on a pedestal fourteen feet high, the base itself being twelve feet above the street.

Miscellaneous

Reader, Honey Grove, Tex. Author unknow

I. H. N., Burlington, Vt. A naval chaplain h nothing to do with legislation.

Honest, Summit, N. J. Yes; there is a S Mark's Episcopal Church in Chicago.

T. D., New York City. Write to Prof. Wilbe W. White, Bible Teachers' Institute, New Yor for advice.

A. J. S., Columbus, O. We understand that t British government made some substantial pr vision for the Kingston earthquake sufferers, bu we do not know the details.

Inquirer. The Co-operato, a Christian home f girls with small salaries, is one of the best of i type. It is located at 444 West Twenty-thir Street, New York, and has been thirteen years operation. Write to the matron for all inform tion.

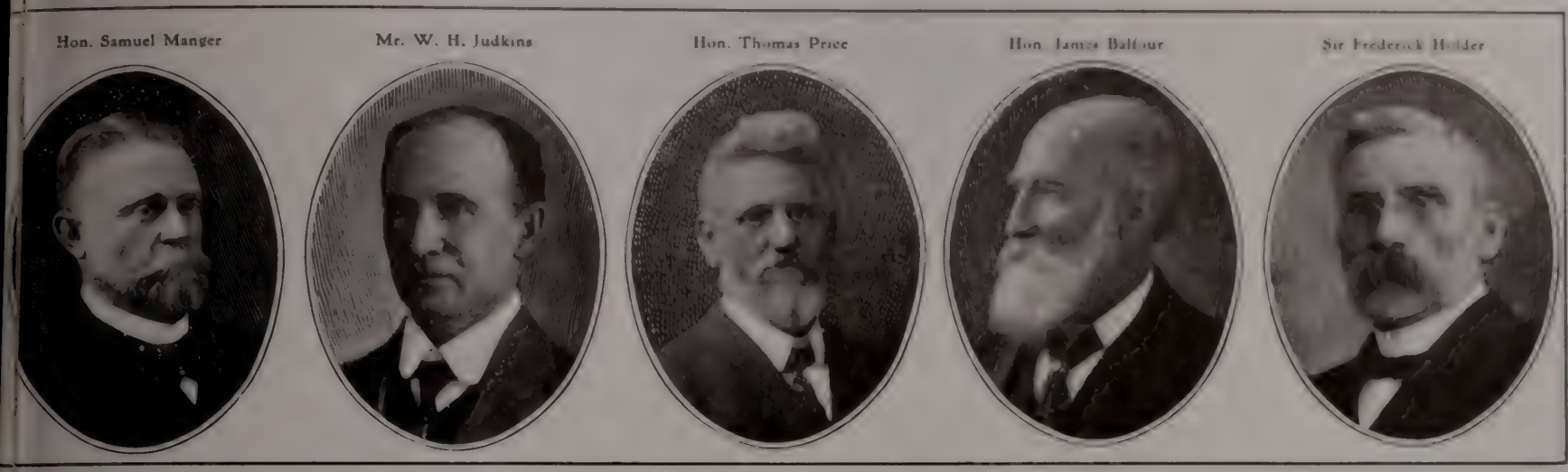
R. T., Salem, Wis. The United States has n officials to look up mining companies. If yo write to the Secretary of the State School Mines, Butte, Mont., he can probably answe your question in regard to the American Minin Congress.

EVERY now and then inquiries reach this office, from generously-inclined friends, for the proper legal designation of THE CHRISTIAN HERALD charities. While the benevolent work of THE CHRISTIAN HERALD extends over the whole world, its special charities are the Bowery Mission and our Children's Home. The corporate name of the Bowery Mission is as follows: "The Bowery Mission and Young Men's Home of New York City." The proper designation of the Children's Home is as follows: "THE CHRISTIAN HERALD Children's Home at Nyack, New York." Both are duly incorporated and entitled to receive legacies.

NEW YORK, SEPTEMBER 25, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME



AUSTRALIA'S MARCH OF PROGRESS

WHAT OUR ANTIPODEAN FRIENDS ARE DOING FOR THE WORLD'S BETTERMENT

VE, have reached the antipodes in- dd, where winter es in July, and the weather grows colder as y go south, and the wind from that quarter s the work of our north wind, and labor, instead of capital, controls in politics. Australia is now sharing the most universal sperity the world at large has ever known. In many respects, labor has used ely its great powers in Australasia (by which we mean both Australia and New Zland). For example: New Zealand has become "a land without strikes," through t enactment of compulsory arbitration. It is claimed, however, that the same pn has not worked so well in New South Wales and West Australia, perhaps hause it has not yet had sufficient trial. The labor vote has established a mini- m living wage for certain trades, and wages boards, and a weekly half-holiday; t we found child labor as nowhere else in the ticket collectors of South Australia, o are all half-grown boys of fourteen or less, who ought to be at school and at y. Woman suffrage is another pre-eminence of Australia. Farther back is he Australian ballot," Australia's greatest distinction. We hear that the wives workingmen are more regular voters than society women. There have been ny legislative gains of late in laws relating to morals. These moral laws e an interesting study because the stralian States, only recently united a commonwealth, have extremely le interest in the Federal govern- nt as yet, and are emphatically in e States' rights period. Like a half- zen horses, racing side by side, the States are all stimulated to progress whatever moral gain is made by any e of them.

For example, stronger laws against mbling, which is the characteristic of Australia, have recently been acted in New South Wales and Vic- ria. The next State, South Australia, stimulated to like action, not only the desire of its good people not to outrun in any good thing, but by e fact that the street gamblers, ban- hed from the other two States, have ken refuge in Adelaide, where I rite, and have created such an increase f street betting that mounted police ere needed on last Saturday evening keep the way open for the street cars. his blocks reputable business also, and have just been with a strong depu- ation to the Labor Premier, who as a tone mason laid the cornerstone years go of the Parliament House in which e now rules, and he has assured us that e will at once introduce a law as good s that of the States whose dumping- round this has become. The anti- ambling laws of Australia, however, ome ludicrously short of the laws of most of our American States, in that no legislative effort has yet been made in Australia to suppress the chief gambling devil of all — the "totalizator," which is legalized in South Australia, Tasmania and New Zealand, as a means of race-track gambling. The smallest of Australian States, Tasmania, for a yearly bribe of $300,000 shelters a piratical agency for gambling, into which the people of Australia pour three millions of dollars a year — far more than all the world pours into Monte Carlo, which is a baby compared to Saratoga also. Except New York State, the most cursed of all commonwealths of the world by gambling, there are probably no States save California and Louisiana which can approach the Anglo-Saxon people of Australia in this vice. In Queensland, the minister of education dismisses schools when the annual race day comes, though he knows it will be chiefly a carnival of gambling. In South Australia the government furnishes the land for the track and takes a percentage of the profits of the infamous "totalizator." But so low is public sentiment on this point in an otherwise civilized State, that even reformers dare not ask that the totalisator or the government revenue from it shall be discontinued, and a legislator may be defeated if it is whispered about the polls, "He is an enemy of the totalizator."

A Street in Adelaide, Blocked With Gamblers

It will be surprising if preachers and Y. M. C. A. secretaries do not presently and persistently aid the anti-gambling campaign which Mr. W. H. Judkins, of Melbourne, editor of the Australian *Review of Reviews*, has been leading in Australia with such success that he has needed a bodyguard of twenty men to keep him from the knives of the gamblers' assassins. He is to prosecute this and other reforms hereafter as the Australian Secretary of the International Reform Bureau, whose newly organized Australian councils include many distinguished members, among them Sir Frederick Holder, speaker of the Commonwealth Parliament; Hon. Samuel Manger, of the Federal Cabinet, and many other men of prominence.

Australia's recent laws against opium are more adequate. Indeed, the United States may well hasten to follow its recent prohibition, at great cost of revenue, of all importation of opium, that we may no longer bear the shame of receiving at San Francisco, for the destruction of our Chinese residents, and many whites as well, all the opium manufactured by degraded Portuguese Macao, the "Monte Carlo of the East."

The legislative restrictions of liquor selling in Australia are very inadequate, but the changes are all for the better. New Zealand, among many wonderful recent achievements, has enacted a local

Continued on page 820

"LUSITANIA"—COLOSSUS OF THE SEA

The Passengers' "Writing Room" | Section of the Great Dining Rooms | The Inviting "Lounging Room"

ONE morning recently there steamed up the Narrows into New York harbor a large black vessel for which the lookouts on all ships at anchor and at various points of vantage on shore had been watching for several hours. No sooner was she sighted than the shores vibrated with welcoming salutes and cheers. From the iron frame of the new Singer Building a great banner was "broken out," on which was the word "welcome" in the international code. The ship was the *Lusitania*, of the Cunard Line, the largest ship ever built, which had just finished her first voyage from Great Britain to America.

Tugs soon puffed about her, and the American representative of the line went on board, followed by officials and newspaper men, to congratulate the officers on their successful trial trip. Shortly afterward the vessel transferred her passengers to smaller steamers to be taken ashore. She then steamed to her specially prepared dock.

When the *Great Eastern* made her first voyage across the Atlantic, nearly a generation ago, men thought that the limit of size in ship construction had been reached. As the ship was not a great success it was thought that smaller and more wieldy craft should be built. Lately, however, the size of the ocean steamships has been growing, until now the *Great Eastern* would appear small compared with the latest triumph of the shipbuilder's art, the *Lusitania*.

English-speaking people on both sides of the Atlantic watched the construction of the ship with much interest. To Great Britain the success of the vessel meant much. For years British liners have held the foremost place, but recently her supremacy has been threatened by other European countries. When the papers announced the time and day of the *Lusitania's* sailing, people came in from miles about Liverpool to the great docks along the river Mersey to see the ship start and cheer her on her way. For four miles on either bank they were massed many rows deep. Patiently they waited through the afternoon and early evening for the sight that would be one of the things they would tell their children's children.

The river had grown dusky, and it was well toward nine o'clock when the great black hull loomed out of the darkness, her ports gleaming like a hundred eyes and the four black funnels belching dense clouds of smoke high into the air. Larger and larger she seemed to grow, and the other ships in the river seemed to dwindle to the size of ferryboats and tenders. Two hundred feet in air the foremost pennant on the *Lusitania* snapped saucily in the evening breeze.

There was a moment's silence along the docks and then every engineer in the factories and on the steamboats at their moorings pulled his whistle cord. Now and then through this unearthly din could be heard the voices of the people as they shouted themselves hoarse.

The whistles ceased their tooting for a moment and the answering blasts of the *Lusitania* came across the water. Then a voice raised the first line of "Rule Britannia." As one man thousands took it up and sang it again and again, until the stern lights of the *Lusitania* twinkled for a moment and then disappeared far down toward the open sea.

The *Lucania* of the same line had held the record from Queenstown for speed for several years. She left Liverpool four hours before the *Lusitania*. The latter raced after, and within two days had passed her and left her far behind. Every day wireless messages were sent to shore giving the rate of speed at which the ship was traveling. It was not pushed until after the stop was made at Queenstown, Ireland. Then the stokers went to work with a will and the engines forced up the speed to twenty-three and one-half knots per hour. The officers kept her going steadily at this rate, though with little difficulty the ship could have been sent along two knots faster. The turbine engines worked without a hitch, and the passengers were not conscious of the least jar or vibration, something remarkable in engines that have not been keyed up by several trial runs.

The passengers were very anxious that the boat should exceed all previous records for speed, and crowds of them gathered around the bulletin boards whenever the record of the day's run was posted. Bursts of applause would come as it was realized that there might be a possibility of reaching Sandy Hook in less than five days, but they were destined te be disappointed. The ship was so steady that few of the passengers were seasick. Indeed, it was difficult for most of them to realize that they were on shipboard at all. Inside, the ship seemed more like a first-class hotel in one of our American cities. The ordinary ship furniture had been done away with, and in its plac were found luxurious lounges and handsome chairs beautiful paintings adorned the walls, and wood fir crackled cheerily in the marble fireplaces. Palms an flowers were growing in large set tubs. People passe from one deck to another by roomy elevators, whic were ready for service any hour in the twenty-fou Among the various attractions provided were a musi room, a nursery for the children, a game room, an lounging and reading rooms. The news of the day wa brought by wireless and published daily.

The vessel lacks but ten feet of being eight hundre feet long. She is eighty feet across the deck and eight feet in depth to the boat deck. Measured to the to of her four funnels, she is one hundred and fifty-five fe high, while the tops of her masts rake through the ai at two hundred and sixteen feet. The displacement i 45,000 tons. The ship is propelled by four screw rotated by turbine engines of 68,000 horse-power. Tha number of horses if placed in single file would exten ninety miles, and if lined up twenty abreast, there woul be 3,400 rows.

The ship would fill a very wide city street so tightly if placed lengthwise, that a person could hardly squeez by on either side. If she were slanted up the side of th great pyramid of Cheops, in Egypt, she would protrud far over the top into space. She would hold nearly fou Bunker Hill monuments placed end to end in her hold If the ship were back of the Capitol at Washington, th observer in front could see the bow and stern and th four funnels reaching up nearly to the top of the dome anchored under Brooklyn Bridge, she would reach hal way across from the stone piers. If the famous Flat iron Building, in New York City, were placed on it side by the ship's hull, it would not reach from the firs to the fourth smokestack. The *Lusitania's* time fro Queenstown to Sandy Hook was five days and fifty four minutes, the fastest record yet made betwee these two points. The *Deutschland*, however, holds th record for the fastest day's sailing from Europe, having covered 601 knots in twenty-four hours.

The White Star Line is planning for a bigger ship and a German firm will endeavor to lay the keel of on much larger within a short time.

THE JEW'S ADVANTAGE--Continued

A Sermon by Rev. Madison C. Peters, D.D.

source or power. Ours is the only flag that has in reality written upon it, "Liberty, Equality, Fraternity;" and this great Republic was founded by true Bible believers.

This Book spread through England and inspired the revolt against Charles I. in 1642. Its "To your tents, O Israel!" quickened the Puritans into action, and its inspiration caused them to ride into battle singing its psalms. It was the Bible which lifted the peoples of Europe into a civilized condition and made nations of them.

All the beneficent changes in the world have occurred under the dominion of the Bible. The Reformation—one of the sublimest uprisings in the whole history of the human race, which developed the human mind, promoted civilization, liberalized men, destroyed in a measure superstition, revolutionized religious beliefs, and changed the forms of governments—was the outgrowth of the study of the Bible by Martin Luther under Nicholas de Lyra, the Jew.

Liberty, charity and brotherhood find their only place of abode in Bible countries. They thrive upon the Bible. Their sustenance is the Bible. They worship at its august shrine, and bow with imperial grandeur before its majestic throne.

This Book, which is our consoler in our sickness and when the fever of the world is on us, which tempers our grief, which enables us with a bright eye and without fear to take the death-angel by the hand, to tread the way through the dark valley, bidding farewell to wife and babes and home, in the consolation of meeting in gladness beyond the tomb; this Book, on which men rest their dearest hopes, and which tells us of earthly duties and inspires us with the hope of heavenly rest and heavenly reunion—for this precious Book we are indebted to the Jews.

Either an ignoramus or an ingrate then must that man be who despises or aids in ostracizing the race to which, under God, we are indebted for the inception and the preservation of that invaluable volume.

This precious Book I'd rather have than all the golden gems
That ere in monarchs' coffers shone, or in their diadems;
And were the sea one chrysolite, the earth a golden ball,
And gems were all the starsof night, this Book were worth them all.

In considering the Jew's advantage, we may look forward as well as backward. The Jew has a wonderful future before him. As the Apostle Paul said, "God is able to graft them in again" to the olive tree from which they have been broken off. Then he asks: "If the casting away of them be the reconciling of the world, what shall the receiving of them be?" In that future time when "all Israel shall be saved" (Rom. 11: 26); when they recognize "the Deliverer who shall turn away ungodliness from Jacob"; when they "look upon him whom they have pierced and mourn," what advantage will the Jew have then? Who can preach the Gospel as could the Jew? When he resumes the place he occupied through many centuries, as the spiritual guide and teacher of the world, and goes forth to preach the Gospel of the Cross, then shall we learn, in fuller measure than ever before, what advantage hath the Jew.

Evangelist Alexander AT THE Bowery Mission

Evangelist Alexander Leading the Singing at the Bowery Mission

THE visit of Mr. Charles M. Alexander to the Bowery Mission marked a red-letter day in the history of that famous old institution. He was accompanied by the sweet-voiced soloist, Mr. Virgo, and by Mr. Harkness, the accomplished Australian pianist who has contributed so largely to the success of the Torrey-Alexander meetings.

It was opening night at several of the Bowery theatres, and as the Mission stands almost opposite one famous theatre and an adjoining music hall, and is flanked on one side by another theatre, and on the other by floating saloons and moving-picture shows, the street crowd, ordinarily great, was, on this particular evening, phenomenal. It was through a surging mob of political-paraders and pleasure-seekers, with "bombs bursting in air," and the glare of the red light on their faces, that the three evangelists pushed their way to the old Gospel lighthouse.

The Mission hall was crowded to excess. Only a small proportion of Mr. Alexander's uptown friends could find seats, standing room or even admission. It was a typical Bowery crowd that the great singer was called upon to face—as curious a compound of human misery and need as was ever packed together on ten thousand square feet of space. There were the poor old "down-and-outs," waiting pathetically for the end to come, and the young prodigals with the wan faces and tearful eyes whenever home or mother was mentioned; there were bloated drunkards, skilful crooks, dangerous "yeggmen"; there were men who, unless their hearts were touched by the grace of God during the meeting, would, before morning, add one more to the long list of crimes already catalogued against them. And there were also in that crowd some of God's truest heroes, fighting an uphill battle against inward passion and outward circumstance, day after day, night after night, fighting, and, by the help of God, "winning out."

They were all hungering to see and hear the wonderful man who, they had been told, had sung more souls into the kingdom of God, with the possible exception of Ira D. Sankey, than any other man of our day.

It did not take Mr. Alexander two minutes to demonstrate his unrivaled genius as a leader of a meeting and a congregational precentor. He was on his feet for over two hours, and when he was not singing or leading in song, he was giving utterance to the great fundamental truths of Christianity in a manner that kept his audience

Continued on page 820

Old and Young, Criminal and Convert, Sat Together Listening to the Gospel Story

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor

LOUIS KLOPSCH, Editor and Proprietor

G. H. SANDISON, Associate Editor

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The Future of the Philippines

ON the assumption—which is probably a reasonable one, all things considered—that our occupancy of the Philippines has been a disappointment, many of our leading journals are agitating the question whether we should not make an effort, at some early date, to relieve ourselves of our costly colonial possession. It is pointed out by some of these advocates of such a course, that the islands have already cost us an outlay of between $300,000,000 and $400,000,000, and that the natives are as inflexibly opposed to American rule as they were on the first day of annexation. They are still far from having reached the stage of development which fits them for self-government, even if we were disposed to grant it.

Since the Filipinos cannot hope to become an independent people forthwith, the only alternative that seems to occur to these critics of the situation is that the islands must be sold. And if sold, to whom? "To Spain," suggests some one, "as she was the original owner and the language and customs are Spanish." But it is doubtful if Spain wants them, or could pay for them, even if she did. Germany has enough colonial projects on hand at present in South Africa and elsewhere; France, remembering Algeria and the Moroccan troubles, would hesitate to embark in new colonial ventures; even Great Britain seems to be satisfied with her present burden of responsibility in the uplifting of the "sullen alien races." Japan, for many reasons, is out of the question, and, strangely enough, the native sentiment in the archipelago, it is said, is strongly tinctured with anti-Japanese feeling. The question therefore repeats itself: "What shall be done with the Philippines?"

Since the time is evidently inopportune, either for the sale or independence of these islands, it would seem to be advisable to look in another quarter for their ultimate disposition. We believe that if this government does its whole duty toward the Filipinos, honestly and faithfully, and does not shrink from any of the moral and political responsibilities which the possession of the islands imposes, the problem will ultimately solve itself to our satisfaction. As a Higher Power entrusted the Philippines to our keeping, we cannot throw them aside at will. We are, in the largest sense, responsible for their development on modern civilized lines, just as other nations are responsible for the social, political, moral and commercial education of their dependent colonies. To throw down the task and acknowledge it one wholly beyond our skill, would be something quite foreign to the American sense of self-respect.

On the whole, it is not a question of national finance, nor one of inclination, but of duty. If we have been chosen to play the part of providence to the Filipinos, let us continue to do it faithfully and well. Let us try the effect of liberal laws and generous commercial regulations. Let us, by means of education and the Gospel, lead them to a higher plane of life than they have yet been able to reach. Let us strive to give them a glimpse of the possibilities in store for them as a people, when they have passed the period of turbulence, and have begun to reason out their own destiny. It is evident that they are yet far from being fitted for self-government. To abandon them now would in all likelihood be equivalent to thrusting them back into the unenlightened gloom in which these islanders and their forefathers have lived for centuries past. To give them over to certain Powers, would be a set-back to human progress and enlightenment that would be felt throughout the civilized world.

The Southern Temperance Movement

SWIFTLY and surely the Southern half of the country is forcing the liquor business to the wall, and the results are already being seen in fewer crimes, fewer paupers and increased business for the small storekeepers. For several years the forces of prohibition have been gathering strength, but it was not until the recent victory in Georgia that the rest of the country realized what could be done when the better elements of a community banded together to repress the force that has proved the greatest enemy of the common good.

Georgia had tried local option by counties and with success. But the "dry counties" found that the "wet counties" sent liquor over their boundary lines, and the temperance people determined on a great effort to do away with the liquor traffic altogether.

The account of the passage of the bill that killed the saloon was given in a recent issue of THE CHRISTIAN HERALD. The movement is strong in other States. Seventy counties out of seventy-six in the State of Mississippi are dry, and within a year there can be no doubt that the State will prohibit entirely the sale of liquor. The new State made from Indian Territory is for prohibition of the traffic. Arkansas has many "dry counties," and the majority of the members of the Alabama legislature are temperance men and the State is expected soon to stand in the temperance column. South Carolina has abolished its famous dispensary and the people expect that both South and North Carolina will follow the example of Georgia. In fact, even the advocates of the liquor interests have no hope that those States will turn back from their steady movement toward prohibition. Tennessee and Kentucky have taken a firm stand against the saloon. Knoxville, Tenn., is a prohibition city. In the days of the saloon it had a population of 35,000, and its criminal costs were $50,074.76. Now it has a population of 50,000 and the criminal costs have gone down to $2,076.21, a sufficient answer to those who put forward the absurd claim that a city needs the saloon to help pay taxes and make it prosperous.

The above gives but a general idea of the great movement in the South, a movement that it is hoped will spread to other sections of the country. The South should be proud of the temperance record it is making, and West and North should fall into line. Religion, public morals, science and business demand that the saloon shall cease to be a source of degradation to the present generation and a menace to the one that is growing up.

Hostility to the Missionary

EVERY one familiar with the story of American missions in the Caroline and Marshall Islands will deplore the withdrawal of the missionaries. They have been doing a most useful and successful work there for more than fifty years, and their converts are among the most intelligent natives on the islands. The German government, however, has manifested a spirit of intolerance and jealousy ever since it acquired the islands in 1899, and has at last made the situation unbearable for the missionaries. The American Board has therefore decided to abandon the field in the interests of peace, and has arranged with an evangelical organization in Germany to take over the work. It is supposed that the German government will scarcely venture to quarrel with missionaries who are German subjects.

A similar trouble has developed in Natal, where the British governor has conceived a hostile spirit toward the American missionary. It is now seventy years since the American mission was established in that country, and there have been few fields on which more devoted and self-sacrificing labor has been bestowed. The results, too, have been extraordinary. The Zulus in Natal have proved under missionary training faithful and consistent, and have manifested a noble and courageous spirit in the face of opposition. They have also proved themselves exceptionally able teachers and preachers, and have given valuable aid to the missionaries in extending the knowledge of Christianity among their people. The excuse of the governor for his hostility is that among the Zulus who made an insurrection recently there were found some who had been under the instruction of American missionaries.

The basis of the quarrel seems to be identical in both cases. The official mind is dense and prejudiced, whether it be German or English. As the New York *Evening Post* justly says: The government officials are quite willing "that the missionary shall explore virgin country; shall compile grammars and dictionaries to aid them in communicating with the natives; shall teach cleanliness and sanitation, and shall establish hospitals and orphanages; but after that work is done the missionary can be dispensed with, and is invited to step aside." He is inconvenient, too, as he may protest against hut-taxes, forced labor and judicial floggings. The ingratitude of such a course of treatment is obvious, and we believe in the case of Natal it will surely arouse among English Christians such a storm of protest that the most pachydermatous cabinet will have to interfere for the support of the missionaries.

The "Lusitania"

IT was surely a happy coincidence that the same year which witnessed the centenary celebration of the voyage of the world's first successful steamship, the little *Clermont*, should also have seen the arrival in New York waters of the greatest steamship human skill has yet constructed, the colossal *Lusitania*. Robert Fulton's tiny craft of 130 feet length and sixteen feet beam, wou have looked like a skiff alongside the gigantic 790-fo Cunarder, whose 68,000 horse-power turbines had drive her through the Atlantic amid fog and storm, at th rate of twenty-three knots (or about twenty-six mile per hour, many times the speed of the *Clermont*, who first trip of 110 miles on the placid Hudson occupie twenty-four hours.

Although stress of weather prevented the *Lusitan* from winning the proud title of "Queen of the Seas, which still belongs to the fleet German liner *Deutschlan* the mammoth turbine may yet be expected to lower a records when her great engines get to working smoothl and in proper "tune." As it was, she made the recor trip from Queenstown to Sandy Hook.

The *Lusitania* marks the world's rapid progress i navigation. Thirty or forty years ago, the bulky ol sailing liners were still afloat, making Atlantic voyage in from twenty to forty days, while the best steamer then in commission seldom did better than fifteen days But the time schedule across the ocean ferry was cu down year by year, by the sharp competition of the riva companies in the American trade. Many of our reader can recall the successive triumphs of the "greyhounds o the sea," when the schedule was reduced to twelve, ten and eight days. When the first six-day trip wa achieved, it was believed that the climax had bee reached, and that the highest marine engineering skil could do no more. The coming of the turbine, however is apparently destined to revolutionize ocean travel, and the new liner has already shown us that four-day steamships will soon be the rule in the Atlantic passenger fleet

At the present time, Europe is proudly wearing the honors of the merchant marine. Let us hope that Ameri can enterprise and ingenuity may soon succeed in pushing our own shipping to the front. We cannot afford to be behind in the great struggle for results that add to the speed, safety, comfort and enjoyment of the constantly increasing multitude of transatlantic travelers.

Among the Workers

—DR. AND MRS. WILBUR F. CRAFTS arrived at Vancouver August 30, returning from a long tour in Japan, Korea, China, Hong-Kong, the Philippines, Australia, Fiji, and Hawaii, which had been preceded by a tour in Europe and Canada.

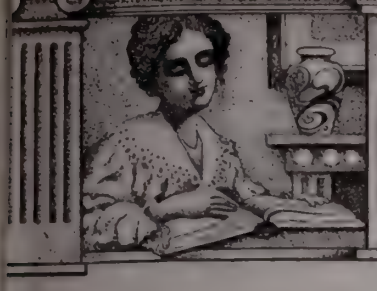
—MR. S. C. K. RUTNAM, of Colombo, Ceylon, whose Christian educational work in India is well known to CHRISTIAN HERALD readers, spoke on Sunday, the 25th ultimo, before a large and deeply interested audience at the Green Acre Conferences, held at Eliot, Me., on the "Great Awakening in India." His address made a great impression, and resulted in extended discussion of the subject.

—THE CORNER-STONE of the new Presbyterian Chinese Mission, in the very heart of old Chinatown, San Francisco, Cal., has very recently been laid with simple and yet impressive ceremonies. It stands on the site of the old Presbyterian Church. The corner-stone was laid by Fong Doon, the oldest living convert to Christianity in the United States. The services were under the direction of Rev. J. H. Laughlin, superintendent of Chinese Missions, and pastor of the Mission Church, and was attended by many Chinese.

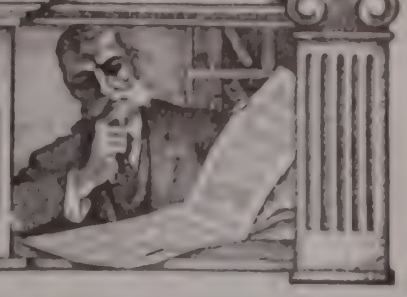
Contents of this Number

Wednesday, September 25, 1907

	PAGE
The *Lusitania*, the World's Greatest Steamship	Cover
OUR MAIL-BAG	814
The McKinley Memorial (Illustrated)	814
Australia's March of Progress (Illustrated)	815, 829
The Jew's Advantage. Sermon by Rev. Madison C. Peters, D.D.	816, 818
King and President Send Gifts (Illustrated)	817
Among the Heathen Tribes of Malaysia (Illustrated)	817
Lusitania, Colossus of the Sea (Illustrated)	818
Evangelist Alexander at the Bowery Mission (Illus.)	819, 826
OUR EDITORIAL FORUM: The Future of the Philippines—The Southern Temperance Movement—Hostility to the Missionary—The *Lusitania*	820
BIBLE AND NEWSPAPER: The Race Riots at Vancouver—Killed in Saving a Train—No Transitory Immigration—Exploration in Tibet—Mars Inhabited	821
Joshua, the Two-sword Man. Sunday School Lesson (Illustrated)	822
Family Living on $500 a Year. By Margaret E. Sangster (Illustrated)	823
Gabrielle, the Flower of New Rochelle. Serial Story by Isabella Macfarlane	824, 825
Milwaukee's Revival (Portraits)	826
A Great Missionary Church	827
Gems from New Books	828
Reason and Faith. Christian Endeavor Topic	830
Christian Stewardship. Epworth League Topic	830
Israel's Second Leader. By Mrs. M. Baxter	831



THE BIBLE and the NEWSPAPER



The Race Riots at Vancouver

SERIOUS race riots similar to those at San Francisco are causing international complications. On Saturday, September 7, an attack was made on the Chinese quarter at Vancouver, B. C., in which property estimated to be worth $5,000 was destroyed and two thousand Chinamen had to flee for their lives. This attack was followed later in the evening by one on the Japanese hotels and stores, in which fifty-six establishments suffered. The Japanese did not submit tamely, as did the Chinese, but fought with sticks and knives in defense of their property. Coincident with the riot a steamer arrived, on which were over twelve hundred Asiatics, chiefly Hindus. This arrival exasperated the labor organizations and there was a vigorous effort to prevent their being landed. About a dozen Japanese were thrown into the water, but were afterwards rescued. The Mayor notified the captain that the city could not be responsible for a safe landing; he therefore carried his passengers to Victoria. A renewal of the rioting was feared, but the Japanese obtained weapons from the local gun-stores and declared they would repel any attack made upon them. They summoned their countrymen from their work in private families, restaurants and factories to aid in the defense. The police promptly closed the gun-stores when they discovered that the Japanese were arming, but not until the stocks were almost exhausted. It is feared that the trouble is by no means over, as the Canadian Parliament has recently endorsed the treaty guaranteeing safety to Canadians and Japanese in their respective countries. A bill restricting Asiatic immigration on the principle of that in force in Natal was subsequently passed, but was vetoed by the governor. It is asserted by Sir Charles Tupper, who has made a personal investigation, that the leaders of the rioters are not chiefly Canadians, but are themselves men of foreign extraction, who have settled in British Columbia. At present, the Japanese Government and press show no indication of excitement over the riot, feeling sure that the Canadian Government will do all in its power to protect the Japanese settlers. The trouble appears to have arisen not so much from dislike of the Asiatics as such, as from the fear that their cheap labor will be used as a substitute for white labor. The logical remedy is not in such violence as this, but in a change in the law regulating the extent of alien immigration. The advice of the town clerk of Ephesus may be commended to the workmen of Vancouver:

The law is open: . . . if ye inquire anything it shall be determined in a lawful assembly: for we are in danger to be called in question for this day's uproar. (Acts 19: 38–40.)

Killed in Saving a Train

A pathetic death occurred near Pittsburg, Pa., recently when miscreants had removed the spikes and fishplates from a section of the track of the Pennsylvania Railroad. A trackwalker who had been set to patrol that section of the line made the discovery, and remembered that the Chicago Limited was almost due. With the tools he carried he replaced the spikes, and bolted the fishplates securely. The time passed more rapidly than he realized while he was busy with the work. He was just fixing the last bolt when the express rounded the curve. A train was coming in the opposite direction, and it is supposed that the trackwalker thought that it was responsible for the noise he heard, which unhappily was the onrushing express. It struck him as he was bending over his work, and threw him down the embankment. He was speedily carried to the nearest hospital, but he died that night. He had saved the lives of more than a hundred passengers, but it was at the cost of his own. His concern about saving others caused him to neglect his own safety. It was a noble and pathetic death. Many will praise him for his self-sacrifice who forget that the whole race owes its hope of eternal life to such a death, consciously and intentionally incurred.

He saved others; himself he cannot save. (Matt. 27: 42.)

No Transitory Immigration

The congressional commission which has been making an investigation of conditions in European countries from which the bulk of our immigrants come, has returned to the United States. The members have gathered important information which is likely to prove useful in framing an immigration law. They agree that in all lands emigration to America in such vast numbers as in recent years is deplored. Most of the emigrants are of the agricultural class, and their coming has caused a scarcity of farm labor at home. The governments in which conscription prevails, and even those in which the army is recruited by voluntary enlistment, regret the loss of strong, brawny soldiers. On the other hand, there is rejoicing, in which our own country has no reason to share, that the emigrant frequently sends home a large part of his earnings, which habit is highly appreciated. Besides this, the emigrant, especially if he comes from Italy, Austria or the Balkan States, looks forward to the time when he will return with a modest fortune on which to live during the remainder of his life. The commission will make it a prominent feature of advice as to the new legislation, that regulations be adopted designed to prevent the admission of immigrants who do not intend to remain here permanently. The Christian church has a similar need. None should enter it who do not intend, with God's help, to remain in it.

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. (Luke 9: 62.)

Exploration in Tibet

Another failure is reported in the attempt to thoroughly explore the recesses of Tibet. Dr. A. Tafel, a German traveler who has made it the chief purpose of his life to study the valley of the Brahmaputra and the adjacent districts, announces that he has again failed to enter it. This is the twentieth effort that has been made during the past seventeen years. He is greatly disappointed, for he felt sure that this time he would succeed, as he had the co-operation of some of the leading Tibetans in the southeastern part of the country, and they had supplied a small force of men who promised to stand by him. But when Tafel approached the threshold of the unknown, his men, terrorized by the tales of the cruelty and atrocities of the natives who inhabit the deep and gloomy valley through which the Brahmaputra descends like a millrace to the plains of India, called a halt, and all the appeals of the explorer could not make them budge a step further. Dr. Tafel had to go back and take the Rockhill route into China. The advantages of opening up the country are fully described in his narrative. He mentions incidentally, as an example, that in the district the cocoanut is regarded as the best of food and the most potent of medicines, and is being sold to the people at a price equivalent to eight dollars each. When it is remembered how cheaply it might be obtained in the islands of the Pacific and conveyed to Tibet, the advantage to seller and buyer is obvious. It may be hoped that other advantages besides that of buying cheap cocoanuts would come to the inhabitants from opening up that region. They need to hear the proclamation of the Truth, which is better than any commercial advantage.

To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified. (Acts 26: 18.)

Mars Inhabited

An authoritative statement has been issued by Professor Lowell, of the results of his observation of our nearest planetary neighbor. He obtained a number of excellent photographs during the opposition, and these are being carefully studied under the microscope. The observation has convinced him that the planet is the abode of intelligent, constructive life, and no other supposition is consonant with all the facts he observed. At the beginning of his observation the southern regions of the planet were covered with a dense white cap, which he presumes to have been snow and ice. As this melted, the famous canals, of which he counted fifty-six, became clearly defined, and from them smaller canals branched at regular intervals. The arid regions blossomed into life as the canals exhausted themselves, and Professor Lowell is convinced that vegetation rapidly developed. As the southern snow cap gradually disappeared, the northern polar region was more extensively covered, which in its turn will feed the canals running from it to the planet's equator. The Professor's theory is that Mars is without water except as it is gathered in this way from the melting snows at the poles. He believes that the canals are vast works constructed by the inhabitants to save themselves from perishing. The English astronomers, however, do not think that the observations warrant the deduction, and Alfred Russel Wallace, who wrote some time ago to prove that this earth is the only one having inhabitants, characteristically remarks: "My own opinions are unchanged." When men so learned disagree, the layman may well hesitate in forming or expressing his opinion. It seems reasonable, however, to think that the worlds that glitter in the heavens were not made merely as a spectacle, but as a habitation for conscious beings. Who knows whether among them may be the one He has gone to prepare for his people?

In my Father's house are many mansions. I go to prepare a place for you. (John 14: 2.)

Photo Canadian Pacific R. R.

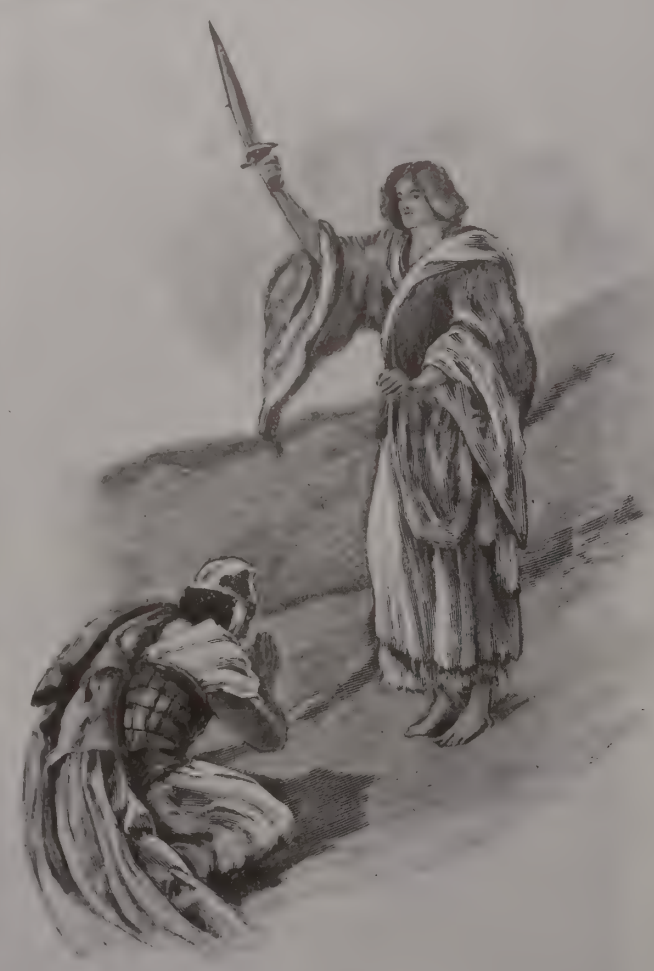
The Docks at Vancouver, B. C., the Scene of the Recent Riots

A Street Scene in the Business Quarter of Vancouver

JOSHUA, A TWO-SWORD MAN

*International Sunday School Lesson for October 6, 1907, by Dr. and Mrs. Wilbur F. Crafts**

A GREAT scene is Joshua's first meeting with his divine Commander-in-chief when he had become the successor of Moses as leader of the host of Israel. As God was wont to speak with Moses, so now he would speak with Joshua. For such talks with God Moses had usually gone to the tent of meeting, the Tabernacle, and God had spoken to him there out of the cloudy, fiery pillar. Joshua may have gone there, or the Lord may have met him in his own tent. Joshua receives the charge that he is to go forward and capture the Promised Land. It is not a strange country to Joshua, for he was one of the twelve men who were sent to spy out the land forty years before. He has a vivid recollection of the difficulties to be overcome in conquering the inhabitants. He has also a stout heart, as he had then. He is now eighty-three years of age, but his faith is not dimmed, nor his spiritual force abated.



"Behold, there stood a man over against him with his sword in his hand"

The whole land is spread out as a map before his vision as God directs his attention to the wilderness in the south; "this Lebanon and the great River Euphrates" on the north; to the land of the Hittites on east; to the Mediterranean Sea on the west. So much is to be his battle-ground; so much Israel's possession so far as they will capture it by divine aid. And God promises that he himself will be Joshua's ally. "As I was with Moses, so I will be with thee." And victory is assured even before the campaign begins. "There shall not a man be able to stand before thee all the days of thy life."

Required to Be Brave

But Joshua is expected to do his part well. His Commander charges him: "Be strong, and of a good courage." There must be faithful and loyal allegiance rendered by him to God: "Observe to do according to all the law which Moses my servant commanded thee." Only so could Joshua expect those who were under him to be obedient to his commands, for only those who control themselves can expect to control others. God also charged Joshua to be a diligent and well-informed leader, and so named a book which he urged Joshua to read day and night, and to think earnestly about what he had read, and to make that book a part of his very life, so that its words should be his chart in the guidance of his people. It was to be his supreme book of tactics. That book was "the book of the law," the first five books of our Bible—all that had then been written. And then the charge was given to him in ringing, authoritative tones: "Have not I commanded thee?" Joshua seemed to be clothed with the whole armor of God, as his commander further said to him: "Jehovah thy God is with thee whithersoever thou goest."

Prompt Obedience

Joshua, with soldierly promptness, entered upon the campaign laid upon him. He passed through the tents among his people, and told them to be ready in three days to march forward. And the people were loyal and true, and promised that they would follow him as they had followed Moses, and themselves suggested that any who should rebel against him should be put to death. He wisely sent scouts ahead, so that there should be no unexpected difficulties. So Israel's new leader entered upon his work encouraged by God and by his people.

"The Lord spake unto Joshua." In the second volume of Stanley's *Darkest Africa*, he tells us that when it was indeed darkest in his difficult expedition, searching for Livingstone and exploring African jungles; when he seemed to have encountered insurmountable difficulties and began to feel he must retreat and confess defeat in his arduous undertaking, he turned to his Bible almost in despair and providentially opened to the first chapter of Joshua, which he read as a message of God to himself. Read the lesson right here and see what cheer it brought to the almost baffled leader. Thus encouraged, he went forward, never again hesitating until his work was done. This story should be told whenever this chapter is assigned as a lesson, to remind us that God still speaks to men through fresh applications of his written word.

"Moses my servant is dead; now therefore arise!" When one in the front rank of God's army falls, the right thing to do is not to drop out of the ranks for idle mourning, but to step forward to fill the vacant place so far as possible. That is the best honor to the dead—to carry forward his work and God's work. In Westminster Abbey, on a marble tablet containing the medallion portraits of John and Charles Wesley, is the motto, yet more appropriate to the case of Moses and Joshua: "God buries his workers, but carries on his work." World-wide Methodism verifies that motto. Joshua was by no means so great as Moses, but God still lived, who works his will by great and small. Here is our encouragement, that when the illustrious fall, even our commonplace talents may be multiplied by omnipotence to continue and complete the task.

"Every place that the sole of your foot shall tread upon, that have I given you." Here is a profound principle of wide application. God gives capacity, but we must develop character. God gives opportunity, but achievement waits on human will. The state or the parent provides a school, but only by the pupil's own diligent efforts can he get education. The gymnasium is there, but only so much of it as we set foot or hand upon becomes exercise and development to us. The father sets his boy up in business, but only by his own faithful efforts can he achieve success in it. God gave Israel all the land from Hamath to the Euphrates on the north and east, to the River of Egypt on the south. To Abraham, to Moses, to Joshua, were these

Boundaries Specified

But Israel, under Joshua, halted its campaign when only one-third of the Land of Promise in the land was possessed. All this is an instructive parallel of what is happening in the Church to-day. We seldom possess more than one-third of the graces and blessings set before us in the "exceeding great and precious promises," which offer us deliverance, not only from the guilt of sin but from the power of it, and from the very love of it, and Pentecostal power for service. Every promise that the sole of your foot shall tread upon in conquest and appropriation, that God has given you.

Mr. Alex. F. Irvine tells in *Men* of one before whom a Land of Promise was opened, who, by a single false step, barred himself out forever. A carpenter named Tesson was employed by Millet, the painter, to mount his canvases. Millet was but a peasant, and the carpenter felt that he too might paint as well, or better, and he made some pictures that a friend mistook for works of Millet. "They are my own," said Tesson. "Well," said his friend, "they are just like his, and just as good; and if you are hard up at any time you can just sign his name on them and get a neat sum." When Tesson was in sore need of money the tempting words came back. He painted "J. F. Millet"' on three of his own pic[t]s. Then he blotted it out. Ten times he signed and e[r]d, but at last the tempter won and the pictures were d. Tesson was detected and imprisoned for forgery. [Y]en he came out of jail he tried to paint in his own n[a]e. The pictures were good enough, but no one wante[d] he work of a forger. All he could do to eke out his in[come] was to sell little marine views to tourists at a franc[e]. Once he went to Paris to begin anew where he wa[s] known. "I could not get away from myself," w[as] explanation of his tragic failure. In his dreary st[u]dio friend saw a copper-plate representing a man sta[n]ding in an attitude of indecision; outside the fast closed [door] stood an angel. "The angel came once," he said, 'I would not open. She returns not. Her name is [Op]portunity." Next to the sadness of opportunities w[ho]lly lost is that of opportunities not half improved, [as] Israel's in the days of Joshua.

God's Invincibles

"There shall not any man be able to stand b[e]fore thee." All through the pages of history we call the [roll] of God's invincibles, men who forget themselves, [and] carry all before them because they are linked to [the] omnipotence of God by a faith that casts out fear.

> All good things await
> Him who cares not to be great
> But as he saves and serves the State.

It is impossible to explain the world-wide influen[ce] of such men as Moses and Paul, Luther and Knox wit[h]out seeing God's resistless providence in the backgroun[d] of their superhuman work. And the lowliest is also p[ri]leged to say, "All things are possible to him [that] believeth." Humility says: "I am not able;" but F[ai]th answers: "He is able." "I can do all things thro[ugh] Christ that strengtheneth me."

"Be strong and of a good courage."(verses 6, 7, 9, [18]) Three times God bids Joshua to be of good courage, [and] the people also come with encouragement, all of w[hich] brings encouragement to our timid souls by showing [how] human he must have been to need so much encoura[ge]ment. It also suggests that when Christian men [are] undertaking hard tasks for God and man, we should [not] assume it is enough that they can, like David, enc[our]age themselves in God; let us also give them a ch[eer]. Dr. H. W. Mabie once introduced Mark Twain as An[er]ica's great cheerupadist. "It is good to be cheerful a[gainst] adverse circumstances, but it is far more to be co[ur]geously aggressive in battling against entrenched wro[ng].

Palestine as It Was when Joshua Invaded It

*International Sunday School Lesson for October 6, 1907. Joshua, Israel's New Leader. Joshua 1:1-11. Golden Text: "I will not fail thee, nor forsake thee." Joshua 1:5.

FAMILY LIVING ON $500 A YEAR

BY MARGARET E. SANGSTER

More Letters on Home Economy

ECONOMICAL home management still has the right of way in the correspondence that comes to this page of THE CHRISTIAN HERALD. The frank comparison of views cannot fail to be suggestive and helpful, and while the subject continues to be of paramount interest we shall publish letters from our friends. As yet no prize has been assigned, the letters received being so nearly equal in merit that choice among them is difficult.

The Experience of Vegetarians

Can a married couple live on five hundred dollars a year? We answer from experience, yes. We accumulated enough in six years to purchase a home in the country. My wife laid by the whole amount from her salary as a teacher before our marriage. We are economical, but not stingy. We never waste food nor anything else. A few years after marriage we lost everything by fire, except a small insurance. We rebuilt, but incurred a debt of fifteen hundred dollars, which we are canceling at the rate of one hundred a year, so our cash income has never been more than five hundred dollars annually.

How do we do it? By living hygienically, practising economy and avoiding debt. We are vegetarians, and consider farinaceous food, fresh fruits and vegetables are more nourishing than meat. Our drink is pure cold water. Consequently we are never sick and have no doctor's bills to pay.

We never ran into debt except for our little home. We give freely to the church and for missions. We take a number of periodicals, have a free private library, and seek to cultivate the mind as well as the body.

We practise the same economy in dress. Our wedding suits are not yet shabby. If our income were ten times as much as it is now, we should not increase our living expenses. F. J. T.

. . .

A Leaf From the Life of a Wife and Mother

I think we spent less than five hundred dollars the first year. Husband had three ponies, a plow, wagon and saddle, a house twelve by fourteen feet, a cook stove, bed and cupboard, and a lease on a quarter of school land when we married, twelve years ago. His parents loaned us a cow and table, etc. With money that was a wedding present we bought a clock and flat-irons, which we still keep and use. So we spent very little to start to housekeeping. His folks gave us fifteen hens and one rooster, so we sold a few eggs.

Husband had broken out thirteen acres the year before, and had raised cotton, for which he got only from three to six cents a pound. He had also raised about twelve bushels of sweet potatoes, which we enjoyed eating. To break the land we had to pay four dollars per acre and board two men, so it went slowly.

Mother had given me a set of dishes and a barrel of canned fruit, which was quite a help to us in this new country.

The first year a little boy came to make his home with us. Then fourteen months later another boy came, and fifteen months later a girl came. They all stayed and are well and happy to-day. Before the first was born we added another room, twelve by twelve feet, to our house. We had a certain store to trade with, and went in debt only for what we had to have. Our bill, I think, never got over thirty dollars, and we settled two or three times a year, just as we could sell cotton, corn or hogs.

Husband's father sometimes gave us five or ten dollars at a time, and it went a long way, too. He also furnished us flour. We kept a strict account of all such, and later, when the estate was divided, knew how much we had had.

After five years' hard work, and spending five hundred dollars on the place in breaking sod, fencing, and wells and orchard, we sold our interest for three hundred dollars and drifted to town. We wanted a home. We took what we could get—a two-room house and one lot—the only thing we could trade a team for as part pay. The rest we paid at ten dollars a month until it was paid. We finally paid for it by saving. Husband did hauling, then got to be yardman in the lumber yard. Then we moved again. We had saved a little, and the estate helped us to build a three-room house. We rented our other house, as there was no sale then. Four years ago we sold both, and built a four-room house here. Husband here is manager of a yard and gets fifty dollars a month and ten per cent. commission.

Three years ago a little boy came and a year later a girl came. With the five children to feed and clothe, I think we do well to lay up anything. Though we are out of debt and have a little for the rainy days, we never make a debt unless we are sure of a way out, and have never failed to pay a debt yet. We have a cow and chickens, we sell eggs and make all our butter. The three children never miss a day of school or Sunday School. We hope to give them all a good education. Husband never used tobacco or liquor. Good health and good management helped us through.

MRS. F. B. H.

THE FISHERMAN'S DAUGHTER

Rosy and dimpled and bright with health,
Here is the fisherman's dearest wealth:
Little Gretchen! Ah, proud is he,
When home he comes with the bread of the sea.

About Answering Letters

The best time to answer a letter if it arrives in the morning, is the afternoon of the same day. When first one reads a letter, there is a responsive glow in the heart that makes a reply easy and conversational. The friend's letter is not very different from the friend's speech. It gives you fresh interest in her and in what is happening at home or in her circle, and immediately there is a desire to send her something worth while in return. Lay the letter in your desk to be attended to at a more convenient season, and there is a strong probability that you will find a dearth in your mind when you sit down to the task of correspondence. The letter, having grown cold, does not kindle a flame of love and desire in your heart, as would have been the case if promptly answered.

Letters of invitation or business letters should never be neglected or replies postponed. It is to the last degree discourteous to defer a reply to an invitation which has appended the letters r.s.v.p., meaning, Please answer. If a dinner invitation be accepted, it cannot later be declined, unless there be a valid excuse, such as extreme illness in one's own person, or a death in the family. Invitations to At Homes and Afternoon Teas, if informal, do not require a reply, but if one does not attend, one must send her visiting card so that it will arrive on the day of the reception.

Cheerful Mothers

ILL-TEMPER and melancholy are twins. Mothers should guard themselves against moroseness and anger, not only for their own sake, but because the mother's mood makes the substance or the shadow of the household. Children suffer unspeakably when the mother is habitually cross and fretful, when they cannot trust her to forgive their errors, and to pardon them for accidents that they could not help.

A home that is forever under the cloud of the mother's displeasure is a place from which growing boys and girls flee as if it were a prison. Homes are not penitentiaries, nor should they ever degenerate into reformatories. They should be so sweet and sunny that no thought of reformation need be associated in the thought of them. The boy and the girl to whom home is dear from the outset of life, to whom mother is a guardian angel of cheer and goodness, are well started on life's thorny road.

No doubt it is not easy for a mother to be always good tempered when she is overworked or half sick or encumbered with anxiety about ways and means. Nevertheless, she should try with God's help to rise above her fettering moods and harassing cares. In a very entertaining book by M. E. Waller, entitled *A Daughter of the Rich*, there is the portrait lovingly drawn of a mother whose struggle with difficult circumstances, small means and the raising of a large family went on for years. Mary Blossom managed her life so beautifully that her home was a real type of heaven and her children came to her with confidence in every emergency. A little motherless daughter from the home of a millionaire found in this sweet woman a second mother. Can we not imitate this pattern of good cheer?

Concerning Headgear

A man's hat is a simple affair. It varies in fashion, of course, having now a wide and now a narrow brim, being of straw or felt as the season indicates, and being encumbered with no superfluous trimming. The civilian's hat is not decorative, and whether it cover the bald head of middle age or the thick thatch of youth, it is just a hat, indispensable to its owner, admirably adapted for service and a splendid adjunct to politeness. The man who has never learned to take off his hat with grace in the presence of ladies and in compliment to friends, has missed an important part of education. When one dismisses a man's hat with the brevity essential to so ordinary a feature of wearing apparel and looks at the feminine headgear of the day, a new field is entered. A woman's bonnet or hat is the coronation of her costume. When a woman is young and pretty, when she still has the soft bloom and unfettered grace of girlhood, almost any hat suits her fresh complexion and her dainty sweetness. Older women should choose hats with a good deal of care; they should suit the shape of the head. A head may be long or round, small or large, may have plenty of hair or very little. The style of the head should determine the style of the hat. A woman who can make her own hats, in whom is the artistic gift of twisting a ribbon and setting a flower so that the hat may be a marvel of elegance and yet cost little money, is the envy of all her friends. It seems a pity that women in general should forget that the art of millinery is as picturesque, and, on the whole, as remunerative, as the art of illustrating books or painting pictures.

Aunt Prudence Payson's Catch-All

—G. L. L. Flowers may be carefully pressed and preserved in a herbarium. Sometimes they may be kept for a long while by dipping them into paraffin.

—T. S. W. If a youth of seventeen and a girl of the same age are fellow students in the high school and are acquainted with one another, there is no reason why they should not occasionally walk together in going to and from school. It would not be precisely right for them to single each other out and always go in company. Neither should they avoid each other when they happen to meet.

GABRIELLE

THE FLOWER OF NEW ROCHELLE

By ISABELLA MACFARLANE

SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of the Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. Her father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on his father's cloak. He is taken to the galleys. Gabrielle remains with her aunt, Madame Bertrand, in the country. Captain Girard suddenly appears to pay court to her. Rebuffed, he leaves. That evening David de Bonnefoy comes to tell Gabrielle what has happened to her lover. Again Captain Girard comes, and this time asks her to marry him. Gabrielle tells him her heart belongs to Louis. The troops leave the de Bonnefoy house, and the family with the exception of Gabrielle escape to the ship. Gabrielle is secreted in a bale of linen, and sent in a cart to the seashore, where a boat is to meet her. She falls out, and the driver discovers he has had a Huguenot as a passenger. Gabrielle tries to escape, and is captured and taken to a convent. The nuns try to convert her. Late at night she wrenches the bars from her window and escapes to the shore. She finds a fisherman waiting with his boat. He rows her to the ship, and proves to be Captain Girard in disguise. He wishes to go with her, but she sends him back to his duty. He is arrested on his return and sent to the galleys. In the galleys he is placed next to Louis Marquand, and they become firm friends, not knowing they are rivals. They are transported as slaves to a West Indian island. After six months Girard receives news of his pardon. Meanwhile the Huguenots found New Rochelle in America. David Bonnefoy becomes a fur trader. He makes a journey to Albany to see his agent, taking Gabrielle with him. The agent's son had become her admirer. While stopping at the inn, some young men injure the lover of Elizabeth, the daughter of the landlord, while they are endeavoring to rob the hen roost.

CHAPTER XIX—*Continued*

WHEN Gabrielle and her father reached the inn, the injured man was so far recovered as to be able to walk. He was a young man of good figure and prepossessing appearance, and his velvet coat, lace ruffles, and silver shoe-buckles betokened affluence. But having bled profusely from the mouth and nose, his face was so smeared with blood as to be unrecognizable.

Well would it have been for him had it remained so. For on the application of a little water by the kind hands of Mistress Van Dusen, there were revealed to the landlord the well known features of his intended son-in-law; while David de Bonnefoy and his daughter, to their amazement, recognized in the crestfallen and miserable being the spruce supercargo of the fur-laden sloops, Guisebert Van Brunt!

Wolfert Van Dusen was thunderstruck. Nay, more—he was grieved, wounded, but to the heart. That his intended son-in-law should have conspired with a set of wild fellows to rob his hen-roosts—that he should have presumed to make him, Wolfert Van Dusen, the object of a "chicken frolic"—that he should (worst of all) have failed in the attempt, and been ignominiously exposed before all the neighbors—and travelers from New York as well—Oh! it was too much!

Being a man of prompt action, he strode up to the shame-struck young man, and seizing him by the shoulders, pushed him towards the door.

"Get out of my house, Guisebert Van Brunt! and never again darken my doors! Hence! Home with you!"

With these words, which might have been addressed to a dog, he thrust out Guisebert, who muttered something about having been led away by his companions—to which the angry landlord paid no heed.

But rough as was this usage, it was as nothing compared with the shame and humiliation felt by the gay Lothario on meeting the scornful glance of Gabrielle's eyes; while her father laughed outright, and made him a mocking bow.

Turning back into the kitchen, Wolfert observed his daughter leaning, pale and agitated, on her mother's arm, and Philip standing beside her. As he contrasted the open, manly front of Philip with the hang-dog look of the detected chicken-stealer, he felt in his heart that he had done wrong to come between his daughter and the man of her choice.

"Philip Van Buskirk," said he, "it is to you that I owe the preservation of my property this night, and I thank you heartily for it. I thank you, too, for the discovery I have made of Guisebert Van Brunt's true character. A rascal! a scamp! with his revels and his chicken frolics! But there is one thing I should like to have explained, Elisabeth," turning to her: "How came Philip, whom I had forbidden in the house, to be on the spot at midnight, just in the nick of time?"

Elisabeth hung her head. Her cheeks flushed scarlet. She made no reply. But Philip stepped boldly forward.

"It is true that you had forbidden your daughter and me to meet. But love is stronger than a father's commands. We were dying to see each other, and I persuaded Elisabeth to admit me after you had retired. The fault was entirely mine, if any fault there was in the matter."

And Philip took the girl's hand, and drew it lovingly and protectingly within his arm.

"No," said Wolfert Van Dusen, "the fault was mine, in refusing to make her the wife of an honest man, and promising her to a—a scoundrel! Take her, Philip. She is yours. And—and tell your father that we'll say no more about that load of hay—maybe 'twas all a mistake. I believe you'll make her a good husband—a better, at all events, than Guisebert Van Brunt, the scamp! the villain!"

Then turning to his guests, who had been interested spectators of the scene, the landlord apologized for their having had their rest broken by the vexatious affair.

"Make no apologies," said David; "I, for one, have enjoyed it. It was as good as a play—the true lovers rewarded—the villain discomfited. Just as it should be."

Wishing each other a "Happy New Year," they once more sought their beds.

The de Bonnefoys stayed several days at the Golden Horse, while David transacted with the elder Van Brunt the business about which he had come to Albany. He saw nothing of Guisebert, who was, so his father said, "quite indisposed, and obliged to keep his room."

Nor did the young man ever show his face again at the de Bonnefoy residence when he went down the river as supercargo of the fur-laden sloop.

Not long after this adventure, in which the de Bonnefoys were brought in contact with one of the peculiar customs of their Dutch neighbors, and also learned incidentally that the man who has two strings to his bow may fail of success with both, an event happened that touched them much more closely.

CHAPTER XX

AN UNEXPECTED ARRIVAL

WHENEVER a vessel arrived in the port of New Rochelle, David de Bonnefoy made a practice of going on board of her as soon as she reached her moorings, to ascertain whether there were

Continued on page 825

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Gabrielle, the Flower of New Rochelle

Continued from page 824

among her passengers whom he ..., or to whom he could render assis... if needed, for the refugees still ... coming, as the persecutions still ...nued in France.

"... see," said he to his family one ...ing, "that a ship, flying the English ...ls, is coming in. Her decks are ... with people. I must go at once ... e port. Who knows but that some ...r old friends and neighbors may be ...g them?"

"... you find any, father," said ...ielle, "be sure to bring them home ...nner with you, especially if they are ... and needy, and have no means to ... their way."

"...hat I shall, my girl; for many, as I ...', are able to save nothing but their ..., and we, who have enough and to ...', must share with them."

"... shall see to it," said she, "that they ...h have one good dinner in the New ...ld, before they begin their struggle ...a livelihood."

...r Gabrielle was a great friend to the ..., and in fact a ministering angel ...d within her reach who needed help ...r sympathy.

... David set foot on the deck of the ...el, he observed a tall man, with broad ...k and shoulders somewhat rounded. H... could not see his face, but some...thing in his general appearance struck ...m as familiar, and the sound of his ...ce as he conversed with another man ...ok a note of recollection on David's ...ar.

...e approached the big man, who ...rned towards him, and he recognized ...is cousin Dominique, from Paris.

"...What! Dominique?" he exclaimed, "...u here? What are you doing among ...e refugees—you, who, since your ...entation, have become our sworn ...emy? What brings you here? Do ...u come as a spy? an informer?"

"Ah, now, Cousin David," said the big ...n, "do not be too hard on me. Think ...at I had to undergo. Torn from off ...y horse by rough soldiers, my arms ...oned, and a gun pointed at me, ...almost touching me—then commanded to ...worship a graven image stuck in the ...uzzle of the gun, or die—what could I ...do? I made the sign of the cross and ...uttered an *Ave Maria*—and they let me ...go. But ever since, I have been the most ...wretched man alive—ever since my ...recantation, as you call it, my conscience ...has troubled me, and I have come out ...here, determined to confess my sin, and ...receive absolution—no no, I mean—be ...taken back into the old faith. Have ...you a church here, and a pastor?"

"No, I grieve to say, we have not yet ...attained to that happiness. But there is a ...French church in New York where ...you can go and perform that duty, at ...which we shall all rejoice. How is it ...with you in worldly matters? Have you ...been able to save your property?"

"Leave me alone for that," said ...Dominique, with a sly wink; "except ...for the money-belt, which contained a ...hundred livres, and the coat and the ...shirt those soldiers robbed me of, I have ...all the property I ever had."

"That is good news," said David, "for ...we need some moneyed men to help us in ...our improvements. We have laid the ...foundations of a church, and the very ...women have carried stones in their hands ...and mortar in their aprons, but the work ...lags for lack of funds."

"Well, I may perhaps be able to give ...you some help," said Dominique, cau...tiously. "I think, on the whole, my ...recantation, as you call it, was a bene...fit to me financially, for many people ...thought of me who would not have traded ...with an acknowledged Huguenot. But ...what's the good of money with a con...science ill at ease?"

"Are you still a bachelor, Cousin ...Dominique?"

"That I am, cousin. No wife for me. ...Wives are too expensive. It is a new ...gown, or a new hood, or a necklace, or ...a pair of red-heeled shoes—every day of ...their life."

The big man, in his selfishness, had not thought to mention that there were others on the vessel, but at this juncture a young man bounded up the companion-way three steps at a time, and flung himself into the arms of David, kissing and embracing him with the most extravagant demonstrations of joy.

It was his son Raoul, released from his position in the burgher guard, and come to join his family in New Rochelle.

"O my father! my dear father! How glad I am to see you!"

Then in a torrent of questions which he hardly waited to have answered, he asked about his mother, and Gabrielle, and grandmother, and the girls, and everybody!

"But wait, father, wait. You do not know all!" he suddenly exclaimed, and plunging down the companion-way again, disappeared in the regions below.

"What does he mean?" said David, bewildered.

Before Dominique, in his somewhat ponderous way, could answer, the volatile young man re-appeared on deck, leading by the hand pretty Rosalie Bertrand, who, all smiles and blushes, looked more like a sweet wild rose than ever, and followed by her quiet, sedate mother, Cousin Pauline, who looked not a day older than when David had seen her last.

"Here she is, father! Here's the darling girl who has promised to be my wife! We could not be married over there, you know, for the marriage would not have been legal, but we shall be married here, just as soon as Gabrielle and Christine can get ready the marriage feast!"

David greeted his relatives warmly, but seemed rather surprised at seeing Pauline.

"Is it possible," said he, "that my good second-cousin Pauline has become a member of 'the Religion'?"

"Oh, no. I shall live and die in the religion in which I was brought up. But the children having taken a fancy to each other, and being bent on going to America, I thought it best to accompany them, and I shall not object to my daughter's adopting her husband's faith, if she so chooses."

David then conducted the two ladies to his house, leaving the men to follow, after they had seen to the landing of their effects.

Very soon they joined the family group, and all rejoiced together at the happy reunion. And the good dinner so thoughtfully provided by Gabrielle for some possibly destitute persons, was joyfully set before and heartily enjoyed by her own most welcome relatives.

And oh! how much there was to tell on either side of what had happened in the interval! Cousin Pauline and her daughter were astonished to hear of Gabrielle's adventures on her way to the coast, the lying rascal of a carrier who deserted her having assured them that he had delivered the cask of linen at the Three Windmills as directed.

Raoul, on his part, had much to relate of what had occurred in La Rochelle, which was still under the rod of persecution. "But the most noted event of all," said he, "was the mysterious disappearance of Captain Girard."

At the mention of this name, Gabrielle started and colored.

"He left his quarters one day and went out into the country, and was never seen again in La Rochelle."

"How strange!"

"There was, to be sure, a rumor that an officer of dragoons had been arrested, thrown into prison, and afterwards sent to the galleys, for aiding a Huguenot woman to escape—but of course it could not have been he—"

An exclamation from Gabrielle startled them all. She was now pale as death.

"O Raoul! O father! It must have been he!—for he did aid a woman to escape, and I myself was that woman."

"You?" said her father. "How could that be? He did not know you."

To be continued

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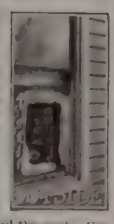

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THE interdenominational tent campaign that was started in Milwaukee, Wis., six years ago, was continued this year with renewed interest and power. Not since the days of Moody has there been a greater spiritual interest in that city, Some 250 have made public profession of faith. Many have testified to a clear hope in the forgiveness of sin.

Every year the work has grown in influence, until this year the entire city has been enlisted, and every house visited, and all the evangelical bodies have united in the movement. Two prominent evangelists from the Pacific Coast were given full charge of the services. They are the Rev. and Mrs. E. R. Hermiston of Los Angeles, Cal.

Rev. E. R. and Mrs. Hermiston

A meeting was held just before the campaign began, in one of the large downtown churches, and committees were appointed on music, finance, ushers, open-air work and personal work. Each church was given one or two nights when they would be responsible for the open-air work on the wagon, in the choir, and in the personal work. In some of the parks where the Gospel wagon went, as many as 2,000 people heard the Gospel preached. In some instances men who followed the evangelists to the tent were converted, and families were reconciled and even infidels were won. On every Friday evening a special musical programme was given, and on these evenings seldom could the crowds be accommodated. Every afternoon at four o'clock a meeting for boys and girls was held, and every one who came ten times was given the Gospel of Luke. These services were very fruitful and many were converted. Mr. Hermiston is not only a gifted speaker, but also a sweet singer. He frequently stops and sings a verse or two of a Gospel song in the midst of his sermon. Mrs. Hermiston is also a very gifted speaker, and has special power as a preacher to children. There is a pathos in her heart-to-heart talks that has led many to a decision for Christ.

W. S. Liston.

Evangelist Alexander at the Bowery Mission

Continued from page 819

on the *qui vive* every moment of the time. The tuneful solo: "He Will Hold Me Fast," was the first item on his informal programme. Not one man in all that Bowery crowd had ever heard it before, yet in ten minutes they were all singing it. Within the first five minutes of Mr. Alexander's leadership, every man in the meeting seemed to become his slave. They did, or tried to do, whatever he asked.

"Now let's sing 'What a Friend We Have in Jesus,'" said this unique precentor. "Where did you first hear that hymn, brother?" "My mother sang it to me," was the answer. "Why, that's just what I was going to say," said Mr. Alexander. "Where did you first hear it, brother?" "In Sunday School," was the reply. "Where did you first hear it, Mother Bird?" "In the Bowery Mission," said the saintly woman. So the interrogations went merrily on for a while. "Now for the chord, Mr. Harkness. Let's have it low; these men have been using their voices for other purposes than singing, and they cannot get very high." Crash! came the chord on the piano, and off went the old familiar tune, with a newness and power that were wonderful.

Then came "The Old-Time Religion," with the solo by Mr. Alexander, followed by a few words of stirring testimony by Mr. John Callahan of the Hadley Mission. "Where Is My Wandering Boy To-night?" "Tell Mother I'll Be There," with the solo sung with exquisite sweetness by Mr. Virgo; "Pass Me Not, O Gentle Saviour," and many other songs, came, interspersed with prayers, and by Mr. Alexander's short and telling talks, all culminating in a powerful plea for instant decision.

Then a wonderful scene occurred. One after another, men arose to their feet, and were taken into the spacious kitchen behind, where Mr. Alexander sent Mr. Virgo and the superintendent to deal with them. It was not, strictly speaking, an "after-meeting," for Mr. Alexander still kept on in the main hall, for another half-hour, with his songs and appeals. It was a time of blessed confusion. In the kitchen was a great crowd of men earnestly seeking salvation. One poor drunkard was on his feet, the tears streaming down his face, and he was saying, "I'm too bad to be saved! I've deserted my wife and children for four years. There's no hope for me!" Another man was crying out, "I'm past redemption!" and devoted workers were speaking words of hope and comfort. Mr. Virgo moved about amidst the crowd, speaking stirring words, and leading off in a chorus, even whilst, in the adjoining hall, the great audience were singing in larger volume under Mr. Alexander's direction.

When the meeting ended, it was found that thirty-five men had given themselves up to God.

J. G. Hallimond, Superintendent.

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"The Grape-Nuts food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect and my weight increased, but my mind was made clear and vigorous, so that I could get out my studies in about half the time formerly required. Now, most all of the University men use Grape-Nuts, for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained."

There's a reason for the effect of Grape-Nuts food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centres. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three weeks' use as to produce a profound impression. Read "The Road to Wellville," in pkgs. "There's a Reason."

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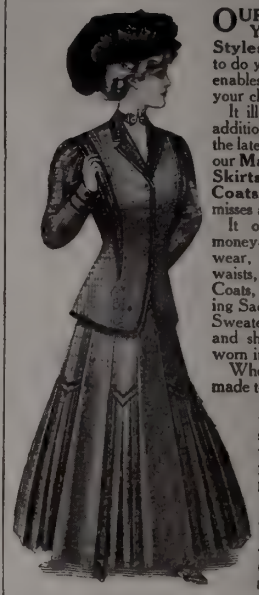

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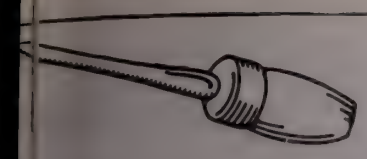

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The Lord That Healeth

HOW can I praise my God aright
For all the mercies of the night?
How can I bless him through the day
For love and guidance all the way?

How shall I live that he may know
My heart with love doth overflow?
That prayers are answered yea or nay?
That I am glad in him to-day?

How must I live that he may see
Himself pleasured in me?
Lord, teach me how. On bended knee
I yield myself anew to thee.

Give unto this poor heart of mine
Sweet fellowship with love divine;
Let pain and sickness, sin and care,
No longer find an entrance there.

Instead, oh send the double cure;
Let soul and body both be pure;
I plead again thy Verity,
I am the Lord that healeth thee."

The prayer of faith once cured the blind;
Let kindred faith dwell in my mind;
Then I shall know for surety,
"I am the Lord that healeth thee."

ANNIE E. MICHESER.

A Great Missionary Church

THE Moravian Church is an essentially missionary church. It works among the most widely scattered and degraded tribes and nations of the earth. An interesting phase of its work is among the lepers of Jerusalem and of Surinam, who seem to have been neglected or overlooked by the larger denominations. The Moravian Church was founded in 1457, sixty years before the Reformation in Germany; hence it lays claim to being the oldest Protestant church. The Wesleys were greatly indebted spiritually to the Moravian Church and to Count Zinzendorf, its leader in Germany. The Lutheran State Church of Germany, Denmark, Norway and Sweden, the Reformed State Church of Switzerland and Holland, and the Presbyterian Church of Scotland and Ireland, have always recognized the Moravian Church as a closely allied sister church.

The Church's organ in America is a monthly magazine, *The Moravian*, published at Bethlehem, Pa., by Mr. Frueauff. It is a most interesting and helpful publication, and one that will enlighten the reader who desires to become acquainted with the remarkable work of the Moravians, their self-sacrificing devotion to the cause of Christ, their missionary enterprises and their great leaders, past and present. The price of *The Moravian* is $1.50 a year.

Answered Prayers

E. W. T., Illinois. "I wish to publicly acknowledge that God answers believing prayer."

M. V., Brooklyn. "I know God answers prayers. He has answered many for me, one this week, and I thank him gratefully."

Reader. "I promised to acknowledge it to the world if my prayer was answered. It was, and I thank God and give him the glory."

C. R. T., New York. "God has blessed me wonderfully. I promised to acknowledge it to the world. I want to give him all the praise."

Mrs. M., Indiana. "I too want to testify to God's answering prayers. He has often heard and answered my prayers, for which I am thankful."

A. M., Wisconsin. "I wish to testify of God's kindness to those who love him. I called to him when in trouble and he heard me and answered."

I. V. C., Ohio. "I feel it my duty to acknowledge the comfort derived from these prayers. I am a young Christian and know that God does answer prayer."

C. F., Indiana. "I was in great trouble. I promised the Lord if he would deliver me out of this trouble I would give him the praise. He has done so. Praise his holy name."

Reader, Pennsylvania. "I believe in answered prayer: I have asked in faith believing, and to my joy have been answered. I ask that your readers pray that my faith may be increased."

Virginia Reader. "I wish to acknowledge God's goodness in answering my prayers. He has given me two direct answers to prayer in Jesus' name lately. I am learning to trust him for all things."

Subscriber, Louisiana. "The Lord has often delivered me when I cried to him in great distress. When I tell him of my little daily needs, I realize that the very hairs of my head are all numbered."

Mrs. H., Connecticut. "God has sent me many blessings, for which I am thankful. I am praying for a burden to be removed. I ask the readers to aid me in their prayers that my faith may grow stronger in God."

A. J. A., California. "I wish to express my testimony in regard to answers to prayers. I have recently been more than ever convinced that our Father hears and answers prayers in due time. Do not be discouraged, but be faithful, and you will surely be compensated."

Testimonies have also been received from Mrs. S. E. B., Baltimore, Md.; Reader, Missouri; M. A. L., Evansville, Ind.; Subscriber, Illinois; Mrs. W., South Haven, Mich.; "Grateful," Connecticut; M. H. I., Westchester, Pa.; "A Mother," San Francisco, Calif.; "Believer in Prayer," Texas.

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No Mixed Beans—All the Same

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"Always keep a few cans in the house"

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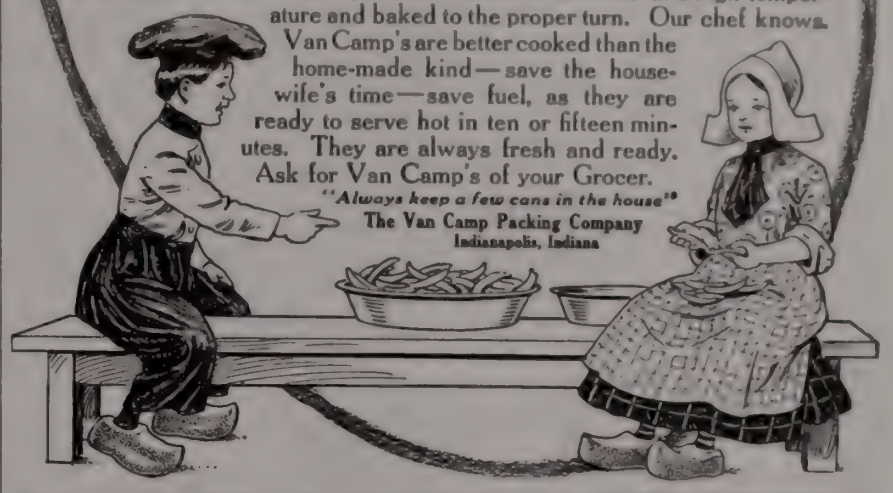

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That's why we use only the highest grade pig iron, and a better grade of steel than any other stove manufacturer in the United States.

That's why we employ the most skilled workmen in the business, and maintain one of the best equipped, most modern stove factories in the world.

And that's why the Kalamazoo line has become so famous as fuel-savers, as good bakers and quick heaters; and why they last so long and give such good satisfaction.

At the same time our system of manufacturing and selling direct is such that we save you $5, $10, $20 and in some cases as much as $40 on every purchase.

You cannot get a better at any price. The Kalamazoo is as good a stove or range as man can make—and you save from 20 to 40% in buying it.

And don't forget: you get your money back if it is not in every way exactly as represented.

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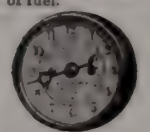

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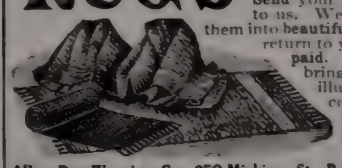

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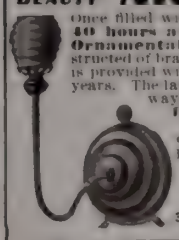

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GEMS FROM NEW BOOKS

Among Dead Centuries*

WHEN the nineteenth century died, its spirit descended to the vaulted chamber of the past, where the spirits of the dead centuries sit on granite thrones together. When the newcomer entered, all turned toward him and the spirit of the eighteenth century spoke: "Tell thy tale, brother. Give us word of the human kind we left to thee."

"I am the spirit of the wonderful century. I gave man the mastery over nature. Discoveries and inventions, which lighted the black space of the past like lonely stars, have clustered in a milky way of radiance under my rule. One man does by the touch of his hand what the toil of a thousand slaves never did. Knowledge has unlocked the mines of wealth, and the hoarded wealth of to-day creates the vaster wealth of to-morrow. Man has escaped the slavery of necessity and is free.

"I freed the thoughts of men. They face the facts and know. Their knowledge is common to all. The deeds of the East at eve are known in the West at morn. They send their whispers under the seas and across the clouds.

"I broke the chains of bigotry and despotism. I made men free and equal. Every man feels the worth of his manhood.

"I have touched the summit of history. I did for mankind what none of you did before. They are rich. They are wise. They are free."

The spirits of the dead centuries sat silent, with troubled eyes. At last the spirit of the first century spoke for all.

"We all spoke proudly when we came here in the flush of our deeds, and thou more proudly than we all. But as we sit and think of what was before us, and what has come after us, shame and guilt bear down our pride. Your words sound as if the redemption of man had come at last. Has it come?

"You have made men rich. Tell us, is none in pain with hunger to-day and none in fear of hunger for to-morrow? Do all children grow up fair of limb and trained for thought and action? Do none die before their time? Has the mastery of nature made men free to enjoy their lives and loves, and to live the higher life of the mind?

"You have made men wise. Are they wise or cunning? Have they learned to restrain their bodily passions? Have they learned to deal with their fellows in justice and love?

"You have set them free. Are there none, then, who toil for others against their will? Are all men free to do the work they love best?

"You have made men one. Are there no barriers of class to keep man and maid apart? Does none rejoice in the cause that makes the many moan? Do men no longer spill the blood of men for their ambition and the sweat of men for their greed?"

As the spirit of the nineteenth century listened, his head sank to his breast.

"Your shame is already upon me. My great cities are as yours were. My millions live from hand to mouth. Those who toil longest have least. My thousands sink exhausted before their days are half spent. My human wreckage multiplies. Class faces class in sullen distrust. Their freedom and knowledge has only made men keener to suffer. Give me a seat among you, and let me think why it has been so."

The others turned to the spirit of the first century. "Your promised redemption is long in coming."

"But it will come," he replied.

*From *Christianity and the Social Crisis*, by Walter Rauschenbusch. A thoughtful book on present economic conditions, appealing to the clergy to strive for the social betterment of the poor. It should be read by every minister who desires to do even a little to save our country from threatening social peril. Pp. 429. Price $1.75. Published by the Macmillan Company, New York.

Crucifixion and Holiness*

THE reconciliation of Christ is intended to form a motive for the highest holiness. Any view of that work which is so stated as to have any other effect must be a perverted view. Such a perversion Paul had in mind when, in the course of his argument in the Epistle to the Romans, he enquires, "Shall we continue in sin that grace may abound?"(Rom. 6:1) an inference he promptly repudiates.

Salvation in the full meaning of the term in the Scriptures is not conceived as a completed process when the soul at the central crisis of its religious history believes on this finished work of Christ. Rather that is the point at which its new life begins. Christ's finished reconciliation is the basis of all; but it is by no means all that the grace of God contemplates for us. Because Christ gave himself to be a sin-offering for us, it is not to be inferred that this discharges the believer from the fulfilment of the law of holiness; "That the ordinance of the law might be fulfilled in us who walk not after the flesh but after the spirit" (Rom. 8:4). The work of Christ rather commits the believer, pre-empts him—so to speak, mortgages him—to holiness, as nothing else possibly could; nay, more, it even prescribes the norm according to which the new life is to be devoted to God; that norm is found in the lengths to which Christ's holy will went in dealing with the sin-problem, even unto death.

As God in Christ spared not himself, so we who believe are to spare not ourselves in conformity to our Redeemer's will. The unsparing devotion of Christ to us is to be reciprocated in the power of the divine spirit. We are to stop not short of complete crucifixion to everything that stands between us and obedience to his will. The Pauline confession is the ideal expression of it: "I have been crucified with Christ, and it is no longer I that live; but Christ liveth in me, and that life which I now live in the flesh, I live in the faith which is in the Son of God who loved me and gave himself up for me" (Gal. 2:20). Said the eloquent French preacher, Lacordaire: "The church was born crucified."

*From *The Meaning and Message of the Cross*, by Henry C. Mabie. Pp. 259. Price $1.25. Published by the Fleming H. Revell Co., New York, Chicago and Toronto.

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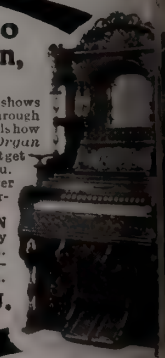

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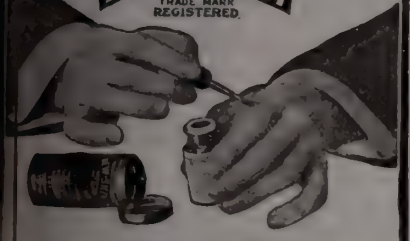

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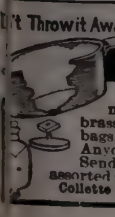

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Australia's March of Progress

Continued from page 817

option law; but it is found to be heavily handicapped, because a three fifths majority is required. A majority of one may elect the highest officer, but to vote out the worst curse, there must be three fifths.

In Queensland the standard is three-fifths, only taxpayers voting. In Victoria there is the additional handicap of "compensation" to the liquor dealer, who must be paid an inflated valuation of his business if closed out. In South Australia local option can accomplish only a reduction of one-third in three years; but only a majority is required, and all electors, including women, can vote. If "no license" as well as "reduction" were on the ballot, and votes for no license, if unsuccessful, were added to the reduction vote, the South Australia plan, it is claimed by temperance leaders there, would be the best of all. In New South Wales, the law requires a "no license" vote to be taken at the same time that men are elected to the legislature, and for the same districts. Although this law also is handicapped by the requirement of a three-fifths majority, we are just going into a campaign through the whole State, that will be concluded early in September. All over Australia there is protest against the infamy of the bar-maid system.

Sunday in this Anglo-Saxon continent is not yet protected from what is the chief shame of the English Sunday: liquor selling. In Australian States it is usually illegal to sell liquors on Sunday, except to boarders and *bona fide* travelers, but those unwise and needless exceptions open the way to many abuses. In Melbourne, hundreds of persons are counted Sunday after Sunday going from the street into these bars, and in Adelaide, where the law required bars to be closed and lights put out on Sunday, a preacher recently counted more than one hundred lighted bars on one Sunday night, and reported this to the authorities, with the result that the law has since been better enforced.

Foremost, as usual elsewhere, among the forces contending by a comprehensive campaign against the big four evils, is the Woman's Christian Temperance Union, planted here by its first round-the-world missionary, Mrs. Leavitt, and strengthened by subsequent missionaries, Miss Jessie Ackerman and Mrs. Barney. This organization and the Y. M. C. A. look to America for leadership in new paths. There are Councils of Churches, Temperance Alliances, Rechabites, Good Templars, Sons and Daughters of Temperance. In Adelaide an Anti-Gambling League has just been organized, with Bishop A. N. Thomas at its head, which reminds us how fitting it is for bishops to lead in such aggressive movements of social ethics.

The Roman Catholic Church is strangely backward in Australia, and is more like the Romanists of Italy, Spain and Mexico than like the British and American Catholics. The only lotteries left in Australia are those of the Roman Catholics, who are also counted as on the wrong side in battles with intemperance and Sabbath-breaking.

Labor representatives, who have a measure of control as a "balance of power party" in all the parliaments of Australia, have thus far been so absorbed in economic reforms, including a pending effort to break up great holdings of land by a progressive land tax, that they have not yet given much attention to the vast economic wastes of vice; but several of their leaders are also moral leaders. For example, Mr. Bowman, the labor leader in Queensland, is regarded by temperance people as their best friend in Parliament, and the Premier of South Australia, labor's only premier at present, holds a similar place there.

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YOUNG PEOPLE'S SOCIETIES

Reason and Faith*

NOT as a check to prayer, not as a reproof to the man who cries to God, were the words written that, in the first passage associated with the topic, are ascribed to God: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." The cry was very natural. The great host, comprising women and children, were on the margin of the sea. Going forward required stronger faith than that of ordinary mortals. It was not astonishing that they should ask for direct assurance of safety. How were they to know that the way would be opened before them? So many things had to be believed. They must believe that Moses was authorized of God to bid them march; that God was able to make a way for them; and that he would exercise his power in their behalf. The dilemma was crucial. Common sense and experience bade them hold back and only faith bade them go forward. We are often told that our judgment must be our guide in the crises of life; yet if these people had relied on their judgment they would not have advanced one foot seaward.

God does not require us to distrust reason, as some would infer from this curt direction to Moses. He does not wish or expect us to be fanatics. He would have us reason on higher grounds than we usually take. These people might have argued that they had committed themselves to God's care in leaving Egypt and entering the desert. Having taken that great step, it would be folly to hesitate about the later steps. Or that, God having ordered their path and indicated it by the pillar of cloud, he was responsible, and, as they had found in Egypt, he was able to carry out his plans. Reason and judgment were not altogether opposed to an advance when such grounds were taken into account. If faith worked with reason, obedience was the direct result.

The lesson for ourselves is clear. It is our first duty to ascertain God's will in any course before us—not by nonsensical appeals to luck, such as by opening the Bible and accepting as a guide the first verse that catches the eye, but by sober reasoning, by prayer for guidance, and by a complete surrender of our own inclinations. This done, and the course decided according to our light, which we have asked God to aid, it is not for us to consider the difficulties in the way nor to allow obstacles to discourage us or to cause us to fear. He that bids us go forward may be trusted to make a way for us, in spite of opposition that seems insurmountable.

Christian Stewardship†

ONLY by persistently keeping the subject before the lay mind can the funds of the Christian Church be kept adequate to the need. It is difficult to convert the pocketbook. None know better than the members of the Epworth League how essential it is periodically, if not continually, to press the subject of finance on the attention of the people. So far has this gone, that it is now reckoned as no small part of a minister's equipment that he should be an effective money-raiser. Yet this is not legitimately a part of a minister's duty. He has a far more important business in the preaching of the Gospel, which is, as Paul said, more than sufficient for any ordinary man. Yet he too had to plead for money. That it was an irksome duty, and one with which he wished to have as little as possible to do, is evident from his expressed wish that "there may be no gatherings when I come." He doubtless preferred to follow the course of the other apostles and confide the duty to a board of deacons (Acts 6:1-4) that they might give themselves "continually to prayer and to the ministry of the word."

After all has been said of the "ministerial beggar," the reproach really rests with the layman, not with the minister. If the layman had the right sense of his stewardship, no appeal for contributions would be needed. "Thou owest thine own self," is a consideration that cannot be justly ignored. If the layman realized the value of his soul, realized the peril in which it had been, and the price that was paid for its redemption, we cannot imagine him haggling about mere money.

As Moses told his people, it is God who gives the power to gain wealth, and on that principle alone he is entitled to a share of the acquisition. We depend on him for health and strength, yet how many dare to defraud him by retaining for their own use all, or nearly all, the proceeds of their labor. Doubtless many do not realize the enormity of this offense, and the tendency of our modern life is to make us oblivious of his claims. But we cannot overlook the claims of our fellow men. The poor we have always with us, and he has permitted us to regard them as his representatives. He does not need our gifts. The whole world with all its riches is his, but he would have us give for our own sakes. None are so poor as they who hoard their money and fear to part with it. He would have us enlarge our souls by giving, and has compassed the duty about with all kinds of encouragement. He promises that in making others happy we shall be made happy ourselves; that our means of giving shall be increased, and that in the end we shall learn that in giving to the poor we have been giving to him, who is able to reward us abundantly.

* Topic of the Christian Endeavor Society for October 6. "Rally to the work." Ex. 14: 15; 2 Chron. 31: 20, 21.

† Topic of the Epworth League for October 6. Matt. 25: 24; Gen. 14: 19, 20; Levit. 27: 30-33; 1 Cor. 16: 2.

Called Higher

In his ninety-second year, Thomas G. Bell, of Steubenville, Ohio, received his summons on January 4, 1907, to enter into the kingdom prepared for those who love and serve their Lord.

On April 27, Rev. Charles Carroll, of Oakland, Cal., entered into rest. His life work is ended, but because he lived, many "arise and call him blessed." His last words breathed of victory and his home-going was one of perfect peace.

Peter Napoleon Gomon, aged sixty-three years, passed to his rest Sunday, August 25, at Fulton, N. Y. He was a consistent Christian and a reader of this journal for many years. During his long illness he found many words of comfort in its pages.

Triumphant by faith in her Redeemer, Mrs. A. E., wife of William R. Parks, died on June 15, in Saranac, Mich., aged eighty-two years. For many years she had been connected with the Presbyterian Church, devoting her life consistently to the cause of Christ.

Margaret Styles, after a year of great suffering, passed away on May 10, from the home in Gregory, Mich., in which she had been a valued handmaiden for over twenty-seven years. That she had filled acceptably and as a consistent Christian should "that station in life to which it had pleased God to call her," is the testimony of those with whom she dwelt.

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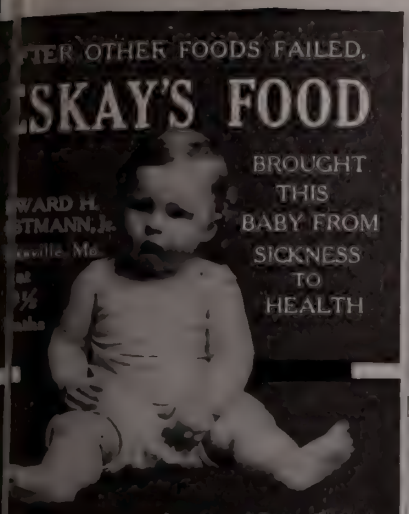

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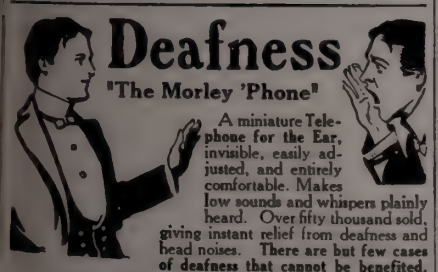

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Israel's Second Leader

By Mrs. M. Baxter

THE name Joshua is the same as Jesus—*i. e.*, Saviour or Deliverer—and the book of Joshua is full of God's deliverances. The book of the law—*i. e.*, the five books of Moses—tells man what he ought to do, but the book of Joshua tells of power for victory; it is not now, "You ought," but "You can."

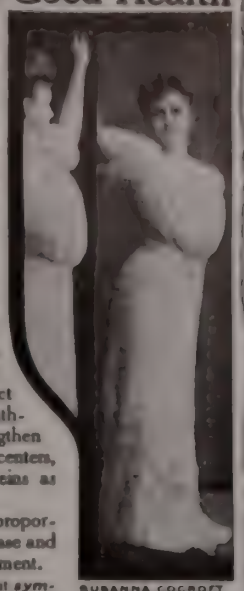
One thing was indispensable to the career of Joshua—it was the death of Moses, the representative of the law. Until we are free from the "I must," "I ought," of the law, we do not know the glorious "I can" of the grace of God: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The Lord said to Joshua, Moses' minister, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them." Joshua had faithfully followed Moses for many years. When Moses went up into Mount Sinai, Joshua accompanied him when all the elders of Israel tarried behind (Exodus 24: 13,14,) and he was with Moses on his return from the mountain (Exodus 32:17). He was also in the tabernacle when God descended upon it, "and spake unto Moses face to face, as a man speaketh unto his friend" (Exodus 33:11). Joshua again was one of the two faithful spies who brought up unto the children of Israel a good report of the land which they had searched, and only he and Caleb were exempt from the judgment pronounced upon that generation—that they should die in the wilderness and not see the good land which God had promised them. (Numbers 14:6-10, 22-24, 36-38).

"Moses my servant is dead; now therefore arise." Joshua, no doubt, felt very helpless without the presence of him whom he had served so many years. And just as helpless does any child of God feel when the impetus of "I ought" and "I must" is taken away, unless, indeed, he has accepted Jesus as his victorious power and strength, and has learned to glory in his infirmities "that the power of Christ may rest upon him." Oh, how many believers there are amongst us who not only accept pardon in Christ, but also present their bodies a living sacrifice to him (Rom. 12: 1), and yet fail to arise and take possession of the ground which Jesus has overcome, and who therefore remain burdened, anxious, dissatisfied, powerless, and inconsistent!

God calls for progress in our experience and leads us on to possession: "Go over this Jordan," let no barrier stand between you and the promises of God. "Go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the soul of your foot shall tread upon, that have I given unto you, as I said unto Moses." Every gift of God brings responsibility upon us to accept or to reject it. All is grace; but God's grace is accepted grace or rejected grace with every one of us.

A land lay before the children of Israel, but no inch of ground was theirs until they came in contact with it, and rested their weight upon it. Exactly thus is it with the promises of God. We do not possess them simply by an assent to the fact that God has given them to us; we have to set the sole of our foot upon them, to put them to the proof whether they will bear our weight or no, in order to know with absolute certainty that he has given them to us. No man is saved by simply accepting the fact intellectually that Jesus died for his sins; but let a man who is awakened by the Spirit of God to know he is on the way to an eternity unprovided for, and a judgment which he cannot escape, rest the weight of his guilty soul on the blessed fact that "the Lord hath laid on him the iniquity of us all," and he finds salvation.

Any Woman Can Have Good Health a Charming Personality And a Good Figure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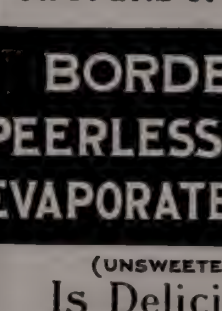
Miss Cocroft at Her Desk.

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Author of "Growth in Silence," "Character as Expressed in the Body," Etc.

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Address
Age
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Weight
Bust
Do you stand correctly
Complexion
Do you walk gracefully
Weakness
Poor health
Dyspepsia
Nerves
Headache
Catarrh
Dizziness
Indigestion
Constipation
Liver
Kidneys
Lungs
Heart
Throat
Colds
Rheumatism
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Is your health or figure imperfect in any way not mentioned here?
Occupation?
What is your age?
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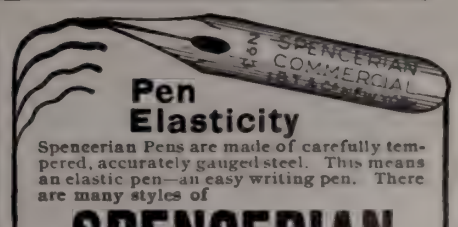

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THE CHRISTIAN HERALD

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Steering Wheel of the "America"

Camp Wellman, with the Balloon Shed in the Foreground

On Top of the Giant Balloon

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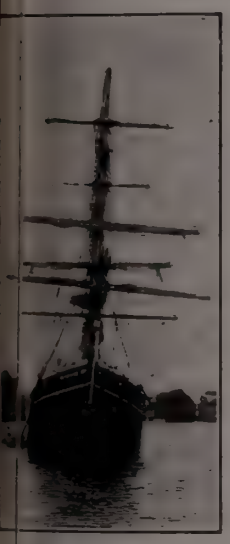
BY BALLOON TO THE NORTH POLE



The "Frithjof"

SEVERAL explorers are striving for the honor of first reaching the North Pole, and, despite the many disasters that have occurred, the passion for "farthest north" seems unabated. Practically all attempts up to this year have been made by sailing as far north during the summer months as the ice fields would permit, then going into winter quarters, and, with the first sign of the returning spring, making a dash on dog sledges toward the pole.

It has remained for Walter Wellman, the noted American journalist and explorer, to attempt, in a practical manner, the discovery of the pole by sailing northward in science's latest vehicle, the airship. The nearest approach to this was the attempt made by the Swedish scientist, Andree, to reach the pole by a balloon. Andree went up in his balloon on July 11, 1897, with two assistants, Frankel and Strinberg. Spitzbergen was the point of their departure. The balloon was a large one, and furnished with drag ropes, but had no artificial means of propulsion and no steering gear. The explorers trusted to the currents of air to send them in a northerly direction. A few brief messages came from them by carrier pigeons, and a few floating buoys were picked back; but as all had been liberated within a few hours of the balloon's ascent, the information they brought amounted to little. From that time to this, nothing has ever been learned of the fate of Andree and his companions. Probably somewhere in the unknown north the balloon was wrecked and plunged into the icy waters of the arctic sea.

Mr. Wellman and his associates have devised a flying machine that is far from being the fragile craft we usually picture when aerial navigation is mentioned. The *America*, for such is the name of the ship, is of unusual size, and, with the exception of its gas reservoir, made of the finest steel. The *America* is one hundred and eighty feet long and over fifty-two feet wide. The car, made entirely of steel, is one hundred and fifteen feet in length. From the bottom of the car to the top of the sausage-shaped balloon it is sixty-five feet. The coating of the balloon if laid flat would cover half an acre. The ship's cargo, supplies and crew weigh ten tons.

Underneath the car are the storage tanks in which is kept the gasoline that furnishes the power to the motors. The tanks are so arranged that the fluid can be pumped from any one of them, and thus assist in balancing the ship when necessary.

Mr. Wellman, a few weeks ago, made his second attempt to sail for the North Pole, and, though driven back, enough was learned of the powers of the *America*, to make the explorer believe that in his third trial he will be successful.

The *America* was attached to the steamer *Express* just before the second trial. When the lines were cast off, the airship rose magnificently, with perfect equilibrium. The wind, however, commenced to blow a gale in the upper currents, and soon the *America* was fighting hard to make headway. The storm forced it slowly in toward the coast, and some jagged peaks that would have meant the destruction of the airship if she had been blown against them. The *America*, however, gradually gained headway and reached the northern end of the range. Wellman then gave orders to steer for the pole, but then a new obstacle to success appeared: the wind not only increased in strength, but snow began to fall.

In trying to get back to the vicinity of the *Express*, they found themselves once more driven in towards the mountains that before had threatened them with destruction. Putting on full power, the airship again shot straight against the wind. Once they saw the ship they were seeking far below, but the next minute she was lost to view in the drifting snow clouds.

Three times the *America* circled about and then tried to land. It sailed slowly over a glacier; a brake rope and a trailer that was loaded with supplies were let down, and these slackened the airship's speed. When it was over a second and higher glacier, the valve was opened and the airship began slowly to descend. It settled for three hundred feet and struck with but little damage. A few hours later the explorers were found by the crew of the *Express*. It took three days to get the airship off the upper glacier and back to the camp at Virgo Bay. The explorers lived in the car of the *America* during the three days, and were perfectly comfortable, though the air outside was very cold, and snow was falling. The great balloon shed and the camp have been fitted up for the coming winter. Next spring Mr. Wellman will make his third attempt, as he believes there can be no doubt of his success if he starts in "normal summer weather."

Explorer Wellman and His Two Daughters at Virgo Bay, Spitzbergen

THE
AMERICAN PULPIT

A SERMON BY
Rev. F. DeWitt Talmage, D.D.

Glorious Revelations

TEXT: II. Cor. 12:3

"I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth)."

A FRIEND of mine was some time ago reading that fascinating book of Frances Hodgson Burnett, entitled, *The One I Knew Best of All,* and for a long time he did not know that the heroine of the book and the author were one. He followed the little girl step by step, as she grew up, until this fact suddenly dawned upon him. "Why," he said, "Mrs. Burnett is writing the history of her own life." The same fact is true about the autobiographies of Charles Dickens and Thomas Hughes and Lord Byron and Thomas DeQuincey. When you read *David Copperfield,* you are reading, with an added touch of romance, the autobiography of Charles Dickens. When you read *Tom Brown's School Days,* you are reading Thomas Hughes' early life at Rugby. When you read *Childe Harold,* you are reading a malformed and distorted history of the life of Lord Byron. When you read the *Confession of an Opium Eater,* you are reading of the Chamber of Horrors in which DeQuincey lived for many years. These authors may not have said, in plain words, that the characters of their autobiographies were reincarnations of themselves; but they were, just as the prominent men and women of social and political England of the Victorian era moved through the pages of Disraeli's novels masquerading under fictitious names.

Paul was writing the chapter of my text in the third person. There had been many criticisms made against the great apostle, because, though he had never seen Jesus, he assumed authority as a teacher of Christianity. If you examine Paul's writings carefully you will find that he uses the personal pronoun "I" far more than any other inspired writer in either the New Testament or the Old. His enemies claimed that he was a blatant, conceited boaster. So, in order to disarm any unjust criticisms, he describes one of the most important experiences of his life, referring to it in the third person. He said, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven." Then Paul goes on and tells how this man, this third person who was himself, had the most marvelous manifestation of God's power and love. All the time the Corinthians are reading this account, methinks we can hear them say, "Do you suppose Paul is alluding to himself? Do you suppose Paul himself has been in Paradise?" Indeed, I have often thought that by putting this divine manifestation in the third person, Paul made it even more powerful than if he had directly spoken of it as having occurred to himself.

A Mysterious Experience

Now, it has always been a debatable question among Bible students what this glorious revelation which came to Paul really was. It was evidently one of the important moments, if not the supreme moment, of Paul's life. Why, so overwhelming was it that Paul could not tell whether he was in the flesh or out of the flesh when his spiritual exaltation occurred. He could not tell whether his spirit was confined in its tenement of clay, or whether his soul for a little while left his body and took its flight into the unknown world, as our souls will depart when the breath stops, and the pulse ceases to beat, and the physician pronounces us dead. Though many commentators may try to tell us what this Pauline revelation was, I am not going to try to explain it. I do not think Paul wanted us to know what it was.

Paul does not say what he saw or heard in this wonderful vision. As a man admitted to an audience with a king or emperor is expected to maintain a decorous silence about the interview, so Paul says it was not lawful to utter the words he heard in the third heaven. We can understand that. There are some of our own experiences about which we shrink from speaking. They are too solemn, too sacred for utterance; but what an effect they have had on our lives! It would be useless for an infidel to tell some of us that there is no God; we know there is. There have been times when he has come so close to us that we have been conscious of his presence; we have felt him near to us. It is about these times, more common than we sometimes think, that I would speak to you this morning.

Your first great moment of spiritual ecstasy may have come to you as a reaction from an almost miraculous escape from death in early youth. I do not know what that escape was. Perhaps you were skating upon the ice on the river, and suddenly you came too near an air-hole and in you went. You can feel the horror of that cold plunge now. You felt the swift current gripping you as though it was a fiend with a million hands, and all those hands were trying to drag you under the ice. You remember well holding out your arms to save yourself, and the ice breaking as you tried to lift yourself upon its smooth surface. Or perhaps the miraculous escape from death came when you, as a little boy, were down by the old saw-mill, fishing. Your mother had forbidden you to go into a boat. For some time you had been fishing on the shore. But the waters out in the middle of the pond did look so inviting. The huge logs did look so big. Then, with your bare feet, you began to run across them. Then, when you found just the right place to cast your line, you dropped it. But after the first nibble of a fish, those big logs under your feet began to roll. Then the other logs began to force them in. Then those huge logs were closing over your head, when your little companion lay down flat upon his stomach and extended to you his fishing-pole and pulled you out.

Narrow Escapes

Or it may have been that your narrow escape from death came in some awful runaway. You can see now the horses plunging and taking the bits in their teeth. You can hear the crash, as the wagon is shattered against a tree. Or perhaps, like George Washington's mother, during a thunder storm you had a friend struck dead before your eyes by the lightning. I do not know what that early escape was. But this I do know: there is hardly a man, woman or child who has not in youth come so near death as to almost feel the cold air of the tomb fanning the cheek. Why, you were so near death that just one step more, and you would have been over the precipice, or under the revolving wheel of the car. Now, what was the reaction of that sudden escape from death in the early days of your youth?

At first you began to tremble like an aspen leaf. You did not do this while you were still looking into the yawning abyss of the grave. The grave opened and shut so quickly that you did not realize what was happening until all danger was past. Then the cold sweat began to break out over you; your nerves began to twitch; you began to say, "O God, I never knew till now how near one could come to death and yet escape it. For what hast thou saved me?" And all through the succeeding days and nights the Lord Jesus Christ seemed to be standing by your side, saying, "I have saved you that you might become my disciple. God gave you a divine revelation at that time, just as Christ appeared unto Paul in the scene of my text, when he was taken up into the third heaven and knew not whether he was in the body or out of the body.

The next glorious revelation which came to you may have been a few years later, when, under the power of a great Gospel revival, you surrendered your life to the Master, joined the church and sat at the Table of the Holy Communion. How that scene comes back now! There is the little white church, with its straight-backed pews. There is the choir loft, in which your sister used to sing. There is the old prayer-meeting room below, which was used for the Sunday School before the Sunday morning preaching. There were the gravestones you used to play among on week days, and try to read the epitaphs on Sunday, when the minister would persist in praying about everything from the creation down to the President of the United States and all others in authority.

A Church Revival

If some one should ask you how that revival started, you could not answer. Suddenly, without any apparent cause, the power of the Holy Spirit began to descend. It was clearly felt through all the country. One Sunday, the old minister, instead of giving out his text as usual, opened the service in words something like these—"Brethren, I have tried to write a sermon this week, but it has been an impossibility. Every time I entered my study, the still small voice of God kept saying, 'Down on your knees and pray. Pray for my people. Pray, pray, pray!' And, my dear people, I dare not disobey the voice of God. As I have been praying so much for you this week, I thought I would turn this morning's service into a simple prayer meeting. Then we will meet in the church during the coming week each night, and we shall pray for each other and for our dear ones." You remember how your mouth opened wide with astonishment. As the different people arose, one after the other, to pray, you got tired and commenced to wriggle in your seat. But, somehow, a strange feeling of unrest came over you, when your dear mother arose to pray. You never heard her pray in public before in your life. But when she commenced with a trembling voice, and "O Lord, dear Master, precious Saviour, come our midst and take these little lambs into thy ar you could not keep back the tears. You knew she praying for you.

Children Overcome

Then that ride home! The old family farm w never had a quieter burden to carry than on that Even your youngest brother did not try to grab reins, as he so often had done. Your father quiet; your mother was very quiet. She always speak those words, "My dear," sweetly; but she spoke them so tenderly as on that day. Then at dinner, when your father tried to ask the bles he broke down. You never saw him cry like that once since, and that was when you led him away, years later, from your sister's open grave. And that afternoon—it was the longest afternoon you spent. Elizabeth went to her room. And your m went to her room. Though they were each alone, you went near to their doors, you could hear them ing. They were not alone. They were talking to about you. Then you went out to the barn and you found your father. He was on his knees pra What were they all praying about? And then you to your room. As you closed the door, you dropped down by the bed and began to sob and You kept saying, "O God! O God! O God!" could not get any further. But suddenly you fe arm about your neck. No one but she could touched you like that. But as she said, "O I hear my boy's prayer," a wonderful scene took Like Peter, you seemed to be upon the houseto Joppa. But unlike Peter's vision, the vision you was only Christ's glory. It shone about your head crept into your heart. It rang from your Whether you were in the body or out of the body could not tell. But one fact you do know, Christ revealed himself to you by your mother's side. came and touched you. Are you to-day living to the divine call of that glorious revelation?

Many years ago, a young Scotch girl gave her to God at one of George Whitefield's meetings. one asked her, "My dear, is your heart changed?" she answered, "Something I know is changed. It be the world. It may be my heart. There is a change somewhere, I am sure. For everything is different from what it once was." Thus was it with on that Sunday afternoon. You arose from your and gave your heart to God. Oh, Christ was so di ent. The love of your father and mother and was so different. Your own purposes of life we different. You were like Cowper, filled with ecstasy because you were surrounded by a divine lation. Yet, alas, alas! how soon we have desce from the heights of our Mounts of Transfiguratio

Leaving Home

But there was another wonderful manifestatio our spiritual lives. That was when we left home started out in the world, to make our own li Somehow, when we were in the old homestead, we a good deal like the bather who is swimming i the life-lines, down at the great ocean. The waves themselves and move on towards the shore. You see them begin to gather their gigantic strength o yonder sand-bar. They come rolling on, higher higher, until they cover their heads with foam. they tumble down upon us and roll us upon the We laugh and shout and make merry. Why? Be we feel there is no danger anywhere around. I first place, if the waters drag us out, there ar life-lines to grip. If we still have trouble, there life-saving man on the beach, with his corsets of about him, and his long saving-line attached t belt. He will plunge in after us, and friends o shore will get hold of the line and pull both of u from the angry surf.

How safe one feels when bathing in the ocean i of the life-lines! We feel a great deal like the chickens playing around the barnyard, within ca the clucking hen. If anything goes wrong, they run and find shelter and safety under the mot wing. So with the old homestead. There we al felt safe. If anything went wrong, we could al run to father and mother, and find help and str But when the bather goes beyond the life-lines, he is taking his life in his hands. And when we the old homestead, then we must meet our stru and temptations alone.

Continued on page 837

ENTHUSIASTIC JAPANESE GIRLS

By MRS. WILBUR F. CRAFTS

MOST interesting experiment in evangelism is well represented in the accompanying picture. A large number of young Japanese girls with their teachers are seen with Bibles and picture rolls in hand, starting out on a Sabbath afternoon to gather the children from the streets into Sunday School classes held in rooms rented for the purpose in various parts of the city. The man who is leading along the "baby or-phan" in his jinrikisha is an important figure in the community. These girls are prepared for their work by being themselves taught in the Sunday School the morning before, also in a teachers' meeting during the week. They are connected with the mission school of the Southern Methodist Church of the United States, located at Hiroshima, Japan, where there are seven hundred pupils, beginning with little tots in the kindergarten and covering all grades. We found that other girls' schools in Japan, particularly the Canadian Girls' School and the Friends' School at Tokio, were doing similar beautiful and humanitarian work.

A Sunday School Class Ready to Gather in the Child Waifs

Japan has several millions of children of school age, and ninety-five per cent. of them attend the government schools—public schools, as we call them. There are less than 100,000 connected with the Sunday Schools.

On the Sabbath the children fill the streets and parks, and are easily accessible to those who would gather them into the Sunday School, for Japan is thoroughly alive and up-to-date on the Sunday School question. On last May 10 to 12 there gathered in the city of Tokio a company of two hundred or more delegates from the different provinces of Japan for the purpose of organizing the Sunday School Association of Japan, thus coming into line with the organized Sunday School work of the world. On the closing day of the Convention, the largest hall in Tokio was filled with fifteen hundred children and their teachers. It was my privilege to be one of the speakers on that occasion. Indeed, I was requested to bear a greeting from the Sunday School children of Japan to the Sunday Schools of the United States. And this I now do through the columns of THE CHRISTIAN HERALD.

In response to this request let the Sunday Schools of the United States pray for the Sunday School movement in Japan, and let us fervently thank God that the work is already being so nobly and effectively wrought out by the Japanese themselves in their own land.

Since writing the foregoing letter, Mrs. Crafts and her husband have returned to the United States from their protracted foreign tour. Their occasional letters of travel in these pages have been an attractive feature for many readers.

Glorious Revelations — Sermon by Rev. F. DeWitt Talmage, D.D. ❋ Continued from Page 836

Have you ever seen your feelings better portrayed than in the great picture Hovenden painted, called "The Breaking of Home Ties"? I have a fine copy of that picture hanging on my dining-room wall. Some people care the mother's face is the most wonderful part of that picture. Others draw your attention to the sister, or to the old grandfather's eyes. But the most suggestive part of that picture to me is the chin of the boy who is about to leave home. As I stand and look at that chin, I can almost see it quiver. It seems to say, "What am I going to do? Away from father and mother and all dear ones, where shall I spend my evenings? Who will take care of me when I am sick? Oh, I wish I did not have to go to that great big city, with all its temptations and loneliness. Why, there is no one among those city people whom I can call a friend." Yes, leaving home is no joke. Turning your back upon your youthful associations is no pleasure day jaunt. The "Breaking of Home Ties," when the young man starts forth in life to battle with the world alone, is one of the saddest moments in all life's journey.

Help in New Scenes

And yet was not this utter helplessness, this awful loneliness, this widening isolation, the means of bringing to you one of the most marvelous of divine revelations? When the revolving wheels of the railroad train were taking you farther and farther away from your old home, your eyes filled with tears. You were looking out of the car window. There you were offering this prayer: "O God, my mother's and father's God, be with me in my new life." Then when you closed your door for the first night in your little hall bedroom in the big city boarding-house, you knelt down and said the same prayer. And then what happened? You remember it as though it were yesterday. Your room seemed to be filled with singing angels. You knew not whether you were in the body, or out of the body, so wonderful was the celestial glory that shone around you. The same God who spoke to Joshua appeared unto you and said, "Fear not, my child; as I was with thy father and mother so will I be with thee, if thou wilt trust me and follow me." Was that vision a hallucination? You know it was not. You know it was a glorious revelation from God. Have you trusted Christ and followed him as you promised to do, when a young man on your first night in the great city? If you have not, then tell God to-day why you have not, and ask again for a renewal of his divine manifestation.

The Birth Angel

But time passed on. You soon got used to your city life. The green country ways wore off. The hob-nailed shoes were exchanged for the fine leather, the rough clothes of the village store for the fashionable productions of the expensive tailor. Then came your marriage. And that led on to another revelation—perhaps the best of all your life. Would you have me describe the scene? There is not much of a scene to describe. For some months you have been walking around with a careworn, anxious expression. The approach of a great danger to your wife's life oppressed you. What if she should die? You prayed, as you went about your work, that God would spare her life. Then suddenly a gleam of glorious light shot through the black clouds. After a while the white-capped nurse came out of the room and said, "You can come now. But you must step very gently. Yes, the doctor says she is going to get well, but she had a very narrow escape."

Then the nurse led you into a darkened room. Then she went over to a little crib and began to unroll a big bundle. She kept unrolling the bundle and unrolling it, until she finally came to a wee little bit of a face. As the nurse left, you bent over and looked intently at the child. Then a strange Divine Personality seemed to hover around that crib. A loving voice seemed to say: "Man, I have appeared unto thee before, but never with such earnest supplication as now. Knowest thou not that this little one is a gift from me to thee? He is bone of thy bone, flesh of thy flesh. Thou art responsible for his physical, mental, moral, spiritual and eternal welfare. What thou art he shall become. He is thine to mould and to fashion as thou wilt. Wilt thou renew thy pledge and give thyself and thy little one to me?" And standing by that new crib, you said, "O Christ, I will; I will; I will!" It was a glorious revelation from God. It was a holy pledge made to God. Have you kept that pledge? Can you not feel Jesus is by your side asking you if you have kept it? Will you keep it now?

I think you have had one other revelation. In your home you had a saintly presence that was a benediction to you and your family. Your widowed mother, whom you reverenced as almost more than mortal, whose gentle words, like the message of an angel, calmed you in angry moments and consoled you in trouble, was called away. Why were you so rapt as you sat by her casket that day of her funeral? Were you caught up then into another scene? For while I was speaking you could imagine that she had risen from her casket. Then she seemed to soar to

The Celestial Gates

Then, from the far-off distance, you seemed to see your father and your sister come out to greet her. You witnessed the rapture of their welcome. Then you heard your mother say, "Yes, Harry and Sarah have the farm. They are carrying on the work of the old church." "But," asked your father and sister, "how about Johnny?" "Oh," your mother answered with a heavenly smile, "he has not been living as he ought, but he is all right now. Just before I left my last bed of sickness, he said to me, 'Mother, tell father and Elizabeth that I will cease to live my old life of selfishness and sin. Tell them to be waiting for me at the Beautiful Gate, for I shall soon be there.' Yes," your mother cried, "Johnny, our dear Johnny, is coming too." Friend, was it a dream? Was it simply a visionary promise? Was it not rather a glorious revelation of your heavenly home coming? Friend, will you keep your promise to meet your dear ones at the trysting-place of the Beautiful Gate?

But after all, why speak longer about these divine manifestations of God's glory in the past? Cannot he give us a glorious revelation of his love and power now? Why, do you know, as I have been speaking to you to-day, Jesus seems nearer to me than he has ever felt before. He seems so near that I can almost see his hand touching you. He is so near that I can hear him whispering: "Son, daughter, my child, will you, like the returning prodigal, come home to my love?" Do you not see him? Can you not hear him? Will you not touch him? Will you not, as a repentant sinner, gladly accept this glorious revelation, and answer him, with a joyful heart, in his strength, "Yes, Master, I come and come now."

One Woman's Work for the Homeless

These Girls Walked 100 Miles in Search of a Home

THE work of caring for our family of one hundred and fifty at the Elhanan Orphanage, Marion, N. C., and enlarging the place, making room for more of the many who need a chance to equip themselves for lives of usefulness, and for the homeless little ones who need shelter, care and training, occupies every moment of our lives. We are finishing our present building and a large dormitory for young men and boys, and hope to be able to accommodate 300 next year, for they are coming; many of them with nothing—no comfortable clothing, no home, and sometimes not a trace of a relative.

The new demand is so urgent that the work grows in spite of us. Two little girls walked 100 miles in December hunting a home. One cold night they slept on the ground without cover, and the anxiety they manifested before they were admitted into the Home was pitiful. They are happy and appreciative, and are doing well. Both are good girls. Two or three pleading letters were received in behalf of another child, but we felt that we could not take more into the house until it was enlarged and we had more caretakers. We looked down the road and saw a man walking, while a two-year-old baby toddled along, making his way slowly to the door. The father had walked and brought this child 125 miles. The little one had no clothes except what he had on, and was very dirty.

After the death of two baby girls, who were brought into the home with death stamped upon them so deeply that we could only minister to them in their last moments, I asked the loving Father to give us others to take their places. Within less than two weeks, two children, a boy of two and his four-year-old sister, were found by Rev. L. B. Compton in the woods, in the suburbs of Asheville, N. C. The ground was their bed and the sky their cover, and they had not had a bath for days. They looked very little like human beings and they had never heard a prayer. They were sent to us. They were very badly run down, and needed much care during the first year; but the transformation in their lives is wonderful. They are well and as bright and promising as the average child. At four years of age the boy can quote three chapters in the Bible. He loves the services, and says he is going to be a preacher when he gets to be a man.

One girl of six walked fifty miles in search of a home. Three sisters came from an abode of the deepest poverty and were all physically so weak that the two older ones were months in the infirmary. Their three-year-old baby sister was never well, but slipped away to be with Jesus after months of suffering. Then there are a door-step baby—an abandoned baby—and a two-year-old

Elhanan Home, Marion, N. C.

afflicted girl, brought in arms fifty miles through the mountains. Some have neither father nor mother; others have lost one parent, and the home is broken up; and still others are deserted by both parents and are worse than orphans. All need a home and sch where they can be sheltered from sin, and loved trained for lives of usefulness.

For lack of room and of industries to furnish w for students to pay their way in school, and also want of teachers and caretakers, we have been c pelled to turn away about two hundred young pe and children who have applied for admission at E nan. In addition to enlarging our dormitories, necessary that we introduce industries to give a t for future use, to furnish work, to pay expenses w in school, and to make the institution as nearly as sible self-sustaining.

We are grateful to the Legislature of North Caro for an appropriation of $1,000 to the institution, an our friends and unknown supporters who have ad their contributions almost daily to meet the need the Home. The Lord bless and richly reward each We are also praising the Lord for giving us a trac fifty acres of land in Florida, where we are hopin open a school for our babies and an institution sim to the one at Elhanan for ne boys and girls. We feel this will be a blessing to work God has already place our charge. Surely the L is good to give to the poor which the rich obtain after great expense.

New avenues of access to people are opening to us. had the privilege this yea addressing two annual miss ary conferences, several dist conferences, and various stud bodies and congregations, still the invitations are m plying. In this way we h the opportunity of continu reminding the people that Gospel of the Kingdom is c mitted to our care as a tr and that we are a debtor to wide, wide world.

MATTIE PERRY
Elhanan Training Institute Orphanage, Marion, N. C.

Readers of THE CHRISTIAN HERALD are already fami with Miss Perry's remarkable work among the p neglected children of the South. At the pre time there are about 175 children and teachers at E nan, and this deserving work grows yearly.

China After the Great Famine

WHEN the workers of the West, who obtain some of their information as to the work of the world from the pages of THE CHRISTIAN HERALD, came to the rescue of the Far East and gave of their comparative plenty to the relief of many hundreds of thousands of human beings of an alien race at that time afflicted with the direst poverty, it was perhaps the last thing to strike them that they were collectively effecting a stroke of statesmanship. They subscribed their money for the relief of the Chinese people; but that term mainly conveyed the suggestion of abating the incidences of starvation and of attempting to mitigate those horrors which are the purely material concomitants of famine.

Sentiment, imagination and endeavor rested at this point. Philanthropy was as satisfied as it could be. Charity threw her mantle over the labors of her devotees and their efforts were crowned with a success such as must be witnessed to be adequately appreciated. The starving human beings on the endless plains of Kiangpeh were fed, but the work of relief does not stop here.

Months ago I visited that country, and then the conditions were at their worst. For many thousands of square miles there was a waste of bare, wind-swept soil, in some parts covered with snow, in others still inundated by the floods of the destroying summer rains. Throughout this country there was a continual wailing, the moans and cries of a people in distress. Lately, I was again in that country, and I covered some of the same ground and all my original route. The country bourgeoned with crops in various stages of development. The land of Kiangpeh was itself again, its surface yielding that increase upon which man has lived from time immemorial.

But what was the initial material source of this increase? Where had the seed come from? And again in my mind's eye I could picture some of those fountains of fruition, the rolling grainlands of the middle West, the valleys of Maryland, the plains of Texas and Saskatchewan, and the hundred and one potential sources of supply from whence, perchance, this staff of life originated. But even before that seed was sown it had yielded a crop, because the example so set had been followed by the Chinese government in all its ramifications of family officialdom, and huge quantities of Asiatic seed had been poured into the country. Similarly, many hundreds of tons of food had been sent into the outlying districts away from the Grand Canal, which were difficult of access to the workers of the Relief Committees. Your stroke of statesmanship had borne fruit.

Continuing the journey up the Grand Canal, I was barely able to recognize it in places. For thirty miles up from its debouchure on the Yangtsze-kiang, the banks had been repaired in a manner worthy of all praise, both in an economic and a professional sense. This work is still proceeding. Again, this was the work of the Chinese government, and here again your stroke of statesmanship gives further material proof of its efficacy. At more points and centres of population than I can enumerate roads had been constructed, trees planted, water-ways opened up or dug, waste lands reclaimed and a hundred other permanent and necessary improvements effected in the condition of these people's existence. This work had been done by the local Relief Committees, Chinese and foreigner working together in harmony for the relief of suffering humanity. In a great measure, the men on the spot have been able to do this by your contributions. The humanitarian effect on the local Chinese has been incalculable. The famine and the efforts made at its re have been the means of opening their eyes as to value placed by others on human life as an asset.

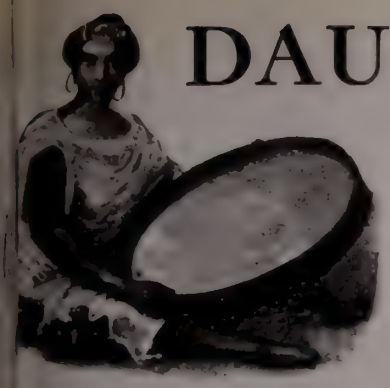
China will soon be the greatest single consum market that the world has ever seen. Her 400,000, odd people inhabit a land of enormous wealth, b agricultural and mineral, which has not been scratch except superficially, and which requires all those me for communication and production upon which the p perity of the country and the happiness of its peopl much depend. From whom will China obtain these dustrial and economical necessities? Last year the ports of American goods to China had decreased to o half the value of those imported in 1903. Two ye ago a boycott was in force against your manufactu At present this market may not be of vital importa to you, but the enormous productive capacity of y country and people points to the obvious fact that y will soon need as many markets as you can get. Wit the past few months there has been a considerable vival in that trade, and at present it is impossible to definitely what proportion of credit is due to the w of the Central China Famine Fund.

Charity is a greater lever than jurisprudence, and charity of the West, in its unselfishness, in its vi and in its whole-hearted humanitarianism, has in so measure negatived the aftermath of distrust and de tation resultant from the old "might is right" policy the West towards China. Through all the spume a welter of ignorance and prejudice which have envelo the relations of the West and East, the light of greatest of all virtues has shone, bringing rescue to perishing and care for the dying in one great stroke statesmanship, the effects of which will be felt in ti long beyond our ken.

WALTER KIRTON

DAUGHTERS OF THE DESERT

Social and Domestic Life of the Mothers and Maidens of Morocco



Arab Woman Sifting Flour

Woman Grinding Corn

IF you were to enter the dwelling of a Berber Arab (the Kabyle), who has united with the Arabs of Morocco and of the desert against France, you would be startled at the resemblance of the Kabyle habitation to the antique *khan*—the inn or cave at Bethlehem, where our Saviour was born. The homes of the Atlas Mountains—that long and massive mountain wall that extends from the southern Atlantic coast of Morocco northeast to the littoral of Algeria—customs change not during the rise and lapse of centuries. The Berber Arab, or Kabyle of the Moroccan Atlas, builds his villages out of fragments of volcanic rock, sometimes of brick. Constructed without the slightest architectural principle, the dwelling is really only a stone cabin; but seen from a distance, the group of houses, sometimes seventy feet high, crowning a rocky eminence, or rising on the stern slope of the Atlas heights, is sufficiently imposing, and resembles a fort. When you enter, picturesqueness gives place to poverty. The interior, as I have said, bears a striking resemblance to the *khan* of Palestine. But here the similarity stops; the Light of the World has not yet penetrated the dwellings of the Atlas. The one-piece dwelling-room shelters the ox and the ass. The door is the only opening in the room, for there is no chimney; the earth is dug out in the corner for the kitchen fire, and the room accommodates man and beast; cows, goats and sheep have their own corner and wisp of straw.

A huge earthenware vases that recall like the ancient Egyptian's mortuary jars (the Canopic jars), the Kabyle mountaineer keeps wheat, olives and figs. The ground serves as the family bed. Sometimes a large straw mat is unrolled and spread out, as sleepy-time comes for the children; and in some Kabyle dwellings you will see a quaint kind of loft above the corner where are the cribs for ox and ass. This loft is carpeted with hay, but the aerial bed must be reached by climbing, by aid of the shepfold in the corner of the room. The furniture consists only of the necessary utensils for daily use—wooden spoons, plates, and vases of milk, for water and for honey. Here is the hand-mill, the identical type of the hand-mill that figured in one of Christ's parables—"two women shall be grinding at the mill; the one shall be taken, and the other left." In this mill they grind the wheat and the Indian corn for the famous Arab *couscoussou*, the most celebrated dish of the desert Arabs and of the Atlas mountaineers.

Now, it is from just such interiors that there issues to-day a force that is baffling and worrying the cabinets of Europe—the Mediterranean powers, so-called. The Kabyle mountaineer who has united with the Arab of Morocco, of the plains and the desert against the usurpurs of his throne—and likewise against the former Sultan of Morocco—in the wild fury that precedes, and probably, a general Mohammedan *Djhad* (holy war), has been nurtured by a mother whose nerves seem made of steel. The Kabyle, unlike the desert Arab, has but one wife. The Kabyle keeps no harem. And ardent is his patriotism and devotion to the doctrine of Mahomet, that at the call of the *Djhad* he divorces his wife, sells, literally, what he has, and throws himself into the fray. Drunkenness is unknown among the Kabyles, except at the time of the fig harvest. And then there is an Arab proverb, "drunk as a Kabyle gorged with figs." The Kabyle is brave, he is not a liar, he is industrious, he is a merchant, and he holds his racial nationality dearer than his life. On the Kabyle woman—on the mother and on the wife—devolves all the manual labor and the family hearthstone. The Kabyle woman not only grinds the corn, makes the *couscoussou*, nurses her children till they are three years old, but in every Kabyle home it is the women who weave the wool and make the *burnoous*, which is a plenary and steady article of commerce. She is brave as a lion, is the Kabyle wife, and often follows her husband to battle when the tribes are at war and incites him to courage by her presence and shoutings. In every other of the tribes there is always a prophetess, whose proud descent glances back over hundreds of years, and who is listened to with reverence. For the Kabyle woman has liberty not accorded to the Mohammedan Arab of the desert or of the cities. She wears no *yashmak* covering her face; she mingles in Kabyle society, and may be present at public festivals, her face unveiled. The Kabyle woman has auburn brown hair, blue eyes and a fair skin. Her long hair is never cut, and the simple garments that she wears in their picturesque folds add to the supple charm of her figure. When you first see her, however, you will start and probably stare at her with open mouth: on her forehead, sometimes concealed by a jewel that binds her turban, is a small tattooed cross. Often this tattooing is marked upon one nostril. A round jewel decorates the woman's turban in front. This is the radiant *thabezimth*, and the wearer shows, in its possession, that she has borne a son and given a defender to the tribe.

Glancing at the Arab tent, the whole life of these people of the desert plains (who are now fighting France) starts up in luminous silhouette. This is the nomad, the wanderer, the man whose gait is that of a thousand princes. He has come up from his oasis and his palms, and he is leaving his *douar* (village, collection of tents) to drive his steel into the throat of combined Europe, were it possible. The Arab of Morocco is the Chinaman of the West. While other Mohammedan States have tardily followed European progress, Morocco remains more isolated, impenetrable, mysterious than the great Celestial Empire. The Arab of Morocco sojourns in tents, he dwells in towns, but in his veins is the blood of the nomad. Unlike the Berber Arab (the Kabyle) the Arab of the desert plains has several wives; and these women are slaves of toil. But what strength! The woman of the desert bears a child at night-fall, and arises the next morning to cook the *couscousson*, and to saddle the horse. Not only does she weave the material of that striped tent, but she erects it as well, and she takes it down when the tribe must be on the march.

Arab Wedding Procession—Taking Home the Bride

It is startling to find among the Arabs of Morocco men and women who have names taken from the New Testament: *Mariam* (Mary); *Aissa* (Jesus). A well-known English physician relates that when he was traveling in Morocco, the Moors, both men and women, flocked to his tent (the women pleading through the habitual *yashmak*), crying to the physician as they related their different and difficult maladies, "The son of Jesus will help us!"

In picturesque old Fez, known as "the City of the Many Streams"—called *Fas* by the Arabs of Morocco—you forget the dirty, stony roads, the bad smells, the smothering dust in summer, as suddenly into a narrow lane emerges a marriage procession. A great confusion of people, lofty torches, flare of green palms attached to the bridal car; yells and the snapping and howling of dogs; more torches. There is the bridal car. The first thought that suggests itself to you is one of infinite pity for the brave little bride, cooped up and undoubtedly frightfully hot in that queer obelisk-like conveyance. How her heart beats! However, the moment approaches when her bridegroom will lift her veil and look upon her for the first time. Will he be enchanted by her face? On that moment depends the future happiness of an Arab maiden of the Morocco of to-day.

LUCY CLEVELAND.

Young Arab Women in Holiday Costume

General Harrison's Toast

AT a public dinner to General (afterward President) Harrison, one of the guests rather conspicuously "drank to his health." The general pledged his toast by drinking water.

Another man offered a toast, and said, "General, will you favor me by drinking a glass of wine?"

The general asked to be excused. Being again urged to join in a glass of wine, he rose and said, in a dignified manner: "Gentlemen, I have twice refused to partake of the wine cup. Not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves—all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"

OUR EDITORIAL FORUM

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Pope Pius on Modernity

ONE can scarcely expect of Pope Pius X. that he should be familiar with English history, but it would be well for him if some discreet friend were to call his attention to a well-known incident. Some flatterers of King Canute, we are told, tried to inspire in him an idea that he was supreme, not only over his subjects, but over the forces of nature. The shrewd monarch, desiring to administer a reproof of their fulsome adulation, had his chair placed on the seashore, and in his most majestic tones bade the incoming tide retreat. The waves of course paid no attention to his command and the king retreated to save his life. Pope Pius has probably never read of this incident, but it might suggest to him a timely lesson, which, if we may judge by his recent encyclical, he needs to learn.

The encyclical is launched against a tendency of his own church, which he styles "modernity." He does not precisely define the term, but intimates that it is "a synthesis of all heresies and the outcome of unlimited curiosity, presumption and individualism," coupled with ignorance or disregard of real Catholic science. The bishops are exhorted "to tear out of the hands of the faithful all bad books and all bad writings," and this he imposes on them not as a right, but as a duty. The bishops, aided by a council of censorship, are to be the judges of what books are bad. He gives them, however, a hint for their guidance by a vigorous denunciation of the modernist spirit. The teaching of philosophy and positive theology is to be conducted in the spirit of the Catholic Church, and all professors in colleges who do not obey the order are to be summarily removed.

A storm of protest has arisen from intelligent Catholics here and abroad against this intolerant manifesto. It is pointed out that it suppresses all inquiry and binds the church by fetters intolerable to intelligent men. It is a movement backward to the time of the Inquisition, which, if it had survived, would have been a suitable instrument for carrying out the Pope's behests. The modernity of that time had its representative in Galileo, and it subjected him to torture to compel him to retract his assertion that the world turned on its axis and went around the sun. He was told that his theory was opposed to Bible teaching and was necessarily an error, and the rack was used to convince him. Other scientists and scholars of a like type may now be found in every college, and the Pope, debarred from applying the rack, orders them to be removed from their chairs. Is it possible that this priest buried in the Vatican can suppose that the spirit of inquiry and research can be stifled by such measures? Neither he nor the Protestant divines who control their respective churches can so stereotype the doctrines of the time and say what men shall or shall not believe. The truth is great, and, no matter what the priests say, it will prevail.

Mr. Bonaparte's Plan

ATTORNEY-GENERAL BONAPARTE has the faculty of saying startling things. Speaking lately before the National Prison Congress in Chicago, he pointed out the steady growth of the class known as "habitual criminals"—a class which did not trouble our forefathers, who made short work of them. He regarded this class as the product of our modern civilization, and pronounced it the "inveterate enemy of society," unworthy of toleration. Coming sharply to the point, the distinguished Attorney-General declared that society should take steps to protect itself, and that when an offender had been convicted three times of major crimes, on the fourth conviction he should be executed.

Coming from any less notable quarter, such a proposition might easily pass unheeded, but it is altogether a different matter when it is set forth by the Attorney-General of the United States. It is true that crime is increasing and that all the rigors of the law do not seem to act as a deterrent in keeping the criminal classes in our great cities in subjection. In many cases the comparative ease with which serious crimes are committed, and the failure to detect and punish the perpetrators, have amazed the public. Immunity from punishment and the inability of the police to cope with the situation, have made the lawless class bold and reckless. It is certain that in some localities at least the criminal question has reached a point where new methods are needed to deal with it effectively.

Few will approve the Attorney-General's plan of depleting the ranks of crime and magnifying the terrors of the law by executing "fourth time" offenders. Some will regard as more reasonable and humane the establishment of penal colonies in some far-off American territory, where the perpetrators of major crimes may be safely kept in rigidly regulated communities, and compelled to work for support. They may point to the fact that in Alaska and other outlying territories there is ample room for such colonies, and that even the Philippines might be put to a worse use. Other nations have found such colonies an excellent means of relieving themselves of the immediate burden of criminal support. To see this burden steadily growing in the United States one needs only look at the ever-increasing number of jails, penitentiaries and State prisons, and the cost of maintaining criminal courts, judges and a vast army of police, for the regulation of crime.

At no distant day, the whole subject of the readjustment of the relations of the two classes—the honest and the criminal—must be considered. Meanwhile, instead of Mr. Bonaparte's project, which is a virtual confession that our civilization is a failure, we would suggest that the Attorney-General turn his attention to some plan which would keep humanity in view, while increasing the public safeguards for peace and comfort and reducing the heavy financial burden which the support of crime now imposes upon our communities everywhere.

A Lesson from the Jew

NEW YORK was the scene of an extraordinary religious spectacle on September 18. It was Yom Kippur, the commemoration of the Atonement—the most sacred day in the Jewish Calendar—and it was observed in the metropolis by more than half a million devout Hebrews. All Jewish places of business were closed. The Jewish working men and women left their wonted occupations. The Jews were to be found crowding the fifty synagogues and the hundreds of small chapels and private halls, in solemn worship. Some of the worshipers were shrouded and unshod, in token of their mortality and humility. There were shrouds among them that were worn almost to shreds, for they had seen many Atonement Days; but their wearers were not ashamed. To be buried in an old and tattered shroud is an honor to the Jew. And so, with praying, fasting, reconciliations and pious resolutions the day was spent.

Throughout the globe, wherever the Jew has a habitation, the sacred day was observed in similar fashion; but in New York, which has by far the largest Hebrew population of any city in the world, the observance was of the most pronounced type, and produced an unusual impression. It stirred the non-Jewish mind to inquire whether the Jew, in his religious duties, does not live up to his profession better than many Christians. How many thousands of these in every American city, who are Christian in name at least, honor their religion as the poor Jew honors his? Let a Christian festival come—the most sacred in our religion—and instead of observing it in the spirit of reverence and humility and exercising self-denial and spending the day in the Lord's house in praise and prayer, we find multitudes flocking to the popular resorts to pass the day in pleasure, or spending it at home in feasting and other indulgences.

We are not drawing invidious comparisons, yet we venture to assert that on Yom Kippur there was hardly a Jew at any of the public pleasure resorts in and around New York, certainly not an orthodox Jew. Could the same be said of a Christian holy day, whether it fell on a weekday or Sunday? Our Easters have become more of a dress parade than a season of spiritual rejoicing, and the general decline of Sabbath observance is too palpable to be denied. In such matters we might do worse than take a lesson from the Jew.

In School Again

IN these bright days of early autumn the children are back in school; the teachers, refreshed, have left the summer holiday behind them and are again engaged in their delicate task of moulding the minds and manners of little men and women. The future citizens of this great republic, the future legislators, governors, admirals, statesmen and commanders-in-chief, are at present bending over books and slates, standing up to recite, and absorbing knowledge at every pore.

The finest force in our civilization is the little schoolma'am modestly tramping back and forth to the monotony of her daily toil. Women far outnumber men in the ranks of educators and possess talents for shaping the lives of children in a measure seldom equaled by masculine instructors. Although the children do not dream it, they are living their happiest days in the untrammeled freedom from care and responsibility that is a part of their youthful age. It is true that they are under authority, that they cannot go where they please and do as they please without restraint from parents and teachers. Marching with this condition is that of full provision for their daily wants, so that the childish mind has no room for worry.

Would that we older ones were as free and happy as our children in matters that concern this transient world. For we well know, we who are older, that we shall always be in some sort of school-room, and always living beneath the sceptre of authority. There is no possible freedom for grown-up people any more than for children outside the beneficent dominion of law.

An Age of Change

IF the politcal systems of the great countries keep changing at the present rate, articles on government in our encyclopedias and geographies will have to be entirely revised within a short time. A little over a year ago, Norway decided she would like to steam as a ship of state under her own power, and, breaking the bond that connected her with Sweden, elected her own king. Russia has been endeavoring to create a representative body that could take an active part in the government of the country. Persia has just celebrated with great ceremony the first anniversary of the creation of the Persian Parliament. Now all eyes are turned with surprise to China, the country of all others that we regarded as having been asleep for centuries, whose civilization is so peculiarly its own that it has taken nothing from and given nothing to that of the West.

A number of Chinese officials of high rank have asked the Dowager Empress, the real sovereign, for a parliament. The two spokesmen were Chang Chih Tung, ex-Viceroy of Hankow, and the Viceroy Yuan Shih K. Their proposal has not been answered from the throne, but there are reasons for believing that it has met with favorable reception. The Imperial Government has shown itself unable to cope with local affairs successfully in provinces distant from Pekin, and the people undoubtedly feel that if they had a parliament they could voice their needs and secure relief much better than by the present methods. Undoubtedly the stress of the great famine has had much to do with intensifying this idea and also causing the people to look on foreign systems of government and foreign ways of living with much more friendly eyes. The relief afforded by America in the time of trouble has been a great lesson to them.

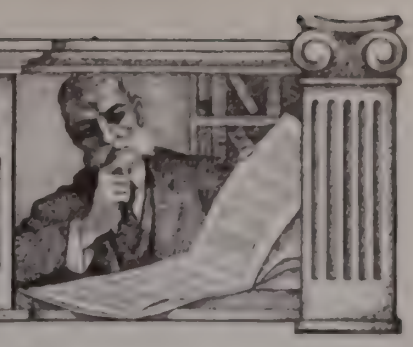
The liberality of the readers of THE CHRISTIAN HERALD has done much to break down the wall of Chinese prejudice and to bring in Western ideals. So, in a way, the Chinese Parliament becomes a fact, its creation may, in addition, be due in no small measure to this cause.

Contents of this Number

Wednesday, October 2, 1907

	PAGE
Between the Showers	Cover
By Balloon to the Pole (Illustrated)	835
Glorious Revelations. Sermon by Rev. F. DeWitt Talmage, D.D.	836, 837
The Enthusiastic Japanese Girls (Illustrated)	837
One Woman's Work for the Homeless (Illustrated)	838
China After the Great Famine	838
Daughters of the Desert (Illustrated)	839
OUR EDITORIAL FORUM: Pope Pius on Modernity—Mr. Bonaparte's Plan—The Lesson from the Jew—An Age of Change	840
BIBLE AND NEWSPAPER: Persia's Parliament (Illustrated)—A Royal Financier—Mistaken Identity—Permanent Passengers—A Judge's Plea for Mercy—Defective Children	841
How "Drunken Hop" Went Home	842
Through the Gin-Mill Door (Illustrated)	842
Working Through College (Illustrated)	843, 854
God Opens a Way. Sunday School Lesson (Illus.)	844
On the Cool Home Veranda. By Mrs. Sangster (Illus.)	845
OUR MAIL-BAG	846, 847
Keep Sweet. Hymn	846
Gabrielle, the Flower of New Rochelle	848, 849, 850
Eternal Life. Christian Endeavor Topic	851
Union with Christ. Epworth League Topic	852
An Unknown Path. By Mrs. M. Baxter	853

THE BIBLE and the NEWSPAPER



Persia's Parliament

WHAT parliamentary institutions have taken a deep hold on the people of the ancient kingdom of Persia is evident. The first anniversary of the summoning a Parliament was recently celebrated. It was a wise a of some one, whose identity has not been disclosed, collect the school-children of Teheran and take them the Parliament house to see the members pass in on auspicious occasion. The children will never forget spectacle, and it is likely to kindle in their hearts a e of liberty and constitutional government that may ne day have a decisive influence on the future of the ntry. The first year of constitutional government has been barren of results. The Parliament was well are of the basis of its power, and showed that it was e to maintain its rights. The new Shah proposed in a ewd way to diminish its power, but the Parliament, ng and inexperienced as it was, proved itself able to ing him to terms. It insisted that should admit that he was a constitual ruler and not an autocrat; that heads of departments should be ited to eight, and those responsible the representatives of the people. se with minor details were formally manded of the Shah before the Parlment would pledge allegiance to . He stubbornly resisted for a time, the representatives were firm and Shah deemed it prudent to grant that was asked of him. Victory all ng the line is the record for the liament in its struggle with the h for the first year of its existence, it has been equally successful in olishing the practice of selling apntments to office. We regret to rn that the leader in the struggle, chir-ed-Dowleh, died this month; there is good reason to hope that men whom he trained will continue good work. Unhappily there are al disturbances which may cause the ervention of foreign Powers; but it pears clear that whatever the issue y be, the people of Persia will never in be ruled, as in former time, by an ocrat. The experience of the peo- of Persia under despotic governnt was like that of the ancient acher:

ll this have I seen: . . . there is a time rein one man ruleth over another to his hurt. (Eccles. 8:9.)

Royal Financier

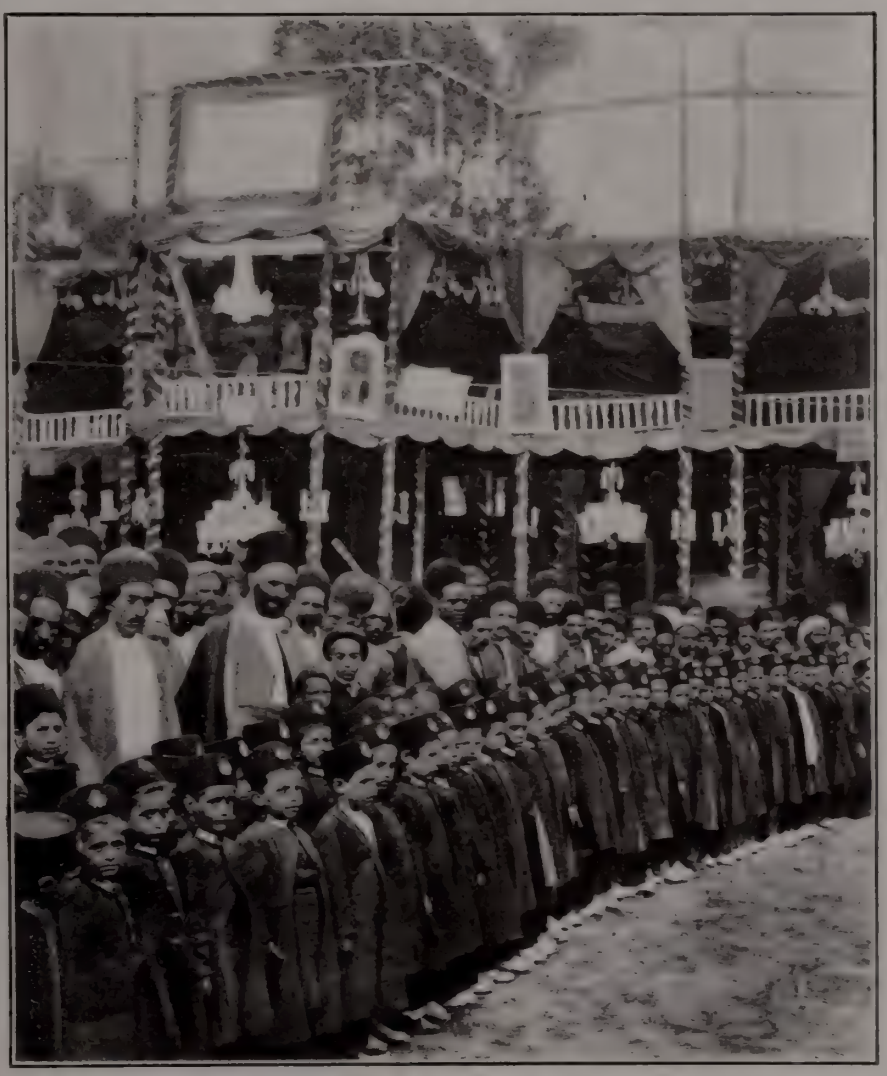
Bitter indignation has been aroused oughout Europe by an announcement ently made in a Belgian journal. sident missionaries and disinterested tors to the Congo Free State since as been governed by Leopold, King the Belgians, have given accounts horrible cruelties practised on the ives to compel them to collect rub-. Photographs have been published wing how the natives have been imed and brutally treated because y did not bring in so much rubber the king's officers demanded. The plaints were so persistent that the g suggested that the Congo State uld be annexed to Belgium and in are should be controlled by officers appointed by the nistry and the Belgian Parliament. This proposal hailed as a measure that would assure the Congo of government. While negotiations were still pending the transfer, the king has made an announcement ch defeats the objects sought. He states that he has nted a concession of the rubber districts for an indefie period to a company which will exploit them for its benefit. It has been learned that the company sists of the king himself and a few court favor-. He thus secures for himself and his minions that t of the Congo State which is the subject of scandal, ing to Belgium only that part which is practically rthless. It may be hoped that the Belgian Parliant, supported by the public opinion of Europe, will be e to defeat the king's project and wrest the control of oppressed natives from his ruthless hands. He is ewd and unscrupulous, and considers himself above the law, but forgets that there is One who is stronger than he who will yet bring him to judgment.

Your covenant with death shall be disannulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. (Isa. 28:18).

Mistaken Identity

A citizen of Chicago has made a singular mistake. He met a lady on the street whom he claimed as his wife. She indignantly denied the relationship, but the man persisted. The case was eventually taken to court, where the man's statements were corroborated. His neighbors positively declared that she was his wife, and the identification was deemed complete when he brought his mother-in-law who swore that the lady was her daughter. The conflict of testimony was so puzzling that the judge adjourned the case. At the next hearing the mystery was solved. The man's real wife came to court from Elgin, where she had been visiting friends. When she and the lady stood together in court, the resemblance was so remarkable that the judge readily acquitted the witnesses of an intention to deceive, though he confessed his surprise that the husband and the mother should have been mistaken. It is the Christian's comfort that in the decisive matter of his identity, no mistake can be made.

The Lord knoweth them that are his. (II. Tim. 2:19.)



Persian Children Celebrating the First Anniversary of the Parliament

Permanent Passengers

A lady died suddenly on the steamer *Etruria* of the Cunard Line during its latest passage. She had made her home on the vessel for several years and had gone to and fro upon it on every voyage. It is remarkable that her mother had the same eccentric habit. For more than twenty years she had spent all her income in traveling back and forth between Ireland and America, seldom leaving the vessel for more than a day or two while it was in port. On this side she visited her daughter and in Ireland she went to the home of her girlhood. She died during a voyage, and her daughter yielded to the same longing for ocean travel. She secured the cabin her mother had occupied and took up her mother's life. Now she too has died as did her mother, on the vessel that had been a home to her for years. It was a strange fancy of these women to find rest and peace in voyages over the deep. We may hope that in their many journeys they did not forget that last change of residence that they, like all others, must make.

For we have not here an abiding city, but we seek after the city which is to come. (Heb. 13:14, R.V.)

A Judge's Plea for Mercy

The case on trial in a New York court was that of a girl who had been in the employ of a Brooklyn lawyer as a domestic servant. She was accused of stealing a small article of jewelry and was convicted. She broke down in a flood of tears, and begged to be forgiven. It was her first offense, she said, and there were pathetic reasons for the temptation being peculiarly strong in the circumstances, and she promised with bitter tears never to transgress again. The judge's heart was touched and he determined to give her a chance to redeem the past. He committed her to a reformatory institution for two weeks instead of sending her to prison. The lawyer vigorously protested, and threatened to take the case to the District Attorney if the judge persisted in dealing so with the case. "It is wrong," he said; "she is guilty; she should go to prison; it is an outrage." The judge asked him if he had never done wrong in his life. "Never," he answered; "I insist on the law being executed." The judge replied, "You are a remarkable individual if you tell the truth in saying you have never done wrong. In any case I shall follow a law higher than this court, higher than the District Attorney — the law of mercy; and you may take what course you please." The unmerciful prosecutor evidently has a poor memory or a blinded conscience. It may be hoped that he will realize his own need of mercy before it is too late to seek it.

He shall have judgment without mercy that hath showed no mercy. (James 2:13.)

Defective Children

A startling report is made by a committee of prominent educators, chief among whom is Charles C. Burlingham, who have made a personal investigation of conditions in Boston, Chicago, and New York. The committee finds ground for believing that about twelve million children, or one-third of the school population of the United States, are physically defective from one cause or another. In some instances the cause is malnutrition, due to the poverty of the parents; but this cause exists in less than one-tenth of the whole number. A majority of the afflicted children suffer from defective eyesight, defective breathing, or enlarged glands. A large percentage of the defects may be easily remedied if dealt with in early childhood, and they might have been prevented by proper care. The committee suggests that a physical examination be made at once, and in every case of defect the parents be notified and remedial treatment recommended. It is also advised that hygiene be taught, so that the child may contribute to a course of life conducive to health. Most important, too, is it that the school buildings and school curriculum be carefully examined, so that the physical defects of the children may not be produced or aggravated by school attendance. It is a pitiful thing that children should be kept back in their studies by defects that could be remedied. We may hope that the investigation to be instituted will lead to their being relieved of this obstacle to their progress. What a good thing it would be if the prejudices they have inherited and the propensities that hold them back from moral progress could as easily be relieved.

All thy children shall be taught of the Lord; and great shall be the peace of thy children. (Isa. 54:13.)

HOW "DRUNKEN HOP" WENT HOM

A BOWERY MISSION STORY, BY JOHN G. HALLIMOND

A FEW weeks ago there appeared in a local paper, the *Castilian*, of Castile, Wyoming County, N. Y., the following notice:

Mr. Grant D. Hopkins, who left this place eleven years ago, and who now resides in New York City, is visiting friends in town for a week. One night, at the Bowery Mission, seven years ago, he became converted to Christianity, and since that time he has been one of the faithful, earnest workers in the Mission. For some time he has been in the employ of one of the largest woolen firms in that city. Mr. Hopkins will lead the Epworth League Service at the M. E. Church on Sunday night.

Many who read that paragraph could hardly believe their eyes. It was not difficult for them to recall the big, brutal, profane "Drunken Hop" of eleven years ago, whose cruel treatment of an aged father, and whose generally outrageous conduct, had resulted in hinted threats of rail-riding and tar-and-feathers, and in his leaving the community for the community's good. That "Drunken Hop" should be once more in their midst, a Christian man, and announced as the leader of the Epworth League meeting, was almost too much for them. "If such is the case, then surely the day of miracles is not past," said one to another, as they wended their way to the little church.

Yes, there he was. A new man certainly, but "Hop" sure enough. A gentlemanly figure, well dressed and dignified in bearing. Three years' military experience in the United States Army had made a wonderful change in the ungainly loafer of a dozen years ago; but the voice—who had a voice like that but "Drunken Hop"? That settled it; it was "Hop" sure enough.

He had already spoken the previous Wednesday evening in the M. E. Church at Warsaw, N. Y., where the Rev. C. M. Hall, the pastor, had cordially welcomed him. Warsaw was his birthplace, and the birthplace of his mother before him, but the major portion of his after life was spent in Castile. This unexpected visit, therefore, caused as much excitement as wonderment.

Grant Hopkins came to the Bowery Mission on December 1, 1899, and was soundly converted to God that evening. He was a most deplorable-looking object, the very picture of hopeless despair. He told us he had tramped to New York from Buffalo, but he had the appearance of having been rolled in the mud all the way across the State. Although a big, husky fellow, he seemed utterly exhausted physically, and barely able to lift his feet from the ground. Dirty, tired, footsore, hungry and homeless—that was his condition on that memorable night. He was crushed down under an awful sense of wrong-doing and shame.

He had been brought up by Christian parents, had been a scholar in the Sunday School and a member of the church; but drink and bad companions had brought about his downfall, until, going from bad to worse, he became one of the most abandoned men in Wyoming County. He was a notorious scoffer at religion. On a Sunday morning, in a state of semi-intoxication, he would wait for his neighbors coming from church and revile and shock them by his brutal profanities. He took a delight in putting younger men through a course of education in drinking, swearing and Sabbath-breaking. Every penny he earned he expended in rum and cards, and finally filled the cup of his enormities to the brim by selling his household furniture and turning his aged and helpless father into the street to starve.

It was these bitter memories that crowded in upon his mind on that memorable night in the Mission, until he cried out in the extremity of desperation: "God be merciful to me a sinner!"

That night he walked the streets, a stranger in the great city, no roof to cover him. But the load was gone; he was God's child; he was "begotten again unto a lively hope."

He became a most earnest worker in the Mission. Although his material prospects were anything but encouraging, he never let go his hold upon God. Not finding suitable employment here, he enlisted and spent three years in the Philippines.

His enthusiasm for Christ was such that his first act on returning to the States, in the Presidio in San Francisco, was to speak at an open-air meeting of the Volunteers of America, and on getting his discharge he at once settled in New York and became one of the regular leaders of the Mission.

Then came the most trying circumstance of his life. God had given him a beautiful, devoted Christian wife, who was in full sympathy with his spiritual yearnings and work. They had barely been married a year when she was taken from him. He made his way at the first opportunity to the Mission, for he said: "I want you fellows to see how God's grace can keep a man under the heaviest blow that can fall upon him. The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

Since his wife's death he has been filled with a desire to "go home and tell" what a wonderful salvation God has bestowed upon him.

A special meeting was held in his behalf, prayers were offered for him, and on his return the hall was crowded to hear his report of what had happened.

The following is the testimony he gave: "A week ago last Monday, two weeks ago to-day, I left this city with a heavy heart. I did not expect to meet any one who would show me any great cordiality, except those, perhaps, with whom I had been drinking in former days, and, men, my heart began to sink. I began to get more depressed as I arrived near the town. I wanted to take in the sights, and see if any of the old dwellings had changed, or if I could see any of the boys. I wondered whether I should meet any one t knew me, and one of the first I met was a man t I told once, when he came and asked me to vote temperance ticket, that I was not bound to tell man how I voted, and that if he minded his own b ness he would do a great deal better. He claimed t he had forgotten what I said. But, men, whether had forgotten I do not know, but I know that ev one of the business men along that street in that t where I went to school put out a hand of welco and was glad to know that I had turned to the cause Christ, and had become a worker here on the Bowe

I told one of them who wanted to kn what I was doing, that I was serving C for a living, and working in a woolen s to pay expenses, and so I am. It is living to serve God. Many years bef I had spent all for rum and at the c table. I stayed in the town a little wh that evening and one young fellow ca to me, and I will never forget the expr sion on his face as I said to him, 'D you know me?' And he said, 'Yes, I kn you,' calling me by name. He said, 'H are you getting on?' I said, 'All righ He asked me if I remembered the f drink he ever took and who gave it to h I said I did. He said, 'I do not dr now.' And I replied, 'Neither do I, a I have not drunk any in seven years.' said, 'I do not believe it,' but I proved t to him before I left him. Oh, how I tha God that I could tell him that Jesus Ch had helped me to overcome the appetite rum! I went to one place where they s I was of no use and that the grace of C would never be able to save men like m I walked into that place. They st back and looked at me. They didn't kn me. They had forgotten me. I said them, 'Don't you remember a man t used to run around this town on Sund mornings, especially about twelve or o o'clock, drunk, and that he was pronoun a vagabond, and that it was said C would never save that man?' 'Yes,' th said, and then I told them that I was man. And I said, 'I found someb down in the great big city of New Yo on the Bowery, who told me that grace of God could save me and mak man of me, and here I am to show y what the grace of God can and did do Hopkins' life.'

"As I left that place to come up where I had left my father, or where I d serted him, the first one I met was the m who took charge of him after I had le He said, 'Well, can it be that you are s alive?' I said, 'Yes.' 'After all your l of sin you are still alive?' I said, 'Y thank God, and it has been seven ye since I took a drop of liquor.' He said, do not know, I rather doubt it.' I sa 'Yes.' By the way, I had papers in m pocket to show what I was saying, and very quickly showed him them, and h said, 'Why, the last time I saw you thought there was no hope for you. thought the day of grace had passed f you.' I said, 'Down in old New Yo where sin abounds, in the biggest th oughfare of the city, there is a lighthou and when I was almost gone I got in the and they snatched me as a brand from t burning, and I am here to tell you that Jesus Christ h kept me ever since.' I waited one day to see an friend who in her busy life one would think would ha nothing to do with me. While waiting she came alon and seeing me she said, 'I do hope my prayers are a swered,' and I said, 'Yes, thank God.' She knew m as my Sunday School teacher, she knew me when I w in the church, and when I was a leader in the Epwor League. She came to me, grasped me by the ha and said, 'There is nobody I would like to see any be ter than you to-day, because you have proved to m that the days of miracles are not past.'

"I thank God that he has permitted me to go hom to my mother's home, and tell them that Jesus Chr has saved me. And, men, what Jesus has done in m life, if you will only come to him, he will do for you

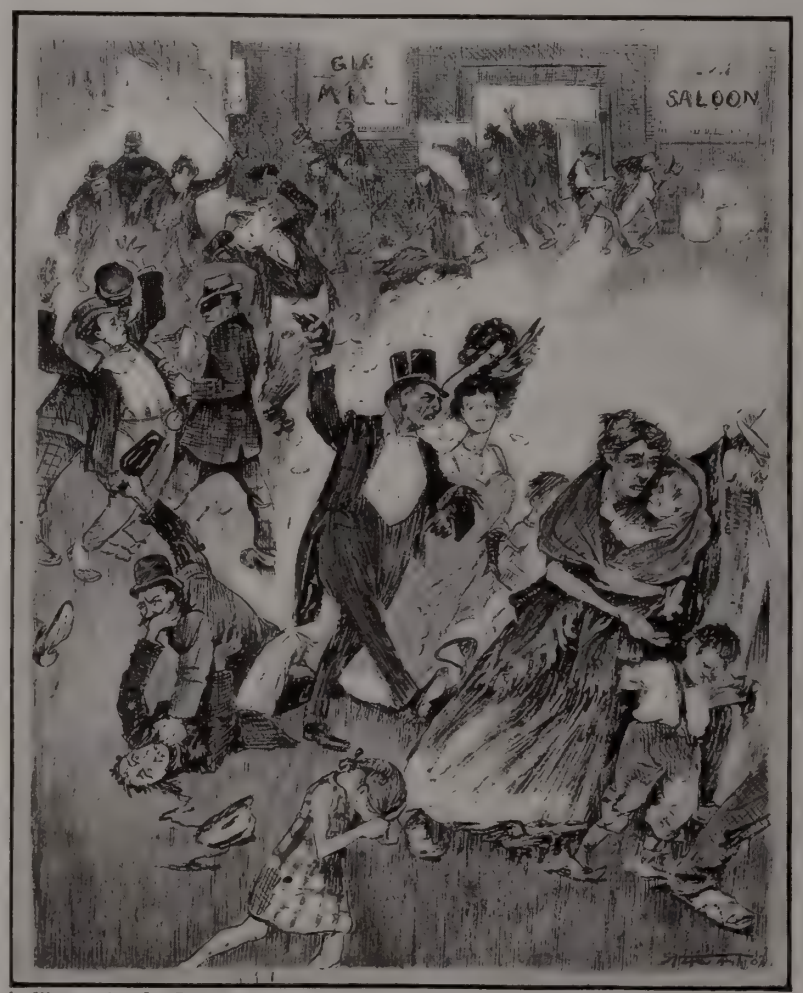


Illustration by Stewart

"THROUGH THE GIN-MILL DOOR"

By G. ALLAN SYKES

HARK the piteous wail of anguish
From the struggling human race;
Day or night it never ceases,
And its source is plain to trace;
Comes this cry of grief and trouble,
Rising from the floods that pour
Squalor, vice, remorse and hunger—
Through the Gin-Mill Door.

Daily, ghastly news appals us—
Passion, murder, theft and pain;
Courts, asylums, jails o'er-crowded,
Broken heart and ruined brain.
Homes and prospects gone forever,
Thus we read the gin-mill lore:
Weeping wives and children blighted—
Through the Gin-Mill Door.

Through this door come sons and husbands,
With fresh curse and chains to bear;
Honor, work and health and wages
Changed for shame and sorrow there.
Countless thousands, broken, yielding;
Weakened now, though strong before;
They had lost their strength and courage
Through the Gin-Mill Door.

South College at Wesleyan

Students at Work in the Drafting Room

Recitation Hall at Dartmouth

WORKING THROUGH COLLEGE

HUNDREDS of students in the various colleges and universities throughout the country are "working their way through." This indeed means the pursuit of knowledge in the face of stacles. A great many actual instances can be ined where young men have paid not only all their tion fees, but all their living expenses, through a col- e course, by earning money between recitations, or their leisure time. Many young women students e achieved practically the same feat in self-support, ing their living expenses by earning money in out- e work, and oftentimes paying in addition half their tion fees.

The empty purse! There is the greatest obstacle t confronts many a college student, especially in second year. Reverses and death have depleted family exchequer, and there is doubt as to the rce of the means to defray the expenses of the son or ughter at college. For those in such plight there a way to begin and to sh an education, even one of the great univer- es like Yale, Harvard, nceton, Cornell or Co- bia. This way is the of work. At least $400 $500 are needed by the dent for tuition, living enses, board, etc., each r. How can the neces- money be earned? t what forms of employ- nt are open for the pur- e? How can a young n or woman work a way ough college?

n the first place, a num- of colleges conduct reg- r employment bureaus. s is usually managed er by the college Y. M. A., or by a special com- tee from the faculty. ese bureaus make a busi- s of finding positions for dents not only within the fines of the institution, he office of the business nager, the auditor, or registrar, but also in ious establishments out- e of the university itself.

'Don't bother to put your trousers under your mat- s, when you can have them pressed the whole year $2.50." This notice was posted on the various bul- n boards at one of the Western universities. The erprising student who undertook to press, clean and p in order the clothes of his fellow-students made ut $200 a year.

The former head of the students' employment bureau Columbia, Mr. Reuben Myers, tells of a typical case the struggles of poor students in paying their through Columbia. When a certain student t came to Columbia he had only $100. The for the first term amounted to $87. His first em- yment was that of waiter in a student boarding- se, in return for which he received his board. As he physically strong, he soon found work as a helper a furniture van, for Saturdays, at $2 a day. He was s assured of his room and board. Through industry perseverance and optimism he succeeded in getting various other jobs, netting a dollar or two each. His athletic proclivities made him a desirable person for the evening recreation work of the Board of Education, through which he secured a position as assistant teacher at $9 a week. His salary was soon increased to $15, and later he was again promoted, and received a salary of $25 during the remainder of his college course. The experience of this particular student indicates what can be done by the capable and willing.

Students often go into the business of storekeeping. Three or four students enter into a partnership, using one of their own rooms for the purpose, and stocking it as a college book store. At a number of colleges the students conduct second-hand furniture stores. The furniture is bought at a very low price from graduates and is then sold to freshmen at a fair profit. Enterprising students act as agents for clothing and furnishing firms, who entrust the young men with a stock of goods, allowing them commission on all of the sales.

Seniors of the University of Pennsylvania on Class Day

A number of students earn $100 or more a year by working as stewards and janitors in college fraternity houses. Others act as collectors for merchants of the town, earning a commission on each dollar collected; others act as canvassers for the various articles of merchandise needed by students. Next to teaching, a favorite professional calling among college students is that of typewriting and stenography. In this work a student can make $250 during a college year. Then comes newspaper work. In this field money can be earned if the student be a ready writer. Students holding editorial positions on college newspapers are given a share in the profits of such sheets. Students also work as extra reporters on the local newspapers. When the college is located in a large city, students often earn a good weekly salary by covering the news of the college. This work is paid for at space rates, from $3 to $8 a column.

Students who have good voices form a college glee club and give concerts in various cities. The profits are divided among the members of the club. Individual singers also often secure engagements in the choirs of the local churches, receiving from $2 to $5 a Sunday. Banjo and mandolin clubs are formed for the same purpose of self-support. Even orchestras have been organized and have given high-class performances, one notable case being that of an orchestra made up of Columbia University students playing every evening in one of the largest hotels in New York.

At Cornell many students find means of self-support by tending furnaces for professors and townspeople. The compensation for this service is $5 or $6 a week. At this university the Christian Association helps needy students in the search for work in a very practical way. Last year this association helped nearly 400 students to work, aggregating in value $13,000. At Columbia last year, students who were working their way through the various schools of the university earned the surprising sum of $104,000. Scores of students at Leland Stanford, Cornell, Brown, Chicago, Princeton, Syracuse, Amherst and Michigan universities are making money "doing chores." A student at Baker University says that he earns over $50 a year by working in gardens and cleaning yards for householders near the college.

One student at Syracuse University tells of earning money in no less than eight or ten different ways during his college course. On Saturday evenings he worked in a store at $1 a night. On Sundays he pumped a church organ, earning fifteen cents an hour. He mowed lawns for twenty-five cents for each front lot. He took care of a furnace for $1 a week. He performed other odd jobs in private houses at twenty-five cents an hour. He ran errands at twenty-five cents per trip. He acted as tutor at the rate of one cent a minute. Thus he worked his way through college for four years.

The harvest time for the self-supporting student is, of course, during the vacation months in summer. Fourteen students from Leland Stanford, Pacific, California, and other Western universities, earn $70 a month all summer acting as watchmen at the snow-sheds on the Southern Pacific Railroad, in the Sierra Nevada Mountains. In late years, many a student of a mechanical turn of mind has earned as much as $100 a month acting as chauffeur. The Columbia University employment bureau cites the case of one very ambitious man who for two years has earned enough money in summer as the driver of a motor-car, to pay all his expenses during the winter at college.

And now, about the woman college student. Is the door of opportunity open for her to work her own way through college? I asked this question of members of

Continued on page 854

GOD OPENS A WAY

*International Sunday School Lesson for October 13, 1907, by Dr. and Mrs. Wilbur F. Crafts**

THE key words of the book of Joshua are: Promise, Preparation, Possession. We have reached the point where the end of preparation is to pass into the beginning of possession. The purpose of the book is not chiefly history or biography, but to give the story of a promise, proclaimed by God, prepared for and possessed by man, and to show in the history of that one promise the eternal principles and laws that apply to all God's promises.

Let us then use the Bible sword fearlessly and faithfully. What a weapon it has proved for defense and attack! Dr. Joseph Parker says of it: "There is none like it for ease of carriage. There are weapons that are very difficult to carry; but the sword of the Lord is not one of them. There are weapons of war very intricately constructed and very difficult of management, very cumbrous and altogether oppressive. Consider how little a book the Bible is, and regard that circumstance as one of the finest proofs of its presumptive inspiration and adaptation to the wants of man. Given the *Encyclopædia Britannica* as a work of inspiration for the guidance of men, and who could have read it? Instead of

The Word of God

Being the largest of the volumes in our library, it is in some respects the smallest. 'The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal.' The Word of the Lord is short as to extent, is compassable as to magnitude, yet who can exhaust it? Take it as a whole; abide by it in its entirety; strike with the whole force of it."

Don't read the Bible; study it. Much Bible reading is no better than counting the beads of a rosary, done to fulfil a vow or keep up a custom, like the reading of one of two lady teachers represented in the following conversation:

"What are you reading now, Nell?" "Oh, I don't know," was the reply, "but I'm reading my one hundred and second book since last September." "My! I've read but ten the whole year. How can you find the time?" One teacher had read on an average ten books a month, the other but one, yet the latter was by far the more intelligent, and a much better conversationalist. One read to kill time, the other for profit.

The reading that has no reference to living is also of little use, even though it be Bible reading. That was a splendid custom in a certain home where a mother regularly selected some practicable verse of Scripture to be repeated by the whole family as a breakfast motto, and was wont to say, "Now let us make the text work to-day and report the results to-night." "The Bible was first a life before it was a literature, an experience before it was an expression," as Bishop McDowell is wont to say, and therefore should be studied with reference to turning it again into life. Let this story of Joshua be a lesson not only learned but lived again by our own Bible study, our own courageous battling with wrong in us and about us, our own efforts to lead others into the Land of Promise.

Preparation for Possession

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." There were yet other acts of preparation for life and work in the Land of Promise, even after the Jordan was crossed. Circumcision, the passover, the review of blessings and curses at Ebal and Gerizim. We never get so strong in grace that we do not need daily preparation for service by prayer, including Bible reading, and by the sacraments and services and fellowship of the Church. How long is the training of the athlete for his short day of action, which fails if the preparation has not been thorough! How long, from childhood into early manhood, the student trains his mind for his life work! Surely for spiritual service we should train not less faithfully.

"Take up the ark of the covenant and pass over." Here we see that God would not have us linger too long in mere preparation, but go forward in service. Action is itself preparation for further action. A doctor, asked by a patient to tell him frankly of his condition, made a zigzag line, showing frequent upward turns of partial recovery, but a steady, downward movement, that could have but one result. Israel's history had been a zigzag line for forty years of wandering, sometimes toward and sometimes away from the Land of Promise, but it was now to take a final upward tendency that, in spite of frequent backslidings, would lead on to the development of a nationality that should be the world's teacher in religion. Many who read this lesson should translate it into the performance of some neglected duty. They have long confronted and evaded it, approaching it, then turning away, as Israel from Canaan. Let this zigzag experience be terminated. The obstacles are great, but greater is he who gives the order, "who also will do it" in us and for us. "Take up the ark of the covenant and pass over."

Promised Victory

"He will without fail drive out the Canaanite and the Hittite." From preparation we go back again to God's promise. To-day he promises that he will drive out of our hearts the Amorite of anger and the Hittite of hatred, and the Jebusite of jealousy, and the Perizzite of pride. "Greater is he that ruleth his spirit than he who taketh a city." This conquest of the soul is seldom won in one battle. A little girl, whose besetting sin was impatience and quick temper, prayed to God to cure her, and expected never to sin again. An hour afterwards, when she found the old foe was back again, she looked up impatiently and said, "O God, I asked you to make me a good girl, and why didn't you do it?" More reasonable was the little boy who prayed, "O God, make me a good boy, and if at first you don't succeed, try, try again."

"The people removed from their tents to pass over Jordan." Almost forty years before, the Israelites had been at the borders of Canaan, but had lost it by their foolish doubts. This generation was to enter in. Thus we are reminded that children need not repeat the sins of their fathers. Heredity is mighty, but faith in God may overcome it. Degeneration is more than countermatched by regeneration. This Jordan scene pictures the impressive contrast between opportunities lost and opportunities seized. The same opportunity that one man misses and goes back to die in the wilderness, when it comes to another man is improved and leads to true success. In the very teaching of this lesson many a boy and girl will come to the Jordan of decision, from which some will turn back forever to the wilderness, while others go forward to the Land of Promise. Let us do Joshua's part to lead them in.

A Type of Conversion

Most of the transitions of life are gradual and unconscious. But there are also great crises when all the powers of the soul are summoned for the crossing of the Jordan. It may be the choice of an occupation, or of a wife, or a political or religious choice that will affect the whole future.

The crossing of the Jordan has ever been a favorite picture of the great choice we call conversion. To many of us even that great choice was gradual, but to those who have been brought up under false faiths and can turn from them only at the cost of persecution, conversion is indeed "one more wide river to cross." In Bohemia, a poor boy, apprenticed to a shoemaker, being sent [illegible] customer with a package, was there given one of [illegible] excellent picture leaflets of the Children's Special [illegible] vice Mission of London, in his own tongue, entit[illegible] "Glad Tidings." On one of its pages there were s[illegible] Bible texts that greatly interested him. His Ro[illegible] Catholic parents and master had never allowed hi[illegible] read the Bible, but now he longed for a complete [illegible] Testament, and, on his saying so, the next time he [illegible] sent to the home where he got the leaflet, he was gi[illegible] one. He read it eagerly, but his master soon discove[illegible] it, and threw it on the fire. He told the giver of [illegible] loss, and was introduced at the Y. M. C. A., where f[illegible] while he read a borrowed Bible in peace. Soon he [illegible] another of his own, and when engaged to blow an or[illegible] in a Roman Catholic Church, found time between [illegible] tasks, in his nook behind the organ, to read his cheris[illegible] Testament. A change of masters placed him with a [illegible] verted Romanist, who rejoiced to aid him in his B[illegible] study. A Bible colporteur was wanted. It was a pl[illegible] of danger, but he took it, and not only sold the Bi[illegible] but explained it so effectively that he was called to pre[illegible] the glad tidings to his people. In such courageous d[illegible] sions we see the spiritual meaning of crossing the Jord[illegible]

A Test of Obedience

"When the feet of the priests were dipped in the br[illegible] of the water, the waters which came down from ab[illegible] stood and rose up in one heap." What a splendid [illegible] ture of obedience! God [illegible] promised to open a [illegible] through the flooded rive[illegible] he had opened a way throu[illegible] the sea for their fathe[illegible] Then he gave the orde[illegible] march forward, while [illegible] river still flowed as swi[illegible] as before. On they we[illegible] those men of faith, until th[illegible] feet were in the very br[illegible] of the river. Then God h[illegible] ored their faith by open[illegible] their way. "All Go[illegible] biddings are enabling[illegible] Every command enfolds [illegible] implied promise that C[illegible] will give us power to ob[illegible] When Jesus sent the [illegible] lepers to the priests, wh[illegible] implied that they would [illegible] cleansed by the time th[illegible] got there, it is written, "[illegible] they went they w[illegible] cleansed." So, as [illegible] priests went forward in o[illegible] dience God cleared th[illegible] way. The Psalmist, rec[illegible] ing this scene and that [illegible] the Red Sea, beheld Is[illegible] el's invisible King leadi[illegible] them on in both cases, a[illegible] exclaimed, "What ail[illegible] thee, O Sea, that thou fl[illegible] dest? Thou Jordan, th[illegible] thou wast driven back[illegible]

"Behold, the ark of the covenant of the Lord passeth over before you into Jordan"

In this duplicating of the great miracle that had be[illegible] wrought through Moses, God was fulfilling literally [illegible] promise, "As I was with Moses, so I will be with thee[illegible] And to us this incident pictures the promise: "Wh[illegible] thou passest through the waters [of trouble], they sh[illegible] not overflow thee."

In the sermons and songs of the ages, the Jord[illegible] stands not alone for conversion, but especially for per[illegible] and troubles through which God safely leads us.

> When through the deep waters I call thee to go,
> The rivers of sorrow shall not overflow.
> For I will be with thee thy troubles to bless
> And sanctify to thee thy deepest distress.

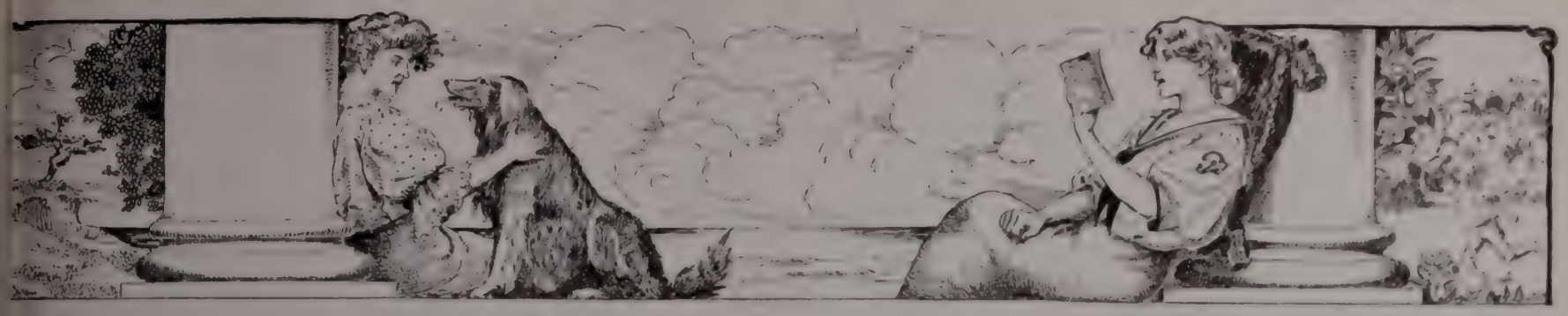
Crossing the Jordan was not the end, but only t[illegible] commencement of Israel's conquest, and so the Jorda[illegible] strictly construed, pictures not the end of our confli[illegible] with sin at death, but the great beginning of our co[illegible] quest of sin in conversion.

Out of the dry river bed of the Jordan twelve ston[illegible] were taken and piled up on the Canaan side as [illegible] memorial of the miracle. Let us construct a memori[illegible] of God's mercies to us with the following twelve stone[illegible] Life, Food, Raiment, Home, Friends, Reason, Affli[illegible] tions, Forgiveness, Prayer, Bible, Comforter, Chris[illegible] The high priest bore twelve precious stones, representir[illegible] the twelve tribes of his people, on his heart. There w[illegible] should bear our friends in prayer before God, our cou[illegible] try also, praying that it shall follow God.

The personal applications of this lesson are but illu[illegible] trations. Its direct application is to national life. [illegible] somewhat parallel story is that of Julius Cæsar, a popu[illegible] lar general, of whom the Roman Senate was jealous, an[illegible] bade him confine his operations beyond the Rubicon. [illegible] was a crisis for Cæsar and for Rome when he disobeye[illegible] that order by crossing the Rubicon and swiftly marchin[illegible] his victorious army to Rome and driving out Pompey[illegible] who had superseded him in the confidence of the Senat[illegible]

International Sunday School Lesson for October 13. Israel enters the Land of Promise. Joshua 3: 5-17. Golden Text: "And he led them forth by the right way, that they might go to a city of habitation." Psalm 107: 7.

ON THE COOL HOME VERANDA



Household Drudgery

By MARGARET E. SANGSTER

F the day ever dawns in which housekeepers in a given locality shall combine, have a common plant, so that a dozen homes may be furnished with meals from one kitchen, and the washing and ironi of the same number be carried forward in a single ndry, the prosaic drudgery that now wears women will be a thing of the past. From Monday's rub to urday's scrub, what with the cleansing of clothing, baking of bread, the continual sweeping, the oftneated dusting, the dry rubbing and polishing, the ng of a thousand little things and not a few large ngs, woman's work is a formidable enterprise. Probly because women are conservative and hold fast to ideas it will be a long time before the element of diffulty is eliminated from the domestic problem. At the ment, countless women are drifting into nervous prostion, because they have too much to do and too little ength with which to do it. We are told over and over t the grandmothers worked jt as hard as the grandghters, that they made no nplaint, kept house with e, and this when they had t minimum of modern conveniences and appliances of a bor-saving character.

Suppose we investigate beie accepting the statement true with regard to the ndmothers. No doubt re were notable matrons ty years ago, and no doubt y furnished their tables h food of the best, and t their good men forth to daily fray with immaculeshirt bosoms and stiffly rched collars. So far, so od. But in the simple item setting the table and washthe dishes, the ladies of past were immensely betoff than the ladies of the sent. A single plate, cup d saucer, used to serve the linary person at breakfast d supper, and at dinner, merly a midday meal, a ond plate for dessert was only addition. Meats and getables, bread and butter, kles and preserves found om on a single plate. Our eals to-day are largely ved in courses. Bread and tter plates are universal, ad is never served except a separate plate, and the plest meal may require a family of six from fifty sixty dishes; all of which to be washed, rinsed, ed and put away three es a day, the year round. We have the advantage of beautifully set tables, with amental centre-pieces, doilies and flowers, beautiful ina, cut glass and silver, but unless we care for these usehold treasures ourselves, they speedily find their y to the scavenger's cart or the rubbish heap. Servts are proverbially not to be trusted with delicate ina and costly glass. Southern matrons, than whom finer housekeepers have ever existed, invariably shed their own breakfast things at least, counted their ver and took an active part in looking after the family en, but in *ante-bellum* days they had a staff of house rvants who had been carefully trained and were never a hurry.

. . .

The colored maid of to-day and the colored butler are th inferior to the prototypes. As for the importations m Russia, Sweden, Denmark and Syria who are now ding their way into American kitchens, they are unfeakably trying to those who attempt to train them, d the instant they are trained, they leave their unfortnate mistresses in the lurch, while they seek easier ices and higher wages. There seems no immediate y out of domestic drudgery unless it can be found by licious combination, by scientific methods and economy of fuel and force, by recourse to a common kitchen and laundry.

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The nicer parts of housekeeping are dear to the feminine soul. Most women enjoy keeping a house in order, attending to its decoration and arrangement and looking after the simple work essential to the comfortable care of bed-rooms. In many towns the work of house-cleaning has gradually fallen into the hands of men, who may be engaged by the day, and who wash windows, clean floors, beat rugs and attend to the renovation of carpets with a strength and thoroughness not to be found in women offering themselves for similar work. The weekly, monthly or quarterly house-cleaning that has taken the place of the former annual earthquake is well and on the whole cheaply done by these masculine recruits. Japanese and Chinese domestics are found satisfactory by many householders, who, having tried them, no longer hesitate to prefer masculine to feminine service. Occasionally, a versatile Frenchman is willing to undertake the office of general house servant, and if trustworthy and capable, he is a real lifter of the daily burden.

. . .

The woman who does her own work with the aid of her daughters is in a position of rare independence, if only the drudgery do not compel her to forego many pleasures and recreations that would keep her and the girls youthful and cheery, and save her from growing too early worn and weary. A day is coming when instead of sweeping we shall have portable machines and compressed air to do our cleaning for us. There is a good time coming for the housewives of the later twentieth century.

AN OLD VIRGINIA HOME

THE two old gentlemen in this charming picture of a beautiful old home at Red House, Virginia, are good specimens of the courtly-mannered men of the old school. Mr. E. D. McAfee has been a subscriber to THE CHRISTIAN HERALD for thirty years, and reads the paper from the first to the last page with the same interest that he felt a generation ago. Opposite him sits a brother from New Orleans whom he last saw forty years ago, and whom he had supposed to be dead. The two old brothers have renewed their youth in many a genial reminiscence, and their juniors often laugh at the jolly tales the old fellows tell. Long may they live and prosper, and very cheery may their pathway be to the setting sun.

A Neglected Talent

ACCOMPLISHMENTS, by which, when the word is used concerning a girl's education, ornament rather than utility is contemplated, have not a very conspicuous place at this hour. We pay more attention to mathematics than to music, to manual training than to painting and water colors, to chemistry than to making artificial flowers. The ornamental branches, so to speak, are out of fashion. Thanks to a recurrence of common sense, nobody is now satisfied with a smattering of anything, and a little French, a little Italian, a slight acquaintance with drawing, and the ability to play a few showy pieces on the piano, are considered of no value whatever. This is as it should be. Intellectual discipline and the ability to use tools are the requisites sought for by sensible women and men in the training of their daughters. One beautiful and charming accomplishment once well nigh universal and still within the reach of everybody is, alas! much neglected by parents and teachers, and its absence affords reason for regret, if not for lamentation.

Nobody learns to read any more, and the art of reading aloud has retired into the shadowy region of other lost arts. Even public speakers, part of whose duty it is to read with distinctness and expression, frequently read very badly. There is less agreeable reading in the pulpit than there should be, and in the parlor and the family circle the person who can read aloud acceptably and delightfully is at a premium. Less attention is paid in school to reading, including enunciation, vocalization, and interpretation, than is desirable. To find a young woman who can read an essay, a story, a review, a magazine article or a chapter in the Bible to the pleasure of her hearers is really so great a treat that words are hardly adequate to its description.

In order to the acquisition of an accomplishment that would add immeasurably to the joy of life, training should begin early. Children should be encouraged to read aloud. They should also be allowed to listen to reading, and some portion of each evening should be religiously devoted to this occupation.

A family of very unusual culture and intelligence had the good fortune to be brought up in a home where books abounded, and in which the father required every son and daughter not only to read a certain number of pages each day, but to read aloud in turn a little while every evening. Whether guests were present or not the family rule was never broken, and only in great emergencies was the family habit interrupted. Thus trained, the children had no self-consciousness, and in later life the charm of their reading brought pleasure to invalids, to elderly people with waning sight, and to busy people who had little time to do their own reading.

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A clever young girl in a Western city determined to make use of her ability to read well, to add something to her depleted purse. Hers was not dramatic or elocutionary reading; it was simply the reading of a cultivated woman who took pains to interpret an author's thought. She gave selected readings from current literature, choosing by preference popular authors of the day, and she had no difficulty in securing paying engagements in summer hotels, private drawing-rooms, at birthday parties of children, and under the auspices of clubs and ladies' aid societies. Her venture was profitable and the employment pleasant.

Aunt Prudence Payson's Catch-All

—MARTINET. If you can induce your husband to be as orderly as you wish, you will be a fortunate woman. Mothers, not wives, bring husbands up. Begin with your little son, and insist on his being very neat and putting everything away at the right place and time. In years to come, his wife may thank you.

OUR MAIL-BAG

Questions and Answers

Reader, Dover, Pa. Is there any Biblical record as to how many years Lazarus lived again after he had been dead four days and resurrected?

There is no Biblical record on the duration of Lazarus' life after his miraculous restoration. There is, however, an old tradition mentioned by Epiphanius, that Lazarus lived thirty years after the miracle, and that, accompanied by Martha and Mary, he traveled to France, and preached the Gospel in Marseilles.

Herald Reader, Florence. Where is the Mount Vernon in which George Washington was born, and where he spent part of his life?

George Washington was born at Bridges Creek, Westmoreland County, Va., and not at Mount Vernon. Mount Vernon is the name of an estate in Fairfax County, Va., on the right bank of the Potomac, fifteen miles south of Washington, D. C. The estate belonged to Washington's brother Lawrence, who built there, in 1743, the mansion house. Washington inherited the estate from his brother, and made it his residence from 1759 until his death.

J. A. M., Montpelier, Ky. 1. Did Christ organize a visible church? 2. Is it right for a church and its pastor to have a contract as to the pastor's salary? 3. Is it right for a church to take public collections on the Sabbath day for missions or any other good cause?

1. He came to found a kingdom rather than a church or society. After the crucifixion, his disciples were ready to return to their ordinary occupations, but the resurrection revived their faith and the company which met in the upper room (Acts 1: 13-15) is the first church on record. The apostolic church proper began with the Day of Pentecost (Acts 2). 2. There is nothing to be said against it. The laborer is worthy of his hire. Such an arrangement, written or implied, has been the custom from early times. 3. Yes, for any cause connected with the spiritual work of the church, but not for secular objects.

M. B., Keokuk, Ia. You say the United States has pledged itself to give the Philippines an opportunity for self-government. What have we done to redeem that pledge?

It is quite evident that you have not watched the course of events there, otherwise you would have known that the first legislative assembly ever heard of in those islands was elected on July 30. This is an important step in the history of Filipino progress. It is an experiment, of course, but it is not without a parallel. We mean to do for those islands ultimately what we did for Cuba and what Great Britain is doing for the Transvaal.

Subscriber, New York. What is a widow's right in her husband's property, if there is no will and no children? It used to be one-third, but I have heard that the law has been changed and a widow gets almost nothing (widow's dowry only). Is it true or not? Will you also tell me about the personal property?

Whether the husband leaves a will or not, in New York a widow has dower in her husband's real estate, which means she is entitled to the use or net income of one-third of such real estate. If the husband dies intestate, leaving some descendant, the widow has one-third the personal property; if the husband has no descendant but leaves a parent, the widow has one-half the personal property; if there is no descendant and no parent, but husband leaves a brother, sister, etc., the widow takes one-half the personal property and all the rest, to the extent of $2,000; if no descendant, parent, brother, sister, nephew or niece, then the widow takes all.

E. A. D., West Brookfield, Mass. Why are the Chinese called "Celestials," and their country the "Heavenly Kingdom"?

China is called the "Celestial Empire" because its first emperors (real or mythological) were all heavenly deities, according to the popular belief.

Traveling Man, Wichita, Kan. Is it true (as I notice by an article in *The Commoner*) that the staff officers of the Salvation Army refuse to let the public know what is done with donations given them for helping the poor? Do they give a detailed report of the salaries paid?

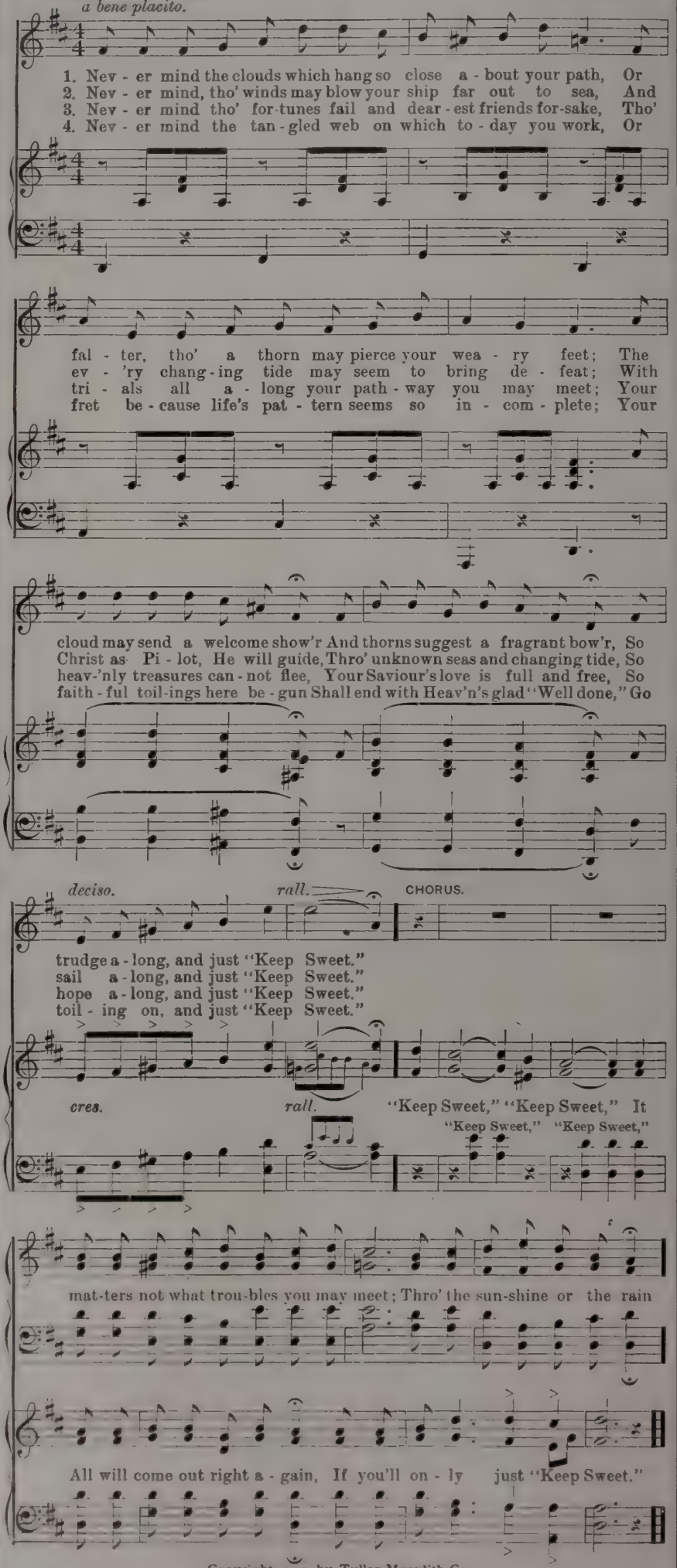
We understand on the best of authority that the salaries of the leading staff officers of the Salvation Army are about on a level with those paid to the average mechanic or shop foreman, and a great deal less than they would receive had they put the same length of time and a similar amount of energy into secular business pursuits. The minor officers draw even

Continued on last column

"Keep Sweet"*

Dedicated to THE CHRISTIAN HERALD CHILDREN'S HOME, Nyack, N. Y.

GRANT COLFAX TULLAR. I. H. MEREDITH.

a bene placito.

1. Nev - er mind the clouds which hang so close a - bout your path, Or
2. Nev - er mind, tho' winds may blow your ship far out to sea, And
3. Nev - er mind tho' for-tunes fail and dear - est friends for-sake, Tho'
4. Nev - er mind the tan - gled web on which to - day you work, Or
fal - ter, tho' a thorn may pierce your wea - ry feet; The
ev - 'ry chang - ing tide may seem to bring de - feat; With
tri - als all a - long your path - way you may meet; Your
fret be - cause life's pat - tern seems so in - com - plete; Your
cloud may send a welcome show'r And thorns suggest a fragrant bow'r, So
Christ as Pi - lot, He will guide, Thro' unknown seas and changing tide, So
heav-'nly treasures can - not flee, Your Saviour's love is full and free, So
faith - ful toil-ings here be - gun Shall end with Heav'n's glad "Well done," Go
deciso.
rall.
CHORUS.
trudge a - long, and just "Keep Sweet."
sail a - long, and just "Keep Sweet."
hope a - long, and just "Keep Sweet."
toil - ing on, and just "Keep Sweet."
cres.
rall.
"Keep Sweet," "Keep Sweet," It
"Keep Sweet," "Keep Sweet,"
mat-ters not what trou-bles you may meet; Thro' the sun-shine or the rain
All will come out right a - gain, If you'll on - ly just "Keep Sweet."

Copyright, 1907, by Tullar-Meredith Co.

* This beautiful song was composed by Messrs. Tullar and Meredith while on a recent visit to our Children's Home just before it closed for the season. The day was rainy, with occasional glimpses of sunshine, and as the two musicians sat on the porch, they found an inspiring theme in their surroundings, and wrote the words and music of "Keep Sweet" in less than an hour. They taught it the same afternoon to the delighted children in the chapel, who learned to sing it at once. The address of the Tullar-Meredith Co. is 150 Fifth Avenue, New York.

OUR MAIL-BA

Continued from first column

less, the entire scale of salaries be based upon the necessities, and not luxuries, of life. It is almost inconceiv ble that there should be any considera number of people who would credit idea that "the staff officers live in beaut homes and draw salaries that are not keeping with the work they represen It is well known that Gen. Booth him lives amid great simplicity, and with almost monk-like austerity.

Interested Reader, Del Norte, Colo. 1. Wher the Bible can a person find anything rela to membership in a church? 2. If a per joins a church, is he doing right in the si of God to take his name off as a member go to any church to worship?

1. If you read the Epistles, you v find an abundance of material relative church membership. 2. No, he is not ing right. He should stand loyally by church, his pastor and his denominati A soldier who fights "for his own han and not in the regular ranks, is of no in the army, and a so-called Christian w wanders from fold to fold like a restl spirit, finding fault everywhere and g nowhere, is of little use to himself or a body else.

Jennie O., Demarest, N. J. Is the new Cro Prince of Korea a legitimate or a "natur son?

Prince Yong, who is now in his twel year, is the son of the ex-Emperor a Lady Om. He is legitimate according the Oriental view.

S. M., DeSoto, Wis. Why did Jesus kill the tree (Mark 11: 12) for not having fruit, wh the time of figs had not yet come?

Many explanations of this incident ha been given, and none of them entirely s isfactory. The best is that of an Orien traveler quoted by Trench. It is that the are three seasons of figs, the chief of whi are June and August. There are a f trees that bear in April and May. The bear figs before the leaves come. O Lord's visit, as we know, was in Apr Seeing a tree covered with leaves, he wou naturally conclude that it was one of the early trees and that there would be f upon it. But it was a deceptive tree. saw how clear a type it was of the Jew nation at that time, making a great p tense of piety but giving no real fruit. uttered his curse upon it as a type of t nation. It was the one instance in his l of working a miracle of judgment. It w like his gentle nature to work it on an u conscious tree and not on a human bein It was necessary that his followers shou understand that he could be severe as w as gentle, and he may have killed the tr for that purpose.

Mrs. H. N. Rogers, Stapleton, S. sends this interesting record of continuo Sunday School work:

Mr. Robert Palmer, Sr., of Noank, Conn., w made superintendent of the Baptist Sund School when it was organized in 1843, and h been so ever since, with the exception of one ye He is owner of a shipyard and is away most of t time, but always makes it a point to be home Sunday.

M. A. T., Minden, Neb. Who were the founde of Virginia?

In 1585, Sir Walter Raleigh sent seve vessels under Sir Richard Grenville to Vi ginia. Grenville planted a colony. Or year later the despondent colonists wer brought back to England by Sir Franc Drake. In 1587 another attempt w made by Raleigh, but the colonists wer either murdered or captured by the In dians. In 1607 an expedition was sen out, and Captain John Smith was one the chief men in the party, and largel through his efforts a permanent settlemen was made. It is this first settlement Englishmen in America that is now bein commemorated by the Jamestown Expos tion at Norfolk, Va.

Christian Herald Reader, Illinois. When a ma is killed suddenly in a railroad accident, is right to infer that he or his wife or paren had done something grievously displeasing God?

No, it is not right even to think such thing, and it is a gross slander on God t say it. Jesus was very explicit on tha subject. (See Luke 13: 1-5.) The towe of Siloam had fallen and had killed eigh teen persons and Jesus was told of it. H took occasion to disabuse his hearers' mind of the idea that accidents were to be re garded as punishments. There was an other case in which the question was pu

Continued on page 847

OUR MAIL-BAG

Continued from page 836

m directly. He was asked who had
l, a blind man or his parents, that he
orn blind, and he answered, neither
9: 2, 3). The whole book of Job is
ed to the subject. Job's friends
ht that his affliction was punishment
dden sin. God himself interferes to
ve them. It is a wicked and a cruel
to add to the affliction of a bereaved
y by suggesting that their loss is a
hment of the dead or the living.

: Thamesford, Can. Does Christ's expression
ohn 17: 12) mean that the fall of Judas was
determined?

: words, "None of them is lost," do
onvey the exact meaning of the orig-
Greek. The Revised Version has it,
one of them perished," but even that
ot give the delicate inflexion of the
. It may be better rendered, "Not
f them lost himself." Abbott points
at Judas was not lured to destruction
ler to fulfil prophecy, but it had been
cted that the one who would destroy
lf or lose himself, would be one of
welve. The words are used to show
n all details the prophecies were ful-
in the events of Christ's life.

. Dayton, O. I have watched with in-
asing interest and admiration the work of
. Klopsch and THE CHRISTIAN HERALD for
last ten years or more in the field of world-
de philanthropy. When I review its relief
rk and its humanizing influence in India,
ina, Cuba, Japan, Russia, Armenia, and
r own land, I am not surprised that it should
recognized everywhere as the leading ex-
nent of applied Christianity. Its latest
n of native missionary substitutes is one
at should result in untold blessing and the
atest satisfaction to thousands who, like
self, would be glad to support a trained
ative substitute" working in the field, win-
g souls. The rates are wonderfully low.

native missionary substitute plan,
had to be delayed on account of the
cy of the China famine, is now pro-
ng favorably, and many readers are
ng an active interest in the project
our correspondent W. M. so warmly
ends.

Shelburne Falls, Mass. What are the names
the six most noted missionaries of the
neteenth century?

s difficult to discriminate. Why limit the number to six? You have on that splendid roll such men as Henry Martyn; William Carey; Adoniram Judson; Robert Morrison; Samuel Marsden; Robert Moffat; John Williams; Allen Gardiner; Alexander Duff; David Livingstone; John G. Paton; and many others might be mentioned.

In replying to Mr. C. H. Gibbons, Austin, Minn., in THE MAIL-BAG of September 25, reference was made to the well-known passage in Acts 26, wherein Paul relates how he persecuted the Christians before his own conversion. In his unenlightened condition, and before his conscience was quickened, he believed that he was doing rightly, as he says in verse 9. He was a Pharisee, son of a Pharisee, carefully instructed in the Scriptures and the traditions of the elders from his earliest years, and it was not surprising that his zeal for the law should have been so strong as to urge him to persecute the followers of Jesus. His service to the king did not demand such excesses; but his acts were those of the zealot, eager to serve his faith at all hazards. He may have had doubts and struggles at the time (as we gather from Romans 7), yet these did not prevent him from taking an active part in the persecutions (see Acts 26: 10, 12), and in displaying a furious zeal that seemed to suffer from no twinges of conscience whatever. His zeal is still more emphatically attested in Acts 8: 3, which tells how he "made havoc of the church," and in the opening verse of the next chapter we find him "yet breathing out threatenings and slaughter against the disciples," and consulting with the high priest while in this temper, doubtless with a view to carrying out what he believed to be the Lord's work. He was commissioned by the chief priests (Acts 26: 12). That Paul himself distinguished between a bad and a good conscience he makes clear in I. Tim. 1: 19.

ndering Crowds Gazing at the Giant Steamship "Lusitania" in N. Y. Harbor

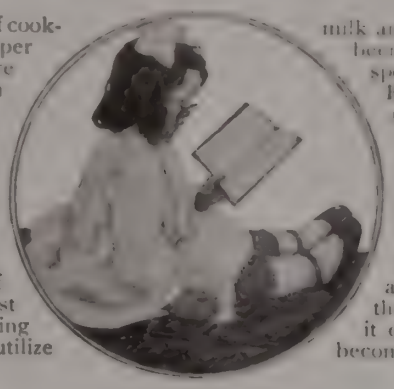
OM the hour of her arrival in New York, the mammoth Cunard liner, the largest ship ever seen n American waters, has been a centre of attraction. Many thousands have crowded the boring docks and piers in daylight hours, marveling at the huge bulk of the vessel. Thou- of visitors were permitted to go aboard and inspect the general arrangements, which they to be on a scale large and costly beyond expectation. The *Lusitania*, however, is not the t vessel afloat. She enjoyed that distinction only a few days, for her sister ship, the *Maure-*, recently launched and now on her trial trip, is ten feet longer, and her turbine engines are horse-power, while those of the *Lusitania* are 68,500. The dimensions of the two liners, how- are so nearly alike that the slight difference is not considered.

There are many good and safe investments. Perhaps the Industrial Savings and Loan Co. of New York City may meet *your* requirements better than others. Write them for terms and particulars. Their ad. is on Page 849.

First Principles of Cooking

By MARY JANE McCLURE

During the honeymoon life looks luminous to the young wife. Then comes a time, though, when cold, hard-hearted Reality gives her a rap on the knuckles. Then she realizes that, after all, life is not one grand, sweet symphony of joy, and the airship of romance comes down to earth with a sudden thud and sickening thud. Love and indigestion have no affinity for each other. On the other hand, carelessly selected, inappetizing canned food and contentious are twin souls. The moral is vivid. If love is to be kept as a permanent dweller in the home the door must be barred against indigestion. So the sensible young wife begins to study the first principles of cooking.



The little housewife cons the page.
Her thirst for knowledge to assuage;
Deep secrets Grandma's specs reveal,
First principles she learns with zeal.
Her cookery is sure to please,
Taught by "My Favorite Recipes."

THE science of cookery goes deeper than the mere combination of materials that may be said to be the chemistry of cooking. Its very foundation principle lies in their selection. For instance, a housewife of experience knows that the cheaper cuts of meat really are the most nutritious, but are lacking in flavor. She will utilize these cheaper cuts of meat in the form of stews, ragouts, pot-roasts, etc., adding a little of Armour's Extract of Beef to impart the flavor which they lack. She has learned at least two of the foundation principles of cooking—economy and food values.

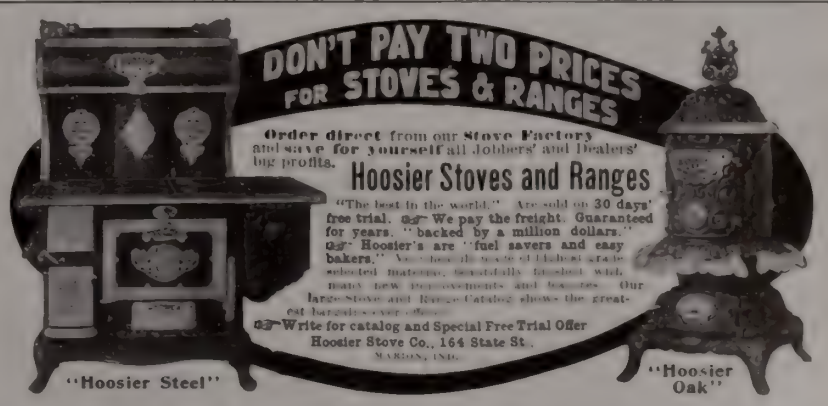
Another important lesson is that of quick-wittedness in combining food materials and making the best of a bad situation. Until a young wife learns this art she will be likely to have many unhappy moments.

"Lords and Masters" have a way of telephoning at the last moment that they propose to bring home an old friend to dine. This message usually partakes of the character of a peremptory command. Frequently it happens when nothing but baked beans has been prepared for the evening meal. A jar of Armour's Extract of Beef and a knowledge of how to use it make a big difference at such a crisis. The whole situation will lose its terrors—yield nothing but satisfying results.

Desiree's Potatoes. Rub a baking dish with a clove of garlic or a bit of onion (this may be omitted if the flavor is not desired). Put in the dish a layer of sliced raw potatoes, salt, pepper, a dash of flour and bits of butter. Follow with another layer of potatoes and one of seasoning. When the dish is filled, dredge thoroughly with flour and dot with bits of butter. Fill the pan with milk, or milk and cream, in which has been dissolved one teaspoonful of Armour's Extract of Beef. Bake until the potatoes are soft, which will be about forty-five minutes. A woman who has had no practical experience with Armour's Extract of Beef will be surprised and fascinated to learn the many ways in which it can be used. It has become known the world over as an especially appetizing addition to vegetable dishes, such as peas, green or wax beans, corn and other vegetables. It gives a distinctive flavor which can be secured by no other means. It solves the gravy problem, for it not only colors but gives the real beef flavor when used for this purpose.

For imparting a delicious flavor to warmed over meats it is invaluable. The reason why is easily explained. Armour's Extract of Beef is exactly the same thing you cook out of the meat in the first serving. By adding it to left-overs the original zest will be restored.

A new cook book has just been issued by Armour & Company. "My Favorite Recipes" is intended to be a cook book which will endear itself to every woman who comes across it. Besides containing a number of hints for using Armour's Extract of Beef and recipes for many dishes in which that product is not used, there are blank pages on which may be written the recipes which you prize. The miscellaneous hints and tables of proportions in it alone ought to make it of inestimable worth to women who want to do things the best way possible. Write to Armour & Company, Chicago, enclosing cap from jar of **Armour's Extract of Beef**, and "My Favorite Recipes" will be mailed to you.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GABRIELLE

THE FLOWER OF NEW ROCHELLE

By ISABELLA MACFARLANE

SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of the Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. Her father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on his father's cloak. He is taken to the galleys. Gabrielle remains with her aunt, Madame Bertrand, in the country. Captain Girard suddenly appears to pay court to her. Rebuffed, he leaves. That evening David de Bonnefoy comes to tell Gabrielle what has happened to her lover. Again Captain Girard comes, and this time asks her to marry him. Gabrielle tells him her heart belongs to Louis. The troops leave the de Bonnefoy house, and the family with the exception of Gabrielle escape to the ship. Gabrielle is secreted in a bale of linen, and sent in a cart to the seashore, where a boat is to meet her. She falls out, and the driver discovers he has had a Huguenot as a passenger. Gabrielle tries to escape, and is captured and taken to a convent. The nuns try to convert her. Late at night she wrenches the bars from her window and escapes to the shore. She finds a fisherman waiting with his boat. He rows her to the ship, and proves to be Captain Girard in disguise. He wishes to go with her, but she sends him back to his duty. He is arrested on his return and sent to the galleys. In the galleys he is placed next to Louis Marquand, and they become firm friends, not knowing they are rivals. They are transported as slaves to a West Indian island. After six months Girard receives news of his pardon. Meanwhile the Huguenots found New Rochelle in America. David Bonnefoy becomes a fur trader. A ship arrives bringing his cousin Dominique and David's son Raoul, who has brought with him his bethrothed Rosalie, and her mother, Madame Bertrand. Raoul mentions the strange disappearance of Captain Girard, and a rumor that an officer had been sent to the galleys. Gabrielle knows that the officer and Captain Girard must be the same person.

CHAPTER XX—*Continued*

"OH, yes, Captain Girard did know Gabrielle," spoke up Rosalie. "He saw her in the courtyard that day, and followed her to our place, and made love to her, and asked her to marry him; but how he came to aid her, I don't know."

"He found out," said Gabrielle, "that the fisherman whom you, father, had employed, was going to deliver me into the hands of the coast patrol. He bought the man off, and it was he, not the fisherman, who rowed me to the vessel, And oh! it grieves my heart to think he must suffer such a terrible punishment for that act of kindness."

"Why did you never speak of this before?" said her father.

"I could not, father. The secret was his, not mine. I could not respond to the wild, impetuous love he professed for me, but I learned to respect it, and to make it a subject of conversation would have seemed to me an indelicacy."

That Gabrielle had often thought of Francis Girard during those passing years goes without saying what woman would not appreciate the chivalrous devotion he had shown towards her? -and now there was added to her appreciation a tender pity, not unmixed with self-reproach.

CHAPTER XXI

A Pilgrimage

ALTHOUGH it was true, as David informed his cousin Dominique, that as yet they had no church or pastor, they were not on that account obliged to do without the ministrations of religion. There was a large and flourishing French church in New York, the doors of which were ever open to them. True, it was situated at a distance from them of eighteen miles, but to those devoted religionists who had left their country for conscience' sake, and who previous to that had been obliged to worship amid the ruins of their demolished churches, or in caves and waste places, that seemed but a trifling matter, so grateful were they for the privilege.

They could not, of course, attend every Sunday, but on special occasions, such as the quarterly communion season of the French Church, the whole community were wont to repair thither *en masse*.

Gathering all the children into one place, and giving them in charge to one or two competent and trustworthy persons, every able-bodied inhabitant, both male and female, set out at day-break on the Sunday morning, and walked the eighteen miles—returning the same evening, and by the same conveyance. They walked bare-footed, carrying their shoes and stockings, which they put on when approaching their destination. This was not done with any idea of penance, but with the thrifty thought of saving shoe-leather.

One of these quarterly pilgrimages occurring soon after the advent of the newcomers, it was arranged that Cousin Dominique should then make his confession, and be restored to the bosom of the Reformed Church.

It was also proposed that Raoul and Rosalie should be married at the same time. David had demurred a little at this match, on account of kindred blood, but as the cousinship was one several times removed, the objections were finally withdrawn and the wedding decided on.

It was a beautiful morning in spring, the air sweet and balmy, the soft, gray light of dawn just appearing in the eastern sky, while the stars still sparkled overhead, when the "pilgrims," who had assembled at David de Bonnefoy's house, started on their long tramp.

Each one, in addition to his shoes and stockings, carried a lunch, which he was to eat by the wayside, washing it down with a draught of water from some spring or brook that he chanced to come across—for as yet there were no hotels or wayside taverns where they could be entertained.

Cousin Dominique, though anxious for his restoration, did not relish the long pilgrimage that preceded it. He was fond of his ease, and being a heavy man, it was perhaps worse for him than for one of lighter build.

"Oh," said he to David, when they had gone the first ten miles of the journey, "how I wish I had the good horse that those villains of soldiers took from me on the road to Paris!"

"I have a horse. I need one in my business. But I never use it on these occasions. I should be ashamed to ride on horseback when so many women and girls are trudging on foot. I have tried to persuade Gabrielle to ride the horse, for I do not like to see her soft, white feet treading the dust and pebbles. But she will not. She bravely trudges on with the rest."

The road, after leaving the one long, winding street of the village, led chiefly along the shore of the Sound, whose glistening waters leaped and danced in the sunshine, while the many charming islets that dotted its surface showed a luxuriant vegetation, for the most part undisturbed by the foot of man.

Gabrielle and Rosalie walked together, Raoul being always close at hand to help them over bad places, muddy spots, and so forth, for the road was merely a country road, and by no means kept in good order.

Gabrielle was very fond of her little cousin, and at this interesting epoch in her life had taken her under her especial care.

Under the circumstances, there was little opportunity for the display of wedding finery; but, thanks to Gabrielle's taste and the girl's own simple loveliness, the general opinion was that a sweeter bride had never stood before that altar.

Continued on page 849

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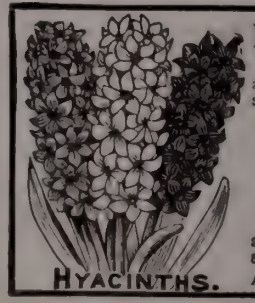

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GABRIELLE

The Flower of New Rochelle

Continued from page 848

Cousin Dominique made his confession, and was duly received, and in proof of his sincerity made a handsome donation to the church.

The services over and these two important events disposed of, the pilgrims spent an hour or two, while resting, in pleasant intercourse with their compatriots of New York, after which the procession started on its homeward journey, reaching New Rochelle about midnight, all very tired in body, but wonderfully refreshed and strengthened in spirit.

The wedding feast, about which Raoul was so concerned, was held shortly after, and never did Gabrielle and Christine do themselves more honor than in its preparation.

David purchased for his son one of the fifty-acre farms into which the land had now been surveyed and subdivided, and there, in a neat cottage, with his wife and her mother, dwelt the ex-burgher-guard, a soldier no more, but a tiller of the soil.

CHAPTER XXII

NOBLESSE OBLIGE

WE left Captain Girard in the act of leaving his chamber for the dining-room of M. Gromartin, under the guidance of a neat negro girl.

Here he was presented to Madame Gromartin, a charming Creole lady, whom the planter, himself a native of France, had married soon after settling on the island.

The supper was simple, consisting chiefly of fruits, with cakes of cassava bread, rice stewed in cocoanut milk, and other tropical dishes, which to Francis, so long accustomed to the coarsest of foods, seemed like the nectar and ambrosia of the gods.

He found M. and Madame Gromartin very affable and courteous, the peculiar circumstances of the case adding a touch of romance to their acquaintance, which the handsome and agreeable personality of the young soldier tended to enhance.

When supper was over, they passed to the cool veranda, whence, after some desultory conversation, the host withdrew to his private office, to receive the daily reports of his steward and overseer, leaving his wife to entertain their guest.

Madame Gromartin was burning with curiosity to know the details of a history that had transformed an officer of the French army into an *engagé* on a West Indian plantation, and by a series of adroit yet perfectly well-mannered questions she obtained what she desired. For so sympathetic were her voice and manner, and so sincere her interest in him, that the young man's heart, so long shut in on itself, at once opened to her.

"I was born," said he, "in the Château of Belvoisin, which had belonged to my mother's family for centuries. My father died when I was quite young, but I was trained in the practice of arms, as every French gentleman of our times is bound to be. When I reached manhood, I was appointed a captain in the King's Dragoons, through the influence of my mother, who had been in her widowhood lady of honor to the late queen."

"And what, may I ask, was the 'youthful indiscretion' alluded to in the wording of your pardon?"

Girard flushed up, and then turned pale. "Ah! madame, you touch a tender spot in my heart. In the exercise of my military duties, I was sent to La Rochelle to assist in instituting a *dragonnade*—that terrible engine of persecution which our king, incited by a wicked woman and a fanatical priest, had seen fit to use against his subjects of the Reformed or Huguenot faith." (In spite of all he had suffered he was still loyal to his king!) "In placing some soldiers in the house of a wealthy merchant, I saw a beautiful girl—his daughter. I loved her. I sought her love. She repulsed me. She

Continued on page 850

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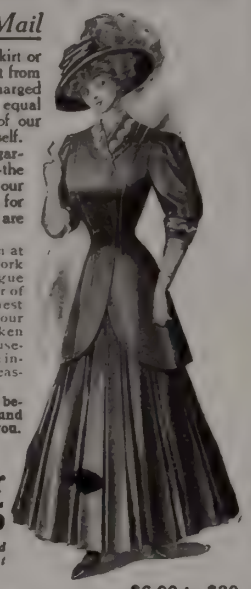

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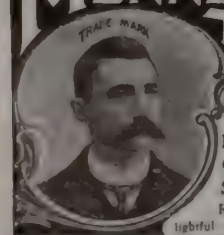

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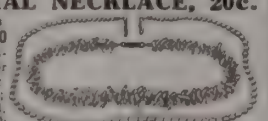

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GABRIELLE

The Flower of New Rochelle

Continued from page 849

told me she loved another. In the fury of my passion, I wanted to slay that other. She told me I could not reach him, for he was a galley slave, but that she loved him all the more on that account, for his punishment had followed an act, the noblest that one man can do for another. He had given himself up to that horrible fate to save an old man, his father, who had incurred the penalty."

"That was indeed noble."

"Her opposition seemed only to increase my love, and in my madness and infatuation, I resolved to give up everything for her, and accompany her and her family to America (whither they were bound) in the hope that I might ultimately win her. Ah! it was then that I learned her true worth, as in a few trenchant words she set before me the difference between passion and duty, between honor and dishonor. In obedience to her words I renounced her, though in the act of renunciation I loved her more than ever. I rowed her myself to the ship that was to carry her away. On my return to the shore I was arrested for assisting a Huguenot to escape."

"Oh, how sad! How unfortunate!"

"But the strangest part of the story is to come, dear lady. By some queer turn of fate or fortune, I was assigned to the same galley and chained to the same rowing-bench as the other lover."

"That was indeed strange."

"Three years we toiled together—I, sullen, gloomy, despondent, cursing my fate—he, calm, resigned, trusting in God, cheerful, hopeful, and showing numberless kindnesses to me, of which I confess I was not worthy. We did not know each other. We did not dream we were rivals, until on our way to this island. Did he turn against me then? No. He said, 'Let us drop all thoughts of rivalry, and bend every energy to the thought of escape'—of escape for both, you understand. He never thought of escape for himself alone, leaving me behind. Well, now my pardon has come. I am free, but he is still a slave."

"He will miss you very much when you are gone."

"No, Madame Gromartin—pardon me—he will not miss me; for I shall not leave the island until he can accompany me."

"But that is impossible. Were he a private slave you might purchase his freedom. But he is a government *engagé*. There is no release for him, unless he could procure a pardon, like yourself."

"Yes, he may escape."

He rose from his seat, and paced the veranda for a few moments as if pondering. Then he sat down again.

"Dear madame," he said, "as I have, so to speak, constituted you my confessor, there is something more I should like to confide to you. May I?"

"Certainly, sir. I shall be pleased to hear it, and shall not betray your confidence. And if I can help you in any way, command me."

"Since I entered your house, Madame Gromartin, I have passed through a terrible conflict. Not any scene of war or battle could compare with it. It was a conflict with myself. It was a fight with a terrible temptation."

He then detailed to her, in voluble and impassioned language, the agonies of mind through which he had passed in the afternoon—a narration that more than once drew tears from the eyes of the kind lady. He did not spare himself. He enlarged on the baseness of which he had almost been guilty. "But by the grace of God," said he, in conclusion, "I won the victory! I conquered myself! And now, when I leave St. Christopher, Louis shall also go!"

"But how? What plan have you for his deliverance?"

Francis hesitated.

"Perhaps I ought not to tell you, lest M. Gromartin should think it his duty to hinder it. But you have been so kind and sympathetic, I feel that I may trust you. It is a very simple plan—one that has been practised by refugees."

To be continued

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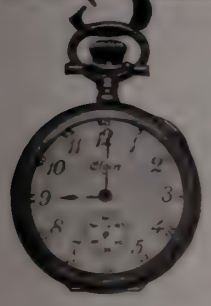

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Eternal Life*

MERE continuous existence would be a burden to us. The legend of the Wandering Jew is a conception wretched beyond thought. The utter weariness of it, the labor and the pain of our present lives extended year after year with no relief, long after the capacity to enjoy life has departed, is absolute misery. When we speak of eternal life, we mean something very different from the life we now enjoy. This ages, grows feeble and loses its charm. It is the renewal of life, the inexhaustible vitality of perpetual youth, that we crave. This it is which we obtain through Christ.

It is obvious that it cannot be associated with the body. That develops up to maturity and then decays. But there are men whose spirit is clear and bright, active and vigorous in old age, and even in death is full of hope. It is easy to conceive of such spirits living on, clothed with that spiritual body of which Paul speaks as being the gift of God. Free from the infirmities of this life, renewed by God's power, the spirit can live on with new joys and pleasures indefinitely. The tabernacle perishes, but there is a building of God for which we may hope, that is eternal. It is evident even to the most superficial thinker, that it is the mysterious inmate of the body, the entity which speaks of "my body," which is not the "me," but only the habitation of it, that will live on.

It is strange that with this conviction we devote so much thought to the body, providing for its enjoyments, considering its claims and decorating and adorning it. Strange too, that we devote our energies to the acquisition of money which, like the body, we must leave behind, and neglecting to develop the spirit which will survive it. To say the least, our lives are illogical if we really believe in eternity. The best of us live as if we were to stay here permanently, and give but little thought to the life beyond the grave. As the apostle said, "It doth not yet appear what we shall be," but we have so many hints in the world around us, and in our own natures, not to speak of the direct teachings of the Bible, that we might give more thought to that mysterious future when the material shall have passed away and the spiritual alone remains.

* Topic of the Christian Endeavor Society for October 13. "Remember Eternity." I. John 2: 15-17, 24, 25.

The Sight-Singing Classes

MANY inquiries continue to reach us concerning the Sight-Singing Classes of Madame Newman, which open a few weeks hence. Applicants for membership in these classes are now being enrolled in series, according to their order, as fast as they are received. All applicants should send full name and address to Musical Department, THE CHRISTIAN HERALD, Bible House, New York. Every application is submitted to Madame Newman, who will communicate with the intending student.

The great success of these Sight-Singing Classes last year showed that they were appreciated by readers of all ages. They afforded an opportunity, at a merely nominal cost, of learning to read and sing music correctly by the simplest and best system, under the personal supervision of a teacher of recognized ability, who has successfully conducted the largest singing classes ever taught by any woman in any part of the world. Hundreds of grateful pupils have written to her without solicitation, expressing satisfaction at having been trained by a teacher so thorough and so accomplished.

These courses are conducted by mail exclusively. Written instruction is given added value from the fact that it can be referred to at any time, so that many points are permanently fixed which might otherwise be lost. The pupil need not be endowed with a "special gift" in order to read music. Any one of average intelligence can do so, if he or she starts with the fundamental principles and builds upwards. The student is not only taught how to read music "at sight," but also how each note should sound. The ear as well as the eye is trained. Even to advanced musicians the course will be found exceedingly useful. To the beginner it is comprehensive and self-explanatory and lends a greater interest to every song and hymn through an intelligent understanding of the music itself.

Dr. Henry van Dyke's First Visit to the Holy Land

With tents, horses and mules, and a camera, the author of "Little Rivers" went, last March, to see the Holy Land for the first time. But he saw the Holy Land as few have ever seen it. He never slept under a roof during all his stay of weeks in Palestine. He camped in groves of olive trees: he swam in the Sea of Galilee and fished on the shores of Capernaum and in springs of the Jordan. And from this standpoint, fragrant with the breath of flowers and fruit trees and of mountain top and valley, Dr. van Dyke fills every line with that freshness of enthusiasm that comes to a man when he sees, for the first time, what he has desired all his life to see. With his own pictures, his delightful papers, "Out-of-Doors in the Holy Land," begin in the October issue of The Ladies' Home Journal.

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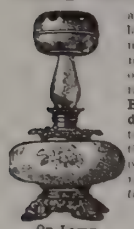

applied to central draught lamp, gas jet (open flame or mantle burner), artificial or natural gas, will heat any ordinary room comfortably in zero weather, giving **Heat and Light at No Additional Cost.** No ashes, no trouble, clean and odorless, thoroughly circulates and purifies the air. Easily applied and ornamental. *Just the thing for sick room, bath, bedroom, den or office.*

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Union with Christ*

FAITH is a great mystery to the worldly-minded man. He is told that by believing in Jesus his life will be transformed, his character changed, and he will become a new man. The man cannot see how this can be. He has many beliefs, personal, social, and political, that have but little influence on his daily life, and he cannot understand how the belief in Christ can affect him to so great an extent. It is only as he is led to see in Christ the source and fount of spiritual life that he comes to understand the full meaning of faith. This kind of faith brings a man into union with Christ, and that union, the more fully it is enjoyed, increases in power and influence. It comes so close that it fulfils Christ's conception, "I am the vine and ye are the branches."

Membership in Christ's kingdom involves this close union. We speak of a man as being a member of the Methodist or Presbyterian or Baptist church, and that is legitimate. He is joined to that body of Christians, being agreed with them in doctrine, and so makes public confession of Christ; but this does not always involve membership in Christ's kingdom. His creed may be entirely orthodox and his conduct irreproachable and yet he may be outside the kingdom. There may be many reasons for outward conformity and for a blameless life, but it is only the man who is united to Christ by a living faith who is really a member of his kingdom. His words are very solemn and explicit: "If a man abide not in me he is cast forth as a branch and is withered." How many such withered branches we see! Lives that are labeled Christian, but destitute of Christ's life and power.

What then is this abiding in him, that he deemed so essential to membership in his kingdom? It is the dependence on him for life and power, the saturation of the soul with his principles, the closeness of association with him that brings his spirit into intimate relations, so that men see in us Jesus actually living and his power controlling and inspiring us. It is this which separates his people from the world and renders them his instruments for service.

* Topic of the Epworth League for October 13. "Membership in the Church." John 15: 1-8; Rom. 12: 4, 5; I. Cor. 12: 12-28; Rev. 21: 27.

The Cripple's Garden

IN the Chicago Home for Incurables there is a remarkable patient. Both his legs are gone, having been cut off above the knee; several fingers on each hand are absent, the result of accident or amputation; and even the poor body has not escaped, for some of the ribs have been crushed or broken. Yet, with all of these physical drawbacks, this poor cripple is one of the most cheerful souls imaginable. In a recent letter written to a friend in Yonkers, N. Y., the cripple writes:

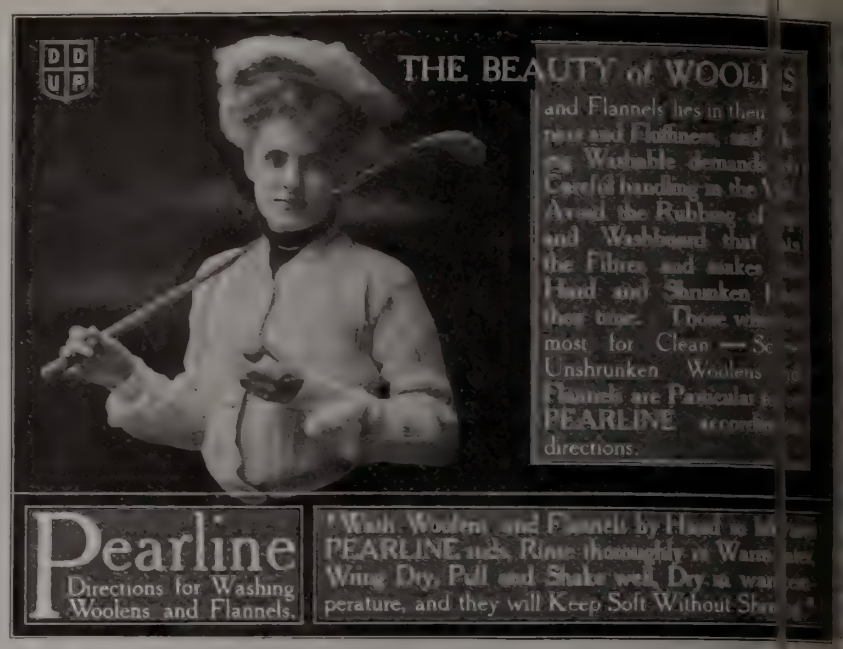
Did you ever hear of the garden I have and the flowers I raise? Well, through the centre runs a path with flowers on either side: a large bed of Patience and a beautiful bed of Hope, a fine Climbing Courage, and a little vine called Cheerfulness that runs in and out all over my garden. Around the garden is a fence made of Determinations, with posts of Perseverance; this is to keep out the Grumbler Vine that grows all about outside and tries to get in. Outside the garden is a tree like a Weeping Willow, which sometimes casts a shadow over my flowers, and once in a while a blackbird comes and sings in its branches. I call it the Complaining Bird. It does not come often. In one corner of my garden I have a hot-bed where I raise Smiles, because they have to be forced.

What do you think of my flower garden?

Surely, the optimism of this brave soul under affliction, should carry a lesson to the grumblers.

"The Empress of Solitude"

The ex-Empress Eugenie, whom they call the "Empress of Solitude," is now living in the Hotel Continental in Paris, quite near the spot of her once regal home where she shared with Napoleon III the idolatry of the French and the praises of the world. She drives about Paris in a brougham with a single horse in place of the former $20,000 coach and eight spanking nags. During the heat of summer she inhabits a modest villa on the shores of the Mediterranean, where the curious traveler may often see her, dressed in sad-colored clothing, leaning on an ebony stick, and watching the mutable sea.



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A Unknown Path

By Mrs. M. Baxter

T children of Israel, the people of he Lord, were about to enter upon the st momentous crisis in their history Abraham, Isaac, Jacob, Joseph, very any of their descendants, and still mor the fathers of the present generation ho had died in the wilderness, had all ged for the fulfilment of God's pro e—to see, enter, and possess the lan f promise. The people were now on very border. Joshua had risen ear in the morning, and, following God direction, was ready to his hand for rvice. He and the people had left Shi n, and were now on the very banks of River Jordan, looking wistfully ove the other side: to the land which flow "with milk and honey." An apparently insuperable barrier lay between, but one was occupied with it, for God wa ith them, and they knew it.

er three days, the officers went thr gh the host, and "they commanded the eople, saying, When ye see the ark of e covenant of the Lord your God, and he priests the Levites bearing it, the ye shall remove from your place, and go after it. Yet there shall be a spa between you and it, about two thousand cubits by measure; come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore." To the teachable child of God who stands in his true position of grace,—a saved, cleansed, delivered, anointed man,—no question is of more intense moment than that of guidance. His own will quite laid down, he was s to be completely and in all points as red about the will of God.

ow often have we sought for guidance so plain and palpable that it would give us no trouble to recognize it, and which would be no exercise either to our attention or our faith! Anything which we see before us we can follow mechanically; but the Lord in his leading seeks to absorb all our spiritual faculties in tr ing the way which he takes. We le n more of God, and have, so to speak, a tter view of him when we are exercised about his guidance than we should h e if he dealt with us as mere machines. "He made known his ways unto Mo es" (Psa. 103: 7).

Come not near unto it, that ye may know the way by which ye must go." human reason would have said, "Follow us close, so that you may not mistake your way." But this is not always how God leads his people. Sometimes God gives us a direction which is in the main to guide our whole life, as in the case of Paul of Tarsus when the Holy Ghost separated him to the life of a foreign missionary (Acts 13: 1-4). He knew he had to keep steadily on at this work; but he was by no means thereby rendered independent. Still, for all the details, as to what countries and what cities he was to go to, he sought and received separate guidance. A divine way and a carnal way, the way of God and the way of man, both lie before us whenever and wherever a new start on our journey begins. God's way is not that of blind superstition, but of intelligent cooperation with him, after waiting upon him and learning his way at his feet.

Every child of God is from time to time brought in his experience into a position in which a decision must be made which may change the whole current of his life. It may be a call to yield himself to missionary labor, and he must then face death to all plans for earthly comfort, distinction, etc., and be content to live solitary and very much unknown on earth. But for what? To God's instrument and fellow-worker, making known his great truth among the heathen; to come down to the lowest and most degraded of human kind; to carry not the thoughts of God's heart of love, and thus to fit into the very place to which his infinite love has called him. Where the will is not wholly given up, and the body is not fully presented to God in living sacrifice, the conflict is sometimes terrible; but where the will is yielded, where the question is only, "Lord, what wilt thou have me to do?" the only fear is lest a mistake should be made about his direction.

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NO WASH BOARDS, WASHING MACHINES OR CHEMICALS. NO WASH DAY. NOTHING LIKE IT. NOT SOLD IN STORES.

SEE HOW SIMPLE, different, easy. Put on stove—add water, then soap, then clothes—**that's all.** In 5 to 8 minutes, clothes clean. Laundries clean clothes **without rubbing—EASY WAY** does same at your home. You can **rest** or **read** between batches. Dirt removed **automatically** except to move knob occasionally. Clothes cleaned while you get breakfast. With wash board you rub, then boil 20 to 30 minutes, then rub again. Or you boil, then tire yourself running heavy machine, which wears, tears and rubs the clothes—and afterward rub by hand anyway. The **EASY WAY** does alone in **one operation** the combined work of wash boiler, wash board and washing machine—**less time,** almost **no labor—no injury** to clothes.

EASY WAY creates energy by mechanical manipulation associated with hot water, soap suds, heated steam, and scalding vapor, utilized as a compound force, all contained in a closed compartment. Special operating arrangements.

Cleans woolens, flannels, blankets, colored clothes, as well as white goods, finest laces, curtains, bed clothes. Saves your time, fuel, labor, clothes, buttons. Saves your strength, looks, health, money.

WITH EASY WAY, 30, 40, 50 minutes cleans washing which before took entire day.

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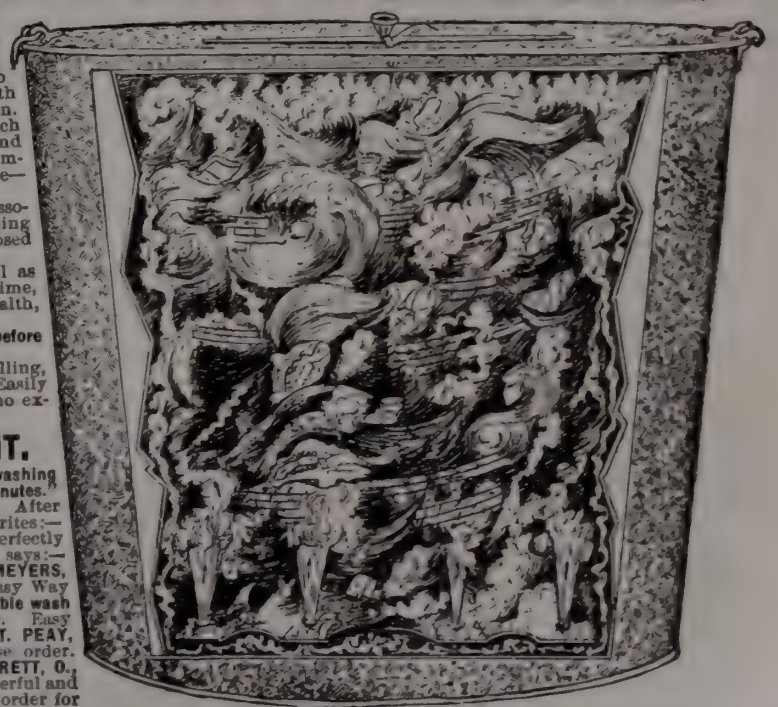
J. McGEE, Tenn., writes:—"One young lady cleaned **day's washing by old method in one hour** with **Easy Way.** Another in **45 minutes.**" **E. CRAMER, Tex.,** writes:—"Gave Easy Way a thorough trial. After **10 minutes** clothes nice and clean." **ANNA MORGAN, Ills.,** writes:—"I washed a **woolen bed blanket in Easy Way in just 3 minutes,** perfectly clean." **J. H. BARRETT, Ark.,** after ordering **38 Easy Ways,** says:—"You have the grandest invention I ever heard of." **J. W. MEYERS, Ga ,** says:—"Find check to cover one dozen Easy Ways. Easy Way greatest invention for womanhood, **forever abolishing miserable wash day.** Sells itself." **I. BECK, Ga ,** writes:—"Enclose order. Easy Way as represented. **Worked 4 days—have 15 orders."** **J. T. PEAY, N. C.,** says:—"Been out **2 days—sold 17,** for which enclose order. Everybody is carried away that sees it work." **C. O. GARRETT, O.,** writes:—"Showed Easy Way to **7 families, sold 6.** Most wonderful and grandest invention." **N. BOUCHER, Mass.,** writes:—"Enclose order for **75 Easy Ways.** Everybody wants one—**best business I ever had.**"



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You may have your dealer set it up in your home, cook with it for *30 days free.* We think you will decide that you can't do without it; if not, it's returnable and the trial will not cost you a cent.

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WORKING THROUGH COLLEGE

Continued from page 843

the faculties of a number of leading colleges for women.

From Smith College came this answer from the president's office: "Some of our girls have tried co-operative house-keeping, some wait on table in houses in the city in return for their board; some assist in the library and scientific laboratories; some tutor, sew, mend, clean silver, copy notes, and do various services for their fellow students. One student earned $300 sewing and developing photographs in one year."

At this same college for women at Northampton, Mass., was graduated in 1905 a young woman who made the most notable record known in the world of women's colleges, in respect to working her way. She came from Princeton, N.J. To obtain money to meet her college expenses she did every kind of work possible, thus exemplifying the democratic spirit at Smith. And despite all her hard outside work, she found time to act as president of her class, being elected to that position by two hundred students. She made a business of keeping the rooms of students clean; she mended clothes for her wealthy classmates; she waited upon table, and performed other kinds of housework. And all the students at Smith helped this young woman, for four years, to help herself.

At another college a girl displayed in her room a stock of all the articles necessary for cleaning and polishing women's shoes, and thus from the sale of these paid her living expenses through her freshman year. At Barnard College a number of girls earn two dollars an hour giving piano lessons or tutoring. Others at this college act as agents for firms that manufacture caps and gowns, and other small but necessary articles of woman's attire, selling these goods on commission and thus saving students the trouble of going down town to shop. Again, at this same college, students of artistic trend make as much as one hundred dollars during a college term in painting posters and calendars. Others earn money playing the piano for the gymnasium class.

At women's colleges, as in men's, there is plenty of work awaiting the typewriter and stenographer, the copyist, the assistant instructor, and the nurse. Among the occupations which women students have added to the regular list is that of photography. Many students at Barnard, Cornell, and other colleges sell the products of their own cameras, either in the form of groups of snapshots made on the college grounds, or books of photographs of college life. Many girls are able to pay their college expenses by newspaper reporting, though this work now requires trained ability, and hence, while it is the highest paid, is open only to young women of unusual talent.

Then there is the harvest-time of the vacation months, as in the case of men students. How often has the reader arrived at a hotel in a mountain or sea resort, especially in New England, to find himself waited upon at table by a quiet, refined young woman, evidently one of superior education. Upon inquiry, you have found your waitress to be a college student, who is earning money thus to pay her tuition fees during the coming winter.

The faculty of Barnard College report that twenty-seven girls from that institution worked last summer as clerks, stenographers, private secretaries, traveling companions and governesses, and earned an average of $117 for the two months of July and August.

Quite a number of college girls, especially from Barnard, the Woman's College at Baltimore and Mount Holyoke College, are employed during the summer as traveling companions or private secretaries to people of wealth. Those who wish to employ college women in such positions are willing to pay liberally for the services rendered, knowing that by application to the colleges they will secure some one competent and trustworthy. Some girls thus employed have earned as much as $100 a month. One Barnard girl was paid $100 a month during the summer vacation for acting as governess to two children.

College professors say that those students who have struggled for their education are apt to make a wise use of it. By being obliged to seize upon every point of vantage in earning necessary money, the student qualifies himself or herself for success in life. Above all else, the pursuit of knowledge thus in the face of the obstacle of the empty purse, teaches one early to be master or mistress of adverse circumstances. GILSON WILLETS.

AMONG THE WORKERS

—EVANGELIST F. M. ROSS, formerly of Elmira, N.Y., is now pastor of the Reformed Church at Grahamsville, N. Y.

—THOMAS HOUSTON, the "Blind Evangelist," has just concluded two weeks' tent services in Elkland, Pa. There were many professed conversions, notably two men over seventy years of age.

—ON OCTOBER 2 and 3 the Moravian College and Theological Seminary at Bethlehem, Pa., celebrates its centennial. There are only two theological schools in the United States that are older.

—MRS. J. B. ROBERTSON, missionary at Jack Town, Liberia, W. A., writes that many of the heathen there are changing to Christianity. These converts are cruelly persecuted by their heathen relations.

—MISSIONARY J. E. SHOEMAKER, Yu-yiao, China, writes that a committee of missionary ladies in Ningpo has begun a rescue work for Chinese girls, "hundreds of whom are now sold to lives of shame and misery every year."

MISSIONARY NELLIE M. BRYANT, of the Indian Christian Realm Mission, writes of a visit to the Ellore villages on the east coast. There has been a wonderful revival in that section of India and hundreds have been converted and baptized.

—EVANGELISTS HART AND MAGANS, of Fairbury, Ill., who during last year's evangelistic work held several union Methodist tabernacle revivals in different cities and witnessed over 7,000 seekers, will begin a union Methodist revival with the twenty-two Methodist churches in the city of Seattle, Wash., September 22. The pastors have built a large tabernacle for these meetings.

—EVANGELIST WILLIAM A. SUNDAY, known as the "Baseball Evangelist," is a speaker whose addresses are full of pith and epigram. One of his latest illustrations is this: "You will run all the way down town from your home to renew your fire insurance if you have let it lapse for a day. But you have waited twenty, thirty, forty, fifty years taking out insurance on your immortal soul."

Russia's Armor-Clad Police

In Yalut Orovsky "Government," Omutinsky parish, the police have just seized an alleged "dangerous" person, Semen Pankin, whose age, attested by official records, is 121 years. Semen is now in Tumensky jail. Another police triumph was the capture at Peterhof of a blind man, charged with trying to corrupt the army because he gave a soldier a revolutionary leaflet. So many police have recently been killed in Riga that, by direction of the governor, the Riga "bobby" now walks his beat clad in armor, sufficiently thick to withstand the bullet of a Browning pistol, the regulation weapon of the revolutionist.

New Homes in the West

Send for free copy of pamphlet containing synopsis of the United States homestead laws and information how to secure a cheap irrigated farm or a quarter section of splendid free farming or grazing land along the new railway lines of the Chicago & North Western Railway, in South Dakota, Wyoming and other States. All agents sell special low rate excursion tickets to homeseekers via the North Western Line. Full information on request. W. B. Kniskern, Passenger Traffic Manager, Chicago, Ill.

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Don't throw it into the ash barrel, but use a

HUSTLER ASH SIFTER

Save the **good coal.** Coal saved is money saved. Turning the crank for a minute saves the day's coal. A child can do it. **No** maid objects to it. **No dirt nor dust.** Fits wood or iron barrel. Saves its cost many times a year. If your dealer can't supply you, we will. Write for Catalog 82.

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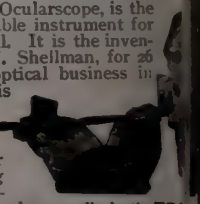

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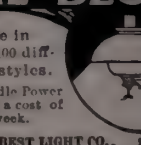

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SPECIAL ATTRACTIONS

In the Fall and Winter numbers of **The Housewife** we shall present many new and attractive features, in carrying further our plans for its betterment and to more firmly cement the attachment which thousands of readers have expressed towards this publication. We shall commence in October a serial story of unusual interest, entitled:

The Romance of Hans Hogan

By Owen Kildare

Author of "My Mamie Rose," "The Good of the Wicked," etc., etc.

In this story the author, with his usual skill, tells of the lives and loves of the plain people who dwell by the thousands in the great **"East Side"** of New York. We also mention a few writers whose work will shortly appear in our columns:

Miss Lillian Bell
Author of "Abroad with the Jimmies," "A Little Sister to the Wilderness," etc., etc.

J. L. Harbour
For many years Assistant Editor of Youth's Companion.

Mrs. Alice McAllilly
Author of "The Larkins' Wedding," etc., etc.

Hilda Richmond
An ever welcome favorite.

Augusta Larned
Author of "The Mrs. Sweetser Sketches," etc., etc.

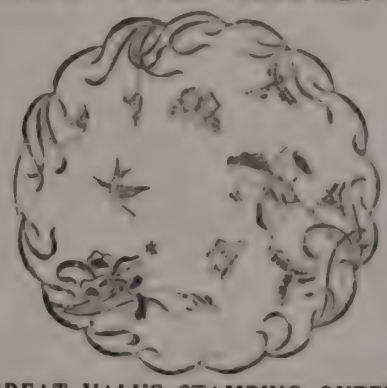
Edna Edwards Wylie
Author of "The Ward of the Sewing Circle," "Theodore's Stepmother," etc., etc.

Mary Madeline Wood
Formerly Department Editor Ladies' World, New York.

Amelia E. Barr
Author of "The Bow of Orange Ribbon," "Jan Vedder's Wife," etc., etc.

Nora Archibald Smith
A most delightful writer of Children's Stories and Verses.

Eleanor H. Porter
A faithful delineator of the best New England character.



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Helen's Babies
By John Habberton.

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By E. P. Roe.

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By Amelia E. Barr.

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The Squire of Sandalside
By Amelia E. Barr.

I, Thou and the Other One
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Master of His Fate
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Love for an Hour
By Amelia E. Barr.

Little Prudy
By Sophie May.

Little Prudy's Sister Susy
By Sophie May.

Little Prudy's Capt. Horace
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If you do not wish to take advantage of any of the above attractive and Guaranteed Offers, but still desire to subscribe to **The Housewife** on trial, we offer to send it, **without premium,** all the rest of this year and all of next year, making fifteen months' subscription, for only **Thirty-five Cents.** Whenever **The Housewife** enters a home it usually remains there; therefore, if you do not find each number from [illegible] or if you are not perfectly satisfied, the amount will be refunded on request. This acquaintance, we are morally certain, will develop into a long-time friendship that will be a help and inspiration to you and your family. remit by P. O. Order or Registered Letter. Postage stamps are acceptable if neither of these methods venient. Kindly allow a reasonable time for filling orders. Address your letter plainly and carefully:

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CHRISTIAN HERALD

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OFFICES: BIBLE HOUSE, NEW YORK

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See article on Page 867

THE ORIENTAL SELLER OF SWEETS

Questions and Answers

R. L. P., Bowling Green, Va. Are there any States in which women vote on every issue, including the vote for President?

Women vote on equal terms with men in four States. Established in Wyoming in 1869; in Colorado, in 1893; in Utah, in 1896; and in Idaho, in 1896. In Kansas women vote on school and municipal questions, and in eighteen other States they have school suffrage. Montana and Iowa permit them to vote on municipal bond issues, and in 1898 Louisiana allowed women taxpayers a vote on all questions submitted to taxpayers. A woman taxpayer in New York can vote on a proposition to raise money by taxation.

E. S. H., Bellefontaine, Miss. 1. What is meant by the new cloth on the old garment in Mark 2: 21? 2. Are the Ten Commandments binding on Christians now?

1. The new cloth is really the unshrunken cloth which, when it became wet and dried, would draw and tear the old garment, making a greater rent. The meaning was that at that time the most intelligent Jews, such as Nicodemus, were hailing Christ as a reformer. They were mistaken. His religion was not a patch on the old. The old could not be mended, but must give place to his new religion. A specimen of this futile attempt was seen in the struggle to force the old Jewish laws on the Gentiles, which was repudiated (see Acts 15: 1-21). 2. Why do you ask? Is there any one of them any Christian would wish to violate? The Christian is not under law, but his obligations are stronger than law.

E. F. G., Fairfax, Ga. 1. We often hear the expression, "Not according to Hoyle." Who was Hoyle, where did he live and when, and what did he do? 2. Is it safe for an individual to proceed with applications for government patents, or better to employ an attorney?

1. Edmund Hoyle was a native of London, who died in 1769, aged ninety-seven. He was a celebrated authority on whist and wrote a treatise on the subject. 2. You will save time, worry and possible expense by having an attorney.

N. R. R., Milford, Tex. How did Moses and Aaron come together when they went to bring the children of Israel out of Egypt?

They were brothers, Aaron being the eldest son of the Levite Amram. (See Exodus 6: 20). Aaron was divinely directed to go into the wilderness to meet his long-exiled brother Moses. (Exodus 4: 27). On reaching Goshen, the two seem to have come to a mutual understanding, and thereafter Aaron assisted Moses in carrying out his great commission. (See Exodus 4: 28 to 31).

M. McL., Bennettsville, S. C. Why does a dog turn around several times before lying down?

Naturalists assure us that the habit you mention is an inherited one and dates back to the days when all dogs were wild and wolfish, and when their sleeping places were in the bush or jungle, which they chose for security. They moved around in a circle to smooth down the tall grass before lying down.

Reader, Wilmington, Del. As to reading the Bible through, when you say three chapters a day, do you mean two in the Old Testament and one in the New?

The writer of the suggestion in question meant that his plan was to read two chapters in the Old Testament mornings, and one in the New Testament evenings, with two additional Psalms every Sunday throughout the year, in order to complete the whole Bible in a twelvemonth.

In an article concerning the Moravian Church and its progress in America, which appeared in our issue of September 25, it should have been explained that the Church magazine, the *Moravian*, is a weekly publication. It is published at Bethlehem, Pa., by Mr. H. T. Frueauff, the subscription price being $1.50 a year.

E. K., Kalioka, Mo. Is there any authority for the formula uttered at baptism?

If you refer to Matt. 28: 19, you will find that the formula has the best authority and was not designed by man. Jesus, before his ascension, directed that the baptism should be "in the name of the Father and of the Son and of the Holy Ghost."

C. N. M., Austin, Tex. Please explain how an author can sell an article to a magazine and afterwards have it published in book form by another publishing house. When he sells the article to the magazine does he reserve the right to have it published in book form?

He either sells the serial or magazine rights and reserves the book rights, or he sells outright to the magazine and secures its permission afterward to use it in book form.

Mission Sled Contributed by "Christian Herald" Readers for the Nain Mission, Labrador

SOME time ago we published a letter from the Rev. Christian Schmitt of the Moravian Mission at Nain, Labrador, in which the missionary told of the loss of his only traveling sled through an accident on the ice. Our readers were invited to help him, and contributions came in which have enabled us to procure a new sled for the mission. The sled is built of hickory, bound with stout leather thongs, and is long and strong and capable of withstanding a heavy strain. It was built in New York City, under the supervision of Mr. R. D. Wolterbeek, a friend of the mission, and is now on its way to the Arctic. The sled is similar to those used by Dr. W. Grenfell of the Labrador Mission.

M. F. G., Rome, Ga. 1. What was the difference between the Pilgrims and the Puritans? I read that they were not the same people; that one set came directly to Plymouth and the other set went to Holland and then came to America. 2. In the *Crown Encyclopedia*, it is stated that the Pilgrim Fathers landed on Plymouth Rock December 21, 1620, yet I read in THE CHRISTIAN HERALD that a monument has been erected at Provincetown, Mass., to commemorate the fact that they first landed there. Please explain.

1. It was the Pilgrims who went to Holland and then came to America. A certain number of people who lived in the vicinity of Scrooby, England, wished to worship God in their own way, and removed to Holland; there they were joined by others of their way of thinking, who had also fled from England. After a few years they decided to go to America, as some of the younger people were forsaking the ways of their fathers for those of the Dutch. The Puritan colonies in Massachusetts seemed merged into one. 2. The monument at Provincetown commemorates the fact that the *Mayflower* first anchored in the harbor and a small party was sent ashore to investigate the country. They came back and the *Mayflower* proceeded to Plymouth, where the permanent landing was made at Plymouth Rock.

R. E. C. W., Finley, Pa. 1. In what sense are we to understand the meaning of Luke 12: 51-53? 2. Do you think the deluge was world-wide?

1. That wars and family divisions would result from Christ's coming. He did not mean that he came for the purpose, but that they would ensue as a consequence. We know that it was so. Families were divided and the father hated the son for becoming a Christian, and the mother the daughter. 2. Probably not. The purpose for which it was sent would be answered if the inhabited portions of the world were submerged.

A. J. B., Stewartville, Minn. Were the divisions of time in the Bible, such as the weeks mentioned by Daniel (10: 2), the same as with us?

It is generally believed that in the age you mention, the week was the ordinary week like ours; but in Daniel 9 the weeks are prophetic weeks and indicate a period of seven years each. It is doubted by many scholars whether the years of the early patriarchs, such as Methuselah (Gen. 5: 27), were our years. It is thought possible that in those early times the people calculated their time by the moon, which would be easier for them than by the sun. If so, their year may have been only twenty-eight days. This, however, is merely a guess; there is no basis for it, except probabilities.

A. J. W., Cherry Valley, Ill. Is there any passage commanding us to abstain from meat on fast-days, or at other times?

No; the custom arose as a memorial of Christ's death on that day. Christ did not ordain any days of fasting, so far as we know. It is probable that Jewish Christians observed the Jewish fasts, but there is no record of their imposing them on the Church generally. Christ's mention of the practice (Matt. 6: 16) appears to have applied to voluntary fasting.

Miscellaneous

No attention can be paid to letters containing neither name nor address.

C. E. H., Durango, Colo. See answer to C. G. G. in MAIL-BAG of October 2.

W. T. E., Philadelphia. 1. The Peace Conference proceedings are conducted in French. There is no evidence other than the Scriptural account.

Mrs. Adam Bartholomew, Martin, Mich. asks that some reader of this journal send her a copy of the verses beginning: "In the leafy, budding springtime."

The Rev. Benjamin H. Hunt, Mann's Choice, Pa., is the author of the hymn, "Nearer Home," which several publications have wrongly ascribed to the late Mr. McGranahan.

Rev. W. H. Johnston, of Callao, Mo., writes that he has discovered another Bible verse containing nearly all the letters of the alphabet, the letter Q only is absent in Haggai 1: 1.

To Several Readers. We no longer send astronomical queries to Prof. Swift. As explained in this paper some time ago, his great age and failing eyesight prevent him from doing astronomical work.

J. R. H., Everett, Mass., sends a remarkable account of his conversion. For many years he had been a confirmed drunkard, and he had almost ceased to struggle against his besetting sin, when the grace of God found him and set him free.

J. E. R., Cheshire. Unquestionably names were for a long period confined to a simple given name or appellation, to which was added "the son of So and So." The earliest names were doubtless given because of some likeness, or some physical or mental characteristic, or because of the calling or avocation. Thus, strong, little, brown, red, smith, carpenter, baker, mason, etc. (or their equivalents in the early languages), became names. In the early ages there were no family names, as we now know them. Family names had their origin, it is believed, about the 10th century A.D. J, Y, U or G had the sound of

Two Helpful Volumes

Dear Dr. Klopsch: I have received "Forty Thousand Sublime and Beautiful Thoughts" and am pleased with both volumes. I am seeking knowledge and wisdom to live and do God's will and shall continue to read and seek the light of the true and living God. RACHEL LOHM

Cameron, Mo.

An Inspiring Book

"The Great Hereafter," whenever I read it, will be an inspiration to live and strive to attain that heaven which is the ultimatum of all true believers. It will give me great pleasure to loan it and recommend it to others. MRS. S. T. LO

Elyria, O.

NEW YORK, OCTOBER 9, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Native Christian Teachers

Rustic Gateway of a Japanese Country Home

Farmer's Boy Coming Home from Work

A RURAL FESTIVAL IN JAPAN

By MATTHIAS KLEIN, Choshi, Shimosa

WHILE out on a trip from our station at Choshi with a few other workers recently, we reached a town where the el had never been preached, nor even tracts distributed. This village, which cattered all along the hillsides, is inhabited chiefly by farmers, who diligently uccessfully cultivate one of the largest rice fields between here and Tokio. As as the first of April one can see the farmers, both men and women, knee deep e cold mud, toiling there all the day long. Rarely is a plow used in this coun- out the soil is worked with a hoe. Some men are staggering through the mud baskets of fertilizer, others hoeing, while many of the women are doing yet r work, as they are not only knee deep in the mud, but also have their hands ip to their elbows, filling up every uneven place and working the soil as a n would knead dough. All this e preparatory to the sowing of ce, which a few weeks later will nsplanted to larger fields. Before ce is sown, the farmers have it -soaked in bags lying out in the over which paper prayers to the gods are floating, fastened to oo poles. This is done, of course, ure a good crop.

this place many tracts were dis- ed and several open-air meetings At night the meeting was really erful. A large crowd gathered centrally located building, and ly listened to the story of the The presentation of the cruci- Christ is very obnoxious to the e in the beginning, but as soon as understand it, it is the most ual truth in turning them to the God.

e name of this town, in English, "Waterfalls town," because of autiful natural scenery, including ber of miniature waterfalls. A like this in Japan is always d to religious purposes, even as rous Israel resorted to "high and green trees." Back from llage, up among the lofty hills, und an old, somewhat dilapidated temple, where we saw an immense crowd of al pilgrims coming over the hills, singing and ringing little bells. Arriving their long journey, they did not even stop for a drink of water, but passion- dashed up the steps of the temple, and there, *en masse*, standing before the hist idols, they sang in a low-pitched monotone, at the same time swaying side to side, keeping time with their litany.

ite a force of pilgrim priests, some with their big black hats, insignia and ers, also arrived in front of the temple. The chief priest of this temple accorded us the privilege of taking his photograph in front of his house—a very uncommon favor. He was arrayed in a stately, bright crimson robe. Before the entrance building of this noted temple stood the life-sized gods of war, fierce-looking and curiously painted. Walking a short distance in another direction, up a flight of stone steps, we were confronted by a beautifully curved tunnel through a hill. As we walked through it, we counted eighty-eight idols, each about two feet high, lining the sides. At the other end there was unexpectedly presented to us an exquisitely beautiful view. Before us was a lovely waterfall, whose silvery ice-cold thread of water pattered down on an idol planted on the rock below. Here we saw the tall smooth-barked cedars, as well as a variety of other evergreen trees. Upon the shining over-damp rocks creep various mosses, and over upon the sloping hill conspicuously stood the attractive camellia trees, lavishly loaded with their beautiful red flowers. And just as delightful was the ground, amid evergreen shrubbery, literally covered with the fallen blossoms. Going on a little farther, we came to another of these falls, which bestowed its waters upon the horrid looking serpent god beneath.

Buddhist Priests Leaving the Temple at Choshi

Many sick and insane people resort to this place, especially during the summer, and some even in the mild winter. They believe if they allow the water of these falls to pour down on their heads, in sight of these serpent gods, they will be cured. They ordinarily take three such shower baths a day, each lasting about thirty minutes. Some have been here five years or longer, and still show all the usual signs of insanity. These patients, both men and women, are under the supervision of a man who is the servant of the temple in or near which they reside. We saw two of these unfortunate ones, each standing under a waterfall. The constant groans of one while undergoing this ordeal, echoed from one hillside to another. Another was a young man about six feet tall, also demented. When his attendant released him, he seemed to be stiff and literally blue. Some of these patients at times were almost numb, and looked fainting when they came out of the water. When the temperature of the water is not too low, there is no doubt that some of these nervously diseased mortals are really helped, as the residents of this place assert.

What the Buddhist priests do in the daytime we do not know, but they are surely up early in the morning. We have observed them beating their drums as early as three o'clock. The writer

Continued on page 867

THE
American Pulpit
A Sermon by
REV. C. F. AKED, D.D.*

HAND IN HAND WITH GOD

TEXT: Isa. 41: 13—"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee"

ISAIAH is very bold. He promises that the hand we throw up in our weakness and helplessness shall be caught by the hand of omnipotence. In our loneliness we shall feel God near. The silence which can be felt shall be broken by his tender whisper, "Fear not; I will help thee." It is very daring, for our prophet has but now exhausted the splendors and sublimities of inspired rhetoric in his endeavor to describe the majesty of God. His sentences are a living glory. They rise unbidden to our lips when our hearts would fain employ the noblest strains of praise. God is he that sitteth upon the circle of the earth; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. He calleth all the stars by name; by the greatness of his might, and for that he is strong in power, not one is lacking. He is the everlasting God, the Lord, the Creator of the ends of the earth. He fainteth not, neither is he weary; there is no searching of his understanding. To him the nations are as a drop of a bucket; they are counted as the small dust of the balance; he taketh up the isles as a very little thing! And this God is our own. And he it is, in the amplitude of his power, in the infinity of his majesty, who will hold our right hand and say, "Fear not; I will help thee."

Divine Help Needed

Are you strong enough and big enough and brave enough to dispense with religion and its help? Can you do without God? Are you so certainly the master of your fate, the captain of your soul, and are you so confident that you always will be, that you can afford to despise or ignore the eternal promises of God?

What is your life? It begins, says the pessimist, in a cry of pain, and it ends with a sigh of relief. Youth, says the brilliant statesman, novelist, cynic, is a blunder, manhood a struggle, old age a regret. I repudiate these descriptions of human experience. I thank God for the pleasure that our happy lifetime gives. I bless the Giver of all good for the mirth and laughter of our days. But, doing so, I know too well "what thorns lie in every path; what sighs, what sorrows, and what tears lie between a mother's arms and death's embrace;" what multitudinous conflicts and buffetings of fortune wait for every one of us before we come to the last fight of all, the last and the best, to make light of man's need of a God. And when I ask you: Can you face it all without religion? The answer which I offer is: How foolish of you to try! Here is comfort in every sorrow, companionship in all loneliness, power for the re-vitalization of every drooping energy, courage, inspiration and immortal hope. Being what you are—men, and not heroic monsters of flawless perfection—it is madness and folly to spurn the outstretched hand of God.

The Universal Problem

Consider this matter well, and you will find yourselves in sight of a solution of the outstanding problem of human history. How does it come about that some men accomplish so much, while we, made of the same flesh and blood and human spirit, not so greatly inferior to them in mere capacity and knowledge, live on at this poor dying rate, and pass away—sparrows, indeed, that have flown out of the darkness behind into the light of the camp-fire for a moment, and then out to the darkness beyond? Men like ourselves, women such as you, have subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the power of the sword, from weakness were made strong, waxed mighty in war with the vested interests of evil, turned to flight armies of threatening foes. Of them the world, as they found it, was not worthy; but they left it worthier for their living. Tell us, ye students of history and of men, wherein their mighty strength lay! And amongst ourselves, too, do you think it is sheer weight of brain, or vigor of blood, or breadth of education that conditions our achievements or dooms us to sterility—strength which may be simple brutality, brain-power which may be nothing but selfish cunning, and culture to turn our literature into license and our arithmetic into roguery? Science does not build men. One man of large learning may scientifically cure a fever or invent a safety lamp, while another scientifically blows up a city or poisons a nation. All depends on what you do with your science when you have it! The secret of life lies deeper than this. Like the secret of the Lord, it is with them that fear him. And the mightiest strength of man is reserved for him who walks hand in hand with God.

In the dawn of history Abraham abandoned the star worship and nature adoration of his fathers in ancient Chaldea, satisfied that the Judge of all the earth would assuredly do him right, and that the God of the heavens was his exceeding great reward. Moses, the man of God, organized the most far-reaching and tremendous revolt of a slave-race against bondage and despotism which universal history records, and changed the face of the world. Samuel laid

The Foundations of a Kingdom

not by might nor by power, but in the conviction that to obey was better than sacrifice, and to hearken to God's word better than the smoke and incense of ritual things. In this spirit Peter and John considered that they had not to hearken unto men, but unto God, and flung open the gates of the kingdom of heaven to the lowly and the poor. In this spirit, too, Paul turned in disdain from the beggarly elements, dead letters, and old things of a religion grown mechanical, to the glorious Gospel of the blissful God; to a salvation wide as all human life, deep as all human need, assuring for the race in the far-off consummation of God's eternal purposes a future of unimaginable splendor which should outshine the golden glory of its dawn.

The men of the next generation, called to be a kingdom and priests unto God, as far as the east is from the west, carried the news of a Saviour's death, of life and immortality brought to light in his Gospel, and planted the banner of the Cross on the topmost pinnacles of the pagan world. Poor men, unlettered men, without human resources, earthly influence, wit and wisdom or wealth, did these things, God choosing the weak things of this world to confound the strong and bring his mighty kingdom in. Francis of Assisi left home, comfort, wealth and friends, vowing himself under that star-lit Umbrian night to woo his "sweet bride Poverty," and be true to her till death. Francis Xavier sought to fill up what remained of the sufferings of Christ, living and dying for them that sat in darkness and the shadow of death.

And how should I tell of Cromwell, with his pathetic plea, "Oh, how good it is to close with the Lord betimes!" Milton, of gift and faculty divine, learning in his blindness that the race is not to the swift nor the battle to the strong, that they also serve who only stand and wait; Bunyan in his filthy den in Bedford jail, seeing visions and dreaming dreams which have cheered and saved and inspired millions of earth's children; or of Wesley, Whitefield, Howard, Raikes, Clarkson, Wilberforce, Garrison, Elizabeth Fry, Florence Nightingale, Josephine Butler, Catherine Booth, or George Müller, or Barnardo, or Moody, or General Booth, or of one in a million of those numberless unknown heroes as great as the greatest heroes known, who have acquitted themselves as men and women sent of God, and not so much possessing him as possessed and filled by him? Ask the secret of their strength; it is in God. And these all are what they are, and they have done what they did, because they knew that whatever happened the Lord their God would hold their right hand; and each one heard him say, "Fear not; I will help thee!"

Pagan Testimony

I have quoted to you names that the Christian world holds dear. But listen now to Socrates, as he stands in the presence of death: "My friend, if you think that a man of any worth at all ought to reckon the chances of life and death when he acts, or that he ought to think of anything but whether he is acting rightly or wrongly, and as a good man or a bad man would act, you are grievously mistaken. Wherever a man's post is, whether he has chosen it of his own will or whether he has been placed at it by his commander, there it is his duty to remain and face the danger, without thinking of death or any other thing, except dishonor. Meletus and Anytus can do me no harm. That is impossible; for I am sure that God will not allow a good man to be injured by a bad one. They may indeed kill me, or drive me into exile, or deprive me of my civil rights; and perhaps Meletus and others think those great evils. But I do not think so; I think that it is a much greater evil to do what they are doing now, and to try to put a man to death unjustly."

That is the ground we need. For our physical life we need a stable earth, a firm footing, an assured order of day and night, summer and winter, seedtime and harvest, and a reign of law. Just as certainly we need ground of assurance in a moral order, in an over ling
Providence, an ordering and ordaining Will, a an
unfailing, encircling love. We need the conviction nat
we are called, chosen, commanded, sent; that we ive
a place in God's plan; that we are part of an eternal
system, indispensable in his everlasting purpose and
only responsible for loyal and dutiful obedience his
will as far as we know it. This is strength. T is
compactness for our life. This is cohesion of p ose
and faculty. This is peace and rest, and calm p as-
tence, and the joy of living. This is how we co to
ourselves and to our kingdom. This is how w and
our manhood and womanhood, and enter into fe.
This is what it is to feel that our right hand i eld
by God, and to hear him say, "Fear not; will
help thee."

You have heard a pagan saint in the hour of ld-
shaking tragedy. May I now quote to you, tho it
be in the nature of an anti-climax, a good wom of
our own time who speaks her soul concerning the tle
worries and distractions of every day; for small ou-
bles, as everybody knows, often constitute a g ter
trial of faith and patience than big ones. It is F ces
Ridley Havergal who speaks:—

Cheerful Acquiescence

"If we are always and equally ready to do w so-
ever the King appoints, all the trials and vex one
arising from any change in his appointments, gr or
small, simply do not exist. If he appoints me to ork
there, shall I lament that I am not to work her If
he appoints me to wait indoors to-day, am I be
annoyed because I am not to work out-of-doors? f I
meant to write his messages this morning, shall I am-
ble because he sends interrupting visitors, rich or oor,
to whom I am to speak them, or show kindne for
his sake, or at least obey his command 'Be court s'?
If all my members are really at his disposal, why uld
I be put out if to-day's appointment is some ple
work for my hands or errands for my feet, i ead
of some seemingly more important doing of he on
tongue?"

In the same tone speaks another good wom to
good women, Harriet Beecher Stowe: "Talk of ur-
cloth shirts, and scourgings, and sleeping on ash as
means of saintship! There is no need of them our
country. Let a woman once look at her do stic
trials as her hair-cloth, her ashes, her scour s,—
accept them,—rejoice in them,—smile and be iet,
silent, patient, loving under them,—and the c ent
can teach her no more; she is a victorious saint!"

While the words of John Ruskin are good for all:
"God is a kind Father. He sets us all in the ces
where he wishes us to be employed; and that e oy-
ment is truly our Father's business. He chooses ork
for all creatures which will be delightful to th if
they do it simply and humbly. He gives us ays
strength enough and sense enough for what he nts
us to do. If we either tire ourselves or puzzle ur-
selves, it is our own fault. And we may alwa be
sure, whatever we are doing, that we cannot be as-
ing him, if we are not happy ourselves."

And, as I bring together these exhortations the
obviously great with the apparently trivial, yo an
understand how men and women who have work up
into a habit of their soul the practice of relati all
things to God's purpose and referring all things his
will, seem to pass from the sphere of human we ess
into that of the omnipotence of God. And I, at hat,
can understand the heroic blend of

Self-assertion with Self-abnegation

which Macauley the historian found in the Pu ans.
"The very meanest of them was a being to whos ate
a mysterious and terrible importance belonge on
whose slightest action the spirits of light and da ess
looked with anxious interest, who had been de ed,
before heaven and earth were created, to en a
felicity which should continue when heaven and rth
should have passed away." Their strength was hat
it was because the Lord their God held their right and
and bade them, "Fear not; I will help thee!"

Wherefore, brethren, I would have you seek this
mightiest strength that man can find. There are urs
of stress and strain, of temptation and passion, hen
we would have God hold back our passionate lds.
There are days when this world and its pleasure are
costing us too dear, and when again he must hol our
eager hands in his. There are times of doubt and pon
when we wonder if he is, and why he does not now

Continued on page 874

* Preached in the Fifth Avenue Baptist Church, New York. Copyright, 1907, by C. F. Aked.

THE JUBILEE OF PRAYER

AMOUS throughout the Christian world is the Fulton Street Prayer Meeting in New York, the organization of which, fifty years ago, is to be celebrated in a jubilee week, from October 13 to ber 20. In every section of our own land, in the hes across the Atlantic, and in missionary stations athen lands, the name of the Fulton Street Prayer ing awakens cherished memories in many a faith- art. Few earnest Christians but have heard the erful stories associated with that hallowed place. es of men weighed down under a burden of anxiety, nowing where to go, nor what course to take, en- g that little room and presenting their case, coming with the burden , and light shed heir dark path. es of men doubt- hether there is a loving and guid- is creatures, find- n that room the nce of his pres- and realizing in own souls the r and tenderness providence.

ese stories, circu- far and wide by ful souls, reached and women in dis- places in similar whose letters, to that meeting, been spread be-

Mr. F. H. Jacobs

Dr. David J. Burrell

Rev. F. W. Troy

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Rev. S. D. Gordon

the Lord, and he whose ear is ever open to the cry e afflicted has sent answers of peace. The Chris- knows that the Lord is in every place, but he ed to be specially present in that room to which resorted who believed that God is the rewarder of that diligently seek him.

y by day for fifty years, at the noon hour, has the of prayer and praise been raised in that room. de was the din of the hurrying traffic, the shouts of eager in buying and selling; within a stone's the exchanges in which millions of dollars passed from hand to hand; the courts in which trials of thrilling interest were going forward—yet within, alone with God, were men who found there "the secret of his presence," "a pavilion from the strife of tongues." There the business man oppressed with the dread of ruin; the father whose child lay miles away in the shadow of death; the sorrowing parent whose wandering son was lost in the mazes of sin; men in the agonies of distress of every kind, resorted to him who is able to save when human help fails, and they found rest and peace in faith.

The records of the prayers offered at that meeting and the remarkable answers acknowledged, faithfully made by Jeremiah Lanphier, the saintly man who organized it and who to the day of his death was rarely absent from it, are a wonderful testimony. They show such varieties of human need as to impress the reader with a sense of the world's fearful aggregation of sin and woe, which, when it was laid on that devoted head in Gethsemane, forced from the pores of his body great drops of blood. Surely he bore our griefs and carried our sorrows, and as we read the records of that meeting we learn what a burden they must have been. More than eight thousand requests for prayer in a single year have been sent in, and they have come from every land under the sun, showing that all the sons of men are subjects of trouble and there is no place that is free from the curse.

It was a wise and thoughtful thing that Jeremiah Lanphier did in that troubled autumn of 1857, when he organized that humble meeting. He knew that there were many men who asked incredulously, "What profit should we have if we pray unto him?" but he was convinced that there must be some men in the city who believed in prayer. The Dutch Reformed Church complied with his request to place a room at his disposal every day to test his confidence. Only six persons came, but soon the number grew to forty, and so on till the room would not hold all who came. During the following years, when the shadow of the Civil War lay heavy over the land and men were concerned for the lives of their brothers and sons, the meetings were crowded, and until the end of Mr. Lanphier's life there was no failure of the seeking multitudes. The meeting has been carried on since then and still continues under the presidency of Mr. Jacobs, as a testimony of the faith of Christians in the efficacy of prayer.

It was right that such a jubilee as this should be celebrated. Dr. David J. Burrell, who will give the historical address on the occasion, will have an impressive story to tell; Mr. Troy, of Madison, N. J., who will preach the sermon, and Dr. S. D. Gordon, who is to give some of his "Quiet Talks," will have in that room an illustration multiplied a thousand-fold of the solemn, heart-stirring moments in which the human has held communion with the divine.

WON BY A MOTHER'S PRAYERS

NE of the best known evangelists in this country to-day is Charles Norton Hunt, ex-Judge of a Western city, the story of whose ersion through a mother's prayers ecently told in the Bowery Mission. ive below the substance of the nar- e, as told by the Judge himself:

was born of humble parentage. I born in the West. I had a good of work to do as a farmer boy. I letermined in my own heart I wanted a lawyer. I entered the university lad of eighteen. I continued to drift, formed careless companionships. I got beyond the Bible. It was good gh for father and mother on the farm, did not need it. I took up infidel lit- re. I drifted and drifted.

married a beautiful Christian girl. e I made her Christian life difficult, mock of her religious views, she ontinued faithful, and her influence much to do in finally bringing me into Christian life.

was fortunate in business. About I had considerable political place and r. I was elected municipal Judge offered re-election. I had success in law and politics. People said I successful. I knew I was failing each

It was not some public thing that ne thinking. It was the first child came to us, and the fact that she was ng up without the example and tian training that I had received my parents.

My mother often came to visit me. e visits were very trying to me. She the Bible and prayed, and that was a ise to the children. She was praying g the day and during the night, and know when mother prayed it was with ncertain sound. There was no use for any one to try to sleep. She intended her prayers to have effect. I often used to say to her, 'Mother, don't; it only makes me worse,' but she did it, and I am grateful now that she did continue her prayers for me.

"About 1886-7, I made a change of location. I established a law business in Minneapolis, and this gave me an opportunity to change my life, but I had no intention of becoming a Christian.

Judge Charles N. Hunt

"One night my mother-in-law invited me to go to church with her. Bishop Whipple preached. He had for his text 'The Prodigal Son.' I did not call myself a prodigal, but I was touched by the sermon, and went away tender and thoughtful. I had a troublesome night. I was not a believer in dreams or visions, or in the call of God, but there seemed to be a presence in the room, and a voice said, 'You can win juries, go win men to Christ.' (I had won eleven or twelve out of fourteen cases in succession.)

"In answer I said, 'I need some one to win me to Christ.' A second time the voice said, 'Cry aloud, spare not, lift up thy voice like a trumpet to show my people their sins.' I said, 'Lord, I need some one to show me my sins.'

"Going to my law office the next morning I took up a Bible which I had for use in referee cases. I read the fifty-eighth chapter of Isaiah, which shows in a marked way the difference between formal profession and a vital religion. Under that impression I wrote to my mother, who was at a distance. You can imagine the gladness of her heart. She said it was in answer to her prayers.

"For six years after this I was in darkness. I spent a great deal of money for liquor, but I did not get drunk. Then the appetite for tobacco. If it was for the poor heathen, I could scarcely afford a quarter, yet I could spend $1.50 a day for tobacco. A prayer meeting was a dull place, but I could go to a card party or dance or theatre. I know now what it is to hate the old life; to pass from death into life and to become a new creature in Christ Jesus; but then these things had not left me. I was not willing to surrender to Christ.

"After six or seven years, in 1893, there was a series of united meetings in our town. I did not like them. I thought they were sensational, emotional, reactionary. Because of the position I held, I knew I would be chosen on a committee. I knew Mrs. Hunt would want to go. I did not intend to go to one meeting.

"However, I went, and we took a seat under the gallery. I thought, 'There is the biggest lot of fools in Minneapolis.' I watched them come in—100 ministers, 500 to 600 in the choir. A little fellow came out with a pleasant face. I asked my wife who he was. She said, 'Mills.' I thought, 'I am not afraid of him.' When he began to talk, I thought my wife had told him all about me. All he said was so searching. I longed for a hole in the floor that I might fall through. It was the conviction going deep. Next day I made up my mind I would be man enough to bring in the family altar my father had. I never got away from the influence of that early training. When I had finished with the reading of the Bible and the little service we were all in tears. I started to go down town. There was an early morning prayer meeting, and I walked in. There were about fifty of the faithful there. The pastor immediately said, 'Will Brother Hunt lead us in prayer?' I started to make some kind of formal prayer. God changed the prayer on my lips. I said, 'Lord, open the way for me. I am ready this morning. Ready for service. Ready for sacrifice.' I knew what it meant. The tears came. I made my confession, before that little group, of those years of hypocrisy.

"For twelve years I have been in active service in the different States and Territories and Canada, and across the water. I never knew what it was to live until I became a Christian. My mother's prayers were answered. She is past eighty now and is still praying for her son."

Russia's Homes in Peace Time

By EVELYN CLARK MORGAN

Peasant's Long, Springless Wagon, Generally Used in Russia

Three Generations Under One Roof

Russian Women Working in the Fields

The Poor Abode of a Russian Peasant Family

COMING to Russia for the first time, I find the people extremely kind and hospitable. Wherever I turn, the helping hand is reached forth. I know without saying that it is often needed. English is scarcely spoken at all, French but little, and German much less than I had supposed. In a country where ninety per cent. of the population cannot read or write their own language, there are many difficulties for a stranger to encounter. If I request the *maitre d'hotel* to write an address in Russian for me, it is more than likely that the cab-driver cannot read it. Then some kind soul is sure to come to the rescue at the right moment. Indeed, such painstaking courtesy I have seldom met with.

Strolling one day through the Assumption Cathedral, with a French Baedeker for companion (no English edition being printed for Russia), I asked a priest who stood near me to show me the exact spots where the Czars are crowned and consecrated. He did so. A few moments later a woman approached, and said in French:

"Madame, I come at the request of the priest; he is interested in you as an American, and has instructed me to show you every attention."

She took me about that day and several other days, showing me many things that I believe strangers often miss.

It is forbidden to take photographs inside the Kremlin without a permit. I had been sent from one place to another to get this permit, and finally was told that the only man who could grant it lived in St. Petersburg. I was turning away in despair when a gentleman stepped up and asked, in very good English, if he could assist me. I told him what I wished, and he said at once:

"I can get it for you."

Russian Courtesies

It proved to be Mr. George Arseniev, chamberlain to his majesty the Czar of Russia, and also conservator of the Museum of Arms in the Kremlin. He had visited America with the Grand Duke Alexis, thirty years ago. He had been entertained at the Century Club of Boston, and had known Longfellow, Bryant, and Bayard Taylor. He cherished such pleasant memories of America, he said, that he was happy to be of use to an American. He procured the permit in about five minutes. But his courtesies did not end there. He invited me to see the coronation robes and crown jewels in the palace. Of course I accepted, as this was a rare privilege, now that they are no longer shown to the public, owing to the disturbed state of the country.

The deliberate way in which business is transacted in Russia is amusing. The first thing done in the banks and business houses (they open at ten o'clock) is to serve tea. A glass of tea, with a slice of lemon beside it, stands on every desk.

The middle classes show a good deal of common sense. They are eager for information about other countries and speak freely about their own. This, I am told, has only been the case for the last year or two. Women have more liberty than they usually have in European countries, except in one respect: they must obey their husbands, and one may not even take a journey without the husband's written permission.

Although the Russian Church encourages learning, there is very little of it among the peasant classes. The peasants are a people apart. They even have a patron saint of their own. They take their baths (vapor) in the oven, and sometimes sleep in it, if the night is cold and the family large. Frequently two or three branches of a family live in one cottage, which, however small, is pretty sure to have a large oven built in its wall. On St. George's day (the 23d of April, old style), the cattle are brought out and sprinkled. The summer is so short and the winter so long, that the poor creatures are scarcely at their best before it is time for them to return to their cramped shelter and straw diet. From June till the end of August, men and women are busy making hay, and the cowboy is also active. The land is fertile, but frightfully neglected both as to agriculture and forestry. Fortunately, this year the crops are good. The uncultivated, exhausted, ill-treated soil is doing its best for the husbandman.

Of course, there is a great amount of distress and poverty following in the famine's wake. This the government is taking measures to relieve. Though Prime Minister Stolypin, available grain has been bought up for distribution in the famine-swept districts as occasion demands.

The Condition of the Peasants

The most cordial feeling towards Americans exists everywhere in this country. Russia evidently has not forgotten the grain-laden steamship *Leo*, chartered and loaded by THE CHRISTIAN HERALD, that came to her shores from America in her sorest need.

This year there is practically no famine. The crops are good, even in Samara and Perm, districts where the distress was greatest. Of course, there is suffering—plenty of it. In journeying from Warsaw to Moscow, I saw whole villages deserted, and was told that the inhabitants had left them to go to the districts lying along the Trans-Siberian Railroad. This road is working a great change throughout Russia. It has opened up new territory, and the government is offering inducements for farmers and other settlers to take up land. Between Moscow and the Ural Mountains, the Trans-Siberian passes through districts which have distinct characteristics of their own. There are rich villages with outlying wastes; great stretches of plain and forest, and mining districts where all sorts of Socialistic troubles exist. These mines in the Ural Mountains produce three-quarters of all the iron in Russia and ninety per cent. of all the platinum in the world. Some of them have been working since 1623. The peasants prefer working in the mines and foundries to agriculture. They are too poor to fertilize the land properly, although the government is trying to assist them and has opened land banks, where they may get land loans at two or three per cent. interest, they show little desire to take advantage of them. If a little is done for them, they at once think it is the duty of the government to do more. They see no reason why they should jolt over rough roads in long, springless wagons, the home-made *dugas* towering above their horses' necks, while others are driving horses in gay trappings three abreast. I believe it is really blank ignorance more than envy that produces rebellion among these people.

Of course, the under-current of dissatisfaction affects other classes and extends

As an American Found Them

he soldiery. The general sentiment here among the better classes, and those holding Socialistic views, is that the government is trying to help the people help themselves, while at the same time holding a tight rein over them.

At present the government has the situation well in hand. Premier Stolypin, ose life has been attempted and who is in hourly danger, is fearlessly and unishly devoted to the interests of his country, and enjoys the confidence and ndship of the Emperor.

Learning about the German villages which have existed in Russia since the e of Catherine II., who offered freedom from taxation and other inducements to mans who would come to teach the Russians agricultural methods, I drove out e ten or twelve miles from Moscow to see one. This village, though poor, ked neat and thrifty, the little plots called fields seemed well cared for, and children were tidy and rugged. I continued my drive to a Russian hamlet, ere the neglected-looking grounds that surrounded their houses and huts conced me that German methods of agriculture were not likely to prevail here.

Echoes of the Insurrection

Speaking with Dr. Lambie, an American who has lived in Russia sixteen years, compared the lower peasant classes in Russia to the negro classes of America. thought that they were much alike, and that they held about the same relative itions. He gave me some vivid descriptions of scenes witnessed from his office dow during the insurrection. He pointed out a large court opposite his window, which the soldiers drove the people indiscriminately. They were then searched, l those who were unarmed were allowed to pass out. But those unlucky ugh to be found with any kind of weapon upon them were shot or beaten with butt ends of muskets, and left to drag themselves away bleeding, and often ng. Seeing the doctor at his window, the soldiers were about to fire upon him l he not sprung away.

Even now the effects of the insurrection are everywhere visible. I met a lady o told me the history of the ruin of her house. Her grandfather had been mberlain to Alexander II. Her property, containing shops on the ground r, is situated near the soldiers' barracks, and for that reason no merchant will the risk of renting it.

The Trans-Siberian Railway has robbed the Great Fair at Nijny-Novgorod miliarly called "Ningy" by the Russians) of its unique and most picturesque tures. Formerly, people from every part of the White Czar's domains, among m Tartars, Bachkirs, and men from Penza, wrapped in goat skins, came to the r yearly to barter with merchants from the East and others from western eria. These came with caravans of camels laden with goods to exchange for ar, grain and metal. Now they can send their goods by rail, and though many the merchants still come to meet and settle yearly accounts, it is pretty safe to dict that the famous fair will soon be a thing of the past.

The city on the Moskva has many names of endearment. It is called "The tle Mother," "The White City" and "The Holy City." The Russians have a ing that "There is nothing above Moscow except the Kremlin, and nothing ve the Kremlin except heaven."

I can understand that to the Russians it is sacred ground. To me it is beauti, wonderful, fascinating; and I scarcely know how to leave it.

En Route to the German Village

A Cosy Home in the German Village

The Children are Tidy and Rugged

A Russian Villa Near Moscow

BREAD BETTER THAN DIPLOMACY

THE bread which readers of The Christian Herald cast upon the waters of the Grand Canal of China is likely to return after many days in a form little dreamed of by those whose warm hearts responded to the plea of hungry manity. There are portentous doings afoot in China to-day. She has now olutely determined upon new forms and new methods of civilization. It is a nmon remark that more progress has been made in China during the past two ars than in the preceding two thousand years. Newspapers are springing up over the land—would that there were a Christian daily there!—and those who not read are having the papers read to them. For this purpose public lecture lls are being established in some of the cities. The dominant political spirit is e of hostility to the Manchu rulers. Everybody knows the Empress Dowager is t a Chinese but a Manchu, one of the line of China's ancient conquerors. All e Manchu families in the empire receive a pension from the government, even ugh they do not a stroke of work for it.

China has suffered many things at the hand of the white man. She has good son to regard him as her enemy. The oppression and injustice which the Chinese dure from foreigners is patent to any one who spends a month in the Flowery ngdom. But this antagonism to foreigners is no longer the old blind, self-ficient, unreasoning hatred of ten years ago. Just as the Chinese are coming to tinguish between missionaries, so that officials now do not blame Protestant ssionaries for the injustices perpetrated by the French Jesuits, so also they are ning to see the difference between foreigners. They are gradually learning t America wants none of their territory, and that she wants only to deal fairly d honorably by them—which is more than can be said of some other nations.

But more direct, tangible and influential than any recent happening in the ient is the relief of the Chinese famine by American charity. Because China w has newspapers and telegraphs, the story of the famine and of famine relief, ich once would have been kept within the affected district, has now gone over e empire. America's interest and America's practical help have been read with derstanding eyes. If, as many believe, America is to have a new place in foreign ations with China, no small part of the credit must be due to the readers of E Christian Herald, who, with no thought of statecraft, obeyed the promptgs of the spirit of the compassionate Christ within their hearts.

It is worth saying, and it ought to be said by some other than one of The ristian Herald editors, that this famine relief would scarcely have been possible cept for The Christian Herald. It was to it that all eyes involuntarily turned. en on the other side of the world the paper has become known as the sufferg world's helper. Before any word was received from New York, it was expected t The Christian Herald would be first, foremost and last in extending aid smitten China. Its support was the principal asset upon which the relief mmittees counted. How well this reputation has been vindicated, its readers ready know.

Wm. T. Ellis.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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Bishop Ingram's Message

WORDS peculiarly modern were chosen by Dr. Ingram, Bishop of London, as the text of his recent sermon in Trinity Church, New York. An audience highly cultured, extraordinarily wealthy, and immensely influential, was gathered before him, and he spoke at the busiest hour of the day, with Wall Street and all its stupendous affairs close at hand. In that historic church there must have been persons whose wealth and power could scarcely be equaled in any city on earth. The Bishop had them there listening to his voice for a brief hour, and he might well have hesitated about the subject he should choose for his discourse. He chose the subject of stewardship, with the impressive words of Christ as his text: "Give an account of thy stewardship, for thou mayest be no longer steward."

The Bishop said he chose those words as being "peculiarly modern." The audience would understand his characterization. They were spoken nineteen centuries ago, but they are modern because they apply to modern life. Never has there been an age since Christ uttered them, in which there was such urgent need for men to remember them. The Bishop did wisely in reminding such an audience as he had, of the words, and of Him who spoke them. In the course of his life he has come in contact with all classes from the poorest of the poor to the millionaire, and it is easy to imagine what a depth of meaning he would perceive in the divine saying. He dwelt on the sorrows and miseries of the poor as he had witnessed them and expressed his sympathy with the misguided men who find it hard to reconcile their condition with the fatherhood of God. No religious teacher is more earnest and sincere than he in his faith in that fatherhood, but he could understand a superficial thinker doubting it in the face of the facts.

From this side of the question he passed to the responsibilities of the rich, and he plainly intimated that the two aspects were in close relation. He was no advocate of socialism, for he believed that the early Christians, who had all things in common, were wrong; but there was a solution between the two extremes. It was the responsibility of stewardship, which applied as much to the boy with his pocket money as to the millionaire—responsibility in acquiring and responsibility in spending—a responsibility for which an account has to be given. It was on the realization of that stewardship that the Bishop's hopes of the future are based. To this he looks for the solution of the problems of capital and labor and for the purification of social and municipal life. And the stewardship extends beyond money; it includes, as he pointed out, personal service. In a word, it is the sense of brotherhood, the realization that the sorrows and miseries of the poor are the concern of the rich, and that men in every station are stewards and not owners. Society needed to be reminded that this is the principle of Christianity, and the Bishop deserves our thanks for calling public attention to the fact.

Old Age Pensions Abroad

ONE of the significant movements of the times in Great Britain is that which looks to furnishing State provision for the worthy and deserving aged poor. At the recent Trades Union Congress in Bath, the subject was under discussion and the president of the Congress declared the problem of the aged poor to be the most urgent one now before the British people. That some measure looking to old age pensions will be introduced at the next session of Parliament is reasonably certain. An attempt to pass any law of the character suggested by the Trades Congress, however, would be likely to lead to one of the greatest parliamentary struggles ever known.

Assuming that 5,500,000 persons out of the total population of Great Britain would be beneficiaries under an old age pension system, it is estimated that the annual expenditure would not be far below $360,000,000. This would give to each of the pensioners a weekly allowance of $1.25. It would constitute such a tremendous addition to the budget that the government is already looking about for available sources of revenue. There are some who think it not improbable that the vast funds and estates belonging to the Established Church might be applied to this purpose. To say that such a scheme, publicly advocated, would encounter much opposition, would be to characterize it too mildly. It would be very likely to excite one of the most violent conflicts that country has witnessed within the memory of her oldest living statesmen.

Germany is far in advance of all other governments in its methods of dealing with the old age pension problem. There, the beneficiary, the employer, and the State all contribute to the pension fund, from which the worker draws a regular allowance on reaching a certain age. His pension is forfeitable, however, and in this regard the German system acts as a wholesome deterrent to crime and dissipation, for the average man will recoil at any temptation, his surrender to which might wholly deprive him of his provision for old age. This salutary apprehension contributes to good citizenship and decent living.

In our own land, old age pensions have not yet come to be regarded as an urgent economic question. It may be asked, however, and not without reason, whether the vast sums annually appropriated by the various States for the support of almshouses and similar institutions, which afford refuge both to the honest poor and the pauper criminal, are not, when totalized, far in excess of any fund that would be required to pension the worthy aged poor. There are thousands of old people who have lived decent, self-respecting, law-abiding lives, and who, through no fault of their own, have come to penury. To house them with the vicious and criminal is unjust and cruel, and costs the State probably more than if they were outdoor pensioners. Recent disclosures in several States have shown that the present almshouse system is so full of corrupt abuses as to call for sweeping reforms, which cannot come too soon.

Religious Liberals

CALVIN and his doctrines formed the principal subject of discussion in the International Congress of Religious Liberals which met at Cambridge, Mass., a few days ago, under the auspices of Harvard University. Almost at the outset Dr. Eliot described the tone and character of the assemblage. Harvard welcomed the Congress in the same spirit with which it welcomed all types of students—Christians, Jews, Confucians and Mohammedans—"each of whom is allowed his free choice to walk humbly with his God."

It was not until a proposition was made to endorse the project to erect a monument to Calvin in Geneva, the centre of his life work, that the storm arose. There was a strong dissension and a counter-proposition was moved to adopt a vote of sympathy toward Servetus, to whose death at the stake Calvin gave consent and approval. This was adopted unanimously.

But there was something in the nature of a dignified rebuke in the address of Professor Eduard Montet of Geneva, who, while avowing himself a "Liberal Protestant" and condemning the course of Calvin and his associates in the case of Servetus, yet found warrant for a eulogium of the great reformer. He said:

> Through the centuries which separate us men of the twentieth century from our religious ancestors of the sixteenth, through the lapse of time which has toned down differences and righted all things, the independent religious thinkers of to-day, forgetting the intolerance from which they have suffered, and judging doctrines with the impartiality of the historian of dogmas, can reach out a hand of fellowship to Calvin and his followers and call to them across the ages, "You and we belong to the same spiritual lineage; you and we are, in fact, children of the Reformation. It is, in truth, the same religious work which you started and undertook which we are carrying on and which we shall accomplish. It is the eternal Gospel, of which we are, after you and with you, the apostles and preachers."

Calvin's age was one of strong religious wars, personal antagonisms, and bitter persecution. He must be judged by the time in which he lived and worked, and not according to present conditions and standards. While he, with others, shared the human weaknesses of the period, the value of his labors for Christianity has been recognized by the Christian Church throughout the world, and nothing that can be said against them now by any body of "liberal" religionists can impair their worth. The stern doctrines peculiar to that period have been greatly modified in the passing centuries, but the Christian to-day, reading the remarkable story of Calvin's life, is still impressed with the sincerity, the courage, and the ability of a career which made an impression upon the religion of that time, second only to that produced by Luther himself.

The attack on Calvin was merely an incident in the Congress, and was siezed by some of the other speakers as affording an opportunity for a fling at the Christian religion. Such attacks are like pebbles cast into the flowing stream. Their ripples rise and spread in circles for a moment, but soon disappear and are forgotten.

The Prayers that God Answers

NO prayer of faith is ever without its answer. God's answers are not always in the affirmative. A prayer is a request, and it may be answered by a denial, and that denial may have in it the love of the Father's heart for his child, just as fully as if the petition had been granted. Did not our Saviour say, referring to prayer for our daily wants, "Your Father knoweth that ye have need of these things before ye ask him"?

A little girl in whose presence older people were discussing [the subject of answered prayer, remarked in a pause of the conversation, "I know all about it. I have had prayers answered myself." She went on to explain that some weeks before, when obliged to go quite often to the dreaded chair of the dentist, she had prayed that he might not hurt her. "That prayer," she said, "was not answered, but I changed it, and prayed that I might be brave and able to bear the pain without crying or making a fuss." The second prayer was answered at once. The spirit of fear was taken away, and courage and fortitude were given her. Shall any one think of this as a trivial illustration? Look beneath the surface.

When we pray for what is impossible, for what could not be given without setting aside the laws of the universe—like a little child who cries for the moon—does not God treat us as we treat our children many a time when we merely pass over their inexperience and folly? But when we pray for strength to bear the inevitable, for higher qualities of courage and endurance, for the grace to resist temptation, are the prayers thus sent to heaven ever denied at the throne?

In the crises of life, be they small or great, it is the Father's good pleasure to give us the kingdom. "To every 'O my Father!' sleeps the answer, 'Here, my child.'"

Among the Workers

—GIPSY SMITH, the English evangelist, is to visit the States again next fall. He was booked this year to visit Australia, but the visit has been postponed in order to allow him to return to America. Arrangements are now being made by the Rev. Thomas Law, the National Free Church Council. Memorial Hall, London, E. C., for Gipsy Smith to take missions in the leading cities of the United States. The tour is to commence in September, 1908.

—MISSIONARY J. N. WRIGHT, of Tabriz, Persia, writes: "Just at present Persia is in a badly disturbed condition politically, and we have fear it may be much worse before the skies begin to clear. As yet, the mission work is going on as usual, except at Urumia, where the Sultan's troops and the Kurds are bringing about anarchy, as far as Persian authority is concerned. As yet, all the missionaries are unharmed, and the consuls are doing all that can be done for the protection of life and property."

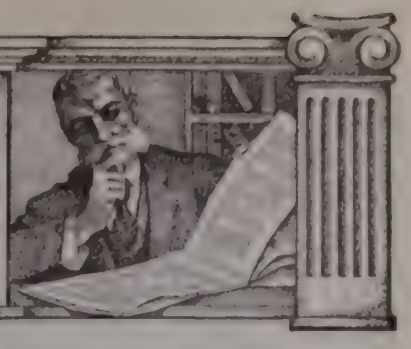
—MRS. E. M. WHITTEMORE, founder of the Door of Hope, has just concluded a two months' Western tour, during which she held thirty-two meetings, including San Diego, Pasadena, Los Angeles, Santa Barbara, San Jose, San Francisco, Oakland, Salt Lake, Chicago, Hamilton, Springfield, O., and Cleveland. During those gatherings in churches and halls, over 353 desired prayers. There was no special emotional excitement, but a real depth of spiritual awakening upon the part of those who made request. Some most interesting cases were personally dealt with.

Contents of this Number

Wednesday, October 9, 1907

	PAGE
The Oriental Seller of Sweets	Cover
Our Mail-Bag	858
The New Arctic Sledge for Missionary Schmitt (Illus.)	858
A Rural Festival in Japan (Illustrated)	859, 867
Hand in Hand with God. Sermon by Rev. C. F. Aked, D.D.	860, 874
The Jubilee of Prayer (Portraits)	861
Won by a Mother's Prayers (Portrait)	861
Russia's Homes in Peace Time (Illustrated)	862, 865
OUR EDITORIAL FORUM: Bishop Ingram's Message—Old Age Pensions Abroad—Religious Liberals—The Prayers That God Answers—Among the Workers	864
BIBLE AND NEWSPAPER: Vancouver's Problem—To Check Emigration—An International Stamp—Counterfeit Bills Afloat—A Defendant's Fine—A Double Character	865
The Household Circle (Illustrated). By Margaret E. Sangster	866
Japan's Demand on Turkey (Illustrated)	867
The Capture of the City of Jericho. Sunday School Lesson (Illustrated)	868
A Triumph of American Engineering (Illustrated)	869
A Forceful Evangelist (Portrait)	870
Jamestown Now at Its Best (Illustrated)	871
Religion in Business. Christian Endeavor Topic	871
Gabrielle, the Flower of New Rochelle. Serial Story	872, 873
Hearing and Doing. Epworth League Topic	874
Prevailing Prayer. By Mrs. M. Baxter	875

THE BIBLE and the NEWSPAPER



Vancouver's Problem

ONE of the most striking object lessons showing the conditions of the problem which is puzzling the citizens of Vancouver, B. C., is presented in the spectacle to be seen every Sunday in Stanley Pa[rk], the principal breathing place of that city. There m[ay] be seen representatives of almost every race on a[rth]. Sikhs from India with their Oriental turbans; Ch[in]ese with their pigtails; Japanese, easily distinguishab[le] in spite of their European costume; negroes and Ma[la]ys, all mingling with Americans and Europeans, m[ak]ing up a strange cosmopolitan crowd. The Tr[ad]es and Labor Congress of Canada has taken a determined stand on the subject of Japanese immigration and has sent a formal demand to Sir Wilfrid Laurier at Ottawa, for "the repatriation and exclusion of all Asiatics and all undesirable citizens from the East or West." They express the conviction that the immigrants are brought by capitalists with a view of introducing cheap labor to reduce wages, to the detriment of the wage-earners of the Dominion. There has also been a petition presented from hundreds of other citizens of British Columbia praying for an immediate abrogation of all treaties permitting the entrance of Asiatics, and demanding the passage of a law absolutely excluding Orientals from the country. Sir Wilfrid Laurier has replied that the treaties denounced did not originally apply to Canada, but were formally ratified and ratified by the Canadian Parliament in response to repeated expressions of public opinion, and the object of securing a share of Japanese trade. That advantage has been gained to an astonishing extent, and would be forfeited by the passage of an exclusion act. He adds that the government will institute an inquiry into the causes which have led to the recent unusual influx of immigrants, with the view of adopting some system in cooperation with the Japanese government for regulating the volume of immigration. The premier's reply has caused grave dissatisfaction, and may lead to a continuance of the agitation. Meanwhile claims for indemnity for damages incurred in the riots are being prepared both by Canada and Japan, and if the Canadian government will not recognize them they will be sent to London. It may be hoped that whatever course is taken it will be by treaty and national negotiation, and not by violent attacks on the immigrants, which are inhuman and contrary to law, and to the injunction of God.

Thus saith the Lord: Execute ye judgment and righteousness, and do no wrong; do no violence to the stranger, neither shed innocent blood. (Jer. 22 : 3.)

A Typical Holiday Cosmopolitan Crowd in Stanley Park, Vancouver, B. C.

To Check Emigration

An officer in the employ of the Norwegian government is now on a visit to this country to confer with emigrants from Norway. In explaining the object of his mission he stated that patriots in Norway had arrived at the conclusion that unless some measures were taken to stop "the blood-tapping process of emigration," their country would be seriously injured, if it did not ultimately cease to exist. An attempt was being made to keep young people in the land of their birth, and to this effort was now to be added a still more extended movement. The officer expressed the belief that many Norwegians now in America would return if assured of equally good economic and social conditions in their native country. The government is now engaged in devising a plan by which settlers may take homesteads as in America. This is one of the things being done in an effort to improve conditions for agricultural workers. Many will doubtless be attracted to the homeland by the advantages offered, unless they have become alien in spirit to the institutions of the Old World. There are many wanderers from God who, in spite of the promises he makes, do not return to him because they have not the spirit of God.

Being aliens from the commonwealth of Israel, and strangers from the covenants of promise, and without God in the world. (Eph. 2: 12).

An International Stamp

A new device for the convenience of persons having correspondence with citizens of other countries has been perfected. A person writing to a stranger in the United States and desiring an answer, puts in his letter a postage stamp to prepay reply. But if he is writing to a man in France, for example, and is not sure that his correspondent will incur the expense of sending a reply, he cannot do the same thing, because he has no French postage stamps. It has now been arranged by the officers of the Postal Union, that he may send a stamp devised for the purpose. Its value is five cents and the person receiving it may take it to his own post-office, where he can exchange it for a stamp of his own nationality. This applies to all countries in the Postal Union, including the United States, England, France, Germany, and other nations. The stamp will fill a long felt want. A man can never be sure that a stranger in a distant country will reply to his letter when doing so will involve expense without prospective advantage. It is not so when we present our petitions to God; for he answers even the unthankful who pray to him in sincerity.

Who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? (Deut. 4 : 7.)

Counterfeit Bills Afloat

Two men working on a scow in the East River, New York, a few days ago, noticed a package floating on the river. Thinking it might have been dropped by a passenger in a bridge car and might contain valuables, they drew it in with a boat-hook. To their amazement, they found on untying it, United States currency of the face value of $7,000. There was a scramble for the bills when the package was opened, but the finders were deeply disgusted on making a closer examination, when it was discovered that they were counterfeits. The police were promptly notified and they took possession of the package. They said that for some time they had been trying to trace a gang of counterfeiters who were doing business in Brooklyn. It is supposed that they had come so near to detecting the culprits that in alarm the holders had flung all they had into the river, as the quickest way of getting rid of the incriminating evidence. They had taken immense pains, and must have expended hard labor in making a good counterfeit, yet they sacrificed the result rather than be found with the work in their possession. They realized, as many will do in the day of judgment, that the treasures they had toiled to produce are worse than useless in the time of trial.

In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, for fear of the Lord. (Isa. 2 : 20-21.)

A Defendant's Fine

A singular scene was witnessed recently in a New York Police Court. A man was on trial for some trivial breach of the city laws. The case was clear and was fully proved; but there were extenuating circumstances. The judge inflicted the minimum penalty, which was a fine of two dollars. The defendant, however, was utterly without money and he pleaded with the judge to remit the fine. This the judge would have been willing to do, if it had been possible. He said that he could not in justice allow the man to go without punishment. Finally the struggle in his mind between pity for the defendant and the obligations of his office was solved by his producing two dollars from his own pocket, with which the defendant paid his fine, and with many thanks to the judge, left the court. We understand the judge's dilemma. He felt that the law must be vindicated and it was done at his own cost. Such an illustration should silence those who think it strange that God could not pardon the repentant sinner without an atonement.

That he might be just, and the justifier of him that believeth in Jesus (Rom. 3 : 26).

A Double Character

A strange case of dementia is reported to the New York *Herald* from Richmond, Ind. A graduate of Depauw University, a man of conspicuous ability and accomplishments, whose skill as a linguist was known throughout the State, has been committed to an asylum for the insane, and the doctors there give but slight hopes of his recovery. Some time ago he was deeply interested in the famous story by Robert Louis Stevenson of *Dr. Jekyll and Mr. Hyde*. In that story Stevenson represents a physician as mixing a potion which, when taken, changed his personal appearance and character, so that the reputable and benevolent physician became a man mean and diabolically cruel. Another potion reversed the process and transformed him again to the physician. The story powerfully affected the young man, and the impression was deepened when he saw it dramatized on the stage. It was the delight of his friends to see him act the two parts, which he did with singular power. At first the change to his normal condition after his performance was effected quickly and easily. But after a time it was noticed that he could not get back to the normal without a strong mental effort. He was advised to cease the practice, but he was infatuated with the character and seemed unwilling to release himself from the spell of the personality he had assumed in a spirit of fun. He finally lapsed permanently into that despicable character and it has been found necessary to restrain him. Even the pretense of wickedness is dangerous; sin is a treacherous foe and its insidious power often grows strong before it is felt.

Now therefore be ye not mockers, lest your bands be made strong. (Isa. 28: 22.)

THE HOUSEHOLD CIRCLE

Secrets of Happiness

By MARGARET E. SANGSTER

WHEN two young people choose each other out of all the world, and face in marriage a united future, they expect among other things to be happy. Should you ask the young husband and the young wife why they married, they would, of course, answer, "Because we loved one another and intended to have a happy home." They express a candid conviction, but cannot always secure results.

Three letters lie before my eyes in which are frank confessions as to the success of married life after a trial of several years. In one of them, the wife says positively, "My husband is as much my lover as when we were sweethearts. He comes up to my standard in every particular. He is manly, sincere and well-mannered, works steadily at his trade, and earns good wages. I am never refused money when I ask for it, and so far as is possible, my wishes are consulted and my desires gratified in the ordering of our house. But I am not satisfied. I find life very dull and dreary. I do not care for the society in which we can afford to move, and the society I desire does not care for me. I long for a beautiful home, with artistic furnishing, for pictures, flowers and luxuries that I am afraid will never be mine. Can you tell me how to overcome my discontent and be the wife my husband has the right to look for when he pours his weekly earnings into my lap?" This is letter number one.

Number two is very similar, with a difference. The writer says:

> Before my marriage I was one of a circle of cultivated young people who read and discussed the newest books, were familiar with the best literature, and from time to time indulged themselves in hearing good music. As a bride, I endeavored to keep up my reading and studies, and I had a fancy that Dick and I in our new home would meet precisely such people as had been my companions in my girlhood. Everything has turned out, so far as the outside world is concerned, in the most disappointing way you can think of. The young married people around us are worthy Christian people and do not lack intelligence. They are the kind who think a gramophone preferable to the finest piano, and who confine their reading to the newspaper and whatever is the equivalent of the dime novel. You may suppose, when I say this, that I am casting a slur on their religion, but they do go to church and read their Bibles. My trouble is that Dick and I have little in common with them. If we stay by ourselves, we are looked upon as patronizing and superior. If we associate much with them, we shall sink to their level. I am ashamed to admit that I have a grievance, but indeed I am blue most of the time, and poor Dick tells me that the girl he married, who was so bright and cheery, is rapidly vanishing from his sight. Do advise me. Are we never to be happy?

. . .

Letter number three is that rarest of epistles, an appeal for aid from a husband who is at his wits' end to discover what is wrong where he is sure everything should be right. Men do not rush to pen and ink as women do, and in the married state, husbands seldom criticize their wives in the hearing of third parties. The man who has reached the end of his patience and the end of his resources is infrequently found. This correspondent wistfully utters his plaint:

> Five years ago I brought my wife from her home in the East to a thriving town in the West. We started our little home with light hearts, for we had a nest egg in the savings bank, our health was good, our creeds were the same, and we loved each other, shall I say, to adoration. All went on splendidly, until one day my wife discovered that she had a talent for writing poetry. She sent her verses to a periodical for which I had subscribed, thinking that it would give us something to read on winter evenings. Woe is me! Her poem was accepted. It was printed and paid for. She has never had any success since, but she is sure that if she perseveres, the tide will turn. Meanwhile, she has lost interest in housekeeping, neglects the children, and lets me fend for myself as best I can. As I write to you, the chickens are straying over the kitchen floor, and the baby is screaming in the cradle, but my wife is deaf and blind to all except her inspiration. What is to be done?

. . .

There may be readers who will smile at the predicament of the husband with the literary wife, but he is entitled to commiseration, and so is she. Theirs will not be the first instance in which the lure of vanity and false sentiment has proved too great a temptation to be resisted by a woman with merely mediocre gifts and facility in making jingles. Occasionally it is philanthropic effort, public spirit or altruism that is the motive leading a wife to defer the actual duty for the fanciful dream that must prove fatal to home happiness. In such a case there is little to do except to hope for the return of that priceless quality, common sense. A fit of illness on the part of husband or child might have a remedial effect, but it is a pity that suffering should be increased on the chance of reform, and there is no certainty that even illness would bring about a cure.

The experience of the young couple who have intellectual tastes and ideals of culture, without the environment that would be favorable to their social aspirations, is not in the least singular. Their case may be paralleled every day in the week. They are probably too shrewd and level-headed to permit the wreck of solid, substantial happiness in their home life because of a temporary loneliness due to the fact that their neighbors are less liberally educated than themselves. There are several things they may do. They may start a reading club or a debating circle; they may invite their friends to spend an evening a week with them, and may provide refined and agreeable entertainment. They must be on the watch lest they give themselves airs, and permit a note of condescension to invade their manner. Above all, the wife must resolutely banish the blues. The wife must remember that her husband cannot be at his best if he is compelled to drive away her low spirits when he comes home. She must be the angel of good cheer in the home.

. . .

With the writer of the first letter one cannot have very much sympathy. She does not deserve compassion. A woman who allows herself to be miserable because she cannot afford fine furniture and beautiful adjuncts in the setting of her home, shows that she cares more for externals than for realities. She should ask herself on what her love rests for its foundation. If it is too slight and frail to thrive in the day of small things, it will not stand the test of greater things, if they are ever hers.

A BAZAAR IN TIFLIS

IF a proof were needed that the ends of the earth, once widely separated, are now closely interwoven, it might be found in the fact that Eastern luxury has made its way into Western home-life. Beautiful Persian rugs and draperies, in dim, rich colors, impossible to the Western loom, adorn the homes of our merchant princes, and are sometimes possessed by those who are not millionaires. An American traveler, bargaining in an Oriental bazaar, may bring home a prayer-rug or a bit of drapery that shall decorate a simple cottage in Wisconsin or Colorado.

Week-end Visits

THE phrase week-end, meaning a visit beginni on Friday afternoon or Saturday, and lasti until Monday morning, describes a present-d custom of hospitality that is beautiful and se sible. In summer, those fortunate people who dwell suburbs within easy distance of town, by train or bo often arrange to invite their friends to the country spend Sunday. This day for young men and women w are busy during the week is the only opportunity seeing green fields and gardens, and breathing pure a flower-scented and sweet.

Nothing can be more restful and refreshing than Sabbath in the country, if it be rightly spent. T church bells never sound so heaven never call with such silvern clearness worship in the sanctuary, as when they pe over orchard slopes and blue hill-tops in t morning of the hallowed day.

A Sabbath spent in quietness, in churc going, in pleasant talk in the family circ in singing around the piano and in readi friendly books, sends man and woman ba to the work of the week with new vitali and new courage. But in these times mournful change has crept into Americ life. Imitating Continental ways, peop who were brought up according to the A American ideal of keeping holy the Sa bath, now invite house parties for the wee end with the distinct understanding th there shall be bridge whist on Sunday mor ing and dancing on Sunday evening. this we have come by steps at first gradua latterly swift and fatal. A down-hill pa accelerates its own speed.

A few years ago the invasion of dinne and afternoon teas on the Sabbath sancti was regarded doubtfully or excused plau bly by those who thus allowed an enteri wedge to flaw their inherited and accu tomed tranquil Sabbath keeping. With t introduction of the motor-car into popul use, another infraction of the Sabbath h become conspicuous. It is even getting be considered antiquated and peculiar observe sacredly the Sabbath day. H not the hour come when Christians shou arouse themselves and present a stro front against the enemy who is confusi the public ideas of right and wrong? Whos ever breaks the law at one point is guil of all. If those in high places who ha money, ease, luxury and opportunity co stantly trample on the Lord's day, wh can be expected of that part of the popul tion whose lives are a bitter struggle, wh have little chance for enjoyment, and holiday but the one the Lord ordained f them in Eden?

. . .

Over against the week-end parties of th rich that violate the Sabbath, may be set contrast the incessant murmur of the sewi machine heard all day long on Sunday some parts of New York, the ceaseless ru ning of trains, the continual clash a clamor of the labor market, and the com mercial greed that makes money on th Sabbath as on the week day. Well may w ask, "What shall the end be?"

If we dare to flaunt our rebellion in th face of Jehovah, can we expect his judgment shall n sooner or later descend upon us as a nation?

Aunt Prudence Payson's Catch-All

—G. W. C. A golden wedding is a happy anniversary and not ing sad should mar its festivity. Use yellow flowers, yellow ri bons and cream-colored cheese-cloth in your decorations. Th bridal pair with their children and grandchildren should rece their friends informally, and on the wall behind them it is int esting to have the dates of the two weddings, 1857-1907. If frien or relatives who were at the wedding still survive, they should honored guests, and may be asked to receive with the couple. grandchild might recite an appropriate selection. Part of Wh tiers poem "I mourn no more my vanished years" would be effec ive. Arrange to have musical friends present, and let them pl at intervals. Nothing gloomy should mar the occasion. Refres ments would better be served to people as they sit or stand, a the table may have a centre-piece of yellow flowers. Chicke salad with plenty of dainty sandwiches, ice-cream and cake fur ish a sufficient menu. Finally, let every one sing "Auld La Syne." Congratulations and presents are of course in order.

A Graceful Water Carrier

One of Stamboul's Many Mosques

A Moslem Housewife

JAPAN'S DEMANDS ON TURKEY

SIE WANTS RECOGNITION THERE ON THE SAME BASIS AS THE CHRISTIAN POWERS

HERE is something very interesting about the negotiations of Japan to establish an embassy at Constantinople. The Sultan may put off this recognition of the rising Asiatic nation for a ne; but diplomatists think it will eventually come. Al after all, Turkey is itself more of an Asiatic than a uropean nation.

oming up the Sea of Marmora into the Bosphorus, y see as much of Turkey in Asia as of Turkey in Eope; for while Constantinople is on European terri-t, just across is the Asiatic mainland with a group of ities. There is Kadi-Keuil, the "Village of Blind Jtice," as it is called in translating the Turkish term; Hdar Pasha, which is the beginning of the railway wch some day will spread across fertile valleys and p ns, climb the Taurus Mountains and reach the Per-si Gulf; Scutari, a steep hill city with narrow streets a a famous cemetery; and other towns of Asia Minor. But Constantinople itself is really a group of cities, a the Golden Horn with all its beauty belongs not to o section, but to the cluster which overlooks its beau-ti l waters.

The real Mohammedan city is Stamboul, with its h dreds of mosques, its great bazaar, its "sellers of v ets," its Oriental population and its exclusion of Christians. The residents of Stamboul are all Turks, o ll Mohammedans, though during the daytime many E opeans will be found mingling with the inhabitants. T e frame houses, most of them unpainted, with their l iced windows, their lacquered balconies, and their o er means of seclusion, are very characteristic. But o course Stamboul is chiefly notable for its mosques, of w ch St. Sophia's, with a grand central dome, is the r st celebrated, though to my mind it is not so fine as t Mosque of Suleiman. But St. Sophia's has memo-r s from Mecca, or is supposed to have them, and this r kes it more favored by the devout Mohammedans. I also has porphyry pillars and columns said to be f m the Temple of Diana. There are Greek crosses a l other memorials of the Byzantine era of the Chris-t n church, which have not been entirely obliterated. T e most interesting thing I have heard of in visiting St. Sophia's was not the carpets or the golden mosaics of the ceiling, but the live pigeons which were given the freedom of the upper galleries.

When Japan gets an embassy or a legation established in Turkey she will have a share in the administration of what is known as the House of the Capitulations, or International Offices. This is in Stamboul and is the headquarters of the administration of the government, in so far as foreign nations have to do with it. They cannot establish their own embassy or legation buildings in Stamboul because, as I have stated, that is reserved for Mohammedans. The only foreign legation is the Persian one, and that is permitted because Persia is a Mohammedan Power.

The embassies of the Christian Powers are established in Pera, and Pera is known as the Christian City. In it live Germans, French, Italians, English, Americans, Greeks and scores of other nationalities. On this account, any one going to Constantinople and staying all the time in Pera, would not feel as if his surroundings were very different from those of most other European cities. The Greeks are the most numerous, but there are very many French, and now the Germans are increasing rapidly.

All of the foreign governments maintain extensive residences for their diplomatic representatives. The United States has a commodious house which it rents, but this does not compare with the establishments of many of the small European Powers. However, the American embassy is quite an interesting place to visit, and since the rank of our representative was raised from that of minister to ambassador, the United States has received more consideration, and Ambassador Leishman, in looking after the interests of the American missions and schools, which he does very effectively, is enabled to treat with the Sultan on much better terms than formerly.

The most extensive diplomatic establishment is that maintained by Germany. It is a great rectangular building on a hill and commands a magnificent view. It is a couple of miles distant from the other European diplomatic residences.

Though Japan may not be classed as a Christian Power in the sense of the Christian religion being the prevailing one, in international affairs she ranks with the Christian Powers, and whenever the Sultan consents to receive an ambassador from Japan, that country undoubtedly will erect a very handsome building.

One reason why the Sultan hesitates in this matter is the knowledge that Japan would insist on receiving the same recognition that is given to the European nations and to the United States. That is, she would have all the rights pertaining to extra-territoriality, which means that Japanese subjects would not be subject to Turkish law and Turkish courts, but only to Japanese laws as administered by Japanese diplomatic and consular officials. It is possible that not many Japanese would find occasion to settle in Turkey, but the largeness or smallness of the number would have nothing to do with the principle. It is pretty well understood that the Turkish government has for years been very restless under the capitulations, or, as it is usually called, the extra-territorial status of foreigners in the Sultan's dominions.

It cannot, however, convince the Christian nations that they should abandon the exercise of this right; and it is possible that in the end the influence of these Christian nations will secure the recognition of Japan on the same basis.

There are many opinions about the present Sultan, Abdul Hamid. Some say that he is really anxious to improve the condition of his people, but that he is so hampered and bound up by the system of government and religion of which he is the head that he can do nothing. Others declare that reforms could be accomplished if the Sultan really wanted to do something. Whether he ever hears the truth would be hard to say. Certainly he would not learn it from the newspapers, because everything that is published is censored so completely that ordinary news becomes meaningless. The Sultan is familiar with several European languages, though not with English, and it is possible that he has learned something from the French or other journalists.

CHARLES M. PEPPER.

A RURAL FESTIVAL IN JAPAN — Continued from Page 859

ted out one morning while it was yet k. Before four o'clock he came to temple where a priest was doing ple chores. A poor laboring man arrived at the same time and reverly bowed to the impotent idols.

Nearing another temple only a block two away, I heard the priestly vocifer-ns long before the building was ched. It was yet quite dark and I tured to the front door, where lights re dimly burning before the idols. ile listening to the uncanny monotone the prayers of three or four attendants, old bald-headed priest, dressed in pur- and white, came walking down the ridor from a side building, and noticing me, shouted, asking what I wanted. I motioned that I wanted to speak to him, when he disappeared. Seeing him at the entrance of another building, I walked over. After I said "Good-morning," he asked me what I wished, and pointing to my small camera, I told him I wished to take his photograph; but he quickly left me and I waited in vain for his return with the other priests to pose for a sitting. But I hoped in vain, as these city priests are suspicious of the missionaries, as our work conflicts with theirs.

At the third temple yard which I visited that morning, I found two large buildings. In each the priests were busily engaged in their morning oblations. Here they were again praying, in tones and with gestures hideous to a stranger, which we cannot get accustomed to. Were one a believer in ghosts, this would remind him of them. Now and then they made things more lively by the wizard-like sound of two sticks beating together, or by tapping a bell. In the adjoining temple they were carrying on in a similar way, only a little worse. They had two drums close to the entrance, where I could easily see a priest at each one; they were incessantly beating for an hour or so, keeping splendid time. When it seemed that they were about to stop, they renewedly called all their vim into action and beat with a little faster tempo, with energy and perseverance that reminded me of the exertions of the priests of Baal.

We came to Japan as missionaries last fall from the United States and located at Choshi. It is called the interior, although this is at the point of the cape, near which is the first lighthouse that guides American ships safely into spacious Yokohama harbor. Our place here is a city of 35,000, with villages dotting the country in every direction, and only three or four missionaries within a range of sixty miles and over.

Shall we not pray more earnestly that Christ's kingdom may soon completely overthrow all these works of darkness?

MATTHIAS KLEIN.

THE CAPTURE OF THE CITY OF JERICHO

*International Sunday School Lesson for October 20, 1907, by Dr. and Mrs. Wilbur F. Crafts**

THE host of Israel must submit to a test of loyalty before God would permit Joshua to lead them forth to subdue the inhabitants of Canaan. Jericho was close at hand. It might have been reached in a march of two hours or less. The people must keep the Passover, which the Lord had said they must observe annually in memory of the deliverance of their firstborn from the death angel by the blood upon the door-posts and the lintels that night they were brought out of Egypt. They kept the Passover, perhaps, for the first time in forty years. And God let them know that he took pleasure in their acts of loyalty by saying that he had now "rolled away reproach" from them. Their attitude had become such that God could dare to trust them in an enemy's country.

Futile Resistance

In the meantime a wholesome fear had been spreading among the Amorites and Canaanites, because of the way in which they had entered the land on a dry path in the midst of Jordan. We are told that the people of Jericho "had straitly shut up their city" because of Israel. The gates of the city being closed, the wall round about it became one continuous fortress. Evidently Israel's host was not alarmed, because they slept soundly on the night before the attack was to be made. Joshua, however, was on the alert, and went out alone in the night to view the strongholds of the city. And there he met his Ally, the Captain of the Lord's Host, the Prince of the Host of Jehovah. At first sight Joshua mistook him for a man, and asked the question, "Art thou for us or for our adversaries?" But when the Lord declared himself, Joshua fell on his knees before him and worshiped him. And Joshua took off his shoes, because where the Lord was, there was holy ground.

Then and there Joshua received from God the plan for subduing Jericho. A procession was to be formed, consisting first of the armed host of Israel; second, a company of seven priests, in their priestly garments, blowing trumpets of rams' horns; third, a company of priests, bearing the Ark of the Covenant; fourth, the rearguard, which included all the men of Israel not belonging to previous divisions. In dignified silence this procession was to pass around the city once a day for six days, and on the seventh day they were to pass around seven times; and then, at the command of Joshua, they were to shout aloud. At this, the walls should fall, and Joshua and his host were to go in and slay the people with their swords and burn everything in the city, saving only the gold and silver, which was to be kept for use in God's house. This plan was fully and successfully carried out.

"It came to pass that when at the sound of the trumpet the people shouted, the wall fell"

The story of Jericho naturally divides into three great themes that together cover well-nigh the whole Gospel: Sin and Judgment; Repentance and Salvation; Service.

A Symphony of Faith

Sin and Judgment. How was Jericho destroyed? God used a mighty wind to fulfil his word at the Red Sea and at the Jordan, and probably an eruption in part at Sodom. Perhaps it was an earthquake at Jericho. It is not impossible that the rams' horns struck the key-note of the wall. It is well known that bridges and buildings are powerfully affected by persistent musical vibrations and by the rhythmic step of marching hosts, who on that account silence their bands and break step when crossing a bridge. At any rate, the secret of victory when we would conquer a soul or a city is in David's note, which is the key-note of Jericho: "I will sing of mercy and judgment." The real explanation is in that symphony of faith: "By faith, the walls of Jericho fell down." Whatever forces God used, the victory was one of prayer.

Surely this is the century of all others in which educated men should hesitate to deny the power of invisible forces, since science is harnessing in wireless telegraphy and storage electricity such forces as would have been regarded in Joshua's day as no less miraculous than prayer itself. Edison, the Napoleon of electric forces, once said: "No person can be brought into close contact with the mysteries of nature, or make a study of chemistry, without being convinced that there is behind it all a Supreme Intelligence." And if there is back of nature an Intelligence like ours but greater, we must reason from our own instincts as fathers and friends, that he must be in communication with us over the roads of prayer and providence. In the words of Browning:

> Would I, in my infinite longing, do all for this man,
> And think God alone shall not help him, who yet alone can?

But why was Jericho destroyed? That is quite as important as how. It is a much needed proof that God will punish sin. Jericho was near Sodom and Gomorrah, both geographically and morally. The Canaanites were not fit to live (Lev. 18: 3-25; Deut. 9: 3, 5). As God had destroyed a corrupt race by water in the days of Noah and the corrupt Cities of the Plain by fire in the days of Abraham, so in the days of Moses and Joshua he destroyed people quite as corrupt and corrupting by the swords of his people (Num. 25: 31; Deut. 9: 1-6; Josh. 6: 17, 21). The reasons and difficulties are fundamentally the same in all these cases. When we read in later chapters of the Bible how often and how deeply the few Canaanites that were spared corrupted God's chosen people by their religion of organized lust, it seems clear that the Israelites erred more in mercy than in justice. The real difficulty is that young children were slain with their parents in that age of family solidarity, such as still exists in China, where a whole family or clan is punishable for the offense of one of its members. But the children of Canaanites were fortunate to die in their innocence, rather than live to enter the hell of lust that awaited them if they lived beyond childhood. If Canaan was to become the religious school of the nations, the cancer of its licentious religion must be removed by some form of divine surgery to make it a holy land. "Shall not the Judge of all the earth do right?" men are still saying, as Abraham did of Sodom.

The God of Justice

But leaving full explanation of the harmony of "mercy and judgment" to the future, let us note as one of the clearest teachings of the Bible, that God punishes wilful sin, both of individuals and communities, both in this world and beyond. In flood and fire and war he cries to sinners and to cities: "Except ye repent ye shall all likewise perish." The argument that because God is love he cannot punish sin, is demolished as a principle by history. Intelligent love includes law, whether in the home or in the throne of the universe. Love is not a maudlin indulgence, but includes justice. It will not spare a wilful sinner, when to do so would sacrifice the "greatest good of the greatest number," the maintenance of law and purity in the universe. As Jonathan, by arrows, symbolizing danger to be escaped, lovingly warned David to flee from Saul's wrath, so the King's Son, Incarnate Love, shoots many a warning in the Gospel and in nature and history, that clearly shows us the way of escape from the sins that will destroy us if we do not allow Christ to destroy them.

As only one family was saved at the time of the flood, so again in this day of judgment for Jericho, only one family, that of repentant Rahab, was spared. Majority rule is no doubt the best we can do in government in a wicked world, but it is not safe to follow the majority in conduct and character. In labor riots and college pranks it is often reasoned that a multitude may do wrong safely. But not so under the government of God. "Though hand join in hand till a whole city or a whole race goes wrong, judgment will not be averted by the popularity of the sin. At Jericho, Rahab and her household only were spared because she took side with Israel against her country, when her country was wrong. Let those take note who fly that private flag of the devil's making, "My Country Right or Wrong." There is a true loyalty that is not loyalty to God and right.

Loyalty to God and Right

Rahab had received the pursued spies of Israel and hidden them from her townspeople with rushes and flax, and later let them down the city wall with a rope. That she repented of the wickedness of her life* may be inferred from the fact that after Jericho's fall she married an Israelite named Salmon, and so became one of the five women named in the human genealogy of Christ (Matt. 1: 5). It is most significant that three of these, Tamar, Rahab and Bathsheba, were guilty of the scarlet sin, and yet, no doubt, saved by the scarlet thread of atonement that binds the Bible in one. The rope of the British Royal Navy is guaranteed for strength and genuineness by a scarlet thread running through it. And everywhere from the fall of Adam the Bible proclaims redemption through the blood of a substitute who dies in the sinner's stead, that the promise may be fulfilled, "Though your sins be as scarlet they shall be as white as snow."

It is to be hoped that the old question, "Is it ever right to lie to save life?" that is strangely debated by some as if it were a doubtful proposition, will not be allowed much of the brief time of the lesson, which should result in the capture of "Mansoul," not of our own city. In a world that God made and that God rules it can never be right to do wrong. "Right wrongs no man." Abraham twice thought he was in one of those cases where he might lie to save his life, but in both cases the lie only increased his danger, and only by the miraculous aid of the God whose law he had disobeyed did he escape. Manifestly it cannot be better to trust a lie than to trust the Lord, and so what was excusable in a heathen harlot because of her intended kindness and moral blindness ought not to be seriously urged as a rule of conduct for the twentieth Christian century. "The times of ignorance God winked at, but now commandeth all men everywhere to repent."

On a small island inside the "Great Barrier Reef," North Queensland, an Englishman was engaged in gathering and curing the beche de mer, a delicacy greatly prized by the Chinese. One day this man was obliged to visit a distant town for supplies, leaving his wife and infant child with the one Chinese servant at their home. During his absence the servant come to the house in great alarm, saying that the natives had come from the mainland and were proceeding down the island toward their house. It was known that the natives were cannibals, exceedingly cruel and ferocious. The proprietor having taken the only boat, the Chinaman hastily placed a jug of water and a little food in a large copper vessel used for cooking the marine snails, assisted the woman and child into this singular bark, and paddled away to an uninhabited island three or four miles distant, where the woman and child were made as comfortable as possible. The natives reached and destroyed the little home. So long as the woman lived she kept a diary of events, among other things writing that the Chinaman would not share in the least their scanty store of food and water, and finally, after days of denial, he went off by himself, where later he was found dead, starved to death in the brush, wrapped in his old ragged quilt. Both woman and child succumbed after days and nights of privation, and all were later found, with the diary history of the little tragedy.

*** International Sunday School Lesson for October 20.** The Capture of Jericho. Joshua 6: 8-20. GOLDEN TEXT: "By faith the walls of Jericho fell down, after they were compassed about seven days." Heb. 11: 30.

* [It is believed by many scholars that Rahab was an innkeeper and not a harlot, in our understanding of the word. The phrase "she received men," may have misled the translators. She received them as guests in her hotel.—ED.]

A Triumph of American Engineering

It was an important moment in the history of the great movement to connect New York City with Long ...d by tunnels beneath the East River, ...ng Island Sound, when the first car ...ent through the northernmost of the ...mont tubes."

...r several years the engineers have ...e working on a most difficult problem, ...irst plans having been made in 1902. ...ng the earlier part of its construc... there were a number of serious ...lents, and doubting ones shook their ...s, and prophesied dolefully that the ...ct would have to be abandoned. At ...the two shields that had been coming toward one another met. The success of the enterprise was assured with the trip of the first car.

...e Official Opening of the Tunnel between New York City and Long Island

The official opening came the day after the first trial run. It took two cars to accommodate the officials and distinguished guests. Mr. Belmont himself acted as conductor of the first car, and he rang the "go bells" for the motorman—who for this trip was Mr. Banghardt, superintendent of motive power—to go ahead. Before the party embarked for the short journey to Long Island City, they noted one peculiar effect. They had gone down a ninety-foot shaft on the New York side, and were waiting for the car. Suddenly a breeze sprang up which developed into a small gale. They found it was caused by the approaching car driving the air before it. When they first felt the breeze the car was not more than half way over. The trip over to the Long Island terminal took but four minutes and a half. On the return trip the car came down into the tube at a sharp speed. It was going under the river like the wind when some of the party expressed a desire to see some details of the massive concrete construction. The car slowed down, but even then it made the trip in a little over four minutes.

Work on the finishing of the tunnel is being rapidly pushed and it will not be long before a regular passenger service will be in operation between New York and Long Island City; the exact date of opening, of course, has not yet been set. Work on the southern tunnel is being pushed with redoubled vigor since the success of the first has been proved.

The day before the official opening, four tests were made with one of the new cars. It went across in three and a half minutes, starting and stopping time included. It is probable that this will be the regular speed when everything is in working order. A narrow iron rail supplied the overhead electric power, instead of the copper wire used ordinarily for overhead trolleys. The cars run as easily as Pullmans and the grades are so gradual as not to be noticed by the passengers. Escalators will be installed, so that people will not have to walk up and down the ninety feet from the surface to the tunnel.

CALLED HIGHER

...ady to go when her Master called, Mrs. Eliza... Freese "rested from life" on June 6, at Ocean ...e, N. J., in her eighty-seventh year.

...the sixty-ninth year of her age, Mrs. Annie ...rove passed to her heavenly home from Saline... Ohio, on March 9, 1907. A bereaved and ...ated daughter testifies to the influence of THE ...STIAN HERALD in the Christian household, ...owed by the memory of the saintly mother ... has gone on before.

...s. Ann E. Chapman, in her seventy-eighth ... passed to the reward awaiting a holy life, ...n Clearwater, Mich., on May 20, 1907. A quiet ...demonstrative Christian, she was a faithful, ...est worker in the Presbyterian church with ...h she was affiliated. The charities of THE ...STIAN HERALD have lost a constant and gener... patron.

...rob Hettrick died at his home, Pontoosuc, Ill., ... 20, in the eighty-sixth year of his age. He ... born September 22, 1821, in Snyder County, ... and went to Illinois in 1857. He was an ...ve elder in the Presbyterian Church, a stanch ...stian, and was faithful unto the last. His ...ow, five sons and two daughters survive him. ...was a long-time reader of this journal.

...rs. Wyrinda R., wife of Hon. George W. Des... died at the home of her daughter in Taze... County, Va., aged eighty-three years. Since ... twelfth year Mrs. Deskins was an earnest, ...sistent Christian, uniting with the M. E. ...rch, South, at that early age. "Beautifully ...lived, triumphantly she died. Her influence ...ains to bless her household and the church."

...rs. Lamanda Maria Booth "fell asleep in Jesus" ...nglewood, Cal., on the first of December, 1906, ...n eighty-nine years. Born in Massachusetts in ..., Mrs. Booth married early, and, with her ...band, went to Michigan, from there to Wis...sin and from there to Colorado, each time set...g as pioneers in a new country. She was a ...man of strong character and deep religious ...victions; during her last illness she repeated many Psalms and hymns, almost her last words being, "My faith looks up to Thee."

King Edward's Gift

The Bible sent by the King of England to Bruton Church, Virginia, the oldest Protestant Episcopal Church now standing in the United States, will be delivered by the Bishop of London on the occasion of its three hundreth anniversary. It bears the following inscription:

"This Bible is presented by his Majesty King Edward VII., King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Virginia, a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness of the oneness of our peoples. The King will ever hope and pray that the ties of kinship and language, and the common heritage of ordered worship and of ennobling ideals, may, through the saving faith in our Lord and Redeemer Jesus Christ, revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and good will among men."

Before you decide how best to invest your savings, see advertisement of the Industrial Savings and Loan Co. on Page 870, and write them for more detailed information. They afford certain distinct advantages.

There are times when even a boy should be "dressed up;" but, for every-day wear, fine clothes are out of place.

An ideal summer costume for an active youngster is this: Outing shirt, overalls, undershirt, cap, stockings and a pair of stout shoes.

Thus garbed, it makes little difference how dirty he gets, for it is always possible, by a generous application of Ivory Soap and water, to restore his hands, face and body to a state of cleanliness.

There is nothing better than Ivory Soap for that purpose. It contains no "free" (uncombined) alkali; no harmful ingredient of any kind. It is pure soap and nothing else.

Ivory Soap—99 44/100 Per Cent. Pure.

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You know that there must be a big difference between the factory price and the dealer's price on a good stove or range.

Why not save that difference and keep that extra profit in your pocket?

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Why not get the best you can find—especially when you can buy it at the actual factory price?

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A Stove or Range of the highest quality at actual Factory Price on 360 Days Approval.

You cannot secure anywhere a better stove or range than the Kalamazoo—no matter how much extra you pay. We guarantee that, under a $20,000 bank bond and give you 360 days in which to prove it yourself.

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That's why we use only the highest grade pig iron, and a better grade of steel than any other stove manufacturer in the United States.

That's why we employ the most skilled workmen in the business, and maintain one of the best equipped, most modern stove factories in the world.

And that's why the Kalamazoo line has become so famous as fuel-savers, as good bakers and quick heaters, and why they last so long and give such good satisfaction.

At the same time our system of manufacturing and selling direct is such that we save you $5, $10, $20 and in some cases as much as $40 on every purchase.

You cannot get a better at any price. The Kalamazoo is as good a stove or range as man can make—and you save from 20 to 40% in buying it.

And don't forget: you get your money back if it is not in every way exactly as represented.

We pay the freight

and ship all Kalamazoos blacked, polished and ready for immediate use. Any man can remove crating and set them up.

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Compare Kalamazoo Quality and Kalamazoo Prices with others—and save your money. Our lines complete, embracing stoves and ranges of all kinds for all domestic purposes—for the home, school, church, halls, lodge rooms, etc. Hotel ranges for restaurants, boarding houses, clubs and camps. Gas stoves and ranges for cooking and heating—all sold at factory prices.

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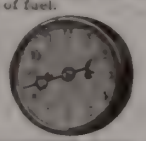
Original "Direct-to-user" Manufacturer. Beware of imitators.

Kalamazoo Pearl Steel Range, one of many styles—exceptionally economical of fuel.



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Kalamazoo Tin Art Pastry Range. [illegible] best baking [illegible] offered in a [illegible]

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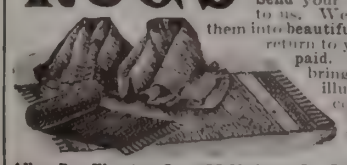

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A FORCEFUL EVANGELIST

ONE of the most interesting figures of the great revival movement in the Middle West is the Rev. William Sunday. Probably more people would recognize him under the name of the Rev. "Billy" Sunday, a name he prefers as savoring less of formality. Formality, Mr. Sunday believes, gets in his way and hinders work for the unchurched and the unsaved. The revival movement in the Middle States and the States of the Middle West has attained remarkable dimensions, and the end is not yet. It began several years ago, and as the interest of the people seemed to grow the movement went from community to community, and from State to State. Whole districts have, for a time, put secular affairs so far as possible aside, and given several weeks to revival work. Only such work as was absolutely necessary was done by a majority of the people, the rest of the time being spent at the revival meetings and in personal work among their friends and acquaintances.

Courtesy *American Magazine*

Rev. "Billy" Sunday

No one who has watched this revival wave can doubt that much of its force and intensity is due to the tireless efforts of the energetic Mr. Sunday. To have a successful revival he believes that the field must be carefully prepared beforehand by meetings in the churches, and the organization of committees composed of the most active church workers and leading business men of the town. The latter have in many places been the hearty encouragers of the revival, subscribing funds, placing announcements in their store windows, and closing their places of business at times of special services, in order that their employees as well as themselves might attend. Before Mr. Sunday will agree to come to a town, he insists that he receive an invitation signed by all of the evangelical clergymen of the place. They must agree to close their churches during the progress of the meetings, no matter if the series lasts for several weeks. A hall must be secured large enough to hold the probable audiences, or else a tabernacle must be built. Committees must be formed and a large volunteer choir drilled. Mr. Sunday has his own choir-master, whose coming usually precedes that of Mr. Sunday, and initiates the singers into his favorite way of singing the hymns that play such an important part in a Sunday revival. A sufficient sum has to be subscribed to pay the living and traveling expenses of his co-workers and half the salary of the musical director. Mr. Sunday takes one special collection for himself, asking the people to give only as they think they have been benefited by his coming. Usually a temporary stock company is formed by the business men of the town to see that all expenses of hall, light, etc., will be met, so that the real work of the revival shall not be endangered by lack of funds. In no case has it been recorded that these men have not been paid in full.

Mr. Sunday at one time was a baseball player, one of the most famous of the "White Socks" team of ten or fifteen years ago. The hearty, free way of his earlier life yet clings to him, and has been invaluable in attracting to his meetings men who have not been to church since their parents ceased taking them there. When he first goes to a town he makes it his first step to get acquainted with the people. Of course, in his varied career, he has picked up a knowledge of a great many lines of business. He can talk with the tailor on the present price of woolens, and with the cobbler over the way the wearing qualities of leather have deteriorated since the new rush methods of tanning have been introduced. He does not bring up religion with particular emphasis at these informal talks, but always leaves with a hearty invitation to the man to come around to one of his meetings, and the man usually comes. The first meeting is usually not over large, and many of the people have come out of pure curiosity, the fame of some of Mr. Sunday's methods having preceded him. These people, in a majority of cases, come again because Mr. Sunday arouses in them a strong interest in their souls' welfare. As meeting after meeting is held, the audiences become larger, until the tabernacle will hold no more. In Iowa, during the last days of the revival, the people leaving the afternoon meetings would meet people coming in to get seats for the evening service, two hours before it was announced to commence.

Mr. Sunday follows no traditions of clerical conduct. He is Mr. Sunday and no one else. He throws himself into his work with contagious enthusiasm. As he warms to his subject the sweat trickles down his brow and he may find his coat oppressive. Off it comes, and it is laid on a chair. Later, his vest and collar may follow the coat. He walks rapidly from one end of the platform to the other and points his finger here and there among the audience, as if to seek out the unrepentant and bring him to a sense of his condition. A moment later, he sweeps in his arms, as if he would gather all into the kingdom by his own physical strength. And though many in the audience are surprised at the man and his methods, these methods have their effect, and old and young feel the strength of his energetic personality and the force of his appeal. Another thing: Mr. Sunday's converts, according to reports of ministers whose towns he has visited, when once started right, seem to "stay put." The congregations of the churches were greatly increased.

In a recent article on the man and his work, published in the *American Magazine*, among numerous other anecdotes, one is told of several kegs of intoxicants being sent back from a town in which he had been preaching. Under the section headed "Remarks," in the report sent by the agent to the brewery, was the following statement: "Not called for on account of the influence of the sermons of the Rev. Mr. Sunday."

Pleasant Memories of Mont-Lawn

WARREN GODDARD HOUSE OF THE FRIENDLY AID SOCIETY, 246-248 EAST THIRTY-FOURTH ST., NEW YORK.

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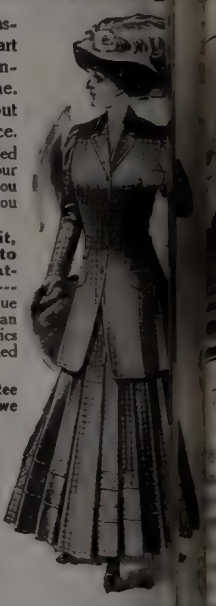

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Jamestown Now at its Best

d, 1907, by Jamestown Exposition

The New Government Pier at the Jamestown Exposition

H the recent dedication of the overment Pier, the Jamestown Ex- is now practically complete. The r extends from the Central Plaza e into the blue waters of Hampton as beautiful a body of water and as able a situation as our extensive it offers. A mile or so across the is Old Point Comfort and Fortress , while midway are the white ips, varying in number from week , but in their peaceful and holiday always beautiful.

waters sparkle brilliantly in the n sun; innumerable craft ply up wn constantly, including passenger reighters, sailing vessels and gov- t launches, crowded with white- middies." At night the Exposition antly lighted and shines across the ike string upon string of diamonds. stown is much less pretentious than , Buffalo or St. Louis, and visitors pect a duplicate of those mammoth are disappointed when they find ing very different. The buildings are of simple and satisfactory Ameri- hitecture and are well placed. The s are not remarkable; the "War- is not sensational; the prices are ortionate. A visitor can get a fair the whole in a day, an excellent two. After the endless distances ltitudinous exhibits of other Expositions, there is a certain relief in feeling that one has really "covered the ground."

That indefinable thing called atmosphere is extremely charming at Jamestown. Everywhere there is the soft drawl of voices, universal good nature and ready courtesy. Southern hospitality has lost none of its reputation by being displayed there. The officers have entertained, both officially and privately, in accord with the best of the "Old Dominion" traditions, while in the State Houses—which, by the way, are a very pleasant feature of the Exposition—the mothers and daughters of the States have given a ready welcome to all. The National Council of Women and several other prominent women's organizations have reception rooms and the United Daughters of the Confederacy have conducted a restaurant to the great satisfaction of lovers of old-fashioned plantation dishes.

Several months yet remain during which the effort to make the Exposition a financial success may be justified. Combined with the interesting country by which it is surrounded—Old Jamestown, on Jamestown Island, Fortress Monroe, Hampton, and Norfolk, with its combination of quaintness and metropolitan development — it makes a trip well worth taking. This effort at Jamestown is a step in the development of the New South, in the organization of its vast resources. EUPHEMIA HOLDEN.

RELIGION IN BUSINESS*

charge is often brought against hristianity that it compels what is as "other-worldliness." It is con- that the Christian must have his on so centred and concentrated on beyond the grave, that he is nec- inattentive to the duties of this That a young man in becoming a an, handicaps himself for his career ness or in the professions and is less o succeed than the man who is not stian. The charge might be an- by pointing to some conspicuous es of Christians who have been suc- or by appealing to the experience ial connections of the detractor. is scarcely any one who does not lly know men who have succeeded either as business men or as physi- awyers, or bankers, while holding their religious profession. That is crete answer to the charge, but if not sufficient, an examination of the les of Christianity furnishes further e.

topic of the day is an illustration of th that godliness is profitable for e that now is, as well as for that is to come. The merchant engaging loyee, and having to choose between stian and a non-Christian, should r such injunctions as these in the es associated with the topic in com- a decision. What can he desire han industry, activity, and integ- The non-Christian may have them natters of policy, but the Christian m as principles. So far from Chris- disqualifying a youth from render- ficient service, it qualifies him by him direct injunctions. The more ent he is as a Christian, the more efficient is he as an employee. Therefore in the first step of a business life Christianity is no hindrance.

Farther on in his career, the Christian is not hindered by his religion. True, there are certain tricks and dishonest practices that he must abstain from, but do these really conduce to success? The tricky man is distrusted, while the man who is known to be trustworthy makes friends and a connection that is of inestimable commercial value. Besides this he is kept by his religious principles from dissipation and from those unhallowed pleasures which waste his substance and injure his character. Religion does not hinder him in any legitimate operations, but is a protection and a preservative to him in a world of snares and temptations.

ic of the Christian Endeavor Society for 20. "The Duties of the Day." Prov. 4; Rom. 12 : 11.

TRANSFORMATIONS

Curious Results When Coffee Drinking Is Abandoned

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine, mild Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum used, for the reason that the poison to the nerves—caffeine—has been discontinued and in its place is taken a liquid food that contains the most powerful elements of nourishment.

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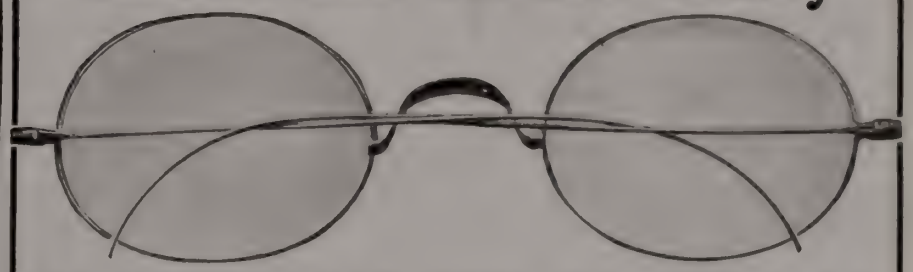

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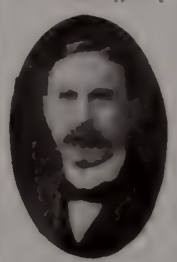

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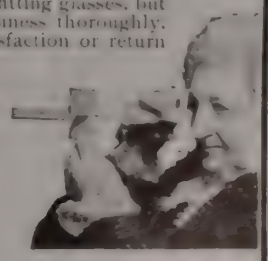

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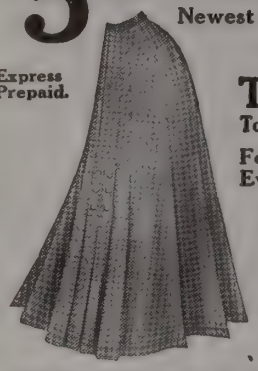

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	PAGE
Car Inspectors	11
Carpenters	18
Checking Clerks	9-12-26
Claim Agents	12-26
Clergymen	15
Clerks	6-12-26
Cloth Merchants	18
Conductors	11

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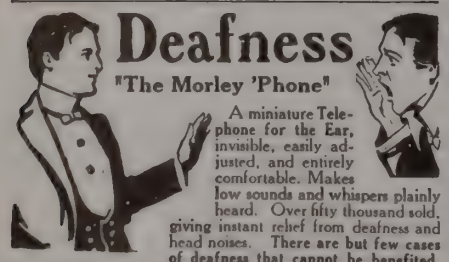

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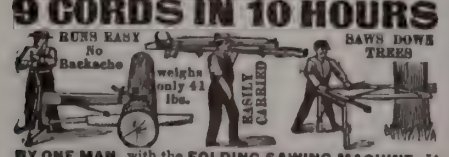

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GABRIELLE

THE FLOWER OF NEW ROCHELLE

By ISABELLA MACFARLANE

SYNOPSIS OF PRECEDING CHAPTERS

The period is that of the revocation of the Edict of Nantes. The Edict gave the Protestants freedom of worship in parts of France. The de Bonnefoy family, Huguenots of La Rochelle, assemble to honor the grandmother's birthday. Among those present are Gabrielle, the daughter of David de Bonnefoy, and her lover, Louis Marquand, son of the Huguenot pastor, who has been in hiding from the king's officers. Soldiers suddenly appear and take possession of the house. Captain Girard is at once smitten with Gabrielle's beauty. Her father sends her to some relatives, while he makes preparations to get his family on board ship to escape to America. Pastor Marquand returns to his home disguised as a mendicant. Troopers come to arrest him, but take Louis, mistaking him for the pastor, as he had put on his father's cloak. He is taken to the galleys. Gabrielle remains with her aunt, Madame Bertrand, in the country. Captain Girard suddenly appears to pay court to her. Rebuffed, he leaves. That evening David de Bonnefoy comes to tell Gabrielle what has happened to her lover. Again Captain Girard comes, and this time asks her to marry him. Gabrielle tells him her heart belongs to Louis. The troops leave the de Bonnefoy house, and the family with the exception of Gabrielle escape to the ship. Gabrielle is secreted in a bale of linen, and sent in a cart to the seashore, where a boat is to meet her. She falls out, and the driver discovers he has had a Huguenot as a passenger. Gabrielle tries to escape, and is captured and taken to a convent. The nuns try to convert her. Late at night she wrenches the bars from her window and escapes to the shore. She finds a fisherman waiting with his boat. He rows her to the ship, and proves to be Captain Girard in disguise. He wishes to go with her, but she sends him back to his duty. He is arrested on his return and sent to the galleys. In the galleys he is placed next to Louis Marquand, and they become firm friends, not knowing they are rivals. They are transported as slaves to a West Indian island. After six months Girard receives news of his pardon. Meanwhile the Huguenots found New Rochelle in America. David Bonnefoy becomes a fur trader. A ship arrives bringing his cousin Dominique and David's son Raoul, who has brought with him his betrothed Rosalie and her mother, Madame Bertrand. Raoul mentions the strange disappearance of Captain Girard, and a rumor that an officer had been sent to the galleys. Gabrielle knows that the officer and Captain Girard must be the same person. Raoul and Rosalie are married in New York. Captain Girard is pardoned. He plans to go to America, taking Louis with him. He explains the plan for Louis' escape to Madame Gromartin, whose husband owns the plantation.

CHAPTER XXII—*Continued*

"WHAT is the plan?" asked Madame Gromartin.

"It is this: to disguise Louis as my negro servant, and take him on board the ship with me in that capacity."

"Excellent! Capital!" said the lady. "I am so well pleased with the plan that I shall connive with you to bring it about."

"But M. Gromartin—what will he think of it? He will lose a most efficient workman."

"Leave M. Gromartin to me," said his pretty wife, with a little toss of her head. "I shall manage to convince him, I do not doubt."

Here M. Gromartin rejoined them, and Francis, saying he wished to take a short walk before retiring, went out, leaving husband and wife together.

He made his way towards a little hut, where, on a couch of banana leaves, he and Louis had been wont to take their rest, and where Louis now lay alone, sadder and more lonely than he had felt since his first days on the galleys. Francis' supposed desertion of him had cut him deeply.

"He might have come to tell me of his good fortune, and to bid me good-by—for I suppose he will leave the island tomorrow. This was the night we were to have started on our tramp through the wilderness. I shall have to go alone now. But not to-night. I am so unstrung by—by what has happened, that I could not go to-night. But to-morrow night, perhaps. When I reach Nevis or St. Eustatius, I shall find friends to speed me on, and who knows but I may reach New York as soon as he?"

For underlying all other thoughts was the thought of Gabrielle, and the conviction that Francis, now free, would seek her out and renew his suit. It was not that he distrusted her, but the thought of another man wooing her while he himself was an exile and a slave, was torture, and all his reasoning could not prevent a throb of jealousy from agitating his brave, manly heart.

While thus pondering, he heard a step on the gravel. He raised himself on his elbow, and looking out at the open door, saw something white approaching.

A moment after, the voice of Francis said softly:

"Louis, are you asleep?"

"No, I am not asleep, Captain Girard."

"You have heard of the good fortune that has befallen me?"

"Yes, and congratulate you most heartily, Captain."

"Stop titles. To you I am, and always shall be, Francis, your friend and comrade."

Louis looked surprised. Even in the dim light he could perceive a different bearing in the other—a different ring in his voice. His tones were firmer, his manner more decided.

"I am pleased to be called your friend and comrade. I shall miss my comrade sadly in the days to come," said Louis. "Do you return to France at once?"

"I shall ultimately return to France, to my dear mother who has been so good to me. But first I shall go to North America." Louis winced. "I have an errand there. And you are going with me, Louis."

"What do you mean? I am still a prisoner, a slave."

"Yes, but I am going to set you free. Then we shall take ship together for New York, and I shall search that city and other cities, if need be, until I find Gabrielle de Bonnefoy, and then I shall make her happy by restoring to her the man she loves! Yes, Louis; I resign her to you! You may think, with your cooler blood and calmer brain, that it is a little thing to resign what one has never really possessed, but this has been to me like tearing the very heart out of my body. But it is done!" He sprang to his feet and stood erect, his arms folded on his breast. "I have made the renunciation!—It only remains for me to carry you back to her!"

"Oh, Francis! Francis!" cried Louis; "your generosity overwhelms me! But are you not taxing it too much, my comrade?"

"No. You are worthy of her. I have thought so from the moment I heard of the brave self-sacrifice that brought you to this condition."

"How did you know that?" said Louis; for, with the modesty of a truly brave man, he had never spoken of it to his companion.

"She told me," replied Francis.

The two men clasped each other's hands in a silent but heart-speaking grip. Both were much moved. Louis, the strong-hearted, was the most affected of the two, for Francis, having made the stand, had keyed himself to the pitch of manly endurance which it called for.

They sat down again on the banana leaves, and Francis unfolded his plan for getting the other away from the island, with the kind assistance of Madame Gromartin.

"Is Madame a Huguenot?" inquired Louis.

"No, you must not think all the good people are Huguenots."

"I do not think so," said Louis, emphatically.

"You will not mind acting as my servant, will you?"

Continued on page 873

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Gabrielle, the Flower of New Rochelle

Continued from page 872

lind? What a question!
t will only be for a little while. As
as we are afloat, and beyond the
ich jurisdiction, you shall wash the
t off your face, and share my state-
the rest of the voyage.

CHAPTER XXIII

ADIEU TO ST. CHRISTOPHER

MADAME GROMARTIN was as good as her word.

What arguments she had used to gain her husband's ent to the plot were unknown, but had proved successful. M. Gro-tin's part in the matter was to be ll and deaf and unconscious as to it was being done, so that, if any stigation should ensue, he could not laimed for allowing one of the gov-rnent's *engagés* to escape. To make vance doubly sure, he set out, early following morning, to visit another tation which he had in the interior the island.

hen Madame gave orders that Louis ild be sent to the "great house." was as favorably impressed by his earance as by that of his comrade, was therefore the more interested in deliverance.

fter a little kindly conversation with she handed him over to Francis, who him to his room, and, with a pig-t furnished by the lady, transformed face, neck and hands into those of a ro, or as good a representation of one his Caucasian features would admit. n a suit of clothes appropriate to a leman's body-servant was put on , and the transformation was com-e. It was effected with much jok-and bursts of light-hearted laugh-to both of which they had been ngers for many a day.

adame Gromartin laughed too, well sed with the result of her efforts.

ouis entered at once on his duties. uldering his "master's" trunk, he car-it to the yard, where stood a mule, whose back he was directed to strap nd seat himself beside it as best he ht.

ne of M. Gromartin's horses having n provided for Captain Girard, he ted into the saddle, delighted to find self once more on horseback. As the e was a good one, he indulged him-in a little display of horsemanship, the admiration of Madame and the ght of a crowd of house-servants.

he two young men bid adieu to the et Creole lady with the most grateful owledgments. She, on her part, e some charming words to them, and nitted them to kiss her hand—which is was almost afraid to do, lest his mplexion" should leave a spot on its whiteness.

I shall never forget your kindness, lame," said he, "and I sincerely hope M. Gromartin may not get into trouble on account of my escape."

I do not think there is much danger that. If the authorities can stop an *agé* from escaping, they do so; but e actually gets away, they practically 'Let him go! there are plenty of rs.'"

negro boy (a real one) was assigned accompany them, in order to bring k the animals.

rrived at Basse-Terre, Francis went search of an English or Dutch ship, nd anywhere, in which he might take sage with his "servant."

Having found one, he dismissed the ro boy with a gratuity that made show his white teeth in a very wide le, and went on board at once.

CHAPTER XXIV

ST. JOHN THE BAPTIST'S DAY

THE time had arrived for the first annual presentation of the "fat calf" to His Excellency Jacob Leisler, Governor of the Prov- of New York—which was to take e on the four and twentieth day of te, St. John the Baptist's Day.

Towards the purchase and maintenance of the distinguished fatling every house-holder or landowner was required to pay his portion, as well as to contribute his share to the banquet with which the occasion was to be celebrated.

The affair had been looked forward to with high anticipation and every effort was made by the heads of the village to ensure its successful accomplishment.

The banquet was to be held in the open air, temporary tables being erected in a wide space adjoining the beach.

One of the articles of food intended to furnish the feast was the Indian preparation, a clambake. As none but a native could compass that aboriginal concoction to perfection, a big Indian who went by the name of Tony (though his full name boasted three or four more syllables) was appointed to the task.

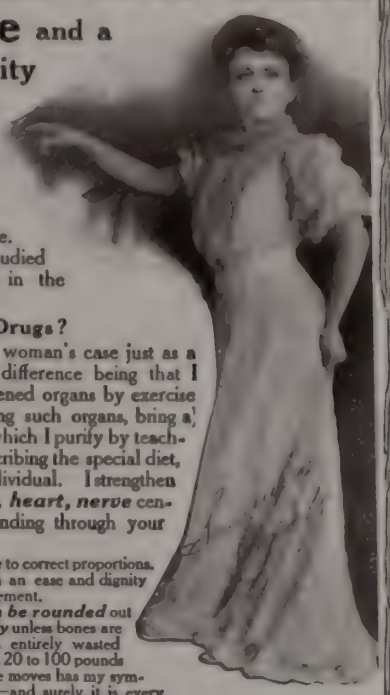
He was a man who hung about the settlement, sometimes doing a day's job, but oftener loafing about in idleness. He was in the main a peaceable fellow, but he had one fault—an inordinate love for the "fire-water." Gabrielle did not like him. In fact, she was somewhat afraid of him. As a general thing the Indians did not molest the colonists, or show themselves unfriendly to them, but this man, having come into the house one day to sell some fish he had caught, had accidentally seen Gabrielle with her abundant hair unbound. She saw his eyes glitter, and thought she heard him mutter: "Good scalp." This frightened her, and she begged that he might not be employed on this occasion. But her objections were overruled, for the occasion was an important one, and Tony was a *chef*, as regarded clambakes.

Attended by half-a-dozen of his own race, and as many negroes, Tony began his work early in the morning. The pit having been dug and the stones heated, he first spread on them a great bed of sea-weed, then emptied on it barrel after barrel of clams, then more seaweed, then many fowls done up in corn husks, then lobsters and crabs, sweet corn in the husk, sweet potatoes, and many other eatables—covering all with a thick coat of seaweed, and leaving it to steam and seethe until the moment, known only to himself, when the whole mass, cooked to perfection, should be opened up, ready to place on the tables.

But the Indian was not the only kind of cooking exhibited on these tables. To say nothing of the dishes essentially French supplied by the colonists themselves, the "roast beef of Old England" was represented by a lordly sirloin presented by Walter Browne, a jolly Englishman whose lands adjoined the settlement. A lady from Stockbridge, who had married a Frenchman, contributed a "pandowdy," a New England delicacy, much esteemed in its day. And a Scotchwoman, who had somehow strayed into the colony, offered a "haggis," the Scottish national dish so highly eulogized by Burns. Of this last, no one partook more largely, or relished it more highly, than Cousin Dominique de Bonnefoy, and learning that it had been made by a comely Scotch lass, who knew how to cook and how to save money, he finally resigned his bachelorhood, and married her. (But this by way of parenthesis.)

To be continued

Do You Wish Good Health a Good Figure and a Charming Personality



MANY a woman has surprised her husband and friends by giving 15 minutes a day in the privacy of her own room to special directions which I give to her for the care of health, face and figure. Over 25,000 women have studied themselves under my direction in the past five years.

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I ***develop*** or ***reduce your figure*** to correct proportions. I teach you to stand and to walk with an ease and dignity which at once bespeak culture and refinement.

Clear Skin and a Good Figure Every figure ***can be rounded*** out ***symmetrically*** unless bones are missing or tissues entirely wasted away, and the woman who carries from 20 to 100 pounds of ***superfluous flesh*** every time she moves has my sympathy—but she does not need to do so—and surely it is every woman's privilege and duty to keep herself attractive and pleasing.

Miss Cocroft at Her Desk.

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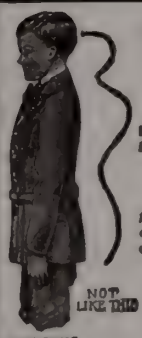

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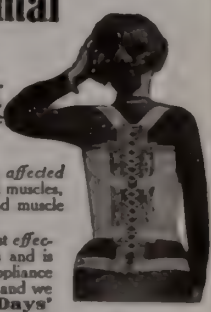

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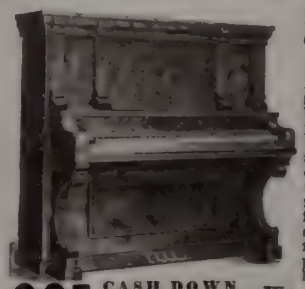

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Hand in Hand With God

Continued from page 860

himself to be the God of love, and his clasp upon our hand is the only assurance of his presence that will help and save us. There are few of us who cannot call to mind moments in our life when the hand-grip of one we love has been all the world to us. It has been light out of darkness, peace out of pain, and all but life from the dead. I am not thinking of the far-off feebleness of our happy childhood, though some of us will never grow so old that we shall forget what it meant to us to put our hand in that of a big brother or strong sister or father or mother, when our little troubles sent all our poor world rocking to its foundations. But every one among us has known or will know the hour in which this handclasp is the dearest thing that mortality yet holds for us.

There are times when we have to nerve ourselves to bear physical pain. We brace ourselves with readier, steadier fortitude because of the touch of this loved hand on ours. There are times of bodily weakness, when lingering sickness has dissipated all conventional pride of manhood and womanhood, and we are little children again, clinging to the kindred weakness which is yet stronger than ourselves, and gaining comfort from such contact like a child in the dark. There are times when the overtaxed nerves give way, when streams of emotion too long held back sweep in floods over the crushed and tortured soul, when we could sob or scream—but for these same tender interlocking fingers and the calm strong current of life that flows through them and from them with peace and healing in its flow.

And this, says the prophet, is God to you—this and more than this! God, who laid the foundations of the earth when the morning stars sang together and the sons of God shouted for joy; God the Lord, the Creator of the ends of the earth; God bends from out the deep and grasps your hand in his, and whispers, "Fear not; I will help thee." O God,

Hold thou my hand:
In grief and joy, in hope and fear,
Lord, let me feel that thou art near;
Hold thou my hand!

If e'er, by doubts
Of thy good Fatherhood depressed,
I cannot find in thee my rest,
Hold thou my hand!

Hold thou my hand:
This passionate hand too quick to smite,
This hand so eager for delight,
Hold thou my hand!

And when at length,
With darkened eyes and fingers cold,
I seek some last loved hand to hold,
Hold thou my hand!

Hearing and Doing*

FROM the earliest times of religious teaching to the present, the most hopeless of all hearers has been the man who will listen, but will not act on what he hears. The greatest of all teachers was forced to utter the reproach: "Ye call me Lord, but do not the things that I say." Ezekiel could not complain of a lack of hearers, but they listened to him as to one who had a pleasant voice and could play well on an instrument; "they heard his words, but they did them not." Nor is it the religious teacher alone who has cause to complain. Thomas Carlyle, the greatest philosopher of the nineteenth century, said sadly in his old age, "Ah, they call me a great man, but they do not heed my teaching." It is so easy to listen and so hard sometimes to do. The mind is convinced and the conscience approves, but the will is inactive. The hearer listens and agrees with the teacher and knows that he ought to do as he is told, yet does not act upon his knowledge.

A hearer of that kind is in a very dangerous state. James says he is not justified; he deceives himself, which is the most fatal kind of deception. He is good in theory but practically bad. Like the man who avowed himself in favor of a law, but against its enforcement, he tries to rank with the virtuous, but in practice must be counted with the vicious. There can be no excuse for the man who knows his duty but does it not. The hearing that he has given to the truth is the basis for his own condemnation. He might have been excused, or his offense extenuated, if he had been ignorant; but being instructed, he is self-condemned. He has added disobedience to his sin. It is this kind of professor that does the greatest harm to religion. The world points to his inconsistency, to the amazing gap there is between his creed and his conduct, and draws the inference that his creed is worthless. It is, of course, a wrong inference, and most unjust to the creed; but it is common, and is one of the worst reproaches the Church has to endure.

The cause of the inconsistency is often simple indolence; the hearer will not take the trouble to put in practice what he hears and superficially believes. Sometimes it is a shrinking from public and social comment. He does not like to have his friends regard him as fanatical. Or it may be there is some secret sin or indulgence which must be given up if he follows the teaching thoroughly. Christ pictures in his parable of the king's supper some of the excuses that are made. But whatever the excuse may be the result is deplorable; the doer of the Word, and not the hearer who is not a doer, alone is justified, and is blessed in his deed.

*Topic of the Epworth League for October 20. James 1: 19-25; Ezek. 33: 30, 32; Matt. 13: 14, 15; Rom. 2: 13; II. Cor. 4: 3, 4.

The Saloonkeeper's Plan

SEVERAL Western journals have printed the following extract from an address by an officer of the Ohio Liquor League. It would be interesting to know who the remarkable person is who made use of such language, but the identity of the speaker seems to be kept a secret. He said:

It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things, create appetite.

You Exercise Your Own Mind When You Ask for An Advertised Article.

Therefore, insist on getting what you ask for when making a purchase. The dealer who substitutes relies on his ability to make you change your mind. He will give you what you ask for if you refuse a substitute. Substitute articles pay him a larger profit—that's why he tries to change your mind. When your mind is made up, keep it so by insisting on getting what you want.

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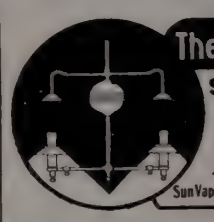

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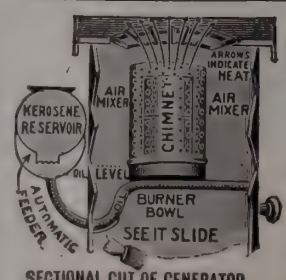

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Objectionable features of all other stoves wiped out. **Not like those sold in stores.** Ideal for heating houses, stores, rooms, etc., with Radiating Attachment; also cooking, roasting, baking, ironing, etc. No more carrying coal, kindling, ashes, soot and dirt. Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—last for years. Saves expense, drudgery and fuel bills. ALL SIZ **PRICES LOW—$3.25 and up. Sent to any address. Send no money—only send your name and address. to-day for our 30 day trial offer—full description—thousands of testimonials. 1907 Proposition. Catalogue FRE**

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PREVAILING PRAYER

By Mrs. M. Baxter

UR Lord was as dependent on his Heavenly Father as we are: He did nothing, spoke nothing, but in ndence upon God. "I can of my self do nothing" (John 5: 19); "the ds that I speak unto you, I speak not myself; but the Father that dwelleth e, he doeth the works" (John 14: 10). as the deepest need of his God-man re to be in constant touch with his her in heaven, that he might live en's life down here, in a human body earth. At his baptism, when he e his disciples, in the direction he ed for every day, at the time of his sfiguration, at the grave of Lazaru in Gethsemane, on the cross—Jesus ed.

And it came to pass as he was praying in a certain place, when he ceased, one his disciples said to him, Lord, teach o pray, as John also taught his disles." They saw in the life of their ter and Lord what they saw in no r: a power and a presence which was of earth. They saw how the power Satan fled before him, and the only anation to them was his constant t of prayer. They had seen the Prisees "standing in the synagogues, in the corners of the streets, that might be seen of men" to pray; but such results followed those prayers; were of quite another order; and deep longing of the disciples' hearts to learn to pray as Jesus prayed. re are many of God's children who been in the habit of praying, and ying much and earnestly for many rs; but those who have most prayed those who pray the most earnestly : "Lord, teach us to pray."

nd a second time the Saviour put into r lips the prayer which he had already ght them on the mountain. But in d of this time prefacing it by the ds, "After this manner therefore pray making it the model of all prayer, instead of, as in Matt. 6, adding to s on that occasion, the solemn warnto those who do not forgive (compare tt. 6: 9, 14, 15), both the preface and appendix are different. "When ye y, say." Not only let your every yer put God first, as in this prayer; only in this way seek first the kingn of God and his righteousness, but these words which I, your Master, in common with you. "Our Father." rs and mine. "Which art in heaven." u and I both have a heavenly parent, born from above; without which h no man can see the kingdom of God ohn 3: 3).

Our Father. If he lets us thus into lowship with him as Man, sons of a mmon Father, he would teach us felship with his heart's desire: "Halled be thy name, thy kingdom come, will be done." The very first desire, ruling passion of our Lord, was to or and hallow, by his every word, and every deed, the name and character his Father, whose express image he ne on earth to be. If he lets us into h "fellowship with the Father and h his Son Jesus Christ" (I. John 1: 3), at a lovely thing it is to pray in eness with our Lord: "Hallowed be name!" What a denial to our prayer l his it is, if we can remain sensitive longer to our own name, and be eved and hurt if people do not give us at we think is our due, of love, respect, consideration!

And his heart's desire is, "Thy kingm come"; he refused and shrank from ng made a king, until he had first be- me a Saviour on the Cross. But he ll come again to be a King; and we n pray for the time to come when "the gdoms of this world shall become the gdoms of our Lord, and of his Christ" ev. 11: 15). But to this end we pray fellowship with him that all which has en usurped by Satan, in the world and our own being, may be conquered, and y become his, whose purchased right is. And we can pray: "Thy will be ne on earth, as it is done in the high- t heaven," the very throne of God: done in our hearts and lives, in our homes, and in our work, in our spirit, soul and body: that in all nothing may be out of harmony with him, as he our Lord sought on earth, what he came down from heaven for, that the will of God may be done.

Was there not also fellowship with his disciples when Jesus taught them to pray: "Give us this day our daily bread"? When he took the five loaves in his hands, and gave thanks, was it not a reality? Did he not really take the food for his body at his Father's hand, and, as the great Sin-bearer, is there not a wonderful fellowship with us? As we sinners look up to God, and say: "Forgive us our sins," is he not ever living to make intercession for us, coming in person to the Father with the sinners he died for? Does he not come with the "much incense" of his precious blood, so that the smoke of the incense which comes with the prayers of the saints ascends up before God out of "his priestly hand"?

And having "suffered being tempted," does he not accompany the prayer of the tempted one who cries: "Lead us not into temptation, but deliver us from evil"? Can anyone enter into the shame and suffering of temptation as he can, who fasted forty days and forty nights when he overcame the wicked one, that a way might be made for us also to overcome? He only is able to "succor them that are tempted."

The Bethesda Lepers

Mr. R. D. Wolterbeek, of Nos. 1 and 3 Ann Street, New York City, sends an appeal for contributions of linen bandages for the Bethesda Leper Home in Surinam. He writes: "Rev. Mr. Bernhard, manager of the Leper Home in the absence of the Rev. Mr. Weiss, writes me that they are again entirely out of bandages, and this means that they will have to resort to washing the old bandages and using them over again, unless we can send them some more old linen at once. If your good people would open their old linen closets, find a few cast-off pieces of old linen and send them prepaid to this office, I shall be glad to reforward them to the Bethesda Leper Home, as heretofore."

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To find a food that will put an absolute stop to "running down" is better than finding a gold mine.

Many people when they begin to run down go from one thing to another without finding a food that will stop the progress of disease. Grape-Nuts is the most nourishing food known and will set one right if that is possible.

The experience of a Louisiana lady may be interesting. "I received a severe nervous shock some years ago and from that and overwork gradually broke down. My food did not agree with me and I lost flesh rapidly. I changed from one kind of food to another but was unable to stop the loss of flesh and strength.

"I do not exaggerate when I say that I finally became, in reality, a living skeleton. My nights were sleepless and I was compelled to take opiates in various forms. After trying all sorts of food without success I finally got down to toasted bread with a little butter, and after a while this began to sour and I could not digest it. Then I took to toasted crackers and lived on them for several weeks, but kept getting weaker.

"One day Grape-Nuts was suggested and it seemed to me from the description that it was just the sort of food I could digest. I began by eating a small portion, gradually increasing the amount each day.

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THESE TWO PICTURES show the two best stoves we make, our Best Steel Range and our Best Hard Coal Base Burner. We have something to say, something to offer, something to announce about these two stoves that will surprise the stove buyers, makers and sellers of the world. WE HAVE THESE TWO BIG STOVES STORED IN WAREHOUSES all over the United States, so we can get either stove to you from the warehouse nearest your home town in just a day or so, and with very little freight for you to pay. Our Free Stove Catalogue explains all this.

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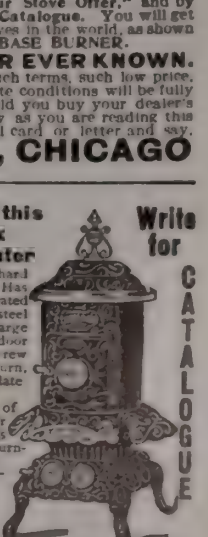

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SUBSCRIPTION, $1.50 PER ANNUM
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NEW YORK, OCTOBER 16, 1907

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See page 898

Luncheon on Top of the Tallest Building in the World, Overlooking New York

FAIRBANK'S SOAPS are STANDARD

Gold Dust

is the world's greatest cleaner for here, there and everywhere about the house. It goes after dirt with a "big stick," and does all cleaning quicker, cheaper and more thoroughly than any other cleanser. It cuts dirt and grease like magic, cleanses, purifies and sterilizes everything it touches, and shortens all household cleaning by half.

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For washing dishes, scrubbing floors, cleaning woodwork, oilcloth, silverware and tinware, polishing brasswork, cleaning bathroom pipes, refrigerators, etc., softening hard water, washing clothes, and making the finest soft soap—

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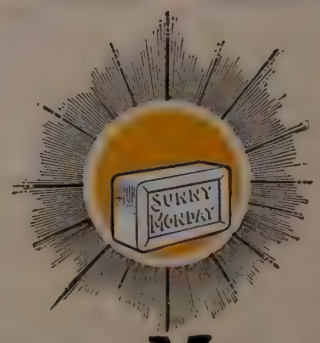
You should avoid the use of toilet soaps containing coloring matter and high perfumes, because they are usually used to disguise cheap materials. A pure white soap is best of all. FAIRY SOAP is the only white floating soap which contains the highest grade of edible beef fats and the choicest cocoanut oil. It contains no strong alkali to dry up and irritate the skin and destroy its natural softness.

Compare the whiteness of FAIRY SOAP with the yellowish tinge of other so-called white toilet soaps; compare the deliciously sweet, clean odor of FAIRY SOAP with the greasy, "soapy" smell of other soaps.

FAIRY SOAP is the best toilet and bath soap you can buy, regardless of price—yet it sells for 5c a cake.

FAIRY SOAP was granted highest possible awards at both St. Louis and Portland Expositions

"Have You a Little 'Fairy' in Your Home?"



Sunny Monday

Laundry Soap

possesses virtues never before introduced in a laundry soap. Its extraordinary dirt-starting qualities will save rubbing, time, and wear and tear on clothes.

SUNNY MONDAY LAUNDRY SOAP *(n.r.) contains not an ounce of rosin, making it specially valuable for the washing of woolens, flannels and the finest fabrics, without shrinking. All yellow laundry soaps contain rosin, which is most destructive to fine fabrics and woolen garments, since it causes the fibers to harden, eventually shrinking and ruining the fabrics.

SUNNY MONDAY LAUNDRY SOAP *(n.r.) has all the virtues claimed for naphtha soap, and will do better work. Naphtha evaporates when exposed to the air or put in hot water, hence its inefficiency; in SUNNY MONDAY LAUNDRY SOAP *(n.r.) the ingredients last until the cake is worn to a wafer.

*N.R. means "No Rosin." SUNNY MONDAY Laundry Soap contains no rosin. Rosin is an adulterant and will rot and ruin clothes. Because it is all soap, one bar of SUNNY MONDAY will do the work of two bars of any other laundry soap.

THE N. K. FAIRBANK COMPANY, Makers, Chicago

NEW YORK, OCTOBER 16, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Burmese Women of the Lower Class

The Royal Burmese State Barge

Women of the Northern Shans

LAND OF PAGODAS AND PAGEANTS

: : : Festival Time at Mandalay, and How Its Spectacular Events Strike a Stranger : : :

THE Burmese are a light-hearted and pleasure-loving race, but they are also callous to human suffering. When committed to an outcast life, as dacoits, or when aroused by jealousy or hate, they are cruel and bloodthirsty to the last degree. Thus we find instances of peasants who had offended a robber nd being caught and crucified, whilst raids in which mutilation was as frequent as urder used to be by no means uncommon.

The extension of British rule, not only to northern Burma, but also to the Shan ates and the mountain tribes the border lands, has brought out a better state of things, ough violent crime still figures rgely in the police records. The eat heat on the one hand, and the other the smallness of the pulation and the ease with ich a sustenance may be obined from the rich soil, have ntributed to make the Burman lazy individual. He smokes d watches others work.

Women occupy a much freer sition in Burma than anyhere else in Asia, except perps in Tibet and Bhutan. It the women who do much of e work, and almost all the mart trading. One of the photoaphs shows two middle-class rls in everyday costume, and a dy in full gala dress. She wears e "tamaing," or open skirt. his dress was promoted, and rhaps initiated, by one of the urmah kings, but it is now disuraged by the British governent to wear it in public.

Brilliant reds, greens, and yelws predominate in the dress both men and women. Many the bright silks and cottons worn in Burma are woven in England and France. In sharp contrast to these Burmese girls are two women of the northern Shans; e latter wearing the fine colored and richly embroidered skirts which the maidens the race prepare with great labor for the time of their marriage. The groundork of the dress is black, as is also the wonderful turban, a headdress which none ut a Shan woman could wind. Both Burmese and Shan men and women make reat holes in the lobe of the ear. Sometimes a section of bamboo as wide as a nall napkin ring is worn in the ear-lobe by the men of the southern Shan tribes.

A "Phongyi Byan" or Priest-burning Procession in Mandalay

For the most part, the Burmese bury their dead in the ground, or rather on the surface, and then build a mound of earth over the coffin. All who can afford to do so have a small pagoda built over the remains. This is a votive offering to Buddha, and is supposed to react in favor of the deceased. The members of the Buddhist priesthood—or at least the more exalted among them—are not buried, but are burnt amid very elaborate and costly ceremonies. In one case, witnessed by the writer, the old priest, or "phongyi," had been dead more than a year, and his body had been preserved in honey!

One of our photographs represents the procession at a "phongyi byan," or priest burning, in Mandalay. The bullock carts carrying banners go in front; then come the priests and acolytes, carrying Chinese paper umbrellas. These are followed by a boat upon wheels, and this again by the pagoda-shaped erection which forms the funeral pyre. Chinese and Hindoos, as well as Burmese, attend. The low-lying character of the land in Mandalay is shown by the embankment on which onlookers are standing. The boat is a real boat, with living oarsmen, but it is used symbolically in the ceremonies.

In another photograph is shown the beautifully decorated bamboo-and-paper pagoda which encloses the body of the dead priest. The pictured panels set forth heroic scenes from Buddhist legend. Arrived at the place of burning, a young lad—perhaps the son or grandson of the wealthy patron who has provided the funeral—will apply a torch, and soon the whole will be one mass of flames. To their honor be it said, the Burmese never practised suttee, nor do they know aught of the horrors of child widowhood.

It may interest your readers to learn that the state barge formerly used by King Thebaw is in the form of a "zayat," or rest house, built upon twin boats, and with some kind of protecting divinities as figure-heads. It is a picturesque reminder of that monarch, whose cruelties marked his reign as one of the worst ever known.

Bhamo, near the Chinese frontier, is an old city of *Continued on page 890*

THE AMERICAN PULPIT

A SERMON BY

Rev. F. DeWitt Talmage, D.D.

The Gospel Army

TEXT—Solomon's Song 6: 10

"Terrible as an army with banners"

ONE of the easiest characteristics to develop is a genius for looking upon the dark side of life. If the human soul will persist in dwelling in the dark caverns by day, it will not be very long before it will go forth to seek its food by night. Then it will think that all human beings have the depraved nature of the bat and the coyote. Then it will get the awful habit of looking for the imperfections in the lives of men rather than for their virtues and their excellencies.

People who rejoice in the weaknesses of their neighbors are apt to glory in the imperfections of any notable movement of the day. They love to magnify social troubles. They love to detect the dark clouds in the political, moral and financial horizons. They love to be eulogists of the past and depreciators of the present. They contend that all the great men are dead, and that the living men are a feeble, puny, worthless race. They seem to be blinded to the self-evident facts of the world's progress on every side. They are like the foolish man who stands upon the seashore and watches the incoming tide. A wave rears and breaks and flings itself upon the beach and then recedes into the ocean. "There! There!" he cries. "See, the tide is going out!" Then another wave rears and plunges and comes up a little higher upon the beach and then recedes. "There, there!" he cries again. "The tide is going out." The pessimists seem to be blinded to the fact that each wave comes up a little higher and a little higher, until, after a while, full tide is reached and the whole seashore is flooded with the heaving waters. Now, this is just what some pessimists do when they watch the incoming tides of the world's prosperity and progress. They see here and there a wave break and go back. They see here and there a man or an institution fail. Then they cry, "Look! look! See how the world is going to the dogs!" But, though here and there we may see a receding wave, the general trend is higher and better.

Pessimistic Predictions

Pessimists hurl their strictures in all directions, but their favorite target is the Church. "Aha," they laugh; "did you ever see an institution crumble into pieces like the old Church? The children of this day are not being sent to the Sunday Schools as they once were. Just look how empty are its pews—here and there an old woman or a sickly, effeminate man attending the church service; but for the most part sensible people look upon Sunday as a holiday, instead of a holy day. Once the Bible was the most conspicuous book upon the parlor table; now the stock quotations of the daily newspapers have taken its place. Once the minister was looked upon as the most important personage in a community; now the actor is the idol of the young people. Once the schoolhouse was a coadjutor of the Church; now it has broken its shackles of bondage and the public authorities refuse to allow a Bible chapter to be read in the public school. Everywhere we see the Church as a public institution receding and crumbling and disappearing." So say the pessimists, who are hurling their anathemas at the Church.

Now, I would not have you think that the Church which Christ established is a dying Church. I shall show you that the Church of God is, by its nature, a conquering Church; that the Gospel is growing stronger and purer and more powerful every day; that the prophetic vision which King Solomon saw three thousand years ago is being fulfilled now. The Church to-day, like a bride, is preparing for the advent of the Divine Bridegroom. She is going forth to perform the work which God has given her to do, "fair as the moon, clear as the sun, and terrible as an army with banners."

The prophetic vision of my text likened the conquering Church to a great army in numbers. It likened it to a mighty multitude which marched by, company after company, regiment after regiment, brigade after brigade, division after division, host after host. There the army went marching, tramping. And as they marched and kept step, the very earth trembled and shook with the uniform tread of the myriads of feet.

Great in Numbers

You know that when soldiers come to a bridge, they are ordered to break step lest the rhythmic pulsation of the marching bring down the bridge. But in the scene of my text, the conquering Church will never have to break step. Its myriads of Christian soldiers will march until the poundings of their many feet will make the earth shake with the step of the advancing hosts. The figure in this metaphor is not that of a "corporal's guard." It is not the figure of a small company. But it is the figure of a great warlike host upon the march. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

Oh, the immensity of the army of the Gospel Church! Some of you aged men and women were in Washington during the grand parade of the Union troops, just before they disbanded after the Civil War. Hour after hour the returning soldiers filed past that reviewing stand. But the Christian army is greater in numbers than any that ever followed a Grant, a Sherman, or a Lee. You may have read about the great host which Xerxes organized for his invasion of Greece. When the Asiatic general approached the Hellespont, he had in his ranks over a million fighting men. But the Gospel Army is larger than that. The finest military organization to-day is that commanded by the German Kaiser. On its peace footing, Germany has to-day an army of nearly a million men. Then it has two great reserve corps, the Landwehr and the Landsturm. That means that every able-bodied man in the German Empire is part of

The Nucleus of a Regiment

Each man has his place. At the call to arms, all the men from the farm, the counter and the office repair to their mobilizing stations. There the uniforms and the guns await them. Each horse and saddle in the empire is numbered. And at a given signal, every able-bodied man from twenty to sixty can be swung to the frontier for defensive or offensive purposes. But the Gospel Army is larger than that of the combined armies of the German Empire.

The Gospel Army is not limited to any one nation. It is not restricted, as other armies are, to one sex. It is not decreased by the limitation of age. Old men belong to it. Children belong to it. Husbands and wives and brothers and sisters belong to it. White and red and black and yellow-skinned races, all belong to it. This army is made up of all kinds of people of all churches. And yet, strange to say, there are some mistaken men and women who think the Gospel Church is not an army at all. They suppose it is a mere aggregation of a few "corporal guards," whereas it is numerically greater than all the combined armies of England and Germany and France and Italy and Austria and Russia and Japan and China put together. If we could only get all Christians to form into line and march side by side, and keep step, the pounding of their united feet would make this old earth tremble. Great! Great! Infinitely great is the Gospel Army!

That the host is a mighty one is demonstrated by the marvelous statistics of missions, both home and foreign. It was only a few years ago comparatively that William Carey died. He died in 1834. Yet up to his time but little was being done for the salvation of the outside world. It was only in the beginning of the last century that five humble students met behind a haystack in Williamstown, Mass., to form the American Foreign Missionary Society. Yet there are to-day 28,386 mission stations in heathen lands. There are organized thousands of churches among the nations groping about in idol worship. And there is not a strategic point in any island, or upon any continent which to-day has not a Gospel missionary preaching there. Study to-day your muster rolls of the Christian Endeavor Societies and your Brotherhoods of Andrew and Philip and your Epworth Leagues.

Study Your Enrolment

of denominational churches. How the number swells! Larger and larger it grows. Like St. John in his vision of the other world, we can cry as we see this Gospel Army marching, "After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." The first great fact which ought to impress us as to the Church Army of Jesus Christ is the infinite numbers of its marching soldiers.

Next to the vastness of this army of the Church of God I am impressed with the banners which are fluttering over it. You know that what the military uniform is to the soldier as an individual, the flag or banner is to the army as a whole. It is the sign by which the soldiers of one nation are distinguished from the soldiers of another nation. Because our own beloved American flag represents so much, you always find it the most honored emblem in the camp or in the field. I was never more impressed with this fact than some time ago, when I went to the Presidio, or army quarter of San Francisco. I went there with a very important message to the commandant of the post, Colonel Lundeen, from the Commanding General of the Coast, Lieutenant-General McArthur. Suddenly, while I was talking to the Colonel, the sunset gun was fired and the post flag began to flutter down. At once Colonel Lundeen stopped talking to me and faced about and stood at attention before those falling colors. Not one word would he speak until the ceremony of lowering the flag was ended.

The flag, the American flag, means so much. It is the protecting emblem of our national government. In time of battle it is the great rallying point for our soldiers. Where the flag goes, our soldiers always follow. When the flag goes down, confusion reigns; hence one of the most dangerous, yet most honored posts in the army, is that of a color-guardsman. So precious are the regimental colors that they are always surrounded by the best and the bravest soldiers when the regiment is in the field.

Now it is appropriate for the Gospel Army to have a flag like any other army. What kind of a banner is floating over this great army of the Church? There is only one flag, and that is the banner of the Cross. Whatever you do, wherever you go, there in the Gospel Army you can always find

The Banner of the Cross

As in other organized armies there are in the Gospel forces different regiments which are called denominations. There is the Episcopalian regiment, the Baptist regiment, the Presbyterian regiment, the Lutheran regiment, the Congregational regiment and the Methodist regiment. Every regiment has its own denominational flag carried alongside of the flag of the Cross. Is it not a glorious thought that as the years go on there is an increasing tendency to throw away our sectarian flags and lift higher and higher the blood-red flag of the atoning Cross of Jesus Christ?

But there is another fact about this Gospel Army that I wish to emphasize. It is an advancing army, a conquering army, an army upon the offensive. But it is also an army that is more and more becoming possessed of purer and holier ideals. The nearer the time approaches when the church, as a bride, is to place her hand in that of the divine Bridegroom, the more carefully she arrays herself in the pure white robes that are to be her wedding garments. How different is man's idea of purity from the divine standard!

Dr. F. B. Meyer, the great English preacher, taught this truth in a simple way. He was making a pastoral call upon one of his church members, who was a washerwoman. She was one of the most devoted Christians, and one of the saintliest characters in his church. Like all good Christian washerwomen, she did her work as conscientiously at the tub as at the prayer meeting. Her clean linen was hanging upon the lines and lying around drying when the preacher called. "What beautiful clean linen you have!" said her pastor. "Yes," answered the woman, "if God wants me to be a washerwoman I must make the clothes white for his glory just as I pray well for his glory." But during Dr. Meyer's visit, the snowflakes began to fall. When he came to the door to say "Good-bye," the white mantle of winter was everywhere. But the snow was so white now that it made the linen clothes grimy in comparison. Then Dr. Meyer said, "Oh, madam, your clothes do not look as clean now as they did!" "Of course not," replied the woman. "Remember, God's white is always purer than man's white." So the nearer the Church comes to union with Christ, the nearer the time for the wedding nuptials, the more the Church is being cleansed, and the higher and purer become its ideals. Then the more its wedding garments take upon themselves the purity and spotlessness of God's whiteness and God's love.

Influence on the World

To hear some pessimists talk, one would suppose that not only numerically, but also in purity and ideals, the Church is rapidly deteriorating. I contend that not only is the Church growing better, but it is influencing the whole world and elevating its ideals. Social conditions which would not now be tolerated for a day were formerly ordinary commonplaces. We talk about the curse of "tainted money" in these days. We say that the American people are lost to all sense of honor and decency, when corporation funds are accepted by political parties. We say that the juggling of stocks in Wall Street is an outrage. We say that the State legislatures are only puppets of the monopolies and that the municipal councils are owned, body and mind and soul, by the railroad corporations. But stop!

Continued on page 381

College Man and Street Gang

College Staff of a Vacation School

Hammock-makers in a Chicago Vacation Bible School

THE VACATION BIBLE SCHOOLS

WHAT THEY HAVE ACCOMPLISHED EAST, SOUTH AND WEST THE PAST SUMMER

By REV. E. B. SANFORD, D.D.

THE long summer vacation, when the public schools are closed, is a time of demoralizing influence to multitudes of boys and girls who are compelled to remain in the cities. Vacation ble Schools not only promise to help in changing se conditions, but also afford the means through ich many children whose lives are seldom touched by churches receive religious instruction. The method these schools, like most effective agencies, is very ple, but far-reaching in influence.

The Rev. R. G. Boville instituted this work in New rk in 1901. Under his direction, this plan was taken by the City Federation, and has proved very successful. Last spring the National Federation of Churches inted Mr. Boville National Director of the Daily cation Bible Schools, thus securing under his efficient dership the extension of this movement in the other at cities of the United States. The report of the rk during the past summer is most encouraging. The ools opened in Chicago and Philadelphia were ecially successful.

In Chicago, under the auspices of the Church deration Council which was organized in that city t year, the local committee opened four schools: two the stock-yards district (in the Union Avenue Presbyian Church and the Halsted Street Methodist Institutnal Church), and two others in equally needy centres ere children abound.

The report of Mr. Boville tells us that the schools in icago were opened on July 15 after two days of prenary training, and were under the supervision of Rev. Charles H. Rominger, who brought not y personal experience but a Moravian devotion to work.

The programme of these schools was the same as that carried out in Philadelphia. There were the same Bible stories, there was the same music and manual instruction, the same flag hung over the outside door, the same curious mixture of children with foreign names was present, many of whom had never been inside a Sunday School. The same race antagonisms cropped up. "Hattie and Minnie now speak to the little Levinskys," was the comforting report of a teacher at one of the weekly conferences. Here, as elsewhere, the proportion of boys of twelve to fourteen years of age was remarkable.

The Philadelphia Committee, of which Rev. Dr. Floyd W. Tompkins was chairman, decided to select the populous manufacturing district of Kingston for the location of four schools, in churches of the Episcopal, Presbyterian, Baptist, and Lutheran communions. An earnest student staff of twelve men and women was carefully sought out from Bryn Mawr College and the Universities of Pennsylvania and Bucknell. After careful investigation and conference with the National Director, the chairman of the Evangelistic Committee of the Presbyterian Church, the Rev. C. A. R. Janvier, and his committee, unanimously decided to open four of its tents and buildings for Vacation Bible Schools, equipping them from the large staff of Princeton students available, and adopting the Federation programme. The Baptist City Mission fell into line in its plans, and, the movement having gathered momentum, three Baptist churches and one tent were also opened on July 8, for Vacation Bible Schools. The student staffs of the various committees joined together in the preliminary training exercises, as afterwards in the regular weekly conferences. Thus, in all, twelve church buildings and tents were opened to children for five mornings weekly, during July and August, with the same programme and methods —one hour of Bible instruction and music, and one hour of manual work and games—and with the same recognition of the peculiar fitness of wide-awake college men and women to win and hold the children.

A statement about National Vacation Bible Schools would be incomplete without due recognition of the schools conducted by individual churches and local Federations. The First Presbyterian Church of Irvington-on-Hudson has conducted a Vacation Bible School during the past season, and the Federation of Churches has caused one of the churches of Providence to be opened for this work. In New York City nine schools were open during July and August under the direction of the Baptist City Mission Society, and fifteen under that of the local Federation of Churches. Both of these societies co-operated in the training of the staffs and the superintendence of the schools.

With forty-five schools conducted during the past summer in five cities and over 140 students engaged in the work, with the national committee in the field to extend the movement in the large cities as the most effective form of city mission summer work, with plans being considered to reach such cities as Boston, Baltimore, St. Louis and Pittsburg, the Daily Vacation Bible Schools may now be considered a permanent institution through which the Christian colleges of the land may minister during the midsummer vacation to vast multitudes of children in the great cities, who are as sheep without a shepherd.

The Gospel Army — Sermon by Rev. F. DeWitt Talmage, D.D. ❋ Continued from Page 880

d you ever consider the fact that the reason we hear much about the financial dishonesties of life is beuse the public conscience is being aroused and a gher standard of morals has been established? Furrmore, did you ever stop to consider that criminal ancial dealings which, two centuries ago, were looked on as the ordinary and usual ways of doing things, uld not be tolerated now for one moment? Did you r hear that one of the first buildings that were cted upon the campus of Princeton College, the dquarters of Presbyterianism, was erected by the ney raised in a public lottery? Don't talk to me out the world growing worse! Why, if some of our eat-grandfathers and grandmothers should rise up m their graves and start to live as they used to do, y would be ostracized from respectable society and would have nothing to do with them.

But there is another fact which I want to emphasize out this conquering army of the Gospel Church: at is, it may win its final conquest any hour. The ne may be at hand this century, this decade, this ar, this month, when Christ is going to come and ablish his universal kingdom upon the earth. For g years and generations, the prophets of old fored his birth in Bethlehem of Judea. But the people d waited for Jesus so long that they became indiffert, and when he did come, they were completely taken surprise. In the New Testament, we have again d again the promise that Christ is going to come a ond time and establish his kingdom through the urch. We, too, have waited so long for the second vent of Christ that many of us are apt to think he can not come during our lifetime. Yet there has never been a generation since he left the earth that was so ready as this to welcome him, nor has there ever been a time so suited as this for the fulfilment of the prophecy of Christ's second advent.

Now, if this great army of the Gospel Church is capturing the world for Christ, and if the second advent of Jesus may take place at any moment, does it not become our duty to join the Gospel battalions, and have a part in that glorious day when all earth and all heaven shall unite in celebrating the dominion of Christ from sea to sea? Shall not we do something for Christ's glory now, so that we may have the right to share in his spiritual triumph? Is it not about time for some of us to give up living our mean, selfish, sordid lives of sinful indulgence, and to join the great Gospel host of those who are working and waiting for the millennial dawn? Can we, dare we, afford to waste even a day or an hour in idleness, when there is still work to be done which may bring nearer this divine consummation?

It is said that when the distinguished Dr. Backus, the late President of Hamilton College, was dying, the doctors told him he had but thirty minutes to live. "Only thirty minutes?" he said. "Well, as the time is so short, then get me down on my knees that I may spend the last half hour of my earthly life in praying to my God for the salvation of the world and for the establishment of his kingdom on earth." So may we pray and work and live that the time may soon come when Christ shall appear and establish his kingdom on earth as it is in heaven.

And oh, when that glorious day comes, what blessed rewards there will be! As the great Church army marches past, there will be a badge of Christ's Legion of Honor for every faithful one, no matter how poor or how weak that one may be. After the Crimean War, there was a great celebration in London when Queen Victoria, with the Prince Consort by her side, gave out medals to the heroes. Some soldiers came with empty sleeves, some on crutches, some with bandaged foreheads; but there was the same sweet, royal smile and the same reward for all. At last there was carried up to the beloved Queen a poor wreck of humanity on a litter. Both of his arms and both of his legs were gone. He was only a common soldier; but in the service of his country he had done his best. Then the revered Queen, with tears streaming down her cheeks, went to the litter and pinned a badge upon the poor fellow's breast and kissed his brow and said, "Well done, good and faithful servant!" So on that great day of the triumph of Christ's kingdom upon earth, some of the humblest soldiers are to get Christ's rewards.

Would you not be that humble Christian soldier, O man, O woman? Can you not see the white horse of victory with the King riding down the heavens? Can you not hear the tramp of his conquering hosts? O man, are you ready to welcome your King as a true, brave, self-sacrificing, faithful soldier of his army? "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" It is the Church; it is Christ's conquering army. Have you a place in the ranks?

Episcopalians in Historic Convention

DEEPLY interesting to the whole Church of Christ throughout the Union is the Convention that assembled in Richmond, Va., on October 2. It was the Forty-fourth Triennial Convention of the Protestant Episcopal Church and was also the tercentenary celebration of the establishment of that Church on American soil. Thirteen years before the Pilgrim Fathers set foot on Plymouth Rock the Church of England had been planted on this side of the Atlantic and its sacraments solemnly administered. The Englishmen who came here to organize the Virginia colony were loyal not only to the Crown but to His Majesty James I., as Head of the Church by law established.

Bishop Tuttle of Missouri — Bishop of St. Albans — Bishop of London — Bishop Montgomery — Bishop Gibson of Virginia

Unlike the Pilgrim Fathers, to whom episcopacy was an abomination, the Virginia colonists professed a hearty love for the English Church and a sincere attachment to its ordinances. The offshoot they planted grew in dependence on its parent stem, for nearly two centuries providing for the English immigrant and his descendants a form of worship hallowed by home associations. Then came the political convulsion which rendered continued dependence impossible. It speaks volumes for the fidelity and patriotism of the saintly men who had charge of the destinies of the Church at that time that the offshoot was separated from the parent stem so skilfully and tenderly that it took root in American soil and has survived in increasing virility to this day. Had they not been wisely guided there could not now be a Convention celebrating the three hundredth anniversary of the establishment in this country of the Protestant Episcopal Church.

The Convention is notable, too, for the visitors who have come to attend it. Three of these are especially conspicuous. Bishop Jacobs of St. Albans is a man of high position in the English Church. Bishop Montgomery is the secretary of the Society for the Propagation of the Gospel, which is the oldest missionary society in Great Britain, antedating the Church Missionary Society. It has been in existence since 1701, and was unremitting in its efforts to evangelize America in the early colonial days. That its secretary has come over here to attend the Convention indicates its missionary purpose and character. But the most significant and distinguished visitor is the Right Rev. A. F. Winnington-Ingram, Bishop of London. It is a curious fact that the whole Church of England in America formed part of the Diocese of London before the Revolution. The Bishop, therefore, has a fatherly interest in the condition of this scion of his episcopal house.

In the early days of the Church after the Revolutionary War, the parent Church was reluctant to grant its offspring the privileges it required. A bishop was needed to ordain clergymen, but the English Church was averse to consecrating such a prelate, preferring that clergymen should go to England to be ordained. Dr. Seabury, who went to England as the clergyman whom his brethren in Connecticut deemed most suitable for the office of bishop, was coldly received, and eventually had to be content with consecration at the hands of Scotch bishops. It was not until 1787 that Dr. William White and Dr. Samuel Provoost were formally consecrated respectively Bishops of Pennsylvania and New York. Now the Bishop finds here a great church of six hundred thousand communicants, with five thousand clergymen and more than a hundred living bishops. Such progress has the Church made since Rev. Robert Hunt held the first service on Sunday, May 17, 16 under the spreading branches of the trees of the prir val forest.

St. Paul's Church, Richmond, Va., in Which Some of the Sessions Are Held

Already in former issues some account has been giv of this genial prelate, whose work in London has be so wonderful blessed. Here has spoken m fully words of w dom and warni In the very first s sion of the Conv tion, in the cou of the sermon preached, he sai

I am convinced t the characteristies the Church wh would possess the ture are: First, doubtedly, that should believe preach the forthrea ing, energizing and tive love of God; ond, that with Gospel of the love God must go what call in England message of a free salvation. I have no means of knowing, d brothers, the trend of religious thought in the United States: from my experience of east, north and west London, the fut lies with no church which sinks to what is called the New The ogy. God forbid we should say a word against any individ man who believes as much as he can of the Christian creed; what we must beware of on both sides of the Atlantic is losing power of our message by trying to make easier to be believed.

But, after all is said and done, the m evangelistic, the most catholic, the most thodox church on earth will produce no eff upon the world if it has not still one furt characteristic. It must clearly and unm takably and before all the world be worldly itself. The mustard seed is plan in the earth, but it will never grow and pand and flourish without the light and of heaven. Bear with me, then, when I as my last word, that the greatest dange the Church on both sides of the Atlanti worldliness.

In one sense it is impossible for the Chu to mix too freely with the world. Into slums of East London, into the busines Wall Street, into the mining camps of Klondike, the Church must go, and no hum interest in the world is outside the inte of the Church.

But, on the other hand, to run a churc a man runs a successful business, to dep upon cleverness and management rather t the grace of God, to neglect prayer and in cession in favor of influence with the pr to lower the teaching of the Church or moral standard in order to suit a self-in gent age, is to spell ruin and failure shame for the most orthodox church in world. In a voice which still rings de the centuries, Jesus Christ himself claimed, "My kingdom is not of this worl

One of the most agreeable du the Bishop came to perform was presentation of the magnificent Bi sent by King Edward of England the ancient Bruton Church, a pict of which, with that of the lect given by President Roosevelt, already appeared in our pages. This was done Saturday, October 5, with appropriate ceremon The Convention has now settled down to its wo having many questions of serious moment to the w fare of the Church to decide. Its deliberations continue several days, and will be watched with inter

Evangelism in Newcastle, Pa.

DURING the past year, the ministers and other Christian workers of Newcastle, Pa., have in their judgment deemed it wise for the churches to unite for concerted evangelistic effort. Moved by the news of the great revivals held in this and in other countries, and especially of those conducted in our large cities by the Rev. Dr. J. Wilbur Chapman and his associates, it was finally decided to invite this noted evangelist to take charge of a simultaneous evangelistic campaign which will open October 1, to continue for three weeks.

. . .

This plan, which was inaugurated in 1904, has been successfully adopted in over fifty cities; the territory covered extending from the Atlantic to the Pacific, and from Mobile to New England.

Newcastle will be divided into four districts. Dr. Chapman will be assisted by Mr. Chas. F. Allen, his chorus leader; his accompanist, Chas. H. Marsh, of Pittsburg; and his soloist, Paul J. Gilbert, who sang for the great Torrey-Alexander meetings in Europe. The other districts will be in charge of the Rev. Dr. D. S. Toy and singer, Frank Dickson; the Rev. Dr. H. W. Stough and singer, Chas. E. Rykert; the Rev. Dr. Thomas Needham and singer, J. W. Reynolds. Mr. Ralph C. Norton, a prominent Y. M. C. A. worker, will have charge of the personal workers, and Mr. James Berwick, of Two Harbors, Minn., a special worker among railroad men, will assist in the work of the campaign. The Rev. William Asher and Mrs. Asher will conduct meetings in saloons, jails, station houses, and in the various manufacturing plants. The Rev. C. LeRoy Butler, the colored evangelist, will have charge of the meetings for colored people.

. . .

These simultaneous meetings conducted by Dr. Chapman are strictly interdenominational. The officers of the committee in charge of the meeting in Newcastle are: Chairman, Rev. John Snape, pastor of the First Baptist Church; secretary, Rev. E. E. Higley, pastor of the First Methodist Church; chairman, finance committee, R. A. McKinley, of the Newcastle Notion Company; chairman of the music committee, Rev. M. Wilson Keith, of the Mahoningto Presbyterian Church; chairman of personal workers, Mr. George E. B gess, General Secretary of the Y. C. A.; chairman of the publicity c mittee, Mr. J. G. Nothdurft, of Dollar Savings Bank.

M. A. M

Delighted with the Books

The books, "Forty Thousand Subli and Beautiful Thoughts," came to hand due time. They are splendid and I very much pleased with them. Thank very much. Mrs. A. D. Fos

Canton, O.

WOMEN AS BREAD-WINNERS

RAISING HENS, DUCKS, GUINEA-FOWL AND SQUABS AS A MEANS OF LIVELIHOOD

In the Brooder Yards

A Pair of White Guinea-Fowl

An Out-door Brooder

MONG the rapidly increasing multitude of self-supporting women who are crowding into offices and stores there are many who love the country a home life, yet few think of poultry and pet-stock ing as a means of earning a livelihood. Even the ner's wife and daughter, who are in closer touch with matters, invariably neglect this means of making ey which is positively "knocking at the door."

et it is essentially a woman's occupation, for it lutely needs the mother instinct to rear baby ones y kind successfully.

e country girl, and the woman fortunate enough to ess a good-natured husband who considers the family are sufficiently to become a commuter, can start out capital, gradually increasing stock and buildings xperience and business permit. The poor forlorn an who depends solely on herself must have sufficient ey to establish the place pay current expenses year.

e first step is to find a l farm, of from ten to ty acres, within twenty s of a city and from one o miles from a depot. uying is impossible, get ng lease with option of hase. Rent must not ed fifteen dollars a th (the monthly rental y first place was twelve rs, and for this I had teen acres, a nine-room e, barn, two sheds, ken-house, small smoke-e and summer kitchen). d water is absolutely ntial. Once settled on farm, look the chicken-e over carefully, and s it is in unusually d condition, get some y good roofing paper, h will cost about $1.50 roll of two hundred re feet. Freedom from p and draft is as im-ant to success as clean-ss. To be sanitary, a chicken-house must be white-hed once a month during warm weather and as late in fall and early in the spring as weather permits. A ding twenty-four feet by twelve will accommodate hens. The best general purpose birds are White ndottes, Plymouth Rocks or Rhode Island Reds. can purchase good birds for market and egg pro-tion at a dollar each. Cockerels (roosters under a old) will cost two or three dollars each; one is essary for each flock of ten hens when eggs are ted for incubation. From such a flock you should at least two dozen eggs a day. Strictly fresh eggs never sell for less than twenty-four cents a dozen often bring double that amount. Fourteen dozen eek at twenty-five cents would be $3.50. Feed ot cost more than $1.50. Profit for the week ld be $2.

n incubator that holds 120 eggs costs $20; two ders, $24. These should be added to the estab-ment in January, and started not later than the , so that chicks may be hatched towards the first k in February. Incubators require twenty-one s. Thus you can fill the machine three times before March 20. A very poor percentage would be 70 chicks for each hatch, 210 chicks in all. Cost of 360 eggs at 25 cents a dozen, $7.50. Oil for heating incubators and brooders, $1. Feed for three months, liberally estimated, $6. Entire cost of the 200 chickens up to three months old will be $14.50. The usual average of a hatching is half pullets, half cockerels.

If you keep all the pullets, to increase laying stock for next fall, there will be 100 broilers, weighing a pound and a half each, to sell in May and June at 20 cents a pound—a gross return of $30. Deducting the $14.50 for feed, etc., you have $15.50 in cash and 100 pullets.

Eight empty barrels from your groceryman cost 10 cents each. Square lids to cover the tops are easily made. A coat of tar on the outside makes them so slippery that rats and mice can't run up them. Wherever the barrels stand, put bricks or blocks of wood under them, so that air can circulate between the bottom of the barrel and the floor, to prevent damp and mildew. Here are the simple instructions:

All being ready, buy bags of ground feed (oats and corn), white middlings, bran, linseed meal, animal meal, whole corn, wheat, oats, millet seed, and a bale of clover hay. Start operations by putting in a dry dishpan two quarts each of ground feed and bran and a quart of animal meal. Mix thoroughly with your hands and empty into barrel No 1. Repeat that till the materials are all used up. This is to form the foundation of mash No. 1.

Start the next by placing two quarts of middlings and a quart of linseed meal in your dish-pan. Mix thoroughly and put it in barrel No. 2, and go on till full. This is mash No. 2. Now you need a saucepan with a close-fitting lid, that will hold from five to ten quarts, according to the number of hens you have. To prepare mash No. 1: Take from barrel No. 1, one quart of the mixture for every ten birds. Put it in a saucepan, and just moisten with boiling water, really boiling. Cover and stand behind the stove until morning. For mash No. 2: One quart of clover hay, cut into half-inch lengths. Place in the saucepan and pour over a quart of boiling water. Cover and stand to steam for two hours. Mix a pint of barrel No. 2, and again let it stand in a warm place till morning. All mashes must be moist, never wet; fed just warm, never hot.

Long, V-shaped wooden troughs are best to feed the mashes in.

A Flock of Young Pekin Ducks

On Mondays, Wednesdays, and Fridays, in the morning give mash No. 1 and scatter a half-pint of millet seed. At night, one pint of whole corn, one pint of oats. On Tuesdays, Thursdays and Saturdays, give in the morning, mash No. 2. At noon, cut green food, and half-pint of kaffir corn, scattered. At night, one pint of wheat, one pint of corn. On Sunday morning, mash No. 1, and half-pint of barley. At noon, cabbage cut in half, or turnip. At night, corn and oats.

The noon meal may be omitted sometimes on Sundays. On Monday morning, wheat, and cracked corn or barley, may be used instead of mash, so as to save mixing on Sunday night. Plenty of sharp grit must invariably be accessible to the birds, and fresh water night and morning.

The question is often asked, "How much food per hen?" This can only be answered approximately, for about every breed differs and almost every hen has individuality. The best thing a beginner can do is to put the mash into the trough, see how much they will eat in ten or fifteen minutes, and thereafter give about half that quantity; for their crops should not be filled in the morning, so that they will be busy all day scratching and hunting food. At night a good feed is all right. All potatoes and apple peelings can be boiled up and mixed with bran for a change. It saves feed, as will any other garden produce, and if only a few fowls are kept, table scraps are excellent.

October is the time to gather up all the leaves you can find from the woods; also the nuts, for, smashed up, they make a good noon feed now and then, besides amusing the birds for hours.

Skim milk is good, either to scald and mix mash with, or given as drink. If you are where it is impossible to get meat scraps or green bone, buy beef scraps by the bag, and add to No. 1 mixture—one quart to each four quarts of grain.

About April 10, hens must be put on lighter diet. Whole corn at night should gradually give place to wheat, two parts, cracked corn, one part. Morning mash can have an increase of ground oats and a corresponding decrease in corn. Take advantage of all spring greens, remembering that grass must be cut into short lengths; otherwise, the hens, in their eagerness to get the desired change of diet, will swallow long pieces, which are apt to cause them to become "crop-bound." Cool, fresh drinking water should be before them all the time. Dust bath will be more constantly in use as the weather gets warmer, so should be refilled with clean coal ashes or dry earth two or three times a week. Do not use wood ashes anywhere round hens or chicks, because, should they eat them, bowel trouble will be the result. Allow plenty of ventilation in the house.

Nothing should be given to baby chicks for the first twenty-four hours. The second day, hard-boiled eggs, chopped fine, without removing the shells, and mixed

Continued on page 898

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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Christianity's Centre

ONE of the utterances of Bishop Ingram in his recent sermon at Richmond, Va., emphasizes so strongly a principle which has been urged again and again in these columns, that we may be excused for calling attention to it. The Bishop, in describing the characteristics of the Church that will live and do useful work in this world, said it was a church that eschewed what had come to be known as the new theology. No more important fact in relation to Christianity could have been uttered. The new theology omits from its creed the doctrine of the Atonement, or rather, retaining the name, it strips it of its meaning and power. The meaning that Christ himself gave it in his conversation with Nicodemus, which Paul iterated and reiterated in his epistles, and which Peter made the central truth of his preaching and writing, does not commend itself to the apostles of the new theology. They would make of Christ an example and would regard his death on the cross as simply a supreme expression of God's love for mankind. The old theology admits those ideas, but it goes further and declares that Christ died the just for the unjust. It is at this point that the new and the old theologies part company.

As we have pointed out in these columns repeatedly, the essential doctrine of Christianity is the person and voluntary sacrifice of Christ. Preaching in which that doctrine is not kept to the front must fail. Without it, Christianity becomes a mere philosophy, not a religion, and fails to relieve the sinner of his burden. The man awakened to his condition, groaning under the load of his past sin, and distrusting his power to make the future better than the past, finds in Christ, and nowhere else, the remedy for his trouble. The Christ who has borne our sins on the tree, and the Christ who is able to transform us into his image, is the Christ that meets the human need. He is the Redeemer that satisfies the world, and any church that ignores him, turns its back on the mightiest force in the universe. The new theologian opposes the doctrine, shrinks in delicate horror from the idea of the blood, denounces vicarious sacrifice as "a doctrine of the shambles," but he has no substitute for it. This doctrine is the life and centre of Christianity, and wherever it is preached results follow. It is the remedy that cures, the divine force that transforms character; and that is the thing poor sin-burdened humanity needs. The preacher may leave to the theologian the task of defending the philosophy of the atonement; his mission is to win souls from sin to righteousness, and for that purpose there is but one method that has proved its power. Therefore, though to the ritualist the doctrine is a stumbling-block, and to the philosophic new theologian foolishness, "we preach Christ, the power of God and the wisdom of God."

A New Danger

EVERY American is proud of the great strides that have been made in the engineering and building arts by men who have learned their business in American schools, and who seem to be advancing more rapidly in accomplishing noteworthy things than some of their professional brethren abroad. We admire big ships, big bridges, and big buildings, and, spurred on by popular approval, our engineers strain every nerve to create something more wonderful than has ever been built before.

The passion to do wonderful things, however, has brought dangers in its train. The great steamers, it is true, seem to be safe; but the disaster at the new Quebec bridge, which was to be the largest in the world, is yet fresh in the public mind. The latest alarm is in regard to the American "skyscraper." In New York there is nearing completion a building that is over five hundred feet high. Beside it, buildings that were once wondered at seem like dwarfs beside a giant. The Chief of the New York Fire Department was asked what he thought of the present rage for tower-like structures. He said that the large cities, both East and West, are bidding for terrible catastrophes. The San Francisco earthquake proved that in a great sheet of flame no building is really fireproof; that, before it, bricks, stone and iron crumble to pieces. Of course, against an ordinary fire, they are what they claim to be, fireproof.

The Chief pointed out the fact that no fire can be fought over two hundred feet above the street. He said that if a conflagration started in one of the upper stories of a "skyscraper," in a district where there were several others, the flames would leap from building to building, and the tops would be scaled off down to the fire-fighting limit. A fire might start from them that would get beyond control and an entire city be reduced to ashes.

This is no idle alarm, and some cities are already limiting the height of structures in the business districts. Boston has ordered that no building shall go higher than water can be thrown from a fire department hose. A city that adopts such a regulation may not have so many astonishing buildings to look at, but it will be a safer place to live in than one where the streets are like canyons, with towers for side walls. No one seems to know where the race for high structures will end. They are getting ready at the present time to build one over eight hundred feet high in New York City.

China's Constitution

ALL the world is interested in the news that China, after many centuries of despotic rule, is at last about to join the ranks of the constitutional governments. That remarkable woman, the Empress Dowager, who is still the real ruler of 400,000,000 Asiatic subjects in all but the name, has issued an imperial decree attesting the fact that the empire is now a constitutional monarchy. To what extent Japan's influence and the example of her wonderful progress have contributed to this change, can only be conjectured; but it is unquestionable that these have aided in precipitating a departure which might otherwise have been delayed for many years.

Even before the formal announcement, the reform movement in China had attained formidable proportions. Empress Dowager Tsz-Hi five years ago had ordered the provincial schools to introduce the "new learning," the general term employed in China to denote European and American educational methods. On every side her statesmen saw the growing power and influence of Western ideas in strengthening, uplifting and developing the ancient East. When Chang-Chih-Tung, one of the most sagacious statesmen of the empire, submitted his reform programme some time ago, they were not slow to perceive its advantages and were gratified by its adoption at the hands of the Empress Dowager.

But while the education of China on modern models has begun auspiciously, progress will be slow necessarily. In a country so vast, and with nearly one-third of the human race as population, the majority of them ignorant, superstitious, accustomed to the ancient usages of an almost primitive civilization, it will require more than one generation to accomplish a material change. When the transformation is complete, the venerable empire may take her place among the great Powers of the world.

There are gratifying indications that the attitude of China toward foreigners is becoming greatly modified of late. This is due in no small degree to the influence of foreign sympathy during the late famine, and especially to the outpouring of generous gifts from our own people, through THE CHRISTIAN HERALD, which were the means under Providence of saving hundreds of thousands of lives. That relief work, performed by a great band of missionaries and native helpers, brought to the people of China a new revelation of the Gospel, which is now more eagerly welcomed than at any previous period of Christian effort in that country.

Cheerfulness a Duty

ONE of the best features of the Christian philosophy is that it makes men and women optimists; it teaches us to look on the bright side of life and always to prepare for pleasing surprises, rather than misfortunes. Even when sorrow comes—as come it does to us all at times—we can school ourselves to accept it with a degree of serenity, as part of the discipline of human experience, and thank God for it. Doing this, we transform it into blessing.

This cheerful philosophy holds good in the majority of human affairs, great or little. We know there are some Christians who find it hard at times to get out of the Adullam cave. They seem to gravitate toward its gloomiest depths on the approach of trouble; whereas, if they had faith to come out in the sunshine and trust in God for the rest, the trouble would soon disappear. Our strength and encouragement are according to our faith. If we place our hand in His hand and st out bravely, he will see us safely to the very end the road.

There are some people who are forever prophesyi evil. With them, every day is a day of ominous porten If they are to be believed, we might look forward to cr failures, wars and a general business panic in wh everything of consequence would go to smash. They w their wise heads and admit, sorrowfully of course, th things look well enough just at present, but as to t future—look out!

True cheerfulness is the offspring of goodness of hea cleanliness of life and a good conscience, that trusts the divine wisdom for all things and in all emergenci It is one of the finest qualities of life and should cultivated by everybody. As a mere asset in the strug of existence it is worth a fortune. It puts the heart tune to praise God. Cheerless Christians, of the lon faced, despondent kind, are poor representatives of t religion "which maketh the heart glad." They are li the spies who give a gloomy report of the land, where happiness awaits those who enter.

Among the Workers

—THE CONGRESS of National Purity Workers meets in Bat Creek, Mich., October 31 to November 6. Nearly one hund well-known leaders in religion and reform will take part in discussions.

—MISSIONARY R. H. BENDER, of San Salvador, writes of a revi at Sonsonate, with several conversions. On the Balsam coast, meetings were stoned by fanatical natives, but the workers w wonderfully protected.

—ANNA AGNES SMITH, the young Methodist evangelist, has j finished an extended evangelistic tour of the United States a Canada. She is now conducting services in the Methodist Ep copal Church, West Orange, N. J.

—THE LAKE MOHONK CONFERENCE of friends of the Indian a other dependent peoples will complete its twenty-fifth year at annual meeting, October 23 to 25. Discussion will cover Indians, the Philippines and Hawaii.

—DR. A. S. ORNE, of Syracuse, N. Y., known as the Father the Juvenile Court System, has traveled in Gospel wagons forty-two States, ministering to the erring and the needy. Mu of his work has been among neglected children.

—THE COUNTESS VON BOOS-FARRAR, a relative of the late Ar deacon Farrar, is now in New York. She is deeply interested the Prison-Gate Work of the Salvation Army. The Countess gifted with a beautiful voice and has on several occasions sung the prisoners in the Tombs. She sang lately to the men of Bowery Mission.

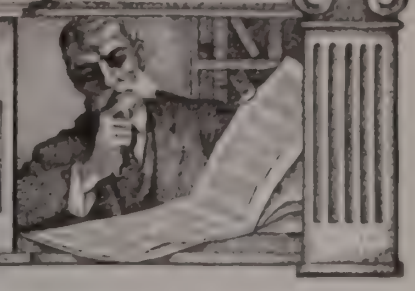
—EVANGELIST R. A. TORREY has issued a call to prayer for a gr spiritual revival in Chicago. He writes us: "Pray that Chic may be shaken as never before in its history. Pray that the sp of conviction of sin may fall on all classes. Pray that thousa may be truly converted. Pray that many of the abandoned n and women in the city may be saved to holy, noble lives. P that fire may be kindled in Chicago that will spread through whole land."

Contents of this Number

Wednesday, October 16, 1907

	PAGE
View from New York's Highest Building	Cover
Land of Pagodas and Pageants (Illustrated)	879, 890
The Gospel Army. Sermon by Rev. F. DeWitt Talmage, D.D.	880, 881
Vacation Bible Schools (Illustrated)	881
Episcopalians in Historic Convention (Illustrated)	882
Women as Bread Winners (Illustrated)	883, 894
OUR EDITORIAL FORUM: Christianity's Centre—A New Danger—China's Constitution—Cheerfulness a Duty—Among the Workers	884
BIBLE AND NEWSPAPER: Annam's New King (Illustrated)—Mr. Taft in Japan—A Costly Cigarette—A Conditional Bequest—Hotel or a Bride, etc.	885
China's Constitution Proclaimed (Illustrated)	886, 887
The Great-heart of Israel. Sunday School Lesson (Illustrated)	888
A Woman on the Canal Zone (Portrait)	889
The Spread of Esperanto (Portrait)	889
A Century of Bible Distribution (Portraits)	890
In Pleasant Autumn Days. By Margaret E. Sangster	891
The Cornwall Coast (Illustrated)	891
Our Mail-Bag	892
Dedication of the McKinley Memorial (Illustrated)	892
Gabrielle, the Flower of New Rochelle. Serial Story (Concluded)	893, 894, 895
A Georgia Woman's Work (Portrait)	895
Missions in Europe. Christian Endeavor Topic	896
Foundation and Purpose of the Church. Epworth League Topic	896
In the Public Eye (Illustrated)	897
Power to Conquer. By Mrs. M. Baxter	898

THE BIBLE and the NEWSPAPER



Annam's New King

FROM a throne to an asylum for lunatics is a reverse of fortune that seldom occurs. There have been many kings who deserved to be put under restraint, but the country that lives under monarchical institutions generally has so high a respect for the kingly office, that it is reluctant to show the occupant of the throne any discourtesy. The little kingdom of Annam, which lies between Siam and the sea, on the south of China, had until recently a monster of a peculiar diabolic type on the throne. He was set there by the French in 1889, in succession to the legitimate king, Dongkhan, who was deposed. The new king, Than-Tai, developed a strange malignant character, taking delight in witnessing the torture of any person about his court who offended him. He was singularly ingenious in inventing new forms of torture, which protracted the victim's sufferings during long periods. This singular form of regal amusement grew more

The New King of Annam

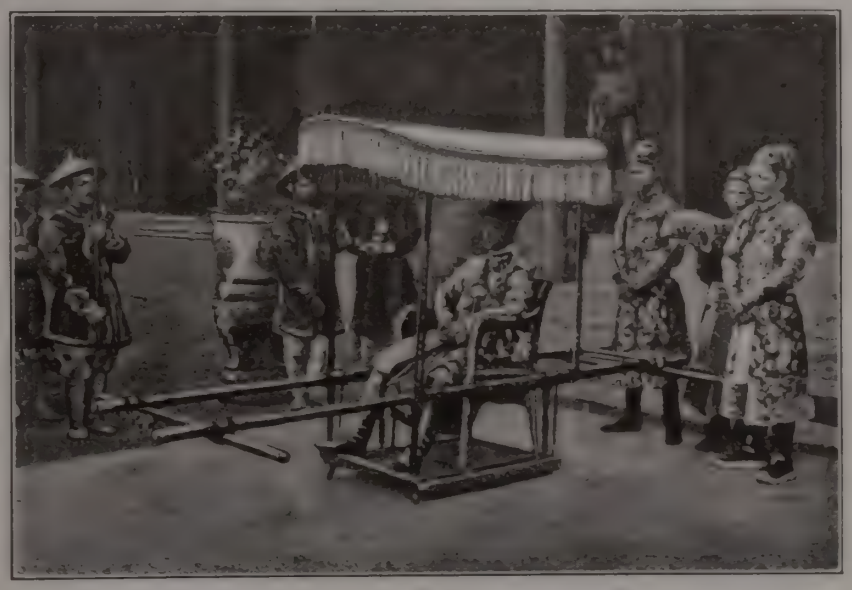
al more fascinating for him, until it bame a monomania. Some of the vims, including his own wives, had gen him no offense, but he wanted h favorite pastime, and he would sect a victim by caprice. The Hnch, who were responsible for ging him power, at length decided to rnove him, and they have now placed h under restraint and have made his s ond son, a child eight years old, king i his stead. The condition of Annam i nomalous. The king is supposed to t the supreme ruler and government i carried on in his name, but the actual nagement of public affairs is in the hds of an officer appointed by the Hnch government. The social affairs a l continue in the hands of the king, a l he is thus able to oppress his people v hout restraint. The French supremr over the kingdom dates back to 83, when France consolidated its power er Tonquin. China objected to the cupation, but finally yielded, and in 83 ceded Tonquin to France and conted to Annam being placed under Hnch protection, on the pledge that t ancient forms of government should l respected. The pledge has been obved, and its responsibilities have often n onerous. It may be hoped that the w king who has been chosen by France l be so trained and educated as to oid the vices of his father, and to rule his people in hteousness.

Mercy and truth preserve the king; and his throne is upholden mercy. (Prov. 20: 28.)

r. Taft in Japan

All classes in Japan, the Emperor and Empress, the mbers of the cabinet, the municipalities, the journals and the merchants, have united in tendering to our cretary of War a cordial reception. His stay in Japan s characterized by one round of entertainments, in ich the Japanese with unwonted enthusiam manifested eir pleasure in greeting Mr. Taft. They recognized at he came in an official as well as a personal capacity, d exerted themselves to do him honor. At one of the ceptions a silver tea service was presented to Mrs. ft as an expression of good will from the city of Yokoma. On his side Mr. Taft has uttered the most hearty rds of appreciation and friendship. He declared that e friction between the two countries was "due entirely the commercialism of the newspapers in America." He added that a war between the United States and Japan "would be a crime against modern civilization, and as wicked as it would be insane." Referring to the school trouble in San Francisco, he said that there was "nothing in the event that cannot be honorably and fully arranged by ordinary diplomatic methods between the two governments, conducted as they both are by statesmen of honor, sanity and justice." The speech was fully reported in the Japanese press, with appreciative editorial comments, and it had an excellent effect on the Japanese money market. Before Mr. Taft left Japan he had the honor of a reception by the Emperor, who sent an imperial equipage with a guard of honor to conduct him to the palace. The Emperor held a private conference with Mr. Taft, while the Empress entertained Mrs. Taft. An elaborate luncheon was provided at which the Emperor and Empress sat down with their American guests. Finally, when Mr. Taft was leaving, the Emperor sent a detachment of cavalry to escort him to the railroad depot. In view of the sending of our fleet to the Pacific, which some journals persist in regarding as a provocation to Japan, the Secretary's visit and the cordial good-will he expressed, cannot but have an amicable effect on the relations of the two governments.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace! (Isa. 52: 7.)



The Insane, Malignant King Who Has Been Deposed

A Costly Cigarette

A press dispatch from Trinidad, Colo., says that at last the fire in Engleville coal mine has been brought under control. It is believed that the temperature will soon be so far reduced that mining operations may be resumed. The Engleville mine is one of the largest and most valuable properties of the Colorado Fuel and Iron Company. It has been on fire now for more than a year and a half, and it was impossible to subdue the fire until recently. It appears that the fire was started by a Mexican youth who disregarded the prohibition of smoking in the mine. He lighted a cigarette, and while it was glowing he had occasion to enter a gasoline chamber. Forgetting all about the cigarette, he went into the chamber with it still in his mouth. Instantly, there was an explosion and an outbreak of flames, which speedily communicated to other parts of the mine. The loss to the company by the disaster will, it is estimated, exceed $100,000. Doubtless the young man had no intention of doing such vast mischief. He was simply thoughtless, but by this time men ought to have learned that nature takes no thought of motives, but takes vengeance alike on the careless and the criminal. The heedless word or act may cause as much loss and misery as if it was spoken or done intentionally.

Behold how great a matter a little fire kindleth. (James 3: 5.)

A Conditional Bequest

A Philadelphia lady has made a bequest which involves a course intensely disagreeable to some of the beneficiaries. She has bequeathed to Swarthmore College, coal and mineral lands easily worth a million dollars. She made the bequest, however, conditional on the college abandoning all participation in intercollegiate sports and games. It appears that all through her life she had objected to athletic sports at colleges, because she believed that the students became absorbed in the games and neglected their studies. She also objected to the enmity which sometimes developed between colleges on account of athletics. In her life she did everything she could to discourage college sports. She has now given, in her will, a practical evidence of her dislike to the system by directing that if the trustees decline to fulfil the conditions of the bequest, the money shall be devoted to the use of a hospital in which she has taken considerable interest. It remains to be seen whether the college will abandon a popular course that it may secure so large an addition to its endowment. If it does so the college will be attractive to young men who are of the apostle's opinion and are desirous of gaining knowledge rather than physical development.

Exercise thyself rather unto godliness, for bodily exercise profiteth little. (I. Tim. 4: 7, 8).

Hotel or a Bride

A hotel-keeper in Pittsburg, Pa., has been placed on the horns of a dilemma recently. He is a young bachelor who is considered a prosperous man. His father formerly conducted the hotel, from which he acquired a modest fortune and retired, leaving the business in his son's hands. Early this summer a young lady came on a visit to friends at Pittsburg and the young hotel keeper made her acquaintance. The two young people became attached and finally a proposal of marriage was made by the young man. The girl acknowledged her love for him, but refused to accept his offer. Pressed for her reasons, she said that she had an intense horror of the liquor traffic, and as there was a bar connected with the hotel, she could not bear the thought of being in any way associated with the trade. The young man did his utmost to remove her objections, pointing out that a man on the verge of marriage would be imprudent in sacrificing the business which was the only means of his making a livelihood for his prospective wife. The girl, however, was firm. Much as she loved him, she said she would rather give up the prospect of marriage than be the wife of a liquor dealer. The deadlock has now been broken by the young man selling his business and looking around for some other occupation. Such an incident deserves notice in these days when the love of money is supposed to be the most powerful of all passions. The man who would give up a prosperous business rather than the girl he loved, proves that love is, as the apostle says, the greatest thing in the world.

The greatest of these is love. (I. Cor. 13: 13.)

Kindness Misunderstood

A painful occurrence was witnessed a few days ago in a district of East New York, in which a large number of Jewish families have settled. A lady stood on a corner of a street waiting for a surface car. She saw a little girl in tattered clothing, carrying a baby almost as heavy as herself, plodding along toward her. She has children of her own and felt a deep sympathy with the girl. She spoke a few words of encouragement to her, and gave her some candy out of her satchel. The mother of the child happened to be looking out of her window and saw the candy given. Instantly, the stories she had heard of children being kidnapped by persons who began an acquaintance with them in that way came to her mind, and she thought her own child was menaced. She put her head out of the window and screamed in Yiddish: "Kidnapper! my child is being stolen!" Men and women, who understood her, rushed from the teeming tenements, and attacked the lady with household utensils, and she was saved from being beaten to death only by the arrival of a policeman, who beat off her assailants with his club. She was taken to the nearest hospital for treatment. Thus one person suffers for the iniquity of another. People will for a time be afraid of doing a kindly act or saying an encouraging word to a child, lest their kindness be misunderstood and they be suspected of meditating one of those hideous crimes which have caused parents so much anxiety and sorrow. It is necessary in this world of unjust and uncharitable suspicion to heed the apostolic warning:

Let not then your good be evil spoken of. (Rom. 14: 16.)

China's Constitution Proclaimed

CHINA, the oldest of empires, is at last arousing from its lethargy. From Pekin comes the intelligence by cable that the Dowager Empress has issued a decree declaring the government of the "Flowery Kingdom" to be a constitutional monarchy. This means, in effect, that the ancient despotic rule is to be superseded by a benignant imperial administration, which will accord to the several provinces due representation in a council to sit in Pekin. This council or Parliament, the first in China's long history, will exercise both legislative and advisory functions. What its precise duties and powers will be has not been defined; but it will be the first step towards a recognition by the throne of the voice of the provinces in the nation's affairs. It is understood also that a measure of self-government will be granted to each of the eighteen provinces, and that provincial legislative assemblies will be constituted, to make laws for the people. In every province, the highest official will be a representative of the imperial government, to which alone he will be responsible. These changes will no doubt be effected by slow stages. As to the prospective participation of the people themselves in the affairs of government, nothing can yet be gathered from the meagre information at hand. There is no intimation of anything like popular suffrage being in contemplation. Indeed, the prospect of the ballot being granted to China's millions is still remote; for it is inconceivable that a people of 407,000,000 souls, occupying a territory of over one and a half million square miles, a great part of it sunk in idolatry and dense ignorance for ages, should be able, as a whole, even to comprehend the nature of the tremendous transformation that has just begun. Still, even a limited franchise, which would give to the intelligent property-owning class a voice in provincial affairs, is not an improbability.

The Emperor of China

The Empress and Dowager Empress

Gen. Yuan Shih-Kai

The portraits of the two royal ladies are the first authentic photographs they have ever permitted to be taken

For more than a decade China has been slowly moving in the direction of administrative reform, and it is evident that Japan's amazing progress has stimulated the reform element in the older nation to the final effort which has now been crowned with success. For a long time, the imperial power frowned upon the reformers. Many of the leaders were persecuted; some were put in prison, and others exiled. Such brilliant and able men as K'ang Yu-wei, Liang Ki-Chou, Prince Pu-Lun, Lien-Feng, Prince Tsai Tsai, and others, who are recognized as among the foremost thinkers in the empire, labored earnestly, yet apparently in vain. It seemed for years as though the imperial court party, with the astute Dowager Empress Tsz-Hi at its head, foresaw in the agitation the doom of the Manchu dynasty, and the reformers were antagonized at every point and pursued relentlessly.

But the reform movement grew despite opposition. It made still more rapid progress when Gen. Yuan Shih-Kai, Sir Liang Cang, Wu Ting Fang and other distinguished men espoused the cause, and urged upon the throne the consideration of a policy which would place China in the forefront of Asiatic nations. Over 4,000,000 Chinese, many of them of the cultured class, followed the leadership of these reformers, and the throne, at the suggestion of the observant Dowager Empress, this time inclined its ear to listen patiently.

One of the most important government officials—a man respected throughout China and trusted by the Emperor Kuang Hsu—was enabled fortunately to bring matters to a focus. He forwarded to Pekin a memorial submitting an outline of reforms, which he strongly commended to the Emperor's consideration as most desirable for the welfare and development of the nation. These were fully discussed, and it is said that they were especially approved by the Dowager Empress, who saw that the time was opportune for imperial action.

Some reforms of great importance are already under way, while others will begin in the near future. Under the leadership of the able General Yuan Shih-Kai, the Chinese army is undergoing complete modernization in all branches of the service. Native foundries are now turning out steels of quality equal to the best European or American product. Many new railroad and telegraph lines are in course of construction. Schools and colleges are springing up in all directions and Western methods of education are no longer ignored. There is a prospect that a much needed reform—looking to the general reduction of taxes—will soon be inaugurated, which will materially benefit manufacturers, agriculturists and small traders. The antiquated methods of punishment are to be superseded by modern and humane methods. Young Chinese are to be sent abroad in increasing numbers to be educated at foreign schools and colleges and study Western ways and conditions. Manual industries of the old-fashioned sort will disappear as labor-saving machinery comes into use, which it is already doing rapidly. One of the most notable results of the recent awakening of the ancient empire is the increasing tolerance of foreigners. There is a liberalizing process going on which affects all classes, from the officials and literati down to the humble villagers. Doubtless the bounteous and timely aid sent from foreign lands in the famine time, and especially from the United States, has contributed largely to this result. America's generosity has helped to transform public opinion in China regarding Americans in general and American missionaries in particular. It has been a most significant factor at this critical time of national change, and has done more to open Chinese doors and hearts to the teachings of the Gospel than all the efforts that have been made in the last twenty years.

Weighing Out Relief Flour at Antung

* * *

Letters from China are full of encouragement, showing conclusively that the results of the famine relief work have been more important and far-reaching than even the most sanguine could have anticipated. Good deeds are cumulative in their results, and now, our missionary correspondents in many points assure us, the effects of the generous relief operations conducted in the old northwest provinces of Shansi and Shensi, in the provinces along the Canton River, and more recently in the provinces bordering on the Grand Canal, and north of the old bed of the Yellow River, are uniting to produce a most surprising and welcome change in the hearts of countless multitudes of Chinese. Not only is the old antagonism to foreigners disappearing, but the feelings and the attitude of the people toward Americans especially is becoming exceedingly cordial and appreciative, the result of their splendid generosity in China's time of need. Best of all, the hearts of the people are everywhere opening to the Gospel message.

An Eighty-year-old Sufferer Happy

This aged woman got a bag of CHRISTIAN HERALD flour, and bore it off thankfully. The other figures are helpers in relief work.

"For more than three months," writes Rev. C. [illegible] Parsons, of the China Inland Mission in Anhui, "a steady stream of outside relief was poured into this district, and the effect produced upon the Chinese is unmistakably plain. The foreigner is no longer an object of suspicion and fear, and his religion is spoken of with reverence, from the lowliest hut to the home of the proudest Confucianist. The Chinese want to know more about the One who has inspired so many in other lands with the thought of sending relief.

"An unparalleled opportunity is presented for giving the Gospel to this district, and an aggressive spiritual campaign by foreigners and natives should not be delayed. These Chinese are blindly groping for the Light, the first bright rays of which have fallen across their path in their hour of distress."

Rev. C. B. Titus, of the American Disciples Mission, who gave the longest term of relief service of any missionary living outside of the famine area, sends us a most interesting letter, showing the religious activity that has followed the famine, and the spirit of inquiry that has been awakened among all classes. He says:

"The Chinkiang and Shanghai committees did well in securing and promptly forwarding the foodstuffs to the central stations, and Dr. Woods lost no time in

Hearts Opening to the Gospel

getting his share to the out-stations. Our eight Chinese helpers daily gave out from six to seven tons of flour or kaoliang to feed 25,000 to 30,000 famine sufferers. We also tried at the same time to give out the Bread of Life. On every Lord's day we stopped all work, except that to save life, and we preached the Gospel. We also preached every week-day evening. A Chinese evangelist, Chang, from Nanking Presbyterian School, assisted me for three weeks. At first, the local gentry, police and others came in to hear and see this "new thing" (*li pai*); and later, large delegations from the country relief works crowded the room. One of the town elders brought his three sons two Sundays in succession. He carried the Bible which Missionary Beals of Wuhu had given him, and asked me for a hymn book which Dr. Woods afterwards sent him. Three weeks before I left, the district magistrate called, and during conversation I showed him the true foundation of a Christian nation's greatness—the Bible; upon which he asked for and I presented him with a copy. Two of the helpers were professed Christians, and another said he wanted to be a 'Jesus disciple,' on Mr. Woodbury's earnest exhortation.

Food for the Whole Family

"At times, when taking a country walk, a group of farmers would gather round me in sight of one of their earth-gods' temples, and I would tell them to turn from these idols and put their trust in the true God, our Father in heaven, who loved them so much. He had sent his son to help them; in fact, the flour and kaoliang they were receiving was a proof of his good-will toward them, for it came through the influence of the Gospel of Christ, God's power for their salvation. One day a man remarked sadly: 'Oh, if you were here two or three years, we would know better and do better.' Toward the close of our stay, the inquiry became frequent: 'Are you not going to establish a *kiao tang* (religious chapel) here?'

"The number of deaths, directly and indirectly due to starvation, has perhaps not been over-estimated. One here and one there, all over this vast famine region, in some places less, in some places more, have died and been buried by relatives or others, impelled by immemorial custom or superstitious dread that otherwise the spirits of the dead would return to afflict the living.

Rev. Z. Charles Beals, of Wuhu, writes:

"Another noble effort is being undertaken by your readers to open up a large orphanage in the famine district, where at least one thousand orphans can be looked after by trusted missionaries. This means that not only will these children be temporarily provided for, but, no doubt, about all will find Christ as a Saviour and many of them will become Christian workers to their own people. May God wonderfully bless you all and give back to you a still richer blessing! What you do for these poor children will give them a chance to know God and to be a blessing to others."

Many of the missionaries write, giving new and interesting incidents in connection with the relief work during the great famine. Rev. James B. Woods, of Tsing-kiang-pu, writes: "Our work was entirely in the country and we opened up fifteen different centres, at distances varying from ten to fifty miles from Tsing-kiang-pu. Relief work consisted in giving flour at nominal rates to holders of tickets, these tickets being given out only where careful investigation was made from house to house to all the needy in the district. Each centre would feed from 12,000 to 30,000 people; where those too poor to pay even the nominal sum of money were found, free tickets were given.

"Tsing-kiang-pu was the centre of famine relief work for three *hsiens* or counties, these counties being about the size of counties in the States, and having an aggregate population of 1,500,000.

Our flour depots have fed 141,900 people, so that (including industrial work, road making, canal drainage, etc.), over 500,000 people have been fed and helped from this centre. Our relations with the people have been most pleasant. At first there was a great deal of opposition from the officials; but later on this was changed, and the *taotai* (intendant of circuit) cheerfully gave us guards to insure the safe arrival of the flour, etc., at our depots. Once or twice bags were stolen, but the thieves were caught and punished, and the loss made good. After this it went across country safely.

"It is gratifying to see the appreciation of the people for what has been done. As we passed on a village the other day, one old man said: 'Thus American flour has saved the lives of tens of thousands.' Another said: 'For the Kaoliang given us this year we thank you, we shall not forget it.' This leading man, a large landowner in a poor district, told me that but for this help half the people in the two adjacent townships would have starved to death (about 20,000 people), and that in the autumn, usually very lawless, robberies almost cease this spring. This gentleman has offered a plot of ground for a church, and in several other places the people are asking to be taught the Gospel, 'the doctrine that teaches men so to help others.'

"Not only have all Christians joined in contributing, but in distributing. Forty two men from various missions have most cordially and efficiently aided us at this place.

"The magnificent work of THE CHRISTIAN HERALD and of others has strengthened friendly relations between China and America. Chinese boycotts will be less likely to occur in the future. A deep impression has been made. Hundreds of thousands of lives have been saved. A unique opportunity is now offered in this region to bring these people to Christ, the only one who can save and lift up this people, avert famines and bring peace among the nations.

"It is impossible to describe one's feelings as the harvest ripened. What breathless anxiety; what intense interest in the outcome! How many days yet? In these yellow fields is life to multitudes—not simply comfort and support, but life. May all those who have helped the famine sufferers still remember them, that they may yet reap the harvest of character, progress, higher attainments and life eternal."

How Many Thousands of Sufferers Got Their Allowance of Flour

Boatman on Trial Before a Magistrate for Stealing Flour

The Okayama Orphans

READERS of this journal will doubtless recall the fact that at the conclusion of the Japanese famine, over a year ago, when the appeal for aid for the famine orphans was issued, the great orphanage at Okayama flung its hospitable doors wide open to the little army of sufferers. Rev. J. H. Pettee, a Christian missionary who was specially interested in this particular work, wrote us that Mr. Ishii, the founder and superintendent of the orphanage, had already 350 children under his care when the famine swept this new army of some 800 helpless orphans to his gates. This was the situation when the last remittance of $25,000 was sent by THE CHRISTIAN HERALD to the Missionary Committee at Sendai. That committee applied this final sum to orphan support, sending half the amount, or $12,500, to the Okayama Orphanage, and dividing the other half among the various Tohoku orphan asylums, which were all equally needy. The gift to the Okayama Orphanage came at a time when the resources of that institution were completely exhausted. Now that the year has passed, the problem of support has again come to the surface. Readers of THE CHRISTIAN HERALD, who took such a deep interest in the famine orphans of India, have also shown a warm sympathy in behalf of these helpless Japanese children, many of whom are little more than babies. Voluntary offers of support for the next year have already been received from our readers for 93, but what of the remaining 700 or more? It costs $20 a year to maintain one of these little waifs at the orphanage, which includes clothing, feeding, shelter, medical attendance and such training as the child is capable of receiving. We shall be glad to hear from any readers who are interested in this work.

Three Magnificent Bibles

Dear Christian Herald—The Three Book Letter Bibles I ordered from you to be given my three daughters as presents have come to my address in perfect order. My daughters are highly pleased with them. I have examined a great many premium Bibles, but I think the three Christian Herald Bibles the most perfect of all. Give my best regards to Dr. Kinsley. I trust God may bless and may live long to bless mankind.

Gibson, N. C. J. M. H. Hooper

THE "GREAT-HEART" OF ISRAEL

*International Sunday School Lesson for October 27, 1907, by Dr. and Mrs. Wilbur F. Crafts**

WHEN the Land of Promise was to be divided among the Israelites, Caleb requested that Hebron might be assigned to him. Between the fall of Jericho and that request many things had happened. The first was the defeat of the Israelites at Ai, when "the hearts of the people melted, and became as water." Defeat came because there was a traitor among them. Achan had taken of the silver and gold at Jericho, which was devoted to God; and as a punishment he had been stoned to death. Then came a second battle at Ai, which resulted in victory, because God helped. Then there was the building of an altar on Mount Ebal by Joshua, by whom the law thereon inscribed was read to Israel. After that came Joshua's league with the Gibeonites,

An Unholy Alliance

secured through deceit. The Gibeonites got no honor, as they were made to serve as hewers of wood and drawers of water; but they saved their cities from destruction by the Israelites. Then came the great battle of Beth-Horon, in which five kings and their armies fought against Israel. The Lord himself fought for Israel, using as ammunition great hailstones, which destroyed the armies, while the kings fled and hid themselves in a cave, from which they were afterwards brought out and beheaded by Joshua with his own sword. With this battle is connected the standing still of the sun at the command of Joshua. About this there has been much controversy, but in some miraculous way the coming on of darkness was delayed until the battle was finished. After Beth-Horon came the battle of Merom, where Joshua and his forces fought against the so-called "king of Canaan," known as "Jabin the Wise." All of the Canaanite races were banded together for one mighty conflict on the northern extremity of Palestine. They had come from the south as far as Jebus (Jerusalem), and from the sea plain of Philistia, and from Sharon. For the first time Israel was to meet a foe armed with chariots. Of that battle we only know that God delivered the Canaanites into the hand of Israel. This was the last great battle of the conquest. These events are recorded in Joshua, chapters 8, 9, 10, 11 (which should be read by all in studying this lesson).

"Hebron, which became the inheritance of Caleb, the son of Jephunneh the Kenezite"

Then came the division of the land. Each tribe was first to be located, and then each family given absolute title to a farm or plot in the Land of Promise. Caleb claimed that Hebron should be his portion, where he had forty years before, as one of the twelve spies, found the best fruits and the strongest enemies. Moses had at that time promised Caleb that Hebron should be given to him as a reward for his bravery and faithfulness in trying to persuade the people to enter the Promised Land, notwithstanding the giants. In this request at eighty-five years of age, Caleb again showed himself most brave and stalwart, for the giants were still there, and must be dispossessed before he could enjoy his portion. Joshua granted his request, and gave him his blessing.

Caleb's Ancestral Claim

Possibly there may have been another reason why Caleb wished to possess Hebron. He had an ancestral claim upon it, which had been bartered away by Esau when he sold his birthright for a mess of pottage; for unlike the Israelites, who were the descendants of Jacob, Caleb was a Kenezite, so called from being a descendant of Kenaz, the son of Esau. He had been adopted into the tribe of Judah. When the Anakim heard that Caleb had been made lord over their land, they knew they had not long to stay there. As a matter of fact, Caleb soon subdued their walled cities, and routed the three sons of Anak, Sheshai, Ahiman and Talmai, so that the land is said to "have had rest from wars."

The story of Caleb's life pictures a Christian life in its three great essentials: 1. Adoption. 2. Faith. 3. Faithfulness. It is passing strange that Jews of later periods could have had such strong race prejudices when their chief ruler, by their own choice, at their entrance into Palestine, and for forty-five or more years previous was Caleb, an adopted Kenezite, that is, a son of Esau. Heredity is mighty, but faith in God is more than a match for it. We hear much of degeneration, but regeneration can checkmate it. People often speak slightingly of foreign immigrants, but Caleb, the adopted citizen, was "an Israelite indeed," and the strongest tribe regarded him as its strongest man. He was an Israelite in spirit, though born outside, which is better than being a foreigner in spirit, though born inside, as were those Israelites who were ever sighing for the flesh-pots of Egypt. It matters little where a man was first born, provided he is truly born again. Such souls as Caleb's, which brave any peril because they believe in God, are the great need of every land—men of deed as well as creed, whose faith is made perfect in faithfulness. In a sense, we are all "strangers and foreigners," until in conversion we receive "the spirit of adoption."

Peril in Reward

When Caleb was a young man of forty, it will be remembered that he was selected by his tribe of Judah as one of its two chief princes for the dangerous and difficult duty of spying out the Land of Promise. His part of the task took him to Hebron; he was one of two, the other being Joshua, of another tribe, who reported that though giants were tall and city walls taller, Israel might and should go forward confidently because the Most High had promised to give them the land. God says it, and that settles it. That is faith in its first quarter, taking God at his word. Faith sees God towering triumphant above all obstacles, and cries, "Why should we fear anything with him looking at us?"

Instead of telling boys and girls hobgoblin stories of imaginary giants, let them be told of this real young man Caleb, who dared to go into the land of Arba, the chief of the giants, and who came back to lead his people, if they would, against armies of giants and their walled cities. There are few things, if any, from which the world suffers so much as from fears, all of which are due to lack of faith; for how can any one be afraid of anything who really believes an ever-present, all-wise God lives and loves and reigns? Alike to the child afraid of the friendly darkness of his bedroom, because of the ghost stories a foolish nurse has been telling; and to the mother, anxious about a sick child or next year's income; and to the father, afraid of some threatening enemy, God whispers: "Be not afraid; only believe."

What Faith Implies

Faith is not mere belief of the intellect. It is the whole man turning Godward: the belief of the intellect, the submission of the will, the trust of the heart, and the faithfulness—the faith made full in the life. Phillips Brooks describes the very heart of faith as receiving, by love and obedience, the vitality of another, and making it our own very life. "Faith is not love or obedience," he says, "but it works by both. A man may love me, and yet not have faith in me. A man may obey me, and yet not have faith in me. Faith is recognizable by this result, that the life of one soul becomes the life of another through obedience and love. So faith in Christ is that power by which the vitality of Christ, through our love and obedience to him, becomes our vitality. Christ is the Son of man, the perfect man, the divine man. H vitality filling us is the perfection of human life. The that believe are men raised to the highest power," Cale had not only the vision of God to make him brave, bu the life of God in his soul. That made him cheerfu when others were despondent, and brave when othe were afraid.

Anakim of Temptation

Let other young men repeat his long and strong lif by drinking at the same fountain of youth. Young me of to-day must often pass among the Anakim of might temptations, even when in the path of duty. As men i the full glow of abundant life have little to fear fro contagion, so men full of the divine life, who meet tem tation only in duty's path, will pass it unscathed. H only is safe who is saved. A good woman, who was we known in her circle for her simple faith and calm trus in the midst of many trials, received a visit from anothe woman who said, "I must go and find out the secret o her strong happy life." She went and introduced her self by asking: "Are you the woman with the grea faith?" "No," replied the other, "I am not the woma with the great faith; I am the woman with the littl faith in the great God."

Since the spying out of the land, forty-five years hav passed. Caleb is eighty-five years old, but he says he i as strong as ever, and he is proving himself as hopefu and brave by claiming the promise Moses then mad that he should have the rich country of the giants abou Hebron when the lan should be divided. Th giants are still there and their walled cities and to claim the prom ise means that Cale will, in God's name face and conquer th mightiest of Israel' foes. As in all nobl lives, God's best gift i something to conquer something to acquire Neither education no character comes to an of us ready made, an it is better if even ou business is one that w must ourselves develo Every old man wh believes in God shoul be stirred to renew th battle with evil in hin and around him by thi story of Israel's ol hero.

A distinguished liter ary lady at a receptio said to President Roose velt: "What characte in fiction comes neares to your ideal of wha a man should be?" "Greatheart, in Bun yan's *Pilgrim's Prog ress*," said the Presi dent, "is, in my estimation, the loftiest figure livin and moving in letters." The lady replied: "I an not so well up in modern fiction as I thought I was. Where will I find him?" "In the Delectable Moun tains," said the President, as he turned with a smile t other guests. Caleb has been called the Greatheart o the Old Testament. It should not be forgotten tha some Christian heroes are not called to flee from th city of Destruction, but to attack its giant evils an transform it into the city of God.

Caleb, the Aged Hero

A young preacher told his people how Alexander th Great at thirty conquered the world with an army of ol men; officers of sixty, privates of fifty, seasoned by many campaigns—it took only thirty-seven thousand of suc veterans for his great achievement. "Come, sixty-yea old officers! Come, fifty-year-old privates!" exclaime the preacher, "fall into line to win the world for God." Some talk of "the dead-line at fifty." There is no suc dead line at fifty, or even at eighty, for men into whon has come by faith that vitality of God that made Cale a hero at eighty-five. Michael Angelo painted his "Las Judgment" at seventy-seven, and completed St Peter's at eighty-eight. Among those who have con tinued their activities beyond threescore years an ten may be mentioned Cato, Plutarch, Gladstone Bismarck, Von Moltke, Lord Roberts, United State Senators Dawes, Cameron, Morrill, Thurman, Palmer Evarts; also David Dudley Field, Justice Field, Mark Hopkins, Professor Dana, Parke Godwin, Verdi, Momm sen, Curtius, Leon Say, Crispi, Bessemer, Pope Le XIII., Emperor William I., Queen Victoria, Dr. R. W McAll, Bishops Coxe, Huntington and Clarke; Horatius Bonar, Judge Story, Sir Henry Park, Dr. Willian Salmon, James Martineau and Julia Ward Howe.

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* **International Sunday School Lesson for October 27.** Caleb's Faithfulness Rewarded. Joshua 14: 6-15. GOLDEN TEXT: "Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25: 23.

A WOMAN'S VISIT TO THE CANAL ZONE

MISS GERTRUDE BEEKS, Secretary of the Welfare Department of the National Civic Federation, has returned after a five weeks' investigation of conditions in the Panama anal Zone. Her report, which has been presented, is f national interest. The outlines of the report are ven below:

She gave no attention to the tales of discharged and ssatisfied employees. She found that a great deal of nprovement had been made within the last two years the matter of taking care of the employees, but she und a great deal still to complain about.

"The casual visitor to the Isthmus," she writes, "execting to find only marshes is pleasantly surprised on seeing also beautiful mountain scenery. The imate is more endurable than in many parts of the nited States in summer. During the rainy season, hich extends over eight months, ending about the 1st January, there are periods when it is clear, but ere is continual moisture, which necessitates constant ring of bed clothing and woolen garments to prevent em from becoming musty. The dry season, which tends over four months, is described as most delightl. The cool nights necessitate sleeping under blants. The tropical light begets nervousness and energy sapped, making annual vacations imperative for mericans. While an extensive residence probably ould undermine health, the observance of ordinary ealth precautions renders a temporary stay upon the anal Zone quite safe."

The American workmen, including mechanics, clerks, nd others, number about 6,000, and are called emoyees. The rest of the working forces number 34,000 nd are made up of Greeks, Italians, Spaniards nd other Europeans, who are termed laborers. The mps are located between Colon and Panama, the mericans having seventeen camps and the laborers orty-six. There are many manufacturing villages in e United States that are not half so beautiful as the omes for the American families and the bachelors' ormitories. The Government furnishes quarters, furture and light free, and if one is married he gets fuel ee also.

Many competent men have been lost to the Canal ecause they could not get "married quarters," of which there is a shortage. There are some bachelor dormitories that provide for only two in a room. Miss Beeks recommends that they all be so arranged. She estimates that it will require a year to provide adequate accommodations for the workmen in the Zone.

The laborers, as well as the Americans, are compelled to buy their own blankets. Since Miss Beeks left the Zone the Government has furnished the negroes with blankets.

Beds are provided all American bachelors. Families of a year's residence on the Zone have not yet received their full quota of furniture. The assertion must be poor, Miss Beeks surmises, as furniture glued together would not be passed for points. Therefore the glued furniture falls to pieces in the second shower.

Bedbugs, fleas and cockroaches abound. Negro janitor service in the bachelors' quarters, she thinks, is mainly the cause of the vermin. The unpotable water makes many men drink too much tea at dinner and too much other stuff after dinner. A water and sewerage system has been planned for the entire length of the Zone, but it will be a year before all connections are made. There is plenty of water for bathing and drinking, but that used for drinking should be distilled.

The food seems fairly good, as a rule, but there is large room for improvement. The Dalmatians, Greeks and Spaniards have their favorite foods served. The West Indian negroes form a line and pass by a common kitchen, out of which the food is handed. Miss Beeks recommended that the Government promote farming in the Zone, where nearly everything can be raised. Secretary Taft has recommended the Agricultural Department to start a Government farm there.

The hospitals are well equipped. The principal ailments are malaria, typhoid and pneumonia. Quinine is offered to everybody every day at meal time.

Miss Beeks recommends the introduction of outdoor amusements for the employees. Life on the Isthmus should be made as attractive as possible.

Though schools have been established for the negroes at all the camps, schools for the whites have been started at only five of the seventeen camps. The standard is poor. There are plenty of churches, the liquor traffic is regulated, and the men, particularly the bachelors, are saving money.

Miss Gertrude Beeks
Who investigated moral and social conditions in the Canal Zone

THE SPREAD OF ESPERANTO

RECENTLY, in the university city of Cambridge, England, there was held a remarkable convention. hough the delegates came from widely parated parts of the globe, they were le to converse at once on varied topics interest, only now and then pausing r their minds to catch some word that d refused to come to their lips as soon needed. They were Esperantists, who d come to attend the great gatherg for the encouragement of the new ternational language, Esperanto. The nerable university gave them cordial lcome, and the inventor of the new ngue, Dr. Zamenhof, was received in e city as if he were a prince of a forgn State.

When he alighted at the railroad staon in Cambridge, the doctor found the atform decorated and crowded with adrers. The mayor, at the head of an ficial delegation, stepped forward to liver a speech of welcome. To the eat surprise of the mayor's townspeople, spoke in most excellent Esperanto. nen, surrounded by a guard of honor, mposed of the cavalry of the Legion of ontiersmen, Dr. Zamenhof was driven the university.

The Convention brought strongly to the telligent public the world over the great ides that have been made by the Espento tongue since its birthday, which its ventor places as December 5, 1878, ough the doctor's first pamphlet was t issued until nine years later.

The failure of a previous international ngue, Volapuk, retarded at first the read of Esperanto. Volapuk was exedingly hard to learn, and when once rned it was found to be of little pracal value, consequently people felt it uld be better to spend their time in rning some recognized tongue such as rman or French, if their own language s English. Esperanto, however, is as easy as Volapuk was difficult. The entire grammar of Esperanto can be learned in two hours. With some application a person can read any ordinary Esperanto text within a few weeks. In three months he can speak it fluently. It would take as many years, under ordinary conditions of school study, to do as much with any European tongue.

An American professor who attended the Congress was able, when he arrived, only to read some Esperanto text. Before he left for home, surrounded as he was by enthusiastic Esperantists who were jabbering in the new tongue, he found he was able to make himself understood, and comprehended perfectly the speeches made in Esperanto at the sessions of the Convention.

Greek and Latin, and the "commercial languages," English, French, German and Russian, were drawn upon by Dr. Zamenhof when he started the new language. It is a "root" language. He selected from these the "basic" words: words that have the same root, and which really only differ in prefixes and suffixes. Taking this root, he added simple prefixes and suffixes of his own that expressed the different shades of meaning. All nouns end in *o*, all adjectives in *a*. It has an alphabet of twenty-eight letters. Every letter has its own sound. Every word is pronounced as it is written, and there are no silent letters. There are no irregular verbs, and there are no exceptions to the rules of grammar. The irregular verbs are usually the great stumbling-block in the acquirement of a foreign language. How difficult our own must be for a foreigner will be seen when we realize that we use about two hundred irregular verbs in our daily speech. The average person will find about one-half of his vocabulary used as root words in Esperanto.

Dr. Zamenhof
Inventor of the New Language

The new language from its very simplicity has forced its way into great commercial schools and business houses. Recently the American Consul at Breslau wrote to our government at Washington to advise our merchants either to learn Esperanto or secure representatives with such knowledge if they desire to hold their foreign trade. It is being taught in commercial schools in England, France, Sweden, and Germany. The London Chamber of Commerce conducts examinations in Esperanto. There are many enthusiastic Esperantists in America, and there is an increasing demand for Esperanto books. Most of Shakespeare's works have been translated into the new tongue, as well as books of a religious nature, and many hymns.

Last August an entire service in St. Clement's Danish Church, in London, was conducted in Esperanto. Among the hymns sung were "Lord of our Life," and "Onward, Christian Soldiers."

Among the interesting figures at Cambridge was the French Marquis de Beaufront. For years the Marquis had been at work on a new international tongue that was to simplify the intercourse of nations. One day he happened to see one of the early pamphlets of Dr. Zamenhof. At once struck with its simplicity and practicability, he threw his own work aside, together with his own personal ambitions for the fame his success would bring him, and devoted his time to helping forward the Esperanto movement. His self-sacrifice has not been without its reward. Knowing his story, the delegates paid the Marquis every attention, and next to Dr. Zamenhof he was the most noted man at the Convention.

The first Esperanto Club in America was formed in Boston, in 1905. In a few days another was formed at the Perkins Institution for the Blind at South Boston. Esperantists in other States took it up, until now there is a large National Esperanto Association. The next Convention will be held in Germany next year, and in 1909 the Americans hope to get the Esperantists to hold their Convention here, as they feel it would do more than anything else to spread a knowledge among the American people.

A Book to be Enjoyed

I have just received the book, "The Great Heresies." Thank you for it. I know we shall enjoy it and be much benefited by it. Mary C. Bailey.

A CENTURY OF BIBLE DISTRIBUTION

THAT Nestor of Bible Societies in the United States—the Pennsylvania Bible Society—is making preparations to celebrate its one hundredth anniversary; and all the world of Bible-readers and Bible-lovers will turn with vivid interest to the event which commemorates the beginning of Bible distribution on the American continent. It may not be generally known that Pennsylvania boasts the earliest Bible society in the country. Other States followed, and in 1816 a national organization was effected under the title of The American Bible Society.

"The Bible Society of Philadelphia" was the original name of the Society, and Bibles with that title are still extant. When the Society was about thirty years old, its name was changed to the present one of the "Pennsylvania Bible Society." The work began in a small way. It was a small company of twenty-five clergymen and laymen who met by appointment in the home of Robert Ralston, one of their number, "for the purpose," thus described in the formal records, "of taking into consideration the propriety of instituting a Bible Society." Bishop Wm. White presided, and the ancient haircloth-covered chair in which he sat on that occasion is still in use in the Society's present quarters at 701 Walnut Street, Philadelphia.

Prominent in the group was the venerable Dr. Benjamin Rush, who explained the object of the meeting and urged the importance of instituting a society for the gratuitous distribution of Bibles among the poor and ignorant.

There were ten clergymen of different denominations present—the Rev. Dr. Joseph Pilmore, the Rev. Archibald Alexander, the Rev. Thos Ware, the Rev. Philip T. Mayer, the Rev. Samuel Helffenstein, the Rev. Joseph Zesline, the Rev. Jacob J. Janeway, the Rev. Geo. C. Potts, the Rev. Dr. T. H. Helmuth, and the Rev. Mr. Bunn. The lay members of that charter meeting were Benjamin Rush, M.D., Robert Ralston, Peter Vanpelt, George Krebs, Lawrence Seckel, Wm. Shufflebottom, Francis Markol, Edward Pennington, John McMullen, J. Miller, Messrs. Haga, Hazard and Ritter, and Benjamin B. Hopkins.

A simple constitution was adopted by the group, and prefaced by an appropriate tribute to "the inestimable value of the revelation which it hath pleased God to make to our world, of his existence, character, will, works and grace in Jesus Christ, in the Bible, and of the great benefits to be expected from the distribution of it among persons who are unable to purchase it."

A provision of the constitution was that the Bible selected for publication or distribution should be without notes, and that copies of it in all the languages in which it is calculated to be useful should be distributed when deemed necessary by the Society. Great as may have been the anticipation of those early founders as to the work to be accomplished by the new-born Society, it is probable that none could then have thought that at the centennial of its birth the Society would be publishing and distributing Bibles in forty-five languages and at the average rate of four hundred copies a day.

Rev. Dr. Floyd Tomkins
Director of the Society

Bishop Ozi Whittaker
President, Pa. Bible Society

Bishop Cyrus D. Foss
Director of the Society

Arrangements were also made for the selection of a board of twenty-four managers, whose duty covered the making of by-laws for the government of the Society; correspondence with other Bible Societies; the keeping of accounts and the making of reports. Bishop White was elected president; The Rev. Dr. W. Stoughton, corresponding secretary; Benjamin B. Hopkins, recording secretary; and Robert Ralston, treasurer.

From the beginning the work was pre-eminently su cessful. In 1810 the Society was formally incorporate It later became affiliated with the American Bib Society, but it continued its work no less energetical throughout the State of Pennsylvania and in matte within its own sphere. No less than fifty local branch were formed for carrying on the work. Most importa was the Philadelphia branch, which distributed Bibl to the sick in hospitals, the prisoners in the penitentiarie the scholars in the mission schools, and the immigran at the docks. It also organized a work for the blin using the edition with raised letter James Moore, a sightless man, has bee the chief agent of this branch of th work. The Society has also done a fo eign missionary work at home. Ther are more than a million foreigners i Pennsylvania, chiefly employed in th coal and coke industries. The ten co porteurs employed by the Society pen etrate into the most remote regions o the State. Many eminent men hav been identified with the Society in th course of its history. The late Dr. Jame Morrow, traveler and Christian scholar served as general secretary from 188 to 1906, after a valuable preparatory experience of nearly twenty-one year in Ireland. John P. Rhoads, the treas urer for nearly half a century, wh passed away in 1905, did special work in the circulation of the Bible among th blind throughout the country. The pres ent head of the Society is Bishop O. W Whitaker, of the Episcopal Church. Among the vice presidents are Bishop Cyrus D. Foss, of the Methodis Church, and Dr. Floyd Tomkins, rector of Holy Trinity Church, Philadelphia. The general secretary is Rev Dr. Leighton W. Eckard, who has served as a missionary in northern China.

The approaching centenary of the Society is to be observed by the establishment of a fund for the carrying on of the important work. The sum aimed at is $60,000, and a large portion has already been secured. The plans for the celebration are in the hands of a committee of which Dr. Edward Yates Hill is chairman. They include a series of public meetings to be held next spring, in which clergymen of all denominations will participate.

J. A. STEWART.

Land of Pagodas and Pageants—Continued from page 879

A Burmese Lady of Rank

stirring memories. Its old blockhouse still shows the marks where it was pierced for muskets. It bore many an attack from the mountain tribes in the old days, and after the British occupation the writer once saw a fight around the British cannon in the fortifications which replaced this old stockade. A band of Chinese insurgents with their Kachin allies crept down to the valley one Saturday night, when they knew that a body of artillery officers and men had just left by steamer for Mandalay. The men silently scaled the deep ditch, protected though it was with spiked bamboo, crept one by one over the muzzle of a gun, rushed the sentry and cut him down, and then rushed the guard tent, killing one man as he slept. Their next act was to set fire to the bamboo barracks in which Indian troops were sleeping, and to kill one or two men.

By this time an alarm had been given, and a young officer with a corporal's guard came doubling down, and soon killed two or three of the bold invaders, and turned the others out. Those killed and captured were all Chinese. REV. F. A. STEVEN.

[Missionary work in Burma has made marked progress in recent years. There are seminaries, theological training schools and Bible schools at Mandalay, Moulmein, Pegu, and Rangoon; industrial schools at Bassein, Thayetmyo, and Toungoo; mission publishing houses at Rangoon and Toungoo; there are hospitals at Bassein, Bhamo, Mone, Moulmein, Namkham, Sagaing, Thibaw, and Toungoo; orphanages at Mone, Thandang, and Toungoo; homes for lepers at Mandalay and Moulmein; reading rooms and Sunday Schools at Bassein, Pegu and Rangoon; besides various other organizations for Christian and philanthropic work at different places. The first Protestant missions were planted in Burma in 1807 by English Baptist missionaries. Mandalay, the capital, is a most picturesque city, with innumerable pagodas. Its population of some 200,000 includes, besides Burmese proper, representatives of the clans of India, Siam, Malacca and Tonquin, and thousands of Asiatics; islanders from Melanesia and Polynesia; Europeans, Eurasians, and a fair sprinkling of Americans. The country, as a whole, is one of the most inviting fields for missionary work in all Asia.]

A Strange Funeral Pyre

ANSWERED PRAYERS

A. C. H. "I wish to acknowledge the many prayers I have had answered. I will never cease to love Him."

Reader, New York. "For many answers to prayer I give public thanks, and especially for one recently which has given me great happiness and courage."

One Who Has Been Helped, Ohio. "I prayed earnestly for a loved one whose sorrow was so great as to take away the desire to live. I payed without ceasing that this one might be lifted up and saved from a fate worse than the death craved. God answered me, and I want to acknowledge to the world his love and power."

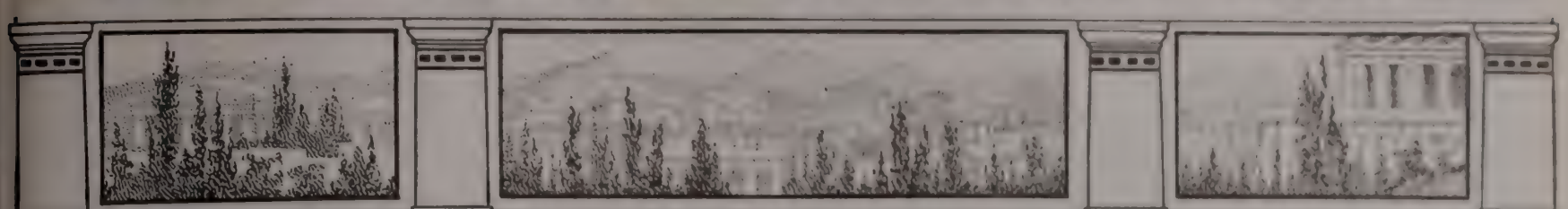
M. C., Indiana. "I want to acknowledge God's goodness to me in answering my prayers when I was in great trouble. Prayer has done wonderful things for me. It has caused reconciliation between estranged members of our family; restored dear ones to health; kept my sisters from going astray, and restored my own health when I had almost despaired of being well again."

E. E. C., South Carolina. "I am glad to say that God answers prayer. When my loved ones were sick God heard my prayer."

Reader, Virginia. "God answers prayer, even when the poor, doubting, despairing sinner for sixty-five years has feared the case beyond the reach of hope. This testimony is given in the hope, and with the prayer, that some one, listening to the voice of the devil instead of Jesus' plain words, may be induced to pray on, believing the answer will come."

E. H. J., Pennsylvania. "I want to add my testimony that God has heard and answered my poor prayers since I was a child. I am now seventy-six years old. I have often been in great trouble and could not see my way clear. Then I have gone to his Word seeking guidance and help, and he has not disappointed me."

IN PLEASANT AUTUMN DAYS



True and False Frugality

By MARGARET E. SANGSTER

SEVERAL weeks ago the readers of this page were presented with a succession of letters from correspondents who have shown themselves able to live comfortably on a limited income. Most of these letters told a story of great self-denial, of praiseworthy thrift and of what Emerson called plain living and high thinking. But there are always two sides to the shield, and the fair-minded person willing to admit this is not reluctant to consider what may be styled economy wrong side out. Is there not just a little danger that good people and naturally generous people may form habits of saving that become gradually so fixed that the end is lost sight of and the means are glorified? For example, one may so give his attention to accumulating that he cannot bear to see the spending of a superfluous penny, even for pleasure that is innocent and legitimate, or for the bestowal of gifts on loved ones. A case in point arises in memory.

In a certain city, perhaps forty years ago, dwelt a young couple who had started with a capital of health and energy, honesty and industry. As for money, they were scantily supplied with that, but the husband was a diligent worker, and the wife a fine manager. In common with those who have written to us, they wasted nothing and made the most of all they had. The wife conceived the idea on December that a year from then she would give her husband a small gold chain for his watch. They had not exchanged Christmas or birthday presents since their marriage, and the home was childless. The fund in the bank was growing larger, and both worked steadily and lived thriftily with no margin for sentiment.

The jeweler told me the story after death had separated the two. He said that three months before Christmas Mrs. Blank came to his shop and selected a present for her husband, asking him not to sell it as she had nearly enough money saved to pay its price, begging also that he would on no account divulge the secret to her husband. He thought there was little danger of that, as the husband and he seldom met, but he gave the promise and kept it.

A few days before Christmas Mrs. Blank came for the little chain and poured out its price upon the counter in pennies, small silver half dimes and occasional dimes. They told the story of her loving self-denial as it could not have been told in words. She carried the present away with a radiant face. The day after Christmas she came drooping in, looking meagre and pinched, all the beautiful light gone out of her face. "Enoch said I was to bring it back," she said, "and ask you to return the money. He says he never knew such foolishness." Was it any wonder that this poor little starved life did not linger very long with her churl of a husband?

. . .

A letter received too late to be used when we were comparing notes on this topic, is so pertinent that it is inserted here. No injustice is intended to our former correspondent who made good his point and who probably does not find any less happiness in his home because of adhering steadfastly to a rule to which his wife agrees as fair and right. Probably both are looking forward to the future of their child's education. But another phase is opened in this letter:

The subject discussed in your paper on how to live wisely and comfortably on the limited income of $500 per year is of great interest to me. My attention was particularly attracted to a letter which appeared in the issue of July 10. The correspondent states that he has an assured income of $1,000 per year for five years. Already has $4,000 in the bank. Has a wife and baby boy. His ideas of economy and living within the stated allotment are, in a general way, in accordance with my own, but we differ decidedly in regard to some things.

Why should an able-bodied man, with every prospect of work for the future, and an assured income of $1,000 for five years, cut his present rate of expenditure down to $500 per year? After the high rent, charities, food and simplest clothing are paid, what is left for home comforts?

A bank account for future use and the rainy day that may come is indeed a most prudent thing, but how about the present days? We pass this way but once—why not put a little wholesome enjoyment into the life that we live each day? Not in a reckless, extravagant way, but why not sometimes omit the daily question, "Is it necessary or wise?" Wouldn't it be wise for a man occasionally to bring to his wife a bunch of roses, or some special treat?

And the baby boy! He will wax fat and grow strong without one useless toy, but wouldn't a five-cent toy help to develop his inquiring mind and give him heaps of childish joy, compared with the five cents put at interest in the bank? Perhaps before the interest on it would accumulate, the boy may be laid aside, where even a bank account will be of no value to him.

I have heard of cases where the wife gave the strength of her young life for the sake of the bank account, and later the second wife lived on the fruits of her labors.

Personally, I believe that one-tenth of one's income should belong to the Lord's work, so I would first take $100 to be used for church and charitable purposes, and then divide out the remaining amount for my own use. In the case of one who does not figure on that basis, I would suggest the putting aside of $300, and leaving a margin of $200 to be expended on wholesome enjoyment.

False economy is almost as bad as extravagance. L. B. R.

In a consideration of the future, it should never be forgotten that a day of trouble may dawn, in which a large inroad must be made on the carefully saved sum in bank. The subject is a big one and to-day presents itself in a new and very interesting aspect.

ON THE CORNWALL COAST

NO part of all the seacoast of England has more charm for artist and tourist than the part on the southwest that stretches out into the sea until it reaches the famous cliff of Land's End. The people, far from the metropolis, have maintained many of their medieval customs and ancient ways of living. They tinker their boats and clean their fish as did their fathers before them in the days of "King Harry," and when the French pirates were unwelcome visitors to their shores. These fisher-folk are almost as quaint as the Breton peasants who dwell just across the turbulent channel that divides Cornwall from the sunny land of France. The picture was painted by Walter Langley.

Bachelor Entertaining

MODERN conveniences in city life are, we fear, making bachelors much too comfortable. Formerly a man who was unmarried missed the comforts of a home if he had not a mother and sisters or a maiden aunt to look after his dinners and his clothing. At present a single man may live luxuriously in an apartment house given over to men like himself, each suite having living room, bed-room and bath-room at least; while for those who are willing to pay liberally, ampler accommodations are provided with everything needed for the entertainment of guests. Such apartment houses are fully equipped with restaurants and dining rooms where excellent meals may be had, and if the man have not a personal attendant it is easy for him to secure the services not only of a laundress, but of a visiting housekeeper, who will carefully brush his clothing, protect it from moths and mend whatever part of his apparel is in need of a stitch. The facts in the case are that bachelors may live at a much less cost than married men, in great ease and comfort, and that they, therefore, forego the pleasure of a home and the dignity of the married estate, without one thought of fear concerning a lonely old age.

. . .

When a bachelor wishes to entertain friends of the other sex, he calls to his aid a married lady, and asks her to chaperone his reception or tea. She willingly consents, and gives him the benefit of her advice about the details of the affair. The decorations of the rooms, the provision of laying off outer wraps and the menu are matters on which he probably consults madame, and she arrives early that she may assist him in receiving. It is perfectly *comme il faut* that a bachelor should invite any number of young people, beautiful girls inclusive, if a married lady take the affair under her wing. For the entertainment of his guests he need give himself no anxiety beyond that of any other host, as guests usually entertain one another. A little music is always desirable, but pleasant times can be had without it.

The Style of the Bible

The Bible is not a single book, but a unique collection of books, the production of which occupied many centuries. The authors represented therein are drawn from every class in society—from kings and noblemen, priests and scribes, to herdsmen, tax gatherers and fishermen. The question often comes to mind when reading a marvelous chapter, as for instance the second in the first epistle of Peter, whence came this pointed rhetoric, whence this admirably eloquent style? Who taught the rough fishermen of the Galilean lake to write sentences of matchless music, strong, universal, and convincing? Who gave to Amos the herdsman of Tekoa his simplicity and force, and his exquisite symmetry and lucent atmosphere? In all literature there is nothing so dramatic as the book of Job, nothing fuller of earthly wisdom than the book of Proverbs, nothing more versatile and more fitted to every mood than the book of Psalms.

Each of these little books, combined in this one great volume, is a masterpiece of matter and style. Whence did it originate, this classic perfection? Whence, if not in heaven itself?

A Large and Handsome Volume

Dear Dr. Klopsch: The book, "Great Homes," received with thanks. I had no idea it was so large. I shall, no doubt, enjoy it greatly.

New Haven, Conn. MRS. JOHN BRADLEY.

Questions and Answers

A. E., Lorain, O. I notice that certain ministers are proclaiming against the growing "affinity" evil. Are they right?

Decidedly yes. It is the duty of a preacher of the Gospel to denounce any evil that would sully the home or that makes war on marriage, honor and virtue. The so-called "affinity" evil is simply the latest form of free love. It should be denounced from every pulpit.

F. L. G., Philadelphia. What does Isa. 4:1 mean?

The passage referred to—"In that day, seven women shall take hold of one man"—means that in the calamitous period described in the preceding chapter, so many men would be slain that the women would greatly outnumber the survivors. "Seven" is the typical number, and its use here means that the number of the women would be vast and indefinite. According to the Jewish law, it was a reproach for a woman to be unwedded and childless, and the women in question would be eager to escape this reproach if possible.

H. K., Kansas. What was the Kitchen Cabinet?

It was a term applied to certain political advisers to President Jackson. It was so-called because it was "devoid of the public dignity pertaining to the cabinet, and entirely separate from the cabinet proper."

G. S. W., Ferriday, La. Is there any way of reconciling the various dates assigned to the Creation? Are we now living in the year 5668, as the Jews say, or 5911, as Ussher says?

There is no way of reconciling the dates. Neither the Jews nor Ussher, nor any one else, can tell us the date of the Creation. The mode of reckoning time in the early ages of the world is unknown to us. It is probable that Solomon began to reign in the year 1015, and from that time to this the reckoning is straight, but earlier than Solomon every calculation is futile.

J. B. W., Birmingham, Ala. How is Moody's work going on in Chicago? We know about the Northfield work, but little of Chicago.

It is growing year by year. The secretary reports that the Bible Institute (for 1906-7) has had 305 enrolled students, a total attendance of 10,421 at Bible classes. The students represented 14 Protestant denominations and came from 26 States. Of the men who left during the year 18 are in mission work, 24 are pastors' assistants and in charge of smaller churches, 7 are evangelists and 8 evangelistic singers, 29 are continuing or have resumed their studies in other colleges or seminaries. Of the women 10 are pastors' assistants, 9 are pastors' wives, 15 have gone to the foreign field, 13 are in home and city missions, 5 are evangelistic singers. From the beginning of the work up to the present time about 450 have gone to foreign fields, several of whom have died martyrs' deaths.

H. D. A., Garden City, N. Y. What was the date of Israel's leaving Egypt?

Ussher's chronology, used in the margins of old-fashioned Bibles, gives it as 1491 B. C. But that cannot be correct, as Menephtah, under whom the exodus is believed to have taken place, was not alive at that early date. Brugsch, who probably knows more of Egyptian history than any other scholar, places the date of the exodus at 1300 B. C. Breasted, the most recent historian, does not give the date, but says that Menephtah died in 1215, which would indicate 1225 as about the time of the exodus.

C. S., Plainfield, N. J. Who was the Man in the Iron Mask?

It is a question that has long puzzled historians. He first appeared as a prisoner and wearing the iron mask at Pignerol, France, in 1679. He was transferred several times to various forts and prisons. He died in the Bastile November 19, 1703. He was of noble bearing and was treated with great respect, but his keepers had orders to kill him if he removed the mask. All who came into his presence were required to uncover and to stand. Several conjectures have been made as to his identity. The Duke de Vermandois, son of Louis XIV., who was reported to have perished in the camp before Dixmode; the Duke of Beaufort, reported beheaded before Candia; a twin brother of Louis XIV.; James, Duke of Monmouth, beheaded on Tower Hill, London; the statesman Fouquet and Count Matthioli, secretary to Charles III., Duke of Mantua. Several investigators believe strongly that the last was the prisoner. The mask was of velvet strengthened with whalebone.

H. G., Utica, N. Y. What does the word "grocer" come from?

It originally meant engrossers, or monopolizers. They are so called in a law passed in England in 1363, during the reign of Edward III. The Grocers' Company, one of the twelve great companies in London, was established in 1345.

L. de W., Sargent, Mo. Where can I get the Book of Enoch? Can I buy it in English, German or Dutch? What does it contain?

The only Scriptural reference to the Book of Enoch is that found in Jude, verses 14 and 15, but it is not known whether Jude derived his quotation from the written book itself or from tradition. Several of the early fathers of the Church mention the "writings" and "books" of Enoch as though there were several productions. Justin, Irenæus, Anatolius, Clement and Origen all make such mention, and Tertullian quotes the book as one which was not admitted into the Jewish Canon. It seems to have been known as late as the eighth and ninth centuries, and then all trace was lost until three manuscript copies of an Ethiopic translation were brought to England by Bruce from Abyssinia in 1773. It has since been translated into English, French and German. The book consists of a series of revelations given to Enoch and Noah. In the fourth part of the book the Messiah is predicted and the final redemption of the world. It should be added that the ablest scholars agree that the composition of the book could not have been earlier than a century before Christ and possibly only half a century. Dillmann assigns the chief part of it to some Aramæan writer about 110 B.C., and believes it was greatly added to by translators afterward. Macmillans or Nelson Sons can probably procure it for you.

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Dedication of the McKinley Memorial

IN the presence of over a hundred thousand people, including the President of the United States and the Governors of many States, the beautiful memorial tomb in which rests the body of the late President McKinley was formally dedicated on the last day of September, in Canton, O. The city was decorated in a way that has been seldom equaled. The school children formed a great American flag, singing as President Roosevelt drove by. There was a fine display of troops, the city of Cleveland sending the cavalry escort, and Atlanta, Ga., the Gate City Guard. The crowd at the memorial was so large that it extended far beyond the range of the voices of the orators of the day.

L., Sulphur Springs, Tex. What do you think about the United States and Japan going to war?

There is not the slightest danger, nor has there ever been any real danger, of war. All the talk to that effect is merely alarmist rumor. The California incident has been satisfactorily adjusted, and even if this were not the case, that incident loses its significance in view of the anti-Japanese troubles in Vancouver, B. C. Our navy goes to the Pacific, but it has never been the intention of the administration to send it to Japanese waters. Our Secretary of War, Mr Taft, who is now in Japan, finds the best of feeling prevailing there toward our people and our country.

Mrs. J. B., Weston, Ill. Do you think it will be many more years before Christ returns to the earth? Would we not hail him with joy?

All human calculations and opinions on the subject are worthless. Christ himself said of it: "Of that day and hour knowet no man; no, not the angels of heaven, but my Father only." It is the duty of Christians to watch for it, pray for it, work for it, and be ever in readiness for it. We believe there are many in this expectant attitude to-day, although the world, as a whole, is indifferent.

Miscellaneous

W. H., Pittsburg, Pa. President Roosevelt has a knowledge of German, though we do not know if he ever delivered a speech in that language.

The extract entitled "The Cripple's Garden," which appeared in our issue of Oct. 2, was from the graceful pen of Ada Sheldon, and should have been so credited.

G. H., Bad Axe, Mich. A theatre is surely the last place where one would expect to see the life of Christ depicted. Yet, though it seems out of place, good may come of it, and we would not criticize.

F. W. H., Jefferson, Wis. Our national song is "America." We believe that practically all of the men mentioned in your list were or are Christians, but we have no direct information as to their religious affiliations.

F. K. B., Sanderton, Pa. There is no place in New York where one subway runs under another for any distance. There is a point below City Hall where the local trains pass beneath the express trains, and there are places on the main line where the express tracks sink almost a car's depth below the local tracks at the sides, but in the latter case one is not directly over the other. We are unable to answer the question in regard to the boilers; write to some manufacturer. Pennsylvania and Texas are two of the greatest oil producing States.

Pleased with the Premiums

I received "The Pilgrim's Progress," which you so kindly sent me, and also a handsome picture of "Washington's triumphal entry into New York." I thank you very much for your generosity.

West Sayville. MRS. HENRY OTTO.

A Casket of Gems

DEAR CHRISTIAN HERALD: Just received "Forty Thousand Sublime and Beautiful Thoughts"; they are surely gems, and I am delighted with them.

Tumwater, Wash. MARY S. OLNEY.

GABRIELLE

THE FLOWER OF NEW ROCHELLE

By ISABELLA MACFARLANE

CHAPTER XXIV—*Continued*

HE banquet was to be held at high noon, just after the presentation of the "fat calf."

As the morning advanced, the ited guests began to make their appearce.

The Governor himself arrived on horsek, accompanied by his son, Jacob isler, Jr., who was popularly believed be an aspirant for the hand of "the ower of New Rochelle," as his visits l lately been quite frequent. Many ers, chiefly French, came from New rk, some on invitation, others from crest or curiosity. Gabrielle had ined her Albany friends, Mr. and Mrs. ilip Van Buskirk, but received for swer that, Philip having been taken o partnership with his father-in-law conducting the Golden Horse, it was possible for him to leave at that time, ing to the great influx of guests.

Needless to say, Mr. Guisebert Van unt was not invited.

There was no one who enjoyed the casion more than Cousin Roger Bonne-. (Roger had dropped the aristotic *"de"* from his name, but David l his family retained it.) He was oud of having been the first settler in place, and the actual sponsor of New chelle, he having given it its name. made it his business to accost all sangers, and point out to them, in fable language and with much gesticuon, the attractions of the place. He wed them the little "house of wood" s own) which was the first build- erected there—the rocky point on ich the colonists first landed, and ich resembled in some of its features rock that gave La Rochelle its name. showed the cave in the side of the k, still known as "the fire-place," ch had been for months the common king and warming place of the ugees. He pointed out Leisler's Mill, ly erected by the enterprising gov-or, and the spring adjoining, which plied the village with excellent water.

Another of our characters took a great rest in the affair, and derived much oyment from it. This was the cheer- old lady who had romped on her ty-fourth birthday, and who still, ugh now nearly a nonagenarian, kept self young by taking an interest in things that were happening around She did not intend to sit down to banquet; that would have been too h for her. But she walked all und the tables, supported on one side her favorite Raoul, and on the other the prized relic, the gold-headed king-stick of the illustrious Prince Condé, given by him to her grandher.

"Why, Raoul," said she, as she looked the loaded tables, "there is enough e to have fed the starving people of Rochelle for a week, during Richeli's siege."

"May be so," answered Raoul, "but I bt if there will be much of it left n we get through. I am hungry ally. I wish the sun would reach the n mark."

Gabrielle was in the kitchen, putting finishing touches to a delicacy which thought required her personal attenn, when Phillis, the negro slave-girl, red hastily, looking excited.

"Miss Gabrielle, dey's two gen'lemen e parlor, and dey wants to see you."

"Two gentlemen? Oh, why do people e calls at such unseasonable hours? nnot go and leave this."

"Yes, yes, dearie, you go on. Old istine will attend to it."

Gabrielle threw off her apron, flicked w specks of flour from her sleeves, went to receive her guests.

As she opened the door, a man stepped ward, and the next moment she was he arms of Louis Marquand.

"O Louis! Louis! Louis!" was all she could say.

The other visitor remained in the background, and turned his face to the window, perhaps from delicacy, perhaps to hide his emotion.

But Gabrielle had seen and recognized him as she entered the door, and as soon as she could extricate herself from Louis' embrace, she turned to him.

"Captain Girard! This is a surprise! By what strange turn of fortune do I find you and Louis Marquand together?"

Before he could reply, Louis answered for him.

"We have been together for four or five years—first in the galleys, and then as slaves on a plantation."

"Then it was true, the story I heard of his being sent to the galleys for befriending me?"

"Yes. He was arrested for helping you to escape."

"Alas! was I the cause of so much misery?"

"By a strange coincidence," continued Louis, "we were both chained to the same rowing-bench. There we toiled and suffered together. We became comrades, friends, brothers. And when, a few months ago, he obtained his pardon, he refused to avail himself of it until he could procure my liberty also. Gabrielle, it is entirely through the generosity of this noble man that you see me here to-day."

"Yes, Gabrielle," said Girard, speaking for the first time, "It is I—I—Francis Girard—who have brought your lover to your arms. Have I not conquered?" with an expressive look which she well understood, and in which she saw (though he did not know it) that, notwithstanding his boasted self-conquest, he loved her still.

For answer, she stepped up to him, and taking his hand in hers, raised it to her lips. It was an act of homage.

"Yes! you have indeed conquered! You are a hero!" she said, with faltering voice and eyes swimming in tears.

And ah! how soothing were those words of commendation from her to his bruised and still quivering heart!

Louis then told her of some other incidents of their captivity, and received in return information as to what had occurred in his absence.

It was a great blow to him to learn that his father was no more.

"The dear old man! It was one of my sweetest anticipations during the long sea-voyage, the witnessing of his joy at my return. But God had ordered otherwise."

By this time the word had spread through the house that Louis Marquand had come, and the whole family flocked into the room to bid him welcome.

CHAPTER XXV

Conclusion

THE hour appointed for the presentation of the calf had arrived.

A large arm-chair had been placed under a spreading tree, one of the original monarchs of the wood, which had been spared at the clearing. On this the Governor took his seat.

The prominent men of the colony, among whom were numbered our friends Roger and David de Bonnefoy, stood immediately in front of him, while a little removed from them were ranged the whole of the inhabitants of the village and the visitors, anxious to witness the interesting ceremony.

The day was propitious; a soft breeze tempered the heat of the June sun, and the lapping of the sparkling waters of the Sound made a pleasant melody.

At a signal, the calf was led into the circle by a boy, and proud and happy

Continued on page 894

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Gabrielle, the Flower of New Rochelle

Continued from page 893

was the boy to whom had been accorded this honor and privilege.

As a general thing, a calf is not an imposing animal. There is a lumpish and immature look about him that detracts from his dignity, as compared with the full-grown ox, such as the *"bœuf gras"* of the Parisian *Mardi Gras.* Yet in this particular calf, fattened to a high degree of corpulency—his sleek sides shining in the sunshine like satin, and his beauty further enhanced by a garland of flowers about his neck—there was much to attract the attention of the hundreds of eyes directed to him.

The presentation speech was made by Dr. de Neufville, an intelligent and cultured physician, who had lately settled in the place.

He thanked the governor for his services in obtaining for the colonists such favorable terms from the lord of the Manor of Pelham, and for his continued kindness in many instances since—such as the erection of a mill, which enabled them to grind their wheat and other grain without the trouble of carrying them a long distance for the purpose; also the gift of a spring of delicious water, which gift, he doubted not, would perpetuate the name of the donor to future times, as it was known throughout the community as "Leisler's Spring"—with much more to the same effect.

He then presented the calf, as a tribute from all the landholders of the settlement, which, he said, they had tried to make as worthy of the governor's acceptance as possible.

Governor Leisler replied in a few kindly words, thanking the people for their good will, and accepting the calf with hearty commendation of its fine condition.

And the ceremony was over.

The next in order was the banquet.

Promptly as the sun reached the noon-mark, a horn sounded long and loud, calling the guests to the tables. The clambake was opened, and Tony and his dusky attendant stood ready to exhume its appetizing contents, and set them before the company.

The benches ranged along the tables were quickly filled, and the viands disappeared with astonishing celerity, most of the guests being very hungry, having been afoot since daybreak.

But the work before them was not so absorbing but that the two strangers who sat with the de Bonnefoy family attracted much attention, and the questions passed from lip to lip: "Who are they? Where do they come from?" To which was added: "What fine-looking men they are!" For both men had during the long sea-voyage recovered their good looks. Francis, in particular, though in plain clothes, was noticeable for his fine erect figure and military bearing.

At length some one, who had known Louis in La Rochelle, recognized him.

"I know that one who sits next to Miss Gabrielle. He is Louis Marquand, son of old Pastor Marquand, who used to preach in our old temple. He has been a galley-slave for conscience' sake, and having escaped, has come here, no doubt, to marry the Flower of New Rochelle, to whom he was affianced before his captivity."

"Ah!" said the neighbor, "then that is the reason she was always so cold and indifferent to our gallants here—even to the governor's son."

"But," said another gossip, "he will be apt to find a rival in the other gentleman, who, to my certain knowledge, is a captain in the French army, and was sent to the galleys for befriending Miss Gabrielle. He is the son of a rich lady, and in my opinion has the better chance of the two."

The banquet over, the company left their seats, and scattered themselves about the grounds. Some sat down on the greensward; some stood around in groups, conversing; some strolled about, viewing the beauties of the place, the pretty islands that lay before it, and the wooded shores of Long Island seen dimly in the distance.

The tables, with the abundant remains of the feast, were then given up to the Indians, the negroes, and all the underlings who had assisted in the work. As the reader may imagine, a scene of considerable disorder ensued.

At a little distance from the tables stood a group, consisting of Louis and Francis, Gabrielle and her father, engaged in conversation.

"Do you intend, Captain Girard," said David, "to cast in your lot with us, and take up your abode in our little settlement?"

"Oh, no. I intend to return to France as soon as possible. It is there my duty calls me. My only errand here was to bring my friend Louis," with a glance at Gabrielle, who replied with a grateful smile.

"My daughter has told me how much we all owe to you, captain, and I beg you to accept my most hearty thanks."

The Captain bowed without speaking.

"How did you find us out?" inquired David.

"We arrived about a week ago in New York, and made inquiry for you among the French inhabitants of that city. After much research, we found a man who knew you, and he directed us to this place."

"And the very name—New Rochelle—" said Louis, "warmed my heart, and made me almost feel that I was coming back to the home of my boyhood."

"When you return to France, captain, will you remain in the army?" inquired David.

"I have laid my plans as to what I shall do when I return to France. I shall first visit my mother at our Château of Belvoisin. Then I shall rejoin the army. But I shall never again take part in the persecution of the Huguenots. 'Although I do not belong to 'the Religion,' I shall always respect it, for the sake of those who practice it. And perhaps, some time, when I am old and have been retired from the army, I may come out here to visit you, my friends. But we do not know what is in the future."

Here a pretty rosy-cheeked young woman drew near the group, and looked shyly in Girard's face as if asking recognition.

"As I live," he exclaimed, "here is the pretty wild-rose girl of the *Rosière* festival! She, also, in America?"

"She is not a girl now,"—she is my wife!" said Raoul, boldly.

At this they all laughed, for their hearts were light, and little things amused them.

But at this moment there arose a fearful noise and clamor from the direction of the half-dismantled tables. The cause of it was but too apparent. Through some negligence or oversight on the part of those in charge, the Indians had gained access to some brandy, had drunk it, and become, for the time, raving mad. Led by Tony, they yelled, they shouted, they fought with each other and the negroes, they leaped on the tables, smashing everything, they danced their wild dances, and performed other frantic acts, impossible to describe.

Some attempts were made to pacify them, but without much effect. Tony was so strong and so furious, it was dangerous to approach him.

When the uproar was at the highest, an Indian, who had been hunting in the neighboring woods, came into the enclosure, a gun on his shoulder, and some dead game in his hands.

The moment Tony saw him, he flew at him, and wrenched the gun from his hands. He capered around with it for some time, endangering the lives of many; then, suddenly standing still, he

Continued on page 895

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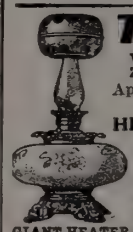

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A GEORGIA WOMAN'S WORK

OME people have the happy faculty of devising great things and carrying them to successful conclusion thout much apparent effort. Under eir guiding hands small movements em to grow naturally until they are of tional importance. To this class belongs rs. Eugene B. Heard, Superintendent the Model School at the Jamestown

Mrs. Eugene B. Heard

position, and a member of the Honorary visory Board of the Exposition. She is erested in more than one philanthropy. e is best known for her library work. . Heard is in charge of the Seaboard Line System of Free Traveling Libra-, a system which she herself originated. he books of this system are carried six States, Virginia, North Carolina, th Carolina, Georgia, Florida, and bama. Besides the distribution of ks, other good works are carried on in nection with the libraries, such as the motion of the arts and crafts move-t, village improvement work, home arts and industries, and an attempt to revive *ante-bellum* industries among colored folks.

It is entirely a labor of love. She accepts no remuneration for her time. She says: "I am grateful for the opportunity to labor in this capacity for my countrymen and countrywomen.

The report of the work the past year showed forty-five towns and rural communities on the list of library stations; one hundred rural schools visited by libraries; twenty-eight thousand children readers of the books; 2,974 magazines and periodicals circulated among factory employees; and a number of libraries placed at stations under the charge of station agents for the use of the traveling public.

Mrs. Heard was born and brought up in a college town, where books were to be procured without difficulty. She married when quite young, and went to live on a cotton plantation in Georgia. It was a lonely country, the nearest railroad being thirty-five miles away.

The many deprivations suffered by those living in such isolated regions made a deep impression upon her. Knowing the helpful influence of books, she commenced lending her collection of religious volumes. Gradually the work grew, receiving its strongest impetus under saddest circumstances, the death of an only son eighteen years ago. The son's little library was added to the lending books. When several years ago the Seaboard Air Line Railroad proposed co-ordination of forces, Mrs. Heard readily acquiesced, feeling that transportation was the chief thing needed to make her work a success.

A glimpse into her office at her country home at Middleton shows bookcases packed and ready to start on their mission of mercy.

In one corner of the room is the century-old trunk of a red cedar tree. On it is the happy motto: "Who never do anything more than they are paid for, never get paid for any more than they do."

HELEN GRAY.

Gabrielle, the Flower of New Rochelle

Continued from page 894

d out: "Shoot paleface girl! Get p!" and took deliberate aim at rielle.

rancis Girard saw the act—heard the t. There was no time to warn her—time to draw her out of range. re was but one thing to do. With-a moment's hesitation, he placed self between her and the savage. gun was discharged, and its contents ed in his own breast.

e fell. The blood gushed from his nd.

ith a cry of horror, re-echoed on y side, Louis and Gabrielle rushed im, and knelt on the ground beside uttering words of heartfelt grief pity.

e lay apparently unconscious, but Gabrielle put her arm under his l, and raising it up, spoke his name roken accents, he opened his half-ed eyes, and looked in her face, and ile crept over his features.

abrielle, I die—for you," he breathed the last two words scarcely audible.

. de Neufville had gone home. He sent for in hot haste. But when he , he could do nothing. Francis rd was no more.

abrielle bent over him in an agony of . "For me! For me! He gave elf for me!" she sobbed.

uis—but little less affected than her-by the fate of his comrade, his d, his deliverer—took her in his and carried her from the place, white draperies all stained with the t's blood of the man who had given ife for hers.

blow from the fist of the stalwart Englishman, Walter Browne, stretched the assassin on the ground, where several men sat on him, and bound him hand and foot; while friendly hands took up his victim, and bore him to the residence of David de Bonnefoy, by his directions.

Such was the tragedy that marked the first celebration of the festival of the "fat calf"—a celebration which, tradition tells us, was kept up for many years, until the progress of modern ideas eliminated from American usage that and other relics of the feudal system.

The event cast a gloom over the whole community, for though the slain man was known but to a very few, the circumstances of his death were so touching, that they awakened an interest in every heart.

They buried him in the little cemetery, and Louis placed a stone to his memory inscribed with the single word: "Girard."

And there, in after years, Gabrielle would often go with her children, and while they strewed flowers on the grave, would tell them what he who lay beneath had done for their father and for herself.

THE END

All Praise the Premiums

Dear Dr. Klopsch: To say that I am pleased with my premium, "The Cruise of the Eight Hundred," would not express my appreciation. I am delighted with it. It is instructive as well as entertaining. I have shown the premium to others and all agree that it is fine. H. J. PRATHER.

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POSITIVELY such a good Telescope was never sold for this price before. These Telescopes are made by one of the largest manufacturers of Europe; measure closed, **12 in.**, and open over **3½ ft.** in **5** sections. They are brass bound, brass safety cap on each end to exclude dust, etc., with powerfully lenses, scientifically ground and adjusted. Guaranteed by the maker. Heretofore Telescopes of this size have been sold for from $5 to $8. Every sojourner in the country or at seaside resorts should certainly secure one of these instruments, and no farmer should be without one. Objects miles away are brought to view with an astonishing clearness.

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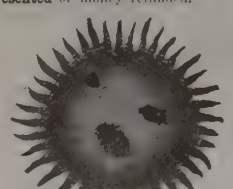

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Missions in Europe*

HOW far the nations of Europe are from the Kingdom of Christ, is a question that cannot be answered without gloom and depression. They can, however, scarcely be regarded as a sphere of foreign missions. Perhaps Turkey approaches nearest to our idea of that sphere than other nations, and in that land, amid many discouragements, American missionaries have toiled long and faithfully. There is need of mission work of another kind in Russia, Spain, Italy, and even in France, for in all those lands there is deplorable ignorance of the truth as we understand it. But we can imagine the indignation of the Frenchman and the Spainard at the proposal to send a missionary into his country as if he were a heathen. England is nominally Christian, but there must be millions of her people who have no experimental knowledge of the truth. But we have no right to set ourselves on a pedestal to examine and criticise other people, for we have within our own borders a larger proportion of non-Christian citizens.

Dr. A. Schreiber, of Barmen, Germany, gave us a hint of this wounded feeling in an address he delivered during a visit here. He said, "There has been an old wish with us in Germany that all missionary boards in England as well as in America, might be good enough to make a clear distinction between proper mission work among the heathen and evangelical work among Italians and in Spain and Austria and other parts of Europe. We do not oppose such work in the least, but what we are a little afraid of is that by mixing these things up, by and by you will go so far that you will consider also the whole of Germany as heathen country." We defeat our purposes when we arouse national prejudice by arrogantly presuming to send foreign missionaries to a nominally Christian country.

We are far from saying that Christian work is not needed in Europe. The beautiful and successful work that Dr. McAll did in Paris in the early seventies shows how sorely needed and how beneficent such work is. Christian men and women who have spent a summer in Italy or Spain tell us how gladly the people listened to the preaching of the Gospel, while in Russia, the evangelist finds willing audiences of men and women who, while calling themselves Christians, were amazed as they listened to the story of free salvation through Christ.

Foundation and Purpose of the Church†

DURING those forty days in the desert, the mind of Christ, intent on the work before him, must have dwelt in deep study on the method of its performance. How should he singly and alone do that which it was given him to do? There was he, unknown to the world, without wealth or influence, with the task before him of winning the race to God. It must have appeared to him a stupendous undertaking. The divine power, of which he was even then undoubtedly conscious, might, as was suggested to him, be used to startle men. To fling himself down from the giddy height of the temple's pinnacle would cause wonder at his escape from death. That would advertise him, but he shrank from such methods. He must in that solitude have conceived the idea of the Church. His personal sacrifice would be accomplished in a few short years, but it would be vain, if its meaning was not disclosed to mankind. To leave behind him a body of men, imbued with his spirit, devoted to him and his purpose, who should declare him and inspire others with like devotion, that was the means he chose.

His personal work, his life of self-sacrifice, his teaching and his death on the cross were the beginning the rock on which he would build his Church, the foundation without which there could be no building. Right well did he lay that foundation by his patience, his gentleness, his love and his suffering. That done, his followers who had been with him and observed him had something definite to declare to the world. Poor, uneducated men, they went forth preaching him and winning hearers by the intrinsic grandeur of their message. It laid hold on men as mere eloquence and learning could never have done. They preached Christ and nothing else. In so far they fulfilled the purpose of their calling. Men heard and believed.

Thus the Church gradually rose on that foundation of his life and death. He had decided wisely. Within fifty years of his death, his work was known through the nations. Men were devoted to him, and when persecution came they were scattered far and wide carrying the Gospel with them. So each generation furnished new stones to the building of the Church. It rose gradually and it halted only when wealth and power sought to help it with worldly influence. It has continued to grow to this day when it rests with us to do our share. We have to go on building if we would be worthy of him. As we pass away we ought to leave behind us, as the Apostles did, men more numerous than we to carry on this work.

The World's Highest Building

(See Cover Page.)

TRAVELERS returning from Europe to America, after a stay of several months' duration, were greatly surprised on passing the Narrows to see a marked change in the sky line of lower New York. About half-way between Brooklyn Bridge and the Battery, there towered a structure that looked like several New York "sky-scrapers" placed end on end. It was the new Singer Building, the highest structure in the world. It took much longer to complete the excavations and to prepare the foundations than it has to send skyward the superstructure of steel, concrete, stone, and brick. In fact, this spring the great framework was hardly up to the roofs of the surrounding buildings; now it is complete. The building is of forty-two stories, and from the street to the top of the cupola it is six hundred and sixteen feet. The topmost offices are over five hundred feet above the swarming crowds of humanity on Broadway. A fifty-six foot flagpole rises above the dome, and Old Glory will be kept flying at a height of six hundred and seventy-two feet. To those used to the old methods of construction, it appears startling to see masonry walls rising from the tenth story, while below the masons may have got the brick courses only up to the third. The upper sections are, of course, started from great steel girders. Our cover picture shows the workmen at their noon meal, nearly at the top of the building. Below may be seen the high buildings of New York's business district, and beyond are Brooklyn Bridge, the East River and Brooklyn.

A Bowery Mission Welcome

THE return, on September 22, of Mr. Hallimond, the Pastor Superintendent of the Bowery Mission, was signalized by a hearty welcome, which was arranged for him and Mrs. Hallimond by the mission workers. He found hundreds of his "boys," as he calls them, already seated in the hall when he entered. The words, "Welcome Home," in an evergreen setting, greeted Mr. Hallimond as he walked toward the platform.

It was a touching scene when the appeal was made for testimonies. Many men rose and spoke of the great change wrought by their visits to the Mission. Most of them had reached a point where they were "down and out," as they expressed it, and they seemed to overflow with joy when they realized the great change since they turned their back on the old life and entered into a new life with Christ as their guide.

To Dr. Klopsch, the friend and patron of the Mission, the speakers paid most affectionate tribute. As he could not be present to speak his welcome to the pastor a letter from him was read, and received the earnest and enthusiastic endorsement of the "boys." E. R. D.

* Topic of the Christian Endeavor Society for October 27. "Foreign Missions: The Kingdom of Christ in Europe." Acts 16: 6-15.

† Topic of the Epworth League for October 27. Eph. 2: 19-22; Ps. 102: 13; Isa. 35: 1-10; Heb. 12: 22-24; Zech. 14: 8.

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BY our ideal method of training at home, we have enabled thousands of women to earn $10 to $25 per week. If you desire to become a nurse, or if you are a practical nurse and do not know of the remarkable work carried on by this school, you owe it to yourself to learn all we can tell you of the method by which we have opened a new sphere of opportunity to hosts of women through our training. A graduate writes:

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We know of no school that has so successful a plan by which the pupil's interest is stimulated and maintained. Our success is shown by the fact that we have graduated more nurses in the past twelve months than in the four years previous. We seek the enrollment of no student whom we cannot benefit.

From a hospital: "*We desire to give our nurses advantage of the best training possible and have decided to have all of them take your course.*"

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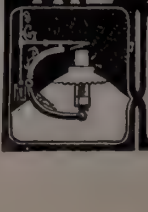

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IN THE PUBLIC EYE

F. H. Hitchcock

Wu Ting Fang

R. FRANK H. HITCHCOCK, Second Assistant Attorney-General, has been asked by President osevelt to become his private secretary. . William Loeb, the present secretary, l retire about the first of December to er private business. The office of secary to the President has been growing importance for the past twelve years. . Cortelyou, who is now holding his ond cabinet position, was first a nographer and then private secretary. many matters reiring tact and skill s through the secary's hands, that is considered preinary training for st important posts. may be that Mr. tchcock himself y look forward to binet rank within few years. Mr. rtelyou is menned as a vice-presential possibility.

Mr. Wu Ting Fang to return to Washgton as Chinese nbassador, comes e report from Pen. Mr. Wu has ent much time durg his official career Europe and Amer, and has probably better understandg of the "Western ewpoint" than almost any other Orienl who has been sent to this country. hile in Washington before he made sts of friends who were invaluable to m in several international complications. nerica may justly call herself China's st friend. It is still fresh in the public nd how Secretary Hay set himself mly against any division of Chinese tery, and also the way in which part of e Chinese indemnity was returned. In the ture China may again need a strong end in the court of nations, and the kin Government, probably realizing this, s sent Mr. Wu to resume his former endly relations in Washington.

Among the ladies of high rank and ealth who are taking an active interest those less fortunate than themselves, ne is more esteemed than the beautiful ountess of Warwick, who is now in this untry for the purpose of studying Amerin social problems. She has been in e public eye since she was a very young oman and has hosts of enthusiastic iends who believe in her sincerity, and so a few enemies—the latter people who elieve that a countess should do nothing it have a pleasant time as a leader of society, and who look with disfavor upon any one of the aristocracy leading anything but a butterfly existence. The Countess, however, believes that if the nobility intend to hold their place in the front rank of British affairs, they should really be leaders of present day social movements, and so is giving the best years of her life to the uplift of the poor and the bettering of the conditions of the lower classes.

Countess of Warwick and her Youngest Son

Some time ago she saw that more radical measures must be taken if her successes would be more than temporary ones. She began to be engaged actively in political campaigns, and is now called one of the finest woman speakers in the United Kingdom. She makes many of her political tours in an automobile, speaking from that where a hall does not serve her purpose. Her eloquence, added to her marvelous beauty, great tact and kindness of heart, have always created a favorable impression for the cause she advocates. It is no wonder that, to slightly change an expression once used of one of our own statesmen, by a large majority of the people she is "loved for the enemies she has made." She does not wish to spend her time, it is said, at social functions in this country, and so is traveling under the name of "Mrs. Greville," the family name of her husband, the fifth earl.

The Countess founded a college at Studley Castle for training the daughters of professional men in horticulture, dairy and poultry keeping. She also founded a technical school for boys and girls, and a home for crippled children, where those admitted may stay for any length of time. She is the president of a needlework guild, and started a store in London where the articles manufactured might be sold at prices that would bring some return to the workers. She is also a Poor-Law Guardian. At Warwick Castle and at Easton Lodge she has complete establishments for taking care of a number of poor people and nursing the sick. She has also found time to write on several topics, one of her most noteworthy books being *Warwick Castle and Its Earls*.

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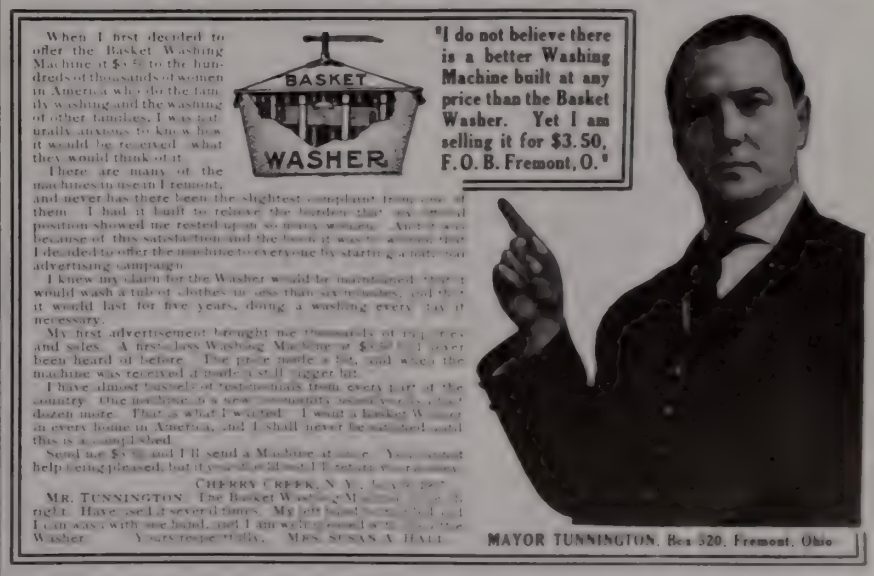
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"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee and got some Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside.

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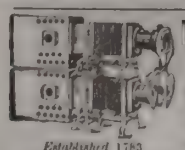

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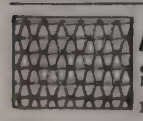

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WOMEN AS BREAD-WINNERS

Continued from page 883

with equal parts of dry stale bread crumbs; to each cupful of the mixture add one dessert spoonful of powdered charcoal. For three weeks, "little and often" should be the rule. Use feed five times a day, alternating as follows:

Pin-head oatmeal, cracked wheat, cracked corn—all passed through a fine sieve; stale bread, dried in oven and coarsely ground in hand mill, and just moistened with scalded milk; boiled liver and green sprouts of onions—half a cup of each, chopped fine and added to one whole cup of dry bread crumbs; all the dry mixed grain they will eat; fresh water three times a day.

I have never had any cases of gapes among my chicks, and I attribute it to the constant use of green onion tops or sprouts.

A trio of Pekin ducks will cost $7 and can be housed in any shed, or a large packing case can easily be converted into a comfortable house for them, if covered with roofing paper and the floor well bedded with clean straw twice a week. Ducks do not lay all the year round, like hens, but start about the middle of February, presenting you with an egg every day, so that two ducks will provide the required eleven for a sitting every week; then they can be set under a hen. From two ducks and a drake the first year I raised fifty eight, selling forty-six and keeping twelve for stock. When the fact is borne in mind that, at twelve weeks old, Pekins weigh five and six pounds apiece, and from May to December bring 18 or 20 cents a pound, it is evident that they are worth rearing. Don't think they must have running water to swim in. Pekins do as well, if not really better, without it; but they must have quantities to drink and the pans or dishes must be so constructed as to enable the birds to submerge the whole bill in the water, because there are two small holes at the base of the bill, which become clogged with food or mud, and unless they can rinse them out when drinking, the poor things smother.

For a flock of five laying ducks, take one quart of bran, a pint and a quarter of corn meal, half-pint of beef scraps, one quart of cut clover hay, and half-pint of grit. Scald the clover and steam the same as for hens. Add the other ingredients, give them the mixture just warm, and a little softer than you would for hens, night and morning; cut vegetables at noon, unless they are on free range among brush and grass; in which case, halve the night and morning rations and give nothing at noon after April 15.

Young ducks should get nothing for twenty-four hours. First week, mix half-pint of pinhead oatmeal, cracked wheat or stale bread crumbs, two hard-boiled eggs chopped fine, half-cup of coarse sand, just moisten with scalding milk. Feed five times a day as much as they will eat in ten minutes. Second and third weeks, half-pound of ground oats, the same of coarse sand, two tablespoonfuls of beef meal, or pint of finely-cut green clover, rye, or cabbage moistened with scalded milk. Feed four times a day. Those to be kept for stock should have the same rations until three weeks old, then they are given equal parts of ground feed and bran scalded with milk or water, and fed only twice a day, if on free range.

Guinea-fowls will roost up in the rafters of any outbuilding and almost feed themselves. They are always worth keeping as "watch-dogs," for they are constantly on guard, their shrill note of warning sounding at the approach of any strange presence, human or reptile, while their cry scares away hawks immediately. For the last five years there has been a steadily increasing demand for them as table birds during the closed season for game. Young birds properly cooked are delicious. My stock originated with a trio costing $3. From these we raised thirty-two, sold four pairs at six months old at $1 a pair, used eight for our own table and kept eight for stock. They always select brush or some wood-pile to lay in. Watch them from a distance for a few mornings between the hours of ten and twelve and locate the nest, but don't go near it while they are within sight. Remove the eggs with a long-handled spoon. If your hand comes in contact with the nest, they will know it and never use it again. Always leave three eggs in the nest. Their eggs being quite small, fifteen of them can be set under a hen, for, like ducks, guineas do not make good mothers.

Ten pairs of "homer" pigeons will start a flock for squab raising, at a cost of $15. Do not think that common pigeons at fifteen cents a pair will do as well as homers. Buy the stock from a reliable breeder who knows just what he is sending you.

A small house, eight by twelve, with slanting roof, such as is made for hens, only set on posts like a corn-crib, to keep out rats and mice, with a wire-covered yard as high as the house and as long as the cash to be expended on wire netting permits, will accommodate twenty-four pairs. The inside of the house should have the walls fitted with tiers of boxes a foot square. In each box place one of the earthenware dishes sold especially for pigeons' nests, two nests being necessary for each pair of birds.

As soon as the birds become accustomed to their new surroundings they will line the nest with bits of hay if a bundle is hung up in one corner of the house; the hen will lay two eggs with one day between. Both birds share the care of hatching, usually the male during the day and the hen at night, the process requiring eighteen days. For the first week the young are fed by the parents on a soft, digestible food which the birds have the power to produce and administer. After the fifth day hard grain and grit is added, until, on the thirteenth day, they can be taken out of the nest, fat and ready for market, without you having given them any attention whatever.

If you are going to keep all the young at first to increase stock, have another house and remove the young as soon as they are able to feed themselves.

It has been impossible to give full instructions for care, feeding, etc., in a short article like this, but you can, I hope, gather sufficient information as to the establishment and gradual growth of a poultry plant to enable you to realize approximately the very profitable results to be derived from small beginnings.

KATE V. ST. MAUR.

Gave Pleasure to a Shut-In

I have been reading and enjoying your paper for a long time. Last week I received "The Great Hereafter," and am very much pleased. I have been a shut-in for a long time, with a broken limb.

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Power to Conquer

By Mrs. M. Baxter

WHEN the children of Israel were established in Palestine, after Joshua and Eleazar divided it among the tribes, "the children of Judah came unto Joshua in Gilgal: and Caleb, the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnea. Moses sware on that day, saying, Surely, the land whereon thy feet have trodden shall be thine inheritance and thy children's for ever, because thou hast wholly followed the Lord my God. Now, therefore, give me this mountain."

Caleb's title-deeds were the word of the living God, the proof of his promise fulfilled in his spared life and undiminished strength, and the confirmatory witness to the deed was his fellow witness for God, the faithful Joshua. "And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance." What a proof is Caleb's physical strength at eighty-five years of age to those words of God through Solomon: "My son, forget not my law, but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add unto thee. . . . Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. . . . It shall be health to thy navel and marrow to thy bones" (Prov. 3: 1-8).

The journey of the children of Israel was meant to be an object-lesson of what God could do for a people who fully trusted him. Their food supply and water supply was miraculous, the keeping of their clothing not less so. "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years" (Deut. 8: 4). "He brought them forth also with silver and gold; there was not one feeble [or sick one] among their tribes" (Ps. 105: 37). The only sickness which appeared among them was when God in judgment sent the plague and the fiery serpents in punishment for their sins. We may infer that had they all truly followed the Lord as Caleb and Joshua did, not one of them would have died until they reached Canaan. The service of God does not exhaust, the power of the Holy Spirit quickens the mortal body (Rom. 8: 11). It is the fleshly energy which leads to unnatural excitement, or the unbelief which leads to miserable depression, that wears out nerve and brain.

"Now therefore give me this mountain," said the strong old warrior; the mountain "whereof the Lord spake in that day; for thou heardest in that day how that the Anakim were there, and that the cities were great and fenced" (Josh. 14: 12). Give me the possession which will enable me to put my God to the test; give me no easy land to conquer; consider not my age; thou and I know the might of our God, and we seek glory to his name. The fear of these Anakim caused the failure of our companion spies; let us prove to all Israel that when God is with us, no foes are to be feared. "If so be the Lord will be with me, then I shall be able to drive them out as the Lord hath said." Here is the point: "If the Lord be with me." "Certainly I will be with thee," God said to Moses; and he was enabled to bring a nation out of bondage to another nation, "by signs and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors" (Deut. 4: 34). "I will be with thee," he said to Joshua, and the mighty fortress of Jericho fell before him. "With God all things are possible."

"And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance." Hebron stood on high ground; it was mountain country. The meaning of Hebron is "fellowship." Our fellowship is with the Father, and with his Son Jesus Christ (I. John 1: 3). How few of God's children have real and continuous fellowship with God! It is one thing to be reconciled to God, to be forgiven, to become a servant, a son.

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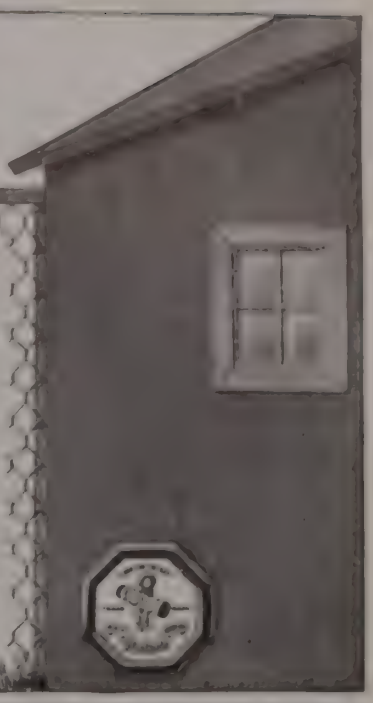
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See page 905

General Booth, Founder of the Salvation Army, and his Daughter Evangeline

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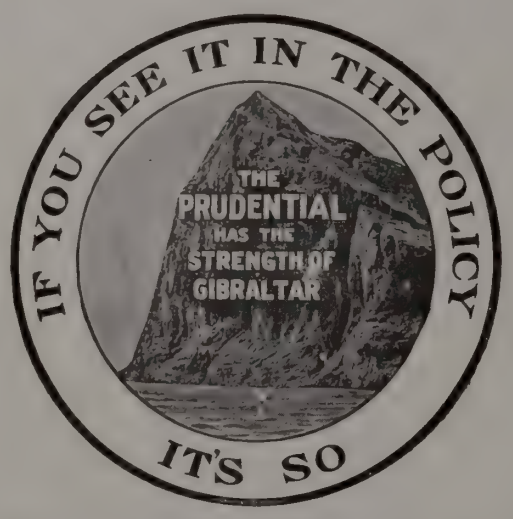

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30	19 08	19 57	20 38	$21 97
31	19 62	20 14	20 95	22 59
32	20 19	20 70	21 53	23 26
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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Countess Singing Gospel Songs to the Men and Boys of the Bowery Mission

THE SPELL OF A BEAUTIFUL VOICE

Countess Von Boos-Farrar and her Gospel Work Among the Social Outcasts and the Children of Prisoners

WHEN a man or woman, with a heart filled with the love of Christ and overflowing with human sympathy, voluntarily steps down from an enviable position in the social world and devotes life and energies thereafter to the succoring and uplifting of the poor and lowly, such a e is warmly welcomed by those who are already engaged in such work. casionally the world hears of some earnest soul who, being touched with spirit of ministry, holds even wealth and title as of little worth, in com- rison with the joy that comes of Christian service rendered "in His name." Recently there has come into the field of philanthropic effort in New rk a new figure—the young and beautiful Swedish Countess Von Boos- rrar. Her work among the poor is wholly that of a volunteer, and is nfined to no sect or creed. Jews, Christians, and n those of no faith, share equally in her sympathies. w have sacrificed a more promising career to min- r to the needs of humanity than this gifted song- d of Sweden. She was born in Stockholm, her her, Count Von Boos, being of an ancient, noble . She inherited marked vocal talent. Her hus- d is a nephew of the late Archdeacon Farrar, of ndon, whose memory is immortalized in Westminster bey.

Countess Von Boos regards life with a cheerful opti- m. She is inclined to look always for the best in ple and conditions. Her philanthropies began in ldhood, long before she entered the Royal Academy, ere she received a thorough vocal training, and ere her magnificent mezzo-soprano voice brought her ny tempting offers for an operatic career. It is a ce of power and flexibility, clear and pure in tone. r dark brown hair is combed back from a high, ight forehead, framing a kindly yet strong face. So etly has she lived, so literally has she followed her n ideal of doing good without publicity, that in a nber of missions in this country where she has ed her voice, she has been known only as a stranger. For some time past the young Countess has been pe- iarly attracted to work among prisoners, and to the ritual and material needs of their often destitute ilies. In her visits to the homes of these unfortu- e ones she opens her heart to them by entering into ir real feelings with warm and generous sympathy, l by devising measures of practical betterment. She is not a "Tombs angel," : her influence is silently felt and acknowledged by many prisoners who have eived encouragement from her lips and relief from her hands.

The writer saw her lately at Jefferson Market Police Court, New York City, where she had waited patiently for several hours that the sentence of a girl for whom she would become responsible might be suspended.

"This poor girl," she said, "is charged with theft. She came from the country and went to work for small wages. Soon she found that she could not earn enough honestly to dress like other girls, and the poor child had no one to tell her that the thing to beautify her is modest behavior and upright living. However, I could accomplish nothing without the aid of the justices, who always give their encouragement and support. It is so easy to reach these people in distress, and no one can tell the ultimate results of a kind word said at the right time. It sometimes falls like a gleam of light on an utterly dark- ened life, and brings hope to the heart sunk in despair.

Countess Von Boos-Farrar

"My feeling for this kind of work has always been with me. Every Christmastide our family would migrate to the southern part of Sweden, to my father's country estate, and there I reveled in Christmas festivities with the poor children, and would sing for those who were invited to our home to get their presents and enjoy the feast. I have traveled in many lands since then, but I have never failed to visit the Salvation Army posts and offer to sing for the children and the unfortunate ones."

On leaving the prison after a visit to the inmates a few evenings ago, the Countess went to the Bowery Mission. Notwithstanding a heavy rain the hall of the Mission was crowded and a large overflow meeting waited outside. Those grim social outcasts, many of whom were weakened by sleepless nights or poorly nourished bodies, doubtless were in strong contrast to some of the audiences she had faced.

Once within the spell of her voice, the effect upon them was remarkable. Men old in years and misfortune, as well as the younger members of the great army of the unemployed and homeless, listened with tears to her singing. She prefaced her song with, "I am here to sing for you because God has taught me that I should love you—that your souls are as my soul, and we all belong to each other in common humanity and in a sublime faith in Jesus as our Saviour."

After the service she went amongst the audience, shaking hands and speaking words of encouragement.

The writer met her again at Spring Valley, N. Y., in the building provided for the Salvation Army's homeless children; also at the refuge for unfortunate women on Stuyvesant Square, at the Cremorne Mission and at the Doyer Street Mission. Wherever I found her, her benevolent smile and active sympathies communicated her own cheerfulness to every one around her.

Continued on page 3[illegible]

THE

American Pulpit

A SERMON BY

Rev. Charles M. Sheldon, D.D.

Christianity's Four Dimensions

TEXT—EPH. 3: 18:

"May be strong to apprehend with all the saints what is the breadth and length and height and depth——"

ENTHUSIASM is the child of knowledge. The soil of ignorance may produce the fruits of apathy, of discontent, of cynicism and of unbelief; but all the best passions of the world have grown out of knowledge. The knowledge may be limited and it may sometimes be false knowledge, but no real enthusiasm, whether right or wrong, ever grew out of absolute ignorance.

Paul's enthusiasm for Christianity was based upon two great facts: his knowledge of Christ and his love of Christ. He was continually speaking about this knowledge. He said, "I know him whom I have believed." He said, "That I may know him and the power of his resurrection," and in the text he expresses a great desire that the disciples might be strong to apprehend and know the love of Christ.

I have three small stones here. I hold one of them up and say, "This stone, or sea-washed pebble, is marked by a band of quartz through the middle." You look at it and you are not much interested. Then I say, "This particular pebble came from the beach off Greystones, twelve miles south of Dublin, and on this beach, washed by the Irish Sea, are bushels of the same kind of stones." Your interest in this stone grows now because you know more about it. If I could tell you exactly why this band of quartz runs through the middle of the stone your interest would be doubled on account of your knowledge.

This second stone is very dull and uninteresting in its outward appearance. I hold it up, but you do not care much about it; but when I say that this is a piece of the Giant's Causeway, you are greatly interested. If I could tell you just why this groove in the stone occurs and how it was formed, your interest would increase.

This third piece of stone is as uninteresting as the second. You look at it and do not care much about it; but when I say that this came from within the cleft of the rock near Blagden of which Toplady wrote his famous hymn, "Rock of Ages, Cleft for Me," then your interest is excited and you look at it with different eyes.

The Effect of Knowledge

Thus your interest in these three stones grows from your knowledge of each one, and the greater your knowledge the greater your interest. The same thing is true of any object in nature. The botanist who knows all about the little flower, if he is a true botanist, loves this flower and has an interest in it such as you or I cannot have. If this is true of inanimate things, how much more true must it be of so great a thing as Christianity! The more we really know of Christ and the Kingdom of God, the greater is our interest, the more enthusiastic our passion to be a part of it. And so Paul expresses his personal passion for the Kingdom of God by saying that he wants the disciples to be strong to apprehend the four dimensions of the kingdom—breadth, length, height and depth. Let us look at Christianity first of all as breadth.

This means, first, that Christianity includes in its programme all races of men. It is not an exclusive religion. "And I, if I be lifted up from the earth," said Jesus, "will draw all men unto me." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In foreign countries one finds on the table at meal-time different articles of food. In Norway this summer we grew accustomed to five or six different kinds of cheese for breakfast, and as many different kinds of cold meat; but we never found a table anywhere in any country that did not have bread on it. We sat down at one table in a small inn in a country district of Norway where there were six different nationalities—English, French, German, Norwegian, Swedish and Italian—and all these people were eating bread; so is Christ the bread of life to all the nations.

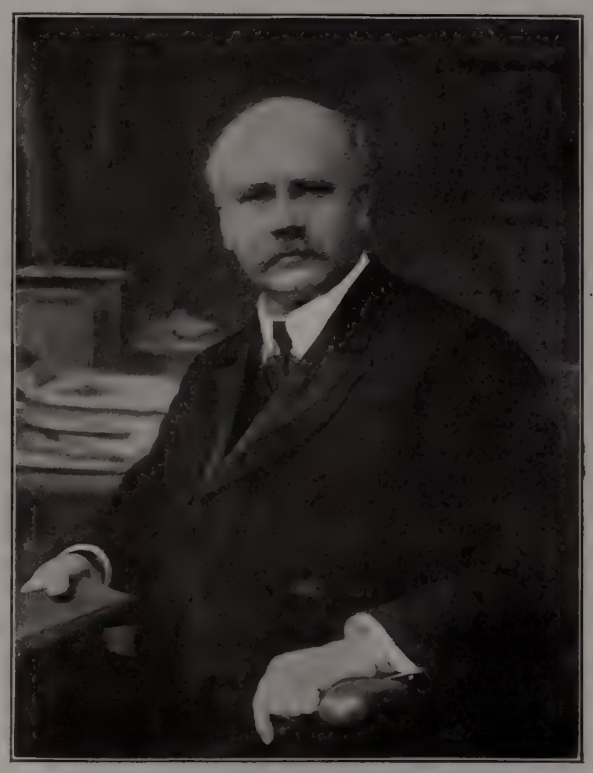
Second. The breadth of Christianity includes the reception of all truth. Christianity is not afraid of the laboratory. Whatever is true in science belongs to the Kingdom of God. Whatever is good or true in any other religion is swept into the programme of Christ. We do not need to be afraid of anything that science can discover. The breadth of the Kingdom of God is tolerant of all truth anywhere found. The one great challenge of God to the world has always been, "Prove me, put me to the test, try me." If Christianity will not stand the testing of one's need anywhere and under all conditions, it is not the final religion. "Come, let us reason together, saith the Lord." The breadth of Christianity is one of its glorious characteristics.

Third. By the breadth of Christianity we understand the great mercy of God in the forgiveness of sins. There was only one class of people Jesus was ungentle with—those who said they had no sin. For those who confessed their sin of different kinds Christ's mercy was overpowering. No one need fear in the presence of this breadth of compassion that he will not meet with favor from God because of a misspent or misdirected life. "There's a wideness in God's mercy like the wideness of the sea."

Let us look at Christianity as length.

This means, first, through all time. That is, we need not be afraid for Christianity historically. It is the "same yesterday, to-day, yea, forever." We need not be afraid that next century some other religion will be demanded by men in the place of Christianity. This thing with four dimensions insures its eternally stretching on. What is good for yesterday is good for to-morrow. We change our methods of church worship; we change our particular methods of evangelistic effort; we make the appeal to man's conscience from various standpoints; but the main things do not change. The eternal need of man in the forgiveness of sins; the comfort in the assurance of another life; the inspiration of daily living; these are the eternal things of the kingdom which will never cease to be.

Second. The length of Christianity insures us individually of Christian inspiration throughout our whole life. As Christianity will be eternally true as a historical fact, so it is true of the man from his birth to his death; the same Gospel, the same faith, will be with him in youth and in old age. This is a comforting and steadying fact. It is a pitiable sight to see a man grow old and lose the power and enthusiasm of his early Christian profession, to see him become sceptical or apathetic, or useless in service. The real Christian life is one which grows with a man's years, and his hope becomes sweeter and his Christian faith brighter as his physical body grows feebler. Indeed, one of the things which will keep one's mind clear and heart young is to maintain throughout the whole of one's life the youthful enthusiasm and faith which marked its beginning. This is always true when the length of Christianity is a part of one's experience.



Rev. Charles M. Sheldon, D.D.

Let us look at Christianity as height.

This means, first, that Christianity is equal to all of a man's mental and spiritual growth. We can never become so wise as to outgrow the wisdom of the Kingdom of God. In fact, Paul speaks of the love of Christ which "passeth knowledge." There are mysteries in the Christian theology large enough to tax the highest brain-power; so we may feel confident of the fact that Christianity can more than keep pace with mental achievement. The brightest and strongest intellects of the world in every century have acknowledged this fact, and have bowed in recognition of the greatness of God as it was seen in the person of our Lord.

Second. The height of Christianity continual draws men to the Divine. The object of Christ's li was to lead men up to God. That is the great end the road. Any religion or any teaching that does n finally lead men up to the Divine is a failure. Not ing will in the end satisfy the heart and intellect humanity except the superhuman. That which li above us must always be the satisfying part of th which lives on the earth. Man will never be satisfi with merely human companionship or human acquis tion. He will always "lift up his eyes to the hills fro whence cometh his help." This is the meaning of t height of which Paul speaks.

Lastly, let us look at Christianity as depth.

First. This means that Christianity can go as de as any one can go in ignorance. There is no man benighted that the love of Christ cannot reach dow for him; no man so deep in ignorance that he cannot lifted up out of it by the power of Christ.

Second. It means that Christianity can go as f down as a man can go in sin. He may be sunk in t lowest depth, but the power of Christ can go aft him. There is no depth so great that Christianity either unable or unwilling to reach down. This is t hope of sinful men. The love of God will go aft them. They cannot get beyond his reach.

Third. The depth of Christianity implies that t loving power of Christ will go after a man in his dee est sorrow. We are apt to think when some spec trouble comes to us that it is too great to be borne too great to be comforted. Many church membe and disciples of Christ give way to grief and sorrow the loss of friends and property, at the loss of hea or some pet plan, and resign themselves to days a years of mourning, practically saying that it is u less to be comforted. This is not the thought of t Christianity which has four dimensions. There is grief, no sorrow, no loss, no calamity, which drive down into the dark and depth, but that the love of G can penetrate down there and bring relief.

Every boy has fished from the bank and caught fi They are apt to be small. It is only when launches out into the deep that he gets big fish. is fair to ask, How much deep experience have you h with God? Is your experience on the surface, or is out in the deep? Before one criticises Christ Christianity let him have some deep experience and p God to the test.

Unknown Depths

While in the House of Commons one day, one of t members said, "Let us go down and see the chapel the old crypt." Another member standing near said: "There is no chapel down there. That is the stable which Cromwell used to stable his horses in d ing the war with King Charles." But the first mem said, "Yes, I know all that; but the crypt has be changed." We went down, three of us, and found beautiful chapel—stained glass windows, costly marb columns and floor, the lives of the apostles in mosa The second member of Parliament in astonishment sa "I have been for many years a member of this Hou I was born in England and thought I knew somethi about this building, but this is all new to me. I had idea there was any such thing down here."

Many people go all through their lives witho knowing any of the beautiful things down in t depths. They never realize that everywhere the Kin dom of God goes deep into life to translate and tra form. Mrs. Scudder says in one of her hymns:

> Below all depths Thy saving mercy lies;
> Through thickest glooms I see thy light arise.

The vision of John was the vision of a four-squa city; it had twelve gates. The vision of the Kingdo of God is always that of greatness. Paul caught glimpse of the power of Christ which has been in tated, but perhaps not surpassed. Only as we li with all the centuries between him and us, our surv of what is now done by Christianity ought to be on correspondingly larger scale.

As many of us begin our work of the year in t churches after a period of rest, let us have this thoug of the greatness of the Kingdom of God. It is small thing to have taken the vows of Christian d cipleship. We belong to an organization greater th armies or navies; superior to the sky-scraping cities men; to the wealth which is in banks or railroads vessels of commerce. We belong to something whi has four dimensions—breadth, length, depth, heig Let us then do the work which is God-given.

> Give us a vision of this Son of God:
> Four-square may all the Holy City lie,
> Benignant, beautiful and broad,
> And may this vision of the kingdom never die.

A GOSPEL SERVICE IN MADISON SQUARE, CONDUCTED BY WORKERS OF THE NATIONAL BIBLE INSTITUTE

WITH THE OPEN AIR SOUL-WINNERS

FOR those who wish to be useful in leading men to Christ in the heart of New York City, there are many opportunities. One of these is the noonday open air meeting, under the auspices of the National Bible Institute, which has been held all summer at Madison Avenue and Twenty-fourth Street every day, excepting Saturdays and Sundays. At these meetings an average of three hundred men have gathered to listen to the Gospel proclaimed by laymen.

Eager and respectful attention has been given to the message, and large numbers remain at the close of the service to speak with the workers. In fact, the few faithful men who have undertaken this work have been astonished at the number of those who have waited to talk about the Christian life. Perhaps sixty per cent. of such audiences are foreign born and totally unused to such presentations of the Gospel of Christ.

A young lad, perhaps seventeen years of age, raised his hand at one meeting. In answer to an inquiry, he said he wanted to live a Christian life, but did not understand very much about it. He was a Swedish boy, quite ignorant of the Bible. He worked in a department store in the neighborhood.

A tall man, whose face was daubed with black, said he was an iron-worker. A good many of the workers attended and enjoyed the meetings, he said. Of the message, he said to the preacher: "What you say is true; but we are a very rough set." He was told that Christ could come in and soften the hearts of such men as himself, as well as bring peace and happiness.

A well-dressed young man said he was a disciple of Ingersoll. He was told that evidently he had more confidence in the teaching of Ingersoll than his own daughter, for it was learned that she is a Sunday School teacher in a Christian church. This man, after a few moments, admitted that Ingersollism was "a mixture of vanity and self-righteousness and a jumble of catchy sayings," and he finally confessed that the Christ was true. The workers urged him to accept the Gospel personally.

A fine-appearing young business man next stood up. He said he was not a Christian. What puzzled him was how the speakers and workers got such good clothes. We told him that a Christian had no need to spend money for drink or tobacco, consequently he had it for other things. He turned out to be a young Hebrew business man, whose sole idea of success was money. He said he believed Christ was the Messiah, but that life was for business purposes.

A decent looking fellow of apparent intelligence acknowledged with tears that "he must do something," as drink had lost him a good position, and also his church membership; and that, because of his degradation, he was unable to get work. He wept as he said, "I am being supported by my wife, who goes out scrubbing at one dollar a day." We told him that, much as he needed work, he needed Christ more, because except through a new life he could not succeed. He did not yield, but went away repeating that "he must do something, as the devil had so tight a grip on him."

The workers talked with an unusually bright young man, who wore a Greek letter society pin. He said he was a college student, but had no use for Christianity; "he only believed in facts." I told him I was a fact for Christianity, and how my life had been changed through it. I told him the great Young Men's Christian Association building, on Twenty-third Street and Seventh Avenue, was a fact for Christianity and would never have been built had not Christ lived. Then he inquired who Christ's father was, and we saw he simply wanted to quibble. We urged earnestly and lovingly one fact upon him in conclusion, and that was that we must all stand before the judgment seat of Christ, to give an account of our beliefs, as well as our deeds. With that we left him. A few days later this young man stood in the front row and received the message with most earnest attention.

These cases will indicate the character of some of those who stay for conversation. Any one who is willing to do hand-to-hand work in trying to lead men into the light as it is in Christ, is always welcomed at these meetings. The National Bible Institute, of 156 Fifth Avenue, would like to conduct twenty five noon Gospel meetings if funds were available. It is not an expensive work. Volunteer leaders and speakers can usually be secured for the meeting, and the incidental expenses of the meetings for one week for music, which ought to include cornet, organist and precentor, may average $20. Doubtless many readers of THE CHRISTIAN HERALD will be deeply interested in the work now being done at this centre of strong evangelistic influence. Their sympathetic co-operation would be warmly welcomed.

GEORGE ALDEN SANFORD.

GENERAL BOOTH'S TRIUMPHAL TOUR

See Illustration on Cover Page

RECEIVED by cheering crowds, and welcomed by governors, mayors and other officials high in affairs of state, the progress of General Booth, of the Salvation Army, has been a triumphal tour, though he comes not as a hero who has conquered countries and cities, but as one who, in the face of great difficulties, has conquered the hearts of his fellowmen.

General Booth looked forward to making this American tour when he was in his country last year for a few weeks on his way to Japan. His departure from Liverpool was made the occasion for a great demonstration, the members of the Salvation Army making but a small portion of the great crowd of people of all creeds that assembled at the dock to bid the general a Godspeed on his journey.

It was the original intention to land on the soil of the United States to start the American campaign; but it was found impossible to secure accommodations on any of the steamers running to New York or Boston, so the general sailed on a Canadian line that took him up the most beautiful part of the St. Lawrence River, and landed him beneath the frowning walls of the ancient city of Quebec. The party soon took a train for Portland, Maine, and from there one for Boston.

At Portsmouth, New Hampshire, "The City of Peace," as it has been called ever since the signing of the Russian-Japanese treaty, General Booth was met by his daughter, Commander Booth.

Boston's reception had none of the coldness with which the Athens of America is credited in the public prints. The city, through its mayor, and the State, through its governor, joined in the welcome. The finest hotel in the Back Bay placed the royal suite at General Booth's disposal. The rooms are the same that were occupied by Prince Henry of Prussia, brother of the German Emperor, and by Prince Wilhelm of Sweden.

When the general's train drew in it was switched to a siding to avoid the crush of waiting people. Mayor Fitzgerald, of Boston, arm in arm with a Salvation Army colonel, walked along the tracks to the general's car and bade him welcome. The general and mayor then walked between lines of cheering thousands to the temporary platform where the opening exercises of the tour were to take place.

Mayor Fitzgerald spoke of the general as the living personification of an idea, of the sublime courage that knows no defeat; of the perfect charity that can see none lost and none suffer; one who had an abiding faith in human nature. He said General Booth discovered the little grain of gold that rests in the moral dross of every man, however debased or fallen. After speaking of the new People's Palace, a magnificent structure erected in Boston for the use of the Salvation Army, the mayor ended his address by aptly comparing General Booth to the village parson of Goldsmith's poem:

His looks adorned the venerable place:
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.

The last two lines, in particular, struck home to the auditors, as they remembered the hard fight the army has had for recognition, and what a great amount of good it has accomplished, though attacked by the very people who should have been its helpers.

The following Sunday the general delivered a lecture. The governor of the State presided, and the platform was solidly banked with rows of men and women prominent in the political, social, literary and philanthropic circles of the city. Before the general concluded his address, he gave, as is always his custom when he addresses a meeting, a "personal invitation to the Cross." Before the eyes of hundreds of people the Boston theatre, in which the meeting was held, seats over three thousand fifty-five came forward.

General Booth, after leaving Boston, started to hold meetings in the following cities: Schenectady, Utica, Rochester, in New York State; Chicago, Ill.; St. Louis, Mo.; DesMoines, Iowa; Minneapolis, Minn.; Milwaukee, Wis.; Cincinnati and Columbus, Ohio; Pittsburg, Pa., and Washington, D. C. Here he will be received by President Roosevelt at the White House, a special appointment having been made before General Booth left England. From Washington he will go to Baltimore to hold a meeting on October 30. Then he goes to Philadelphia. He will make his start in New York City, remaining there until November 9, when he sails for home.

The First Protestant Church in Cebu

Pastor Jansen and a Group of Native Converts

Mother Cesaria and her Son

THEIR PARISH A HUNDRED ISLANDS

Gospel Workers in the Philippines, their Hardships and Perils—An Opportunity for "Christian Herald" Readers

TO those who are criticizing the American policy in the Philippines, and who do not know what is really going on there, a visit to the archipelago at this time would be a pleasing revelation. On October 16, the first great step toward establishing representative government in the islands was taken, when the newly elected Filipino Assembly met in Manila. Secretary of War Taft expected to be present on this auspicious occasion.

It was declared by President McKinley after the conquest of these islands, that Providence had placed them in our hands, to civilize, to educate and to train in the way of self-government; and our nation is faithfully fulfilling the trust. Not only are the islanders being taught the principles of self-government by the election of their own municipal and provincial officers and by electing a Congress, but they have a public school system under which 500,000 children are now enrolled—more than double the number in attendance before the war.

We can hope for great things of the Filipinos in the near future. Thousands of them to-day are speaking their emancipator's language. But it should not be forgotten that the Filipinos came beneath the American flag after more than three hundred years of servitude to the Spanish race. Liberty of conscience and freedom of thought had been strenuously forbidden them by their religious rulers. Cock-fights, image processions and church feasts with their candles and fireworks were almost the only solace offered these people in place of the Bible, with its uplifting teachings of the Saviour of men.

Secret societies, in which thousands upon thousands of the Filipinos banded themselves together for the liberation of their people, were the one outlet for the hopes and vital aspirations of this people during the whole period of Spanish authority. With all the unrest of those past generations in his veins, the Filipino finds himself to-day under American law and protection, and he looks forward with still more ardent hope to the future of his own people.

But the Gospel, above and beyond all other influences, is proving the strongest power for the uplift of the Filipinos. The ex-governor of the island of Negros, a warm friend of the Bible and education, said recently: "The only hope for my people is the Gospel." Senor Lorena had seen what consciences and minds enlightened through God's Word could bring about for his people. He had seen and knew that thousands of the Filipinos had been changed and uplifted from degrading immorality, and childish ignorance of man's duty and responsibility, into pure-principled men and women, who take up the burden of their homes and families and of their people through the Gospel, as a God-given duty.

"Mother Cesaria" is an old lady of more than sixty years. Her experience, and that of her only son, Ricardo Alonso, are illustrative of what is taking place very widely in the southern Philippines to-day. So highly do they appreciate the Gospel for their people that, without a moment's hesitation, the son refused a bribe of $2,500 which was offered to him if he would give up the preaching of the Gospel. Moreover, the young man was in great poverty at the time, and his venerable mother, through having become a Protestant, was dependent on him for support, while his wife and two little children had also to be cared for. A short time afterward, one of the children died owing to the unhealthy surroundings in which, through poverty, the parents were obliged to live.

Although old Mother Cesaria knew that her son's life had been threatened, even in the city of Cebu where they lived, she consented that he should take the Gospel into the robber-infested mountains of the island. Cesaria herself became a Bible woman. With a little party of other women she took a five days' journey on foot over the mountains which traverse the island of Cebu from north to south. This arduous journey was taken that these women might give the Saviour's message to the towns on the distant coast. In the first village, Cesaria and her fellow Bible women erected a church of bamboo, with no other aid than that of a blind man, whose stronger hands were guided by the women, who were too weak to drive in the heavy supports for the building.

The first Protestant church built in Cebu City was erected through the efforts of native converts. It represents magnificent sacrifices. Mother Cesaria herself gave up a month's wages which she had earned through washing. When the missionaries tried to dissuade her from leaving herself so totally unprovided for, she insisted with tears, and sobbed out, "The thought of our being able to build a house to our dear Lord makes me

Rev. Frederick Jansen and Wife

full up clear to the throat. So, you see, I could not swallow much anyway." Many others made like sacrifices for the building of their church.

Within the short space of five years—since the work was begun in Cebu—some 1,500 persons have been received into the church upon profession of faith. Backsliding among them is exceedingly rare. These converts are scattered over the whole of Cebu and a few neighboring islands. There are between fifty and one hundred islands under our circuit waiting and begging for the Gospel. In all, we are responsible for one million one hundred and fifty thousand souls. Their pleas for the Gospel are pathetic in the extreme, and here, as elsewhere, the laborers are but few.

The towns of these islands are all situated on the coast, and the people from the interior coming to the coast to sell their produce and buy their necessities can most easily be reached from these towns by the missionaries. But the facilities for getting from place to place, and from island to island, have greatly hindered the Gospel work. Missionaries and workers have had recourse only to the small native boat (canoe with outrigger), and have lost much precious time waiting for wind and weather. It is so common to have sudden gales arise also, and many times it has seemed that only by the providence of God the missionaries' lives have been saved. Journeys that should have taken only a few hours have often consumed several days, bringing with them great hardships as well as danger to the workers, who were exposed to rains, the hot sun and constantly threatening waves. Add to these the ordinary condition of the climate, and even the strongest constitution can stand such strain and peril for but a limited number of years. But the worst feature of the case is that thousands upon thousands of the heathen are made to wait indefinitely for the light of the Gospel.

In view of all these facts, we have decided to appeal for help to the kind-hearted people of God, who have been identified with the many good works of THE CHRISTIAN HERALD and its readers in heathen lands. We ask you to help us to reach these outlying and surrounding islands—a hundred of them, all populous and now ripe for the Gospel. Instead of the frail, slow-moving and dangerous native canoes, so liable to founder in a breeze, we would wish to have a standard Gospel mission boat to ply in and out among these islands and to carry the message of love and salvation to the waiting thousands who will help us. Every dollar and every dime which you may send to THE CHRISTIAN HERALD for the Filipino Mission Boat, will be received by this journal and duly acknowledged.

With such a boat our band of missionaries would be able to treble and quadruple the present work, and at the same time keep their health and do longer and better service in that trying climate. All the Protestant denominations now at work in the Philippines consider this particular field a wonderfully promising one. As THE CHRISTIAN HERALD, from time to time, will bring tidings of new islands reached and new thousands brought into the light and liberty of the Gospel of Christ, its readers will be thankful and glad that they have had part in it.

ELIZABETH WHITE JANSEN,
(REV.) FREDERICK JANSEN,
Missionaries to the Cebu-Visayan Filipinos

[We heartily commend the appeal of these missionaries for a mission boat to enable them to carry on their Gospel work in Cebu and the surrounding islands. Any contributions for that purpose may be sent to "Mission Boat," CHRISTIAN HERALD, Bible House, New York. Every contribution, however small, will be acknowledged in these columns.]

Translators' Errors Set Right

MANY readers who bought the Standard Bible have written to us expressing their great satisfaction with the volume. It corrects nearly 3,000 mistranslations of the King James and Revised Versions and sheds light on a multitude of passages hitherto misinterpeted. It is rapidly finding its way into colleges, churches, Sunday Schools and thousands of American homes. THE CHRISTIAN HERALD has secured a number of copies of the Standard Bible, with Illustrated Bible Dictionary, Concordance and Maps, altogether 1,622 pages, large type, beautiful print, extra thin paper, superbly bound in American Levant. Sent, all charges prepaid, on receipt of only two dollars. Address CHRISTIAN HERALD Book Department, Bible House, New York City.

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They are John S. Phillips, editor-in-chief, forerly of McClure's Magazine; Ida M. Tarbell, F. Dunne ("Mr. Dooley"), Ray Stannard Baker, ncoln Steffens and William Allen White.

Mr. Dooley will appear *exclusively* in every sue of *The American Magazine* in 1908—that's ason enough for adding it to your list.

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O matter how many magazines you take, *Cosmopolitan* is the one you cannot afford to without. Its subscribers of last year are subribers this year—with their friends. They'll be bscribers next year—with their friends' friends. is, after all, is the real test of a magazine's erit—that its readers tell their friends about it. ou can be sure that in 1908 one feature in each sue will be of such universal interest as to minate the magazine world for that month. As ngle instances, take *Cosmopolitan's* great series brilliant short stories by Oppenheim, or the markably popular "Wolfville Tales" of Alfred enry Lewis. "The best—no matter what it sts," is the motto which makes *Cosmopolitan* semble no other magazine but *Cosmopolitan*.

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OOD HOUSEKEEPING is a richly illustrated magazine for all the family. It is, moreover, e most practical of the household magazines, d at the same time one of the brightest, most freshing periodicals for general reading. It tells t how things should be done, but in a breezy ay how they have been done by clever people. is woman's best resource in the daily perplexies of home management, and is the court of timate appeal for things domestic. In a word, is a cheery, helpful companion for the entire ousehold, for it is the meeting ground of hunreds of practical, inspiring writers. It is issued onthly and reaches no less than a million readrs. Whatever magazines you take, *Good Housekeeping* should be one of them.

Harper's Bazar

OR forty-one years *Harper's Bazar* has been the leading American authority on fashion, od form, and entertainment. It will continue be an invaluable household guide and assistant. *Harper's Bazar* is made for all refined American omen. Such women are its most ardent adirers, whether their incomes are large or small, hether their scale of living is simple or complex, hether they dwell in towns or in the country. *Harper's Bazar* preaches *economy*—rational omestic economy—and wise spending. *Harper's azar* preaches *simplicity*—the simplicity of ne, wholesome, rational living. *Harper's Baar* preaches *progress*—progress in the kitchen, in e nursery, and in every other home department.

IMPORTANT! At the request of THE CHRISTIAN HERALD, the publishers of the Magazines included in our Combination Offer, have supplied the accompanying descriptive matter concerning their respective publications. We publish it here for the information of our readers

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McClure's Magazine

THE Magazine in a vast country like the United States—where the dimensions are those of a continent—has an influence almost unlimited. It reaches as many thinking people on the west coast as on the east, in the South as in the North. The Paris press controls France; the London press controls England; but only the magazine is big enough to reach all America—such a field is beyond the scope of the greatest daily ever published.

McClure's Magazine was the first periodical to realize this great responsibility, and the first to make the monthly periodical a vital influence in good government and good citizenship—an instrument to help a great, wide-spread people understand itself and its possibilities.

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DESTRUCTIVE journalism has had its day. Far-minded conservatism is now having its inning. For almost two years *Pearson's* has been consistently constructive in its editorial policies. Now there have come to be muckrakers; but *Pearson's* remains—the leader.

In fiction, too, *Pearson's* has its distinctive quality. It is famous everywhere as the creator of Captain Kettle—Maurice A. W., Dick O., Rudolph Mason and Captain Roseveare.

A novelty feature for the coming year is a light sociological study in verse entitled "The Seven Stages of Unrest," by Carolyn Wells, copiously illustrated by Wallace Morgan—the creator of the famous "Flatty Rudley."

Review of Reviews

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Success Magazine

THE investigation by *Success Magazine* of the opium curse in both China and India, and of the responsibility of Great Britain and British traders for its extension against the protest of the Chinese Government, who foresaw the inevitable demoralization of all classes of their people forms the strongest, most important and most far-reaching work done by any American magazine for many years. *Success* has spent nearly $10,000 in making this investigation, sending Samuel Merwin on its special representative for a six months' residence in the Orient for this purpose, and the first of this series of articles appears in *Success* for October, 1907. Also the beginning of "Lentala"—a love serial story of adventure—and the first of several articles on "The Real Thomas W. Lawson."

Woman's Home Companion

THE *Woman's Home Companion* gives to its readers each month as much good reading and as the story magazines as much first-class and quick as the picture magazines, more authoritative articles of interest to women than any other publication, and in addition a complete assortment of helpful departments serving every practical need of the American woman.

Dr. Edward Everett Hale retains his position at the head of the *Companion's* editorial staff. Mrs. Sangster, Jack London, Madame Nazimova, Paul Lewis, Elizabeth Stuart Phelps, Mary Stewart, Paul Laurence Dunbar, Mary Hartwell Catherwood, the author of Lilac Bonnets, and a number of other distinguished contributors to the *Companion*.

World To-Day (The)

THE only magazine of its kind published, the World To-Day is a unique publication. It is not a mere review, but is the result of original editorial work and research, and its editorial and illustrative contributors are the foremost men and women of the day. The reader will find in it a compilation of the idle hour, and best of all, a comprehensive view of the whole world. Many illustrations not to be found in other magazines of the class will also be found in *World To-Day*. It has 48 to 80 pages each issue, and has been issued for [illegible] years. It is the recognized champion and we recommend it strongly to our readers.

Address THE CHRISTIAN HERALD 91 to 102 Bible House, New York City

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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A Freethinker's Conclusions

ONE of the saddest testaments that has been left to the world for many a day is the memorandum that the late Mr. D. H. Chamberlain, once Governor of South Carolina, left among his papers, which is now published in the *North American Review*. Mr. Chamberlain was from boyhood an earnest student of religion. He was brought up by a godly father and mother in a modified Calvinistic system, attended in his youth church and Sunday School, and when he attained maturity sought out the most eminent preachers, and read every book on religious subjects he could find in English or German. He was thoroughly saturated with religious literature, but at the end of his life he writes this memorandum in which he avows himself a materialist. It is a sad ending to such laborious study and reminds us of the career of Ecclesiastes, who had nothing better to say, after a still wider course of inquiry, than "Vanity of vanities, all is vanity."

Mr. Chamberlain's "fundamental concepts" with which he began his inquiry were three, the first of which accounts for the dreary conclusion he reached. He says he held that "reason, human reason, one's own reason, is the final arbiter or touchstone of truth." Holding that concept, we cannot be surprised that he reached the goal of materialism. He expresses his conclusion in the words, "Death ends all." Perhaps human reason, unaided, could not have guided him to any other conclusion. Reason can tell us nothing positively of a future life. It necessarily confines itself to this life, and does not admit any existence it cannot prove. Reason must halt at the grave, for there its work is finished. It is there that faith becomes our guide, and having accompanied us, cheering, encouraging, and supporting us through life, goes onward when reason deserts us. We can imagine that if a caterpillar were endowed with reason, it might talk in a similar strain when it entered the cocoon from which it will emerge a butterfly. The faith that God gives us is a far safer guide than reason, which is necessarily inadequate when it attempts to decide spiritual things.

The Apostle Paul had a clear idea of the futility of such a method of study, and he warns us that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." Christ put the same truth in other words when he said that God had hidden these things from the wise and prudent, and had revealed them to babes. When man puts on an arrogant attitude and brings to the touchstone of his reason the revelation God has made to the world, presuming to judge the infinite by his little finite rule, he places himself outside the spiritual realm. He is like a child in school who refuses to believe the truths stated to him, simply because he cannot understand them. We expect him to receive some things on faith, and his education cannot proceed until he does accept them. Mr. Chamberlain appears to have taken a course utterly suicidal to spiritual development, and we deplore, though we cannot wonder at, its leading him into the desert of materialism.

The Presidential Holiday

PRESIDENT ROOSEVELT'S hardest taskmaster is himself. From early in the morning until late in the day, he is hard at work on the thousand and one problems that come to the attention of the nation's chief executive. Such a strain could be endured by the machinery of no human being unless some change and recreation was at times interspersed. Energetic in his play as in his work, the President, following the example of many other famous people since the days of Nimrod, has gone on a hunting expedition.

The President is equally at home in the canebrakes of the South and in the mountains of the North, and the Southern people seem to appreciate the fact. This is natural, as he belongs by descent to both sections of the country, his father being a Northerner, and his mother from the South.

Several well-known guides, who have a thorough knowledge of the strategy of Bruin and the wiles of the panther, are on hand to see that the President will make the animals' acquaintance in their native haunts. At this writing it was not ascertained that the members of the presidential party had supplied themselves with any great quantity of bear meat, nor that they had been compelled to dodge to escape any heavy fall of ducks, though all report a gratifying addition to their store of faith, and that we suppose is really the main object of the chase with most people. One dispatch to the press, however, reports that a sound like heavy cannonading has been heard within a few miles of the presidential headquarters. This indeed may have been only a ruse to scare away the politicians, who are trying to find out whether the President will again be a candidate in 1908.

The people of the country, turning as they are more and more to the natural life in the open air, sympathize heartily with the President's desire once in a while to escape from the strain and formality of official life. His summer stay at Oyster Bay, while spent in more healthful surroundings than in Washington, was never free from work and anxiety, the President taking his work and his staff with him.

The Battle at the Front

THIS age promises to eclipse all its predecessors in Christian activities. It is displaying phenomenal energy and zeal in carrying the Gospel to distant lands, and in spreading it everywhere at home. Men and women are rapidly learning the great secret that consecration, to be thorough, must include the individual and all that the Father has given to his keeping. We are stewards and must give account of our stewardship.

It is a healthy spiritual indication that people have begun to understand that no one can ever be impoverished by giving to the Lord's work. All human experience demonstrates the truth of this statement. God blesses with ever-increasing abundance the "cheerful giver."

John Wesley, in the first year of his ministry, received $150, lived on $140, and gave $10. Next year, receiving $300, he lived on the same amount and gave $160. In fifty years of service his gifts aggregated $150,000, and he has testified that his income always more than kept pace with the increase. Carey, on a salary of $500, gave half to the Lord's work. He, with Marshman and Ward and their families, lived at a joint cost of $500 a year. These three, during their whole missionary careers, contributed nearly $500,000 toward India's evangelization. If we add to this their mighty spiritual influence and their splendid personal labors in the field, we see how magnificently the material consecration supplemented the spiritual and intellectual. Livingstone, early in his career, made a vow that he would give to the cause of Gospel missions "all he might earn beyond his bare subsistence." He did so faithfully and his complete consecration was the means of lighting up a large part of the Dark Continent. Livingstone was one of the most outspoken proclaimers of the stewardship of wealth. He wrote that the "time would come when rich men would think it an honor to support whole stations of missionaries instead of spending their money on hounds and horses." Some rich men are doing this to-day. We know of several who are supporting, quietly and unostentatiously, missionaries in various parts of the foreign field. May their number be multiplied.

But this is not an exclusive privilege of wealth. People of moderate means and even the poor may have a share in the work—a quiet corner in the Lord's vineyard, where they can labor through a representative. And their efforts, however humble, will be blessed, not in proportion to their size, but in proportion to the extent of the sacrifice; for a poor man's or woman's gift of a few dollars may be even more precious in God's sight than the millions of the rich. Jesus himself said that the poor widow had cast into the Lord's treasury more than all the rest.

Among those who have sent in their names to THE CHRISTIAN HERALD for individual missionary support on the "native substitute plan," are men and women in all stations of life, poor and well-to-do, the former class, however, predominating. They represent all the Protestant denominations. That they make sacrifices, in most cases, to support a missionary substitute adds to the spiritual value of the work as it will assuredly add to the blessing to result from it. The Lord's work is self-multiplying; the harvest always comes in unexpected places, and often in unforeseen abundance.

We look forward to the time when every Christian at home, either individually or jointly with others, will have a representative in the foreign mission field, as the supporter of some godly man or woman trained to do battle with the forces of heathenism, and carrying forward the banner of the Cross. In this age of great spiritual activities, each of us owes this as a duty to Christianity and the Gospel which we profess to believe and serve. Let us see to it that we perform that duty faithfully and cheerfully.

How Japan Feels Toward Us

SENSATIONAL correspondents have endeavored of late to show that there was a condition of serious friction in our relations with Japan, and that China, too, was still influenced by the same feelings which gave rise to the boycott against this country several years ago. Recent events have given these foolish stories their quietus. In his Oriental tour Secretary Taft has received such marked assurances of friendship from both China and Japan as to leave not a trace of doubt of the sincere friendship of both nations for this country.

He found a marked change in China. The boycott was forgotten in the warm greetings to America's distinguished representative. Fetes, luncheons and receptions followed in rapid succession, and the highest officials vied with each other in impressive attentions. Speaking unofficially, he expressed the general conviction among Americans when he said that "China had no territory which America coveted, no prosperity which America grudges, no powers, justly exercised, which America resents." He assured them that China's industrial or political development could arouse no jealousy or apprehension here while it was conducted along the lines of peaceful prosperity and the maintenance of law and order.

While the cables were bringing the news of Mr. Taft's royal welcome in China, they also brought gratifying assurances, though of a somewhat different character, from Japan. One hundred American missionaries, representing all denominations, have united in a memorial in which, while disclaiming any desire to mingle in politics, they express a desire to remove misunderstanding and "to testify to the sense of international justice, the faith and the friendship of the United States, and the belief that the reports of the belligerent attitude of the Japanese do not represent the true feeling of the nation." They record their appreciation of the universal courtesy and helpfulness of the Japanese government and people at all times, and deprecate any attempts to create a different impression.

These facts ought to be a sufficient answer to the sensation-mongers who have been so industriously predicting trouble in the East. But the "imaginative correspondent" is a hard creature to discourage.

Among the Workers

—REV. J. H. REED, D.D., has succeeded Rev. A. P. CAMPHOR as President of the College of West Africa at Monrovia, Liberia.

—EVANGELIST E. T. LIDDELL lately closed a nine days' campaign with the Baptist and Methodist churches of Girdletree, Md., in which fifty men and women professed conversion.

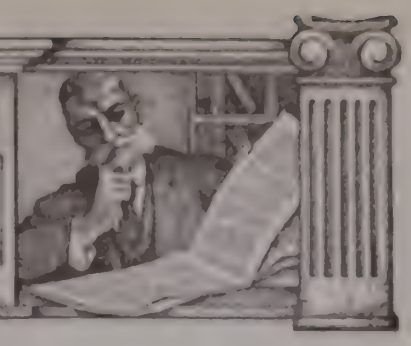
—ARCHBISHOP NUTTALL, of Jamaica, Episcopal Primate of the West Indies, now visiting this country, in a recent address at Clifton Springs, N. Y., made a strong plea for aid in behalf of the Episcopal community of Kingston, where the principal church buildings were destroyed by the recent earthquake. As yet there are no funds for rebuilding the churches. Sixty-four churches and other buildings in his diocese were leveled or injured by the shocks.

Contents of this Number

Wednesday, October 23, 1907

	PAGE
General Booth and His Daughter	Cover
The Spell of a Beautiful Voice (Illustrated)	903, 910
Christianity's Four Dimensions. Sermon by Rev. Charles M. Sheldon, D.D.	904
With the Open-Air Soul-Winners (Illustrated)	905
General Booth's Triumphal Tour	905
Their Parish a Hundred Islands (Illustrated)	906
OUR EDITORIAL FORUM: A Freethinker's Conclusions—The Presidential Holiday—The Battle at the Front—How Japan Feels Toward Us	908
BIBLE AND NEWSPAPER: Egypt's Regal Mausoleums—Birthmarks Removed—A Wife Defrauded—A Signal Hidden—Relics of an Extinct Race	909
Greeting Strangers in Church	910
Good Causes Helped	910
In Pleasant Autumn Days. By Margaret E. Sangster	911
Public Scribes of Stamboul (Illustrated)	911
Fleeing from the Avenger. Sunday School Lesson (Illustrated)	912
Parables in Modern Dress (Illustrated)	913
Our Mail-Bag	914
Robinson Crusoe's Island (Illustrated)	914
Tommy. Story by E. Ryerson Young, Jr. (Illustrated)	915
Gems from New Books	916
The Christian's Refuge. By Mrs. M. Baxter	917
Acquainted with God. Christian Endeavor Topic	917
Help for the Working Girl (Illustrated)	918
He Saw Napoleon's Retreat (Portrait)	919
According to Works. Epworth League Topic.	919

THE BIBLE and the NEWSPAPER



Egypt's Regal Mausoleums

AMONG the scenes visited by tourists in Egypt, none is more sought than the rock-hewn chambers in which the mummies of the ancient kings were found. It is a vivid contrast that is shown in ıe illustration on this page of the modern rest-house ·ected for the convenience of visitors, with the under-·ound splendors of these ancient mausoleums. The tter were chiseled out of the solid granite of the moun-in side, in the natural amphitheatre at the end of a arrow gorge about four miles from the Nile. They are ıtered by a low archway, which stands at the head of a ng staircase descending about one hundred feet into ıe earth, and then extending like the tunnel of a mine ıout three hundred feet to the outer chambers, in which ıe presents and offerings were placed. Beyond these ·e the actual burial chambers in which was found the ıdy of Rameses II., the oppressor of the Israelites, om whose wrath Moses fled into Midian. With him ere the bodies of his father Seti and his grandfather ameses I. and his grandson Rameses III. There they ıve been lying since they were hidden about thirty cen-·uries ago, until the explorers found them and removed ıem to the museum at airo. That amphitheatre ust have once been a busy ace, for the work of cut-ng those tombs must have ccupied thousands of men r many years.

One of the most import-nt discoveries in the tombs f the kings since that of ıe mummy of Rameses is ıat of the body of Queen hiy, the brilliant lady ho, though not of royal ood, nor of a particularly ble family, won the love f the Pharaoh Amenhotep II., whose devotion to her rms one of the most eautiful romances of gyptian history. Her eauty was memorialized exquisite statuary all er Egypt, and her virtues corded on the rocks. Her usband adored her, and elighted in nothing so uch as erecting gorgeous alaces for her home. There ıe held brilliant court, here she gathered the lent and chivalry of the me. There the beautiful oung Queen moved in enes of Oriental splendor, ıd increased her power er the whole kingdom. ater in life she attempted religious revolution, and under her influence her hus-and began to displace the Egyptian god Amen in favor the new god Aton. After his death Thiy exercised a ill stronger influence over her son Amenhotep IV., and ıtil her death exerted imperial power over him and his ingdom. The mummy of the beautiful Queen, whose atures show how the loveliness that was celebrated the statues made of her in her youth, faded in her ter years, has now gone to join those of the earlier haraohs in the museum. The mortuary chambers in hich she hoped to lie forever have been despoiled and odern men and women gaze upon her faded and riveled form as it lies side by side with other monarchs hose glory has passed away.

Their inward thought is that their houses shall continue forever id their dwelling places to all generations. Nevertheless, man ing in honor abideth not; he is like the beasts that perish. s. 49: 11, 12.)

The Amphitheatre in Which the Tombs of the Ancient Pharaohs Were Found

irthmarks Removed

The Academy of Medicine in the French capital has ade the announcement that a means has been found of moving birthmarks which have hitherto been considered delible. Two of the foremost physicians of Paris, Dr. Vickham and Dr. Degrais, have been experimenting ith radium, and in the course of their study noticed the fect it had on the human skin. Pursuing their investi-ations, they found that not even birthmarks resisted its fluence. They have now notified the Academy of Med-ine that they have perfected a method of its application. y applying to the affected cuticle a plain surface, cov-ered with varnish, in which a minute quantity of radium has been mixed, the birthmark gradually disappears. The Academy has now in its possession sets of drawings which show the stages of removal after each application. It is stated that a very short course of treatment suffices when the patient is an infant. Dr. Bulkley of the Skin and Cancer Hospital in New York, says: "I have not tried the method, but I know Dr. Wickham, and I know him to be a very careful man, and I will look into the idea he suggests." Experiments are to be made here forthwith. If they are successful, as seems probable, there will be numerous applicants for treatment, for there are many who are anxious to have these disfigurements removed. Would that those whose characters are dis-figured by sinful habits, the moral lepers whose iniquity is a disgrace to them and a danger to society, were simi-larly anxious to be delivered.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isa. 1: 18.)

A Wife Defrauded

A singular application was made a few days ago to a court in Brooklyn, N. Y. It was made by a widow, who asked to have the record of her husband's death amended. It read that he was single, whereas he was married and she was his widow. It appears that the two had quarreled and had separated. The wife went away to her friends and the husband, greatly depressed, broke up housekeeping, sold the furniture and removed from New York to Brooklyn. Nearly a year afterwards, the wife, needing funds, went to her husband's place of busi-ness to ask him for money. She was surprised to find it closed and still more astonished to learn from his neigh-bors that he was dead. Further inquiries led to the dis-covery that one of his relatives had attended to the funeral and had sold his business and all his effects and had disappeared. He had entered on the death notice the statement that the deceased was single, and as there was no one to disprove his statement it was admitted. The widow asserts that her husband's estate was worth fully $10,000, and claims that if he had not died sud-denly he would have made a will leaving her at least a large share. She asked to have the record changed, so that in the event of her getting trace of the relative, she might have no difficulty in prosecuting her claim. There is nothing to show whether the fault of the quarrel and separation lay with the husband or the wife. Certain it is, however, that the loss she now deplores might not have fallen on her if she had not left him and, for so long a time, kept herself apart from him. Her hus-band might have insured his property coming to her if he had not drawn the inference from her continued absence, which he was very liable to draw, that she had ceased to have any affection for him. There is reason to fear that disappointment such as here awaits many who hope for an inheritance in heaven when they die, who yet show no love for their Lord, or ever come near to him in his house.

Know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God. (Jer. 2: 19.)

A Signal Hidden

A strange cause is assigned for an accident which occurred on the Boston and Maine Railroad near Worces-ter, Mass., on October 2. The engineer of a passenger train from Worcester to Nashua, N. H., attempted to run his train on to the main track, passing in front of a heavy freight train which was coming at a rapid pace down-grade. The engineer of the freight did his utmost to avert a collision, but the speed it had attained owing to its weight and the steep incline rendered his effort futile. Eight passengers were so severely injured that no hopes of their lives are entertained and many others received painful contusions and bruises. Asked how it was that he disregarded the signal set against him, the engineer of the passenger declared that he did not see the signal; the steam from his locomotive was so dense that it completely shut off his view; and in this state-ment he is corroborated by his fireman, both men being careful men with unblem-ished records. It is a signifi-cant thing that the steam, the source of power, should have become in this instance the cause of destruction. The principle, unhappily, goes further in the realm of morals and religion. The knowledge so essential to a useful life may make a man vain so that he fails to heed the warnings God gives him.

Knowledge puffeth up but love edifieth. And if any man thinks that he knoweth anything, he knoweth nothing yet as he ought to know. (I. Cor. 8: 1, 2.)

Relics of an Extinct Race

A remarkable discovery has been made by Professor Saville of Columbia Univer-sity. He has been traveling in South America and has recently returned. Writing to the New York *Times*, he says that while exploring the region between Peru and Panama, he was interested in the appearance of a range of low hills. On climbing them he discovered among a jungle like growth of vege-tation, the relics of an extinct civilization entirely distinct from those of the Incas and Aztecs, though rivaling them in skill and culture. Prof. Saville believes these people to have been a very ancient race, of which the Indians whom Cieza de Leon describes as living in that region in Pizarro's day were the debased descendants. The Indians, De Leon says, had a tradition of a race of giants who were able to dig wells in the living rock. A corrobora-tive fact is that Prof. Saville found a number of these wells among the ruins, which must have required power-ful and sharp tools to bore. He found the ruins of large houses on the summit of the hills, some of which con-tained seven rooms. There was one forty feet wide with walls four feet thick. He thinks this must have been used as a council house. It contained a number of stone chairs, unique in the district and utterly beyond the skill of the Indians. They were massive and beautifully sculptured with figures sometimes human and sometimes animal. He also found indications of their worship on the site of a temple in which sacrifices had been offered, and there were stones which appeared to have served as a support to incense burners. Further explorations are expected to reveal some clue to the identity of this unknown but clearly highly civilized race. It is significant that of such a race the only definite knowledge we have is that they offered sacrifices. It shows how ancient and how widespread is the idea of God and human guilt, and the conception of substitution.

Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or excusing one another. (Rom. 2: 15.)

The Spell of a Beautiful Voice—Continued

Questioned if she did not regret the surrender of her operatic career, she replied: "It is not one's art nor one's self, but one's work, which stands as the real thing of importance. I think I have chosen the better part of life. I am free to come and go as I please; and how much better it is that these poor souls, who could never afford the opera, can still be reached by a little consideration.

"While I am interested in the welfare of the prisoners, I am more deeply concerned with the condition of the prisoners' families that have been deprived of support. Many of the little children are destitute, and I have often taken clothes to meet their urgent needs."

The Countess, however, has not confined her ministrations to the missions alone. I have met her at many places, and wherever I found her the same benevolent smile and active sympathies communicated her own cheerfulness to every one around her.

Just at present she is actively at work founding a home for the children of criminals. But the story of her plans is best told by herself.

"While I am interested in the welfare of the prisoners, I am more deeply concerned with the prisoners' families that have been deprived of support. Many of the little children are destitute and I have often taken clothes to meet their urgent

Countess Von Boos-Farrar and the Children at Spring Valley

needs. I am now trying to found a hor where the families of prisoners may kept until the parents are released. will be an asylum for the children t year around.

"At first I shall look about (as soon our committee is formed) for a desirab farm to let for the purpose, where t "Home" may be started until funds a procured to purchase a tract. At prese it is impossible to state where funds a clothing may be sent, as the plans a not perfected; but in a few weeks I ho our plans will be published. We wa to make good citizens of the poor unfo tunates. They will be taught by co petent teachers, will have plenty of fre air and good wholesome food. The gi will be taught to sew and keep hous the boys to farm. This effort to make r spectable citizens of these little unfort nates appeals to me as none other can. sincerely hope that this refuge, the proje of building which is with me night a day, may soon be an accomplished fa and I am convinced that it will be a gre blessing to many." ANNABEL LEE.

✳ GREETING STRANGERS IN CHURCH ✳

By KATE UPSON CLARK

THE recent tempest in a teapot, aroused by Miss Smith's visit to the New York meeting-houses, brings to mind certain illuminative stories, which, if she had heard them before she started on her campaign, might have deterred her from attempting it.

Some years ago, a gentleman and his wife attended a new church in Brookyn in order to hear the preacher, who was an old friend of theirs. On the way out, their hands were seized by a cordial deacon, who besought them warmly to come again. At the door, another effusive brother shook hands with them and thanked them for coming, hoping that every future Sunday would also find them there.

As soon as the husband and wife were well out of hearing of the good brethren, the gentleman said in a tone of horror, "Let us never go there again. Wasn't it dreadful to be welcomed in that way?"

The wife was not sure.

"They certainly meant to be kind," she said, "and it is a Christian way. Isn't it a little rude and unsympathetic to feel offended with such good people?"

"No," insisted the husband. "Such a greeting isn't in good taste, and I shall never enter that church again, until I am assured that I shall not be met in that way."

Which shows how one sort of people feel about being "welcomed" in strange churches, though Miss Smith and a good many others might have liked those handshakes and the invitations to come again.

In another of our large Brooklyn churches a certain prominent Brooklyn lady, whose name would be recognized by most of those who read these lines, was deputed to stand at the door as the congregation dispersed, and "speak kindly" to such ladies as appeared to be strangers. She had been a member of the church for four or five years, and active in the philanthropic organizations. But it had a large membership, and no one person—not even the faithful pastor—could know them all, so rapidly did the church constituency change.

For a few Sundays she got along pretty well. Then came trouble. One very elegant lady, whom our friend did not remember ever to have seen before, came sweeping along.

"I am very glad to see you here," said the committee, sweetly. "Please come often."

"I probably shall," replied madame haughtily, "since I have been a member of this church for twenty years—long before you ever saw the place."

The committee went home and wept, and could never muster up courage again to stand at the door of the synagogue making the "strangers" welcome.

The late Dr. Edward P. Ingersoll, whose fund of capital stories many Brooklynites remember, had a good one in this line. He was attending commencement at a certain college when one prominent New Yorker whom he knew went up to another one, his classmate, and said cordially, "Jack, how are you? I haven't seen you since we graduated. Where are you living?"

"In New York."

"So am I. What street?"

"East Fifty-seventh."

"Well, well! and I am on West Fifty-sixth. Where do you go to church?"

"Dr. John Hall's."

"So do I. I have been there for a dozen years or more. It must be that you sit on the other aisle. I am on the left."

"Yes, that's it. I am on the right."

They parted, resolving that they would try to see each other oftener in the future.

Now in a city in which members of th same church find it impossible to kn their fellow members, how can they ke track of the strangers within their gate It may be wrong that we cannot bett know and more deeply sympathize wi those around us in this great city, especial our own church brethren; but the comp cations and the pressure of life here ke most of us from seeing our best belov friends, except at rare intervals. A there are so many frauds and so many w address us without any claim, that a hab of reticence and the desire to be let alo become a sort of second nature to m of us.

Free seats, free service, free Sund Schools are everywhere. The pastor nearly every evangelical church in Great New York invites strangers to speak write to him. That seems to be as mu as can properly be provided at present.

And yet it is saddening that any o should leave the house of God feeling th she has been unwelcome. If she tho oughly understands our city, she must s that no slight is intended.

But it may be a good thing that t matter has been stirred up. Better a kinder conditions may be devised in co sequence.

GOOD CAUSES HELPED

The following sums have been contributed by our readers for the support of the worthy causes mentioned below:

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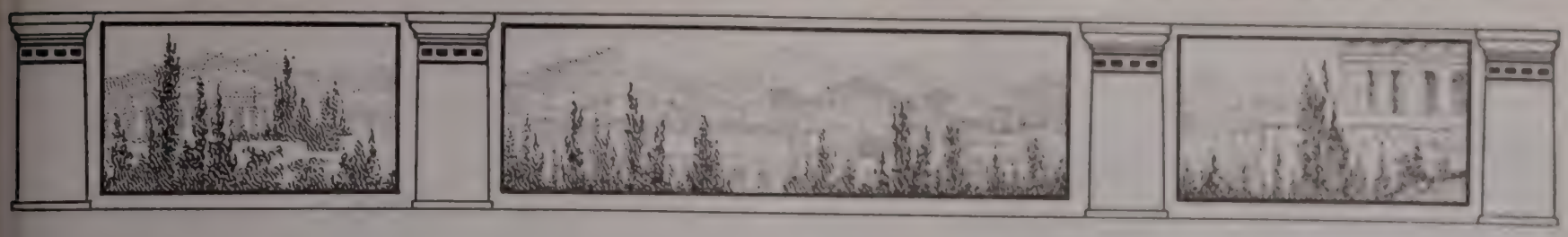
Friends in N J....50

IN PLEASANT AUTUMN DAYS



Our Shut-in Friends

By MARGARET E. SANGSTER

AMONG our readers we count as among the most beloved and precious, not a few who are invalids encompassed by infirmity and familiar with pain, dear ones who are shut in from the activities of the outside world. Others go about with freedom while they are chained to the bed or couch. Others take journeys. They are glad if they may sit by a window and get a peep at what is passing in the street. One patient sufferer whom I well remember had for seventeen long years spent her time in one small room above the little shop where her husband mended shoes. The couple were Germans and nearly all their kinsfolk were in the Fatherland. Their children had died in infancy, and they were lonely and poor, but they had one another, they had faith in God and they had true love. The man would run up from his cobbler's bench to carry his wife her meals, to help her from her bed to her chair, and to tell her little snatches of anecdotes that he heard from his customers. On Sunday afternoons the girls in a Bible class came from a neighboring church by twos or threes, climbed the little stairway and sang to this lovely old lady whose sufferings had never made her fretful or bitter. She always had a smiling welcome for a visitor, and she was sometimes heard to say that when the sun shone in her room and the canary in the cage warbled its sweetest, and she heard the click of her good man's hammer from the room below, she envied no one on earth. The peace of God glowed in her homely face.

. . .

Another shut-in of whom I think was tripping along to school one day when she was only sixteen, and a little misstep with a trifling fall so injured her knee that she became a cripple. Her parents were poor and little was done at first for the injury. When weeks had gone by she was taken to a hospital, but it was too late for a cure and she spent years of her youth as a shut-in. I have never known any one more constantly cheery, more resolutely brave and more determined to look on the bright side, than this young girl.

Our shut-in friends often shame us by their persistent optimism. We, in the full tide of health and vigor, wonder how they bear the dreary days; but to them the days are not always dreary, especially if they are not merely resigned, but are serene in their acceptance of the will of God.

May we not have a duty in relation to our shut-in acquaintances? If so, are we paying our obligation or are we neglecting an opportunity? An unexpected letter coming as a sweet surprise in the morning mail, a beautiful picture postal, an interesting book, a growing plant, materials and explanations for some work that eyes and hands may do, although one is confined to her room—these are among the thoughtful little things that brighten an invalid's day. We ought not to make the mistake of supposing that we can give pleasure or relief only by spending money.

. . .

Some years ago in an outlying portion of Greater New York a woman, widowed and very poor, was doing her brave best to bring up and educate her children. A lad in the neighborhood fell through an elevator shaft and his lower limbs were paralyzed. The injury was incurable. He could never walk again. His people could not maintain him in their own home, yet he begged piteously not to be sent to an institution. The neighbor, her hands already full, said, "Let the boy come to me." He was brought, and she cared for him for nearly ten years with motherly patience and heroic love. Friends contributed to pay for some of his necessities and to purchase for him a rolling chair, but the ministries of affection that were given him without money and without price came from the hands of a stranger.

In this world of ours there is no end of kindness, if we can but have our attention called to the individual and the want. Are our shut-in friends lonely? Let us take time to visit them. Do they need comfort or hope? Somebody surely has something to spare in the line of sympathy. Can we not form partnerships in the cheering-up business?

It isn't the thing you do, dear,
  It's the thing you leave undone
That gives you a bit of heartache
  At the setting of the sun.
The tender word forgotten,
  The letter you did not write,
The flower you might have sent, dear,
  Are your haunting ghosts at night.

The stone you might have lifted
  Out of a brother's way,
The bit of heartsome counsel
  You were hurried too much to say,
The loving touch of the hand, dear,
  And the gentle, winning tone
That you had no time nor thought for
  With troubles enough of your own.

These little acts of kindness
  So easily out of mind,
These chances to be angels
  That we poor mortals find;
They come in night and silence,
  Each chill, reproachful wraith,
When hope is faint and flagging,
  And a blight has fallen on faith.

And it isn't the thing you do, dear,
  It's the thing you leave undone
That gives you a bit of a heartache
  At the setting of the sun.

PUBLIC SCRIBES IN STAMBOUL

IN Oriental countries, where the lines are drawn with sharp distinctness between the educated and illiterate portions of a community, the man who knows how to write is in great demand, and can drive a profitable trade, while accommodating his neighbors, by the exercise of his art. Just as in our Lord's day in Judea, the scribes in Stamboul may be seen in public places to-day with the implements of their work.

A Surprising Premium

Dear Dr. Klopsch: On my return home from my summer outing, I found your generous, handsome premium awaiting me, "Forty Thousand Sublime and Beautiful Thoughts," for which I send you my most hearty thanks. You have certainly given me a great deal for my money.

Philadelphia, Pa. JULIA P. KNEEDLER.

Delinquent Children

JUVENILE delinquents are not necessarily depraved or degenerate specimens of childhood, although they are objects of concern on the part of society. Unless they are recovered and guided into safer ways, they will eventually become a menace and a terror, drift into the ranks of the vicious and vagrant classes, and almost inevitably swell the number of culprits and criminals who come before the courts. Small boys from well-ordered homes may sometimes feel within them the call of the wild, and occasionally taste the questionable sweets of truancy. But they are not habitual truants; their sin finds them out, and is duly punished by loving parents and guardians, if not by teachers. Juvenile delinquents are not the product of affectionate, gentle-mannered and conscientious Christian homes. Loving fathers and mothers and unbridled freedom in the streets are at the back of childish waywardness. In several of the larger cities, women are employed as truant officers, and they have had remarkable success in discovering youthful offenders and gradually bringing them into the right relation to the social order.

What the boy starting wrong needs is the magnetism of sympathy, an honest belief in his power and a wish to do better, and some normal outlet for his activity. Convinced that somebody cares, that somebody expects much of him, and that there is an opportunity for him to do well, in nine out of ten cases a little fellow will right-about-face, leave the down grade and climb up hill, finally to take his place among those who do good service to the country and the age.

About Engagements

A change has taken place in reference to the announcement of an engagement to be married. Formerly, a betrothed couple made known their decision to their acquaintances very soon after they had reached it themselves. At present, it is usual to reserve the information until within a month or two of the date fixed for the wedding. For many reasons this is an improvement on the old custom. The fact that the engagement is not announced leaves both parties more at liberty in general society, and relieves them from the embarrassment of comment, and from the obligation to appear constantly together. If, unhappily, there arise difficulty between them and the engagement is broken, as sometimes happens, there are no disagreeable explanations due to the circle of their friends. Six weeks is a very convenient and quite sufficient period to elapse between the announcement of an engagement and the wedding day.

An engagement may be announced by the prospective bride in notes to her friends, or at a luncheon or afternoon reception. If she prefers to have her mother make the announcement, she may do so verbally or by letter to interested relatives and friends. Notification of the engagement may be made by the man to his friends if he chooses.

Aunt Prudence Payson's Catch-All

F. L. B. In setting the table, place at the right of [illegible] and spoons are to be used, the knives nearest the plate, [illegible] outside of them in the order of their use. Bread and butter plates are laid on the left side of the plate. If [illegible] not have a sufficient quantity of silver to wash and polish [illegible] spoons during a meal. The custom [illegible] with soup is followed by a [illegible] which crackers and cheese are served [illegible] meal, preceding the soup. Coffee is often served [illegible] they leave the table, as they sit in groups at the [illegible]

FLEEING FROM THE AVENGER

*By Dr. and Mrs. Wilbur F. Crafts**

AS Election Day is at hand it will be timely to study the foundations of government in Israel. Our own laws come mostly from Moses, on whose code are based the codes of Justinian, Charlemagne and Alfred.

Over the plain a manslayer is running for his life. He is dressed in the shepherd's garb, but he has cast off nearly all his garments, that he may run the faster. He hopes to reach the city of Bezer before the avenger, who is pursuing hard after him. The gate of the city is flung wide open, and once within its portals, the shepherd has nothing to fear, for he has not committed murder. In protecting his sheep against wolves, he threw his heavy club, and it struck Nathan, one of his assistants, and killed him. The avenger is Othniel, the brother of Nathan. If he overtakes the slayer before he reaches the gate he will be his executioner, but Othniel is so sure the slaying was accidental that he is glad to be outrun, and no more blood is shed.

The Race for Life

Another race for life is before us. The manslayer's garments are bloody, because he has been in close combat with the man he has killed. Will he reach the city of Golan, just ahead, before the avenger can seize upon him? He trips and falls just before he reaches the gate, and is slain by the avenger. He would have met death shortly if he had succeeded in reaching the city, for he would have been found to be a guilty murderer by the judges, and they would have delivered him, after a trial, to the avenger to do his deadly work.

We are standing at the gate of the city of Shechem. Darkness is coming on, and we can hardly see, but we hear the noise of swift running, and suddenly, almost as an arrow, a man speeds by us, and enters the city through the ever open gate. The avenger is not a minute behind him, and more bloodthirsty than usual he seems, for he knows that he has a case. He rushes into the city after the man, and tells the judges: "This man is a most quarrelsome fellow; always in trouble with his neighbors. He has been known to sow tares in a neighbor's wheat-field, and he has even removed his neighbor's landmark to enlarge his own possessions; and furthermore, I have picked up this bloody knife which he dropped while he was running." "We will try the case to-morrow," say the judges, "and until then let both of you rest in peace."

We turn our eyes to the south, and see a runner of alien bearing, for he is a Kenezite. The avenger is an Israelite. Both are making for the city of Hebron. Can it be that the "stranger" will find protection there, for he has killed an Israelite? When his case comes up before the judges they find that his ax had slipped from the handle, and struck a man with whom he was working, killing him. The judges say to the avenger: "You must depart, for the killing was clearly accidental." And they say to the manslayer, "Your life is as safe as if you were an Israelite while you remain in this city, or within a thousand yards beyond. If you go further than that, we cannot protect you against the manslayer. Here you must live until the high priest dies; after that you can go where you please and be safe."

Justice and Mercy

I. Justice established! II. Mercy illustrated! Justice and social order were promoted as shown in the lesson story: (1) By the law "whoso sheddeth man's blood, by man shall his blood be shed," which proclaimed and safeguarded the sacredness of life, in the interest of social peace as well as individual and family welfare; (2) by making the nearest relative of a slain man responsible for the punishment of the slayer in that rude age when there were few officials; (3) by guarding through cities of refuge against passionate and indiscriminate punishment of accidental killing as if it had been wilful murder; (4) by requiring examination into the circumstances and motives of each killing; (5) by the delivery of the slayer, if found on fair trial to be a murderer, for execution by the avenger of blood; (6) by protecting the accidental slayer against capital punishment; (7) by punishing him nevertheless for his carelessness or anger by exile from his home and business in and near the city of refuge until the death of the high priest; (8) by providing that all these safeguards of justice should be available for the foreigner no less than the native Israelite.

A comparison of the law of refuge in Israel with those of other primitive peoples shows that justice was much more honored where the code of Moses was in force, confirming his claim that he was taught of God. For example, in Samoa not only the accidental slayer but the wilful murderer finds safe refuge, without trial, in the house of the chief of another village to whom he is some way related on his father's or mother's side. The Arabs and Chinese of to-day will kill an innocent kinsman of the slayer if they cannot reach the slayer himself. In Israel utmost care was taken to show that a manslayer was not a murderer; for example, by showing he had no murderous weapon (Num. 35: 16-23; Exod. 21: 13; Deut. 19: 1-3). "To establish justice," one avowed purpose of the American Constitution, as of all civilized government, was clearly the purpose of the cities of refuge, which were Levitical cities where the purest and ablest men of Israel would be the judges.

We may well pause, before using the refuge city as an illustration of mercy, to emphasize its much needed picture of divine and social justice; for many cities to-day are refuges for wilful guilt, where juries and judges and the public show more mercy to the maudlin criminal than to his victim or to the imperiled community. And this maudlin mercy is by such cities attributed also to the Judge of all the earth, and so becomes an encouragement to sin. This luxurious, easy-going age, that talks much of God's love, but little of his law, needs such a picture of justice as Emerson gives:

> My will fulfilled shall be,
> For in daylight or in dark,
> My thunderbolt has eyes to see
> Its way home to his mark.

No one is prepared to understand or receive the atonement who does not appreciate how essential and majestic is justice in the government of the universe. The first meaning of the cross is the grandeur of justice and the awfulness of sin. If sin be only a trifle, to be forgiven offhand like some social slip whenever a sinner says to God, "I beg your pardon," then Jesus Christ died for nothing at all. But if, as he taught and his disciples also, it is so important to "establish justice" in the universe that man's sin can only be forgiven when the very Prince of heaven has suffered in man's stead, then justice is shown to be an essential attribute of God and of all good men, and sin is seen to be "exceedingly sinful" as an offense against justic Mercy is thus seen to be not a matter by itself, bu justice and mercy stand together, like Jachin and Boa pillars of strength and beauty, upholding the throne o God, and the order of the universe, and the peace o society, and the harmony of the soul.

Let us not call the refuge city a type of Christ, fo it is not. It was a refuge only for the innocent, an its salvation was by the Law. But there is much in th cities of refuge that illustrates, partly by contrast an partly by resemblance, the refuge that God's merc provides in Christ. 1. Every person who has com to years of choice and responsibility (eight is the age o crime capacity in court decisions, and sin come earlier yet) has done or said or thought what i wrong, or failed to do or say what is right, and s needs a refuge against the consequences of violatin God's law (Rom. 3: 23; 6: 23). 2. Christ offers i himself a refuge to all, even the most wilful sinner on condition of repentance and trusting acceptance o his death as a substitute for the sinner. 3. Thi Christian refuge benefits only those who seek it. 4 This refuge is so near that the weakest can reach it b one step of the will (Psa. 34: 18). 5. This refuge i Christ benefits only those who remain in it (Jer. 6: 16) 6. There is only one "Way" to this refuge in Chris for guilty souls.

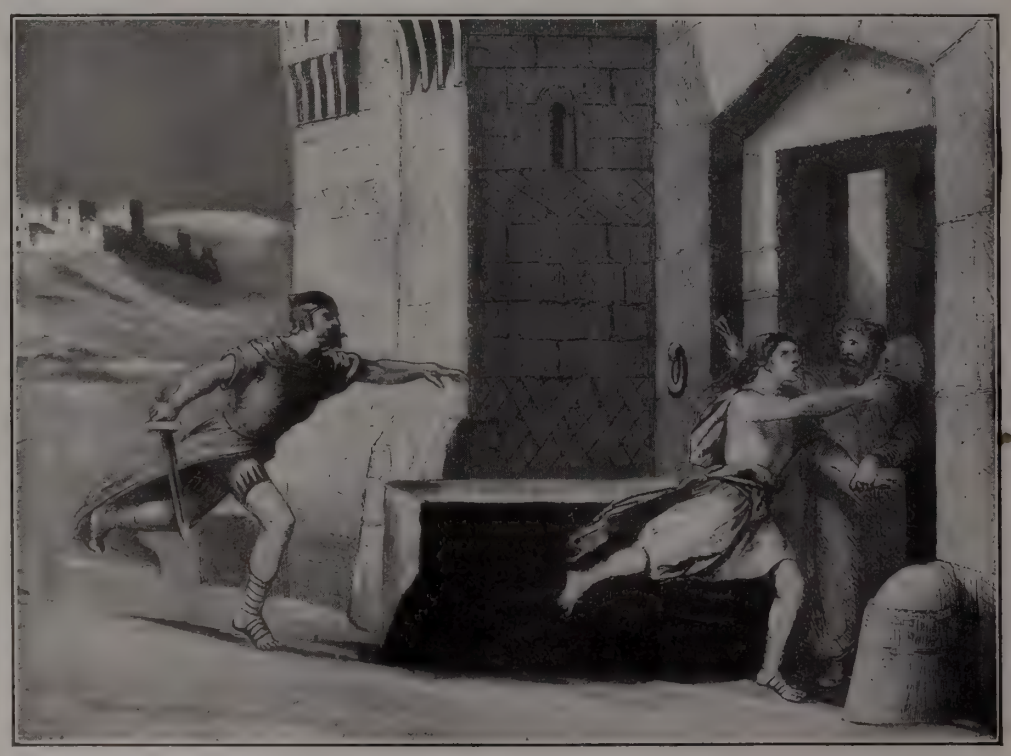
A Boy Self-Convicted

A refuge for the guilty we all need. God's word fo it, "All have sinned" (Rom. 3: 22, 23). A boy te years old was asked by a preacher if he knew himsel to be a sinner. "Oh, no, sir, I am not a sinner. I am good boy. My big brother is sinner, and a man in our street i a sinner, for he gets tipsy." Bu my dear boy, you are a sinne yourself." "No, sir, I am good boy. Mother says so. "But have you never in you life done anything wrong Have you never been disobe dient?" Well, yes, sir, some times." "And have you neve told an untruth?" "Yes, bu not very often." "And hav you ever taken things that di not belong to you?" "Yes, si I'm afraid I have." Here wa a boy ten years old who ha broken at least three of th Ten Commandments; had dis obeyed his parents, lied repeat edly, and stolen; and yet h did not consider himself a sin ner. If he sought refuge i the city of justice there woul be no chance for him. It i only in the city of mercy suc a soul can find safety, an there by pardon that is give only to the penitent. "Whos covereth his sin shall not pros per, but whoso confesseth an forsaketh them shall hav mercy" is the divine rule.

Our refuge at hand. Thoug the six cities of refuge wer located all over Palestine, fo many an endangered man thei safety could only be secured b miles of swift running, and n doubt many a runner failed fo lack of strength. No one nee fail to enter the refuge Christ provides, for it is al ways at hand. There was a fire in London, near St Paul's, in an apartment above a shop standing at th corner of a narrow court. A ladder was quickl raised, but only two women could be found. Thes were rescued, and just as they reached a place o safety the roof fell in. Had the firemen saved all?

Down in Paternoster Row, crowded with would-b sightseers, kept back from the burning building b policemen, an elderly man was the centre of attraction He had escaped—just in time—but not by the help o the firemen. "We were at work," he said, "in the fla below the one on fire, when the smell of fire warned u of danger. Then we jumped to our feet pretty quick I can tell you! One rushed to the windows, but they were too high up to jump from. Another opened th door on to the landing, but the smoke and flames rush ing in showed there was no chance that way. We ha just given ourselves up for lost, when all at once w heard a great shout from the other side of the court followed by a bang against our window which looke out that way. In a trice we had it open, and lo! there was a ladder which our neighbor on the other side had thrust across from his window. We crept over, one by one, on our hands and knees."

Here is a picture of imperiled souls—ignorant o danger, unable to save themselves; salvation is brought to their very hands.



"If the avenger of blood pursue after him then they shall not deliver the slayer up"

* **The International Sunday School Lesson for November 3.** The Cities of Refuge. Joshua 20: 1-9. GOLDEN TEXT: My Refuge is in God. Ps. 62: 7.

PARABLES IN MODERN DRESS

"Some fell upon stony places, but others fell into good ground"

"'I thank thee that I am not as other men are'"

MANY people have the impression that the teachings of Jesus had to do with an age long past and a civilization widely different from ours. They did apply to that age and clime, but they have just as pertinent an application to this century and to our own manner of life. His principles were of such a character that they suited any age, for, being divine, they are eternal. "He is the same yesterday, to-day and forever."

A conclusive proof of the fact is seen in the four pictures on this page. They are the work of the brilliant artist, Arthur E. Becher, and are published, with four other pictures and an introduction by Dr. Lyman Abbott, in a beautifully decorated $2.50 book, by D. Appleton & Company, of New York. They show that among ourselves there are to-day illustrations of the characters and events which Jesus described, and that the lessons he inculcated are needed now as much as in his time.

Mr. Becher has skilfully used in his illustration of the Parable of the Sower, the explanation Christ gave of the parable. "The seed," Christ said, "was the Word of God," and in the audience gathered around the street preacher may be seen specimens of each of the soils on which it fell, from the sleeping man in the foreground to the eager listeners near the preacher. His conception of the welcome to the Prodigal is a variation of sex. The wayward daughter with her sad face needs most bitterly the welcome that the son in the parable received. In his study of the Parable of the Pharisee and the Publican, the artist has depicted a scene in a church aisle, where the humble worshiper drops his coin into the box that the typical wealthy usher holds out to him. The last illustration is that of the Lost Sheep, which the heart-broken widow finds clad in convict stripes in a prison cell. Her pitiful face and her caressing hand show that she has in her heart the tenderness of that great Shepherd of the Sheep.

We may hope that these pictures will lead some to realize that in our modern life there are opportunities for all to heed the lessons the parables of Jesus were designed to teach.

"'I will arise and go to my father'"

"'I have found my sheep which was lost'"

Questions and Answers

I. L., Greenwich, N. Y. When and by whom was the city of Cambridge, Mass., founded?

The town was founded by Governor Winthrop, in 1630, and called Newtown. The name was soon changed to Cambridge, on account of the number of graduates of Cambridge University, England, who were among the first settlers.

F. S., Turkey City, Pa. 1. Is there any book printed that explains the Book of Revelation? 2. Where can I get the book entitled *Royal Path of Life?* 3. My work keeps me on duty from 7 A.M. till 6 P.M. daily the year round, Sundays included, excepting vacation. I cannot get to church until I get off duty at 6 P.M. Am I doing wrong to keep at it?

1. Many books have been written on Revelation, but probably the best for your purpose is that written by Rev. Dr. Seiss of Philadelphia. If there is a good Bible Commentary available for reference in your neighborhood, it will help you greatly. 2. You probably mean the *Pathway of Life*, by Dr. Talmage. It is now out of print. 3. The deprivation of religious privileges, occasioned by Sunday work, is a serious objection. If you recognize it as such, you should take the first opportunity to make a change, if conditions cannot be improved.

Reader, Norfolk, Va. What is the correct pronunciation of Guadalupe Hidalgo, the city in San Luis Potosi, Mexico?

It is pronounced Gua-da-loo-pa he-dal-go.

Iowa Reader. How large is Central Park, New York City?

It extends from Fifty-ninth Street to One-hundred-and-tenth Street, 13,507 feet. It is 2,718 feet wide, with an area of 862 acres. There are over twenty-eight miles of walks, five and a quarter of bridle paths, and nine miles of road. The park was laid out in 1858, when it was hardly touched by the northern suburbs of the city. Now it is in the centre of New York. Frederick L. Olmsted and Calvert Vaux were the landscape architects.

Jessie J., Covington, Ky. Was kissing ever considered an act of worship or anything more than a mere friendly salutation or lovers' greeting?

Yes, it was recognized as an act of worship or adoration. To kiss the hand or the hem of the garment was to humble oneself in adoration. The word "adore" itself signifies simply to carry the hand to the mouth and kiss it in salutation. In Psalm 2: 12 the expression "kiss the Son" means to worship.

W. W. W., Lime Spring, Ia. After reading, in THE CHRISTIAN HERALD of October 2, the verses "Through the Gin-Mill Door," the question came to me: Is not each person who continues to support a power that opens the gin-mill door, directly responsible for the fearful degradation and misery that pass through it?

The question is one that carries its own answer. Not one party, but all parties, share the responsibility. The reformation, therefore, must be general, before the land is redeemed from the curse of drink.

W. A. L., Burnside, Ky. Please tell me what denomination Evangelist W. A. Sunday belongs to.

Mr. Sunday is a Presbyterian, we believe. Don't know about the other mentioned in your letter.

F. E. B., Jennings, N. C. 1. Where can I get the history written by Josephus? 2. Why is Korea called the Hermit Nation? 3. What is materialism?

1. Revell & Co., publishers, New York. 2. Because of its isolation for many centuries. It is also called the "Land of the Sunrise" and "Land of the Morning Calm." 3. That system of philosophy which considers matter as the fundamental principle of all things, and consequently denies absolutely the independence and autonomy of the spirit.

L. H., New Britain, Conn. Judas' thirty pieces of silver—what was their equivalent in our money?

In the Oxford *Helps to Bible Study*, it is stated at $16.96. Other authorities vary, up to $24.

C. T., Toledo, O. When was the famous Cumberland Road started?

In 1806 an Act was passed by Congress to lay out a public road from Cumberland, Md., on the Potomac, to the Ohio River, and $30,000 was appropriated for its construction. The road was added to until it reached Illinois, in 1838. Further work was then stopped, as railroads had been introduced.

Reader, Hillsboro, O. In what sense can Lot be considered a righteous man as stated by Peter (II. Peter 2:7)?

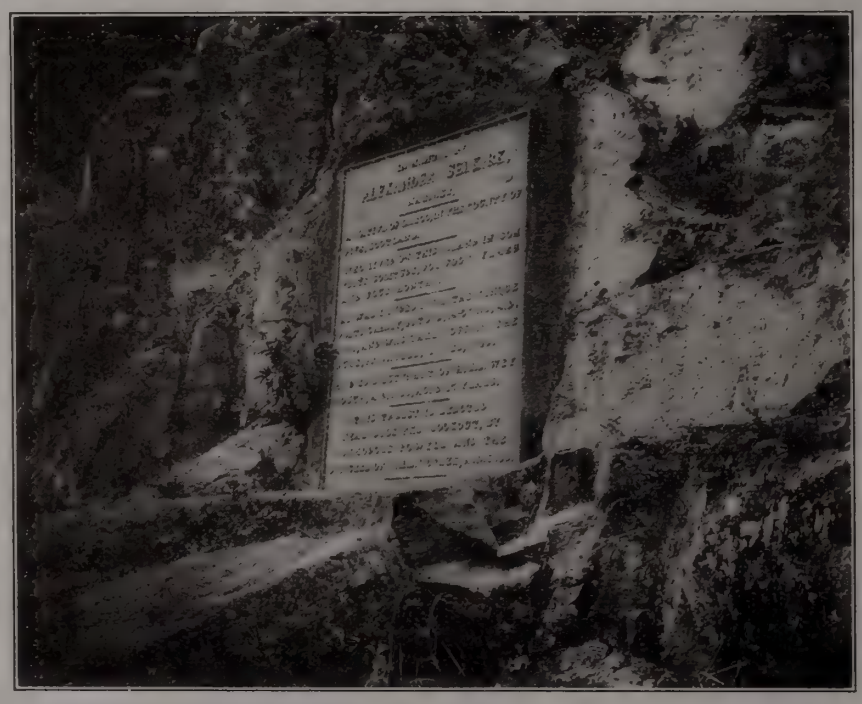
The narrative in Genesis deals with his faults rather than with his virtues. It must be supposed, however, that he was relatively righteous, as he was deemed worthy of an angelic deliverance from Sodom. Peter seems to have had access to facts or traditions not recorded in Genesis. From him we learn for the first time that he was vexed by the wickedness around him. He may have been personally righteous, but was evidently timid, avaricious and selfish. There are many men who have those faults who are nevertheless not destitute of good qualities.

R. A., Minier, Ill. Could you tell me the main reasons why Latin is more important in connection with high school work than German?

For the reason that our own English, the French, Spanish, Portuguese, Italian and German are in great part based on Latin, and contain many Latin words, German and English less than the others, but it plays an important part in both. The title of the German Emperor, Kaiser, for instance, is a form of the Latin word Cæsar. One who studies Latin finds it a great help in the study of all the others. If he took German he would have that and nothing else. The great literature of ancient times is Latin literature, and all literatures owe it much. German literature ranks well with others of modern times, but has not great influence on American literature as yet.

Subscriber, Ventura, Calif. What is the meaning of remitting and retaining sin in John 20: 23?

The words are often used by Roman Catholics to justify the absolution given by the priest on confession. It is, however, inconceivable that Christ intended to place such absolute power in the hands of a fallible being. It may have been that the power was confided to the apostles only, they being endowed, as the previous verse shows, with the Holy Spirit in that special sense that their mission required. Or, as Farrar contended, that the preacher has the power of declaring the conditions under which sins are permitted or retained. As a preacher might tell a man that if he retains, or continues to commit, certain sins, he will perish, which assertion he makes on Scriptural authority.



ROBINSON CRUSOE ISLAND

LITTLE more than a year ago a report reached us from Chile that Juan Fernandez, Robinson Crusoe's Island, had been swallowed by the sea. Later, the report was found to be incorrect. As long ago as 1563, a Spanish pilot discovered the island and gave it his own name. More than a hundred years later, Alexander Selkirk had a quarrel with the captain of his own ship, and requested to be put ashore; his request was granted, and though he repented the next day and asked to be taken on board, he was refused and for over four years he had a solitary existence. His experience furnished the suggestion for Defoe's *Robinson Crusoe*. About two hundred feet from shore is the cave where it is generally believed Crusoe lived. Near Crusoe's Lookout is the memorial tablet to Selkirk. It was erected in 1868 by officers of the British ship *Topaze*. Selkirk died an officer in the British navy in 1723.

ELSIE MAYNARD STOCKTON.

The American consul at Monrovia, Africa, sends this official notice of the death of a faithful missionary, whose passing away was mentioned in this paper some time ago:

LOUIS KLOPSCH, ESQ., CHRISTIAN HERALD, NEW YORK.
Sir: I beg to inform you of the death of Mrs. Mary Louisa Allen, American missionary at Nanna Kru, in whose work THE CHRISTIAN HERALD seems to be interested. Mrs. Allen died at Nanna Kru, nearly two hundred miles from Monrovia. At the time of her death, there was living on the mission property with her a young man from America by the name of F. M. Cook, but he died about two weeks after Mrs. Allen, so that the mission has been temporarily closed. Mr. Cook had only been in the country about two months prior to his death. I think the branch work which she conducted at Battoo, a native village about thirty miles from Nanna Kru, is still in operation under the management of a native worker. Mrs. Allen having died intestate, her effects have been taken over by the American Consul General at Monrovia to await the claim of her legal heir.

ERNEST LYON, *Consul General.*

L. T. S., Swainton, N. J. From what manuscript was our Bible translated? Are they now in existence? In what language are they written?

The men who prepared the Authorized or King James edition of the Bible, consulted all the then known manuscripts. The Old Testament copies were in Hebrew, and they doubtless had access to the Greek translation known as the Septuagint. The Jews had been very careful to have these manuscripts absolutely accurate, so that it did not signify nor is it known what particular manuscript was used. Probably several translators had copies. They are the same as those still in use in Jewish synagogues. The earliest New Testament manuscripts are in Greek. The translators had a choice of about thirty of these, some of them dating back to the fourth century. They are still in existence and copies of them may still be seen in the great libraries. Since the translation of the Authorized Version was made, still older manuscripts have been found which were examined by the Revisers in preparing the Revised Version.

Miscellaneous

H. L. D., Ballston Spa. Better avoid matrimonial bureaus altogether.

B. J. W., Kewanee, Ill. We have been unable to find the character you mention.

H. A. B., Newton, Mass. See answer to C. H. G., Austin, Minn., in MAIL-BAG of October 2.

McL., Newburgh, N. Y. You can secure the hymn through Biglow & Main, music publishers, New York City.

Inquirer. What you state is not a matter for public discussion, but should be considered by the pastor and church session.

M. M. E., Palmyra, Mo. Probably you can get the book through Ammon & Mackell, booksellers, 81 Chambers Street, New York City.

P. G., Wilmot, Kan. Ask your local druggist for his analysis. We have not been able to find the formula. It may be a local invention.

M. C. E., Michigan. Write to the director of the Weather Bureau, Washington, D. C., for information in regard to methods of measuring rainfall.

E. D. W., Pasadena, Calif. We do not know who invented the process. Write to the superintendent of the Borden Mills, Fall River, Mass., for information.

G. L. I., Brooklyn, N. Y. We believe we have seen the advertisement of a free telephone school. Why not inquire at telephone headquarters in your own city?

B. M. G., Dorchester, Mass. You can obtain the book, "Good Manners for All Occasions," by Mrs. Sangster, from THE CHRISTIAN HERALD Book Department. Price, with THE CHRISTIAN HERALD for one year, $2.

Reader, Rahway, N. J. You can obtain a copy of the book, *Prayers for Public Worship, Private Devotion and Personal Ministry*, by sending $1 to M. E. Munson, publisher, Bible House, New York.

W. C., Alpine, Tex. We have been unable to find a satisfactory answer. Land laws differ so much that it would be better for you to consult some Texas lawyer, who could give you expert advice.

Friend, Buffalo, N. Y. There is no real basis for your opinion. You have been led to put a wrong interpretation on the epistles. In any case there is no continuance of the practice. The course you propose would be a State's prison offense.

A Grand Book Greatly Valued

Dear Dr. Klopsch: Your handsome book, "The Great Hereafter," has just reached me. It is a grand book, which I shall value very much indeed. I am so very pleased with it, I am only sorry I had not sent for it earlier. CHARLES CHILTON.
St. Leonards-on-Sea, England.

TOMMY

By E. RYERSON YOUNG, Jr.

MR. REGINALD ST. CLAIR and his handsome son, Gerald, clad in broadcloth and top hats, swept up the church aisle. Two ushers sprang to lead the way and open the door of the St. Clair pew. This pew might command the attention of any one interested in rich upholstery, beauty of coloring and comfort. With a bow of patronage and pleasure to the ushers, Mr. St. Clair and his son stepped into the pew and took their seats.

Behind these elegant gentlemen came two other persons; a poor widow, by the name of Edwards, with a faded bonnet on her head, a shawl over her shoulders, and, by her side, a son clad in coarse gray tweed. Very quietly they came to the church door, entered with bowed heads and took their places in the rear, bare pews. In spite of all her week's labor at the wash-tub and the pickings Tommy had made after school hours running errands, they had but ten cents each for the collection plate. They felt almost ashamed to present such a pittance to the Lord who had given them so much of his saving grace and wonderful love. Still they were delighted to have something and so they joined in the service of praise. Then after the benediction was pronounced, they went away as quietly as they came, with hearts full of the message of love.

Mr. St. Clair said something to Gerald about the poor singing of the quartette of the day. The young man laughed and passed a comment upon the attitude of the preacher towards stock-broking.

"If I had noticed that before I should have stopped my envelope," Mr. St. Clair said quickly.

"You only gave a five, anyway, father. It's a mere pittance and not worth bothering about."

But there was a cloud on Mr. St. Clair's brow as he walked down the church aisle with many people bowing to him. The ushers opened the door and the footman had the door of his motor car ready to admit him to his seat. Gerald followed his father. He bowed to the many friends who had recognized him and his father, had a few words with several fashionably dressed young ladies and their escorts, and then hastened away.

Sunday followed Sunday. Mr. St. Clair and Gerald were regularly found in their pew. Mr. St. Clair withheld his weekly contribution for a few Sundays until the preacher apologized for what he had said; then he renewed his offering of five dollars a Sunday and subscribed generously to extra claims.

Tommy Edwards and his mother were so faithful in their attendance upon the place of worship. He was steadily advancing in his studies, and their claims for fees and books and time kept him and his mother busy to find the weekly attance for the Lord. There were times when Tommy had suggested that it be kept for bread, but with an exclamation of determined faith his mother had said that she would starve first.

One week the church treasurer met her and asked her to make her contribution twenty-five cents a week.

"I'll pray about it," said the widow, bravely keeping back the tears.

In the Mission Sunday School, an offshoot of the great church, Tommy found Christian work in teaching a little class of rough boys. His soul went out to them and he was enabled to lead one after another to Christ and to help them on to nobler and cleaner ways of life. This filled his heart and his mother's heart with great rejoicing. Then Tommy won a scholarship that entitled him to a year in a university.

Two years ahead of him in the university, Gerald St. Clair was doing good work. His cleverness in his studies and his abundance of wealth and sociability made him a general favorite. When Tommy presented himself to the college, Gerald welcomed him in a sophomore's patronizing way. Gerald had the strong muscles of an athlete, but his nerves and complexion were beginning to have telltale marks of dissipation.

"Too bad you haven't a pot of money, Tommy, so that you could enjoy a full university course, you know," he said.

"He found work in teaching a class of rough boys"

"Thank you for your welcome and well wishes, Mr. St. Clair," said Tommy. "I'll have to walk a humbler path and be sharp to make good use of my holidays to get enough money to continue my college course, for this scholarship that I have got is only for one year."

"Win another."

"I shall certainly try to, but there are hard men to work against."

"Well, goodby. I'm sorry for you. You don't get much good of the university if you miss the clubs and sports."

And, with a flourish, Gerald went away. Tommy saw very little of him during the rest of his college life.

Tommy took the humbler path of diligent study and regular habits. He did not win a scholarship in the second year, but a position was found for him in the college, and this continued his course.

One of the professors taking an interest in Tommy taught him how to run his motor-boat and took him the following holidays to his summer home, a fairy land of lakes and rivers. Tommy was exceedingly thankful. He made good use of his spare moments, reading in the professor's library. He found work the next term in the Y. M. C. A. His summer study and his term work told in his third year and he won another scholarship, which gave him time to spend the whole of his fourth year at his studies, and it also permitted him to help his mother. That was a great year for both of them. It was Tommy's homestretch in the university. Medals and prizes and post-graduate fellowships meant much to him, not only in themselves, but, for a young man like him, they were stepping-stones for larger things in the good life that was beyond.

His term work was so brilliant that he moved up into the first rank and his pastor was attracted to him. This elegant minister was at first somewhat surprised to find that Tommy was the son of a humble washerwoman who attended his church regularly. But he recovered from his shock when his better spirit learned that Tommy had been a soul-winner in the Mission Church and had done good work in the Y. M. C. A.

"We'll have the boy for the ministry," he said in his study, as he rose from his knees, where he had been praying to God to forgive him for neglecting the widow and the other poor.

He hastened to Tommy and laid plans before him for entering the ministry. Tommy shrank from them. The minister's eyes brightened with delight. He talked to Tommy of Isaiah's vision and the call of Saul of Tarsus. When Tommy felt the force of his pastor's reasoning, he promised to take the preliminary steps.

He stood the testing. His trial sermon was warmly appreciated by the elders of the church. They commended him to God with earnest prayer and thankful hearts. Tommy then went home and told his mother of all that had happened. There is joy, we are told, in heaven over the return of the penitents; but who shall describe the joy of a godly, hardworking mother, who sees her prayers and sacrifices rewarded with a son, honored by the Church with a call to the ministry! Tears and praises mingled with each other.

"Don't break your heart, mother. I want you to back me up in some little mission parsonage. There, there; dry your tears, mother. I see the minister coming."

Sure enough, up came the minister.

"Pardon me for my selfishness," he said kindly, "but I wanted to have my heart warmed by the recollection of how I've been so disappointed in Gerald St. Clair. I wrested him for the ministry, but he has gone completely into the world. Still God has wonderfully led us and saved us, in spite of ourselves. We have not treated you at all kindly, but he has kept you faithful, and now he has blessed us and blessed Tommy, for it is a great honor to be called to the ministry."

"It has nearly broken my heart," said the good mother, "but it was the prayer of his dear dead father to have a son to stand before the Lord, and now his prayer is answered."

Her tears burst out afresh. Tommy and the minister wept also.

"But, mother," protested Tommy, "you never told me about father praying that I should be a minister."

"How dare I?" said she amidst her tears. "What hope had I to give you a proper education, I, who had to wash and scrub to get a bite for our mouths and a portion for the Lord?"

"'A portion for the Lord!'" exclaimed the minister.

"Yes, sir," said the mother.

"Mother would never go to church without something. She believed in that part which says, 'Thou shalt not present thyself empty before the Lord.' It meant hard work to save a ten-cent bit, but mother always did it."

"Ah, I see it all now. That is the secret. Prayer and sacrifice, the fruits of the Spirit so dear to the God of heaven, were presented every Sabbath day and planned for all the week."

The minister carried and rejoiced with his happy parishioners and then returned to his study. He opened his Bible at the Lord's Sermon on the Mount. "Blessed Spirit," he prayed, "be with me. I am so slow to learn. Even the first word of Christ is only now breaking upon me, the beatitude that says, 'Blessed are the poor in spirit for theirs is the kingdom of heaven.'"

The Prudential's New Method

ANYTHING that relates to an organization which affects over 7,000,000 of our country's population is of interest to the whole. When the Prudential Insurance Company changed to a non-participating basis, ex U. S. Senator John F. Dryden, President of the Prudential, was asked concerning the new departure. He said:

"The Prudential has changed because it believes that the man who buys life insurance to-day wants a policy at the lowest possible cost, with the best protection that money will purchase. The general public now prefers low life insurance rates with liberal guarantees, rather than higher rates with estimated dividends. We believe our new non-participating policy meets these requirements, and that it will be found equal to if not better than any other policy now offered to the public. Everything in the policy is guaranteed."

Mr. Dryden further stated that the company year by year had maintained various economies which had substantially reduced the expense rate, making the company the most economical in the world, as measured by insurance standards. Any one desiring full information as to the new departure may address (sending age and occupation) The Prudential, Newark, N. J.

Palestine as It Really Is*

PALESTINE Through the Eyes of a Native is the title of a most interesting volume by Gamahliel Wadel-Ward, which for many reasons will repay a reading. Writing from the standpoint of an educated son of the Orient, the author points out in a pleasing and good-natured way that is sufficiently convincing, many of the errors into which foreign writers have fallen in dealing with the Holy Land and its people in their books. He also indicates some notable blunders in translations of the sacred Oriental writings which mar and obscure the true meaning.

We give below a few of these instances of mistranslation:

"His eyes shall be red with wine, and his teeth white with milk"; in the original it reads, "His eyes sparkling as wine, and teeth white as milk" (Gen. 49: 12).

"Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1: 18, 19). In this statement we find no reasoning whatever; it reads like an unconditional promise of blessings. "Come now and let us reason together, saith the Lord; if your sins be as scarlet, can they be as snow? if as crimson, can they be as wool? But if ye return from your wickedness, ye shall eat the good of the land."

. . .

We find the old version of the Lord's Prayer, as taught directly by our Lord in the language he spoke, in the Nestorian churches of Chaldea, as follows: "Our Father who art in heaven, we hallow thy name that thy kingdom may come, and that thy will may be done here on earth, as it is in heaven; give us day after day our sufficient necessities, and forgive us our iniquities, as we also should forgive those who sin against us; leading us out of temptation, and delivering us from the evil one: for thou hast the power, the kingdoms and all glory being thine, forever and eternally. Amen." One sentence in this prayer, as rendered in the translation made by the early Christian fathers, and repeated in every church of all denominations, in every language of the civilized world, has been used under protest by many, and that rightfully. I refer to the sentence, "Lead us not into temptation."

. . .

Abraham knew Jesus Christ, our Saviour, personally we must believe, when he was met by Melchisedek on the same spot where he was commanded of God to make the sacrifice of his son to him. Of him we read that he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually" (Heb. 7: 3). The name Melchisedek means King of Righteousness; his station of honor was King of Peace; he held the highest sacerdotal office, Priest of the Most High, and there is no man in creation whether past or present, but Jesus Christ alone, who could have been called and known as the King of Righteousness and King of Peace, and he corroborates this: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8: 56).

. . .

Undoubtedly Job suffered from the wormy leprosy, and scraped out the swarming and writhing worms, which when dropped are killed at once. The exclamation made by Job, in the original we read in a correct way, "for I know that my vindicator liveth, and shall stand at last near me upon the earth, and though under my skin worms are destroying this body, yet in my flesh I shall worship God" (Job 19: 25, 26). The poor man was speaking of his present infirmity, and had no allusion to the resurrection whatever.

. . .

Devotees in worship were called prophets, and sometimes as if blind to all their surroundings they acted like insane persons, as did Saul. "And he stripped off his clothes also, and prophesied before Samuel in like manner, and laid down naked all that day and all that night. Wherefore they say, Is Saul among the prophets?" (I. Sam. 19: 24). These teachers or prophets were, in the days of St. Paul, accepted, as seen by the Christians of the day (Acts 13: 1). Their office as prophet was as they ministered to the Lord and fasted. "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them" (Acts 15: 32).

. . .

The priesthood was divided into two branches: the first, the priesthood after the order of Melchisedek, the other commencing with Aaron. Our Saviour, undoubtedly the Melchisedek who appeared to Abraham, again visited this earth to prove the laws and the prophesies that foretold his coming as a sacred oblation, and that he had two distinct descents; on one side royal, on the other priestly, namely, that priesthood which went back of Aaron and commenced with God himself. Any one ignorant of the genealogies recorded in the Bible, would look upon this as a serious discrepancy. We will take a glance at the genealogy, that seems so contradictory in the Gospels of Matthew and Luke, both tracing our Lord from Joseph to David. Now as it could scarcely be possible that Joseph could have been the son of David from two distinct branches, one would think that either one or both must be mistaken; but here again I have to mention a fact that appeared in one of the preceding chapters, that a woman is nameless in secular as well as in religious courts of the land. She is known and must be known through her husband, so that in giving the genealogy of the wife, they take his name instead of hers, in order to make it legal. Tracing the genealogy given by Matthew we clearly find that our Lord was a direct descendant of David, through King Solomon. This genealogy in Matthew refers to the Virgin Mary, the mother of our Lord, and is her family tree, whilst Luke gets hold of the family tree or genealogy of Joseph and traces him to David, but not through Solomon.

* The book *Palestine Through the Eyes of a Native* is published by the Fleming H. Revell Co., New York, Chicago and Toronto. Pp. 201; cloth covers; illustrated. Price $1.25.

The Valley of Peace

THERE'S a beautiful valley of peace,
Where the heart of the weary may rest;
Where tumult of trials may cease,
And those who are burdened be blest.

CHORUS:

In the valley of peace, the valley of peace,
In the beautiful valley of peace,
My Saviour is there every burden to bear,
In the beautiful valley of peace.

In that beautiful valley, I know
Wild clamor is hushed into calm;
And, walking where still waters flow,
The sorrowing soul findeth balm.

In the valley of peace I may hide,
Where strifes of the world cannot mar,
And there I will follow my Guide,
My hope and my glorious star.

In the valley of peace let me roam
With Jesus, my "Staff" and my "Rod,"
Till I come to my heavenly home
Whose builder and maker is God.

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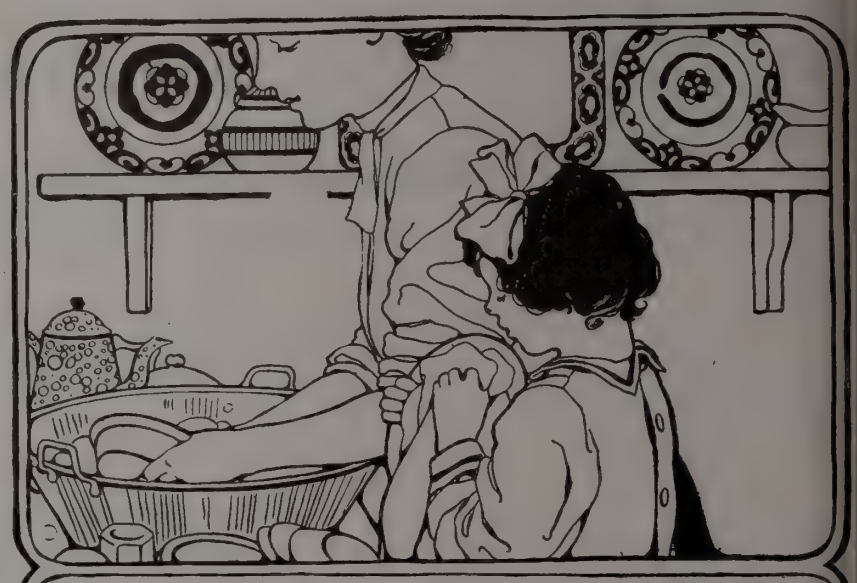

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At the same time our system of manufacturing and selling direct is such that we save you $5, $10, $20 and in some cases as much as $40 on every purchase.
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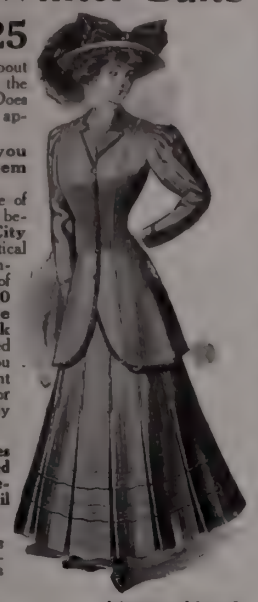

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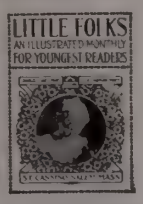

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The Christian's Refuge

By Mrs. M. Baxter

GOD spoke to Moses "in the plains of Moab by Jordan near Jericho," that he should command the children of Israel to give cities for the Levites to dwell in, with suburbs for their cattle and their goods, and all their beasts, measuring from the wall outwards a thousand cubits. The Lord was the portion of the Levites; they had no earthly inheritance (Deut. 10: 9), God was the trustee of their property; and when he made provision for those who had no portion on earth, he looked after their cattle too.

God ordained that, among the cities which should be given to the Levites, there should be six cities of refuge for the man who had slain anyone unawares. Thus the Lord became the trustee of the manslayer as well as of the consecrated Levites, and gave him his place among them. In his loving provision for the manslayer, no provision is made for the murderer. If any man had shed blood and taken life, however unintentionally and innocently, there was no safety for him anywhere but on the Lord's ground; in the city of refuge.

Oh, how few of us can say with Paul, "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20: 26, 27). Which of us has not unintentionally helped on the destruction of a soul? "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3: 18). Oh, how many of us have shrunk from being faithful, and if God dealt with us according to our works the blood of these souls would be required at our hands! Again, how many earnest seekers after God, when they have looked to our lives for a manifestation of Christ which would convince them of the truth of Christianity, have been thrown back into scepticism, indifference, or superstition, by seeing in us envy, selfishness, unkindness, want of candor, discontent, unbelief in God's promises: manslayers many of us are, though we may not be intentional murderers of souls.

Satan tries hard to keep us blind to this thing, and to make us believe that the salvation of souls is not our business; but when the light of God shines upon us so clearly that we cannot but see how fearful is our guilt, then Satan turns round and sets God's holy law, "the avenger of blood," upon our track, that he may drive us to despair. What is at once our safety, and also the means of correcting our passive, unintentional injury of others? Just this to take refuge in God, under the precious blood, to know ourselves hid with Christ in God (Col. 3: 3); to let others find us there. It was a distinct stipulation that the slayer who had fled to the city of refuge should abide there "unto the death of the high priest." No business, however pressing, might call him away; no family matter, although it were the death of the nearest and dearest; nothing could be an excuse for finding him outside of God's provision for him. He must know no life, no possession, no relative outside; all his interest must be within the city of his refuge, until the death of the anointed high priest; then, and only then, might he return to the land of his possession. Thank God, our High Priest can never die; he continueth ever.

Have you left all, as the slayer did when he fled to the city of his refuge? Is the world left behind? Are your plans for life, your earthly hopes, your self-made provisions left behind?

Acquainted With God*

AMONG the friends who came to condole with Job in his affliction, Eliphaz alone had the spirituality which might have solved the problem, if he had not been blinded by early prejudices. He speaks from personal experience, while Bildad draws his arguments from tradition, and Zophar is a blunt, coarse man, who prides himself on his candor. All had reached the conclusion that the calamities that had befallen Job were punishments. They had probably talked the matter over on the journey, and had come to an agreement. They would do this all the more easily because the idea of associating misfortune with sin was general throughout the world, and, in spite of this book, is not extinct at this day. Eliphaz was not driven from his position by Job's defense of himself; but he weakened so far as to express the opinion that Job might be mistaken in his attitude through ignorance of the ways of God; so he urges him to "acquaint himself with God," and assures him that the result will be peace.

Eliphaz was mistaken in many things, and mistaken about Job; but this advice was good. For a man in health and prosperity, as for a man in sickness and adversity, there is no better course, no surer gain than this of acquainting himself with God. To learn what God wills; to learn the principles of his government as we see them in history and in his Word, and to put himself in line with those principles, is to have the clue to every blessing. It does not insure temporal prosperity, but it does insure spiritual development. God may see in us faults or defects that need adversity; but the man who acquaints himself with God, is content to accept that from his hands as willingly as he accepts prosperity. In either case he has the peace that comes from knowing that his condition is not the result of chance or caprice, but comes from a Being who loves him, and is, besides, infinitely wise. Such acquaintance is a purifying influence. No man can come near to God, without putting away from him all unrighteousness. Eliphaz had an unkind, uncharitable meaning in his words; but as a principle they are true. Not that the sinner is excluded from God's presence; but he must break altogether with his sin; must resolutely put it away from him, and God recognizing his resolve receives him as righteous through Christ.

* Topic of the Christian Endeavor Society for November 3. Job 22: 21, 22.

A Musical Opportunity

THE many letters which reach The Christian Herald, referring to the musical compositions which appear in its pages, show that the love of music is in many hearts. To enable those who have never enjoyed a musical training and others who have some musical knowledge to learn sight-singing, The Christian Herald arranged last year to have a course prepared for its readers. This course, enlarged, is to be repeated this season.

Some of the writers ask: "What do you mean by sight-singing?" Madame Newman, the conductor of the course, replies: "Sight-reading means the ability to read the melody, that is, the notes of a song, as readily as you read the words that are in the text. You read them mentally and hear them mentally, or you may sing them aloud, if you will. While you are reading this announcement, mentally you hear the sound of every word in it. In the same way, you learn to read music and learn mentally to hear the sound of each note. When you have accomplished this, it is no more difficult to sing it out loud than it is to read aloud."

This is what the Sight-Singing Course is designed to teach. The cost of the course is nominal. A thousand pupils were taught successfully by Madame Newman's method a year ago. Hundreds are being enrolled for the present course, the first class of which will begin work shortly. Any reader of this journal who may send in his or her name to "Musical Department, The Christian Herald, Bible House, New York," will be assigned to one of the classes.

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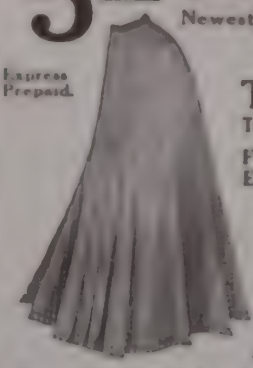

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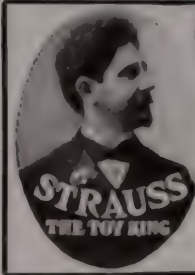

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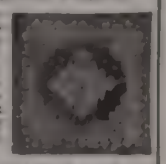

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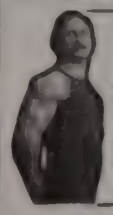

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OLD SOAKERS

Get Saturated With Caffeine

When a person has used coffee for a number of years and gradually [illegible] it is time the coffee should be left off [illegible] to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about 45 years, and for the past 20 years has had severe stomach trouble. I have been treated by many physicians but all in vain. Everything failed to give relief. Was prostrated for some time and [illegible] dying. When I recovered [illegible] take of food and drink. I tried [illegible] and it soured on my stomach.

"I finally concluded that coffee was the cause of my troubles and [illegible] I tried tea in its place [illegible] agreed with me. I [illegible] Postum, had it properly [illegible] pleasing to the taste.

"I have now used it [illegible] health is so greatly improved that I can eat almost anything I [illegible] whereas, before, I suffered for years with [illegible] stomach.

"I have found the cause of [illegible] a way to get rid of them. I [illegible] upon it. [illegible] Reason." Read "The Road to Wellville," in pkgs.

HELP FOR THE WORKING GIRL

LONG needed and eagerly sought, is the institution soon to be opened in New York by Rev. H. M. Tyndall, Pastor of the People's Tabernacle in East One-hundred-and-second Street. It is a hotel or boarding house for women, which in that district of the city is sure to be speedily occupied. In the stores and offices in the surrounding streets large numbers of young women are employed, must obtain board and lodging in New York. Any one who has sought a suitable home for a girl, which shall be clean, decent, and within her means, knows how scarce such accommodation is. The matrons of rescue homes tell deplorable stories that have been told them by girls who have hired rooms in houses where they were led to take the first steps on the road to ruin. The girl who earns only four or five dollars a week must have a low-priced room, and only too frequently finds it in evil surroundings.

The Non-Sectarian Home and Chapel

Mr. Tyndall, thinking over these facts, which were forced on his notice in the course of his evangelistic work, resolved to make a tentative effort to solve the problem.

It was too vast for him to grapple with, but he thought that if his experiment was a success—which it must surely be—it would encourage some church workers or evangelists to make an effort on a more adequate scale. His first step was to offer for rent a spare room in his Missionaries' Home. It was quickly hired for $1.50 a week by a young student in a Teachers' College, whose thankfulness at finding such a refuge convinced him of the urgent need for further effort. His next venture was the new building adjoining the People's Tabernacle which is shortly to be opened. It will accommodate about one hundred girls. The rooms are large and airy, and there are two pleasant parlors and a dining room on the ground floor. Mr. Tyndall has not forgotten the prime necessity of cheapness. He has decided to rent the rooms for five dollars a week, or if two girls share a room, he will charge them only three dollars each. These, with all the conveniences of a hotel, and with careful supervision of moral surroundings, will make the institution a valuable addition to the philanthropic agencies of the city. At present there is a halt in the arrangements for the opening, as the rooms are not all furnished. This may be easily overcome by any philanthropic friend of the working girl who will assist Mr. Tyndall by providing him with the funds required for the purchase of furniture.

A GREAT WORLD-HISTORY

EVERY passing season witnesses the increasing popularity of *Ridpath's History of the World*. Readers of this journal who have been so fortunate as to secure sets of these beautiful volumes—there are nine in all—have found them equal in many respects to a complete library. The History is planned in a manner that carries the reader along by easy stages from the earliest ages of the human race down to our own times.

It is written from the standpoint of modern American scholarship, and is wholly free from bias and prejudice. No other work of a historic character is so well suited to the needs of all classes and conditions of men. It brings before us in attractive review the story of Egypt, Assyria and Babylonia, the "golden age" of Greece, Rome and Carthage. We follow the strange fortunes of the Hebrews from the patriarchs to the dispersion. We are spectators at the conquests of Cyrus, Alexander, Hannibal, Scipio and Cæsar. We study science with Galileo and Kepler. We share the triumphs of all the great explorers and discoverers, and we become familiar with the lives and characters of the famous men of all times.

To Americans, perhaps, the most instructive and illuminating part of this great work is that which deals with the history of our own Republic. From Washington's time to the present day it is a complete, comprehensive, chronological narrative, which brings the reader down to the events of the present decade. Nothing important, interesting or entertaining is omitted. The literary style of the whole work is of a very high character.

These nine large, well-bound volumes will make an excellent foundation for a family library. As an educator of the young and a mine of valuable information for readers of all ages they cannot be equaled. Many fine illustrations add to the interest, and the maps and charts are a valuable feature. *The History of the World* is published by the Western Newspaper Association, No. 204 Dearborn Street, Chicago, Ill.

Called Higher

William H. Cooper, who died at Floral City, Fla., lately, was an admirable Christian and passed away in the full faith of a blessed future. His life was filled with kindness and marked by many noble deeds.

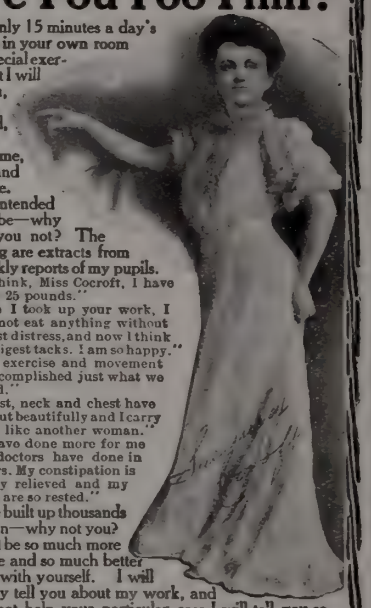
Mrs. P. C. Allen, an old and faithful subscriber of this journal, died June 28 in Hallettsville, Tex., in the sixty-ninth year of her age. She was an earnest Christian and had been affiliated with the Baptist denomination for many years.

On September 15, Mrs. E. H. Drew, for many years a reader of this journal, entered into rest. She was eighty-one years old, a consistent Christian, and a member of the Twelfth Street Reformed Church, Brooklyn, N. Y., for more than forty years.

Miss Julia Austin, an aged Christian of Tompkins Cove, N. Y., died recently. For over fifty years she had been a member of the M. E. Church, and she was a devoted reader of THE CHRISTIAN HERALD. She was greatly mourned by many friends who appreciated her fine Christian character.

Williams Dickinson, aged seventy-three, passed away at West Northfield, Mass., August 15. He was one of its oldest and most esteemed citizens. In early life he became a member of the Congregational church at Northfield, and did much to help it. He was also an active temperance worker. His greatest desire seemed to be to let no day pass without trying to lead some one to a better life, and the young men employed by him were ever influenced for good by his consistent life and precepts.

Are You Too Thin?



For only 15 minutes a day's practice in your own room upon special exercises that I will give you, you can be round, plump, wholesome, rested and attractive. Nature intended you to be—why should you not? The following are extracts from the weekly reports of my pupils.

"Just think, Miss Cocroft, I have gained 25 pounds."

"Before I took up your work, I could not eat anything without greatest distress, and now I think I can digest tacks. I am so happy."

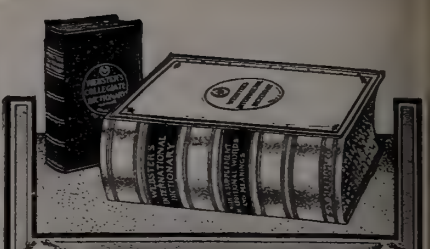
"Every exercise and movement has accomplished just what we wanted."

"My bust, neck and chest have filled out beautifully and I carry myself like another woman."

"You have done more for me than doctors have done in 20 years. My constipation is entirely relieved and my nerves are so rested."

I have built up thousands of women—why not you? You will be so much more attractive and so much better satisfied with yourself. I will cheerfully tell you about my work, and if I cannot help your particular case I will tell you so. My information and advice are entirely free.

SUSANNA COCROFT
Dept. D 57 Washington St., Chicago
Author of "Character as Expressed in the Body," Etc.



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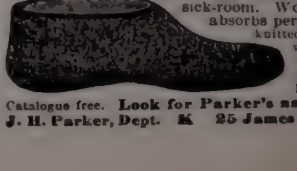

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He Saw Napoleon's Retreat

BARNET WOLNISKY, a white-haired and venerable-looking Jewish rabbi, now in New York, has a singular history. He was born in Grodno, Russian Poland, 105 years ago. Despite his great age, he is healthy and active. He drinks no water and no liquor, but takes tea frequently, without milk, and eats but one meal a day,

Barnet Wolnisky

of soup, bread and a little meat. He is a fine Talmudist, and speaks seven languages. Rabbi Wolnisky has a keen memory and recalls events that happened nearly a century ago. He remembers well the tragic close of Napoleon's Russian crusade ninety-five years ago, and he watched the broken and dispirited French legions making their way westward through the snows. The rabbi was once wealthy, but is now comparatively poor, though comfortable. He has been twice married. His first wife bore him twelve children and his second fifteen, and he has ninety-two living descendants, every one of whom he knows by name, and he can tell the dates of their birth. He has never been sick, and the only time he was confined to his bed was when he was accidentally run over by a street wagon and slightly hurt. For many years he was rabbi of the synagogue on Eldridge Street, retiring from the office only two years ago.

According to Works *

ERRORS are sometimes made by persons attending revival meetings as to the nature of conversion. Evangelists often omit to place sufficient emphasis on the change of life involved. A man may be willing to accept Christ as a Saviour, while being unprepared to accept him as a King. The two offices go together, and, as James insists, faith must be accompanied by works. It is faith that brings salvation; but the saved man must live according to the Gospel, holding Christ supreme over his life. He will be sure to do this if his faith is genuine. He will love Christ, and loving him, will obey him. It is in this that the quality of faith is shown. The mere intellectual faith which believes that Christ came into the world, and that he is able and willing to save, is vain if it is not followed by an earnest desire to fulfil his will in all things.

Failure to apprehend this fact and act upon it has done infinite harm to the Christian Church, and has brought serious reproach upon it. People of the world say of the inconsistent Christian, that his life shows that religion has no power. Thus true religion, of which he is destitute, suffers through his conduct. A son might profess intense love for his father; but if he continually disobeyed him and did the things that the father hated, no one would believe him. They would say that actions speak louder than words. So Christ says, "Ye are my friends if ye do whatsoever I command you." He receives the worst sinners; but they must not continue sinners. He receives them that he may make them righteous.

* Topic of the Epworth League for November 3. Matt. 21 : 28-32 ; Mal. 1 : 6-8 ; John 14 : 23 ; I. John 2 : 5.

Religious Liberty in Peru

EDITOR OF THE CHRISTIAN HERALD:

Friends of Peru earnestly petition that you kindly allow us to draw the attention of your readers to the fact that July 28 ("Independence Day" in Peru) is being set apart by missionaries in Peru and friends in the United States, Canada and Great Britain, as a day for prayer and supplication on behalf of religious liberty in that republic.

It is not generally known that Peru is the last country in South America to throw open its doors to Protestant missionary enterprise. Article IV. of the country's political constitution declares that Roman Catholicism is the religion of the State, and that the State protects it, to the exclusion of the public exercise of any other. The democratic spirit which revolted against the yoke of Spain and overthrew the Inquisition at Lima has never been able to throw off the religious bondage of Romanism and breathe the free air of religious liberty. The restriction and persecution against Protestantism in Peru are worthy of the Middle Ages, and prove Romanism to be the same relentless foe of human liberty and intellectual freedom.

To-day, Spanish evangelistic services are being held behind closed doors and with no outward indication that the building is a place of worship. Bible colporteurs have been imprisoned, persecuted, mobbed and well-nigh done to death by fanatical Catholics, for no other offense than that of the circulation of the Holy Scriptures. Yet a spirit of heroism is shown by these men. Last year, a native Evangelical Church of Lima, meeting in Vegeieros Hall, provided five colporteurs for the B.F.B.S., who circulated over 12,000 Scriptures across an area of over 2,000 miles on the great elevations of the Cordilleras of the Andes.

Callao, Peru. A. R. STARK.

SENSE ABOUT FOOD

Facts About Food Worth Knowing

It is a serious question sometimes to know just what to eat when a person's stomach is out of order and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to anyone interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything. I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it at any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now now strong and well.

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care, but medicine did not seem to do him any good until he began to leave off ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts.

"Our boy thinks he cannot eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts." "There's a reason."

It contains the phosphate of potash from wheat and barley, which combines with albumen to make the gray matter to daily refill the brain and nerve centres.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

$11.25 for this large handsome steel range without high closet or reservoir. With high warming closet and reservoir, as shown in cut, $17.35. Reservoir is porcelain lined. Heavy cast top, six 8-inch cooking holes. Large oven, 18x20x12 inches, regular 8x8 flues. Body is made of extra heavy sheet steel, top and bottom are extra heavy cast iron. Grates are duplex, can be used for coal or wood. Nickel trimmed. Splasher back, shelf on left end of range top, towel bar and tea shelves on right end. Handsome ornament on reservoir, oven door, etc. Every part of this range is made in our own factories, making it an unusually low priced range.

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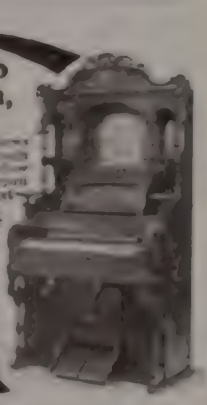

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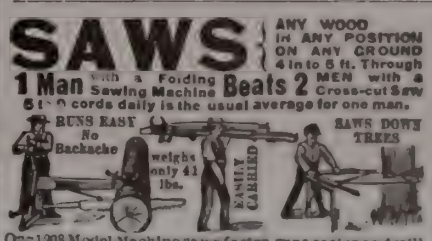

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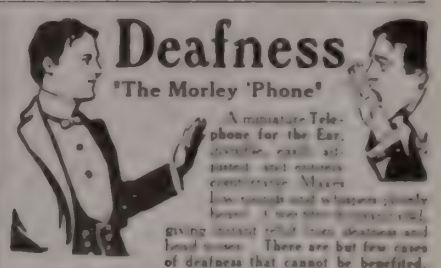

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See page 925

The Bishop of London Preaching to the "Bulls and Bears" in Wall Street

Heart Throbs: A Book Compiled by 50,000 People

HEART THROBS is a collection of scraps in prose and verse—the pathetic or humorous little things that have appealed to people as they sat at the fireside reading newspaper, book or magazine. It is the most notable book of the times. President Roosevelt furnished his favorite selection. Admiral Dewey (the hero of Manila Bay), United States Senator Allison, Speaker Cannon, the late Secretary Hay, together with hundreds of other prominent public men, are numbered among the 50,000 people who contributed material to this unique volume. Its chief value, perhaps, lies in the insight it affords into the tastes and aims of this great army of contributors—"the plain people of America," as Lincoln loved to call us.

Many of the selections were yellow with age, taken from mother's scrap-book, sacred with hallowed memories; some came from between the leaves of the family Bible or the old school-book in the attic; many clippings were worn threadbare and carefully repaired and strengthened; odorous with lavender, rose and orris; stained with tears, printed on silk or deftly limned and illuminated—the heart treasure-trove of American homes, proving that the American people hold dear the sterling virtues of manhood and the sweet, tender sentiments associated with home and mother.

NOTE.—The excerpts on this page were selected from the book "Heart Throbs," by the editor of the London (Eng.) "Daily Mail," and republished with a compliment to the American ideals indicated in these selections.

McKinley's Dying Prayer

"In the afternoon of his last day on earth the President began to realize that his life was slipping away, and that the efforts of science could not save him. He asked Dr. Rixey to bring the surgeons in. One by one the surgeons entered and approached the bedside. When they were gathered about him the President opened his eyes and said:

"'It is useless, gentlemen; I think we ought to have prayer.'

"The dying man crossed his hands on his breast and half closed his eyes. There was a beautiful smile on his countenance. The surgeons bowed their heads. Tears streamed from the eyes of the white-clad nurses on either side of the bed. The yellow radiance of the sun shone softly in the room.

The Late Wm. McKinley

"'Our Father, which art in heaven,' said the President, in a clear, steady voice.

"The lips of the surgeons moved.

"'Hallowed be Thy name. Thy kingdom come. Thy will be done——'

"The sobbing of a nurse disturbed the still air. The President opened his eyes and closed them again.

"'Thy will be done in earth as it is in heaven.'

"A long sigh. The sands of life were running swiftly. The sunlight died out, and raindrops dashed against the windows.

"'Give us this day our daily bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil.'

"Another silence. The surgeons looked at the dying face and the friendly lips.

"'For thine is the kingdom, the power, and the glory, forever. Amen.'

"'Amen,' whispered the surgeons."

—James Creelman, in "On the Great Highway."

Description of Christ.

The following epistle is said to have been taken by Napoleon from the records of Rome. It was written at the time and on the spot where Jesus commenced his ministry, by Publius Lentulus, Governor of Judea, to the senate of Rome.

"Conscript Fathers: In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples call him the son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders; in the middle of his head is a seam of long hair after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick; not of any length, but forked.

"In reproving he is terrible; admonishing, courteous; in speaking, very modest and wise: in proportion of body, well-shaped. None have seen him laugh, many have seen him weep. A man for his surpassing beauty excelling the children of men."

In a Lighter Vein

I have heard of poor and sad congregations, but the saddest preacher I ever knew went from Posey County, Indiana, to Pike County, Missouri, where John Hay discovered Little Breeches and Jim Bludsoe. He was starving to death on donations of catfish, 'possum, and a hundred-dollar salary. Finally he made up his mind to go away. With wet eyes he stood up in the prayer meeting to bid good-bye to his weeping congregation.

"Brothers and sisters," he said, wiping his eyes on his red bandana handkerchief, "I've called you together to-night to say farewell. The Lord has called me to another place. I don't think the Lord loves this people much, for none of you seem to die. He doesn't seem to want you. And you don't seem to love each other, for I've never married any of you. And I don't think you love me, for you don't pay me my salary—and your donations are mouldy fruit and wormy apples. 'By their fruits ye shall know them.'

"And now brothers and sisters, I am going to a better place. I've been appointed chaplain to the penitentiary at Joliet. 'Where I go ye cannot come; but I go to prepare a place for you.'"

A Bit of Newspaper Verse

She took up one of the magazines and glanced through it casually, but somehow it did not appeal to the old lady, and so she laid it down again. There was a volume of poems richly bound in vellum on the table by her side, and for a little while the story of its gallant knights and lovely maidens bewitched her. But soon the weight of the book began to tire her feeble hands.

After that, quite as a last resort, she took up the evening paper and glanced through it just to while away the time. She had never taken much concern in politics, the latest Parisian fashion did not interest her in the least, but presently three little verses wedged in between a lurid account of a murder and a patent medicine advertisement caught her eye.

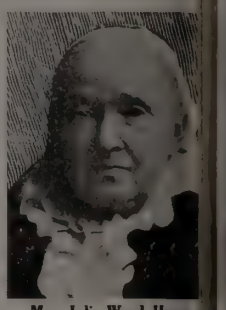
The poem was Eugene Field's "Little Boy Blue," and at the very first lines of it the old lady became all attention:

The little toy dog is covered with dust,
But sturdy and staunch it stands,
And the little tin soldier is covered with rust,
And his musket moulds in his hands.

Very slowly, as she read on, the tears came into her eyes and dimmed the spectacles so that she could scarcely see the lines of the second verse:

"Now don't you go till I come," he said,
"And don't you make any noise!"
Then, toddling off to his trundle bed.
He dreamed of his pretty toys.
And as he was dreaming, an angel song
Awakened our little boy.
Oh, the years are many——

Yes, they were many! It was more than half a century ago now. The paper dropped from the old lady's hand, and rustled to the floor. There was no use in trying to read any more, for her thoughts had flown away now to the time when she had had such a Little Boy Blue as that. Since then she had had lots of other children. Even now, as she sat there in the twilight, she could hear the shouts of her grandchildren at play n far away, but little Geordie had been her firs born, and somehow the others were different, ar nobody knew just how but herself. She had daughters to console her in her widowhood, and when her married daughter had died, her children had been left. But with little Geordie it was different. They only knew of him by the little headstone in the graveyard; but to her—why, after reading that little poem, it seemed as though it were only yesterday that he was toddling along beside her, rosy and bright, and full of fun. And he used to say just those things—she remembered.



Mrs. Julia Ward Howe
Author of "The Battle Hyn of the Republic"; the lady w wrote "The Heart Throb," s lected by President Roosevel

"Why, mother," said her daughter, as she came in, "you've been crying! What's the matter?

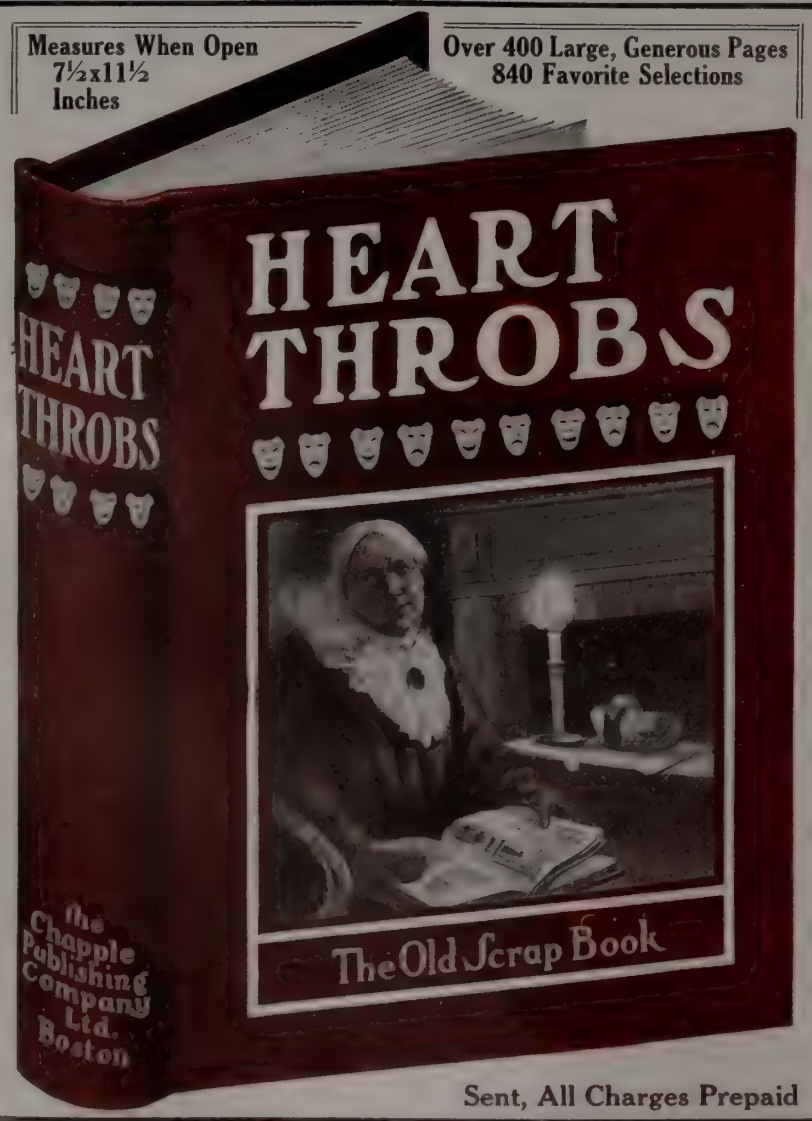
"It was nothing dear," answered the old lad as she wiped her eyes. "I was reading, you know and it upset me a little. It was only a bit newspaper verse."

Lincoln's Rules for Living.

Do not worry, eat three square meals a day, sa your prayers, be courteous to your creditors, kee your digestion good, steer clear of biliousnes exercise, go slow and go easy. Maybe there ar other things that your special case requires t make you happy, but, my friend, these I reckc will give you a good lift.—*Abraham Lincoln.*

A Morning Prayer

The day returns and brings us the petty roun of irritating concerns and duties. Help us to pla the man, help us to perform them with laughte and kind faces, let cheerfulness abound with i dustry. Give us to go blithely on our business a this day, bring us to our resting beds weary an content and undishonored, and grant us in th end the gift of sleep.—*Robert Louis Stevenson.*



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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Waterfall Near Nan

Mrs. Peoples and Christian Native Women

The Mission Water Wheel

IN THE LAND OF THE HEATHEN LAOS

ONE of the least known missionary regions is the land of the Laos, the mountain tribes who live in the country between China, Assam, Burma, Siam and Tonquin. They are dependent upon Siam and under its authority. Scattered through the northern provinces of Siam, in almost impenetrable localities, are nearly 3,000,000 Laos, the western tribes being known as the *Lao-pung-dam* or tattooed people, and the eastern tribes as the *Lao-pung-khao* or untattooed people. They have a definite history that runs back to the middle of the sixteenth century, when they had an independent kingdom and carried on frequent wars; but many of their cities are now little better than ruined hovels, and socially their condition is very low. As the Laos have no coast-line, their very existence has been practically unknown to the white races until a comparatively recent date.

Although the people are Buddhists, they do not adhere so strictly to the rules of that religion as do the Siamese. Their language is like that of Siam, but with a dialectic difference. They are fond of music, and, except in the mountain districts, are a mild people.

In 1867 the first Christian mission to the Laos was established by the Rev. Mr. McGillivray, a Presbyterian missionary, at Chieng-mai on the Quee-Ping River, 500 miles north of Bangkok. The first convert was Nan Inta, a man of influence, learned in the Buddhist religion. Six other conversions quickly followed. But the path of the missionaries was not a bed of roses. Persecution began after the first year's work, and two converts, Noi Soonya and Nan Chai, were tortured and clubbed to death in 1869. The missionaries were driven out and their convert band scattered. The persecution ended with the death of the king of Chieng-mai, and the missionaries have since that time enjoyed a degree of toleration, which was greatly helped by the proclamation of religious liberty in 1878.

Rev. S. C. Peoples and Mrs. Peoples, whose interesting letters from that remote region have occasionally appeared in these pages, established a mission at Lakawn, seventy-five miles southeast of Chieng-mai, twenty-five years ago. They have founded there a mission hospital, an industrial school for boys, and a mission press. The Laos Mission now has vigorous churches in the provinces of Lapon, Chieng Hai and Chieng San. The Presbyterian Board also has several missions and a considerable force of missionaries, lay workers, physicians and native helpers.

Many of our readers, who have helped these missionaries from time to time, will be interested in the following letter from Mrs. Peoples:

Dear Dr. Klopsch: NAN, via Moulmein.

Twenty-five years ago this fall we came to Laos. Only now has work been begun on the dispensary, so slowly are the needs of our work met. Only because Dr. Peoples has undertaken the care of the government soldiers, in addition to the poor people, is the building now made possible.

Like Buddha in the legend, we are fighting sin and snakes. A five-foot poisonous snake was killed yesterday in the china closet of our mission house.

For a long time we have felt a great burden for the salvation of a numerous tribe of Chinese, who were driven by famine long years ago to settle in our high mountains, all through this north Siam region, and even in connecting villages away up four months' journey into China. Once a year these people come to this city (Nan) to "drink the water of allegiance." Last week they were here. The head man is called *p'yah luang* (great chief), and with him were sons or relatives. Some time ago I obtained from the Bible Society's agent at Bangkok a large number of portions of Scripture and had them sent to these people. With us they are designated as "Yows." Upon this occasion when they called, I brought out more of the Bible in the Mandarin character, when the *p'yah* exclaimed, "Oh, have you more books that tell about Chow Fa [Heavenly Father]? We believe in him and pray to him and want to know more about him." How my heart praised the Lord! For ten days we gave them instruction, and promised soon to visit them at their home in Wah, four days north of Nan.

Our regular work is among the Laos-speaking people of the valleys, and this alien tribe is new work for which we have no provision. This week your letter came, enclosing check for twenty dollars, and telling of the loving hearts ready to supply native helpers. Surely God is connecting the need and the supply. I have a good man for this work and will send him off at once, paying his expenses and the cost of books from this timely twenty dollars, and shall hope that his labors may be continued by some one who is interested in bringing souls to Jesus. Soon I hope that there will be two evangelists for the Yow people.

Your second letter with check from readers of THE CHRISTIAN HERALD for our work among the Laos was received, and I have sent off the money to pay for Scriptures from the Bible Society agent at Bangkok for these people living all about us in the mountains. They are a most lovable people and we have established a man in this work. His glowing accounts of their eagerness to accept Christ as their Saviour fills our hearts with joy. As soon as the rains are over, we purpose to build a camping-place on the mountain, near the village of the head man, and intend to have a school for the children, hoping that in time they can attend our mission school in Nan.

SARAH WIRT PEOPLES.

Buddha's Temptation

Buddha Overcoming Temptation

These two pictures of Laos idols are from drawings by a native Buddhist priest, now a Christian convert

THE
AMERICAN PULPIT

A SERMON BY

Rev. F. DeWitt Talmage, D.D.

The Celestial Battlements

TEXT—Rev. 21: 16

"The length and the breadth and the height of it are equal"

A MAN'S visions or idealisms or mental similitudes inevitably take upon themselves the forms and colorings and characters of his physical surroundings. When Pharaoh dreamed his dreams, he did not have rapturous revelations of the coming grandeurs of a Persian capital. He caught no glimpse of the future glories of Athens, Rome, Berlin, London, St. Petersburg or New York. He saw a vision of his own pasture lands, and of his own River Nile, flowing past his palace door. He saw his own cattle and his own wheat fields. His dreams were of familiar scenes. The peculiarity was in what these familiar objects did. The seven lean cattle ate up the seven fat cattle; the seven lean stalks ate up the seven fat stalks. The seven fat cattle represented seven years of plenty; the seven lean represented seven years of want; but all were the same kind of cattle which Pharaoh's herdsmen were then tending upon the royal domains.

The Heavenly Jerusalem

When Joseph, the shepherd's son, dreamed his dreams emblematic of his future greatness, the picture in his vision did not show him the glories of an Egyptian premiership. In all probability, living the simple herdsman's life, he at that time had no conception of what a royal court was like. No, Joseph did not dream of ermine and coronets and thrones. He saw the sun and the moon and the eleven stars making obeisance to him. He saw the sheaves of wheat which his brethren were binding in the fields bow down and worship his sheaf. He saw these astronomical and agricultural similes, because, as a shepherd boy, guarding his flock by night, he had often watched and studied the stars. He saw the sheaves, because as a farmer's boy he had often watched the workmen gathering the harvests, and his own back and arms often had been wearied with binding the sheaves. For on the farm during the harvest time all the men and boys who could carry the scythe were pressed into service. It is a psychological law that when we see visions they may be ridiculous or grotesque, but they generally relate to objects familiar to us in our waking hours.

When St. John, upon the Island of Patmos, caught a glorious vision of the celestial capital, the New Jerusalem, what was more natural for him than to pattern it after the greatest and the most wonderful city his eyes had ever seen? He certainly did not picture heaven as any of the modern cities you and I are accustomed to see. He did not think of the New Jerusalem as built upon sand dunes by a beautiful harbor, as San Francisco is built beside the lapping waters of the Golden Gate of the Pacific. He did not find it among the waving palms and the beautiful flower gardens and the orange-groves, under the shadow of the snow-capped mountains of Grayback and San Bernardino, as is Redlands, the most beautiful city of all California. He imagined the New Jerusalem descending from heaven and alighting on a hill, as the Davidic capital was upon a hill. Then St. John imagines this celestial city surrounded by a great wall. Though this wall was glittering with myriads of precious stones, it was the same kind of a wall that encircled the capital of the Holy Land.

The Wonderful Wall

Let us try to imagine the exterior of the celestial capital which we call heaven, as John saw it in vision. I am going to point out to you some of the chief characteristics of those celestial battlements. At other times we may in fancy, under the apostle's guidance, try to enter those gates and roam over the golden boulevards and examine the architecture of the mansions in the skies; but to-day we are going to limit our travels, and just study the outer walls of heaven. It is a strange spectacle as the inspired artist pictures it. It surpasses in splendor every wall and portal in the most magnificent of European or Asiatic cities. Sometimes, as tourists, I think we pass too quickly the beautiful carved doors of the great cathedrals of Europe, or ignore the mighty walls of Eastern capitals, in order to reach the centres of the cities. Let us not make this mistake in reference to heaven. Let us loiter, at least one Sabbath day, to study the walls which encircle our future celestial habitation. "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

When St. John saw the New Jerusalem looming up in all its vast proportions, he was impressed with the infinite size of heaven. It was a place so large that it took a reed twelve thousand furlongs to measure its outside walls. Now, when you remember that the furlong is one-eighth of a mile, you will see that a traveler must take a journey of six thousand miles to go around it. In other words, if the walls of this great city were stretched out in a straight line, they would reach nearly twice across the American continent, from San Francisco to New York. They would be more than three times the distance between London and St. Petersburg.

Doctor C. A. Goodhart tells us about the vast size of the apocalyptic vision of St. John when he says, "Babylon was a great city, about three times the size of modern London. Yet, comparing the measurements which Herodotus gives of Babylon with the one St. John gives of the New Jerusalem, we find that the latter would contain ten thousand of the former." Can your mind grasp what Doctor Goodhart means?

"Well," says some one, "do you literally mean that the New Jerusalem which St. John saw had any such dimensions as those? Even if we could conceive of a city so wide and so long, we could not imagine it having a height from base to summit, of fifteen hundred miles." No, you must remember that this was a vision, and as such was symbolical. The twelve gates correspond to the twelve tribes of Israel, and to the twelve apostles. The furlongs and the foundation stones are other sets of twelve. I think the apostle intended us to learn, from the great cube, that the heavenly city was big enough to contain all people, of all nations, of all generations, of all times, who have been and will be cleansed from sin by Christ's atoning blood. I want to show that provision is made for the widest acceptance of the invitation "Whosoever will," and is so big that it will take in every sinner who comes and bows at the foot of the cross, and who says, as did the publican of old, "God be merciful to me a sinner." And "the length and the breadth and the height of it are equal."

Unbounded Accommodation

I was never more impressed with Christ's parable of the banquet hall of heaven than after I had studied this revelation of St. John. The banquet tables are spread. The invited guests have refused to come. Then the master of the house said to his servants, "Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind." And the servants said, "Lord, it is done as thou hast commanded, and yet there is room." Of course there is room. There is always room in heaven. Why, heaven is so big that God's messengers of all generations can go into the highways and the hedges and spread broadcast the Gospel invitation everywhere, and yet there will be room. Room in heaven! Room for every one that comes in Christ's name! Room, unlimited room! "Whosoever will, let him come and drink of the water of life." Room in the many mansions of the Father's house. And "the length and the breadth and the height of it are equal."

But there is another fact which ought to impress you about the wall of heaven, and that is—it has twelve swinging gates, and they are all gates of pearl. These gates are divided into four groups. There are three gates in the south wall, three gates for the north wall, three gates for the east wall, three gates for the west wall. What do all these gates stand for? They mean that God has an unlimited number of ways for us to get into heaven. It does not matter what gate we enter by, as long as we come through a gate sprinkled with Christ's blood. And yet there are some people so blinded by sectarian bigotry that they think no soul can get into heaven except through one gate, and that the narrow way of their own church door.

Sectarian Partitions

Some time ago, I was speaking along this line in my prayer-meeting room. When I had finished and thrown open the service for general discussion, a gentleman arose and spoke as follows: "I am a Congregational minister. I am glad to hear your pastor call attention to the fact that the walls of heaven have twelve gates. I am glad that I, as a member of a different Christian denomination, can meet and sing and pray with you to-night. Christ said, 'Other sheep I have which are not of this fold.' There are many churches, many folds, but we all follow the one Divine Shepherd. Once the sectarian walls were built so high that the different churches could not see over them. Then time passed on and they were lowered a little, so that the members of the different churches could throw brick-bats at one another. But, thank God, to-night those walls are lowered so that we can reach over them and grasp each other's hands as Christian brothers."

"Amen!" I said to that. But while my brother minister was talking, I kept asking myself this question: "Have those sectarian walls been lowered so much everywhere that all churches have ceased to throw brick-bats at each other?" I believe not. For when that day comes Lutheran, Episcopalian, Presbyterian, Methodist, Baptist, Congregational, and all who worship Christ in spirit and in truth will clasp hands in Christian love. In that day there will not be five or six different churches fighting each other in one little village of five hundred inhabitants. There are twelve gates to the walls of heaven; and all those gates are of pearl.

Jeweled Foundations

But I want you to study the gorgeousness of those glittering walls of heaven, as well as the twelve gates of pearl. Those walls are not made of common stones, as are the walls of the East. Those stones of the walls of the Eastern cities were not selected for their beauty, but for their strength. We can see from the ruins of the old Chinese walls and of the Roman walls in the northern part of England which were built to keep out the Picts and the Scots, that they were not built of beautiful stones. The stones were lifted out of the quarries and placed there to resist armies and to last for centuries. The walls of heaven are not only strong walls; but they are built out of the most beautiful of precious stones. Wherever you examine them, their brilliant surfaces gleam with myriads of flashing lights. Never did rainbow in the sky have such wonderful mixture of colors as those to be found among the precious stones which are built into the walls of heaven. There in apocalyptic vision St. John saw the jasper, the sapphire, the chalcedony, the emerald, the sardonyx, the sardius, the chrysolite, the beryl, the topaz, the chrysoprase, the jacinth and the amethyst. Oh, the beauty, the exuberance, the infinite variety of the colors of the precious stones of the walls of heaven! Why were those stones set in the walls of the New Jerusalem? To teach us that when an immortal soul passes through one of the gates of pearl, he finds that the wealth of heaven is so inexhaustible that every soul is fully satisfied, and every element of its nature has abundant gratification. From this we understand what the Bible means by "the beauty of holiness."

Supposing we should to-day drive up to one of the great walled-in cities of the East. If the setting sun striking its light upon its walls turned them into a flaming mountain of light, and as we approached those walls we found them a mass of precious stones and the gates of the city of pearl, what would we say? Why, we would exclaim: "At last we have reached a city where wealth does not consist in gold and gems, for here they are of no more account than to be used for the decoration of the walls. The treasures of this city must be spiritual, not material." It is so in heaven. There God will give true treasure, and that in infinite abundance. In heaven, the wealth and the joy and the happiness are so inexhaustible that each inhabitant can have his fill and yet there is an ocean of joy left. Like a great tidal wave, the love and the pardon of God have rolled through the boulevards of the celestial city and overleaped the walls, and left its spray as glittering gems shining a gladsome welcome to all who approach the heavenly capital.

The Broad Highway

But there is another fact about those walls of heaven you must not overlook. The length and the breadth and the height of them are equal. What does St. John mean when he says the height is the same as the length and the width? Does he mean that the walls are as he says, a hundred and forty-four cubits high (a multiple of twelve)? Oh, no. This apocalypse has a figurative interpretation. It means that the walls of heaven are so high that none of the meannesses or contemptibilities, or evil thoughts, or sins of earth can ever overleap them. It means that the walls of heaven are so high that when we once enter into heaven, all the evil desires of our lower natures shall cease and we shall stand before Christ, perfect as he is perfect, pure as he is pure, holy as he is holy. When you pass through those gates of pearl, you will never again be tempted to be selfish; never again be tempted to speak a harsh word against your neighbors; never again be tempted to do what you ought not to do, or to leave undone those things which you ought to do. Then all bitterness, all envy, all hate, all evil desires shall forever pass away. Speed that day, O most merciful Father, when I shall awake in thy glory and my sinful nature shall be cleansed and purified!

But the most blessed thing to me about this text I have not yet dwelt upon. That is the breadth of the walls. We are not told, but I think they are very

Continued on page 939

LONDONS' BISHOP IN WALL STREET

See Illustration on Cover Page

DURING his visit to this country, the Rt. Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London, has been an exceedingly active personage. He has visited Washington, been greeted by President Roosevelt and many prominent people there, and has been one of the leading participants in the Episcopal Convention at Richmond, Va. His capacity for speechmaking is apparently unlimited. As a speaker he is equally at home on religious or social topics, and whether in the pulpit, on the platform or as the central figure at some notable public function, his wit, his learning and his effective oratory have won him unstinted admiration and a host of American friends.

He was the principal speaker recently at an open-air meeting in Wall Street, held under the auspices of the Evangelical Committee of New York City. The Rev. William Wilkinson had charge of the services, which are ordinarily of the usual evangelical order. On this occasion there was a gathering of several thousand brokers, clerks and messengers, all of whom listened with deep interest to the Gospel message of the distinguished preacher.

The police stopped carriage traffic in Wall Street on the Custom House block and for that entire block the crowd was closely packed at noon. The broad steps and stone porticos of the old Custom House held a dense crowd, and the steps and hallways leading to many of the banks, insurance offices and brokers' offices were also packed. Windows of all buildings on the block were crowded also.

The Bishop stood on a packing-box, facing the multitude of bulls and bears, clerks and messengers. There were several policemen on duty, but the crowd was orderly and good-natured. Dressed in his customary frock, apron and knee-breeches, the Bishop spoke for some fifteen minutes. His style of address was free and unconstrained, the language simple and effective, and punctuated by smiles and gestures that quickly won confidence. It was a plain, evangelical sermon, full of practical common-sense religion and admirably adapted to the audience and the occasion. He showed the necessity of religion to enable men to bear the stress and burden of business life, to conquer its difficulties, overcome its temptations and reap the highest results from its advantages. Without religion in the heart, even the greatest successes brought no advantage. Wealth should be a servant and not a master. He pointed them to the Gospel as the solvent of all troubles.

The Bishop said the preacher was at a disadvantage, because he had to preach about something that could not be seen. He was often taunted about having no proof to give of the verities he spoke of. It reminded him of an incident in a London park. "We sometimes," he said, "have a fog in London. Well, on that morning there was a fog. A boy was sitting on the grass with a stick in his hand and a string wrapped around it. I asked him what he was doing. 'Flying a kite,' said the youngster. 'I cannot see any kite,' I said, looking up. 'Neither can I,' said the boy, 'but I can feel it pull.' That evidence satisfied the boy that the kite was there. Now I think we have this kind of evidence for the eternal verities. The sailor on shipboard in a storm, the miner in an explosion, and people in all kinds of crises are driven to prayer. That is the 'pulling.' Then there is conscience. Every man has an instinctive knowledge of the difference between right and wrong. That is the 'pulling.' So it is in many experiences of life. There is something within us that we cannot account for, except by the conviction that there is something invisible outside of us that finds a response within."

His strange congregation listened attentively and evidently liked the sermon as well as the preacher. It was a novel and impressive sight to witness that great gathering in New York's financial centre, stopping at mid-day to hear the Gospel and to recite the Apostles' Creed, the assembled thousands repeating the latter in a hoarse murmur and with heads reverently uncovered.

The Bishop of London at a Banquet of Clergymen and Laymen

On the same day, the Bishop of London was the principal figure at two other notable gatherings. The first was a one o'clock luncheon at a Broadway hotel, where he spoke to over a hundred clergymen and laymen. There were several foreign consuls among the guests. In the evening he attended a banquet given in his honor by the Pilgrims of the United States, where he met many men eminent in law, literature and theology, and a number of prominent public officials, federal, State and municipal. Thanking the audience for his gracious welcome, he said:

"I can hardly find words to express my thanks for this perfectly overwhelming welcome. This is the most distinguished audience, I am told, and the most representative I have yet seen, and I've seen a good many such in my short stay in America. I hear your President, Mr. Roosevelt, is fond of telling boasts that he likes to kill things, but I must say he seemed to be the one who kept everybody alive in America. He is over-[illegible] the most interesting man I ever met.

"Now you want to know about your humble servant. I will confess we never prayed [illegible] as the Bishop's code was, as I said, the President looked as pleased as if he had been a man who had [illegible] children. Now you have the truth of it. I must tell Mr. Roosevelt had the tact to make me feel when I left that I had left a personal friend behind.

"I accept this welcome for my country as given to it, for myself, and for London, too, for I agree with you New Yorkers it's the best watering place in the world. But your greeting has a personal note that goes to my heart.

"The ignorant told me I would be immediately [illegible] constantly asked what I thought of your good country. Truly, I have been struck by the [illegible] of Americans in that respect. Therefore I'll answer the [illegible] now. You are already one of the greatest countries on earth. Canada is going to be one, too, and I want you to take interest in her growth. The great thing that strikes me in America is that you receive more than a million foreigners a year and in a generation you stamp them with a real love for the United States. It is really astounding to me how quickly and thoroughly you make them American citizens.

"Another point that is driven home in my mind is that you have a real grip on your slums. It is spiritual, moral, physical. You are ahead of London in this respect.

"Another thing that strikes me most forcibly in America is that all denominations work together. We have had enough interdenominational trouble in England, and we have not settled down yet, as you have, for the good of the common country. But we are making progress. We are improving. No bad play can now live in London a week under the combined opposition of all denominations. I thank you from the bottom of my heart for this ovation."

At the close of his speech he was loudly applauded. Addresses were made by W. Butler Duncan and others.

As a sightseer, the Bishop has probably few equals, for he succeeded in covering the greatest distances and visiting the largest number of places of metropolitan interest in record time, using an automobile. In addition to the three gatherings already mentioned, he visited on the same day the University Settlement on the East Side, and the Mills Hotel, inspecting both pretty thoroughly. Wherever he went his charming manner, his clever speeches, his enlivening conversation and his perennial good humor won instant friends. He evidently enjoys his "American pleasure trip," as he calls it, to the fullest extent, even if he has made it a phenomenally busy one, preaching no less than forty sermons and doing a vast amount of other work of a religious and social character between whiles. It is a long time since New York has had a visitor who so quickly became a popular favorite with all classes.

WIRELESS MESSAGES ACROSS THE OCEAN

INVENTOR Marconi's dream of a wireless system that would be a success commercially came true when, on Thursday, the 17th of this month, over ten thousand words were sent between America and Great Britain. The two stations that were used at the inauguration of this international service were the Glace Bay, in Nova Scotia, and the Clifden, in Ireland. The wonderful success attending the transmission of these messages puts the praticability of Marconi's wireless system beyond all doubt, and a new era has begun in the methods of intercontinental communication.

The dispatching and receiving instruments were busy during the sending hours of the first day with telegrams of congratulation. The first to come shooting through space was from the famous scientist, Privy Councilor Lord Avebury, perhaps better known under his former designation of Sir John Lubbock. The message read:

"I trust that the introduction of the wireless will more closely unite the people of the United States and Great Britain, who seem to form one nation, though under two governments, and whose interests are really identical."

Inventor Marconi Sending Messages by Wireless

Lord Avebury's message was condensed in London to meet the fifty word limit.

Mr. Marconi's triumph comes after a long struggle against great odds. Seven years ago he caused a flutter of interest in scientific circles by declaring that the air could be used to transmit messages as well as the wires and cables now in use. The idea was scouted by prominent electricians, and business men were unwilling to invest money in his scheme.

Gradually his experiments proved that he was right and subscriptions [illegible] forthcoming to build his experimental stations. In 1902 the first message was flashed across the Atlantic Ocean from the Glace Bay station. It was a greeting from President Roosevelt to King Edward. Much, however, [illegible] to perfect the apparatus, so the regular opening of the system was delayed until the present. It will now be possible to send a message by wireless across the Atlantic for [illegible]

HIS PARISH NEAR OLD ARARAT

AFTER an absence of nine years we are here upon our fourth visit home since our departure in 1868. Though rejoicing at first glimpses of persons and things, in this wonderland of such progress as only those long absent from it can fully appreciate, still we can but turn back in thought and imagination to what we have left behind in the Orient, where we have thrown deep our roots of occupancy and sympathy during these thirty-nine years of tenure.

Can we forget that first sixteen years passed in Erzerum, a city of 60,000 inhabitants, where we worked like Trojans in acquiring the Armenian language till we had "ground out" in manuscript our first sermon at the end of six months and delivered it; and how in touring our parish—equal in extent to half of New England—we found ourselves at the foot of old Ararat, and were tempted to indulge our natural desire for mountain climbing and so ascended the sacred old upland? Or how we went through the Russo-Turkish war with its siege, famine and pestilence in 1877 and 1878, that made heavy call upon our little American colony, carrying off four of the seven? We inaugurated relief work to help save poor, suffering humanity, and began it largely as a work of faith, since response to our appeals outside did not take effect till the close siege was upon us from the Russians coming up. When the Russians came into occupancy for over six months, we pushed right up into their own country, in response to repeated requests from old friends, and organized the first evangelical church near Etchmiadzin, north of and near Mount Ararat. We cannot forget these things, nor now, in an opposite direction from Erzerum, down along the old Euphrates and near its western bank, we set going in Erzingan with its 20,000 inhabitants a permanent evangelical work during our two years there, albeit some opposition and annoyance from the old Armenian church people arose. We lived the opposition down, however, and gained friends there. In a word, such was the power of the Gospel and Christian education in the Erzerum field, that in the sixteen years we were there we saw adherents to the cause more than quadrupled, though there was difficulty in getting parents to send their girls to school. Ridiculing the idea that girls should be educated, they said, "Are they to be priests that they should be taught to read?"

But volunteers were sought for Bitlis, 170 miles further south, 350 miles from the Black Sea coast, a city of 35,000 inhabitants, near the west end of Van Lake. The lake is a body of salt water some 75 miles long, and over 5,000 feet above the level of the Black Sea. On we hastened to the new charge, passing through Khanous, near the native-reputed garden of Eden, where we also found the traditional sites of Abel's and Cain's cities, and Nimroud Mountain. Our way led over the very route Xenophon's ten thousand Greeks took in their famous march. We traveled on horseback till we crossed the eastern branch of the Euphrates, and in three days we entered the city that was to be our home, as it proved, for the next twenty-three years.

Bitlis lies in a gorge of the Taurus mountains, but at an elevation of 5,000 feet above the sea. The trend of the mountains round about and the wind currents are such that the heaviest snow falls there, the aggregate from November till April of this last winter being twenty-seven feet plump. Plenty of rain followed, too. But in that Baltimore latitude flowers are often out in the last days of April, and spring comes on quickly, though the last one was later than usual.

It is when the snow is melting, making a mixture of fresh-falling sleet, rain, and slush, that severe earthquakes are most common in that region. This was the case on March 22 and April 1, in our last spring episode when the earthquake occurred for the relief of whose sufferers THE CHRISTIAN HERALD was the first to respond. In our relief work, we issued tickets on the town

Rev. Royal M. Cole, Wife and Daughter

bakers for bread over our own seal, but when the late Governor, ill-treated by those of his own sect, attempted it with an official seal, it did not fare so well, as they had not confidence that the money would be forthcoming.

Now, some may ask: Why use missionary time in these side issues of relief, in the care of orphans, in training and teaching them trades, and looking after the sick? The people will have it that we too are doctors, and with long experience and our medical books we feel we are following the Master, who went about doing good and healing the sick. By indirect ways, we di arm the prejudices of those who would argue that w are proselyters rather than reformers, for we neve preach "Leave your church!" if you can be conte and grow in grace within its bosom.

In the East, the rule is apt to be "Each sect for i self," while for other sects, it is, "Hands off!" On the dispenser of relief was a guest at a coffee-shop in a important city, and overheard a warm discussion amon Armenians outside. "Who is this person?" w asked. The reply was given, "This is the one who giving out relief to the poor in E. without distinction c race or religion." "Nonsense!" replied the othe "you need not talk that to me!" But when the othe affirmed it as an actuality, it was a slight revelation c humanitarian, not to say Christian principles. The were brought nearer to us in sympathy and interest tha ever before.

Then, again, the taking up hundreds of Armenian o phans after the massacres to house, and train them i the trades and to give them Christian education, was a important pointer in that direction. Though most c the money to support them comes from outside, yet suc Armenians as reach regions where they can earn mone do not forget poor orphans of their race, and often sen their contributions. We are in much need of funds for thi department, not only for food but for the factory, b keeping up which they may be able to earn their ow bread, instead of depending on foreign money for livelihood. We must plead with patrons that they hel them still longer, and, most of all, the young girls.

* * *

Three years ago we had occasion to scale once agai those well nigh impassable mountains and visit Sassoun to distribute 230 oxen and 100 plows, with clothing fo the needy; but we consider these orphans and the shap ing of them into hopeful young men and women, educa tionally and spiritually, of far more importance tha relief work, for it has a lasting benefit.

This influx of orphans has given new life to ou work, and has offset somewhat the heavy emigration o the past few years. Since entering the field in 1884 we have seen the large chapel and boys' high schoo built, also new rooms added to the Ely Sisters' Moun Holyoke Seminary for girls—all in the same Protestan compound. Some of our graduates have been throug our colleges, four are pastors, two in the field and tw in American pastorates, while others are teaching an preaching, and some are in business doing fairly well.

In all these years of labor, Mrs. Cole has borne most important part in the campaign. So also has ou daughter. Never could I have held on there as I did had they not been there to help in a hundred differen ways, looking after the orphans, taking charge of m English correspondence, etc. And when we at las gave up in obedience to the doctor's advice and de cided to leave for America, I fear we should not hav been here to-day only for our daughter's helping han in packing us off for the long journey.

REV. R. M. COLE,
American Missionary at Bitlis.

A MISSION CHURCH FOR NATIVE AFRICAN MINERS

ABOUT ten miles from Umtali, Africa, is the Penhalonga Valley, where there are some very rich gold mines. A large number of natives are employed in these mines. At present there are about two thousand, representing various tribes: Zulus, Sennas, Blantyres, Mashonas, etc. Until recently, nothing has been done to help them either mentally or spiritually.

A few months ago a new manager came to the mines who is a godly man. Rev. Mr. Wodehouse, of the Umtali Mission, has been able to carry out a long-cherished desire to have the Gospel preached to these "boys." A large church has been built, to hold about eight hundred people. It is what is called a wattle-and-daub building, with a thatched roof. On Saturday night, the day before the opening of the church, Mr. Wodehouse gave a limelight entertainment. The pictures and talk were on the Prodigal Son. Most of the audience had never seen anything of the kind before, and were full of wonder. There were about four hundred natives present at the opening service on Sunday.

A native evangelist has been appointed who will hold regular services, and will soon start a school.

One can easily see what an important work this is, and how far-reaching. As these representatives of dif ferent tribes return to their various homes, they carr with them the Gospel truths they hear, and so th good seed of the kingdom will be scattered in place where it has never reached hitherto, and bring fort spiritual fruit a hundredfold. LOUISE M. WODEHOUSE.

[Rev. Mr. Wodehouse, Mrs Wodehouse, and a party o missionaries under Mr. Wode house's charge have been doing a remarkable work in the Um tali district. Accounts of thei labors have appeared fro time to time in these pages.

Gathering for the Opening Service at the New Native Church, Penhalonga

Highly Prized Premiums

Dear Friends: I return sin cere thanks for your prompt ness in sending me the books I also wish to express my ap preciation of your generosity i sending for so small an amoun such treasures as the "Forty Thousand Sublime Thoughts." I will keep in mind speaking o their beauty and value to my friends. MRS. A. E. EITEL.
San Mateo, Calif.

THE STORY OF A MISSION CHECK

ALABAMA PLANTATION, MOULMEIN, BURMA.
September 3, 1907.

DEAR DR. KLOPSCH: I have been trying to get around to writing to you ever since I received your kind note enclosing this check for $2.00, last June. By the last home mail came your check for $175.

I believe the donors of that money will see fruit from it to the glory of God in the salvation of souls. It has made a profound impression on the heathen.

From the day I got home, the latter part of July, at family worship and in our Sunday service, the prayer has gone up unceasingly that God would send men and money for this work. Often heathen were present when this request was made.

On Thursday afternoon last a young fellow from Ankai came over and asked to be taken on as a workman, which I was most thankful to do. On Friday noon three men from P'nghat came and asked to be employed. Having prayed the Lord to send men I did not dare to refuse. Providentially—I mean that word in its fullest sense—that morning a man had come with seven pounds of fish to barter for rice, so that there was food in so far, for them; but *ng'pu* (which the natives regard as an absolutely indispensable adjunct to all their meals), salt, vegetables and chillies were all gone, and not even the fraction of a cent in the house.

I fled to my refuge, prayer, and besought the Lord to send me either the things we needed or the money wherewith to buy them. In two hours came two women with cucumbers, salt, *ng'pu* and ducks' eggs to barter for cocoanut oil and sugar. The next day (Saturday) I held a regular reception. All day long the people came in twos and threes, each one bringing vegetables, salt, chillies, *ng'pu* or money for things they wanted to get from me. Never in all the time we have lived here have the people come in such numbers, and never before but once have they brought salt, and never once before have they brought *ng'pu*. My little matron came running in just bubbling over with joy as one set after another came bringing the very things we were in such sore need of. She could not believe her eyes and ears at first. She had been in the depths of despair when those men came, not seeing how they were to be fed.

Then came your letter and its enclosure. Thaing Kin was standing near when I opened it, and when I exclaimed, "Oh, thank God!" she questioned anxiously: "What is the matter, Ma-ma?"

I showed her the check and told her that God had sent us five hundred and twenty-five rupees. She whirled and ran to the kitchen to tell the glad news. Then I called my own household together and showed them the check.

The matron said, "Thaing Kin told us, but we did not believe her."

We had our morning service soon after. I told the heathen workmen—they all attend family worship and Sunday services—of how we had been praying for men and money, and showed them the check. Then we sang "Loving Kindness," and had the 103d Psalm, and again sang "How Firm a Foundation." It went with a will, all making melody in their hearts to the Lord.

Then I had Loo-Hahu, our young teacher, read the eighteenth chapter of I. Kings. I had chosen that portion, after asking guidance, before the mail came. I told these heathen men that as God gave Israel the token by fire, that he alone was God, just so truly had he given them unmistakable evidence to the same great truth by, in answer to our prayers, sending upon them the desire to come and work here, though no message had gone from us to call them, and we knew nothing of them, and when they did come, he sent me the food for them, and now the money wherewith to pay them. I could see that they all felt awed as they realized that they had been acting under an impulse from God himself, and recognized that it was not a vain thing to call upon the living God.

White Teacher and Native Girls at Miss Haswell's Mission

Callers again on Sunday and Monday, from widely separated localities, have taken the news of the check far and wide. I fully expect to see some through it, "turn from their idols to serve the living and true God, and to wait for his Son from heaven."

Ask THE CHRISTIAN HERALD donors to join me in prayer for this outcome from their gift.

On May 4 we were visited by a terrible cyclone. It extended over a very wide extent of territory, carrying ruin wherever it went, blowing down houses and trees. It struck the further end of this plantation and swept along its whole uncleared extent, breaking off or tearing up by the roots almost every tree in the expanse till it came to this house and the plantain or banana garden above it. It just seemed as if God held his hand over us. The storm then made a bound to beyond the plantain garden and leveled every tree between it and the upper garden. The boys' house, which was empty, was laid flat on the road in front of where it had stood. The cyclone then bounded clean over the cotton plantation, and went on to regions beyond.

There was a second swirl of the storm, and that broke down our girls' house. The girls had been accustomed to it, but had fled to a place of safety before the house was blown down. The storm did us no damage whatever, beyond the felling of some five houses.

It has felled all our trees on the cultivated land, so that next March I shall only have to have the good timber sawn into posts and boards, and fire-wood cut and stacked, and the whole area burned over to have it ready for planting next May. The cyclone has saved us hundreds of rupees in having that done for us. A thin fringe of trees was left to form a wind break. I felt to praise God indeed for his mercy. Mr. Tomblad was too ill to leave his bed the day of the cyclone. It would have been terrible indeed if this house had suffered. A little it did suffer, the thatch was torn off in two places and the ridge cap lifted so that we were all wet for days, and had discomforts otherwise, but no one took cold, and when the storm subsided sufficiently to permit the men to go up on the roof, everything was quickly put to rights.

On August 20, after worship in the evening, another cyclone struck us. I was writing a letter, two of the children were spreading out their beds, and one gathering up the pictures they had been looking at; the grown-ups had gone to bed. In an instant, in spite of everything being shut as tightly as possible, a whirlwind caught those papers and sent them whirling up to the roof, and in a second the cyclone burst upon us. Bolts were blown off the doors, holes torn in the roof, and in less time than it takes to write it, we were all drenched to the skin. Chairs and boxes and tins went on a wild dance. Mg Bah and I twice over fought with the wind to get the door closed, and finally succeeded, and in a lull of the wind, by putting a case of condensed milk against the shut door, and my exerting all my strength in addition, Mg. Bah helping to hold, too, we managed to get a batten nailed across to hold it, and I got the poor, terrified children across to the kitchen, where they were comparatively safe, and told them to build a good fire in the stove and dry their blankets as well as they could and go to bed.

Then I came back and Mg. Bah helped me move my lounge into the least exposed corner, cover it with oil cloth and weight that down. The second door had burst open and been secured, before the wildest burst of the cyclone came. For fully twenty minutes Mg Bah and I stood and waited. It seemed as if the house must go. It shook and strained in the wind, but though we could see the whole roof lift, and feel the straining, we were kept from further harm. After a time it was evident that the worst was over. By God's mercy none of us took any harm.

I can never tell you how I thank you and your readers for the help sent. May God bless you and them abundantly, both in your own souls and work, and by giving you to see much fruit from this work in the salvation of souls.

SUSAN E. HASWELL.

Alabama Plantation, Moulmein, Burma.

BRITISH METHODISTS ARE NOW UNITED

By Rev. George Adams, D.D.

ONE of the most important of recent ecclesiastical events in England is the union of three Methodist denominations, adopting by the authority of an act of Parliament the name "The United Methodist Church." It was the uniting of the Methodist Free Church, founded in 1857; the Methodist New Connexion, founded 1797, and the Bible Christians, founded 1815, with 908 ministers, 2,652 places of worship and 334,621 Sunday School scholars. These separate bodies, always one in doctrine and faith, are now one in government and administration.

By invitation of the pastor, the Rev. Dinsdale T. Young, and the officers of City Road Chapel, London, England, the Conference was held in that historic building, commencing Tuesday, September 17. Seven hundred delegates were present. Rev. W. B. Clark, President of the Bible Christian Church, was temporary chairman. Distinguished representatives of the Wesleyans, the Revs. Charles H. Kelly, Nehemiah Curnock, J. Scott Lidgett and Mr. Henry Holloway, also Rev. H. Youll, President of the Primitive Methodist Conference, Mr. Robertson Nicoll, Revs. J. Baxter, J. W. Walls, J. W. Blackwell, H. Codling, E. D. Cornish and S. B. Lane were invited to the platform. Notable interest was manifested by the different denominations in the movement by the telegrams and letters that were read, including the Bristol and Bath Wesleyan Methodist Synod, the chairman and secretary of the Congregational Union, the clergy and church wardens of St. Philip's and St. James', Oxford, the Irish Church, the Primitive Methodist Church, the President of the Wesleyan Conference and the British and Foreign Sailors' Society.

The address of welcome to City Road Chapel was given by the pastor, Rev. Dinsdale T. Young.

Rev. Edward Boaden, of Leamington, the beloved leader of the United Methodist Free Church, was elected president, and the Rev. G. Packer secretary. The Rev. E. D. Cornish submitted a resolution for the adoption of the deed poll of foundation, which declared the constitution and doctrinal tenets of the united church, and contained provisions for the government of the affairs of the church. This was passed with but one dissentient vote, and signed by the president and the outgoing presidents of the three combining bodies.

A Thanksgiving Fund of one hundred thousand guineas was inaugurated at a mass meeting on Tuesday evening at City Temple.

The most spectacular event of the Conference was on Wednesday morning, when there was in attendance, in robes of office, the Lord Mayor of London, with the sheriffs and officials of the city corporation, also the Lords Mayors from Bristol, Cardiff and Leeds, and about a dozen mayors from provincial towns, and the sheriff of Norwich.

The mass meetings held in City Temple on Wednesday evening in the interest of missions, and on Thursday evening as a Young People's Rally, indicated the desire and purpose of the church concerning world evangelism and the need of consecrated young people to embrace the religious opportunities of the hour.

In reply to a Conference message to the king, the following message from Edward VII. was received:

"I am commanded by the king to ask you to convey to the United Methodist Church, now assembled at its first Conference, the sincere thanks of his majesty for their message of fidelity and loyalty, which the king fully appreciates and values. Dominus."

There can be no doubt as to the salutary effect of this union of Methodist communions among the English people. This union, following the example of Methodists in Canada, New Zealand and Australia, may lead to the consummation of a united Methodism in Great Britain and the United States. The good cheer, lack of friction, and manifest inspiration at the first Conference of the United Methodist Church will lead to gracious results before the holding of its next session in Hanover Chapel, Sheffield, June 9, 1908.

OUR EDITORIAL FORUM

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Exit the Peace Congress

AFTER a series of sittings lasting from June 15 to October 18, the Peace Conference at The Hague has adjourned. Although the most important part of its work—the enactment of an International Arbitration Treaty—has been left unfinished, it is in such condition that it can be taken up at the next session of the Conference. Representatives of Great Britain, France and the United States, and several other delegations, constituting a fair proportion of the whole, favored it; but the influence of Russia, Germany and Japan opposed it. Notwithstanding the eloquent advocacy of arbitration by Mr. Choate and his associates, the general plan, while applauded by the Congress, had to be abandoned as impracticable at the present stage of affairs. Its friends and supporters will enter the next Conference with higher hopes and greater encouragement. Knowing the righteousness of their cause, they will not lose heart meanwhile, but will continue to fight until the battle is won.

But the results of the Conference, while disappointing as a whole, are not destitute of some crumbs of comfort for peace-lovers. Among the things accomplished are conventions for the peaceful regulation of international conflicts; providing for an international prize court; regulating the rights and duties of neutrals on land and sea; covering the laying of submarine mines, the bombardment of towns from the sea, the collection of contractual debts, the transformation of merchantmen into warships, the treatment of captured crews, the inviolability of the postal service and the application of the Red Cross to sea warfare. These conventions or agreements will remain open for signature by the representatives of the various governments until June 30, 1908.

This Conference has proved to be merely a skirmish. The real battle for world-wide arbitration has yet to be fought. Meanwhile, "Organization and Education" should be the watchword of the friends of peace here and abroad.

The Chinese Hebrews

MANY attempts have been made to trace the ten tribes of Israel that seceded from Rehoboam, and after a troubled history of two and a half centuries were deported to Assyria by Sargon. A new light is now thrown on the subject by Mr. Oliver Bainbridge, who describes, in the current number of *The National Geographic Magazine*, a visit to the remnants of a strange people whom he found in the city of Kaifengfu, China. There is no way of explaining the existence of these people except on the theory that some portions of the ten tribes, being granted liberty by the kings of Assyria, wandered into China and there settled. Mr. Bainbridge found in this remote city a group of eight families, numbering in all about fifty persons, wearing Chinese dress and speaking the Chinese language, but professing a religion altogether different from any of the religions of China.

On winning their confidence, he elicited from them some of their traditions. They told him that they were the remains of "a vast community" once living in that region. They showed him a great stone, bearing an inscription, recounting fragments of their history. It stated that their original leader "understood the mysteries of creation" and had left them certain commands. Among others, that they were not to worship any idolatrous representation. He had built for them a "cenoby" or place of worship in the sixteenth year of the Yuen dynasty, which had been destroyed by a flood and was rebuilt two hundred years later, and again destroyed.

Mr. Bainbridge learned from one member of the community that they had once possessed a sacred scroll containing their laws, but it had been rotted by water and was subsequently stolen. The chest in which it had been kept had also been carried away, but had been traced to a Mohammedan mosque.

This was found by the traveler, but the sacred scroll had wholly disappeared. It was evident, however, that the people were Hebrews, and the isolation in which they were living confirmed the belief. They were aware of their racial origin and besought Mr. Bainbridge to make their condition known to rich Jews in Europe and America, in the hope that they would rescue them from the Chinese, who hated and oppressed them.

There can be little doubt that this strange people, whose history in China stretches back for over 2,000 years, are descendants of some Hebrew families belonging to the northern kingdom of Israel. Probably their ancestors never heard of the return in the time of Cyrus, or they may then have been prospering and did not care to join the Jews who went back. It is singular that, having lost their Scriptures and having seen their synagogue destroyed, they should have retained their separate life, distinct from the people around them. It shows the tenacity of their race and the survival of the ancient faith. All their forms and ceremonies are gone; they do not even know why they are separate from other people; but they and their Chinese neighbors are conscious of it—a mute evidence of the eternal divine provision which they have unconsciously fulfilled.

A Miracle of Science

IN this age of scientific progress, we are so accustomed to wonderful things that we cease to marvel at them. Consequently the news that Marconi has at last succeeded in establishing wireless telegraphic communication between the two continents of Europe and America does not impress the average reader with the importance it deserves. Yet it is one of the grandest triumphs of science our day has witnessed. The idea which, only a few years ago, was regarded as visionary and impracticable, is now transformed into reality, and the thing, the mention of which was wont to excite an incredulous smile, is a thing accomplished. Within fifty years after the laying of the first Atlantic cable, we are talking across the three thousand miles of sea without the aid of any cable. Ere another decade be sped, the wireless system may be so far advanced that it will have supplanted not only the old marine cable system, but it may even revolutionize the present method of land communication also.

Apart, however, from the great commercial advantages to accrue from the introduction of wireless telegraphy, there are other international results that must benefit the whole world. Cheaper intercontinental communication will bring a closer union of all human interests and a more cordial appreciation of each nation by the others. It will knit men together not only in the bonds of business, but by the neighborly ties of sympathetic human interest. It will give to the world's peoples a better understanding of each other. M. Clemenceau, premier of the French Republic, expresses this sentiment very clearly in his wireless cablegram, wherein, after sending to America the greetings of her sister republic, he intimates that the new invisible tie will work for "the maintenance of peace and the happiness of the people." In this exalted sense, the latest triumph of science will prove a victory for civilization.

There is an inspiring spiritual suggestion in Marconi's success which cannot be overlooked. To transmit a message by the wireless telegraph, it is essential that the instrument at the sending point should be in perfect attunement with that at the receiving station; the sender must "synchronize" his machine so that its adjustment is accordant with the other in the most minute detail. These harmonious conditions established, the message flies invisibly through the air to its destination, where it is recorded and the response comes unfailingly in the same mysterious manner. So with the prayers of the believing soul. When the heart turns toward God in sincere faith and dependence upon him, the prayer ascends

through ways of light,
To the bright Source of all.

Spurgeon once said: "Prayer pulls the rope below, and the great bell rings above in the ear of God." Surely the scientific miracle of the invisible message, sent halfway around the globe by the wireless telegraph and eliciting its answer, should assure us that the great Architect of the universe, who has brought man to such knowledge, hears the petitions of all who appeal to him in simple faith, through prayer, the invisible wireless telegraph between earth and heaven.

The Imported Pastor

IT has become more or less the custom, of late years, to import distinguished talent from abroad, to fill desirable pulpit vacancies in our great cities. This is perhaps as it should be, and no reasonable objection can be urged to such a course, especially when it brings new methods, new ideas and a welcome versatility, which is as refreshing as it is novel.

Some time ago a noted German professor, speaking at a public function in Berlin, remarked that if Germany and the United States, for a time, could exchange teachers on certain lines of higher education, it would be to their mutual advantage. We are not quite sure that it would not be an equally desirable arrangement, by way of occasional variety, for England ar America, once in a while, to do the same thing wi their distinguished pulpiteers. Such transitory e changes as are now made during the summer vacatio when the clergy are among the flying swallows, are b fugitive experiments at best, and afford little opport nity for more than superficial acquaintanceships.

It is different with the European preacher who com here to settle down in an American pastorate. H finds out two things quickly: First, that the novelty c his treatment of topics familiar to him and his forme flock soon wears off; and, second, that he knows muc less than he thought he did about the subjects that ar uppermost in American minds. Apart from the pre sentation of purely Gospel themes, there are a thousan things that can be treated effectively only by one "t the manner born," and for a stranger to become adep in these is almost equivalent to a new education. Ou extensive territory, mixed population and diverse inter ests together constitute a problem, or rather a series o problems, all of which no one preacher would eve assume to master. New York alone is a life study fo any pastor, and the same may be said of many othe large cities. It is not surprising, therefore, that th foreign pastor, however brilliant he may have been o his native heath, and concerning the questions affectin his own country and people, should fail, after a while to satisfy the expectations of the average America audience or congregation. If he does not fail, it is be cause he must be a man of unusual gifts and remark able adaptability.

For the imported pastor, however, there is always on safe ground: The universal Gospel. By giving to hi people the old yet ever-new Message of Salvation, h avoids the blunders and pitfalls that are certain to en tangle one who is unfamiliar with the intricate an complex phases of life in a land to which he is a new comer. Religion and good morals are a vantage groun which affords scope enough for the most intellectua preacher. In fighting the battle against sin on tha ground, he can render the best service for his Maste and for humanity.

Among the Workers

—Rev. Dr. Henry M. Morey of Michigan will speak in a numbe of cities this fall and winter in the interest of the America Inlan Mission, presenting the claims of some four millions who inhabi the great ranges of the Alleghany and Cumberland Mountains.

—Miss Sarah Allgood, of Mount Vernon, N. Y., one of the subscribers of The Christian Herald, was honored by a "recog nition service" on October 15, at the Baptist Church. She ha been sixty years a Sunday School teacher.

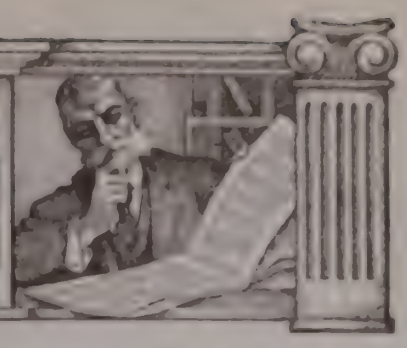
—A Valuable addition to the evangelistic forces comes in the persons of Mr. and Mrs. John H. Roberts, of Leicester, England After fifteen years' experience in conducting Gospel temperanc work in Great Britain, these successful workers have set thei faces toward a tour of the world for the advancement of temper ance. Their first campaign in America has just closed at Fal River, Mass., where they gained three hundred and sixty signa tures to the Gospel Temperance Pledge, besides a gratifying num ber of decisions for Christ.

Contents of this Number

Wednesday, October 30, 1907

	PAGE
The Bishop of London Preaching in Wall Street	Cover
In the Land of the Heathen Laos (Illustrated)	923
The Celestial Battlements. Sermon by Rev. F. DeWitt Talmage, D.D.	924, 939
The Bishop of London in New York (Illustrated)	925
Marconi's Dream Come True (Illustrated)	925
His Parish Near Old Ararat (Illustrated)	926
A Mission Church for Native African Miners (Illus.)	926
The Story of a Mission Check (Illustrated)	927
The Union of English Methodists	927
Our Editorial Forum: Exit the Peace Conference—A Miracle of Science—The Imported Pastor—The Chinese Hebrews	928
Bible and Newspaper: Royal Sisters at Home (Illus.)—Marconi's Triumph—A Prince in Training—The Children are Repaid—Wireless Telephones at Sea—Careless Correspondents—A Forlorn Burial	929
Around the Home Hearth. By Margaret E. Sangster	930
The Golden Rule Saloon. Serial Story (Illustrated)	931, 941
The Day of Decision in Israel. Sunday School Lesson (Illustrated)	932
Our Mail-Bag	934
The Statue of General Sigel (Illustrated)	934
Gems from New Books	936
In the Public Eye (Portraits)	937
The Prison-Gate Mission	938
Fighting Anæmia in Porto Rico (Illustrated)	939
Safeguarding the Immigrant (Portrait)	940
Greed for Gold. Christian Endeavor Topic	941
The World's Religion. Epworth League Topic.	941
Joshua's Farewell. By Mrs. M. Baxter	942

THE BIBLE and the NEWSPAPER



Royal Sisters at Home

LOVE for their girlhood home has prompted Queen Alexandra of England and the Empress Dowager of Russia to acquire joint possession of a beautiful residence near Copenhagen, Denmark. The two royal ladies have always been tenderly attached to one another from childhood. Since their marriages they have regularly met every year under the paternal roof. The late Czar used to accompany his wife on her annual visits bringing their children with them. His death and the release of his widow from state cares, has left her free to extend her visits to the Danish capital, where she has been generally joined by her favorite sister from England. Now that both the King and Queen of Denmark are dead the ladies miss the hospitality of their royal parents. It is true that their brother, the present King of Denmark, has given them cordial welcome, but they felt they would better enjoy the seclusion they both crave by having a home of their own. The King has furnished it for their occupation with quaint articles with which they were familiar in their girlhood and Queen Alexandra has brought for the adornment of the walls, a number of fine water colors painted by members of the British royal family, some of whom are skilled artists. After the Queen's visit to her daughter, the Queen of Norway, is concluded, she expects to take formal possession of the new residence, and await the coming of her sister from Russia. The visit will be one of increased happiness since the cordial feeling resulting from the Anglo-Russian treaty has replaced the hostility that has existed between the two nations for more than half a century. The royal ladies will now have a retreat where, forgetting the affairs of state and the etiquette of courts, they may enjoy one another's society and carry on in complete freedom the acts of charity for which both are renowned. Each deserves the encomium which Lemuel's mother bestowed on the princess of her day.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. (Prov. 31: 20).

Marconi's Triumph

An epoch-making event occurred on October 16, when wireless communication was established between this continent and Europe. Mr. Marconi has been toiling for over six years to effect this great triumph. Messages have now been sent to and fro between Glace Bay, N. S., and Clifden, Ireland. It was early in 1901 that Mr. Marconi succeeded in sending a wireless message from the Isle of Wight to the Lizard on the Cornish coast, a distance of 183 miles. Scientists warned him that the curvature of the earth would prevent his sending messages across the Atlantic, but he persevered and his experiments in Europe encouraged him to proceed. In 1902 he sent messages from Poldhu in Cornwall to Cronstadt in Russia, a distance of 1,400 miles. The system has now been opened for regular commercial and newspaper service, and Mr. Marconi declares that it can be depended upon for continuous operation. The first westward message was received by the New York *Times* from its London agent, and the first eastward message was sent by Sir Wilfrid Laurier, Premier of Canada, to the London *Standard*. Messages of congratulation were also received from many eminent statesmen. During the day ten thousand words were sent—not over the wires but through the air, finding their way to their distant destination. It is a great wonder that would have been deemed incredible by our forefathers. It is no longer so futile as the apostle thought it to entrust our words to the atmosphere.

Ye shall speak into the air. (I. Cor. 14: 9.)

A Prince in Training

The Emperor of Germany has determined on a course of education for his eldest son, that is believed to be without precedent. Foreseeing the time when he will have the task of ruling his country, he is setting him to the work of familiarizing himself with official duties. He has placed him in a subordinate position in the Department of the Interior in Berlin, with orders to work his way up through its various offices, as much like an ordinary government employee as possible. His desire is that the young man familiarize himself with the details of administration so that when, in the course of nature, he comes to the throne, he may understand, by practical experience, the system of government. This is a radical departure from the ordinary method of training an heir. It is strange that the innovation should be made by a monarch who holds such decided ideas of the divine right of kings. It would appear that he is aware that the right does not always include the ability to govern wisely.

The Queen of England and the Dowager Empress of Russia

By a man of understanding and knowledge the state thereof shall be prolonged. (Prov. 28: 2.)

The Children are Repaid

Payment has recently been made to the son and daughter of a deceased merchant of a sum of money he disbursed about sixty years ago. It appears that at that time he was in business with a partner in New York. The business became depressed, and finally the losses grew to such proportions that it was abandoned. The assets would not cover the liabilities, and the partner being unable to meet his share of the deficiency became bankrupt. The merchant met his share and there was no legal obligation for him to do more; but when he found that his partner was unable to pay, he assumed the whole liability and discharged it. Subsequently he went to Iowa, and the New York people lost sight of him. The bankrupt partner had two children, one of whom some years later married a man who became a millionaire. She is now an elderly lady, and when she heard recently that her father's former partner had died in comparative poverty, she determined to pay to his children ten thousand dollars, being the sum with interest that he had paid sixty years before on her father's account. Thus after a long interval the good deed done by the father has borne fruit for his children.

All the day long he dealeth graciously and lendeth, and his seed is blessed. (Ps. 37: 26.)

Wireless Telephones at Sea

A dispatch from Washington, D. C., reports that a naval officer has been sent to Norfolk, Va., to install wireless telephones on the battleships *Virginia* and *Connecticut*. It is said to be the intention of the Navy Department to put wireless telephones on all the vessels of the Atlantic fleet. The instrument to be tested is the invention of a Danish engineer. It has the advantage that in the event of its failure the telephone can be cut out and worked with a Morse key like the regular wireless telegraph instrument. The wireless telephone has been operated successfully for a distance of twenty-two miles. Communication for five miles is comparatively easy. It can be utilized by the commanding officer of a fleet to call up the captains of the various ships and talk with them without leaving his cabin. Another advantage of wireless telephone communication is that it would not be interfered with by fogs, which often render communication by signals and lights impossible. Thus the great danger of collision in fogs, which is very serious, when, as in the projected voyage of our fleet, a number of vessels are proceeding in company, is diminished. The captain of a ship would heed a warning reaching his ear by this mysterious agency. He would not act as many do who go on in a dangerous course in spite of the warnings that God gives them in his Word.

God sent to them by his messengers, because he had compassion on his people; but they despised his words, and misused his prophets, till the wrath of the Lord arose, till there was no remedy. (II Chron. 36: 15, 16.)

Careless Correspondents

The Postal Department at Washington, D. C., makes an astonishing report for the month of September. In its dead letter office, to which all letters are sent that for any reason cannot be delivered, over one million pieces of mail matter were examined during the month. Some of these had been mailed without any address, others had a defective address, and on others the addresses were illegible. The letters were opened and in all cases in which the writers had written their address, the letters were returned to them. Of the 1,006,997 letters thus handled, the experts were able to return 235,961 to the senders. It is a singular fact that a large number of these letters contained money. No less a sum than $5,351 was found in them, of which $4,471 was returned to the senders. Doubtless in many cases these writers blamed their correspondents for not replying to their communications, and probably not a few cast suspicion on the postal officers, or charged them with carelessness or inattention to duty. This report shows that the writers should have blamed themselves for not fulfilling the conditions by which alone their letters could be delivered. It is possible that many who claim that their prayers are unanswered might find by self examination that the cause of failure is with them.

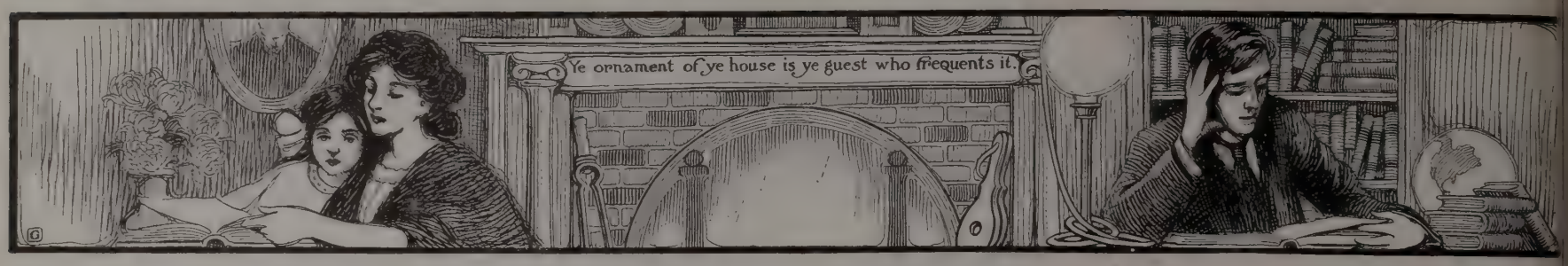
If I regard iniquity in my heart the Lord will not hear me (Ps. 66: 18.)

A Forlorn Burial

A newspaper of Kalamazoo, Mich., describes a remarkable funeral which took place at a cemetery near that city recently. The deceased had lived in Kalamazoo for forty years, and had always been a man of good character. He took a lively interest in local politics and in the development of the city. He gained a livelihood by driving a dray until last year, when he fell from the seat of the vehicle in an accident and striking the curb on his head became unconscious. He was taken to the hospital, but insanity developed and he was removed to the asylum, where he died. So far as could be learned he had no near relatives, but friends and neighbors made up a $50 purse to pay for his interment. No one, however, came to attend the funeral. Only the undertaker and the Superintendent of the Poor Farm were present. They did not think it necessary to hold any funeral service. There was no service either at the asylum or at the cemetery. The two men, with the assistance of the gravedigger, lowered the coffin into the grave and immediately filled it up as they talked with one another of the forlorn burial. The prayers that might have been offered and the tears that might have been shed by grieving mourners could not have benefited the dead, but their absence was significant. No one would like to be buried in that way, as if he were a mere animal. One cannot but wonder whether the dead [illegible] with friends who should have been grateful for friendly services, but were only [illegible] whether he had lived [illegible] as that of the ancient king [illegible] people wrote, a man [illegible] no one any good, and whose [illegible] like his.

Hvidore, in Denmark, the New Home of the Royal Sisters

AROUND THE HOME HEARTH



At Home in the Church

By MARGARET E. SANGSTER

TWO young women were walking home after their day's work. As they paused a moment to say good night at a corner, one asked the other where she was going to church the next day. The answer was suggestive. "I think I shall go to the First Church on Blank Street, and I wish you would go with me. I will call for you. When one goes to some churches in this town one is given a seat and treated politely, but at the old First they meet you at the door and shake hands, and you feel at once that you are at home."

The church she referred to is down town in New York, away down among the business streets in a neighborhood from which fashion has gradually retreated. The residential portion of the city is miles distant, and all around this sanctuary are tall apartment houses packed from basement to roof, and blocks of houses, once very elegant, still spacious, and at present occupied either by offices or used as boarding houses to accommodate the large transient population or to shelter respectable people who are, in a sense, homeless. No true home can be made for very long in a boarding house.

The country is constantly sending to the city vast throngs of young men and women who soon lose the feeling of belonging anywhere. In their home villages they counted for something in the church, and they regularly attended the Sunday School and the Christian Endeavor. Their places were seldom vacant at morning service and very likely they sang in the choir. Coming to the city, at work all day, returning tired at evening to a house where they lodge, getting meals in convenient restaurants, going to bed utterly weary on Saturday night and finding themselves strangers in church on Sunday morning, they easily drift away from the former moorings. In a little while, unless these young people can be enveloped in warm friendliness and made at home in a church, they will learn to spend their Sundays partly in sleep and partly in strolling about parks and desultory visiting among friends.

A church that sets out with the object of gathering these people into its fold, making them at home, acquainting them with one another and giving them something to do, is a church that emphatically is busy in Christ's work. Notwithstanding charges to the contrary, there are many such churches in the metropolis, and they are showing themselves equal to the occasion and joyful in their great opportunity. One such church is open, for instance, for three preaching services on the Lord's day and is practically filled by three separate and distinct congregations. The pastor and his assistants do not expect the same people to occupy the pews at each service. Among working people husbands and wives cannot always leave their little children and go together to church. They must divide the care of their family, and if John attends in the morning while Mary cooks the dinner and rocks the baby, it is only fair that Mary should go in the afternoon and John remain at home to look after the little one.

. . .

A church in these days, if it would grandly and nobly do its work, must be an edifice of many rooms besides the auditorium, and those rooms must be open every evening with something going on that is practical, friendly and interesting in each of them. Nor to this end need a church be what is called institutional. It must be a friendly, sympathetic place, and the pastor must know his people and the people must know one another.

A church in its best estate is a big family, a part of that great family that owns our Father in heaven, calls upon him daily, confesses the name of Christ and hopes one day to be gathered in safety evermore beyond the tide in the home of endless felicity. Unless in a church there is the family bond, unless there is fellowship, comradeship and enthusiasm, depression and failure may be anticipated. In our homes we have common interests, outspoken affection and willingness to bear and forbear. In our church home, even though it be impossible to be intimate with every one, we court failure and almost make it inevitable if we meet Sunday after Sunday without recognition, without sympathy, and in a polite isolation. It is entirely possible so to cultivate friendliness in a city church that the pews shall always be full, that every one shall bear a part, and that there may be as much real sociability, as much real help for boys and girls, for fathers and mothers, for the sick, for the sorrowing and for the old, as there is in any little country church lifting its white spire to the blue sky among green hills, or on the shore of the ever sounding sea.

ALL-HALLOW'S EVE

When wanes October, and grave and sober
The bare trees stand that were lately green;
The children hurry with fun and flurry,
For now is the frolic of Hallowe'en.

She Found Many Treasures

Pardon delay in the acknowledgment of "The Great Hereafter," which was received promptly. I find in it many treasures without delving for them. Thank you for making it available. I am praying for God's blessing on all your wise undertakings. G. J. GEBHART.

Dayton, Ohio.

Wedding Bells

THESE beautiful autumn days, brilliant wi color and crisp of atmosphere, are the da that seem most suitable for weddings. N music is sweeter than the music of the we ding march. The familiar strains, glad and triump ant, the beautiful processional in which the bride a her attendants are the most appealing figures, t solemn ceremonial, so brief yet so thrilling, that pledg two lives to blended union until some far-off ho when death shall part them—how i portant they are in the story of the hom and what influence they have on the w fare of the community! Heaven bl the young people who are starting o together this year, and may all the years be crowned with abundant felici and increasing prosperity! Heaven bl them, especially if they are brave enou to begin the new home in simplicity a to enjoy their day of small things.

In Mrs. Burnett's remarkable boo *The Shuttle*, just published, no lesson more strongly enforced than the one th the possession of great wealth and splendid station cannot confer happine Contentment sometimes flies from t palace to find its resting place in t lowly cottage.

Whether the wedding bells of this ye chime for the rich or for the poor, t chief essential in both instances is th there shall be true love, and that fro the very first the contracting parti shall remember that their mutual co nant is not to be an experiment, but fact. Entire confidence in one anothe and unbroken frankness with a dete mination never to let a quarrel last ov night, will keep the melody of the we ding bells unbroken from youth to age

The bride's trousseau has enlisted t affectionate concern of her mother a sisters for weeks before the weddin Even more important than her outfit clothing, which need not be cumberson in extent, is the provision for household linen that belongs to the wife's share the furnishings. In Holland and Franc the mother begins filling the linen clos while the little maid is in the cradle, that it may be ready for her daught when the marriage day comes. T number of sheets, pillow slips, tablecloth and towels required by the bride d pends altogether on the size and the sty of her home; but she should not go t her husband empty-handed in this pa ticular.

The young husband is expected to responsible for the general furnishing the home. During the days of courtshi he has laid aside what he could for th purpose, and as the real essentials t comfort are few, it does not require a immense sum at the outset. The furn ture of each room should be simple an durable, and it is better at first to lim the number of purchases to articles a tually required, and to accumulate lat things which are merely ornamental. N costly outlay need be made in these day for carpets and curtains, since it is a mitted by every one that rugs are mor healthful and plain window shades le likely to harbor germs than Axminste beneath the feet and lace at the windows. The be motto for the young people in the beginning of lif is "Love one another wholly, and pay as you go. Keeping in mind these two clauses husband and wif need fear no shipwreck of wedded bliss.

Aunt Prudence Payson's Catch-All

—O. I. It is sometimes possible to sell home-made preserv through a local dealer who allows the maker to place them in h store, accepting a commission on their price. You may, if yo choose, try to take orders from people who have not time or d not know how to put up their own fruit. An enterprising woma who uses the best fruit and pure sugar may begin in a small wa and ultimately build up a good trade.

THE GOLDEN RULE SALOON

By Marion Earl

IT was the hour of sunset. The golden afterglow still burned, resplendent gold, above the forest-covered mountains. The beauty and fragrance of the season filled the world with gladness. A young man and a young woman were walking side by side through the long lane that led from the highway just beyond the village limits, up toward the wide sweeps of meadow and pasture land, below the forests, which lay like a mantle green over the mountains. On either side were farm lands. He was talking with great animation; she listened with only an occasional word in response. They passed beyond the land and climbed slowly to the summit of a steep, grassy hill which overlooked the town. It was a favorite haunt. To-night the scene was one of wordless beauty. The afterglow was fading in the west. Below lay the town half hid in the great masses of the foliage of the old shade trees which lined the streets. Beyond lay the lake, narrow and glassy, its length hidden by the projecting hills which rose on either hand. Above the hills beyond the lake the great full moon was climbing. The mingled light of the afterglow and the moon fell like a miracle of soft and tender glory over a world made beautiful by nature. The charm of the hour seemed to rest upon the lovers as they slowly made their way to the rustic bench where the outlook over the valley was fairest.

"Fine, isn't it?" he began.

"It is wonderful!" she said softly.

They talked of various matters for some time. Then he made bold to begin to say something that came readily to his lips, but somehow seemed hard to put into words.

"I've been wondering why we could not be married this summer. We've planned to be so long, just as soon as my business would justify it. I am getting to a point where I shall make plenty of money, and I don't see why we need to wait. What do you say, dear?"

She looked away across the lake and the hills, but did not speak at once.

"There is not a single thing to hinder now. If you will say the word I'll be the happiest man in Clear Lake."

"I want to ask a question, Roy," was her answer in a low, quiet tone.

"Ask a hundred if you want to."

"Is it true that you have traded the grocery for John Burns' saloon and intend to run that, instead?"

The unexpected question as like a lance thrust into a hidden wound.

"Well, suppose I should do that, what difference would it make? We could have a finer home and an easier time in life." He did not speak with the former animation, though he tried to do so. He seemed to be trying to conceal something that troubled him.

"I am afraid, Roy, that it would make all the difference in the world."

The words were so positive that he went on the defensive.

"I don't see any reason why it should."

"But you have not told me if the report is really true."

He saw that she had found out what he intended to conceal from her till after the wedding if possible, and so he admitted that the trade had been made, he to take charge of the saloon in the summer.

"Do you think I ought to go on just the same as if you were in some honest business, and feel the same toward you?"

"Oh, I'm sick of all this nonsense about the saloon business; it is just as honorable as any other." He spoke with vexation.

"If I were the wife of a saloonkeeper, I could not feel that way."

"Why not?"

"Because it contributes nothing to the good of the community, but rather tends to destroy everything that is good. The saloon cannot do business without the creation of an unnatural appetite which means ruin to the man and suffering to all connected with him."

"But what's the difference? If I don't do it, somebody else will."

"No manly man will. No good citizen who cares for the best interests of the community will. A real man does what is right, not what other people will do. It is no argument in favor of the murderer to say that other men would do the same under the circumstances."

"It is simply unreasonable to compare a saloonkeeper to a murderer," he interposed.

"How is it better to do a man to death mentally, spiritually and physically in the course of years, than to shoot him instantly?"

"'How can I respect a saloonkeeper?' asked May"

"It seems to me that you are unreasonable, May; we didn't come up here to argue on temperance. I want to drop it."

"I am willing, if you will promise me to drop the trade for the saloon and never touch it again."

"Really, May, I don't consider that your affair. It is not a woman's place to run the business for a man. If a man provides for his home liberally, that is all that concerns a woman."

"Some women may feel that way, but I never could. I never could marry any man who thought so."

"But I think so."

"Oh, Roy! I am so disappointed in you! When I heard what you had done I did not believe it. I never thought you could do such a thing, and I cannot believe even now that you mean to do it."

"The papers are signed and I can't back out. And really I don't see any reason to make such a fuss about it. I don't see why we can't go on as we have planned so long, and be married right away."

"Because you are not the man you were, or else——" She paused as if unwilling to finish the sentence, "or else I did not understand you."

"I don't believe you ever loved me," he almost growled defiantly. "A little thing like that ought not to make any difference between people who love each other."

"I loved a true, noble man once; but how can I respect a saloonkeeper? No, Roy, you are not the man to whom I promised to yield my life, not unless you will cast this temptation aside and be the man it is possible for you to be."

"You are excited, May, and had better take time to think it over.

"I have done nothing else but think of it since I heard about your trade. I am as fully determined as I ever could be."

"So am I. I shall stick to my bargain. If I run a respectable place I am just as good as any one."

For reply she slipped the ring from her finger and handed it to him.

Not many weeks later he opened his place with the blasphemous words, "Golden Rule Saloon," over the door.

CHAPTER II

WHEN Roy Lee came into possession of the saloon he changed the name, and, as he thought, the nature of the place. He boasted a purpose to run a "strictly first class" business. In the advertisement that appeared in a local paper he said that the saloon had become a necessity in every well-regulated community that it contributed to the financial prosperity of the town, and that he would be sorry with all the objection one possibly could offer to the business be keeping a respectable place and carefully obeying all the laws for the regulation of the business. He would treat his customers in a fair and honorable manner, hence the name, "Golden Rule." Being experienced and never having formed the habit of indulging in drink, he was for the most part sincere in what he said. To him the business made appeal as one in which there were large profits.

In order to bring the surroundings up to the standard of excellence to which he intended to keep the business, Lee closed the saloon for a week after he took possession, and put costly furnishings in place of the old ordinary ones. New floors, a paneled ceiling, a marble-topped bar, comfortable upholstered chairs, fine plate glass mirrors, and costly pool and card tables. Then came the day of the opening. The place was thrown wide to the town, and one free drink was served to every man who would walk up to the bar and accept it. The new proprietor was not disappointed in the crowd. All day and far into the night the place thronged with men, some of whom came from curiosity, and some to get a free drink. They admired the furnishings and praised the owner. And the popularity of the Golden Rule Saloon was assured.

Late in the evening a man entered who, viewed from the rear, had the appearance of a minister, because of his erect carriage and the cut of the long black coat. But a glimpse of the face would dispel any such illusion. The history of his life was written in the manner with which he withdrew the cigar stump from his lips, after having sucked all the nastiness out of it, and cast it into the cuspidor. The story was that of one who had tried to feed his soul with sensual delight, and was weary and disgusted with the result, yet was without inclination to change his course. The show of his countenance witnessed against him. The forehead had an intellectual cast. The fine silvery beard was neatly trimmed; but the eyes were bloodshot, the nose unnaturally red and the mouth course and lustful. He was a man of considerable wealth, who had served several terms as State senator. The title he still bore, but the olden intellectual power which had made him a force in the political world was sapped by his excessive vice. Now he lived in a good house down by the lake, and spent most of his time in drinking and sleeping off the effects of liquor.

"I want to congratulate you Lee," he began. "You have a fine place. There is nothing like it this side of the city. You are a benefactor to the town; a man can come in here and drink like a gentleman. This is no place for a fellow who makes a swine of himself. Just follow out the lines you have laid down and you will reform such and lift them up where they will act like men."

While they were talking a tall, heavily built, red-faced individual, with a heavy mustache and an unmistakable air of carelessness about person and dress, came up to the door and looked in. The senator saw him and called out, "Its just as cheap, Marvin, to come in and look out."

The newcomer sauntered in and up to the bar.

"Why, good evening, Mr. Marvin," was Lee's salutation. "Glad to see you here."

He gave the visitor a cordial shake of the hand. "What will you take?" he added with a pleasing smile.

"Have to take something, do we?" Marvin asked, looking along the display of goods.

Continued on page 941

THE DAY OF DECISION IN ISRAEL

*By Dr. and Mrs. Wilbur F. Crafts**

IN this month of Thanksgiving, this story of a great service is timely, recalling to us gratitude for national mercies by renewed consecration. The vale of Shechem was as a vast cathedral for the Israelites, with its mountains on either side—Mount Gerizim on one side, and Mount Ebal on the other. It had been appointed by Moses, who in his farewell address charged the Israelites that after crossing the Jordan they should set up an altar at Shechem and offer sacrifices and plaster stones and write upon them the words of God's law.

It was his command also that the whole law should be read to the people seated upon the mountains, and that they should respond to the reading with blessings for those who should keep the law, and cursings for those who should disobey it. This gathering was not possible until after the victory at Ai. Then it was held as a most solemn and impressive occasion to prepare the people for the conquest of the land.

Twenty-five years have passed, and again Joshua has called a convocation at Shechem: this time for the princes and judges and elders and officers of the tribes of Israel. It is to be a "men's meeting" on a large scale. The land having been allotted, the homes are too far distant to admit of the coming of the women and children, or even of all of the men. Joshua would make it an official meeting, authoritative in character. It was to be the occasion of his last address, for he was now one hundred and ten years old, and knew that the hour of his departure was at hand. Alas! he had discovered plague spots of idolatry among God's people, who in secret in the privacy of their tents worshiped idols, while in the open they worshiped the true God.

Renewed Consecration

Joshua had a radical cure for this. The calling together of the officials in the sacred vale was the first step. Then he recounted to them how their father Abraham had been called by God to come out from among idol worshipers that from him might spring a God-fearing nation, and how from then until now he had delivered them from famine, from slavery and from other perils until he had brought them to the good land and large, which he had given to them for their very own. And then Joshua called upon them to put away the idol gods and serve only Jehovah the true God. And the men of the assembly answered: "Far be it from us that we should forsake Jehovah, and serve other gods." And Joshua said: "As for me and my house, we will serve Jehovah." And they replied: "We also will serve Jehovah, for he is our God." And Joshua said: "If ye forsake him and serve other gods, he will do you evil and consume you." And the men responded in stronger, firmer tones than before: "Nay, but we will serve Jehovah." And Joshua, to make it sure, put their vow in writing. He wrote it even upon the book of the Law itself, to be placed beside the holy Ark of the Covenant, and to be read to all of Israel once in seven years.

Then, to make the keeping of the promise still more sure, Joshua took a great stone, and set it up as a monument there in the valley of Shechem, that it might be a sign and witness against them if they did not keep their promise to put away all idols, and serve only the true God. Then the gathering was dismissed, and shortly after Joshua died and was buried in the hill country of Ephraim, the portion of the land in which he had dwelt. When the judges, the elders and the officers returned to their homes there was undoubtedly a great destruction of hidden idols, for it is recorded that "all Israel served Jehovah all the days of the elders that outlived Joshua."

The Promises Contingent

Now therefore fear Jehovah and serve him. "Therefore" connects this great conclusion with its promises, the many mercies of God in Israel, to the day when God called Abraham from a land of idols (verses 3-13) to found a nation he could use to save the world. So in this Thanksgiving month we recall not only a year of family mercies, but also national blessings from the discovery of America by Columbus, cross in hand, and the landing of the Pilgrims. There are many providential victories in history of which the thoughtful man is bound to say, as did Joshua in like case, "Not with thy sword nor with thy bow" (verse 12). Paul was using an argument like Joshua's when he said, "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice" (Rom. 12: 1). "Despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2: 4.) This is memory's part of the year, and it is well to consider what we should remember, and what we should forget. It is not creditable to human nature that we have "such bad memories" when it comes to texts, and such

Strong Memories

when it comes to debts; mercies take so much less tenacious hold of our memories than grudges; that adversity drives us to God oftener than prosperity. That is why Isaiah puts afflictions in a list of God's loving kindnesses. Surely in this month when we review the year and recall God's gifts of day and night, of joy and sorrow, we should come to such a "valley of decision" as Israel found at Shechem. Mercies demand that not our memories alone, but our wills shall act. Therefore fear the Lord and serve him.

Put away the gods which your fathers served. This connects with the exhortation to serve God in sincerity and in truth. That means the same as the hymn "true-hearted, whole-hearted." Many in Israel were worshiping God publicly, and idols privately, like Rachel, in whose camel saddle hidden idols were found. How amazing this reference to idols only twenty-five years after the miraculous entrance into Palestine! Indeed, it is the puzzle of Hebrew history, the propensity Israel showed to turn from their God of might to petty images.

Universal Idolatry

They had hidden gods in Egypt, and even moulded a golden calf for worship in the shadows of Sinai. But who of modern peoples shall cast the stone at them? Surely not awakening Japan, where manufactured gods and whirring dynamos jostle each other. Not Italy, where thousands look to the alleged bones of saints for the healing of their diseases. And not any American who is afraid of Friday or of thirteen. Joshua's command, translated for twentieth century Europe and America, is: "Put away your superstitions." A young fellow who cherished that absurd superstition that opening the Bible at random will bring a special message from God, opened one day to the words, "Cast thyself down, for it is written, He shall give his angels charge over thee." Not pausing to note that this was a temptation of the devil that Christ put aside, he straightway leaped from his second story window. During the fourteen days that his bruises kept him abed, let us hope he found in his experience a "therefore" for putting away at least that one of his superstitions. Those respectable idols that some are called to put away—for whatever takes a higher place in our hearts than God is an idol—are Fame and Wealth and Pleasure. "Take good heed therefore unto yourselves that ye love the Lord your God." In us all there are mixed motives, but we have put away idols if we can honestly say that God's law is dominant, and other interests are subordinate to him as the real King of our lives.

A Call to Action

Choose ye this day whom ye will serve. This is the very soul of the lesson—a clarion call to every human will to act. Outside of God the greatest thing in the universe is a human will, deciding swiftly, persisting unchangeably. One good choice often shapes a life. A choice like Joshua's is first an act and then a state, first decision, then persistence. Probably no one ever chose to be a wicked man once for all in real life. It is by many evil choices that fixedness in evil is reached. "Sow an act, and you reap a tendency; sow a tendency, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

Martyr Courage

"Decision of character" is rightly counted one of the supreme qualities of manhood, which means a will that is quick, but not a "quitter." In business and politics and religion alike we need the man who, when opportunity confronts him, is able to decide rightly and quickly, and hold fast to his decision. What a rebuke to the cowardly hesitation of many to follow convictions in open confession of Christ there is in the firm decisions of the martyrs, many of whom were women and children, whom no fears could silence. During the persecutions of "Bloody Mary" in England, a Christian woman was called before Bishop Bonner, who threatened that if she did not renounce her Protestant faith he would take away her husband. She replied, "Christ is my husband." "I will take away thy child." "Christ is better to me than ten sons." "I will strip thee of all possessions and comforts." "But Christ is mine." And so she passed to the martyr's crown. No wonder God put in the list of victors in Hebrews 11 those heroes of faith who were "slain with the sword!" Against these successes of those who seemed to fail, let us set the failures of those who seem to succeed by wrong decisions. Will your choice today be a wrong and ruinous choice like that of Adam, Lot, Balaam, Rehoboam, Ahab, Ananias? Or will it be such a choice as that of Abraham, Joseph, Moses, Josiah, Daniel, Paul? "Choose ye this day" by adopting the following words of decision used in all lands by the Y. M. C. A.:

> Forsaking every known sin, and making the Word of God my guide, I take and will confess Jesus Christ to be my Saviour and Lord, the Holy Spirit to be my helper; and this I do deliberately, unswervedly and forever.

As for me and my house, we will serve the Lord. In ancient times the head of the family usually decided the religious status of the whole family. But even to-day, when we recognize the sacred individuality of every human soul, when one member of a household chooses Christ with whole-hearted earnestness it often results in the saving of the whole household. One who really lives his religion in his home can hardly fail to make it a Christian home at last, if not at first. It is a mistake that we so often cut short that promise, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." "Come thou and all thy house unto the ark." There are no homes so safe against discord and division as those in which father, mother and children all meet about the cross on earth, and so are assured of meeting in heaven.

> When soon or late we reach that coast,
> O'er life's rough ocean driven,
> May we arrive, no wanderer lost,
> One family in heaven.

If ye forsake the Lord . . . he will consume you. Joshua was not like those who talk of rewards but not of punishments. He told the Israelites that as God had kept all his promises of blessing, he would likewise fulfil his promises of punishment if they broke their vows of obedience. God's warnings are born of the same love as his blessings, even as Jonathan's warning arrows were prompted by the same covenant love for David as his gifts of robe and sword and girdle. Evil company, said Joshua, will bring to you snares, traps, scourges, thorns; leading at length to idolatry and destruction. (See Heb. 3: 12; 10: 38.)

"Joshua took a great stone and set it up there under an oak"

*International Sunday School Lesson for November 10. Joshua renewing the covenant with Israel. Josh. 24: 14-28. GOLDEN TEXT: "Choose you this day whom ye will serve." Josh. 24: 15.

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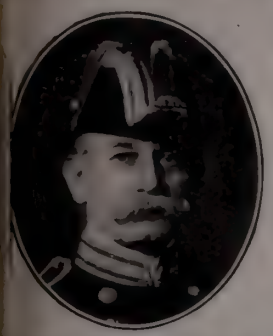

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"The exquisite small maiden, a mother's darling, is sitting by herself in a high-backed pew, which forms a rich background for her delicately poised head and graceful little figure. She is dressed as a child of her rosebud type should be, in garb of softly shimmering pink; her gray beaver hat is tied under her dimpled chin by gauzy ribbons of blossom tint, and her pretty hands are folded inside a great fluffy muff.

366 Benedictions

"But the essential loveliness of the picture is in the sweet and thoughtful face of the child, for whom the setting is an appropriate frame. Whoever is so happy as to receive as unsurpassed gem of art as an addition to the treasures that adorn the home, will be sure of a benediction every day in the year."

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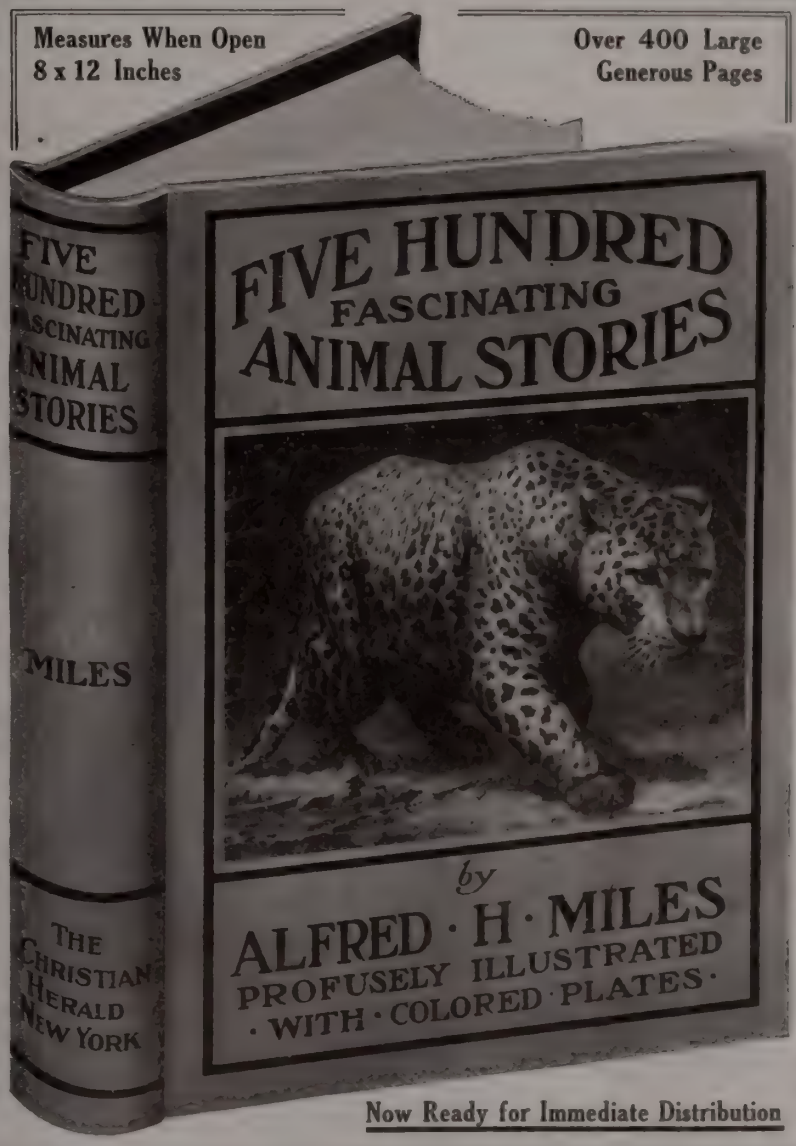
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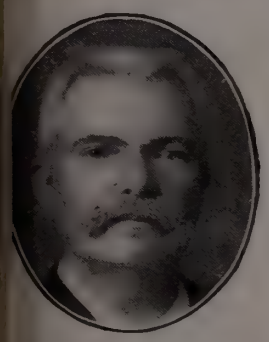

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Questions and Answers

R. M., Brooklyn, N. Y. How many public and school libraries are there in New York State?

The latest report of the State Educational Department shows 9,173 libraries in the various school districts. One thousand four hundred and sixty districts had none. There are 382 free circulating libraries, 395 public libraries and thirty-one Carnegie libraries.

Reader, Washington, D. C. Please tell me the meaning of the Parable of the Tares, Matt. 13: 24-30?

Christian scholars are not in agreement as to the meaning. The question is as to the meaning of the word "world" in verse 38. On the one hand some hold that the world means the human race from the beginning; others, on the other hand, hold that it refers to the church. Dr. W. M. Taylor, whose work on the Parables is always valuable, holds that it refers to the church, and that the Parable is a warning against persecution and also consolation to the pastor, by showing him that Christ foresaw the evil which discourages him. There would be tares among the wheat to the end, but in the end the discrimination impossible to the pastor would be made by the angels.

M. E. D., Lynville, La. 1. When did the French attempt to dig the Panama Canal, and why did they give up the project? 2. When did the Americans start to dig a canal at Panama? 3. How long have people thought that such a canal was a possibility?

1 and 2. In 1876 an organization was started called the Societe Civile Internationale du Canal Interoceanique. They started surveys and secured from the Colombian government a permit to construct the canal. In 1879 a scientific congress, under the chairmanship of Ferdinand de Lesseps, decided on a sea-level canal, to be located on the Isthmus of Panama. Operations began in 1883. In 1889 the company, formed after the congress of 1879, became bankrupt. A new company was formed in 1894 and kept at work on a small scale until May, 1904. The United States government acquired the property at that time. 3. Within twenty years after the discovery of the isthmus, a canal was seriously considered. A Spanish survey for a canal was made in 1521. About 1610 Samuel de Champlain, who discovered Lake Champlain, visited the isthmus, and proposed to his king that the French build a canal. The United States first took up the idea in 1875.

W. H. T., Villisca, Ia. 1. Is there any passage in the Bible that tells about giving a tenth of your earnings? 2. Also a passage about people sinning daily?

1. See Num. 18: 26, Deut. 12: 17 and 14:28, Amos 4:4, Mal. 3:10 and many other passages. 2. You probably refer to the passage in I. John 1: 8-10.

C. F., Westminster, Mass. Was there ever such a person as Faust?

Faustus lived about 1500 A. D. He was supposed to be a professor of magic by the people of his day. Science was supposed to have a close relationship to magic, and his researches accounted for his reputation. Goethe's dramatic poem of *Faust* was first printed in 1790.

P. R., Hoboken, N. J. Has a good moral man, a believer in Christ but not a worker in the vineyard nor a church member, as good a chance for salvation as one who is a church member and doing the work of the Master?

Why should a good moral man, who believes in the Lord Jesus, stand aloof from His church and deny himself all the precious privileges of Christian fellowship? The church is the ordained channel through which the full tide of Gospel blessing flows, and while one may find ways of doing good outside of it, he misses much and stands in danger of spiritual stagnation. It is easy to criticize the church and to find fault. What we like to see is the man or woman who clings loyally to the church and tries by every means to strengthen and help it in its Gospel mission. The good qualities of a soldier are shown best in the ranks of active service, not when he is away from the army. It is the same in the army of Christ. Of course, men can be saved outside of the church; but their true and proper sphere is within its ranks, under the banner of the Cross.

I. N., Richmond, Va. What was the central idea of the philosophy of the Greek Epicurus, who lived about 300 B.C?

He taught that "the greatest good consists of peace of mind springing from virtue." At the present time the name epicurean is frequently applied to those who live for pleasure alone.

Texas Reader. What is gamboge?

It is a pigment and also a medicine. It was first brought from India by the Dutch in 1600. At the present time most of it is imported from Cambodia, Cochin China, and Siam. It is taken from trees of the guttifera order.

Observer. What is a widow's interest in her second husband's property—cash, not houses or lands? If he dies leaving his money by will to his children, can the widow claim any share of such money?

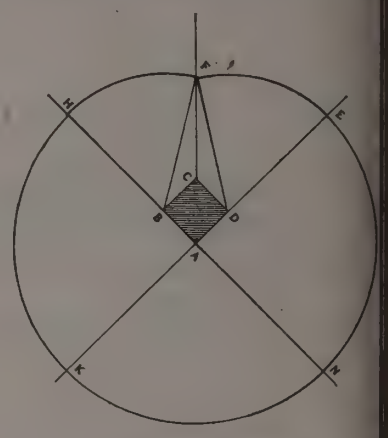
In New York, a husband may leave all his personal property, such as cash and securities and personal effects, by will to any one he pleases. His real estate in New York is subject to his widow's right of dower. That is, she has the right, during her life, to the use of one-third the real estate. The husband cannot deprive her of this right of dower. In other States the law is different. Consult a lawyer in the State where the husband was living at the time of his death.

The "cow and barn puzzle," which appeared in THE MAIL-BAG some time ago, has excited much attention among our readers, a number of whom have sent in solutions of the puzzle. The puzzle was as follows:

Mrs. ——, Washington, D. C. Will you kindly solve the following problem for me: A cow is tied with a rope 100 feet long to the corner of a barn 25 feet square. How much ground can the cow graze over?

Simple as it seems, it is, however, by no means an easy problem, and the answers were so varied that we submitted the problem to an authority, Edward E. Whitford, Professor of Mathematics of the College of the City of New York. Professor Whitford's working out of the problem is given in full below:

"If the barn were not in the way the area to be grazed over would be just that of a circle 100 feet in radius. As it is, at the first corner turned the radius is taken up 25 feet; and also the area represented by the barn cannot be grazed over. In the figure suppose A B C D represents the barn, A being the point at which the cow is tied. The line N E F H K represents the outer boundary of the grazing area. The arcs with D and B as centres meet at the point F half way round from the starting point A. For convenience in measuring the area F C D E, it is divided by a line F D, forming a triangle F C D, with sides F D = 75 and C D = 25 and angle F C D = 135°, and a sec F D E with F D and D E, each eq to 75. Since in a triangle the sines angles have the same ratio as their oppos sides, sine C F D = $\frac{25}{75}$ sin 135° = .23 Whence angle C F D = 13° 37' 59".



Prof. Whitford's Diagram

gle F D C = 180° — (135° + 13° 37' 59" 31° 22' 1". Since the area of a trian is equal to one-half the product of t sides and the sine of the included ang the area of F C D = ½ x 25 x 75 x sin 22' 31" = 487.988. The sines of ang are found from trigonometric tables. sector is such a part of a whole circle the angle is a part of 360°. In the sec F D E, the angle F D E is found by su tracting 31° 22' 1" from 90°, giving 37' 59". Reducing this and 360° each seconds, the area of the sector F D E $\frac{211079}{1296000}$ x 3.14159 x 5625 = 2878.143, the area of a whole circle is 3.14159 tim the square of its radius. Triangle and se tor added give 3366.131. Two triang and two sectors of this shape give 6732.26 and this added to ¾ the area of the circ with the full radius 100, which is 23561.94 gives 30,294.207 square feet as the area the ground which the cow can graze over

Many of our readers have worked o the problem. Correct solutions were se by E. J. Settle, Virginia; A. T. Wixso New York; W. W. Strong, Pennsylvani and "Subscriber." The following have se answers, worked out in full:

J. J. McLean, New York, 30,428 1-2 square fe J. Flomerfelt, New Jersey, 3,402 7-9 square yar C. R. Daigle, California, 14,726.25 square fe Albert N. Bauder, New York, 30,791 square fe Fred Ainsworth, Wisconsin, 30,006 square fe T. R. Meily, Pennsylvania, 28,471.250 square fe Frank W. Reynolds, Massachusetts, 30,285 square feet; C. Harlow, New York, 30,791 squ feet; R. S. Newton, New York, 30,524 square fe G. F. Cunningham, Massachusetts, 30,305 square feet; Zelda Foster, Ohio, 30,434 1-2 squ feet; M. N. Brown, New Jersey, 26,864 squ feet; C. E. Beckett, Illinois, 3,066 feet; Har Cain, New Jersey, 30,298 square feet; Dr. C. Clarke, Rhode Island, 27,953.029 square feet; W. Parker, Pennsylvania, 30,791 square feet; J. G son, Pennsylvania, 300 square feet; Anonymo Pennsylvania, 30,420.9 square feet; Roy A. Sleg Michigan, 30,295 square feet; A. E. Halbert, 3 142.82 square feet; Charles Seymour, Kentuck 30,917.43 square feet; "An Old Farmer," 28,572 square feet; Paul Grabill, Iowa, 30,427.9 squ feet; "Subscriber," 30,294 square feet; Roland Dey, New Jersey, 62,207 square feet. Diagra were received from Mrs. ——, Washington, D.C M. Perley, Massachusetts, and H. B. Lowe, Illino

THE NEW STATUE OF GENERAL SIGEL

IN honor of General Sigel, who played a distinguished part in the late Civil War, there has been unveiled a fine equestrian statue on Riverside Drive, New York City. The figure and horse are of bronze, and the General is in the attitude of reining in his horse. Governor Hughes was the orator of the day, and there were on the platform with him distinguished officers and relatives of the General whose memory they had come to honor. The military parade was one of the most brilliant ever seen in New York. Thousands of regulars and State troops were in line. In one division were many German societies of New York, New Jersey and neighboring States.

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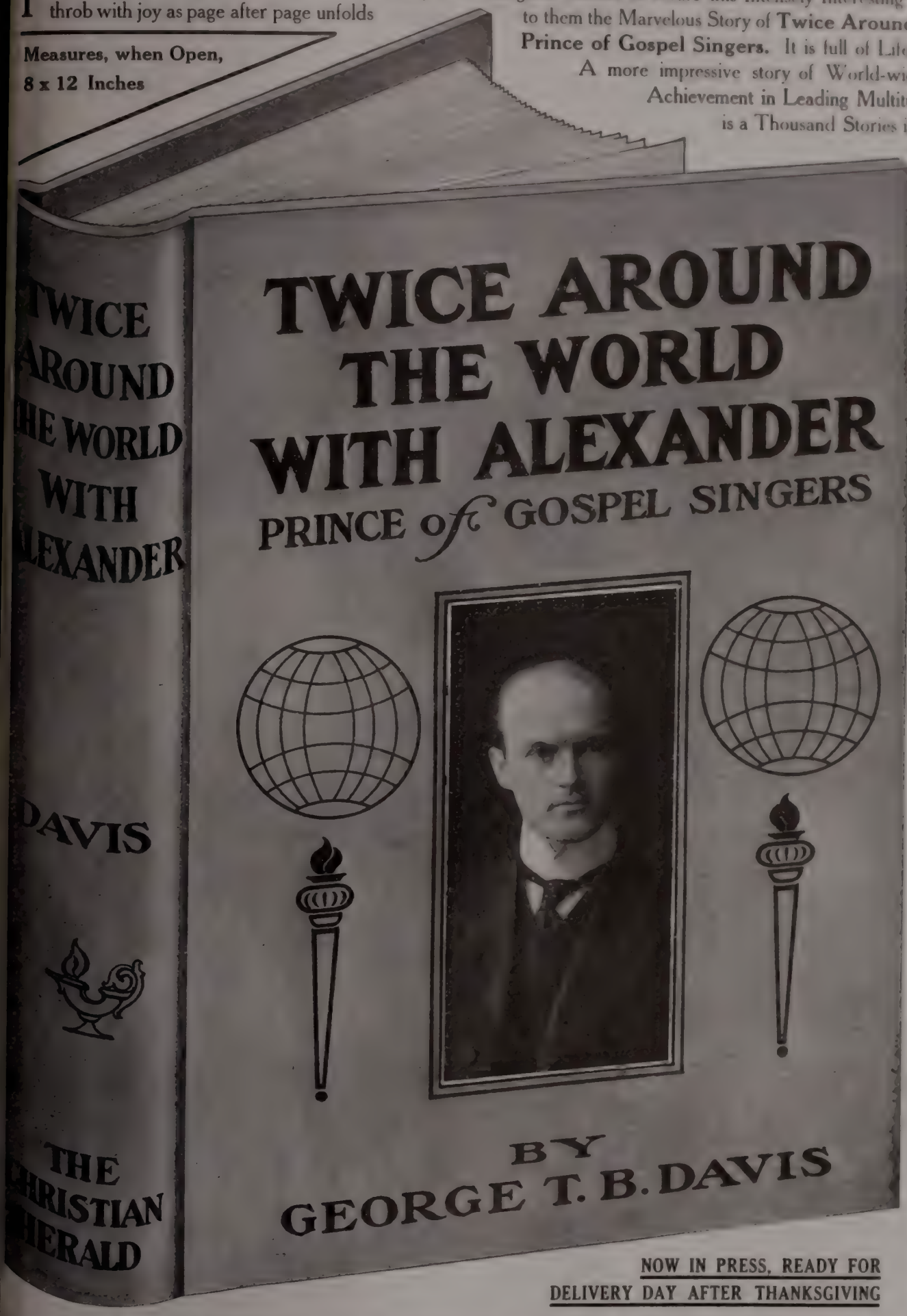
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But the essential loveliness of the picture is in the sweet and thoughtful face of the child, for whom the setting is an appropriate frame.

Whoever is so happy as to receive this unsurpassed gem of art as an addition to the treasures that adorn the home, will be sure of a benediction every day in the year.

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GEMS FROM NEW BOOKS

An Able Book on Japan

ONE of the ablest Japanese in the United States, Masuji Miyakawa, D.C.L., LL.D., an author of high repute, lecturer of the Law School of Indiana University and the first Japanese attorney admitted to the American bar, has written a book entitled *Life of Japan*, which is apparently destined to attract considerable attention from American readers. In a literary sense alone—being written in the English language—it is a remarkable production. But it is still more remarkable because of its comprehensiveness and the able and vigorous manner in which the writer discusses many topics which, at the present time, are of the greatest interest to the people of both nations.

The opening chapter deals with the wonderful progress of the Japanese empire. The secret of that progress Mr. Miyakawa declares to be the ability of the Japanese people to "introduce and assimilate the learning and science of the United States and Europe."

"Japan has acted on the national principle of adopting what is best from every country and entering into an honorable rivalry in culture and civilization with all the nations of the world."

He reviews the Japanese religions, tells of the introduction of Christianity, discusses at length Japan's system of "moral ethics," the Japanese woman, native customs and habits, the feudal system and its overthrow and Japan's medieval foreign intercourse.

An interesting chapter is that which tells of Japan's romantic relations to the United States. Perry is everywhere regarded as the country's national redeemer.

All the stupendous advancement, the intellectual, commercial and national progress of Japan is the sequel of this memorable expedition. To-day the name of Matthew Galbraith Perry is emblazoned in imperishable marble at Kurihama, where he landed, in token of Japan's gratitude.

The triumphs of American diplomacy make a chapter of themselves. America, through these relations, became "Japan's foster-mother and moral ally."

In succeeding chapters, the financial system of Japan, her industrial development and her wonderfully efficient army and navy are discussed. The author next tells of education under the old regime and to-day. A large section is devoted to the consideration of Japan's constitutional government and its gradual development. The concluding chapter discusses the world's outlook for peace and arbitration. The writer says:

It was only after Japan in her war with Russia proved that she could kill more men in one land battle than in all the land battles of the Crimean War, that Japan could send to the bottom more ships and seamen in one naval battle than in all the battles in Nelson's Trafalgar and Dewey's Manila Bay that the civilized world received Japan as a first-class civilized Power and her people as a civilized people.

It was this mock civilization, this warlike humanity that forced and is now forcing the Japanese to expand their army and navy as far and sometimes farther than their national economy can reach. . . .

If Japan ever be prepared to strike any nation, if Japan ever be skilled in science and art of war, it is not because Japan is a warlike nation, but because she has to carry out the mandate of the civilized world.

Concerning the recent San Francisco troubles, the author has this passage:

The so-called anti-Japanese movement in San Francisco, after all, shall never be the cause for a Japanese-American war. It is far from it. Industrial or racial conflict in San Francisco is trivial in quantity when comparing any such experience with those other races or nationalities have had. It is insignificant in the scope of the interests involved, for the thinking people of the single city together with all the rest of the State of California are more sympathetic toward the Japanese than the antagonistics. So are also the entire Pacific States. East of the Rockies is filled with the friends of the Japanese, who love to see the Japanese prosperity and progress. Should Japanese in San Francisco hope, as a colony, to be successful in this country like the other races or nationalities, they have yet to see their tracks covered with the bones of martyrs who have perished in the struggle, by stone, by fire.

If, unfortunately, the Japanese, either by racial prejudice or industrial consideration, are to be looted or discriminated against, there are other means for adjustment; and those means are illustrated by the Americans themselves in Japan. Did not the Japanese at one time, in obedience to anti-foreign sentiment, commit outrages on the American residents in Japan? Did not the Japanese Romines assassinate the American diplomatic agent in the street of Yedo? Did not the Japanese roughs and hoodlums set fire to the American Legation? Did not the Japanese, animated by race prejudice, commit violence unimaginable, resulting in driving all the Americans and Europeans out of the city of Yedo?

The author gives ten good and sufficient reasons why a war between Japan and the United States is improbable. He says, in conclusion:

For the matchless progress of enlightened rule during the last half century the world is indebted to the United States and Japan. Parent and child, though separated by a mighty ocean and apparently conflicting emotions, have been co-workers in the great cause of perfecting and strengthening liberal government. How glorious would it be if some day we may be fortunate enough to establish a Congress of the United States of Japan and America, which shall deal with the questions of commerce, of war and of peace between us and the rest of the world! How grand would it be if some day we may be civilized enough to make out of Japan and America monitors for the peace of the world! Although we can safely predict that before the grand and glorious idea be realized we will have many seasons of war and peace, prosperity and famine!

Let the people of Japan and the United States work shoulder to shoulder in an unselfish interest for human liberty and progress—the eternal principles of justice and philanthropy—recognizing the rights of all according to the highest ideals of Christianity and ideals of the two nations. May the Stars and Stripes and the Banners of the Rising Sun float side by side in mutual endearment, emblems of peace and prosperity, justice, and the greatest amount of true liberty to mankind.

Life of Japan is illustrated throughout with characteristic Japanese designs of decorative character. There is a frontispiece of the author, 300 pages, illuminated cloth cover. Price $3, by mail 25 cents extra. The Baker & Taylor Co., New York, publishers.

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Every Elgin watch is fully guaranteed; all jewelers have them—Send for "The Watch," a story of the time of day.

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Once filled with kerosene it **will burn 40 hours and is absolutely odorless. Ornamental,** too, because handsomely constructed of brass, nickel-plated, and each lamp is provided with enough wick to last several years. The lamp can be used in entries, halls, closets, and is **invaluable for Nursery and Sickroom.**

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"Buy Your Own Cherries," a very effective temperance tract; 32 pages, illustrated. **"Cripple Tom,"** story of a boy and how he won souls for Christ; 16 pages, cover illus. **"The Missing Ones,"** story of a morally good man who was unprepared for the coming of Christ; 16 pages, cover illustrated. Assorted, $1.00 per hundred. Samples of all, 5 cents in stamps.
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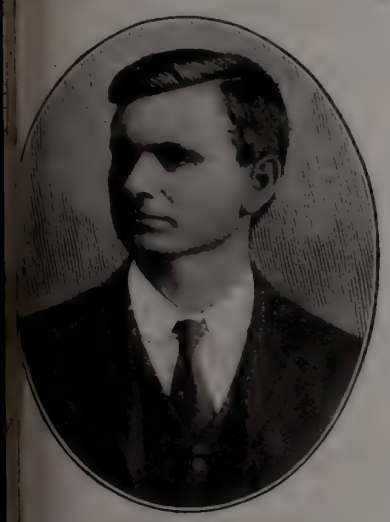
IN THE PUBLIC EYE

MERICA'S most distinguished diplomat is the term that may be well applied to the Hon. Charlemagne wer, our present Ambassador at Berlin, rmany. The report has been received h regret by his compatriots that Mr. wer has asked President Roosevelt to

Charlemagne Tower

eve him of his duties so that he can rn and live in his own country. He been for over thirteen years in con- it service abroad. He had most admi- le training for the varied duties he has n called upon to perform. He was cated at Phillips Academy and Harvard versity. He then went to Europe for a e, where he studied literature, history foreign languages. He then studied in Philadelphia, and was admitted to bar. Entering business life he con- led large interests in the Northwest. f. Tower's first diplomatic appointment as United States Minister to Austria- gary in 1897. In 1899 he became bassador to Russia, and in 1902 Am- ador to Germany, the post he now



Thomas R. Gore

s. His services to diplomacy and ature have been recognized by foreign American universities, which have him their highest honorary degrees. as been knighted by several European reigns, and among his decorations is of Grand Officer of the Legion of or of France. Despite the length of oreign service, and the many delicate ons he has been called upon to per- he is credited with no diplomatic lers of any kind. His most famous is one on the Marquis de Lafayette e American Revolution—a work in volumes.

eh representatives as Mr. Tower raise ly the respect of foreigners for our rnment and country.

A few years ago, the person stricken with blindness was completely cut off from the activities and enjoyments of everyday life. Then schools for their special instruction were started; books and magazines published in raised type, and many industries inaugurated in which they could earn a living. To find a blind man fighting successfully in the arena of American politics is, however, something that may be considered absolutely new. In the new state of Oklahoma and Indian Territory, they have elected to the United States Senate Hon. Thomas P. Gore, a man who has been blind since childhood. Of course, much of the credit for Mr. Gore's success must be given to his faithful wife, who managed the details of his campaign, and went with him to his meetings. Mr. Gore has much ability as a speaker, and will, without doubt, make his mark in the Senate.

Progress at Tuskegee

OVER six thousand colored men and women, who have been students at the Tuskegee Normal and Industrial Institute, are now at work in various parts of the South. All of these are not graduates, but they were students long enough to catch the true Tuskegee spirit, the idea of the dignity of labor. The graduates are the leaven of their race in every school-room where they are found, on the farms or in the home. At least eight institutions similar to Tuskegee, but of course smaller, have been founded by graduates in various States, and are doing excellent work. The graduates, after they are established, endeavor to aid the school in every possible way. Their gifts of money form no small part of the year's donations. A member of the faculty spends much of his time in keeping in touch with the graduates, and advising with them in regard to the best means of raising the moral and material standards of the colored people in their communities.

Booker T. Washington, the principal, in his last report says: "The constant and urgent demands that reach us from all sections of the country for men and women trained at the Tuskegee Institute is proof of the value placed on our work by the general public. It is a conservative statement to say that we cannot supply even one-half of the requests that come to us. Practically every student who finishes any one of our courses is engaged before he graduates. This wide-spread demand for men and women who have received our training, is responsible, in part, I fear, for the large number of students who leave us before finishing the full course."

In addition to its regular work, the Institute has many race interests. There is the National Negro Conference, the Negro Business League, with over four hundred branches, and the Colored Department of the Alabama State Fair. The number of students at the Institute last year was one thousand five hundred and ninety-eight. They came from thirty-six States and twenty-one foreign countries.

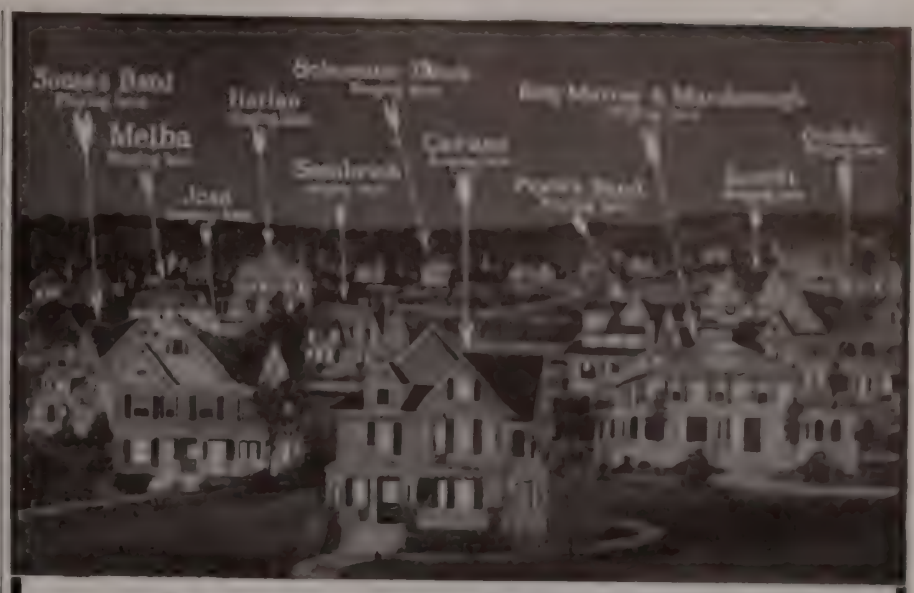
Charleston's Gospel Mission

THE Star Gospel Mission of Charleston, S. C., conducted by Mr. O. B. Duzan in what was formerly the Star Theatre, has done a successful work in many directions in the little more than three years of its existence. Its main object has been to bring souls to Jesus Christ. Hundreds have professed conversion at the meetings which are held every night. A large proportion are proving the reality of their profession by a consistent Christian life. The mission has been extremely successful in jail meetings, which are conducted by one of its workers, Marion G. Westendorff. A unique feature is the wagon services, conducted every Sunday evening on King and Hasell Streets. These meetings draw large crowds, who follow and watch the services with reverent attention.

Delighted with the Book

Dear Christian Herald: The books were received Saturday. Well pleased with them. "Beautiful Thoughts" will be a good book for reference. J. T. VINEYARD.

Smartsville, Calif.



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brings to each family exactly the music that it wants, when it wants it, the veritable voice, the actual performance. And all in the comfort and privacy of home. Send for list of new records.

FILL OUT, CUT OFF, MAIL TO-DAY

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Please send me catalogue of Victor records and name of nearest dealer where I may hear them played.
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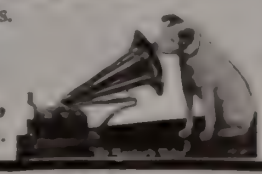
Camden, N. J. U. S. A.



The new Victor records for each month are for sale on the 28th of the preceding month—the Simultaneous Opening Day throughout America

While the Fire is Low

A hot breakfast in a cozy warm room starts one right for the day. A cold dining room spoils the enjoyment of the meal. The dining room or any room in the house can be heated in a few minutes with a

PERFECTION Oil Heater

(Equipped with Smokeless Device)

For instance, you could light it in your bed-room to dress by, then carry it to the dining room, and by the time the coffee is ready, the room is warm. Impossible to turn it too high or too low—never smokes or smells—gives intense heat for 9 hours with one filling. If not at your dealer's write to nearest agency.

The Rayo Lamp is the best lamp for all-round household purposes. Gives a clear, steady light. Made of brass throughout and nickel plated. Equipped with the latest improved central draft burner. Handsome—simple—satisfactory. Every lamp guaranteed.

If you cannot get heater and lamp at your dealer's, write to our nearest agency.

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An Australian Visitor's Impressions

ONE of the most interesting personalities who have recently visited America is Mr. J. J. Virgo, general secretary of the Y. M. C. A. of Sydney, Australia. Although comparatively a young man, Mr. Virgo has taken a prominent part in Y. M. C. A. work in Australia for twenty years. He is at present making a tour of the world, and in the course of it is spending three or four months in America, inspecting Y. M. C. A.'s, and delivering addresses in various cities.

At the coming International Y. M. C. A. Convention at Washington, D. C., Mr. Virgo will take a prominent part. He has been chosen director of music at the

Secretary J. J. Virgo

Convention. During the campaign of Dr. Torrey and Mr. Alexander in Australia five years ago, Mr. Virgo was one of the secretaries of Melbourne Mission, and was one of the most active supporters of their work throughout the Commonwealth.

When I asked Mr. Virgo regarding his mission in America, he said: "The development of Y. M. C. A. work has been so great in the past twenty years that it was deemed wise for me to make a tour of investigation in the United States and Canada, and adopt what was best for our work in Australia.

"I shall be in America three months. Representatives will gather at the Washington Convention from all parts of the world. It is to be the largest convention in the history of the Association management. At least 2,500 delegates are expected, and plans are in progress for a simultaneous mission throughout the city."

"What has been your connection with Y. M. C. A. work in Australia?" he was asked.

"My connection has extended over twenty-one years. For fourteen years I was general secretary at Adelaide, and for two years supervising secretary. For the past five years I have been secretary at Sydney, the most important city of the Commonwealth. It has a population of nearly 600,000 people. Religious work has been a strong feature of the Association programme throughout Australia.

"A great many believe the Commonwealth is on the eve of a great revival, and in every city there are bands of praying men, meeting for the purpose of bringing that about. The permanent results through the efforts of the visiting evangelists have been excellent. Where this has not been the case the cause has been the old defect of failing to follow up the work properly.

"Unquestionably there are permanent results from the Torrey-Alexander campaign of five years ago. There are many evidences in every city which they visited of great good resulting from their labors. I am in a position to state this very definitely, as through the liberality of my board I had frequent opportunity of visiting every city in the Association's interest, and the changed lives of the men whom I knew when unsaved is the basis of my testimony. In Melbourne this is particularly the case. You will remember that their visit was at the time of the Simultaneous Mission of which I was a secretary. For weeks before that Mission began 116,700 different persons met for prayer, and you can well understand that permanent results were bound to come. In every case where there was a systematic following up of the converts of their missions large additions to the churches resulted.

"One of the strong features of the work of Dr. Torrey and Mr. Alexander was the new light shed on Gospel hymn singing. Mr. Alexander won the hearts of the people immediately, and it was no unusual thing to hear the songs that he introduced sung in every part of the cities they visited. The success Mr. Alexander achieved as a Gospel singer and song leader in our country can best be shown by the fact that during his recent visit to Melbourne he drew an audience of 12,000 people at the Exhibition Building with very little announcement of the service. He attracted an almost equal number when he conducted a meeting in the town hall of Sydney, although only about 5,000 persons could be admitted to the building. At each city a strong invitation was given to Mr. Alexander to return to Australia and conduct an extended campaign, and we are hoping that this will be accomplished within the next twelve months.

"The thing that has struck me most forcibly since I arrived in America is the strong desire on the part of the real Christian community for a revival both in the Church and out.

"I was delighted to discover that religious work is the foremost feature of the Y. M. C. A. movement in America and that Bible study is receiving a prominent place in the Association. The entire condition of Y. M. C. A. work in America far surpasses my expectations, both in its material and spiritual aspect."

GEORGE T. B. DAVIS.

Shall Not Inherit the Kingdom

I. COR. 6: 9

THERE is no man in any Christian nation
Who honestly can say,
Of heavenly life I have no expectation
When I shall pass away.

We all anticipate the life immortal
When earthly life is o'er;
We know that we must pass that solemn portal
Death closes evermore.

But will it be the same to all the living,
When we shall come to die?
And are those mansions that the Lord is giving,
For all to occupy?

The life beyond the grave that we are seeking,
Is life the Saviour gives; [speaking,
The mansions there of which the Lord was
Are where the Father lives.

And if on earth we serve the King Eternal
With loyal, filial love,
We spend eternity in realms supernal—
The Father's house above.

Do men who only use God's name profanely
Bow down before their Lord?
Are those who disregard his laws so plainly
Prepared to meet their God?

Athol, N. Y. ALFRED L. EDWARDS.

Appreciates the Calendar, Too

Dear Dr. Klopsch: THE CHRISTIAN HERALD and Calendar received. I return you many thanks for both. Am glad to receive them and to see the HERALD coming to my home again, for I have missed it the past year. MRS. J. D. PLUMMER.

Swampscott, Mass.

Van Camp's
BAKED WITH TOMATO SAUCE
PORK AND BEANS

The Care and Skill in the Van Camp Kitchen

You and every other modern housewife would smile approval if you could go through the Van Camp Kitchen and see just how much care and skill is devoted to the making of Van Camp's Pork and Beans with Tomato Sauce.

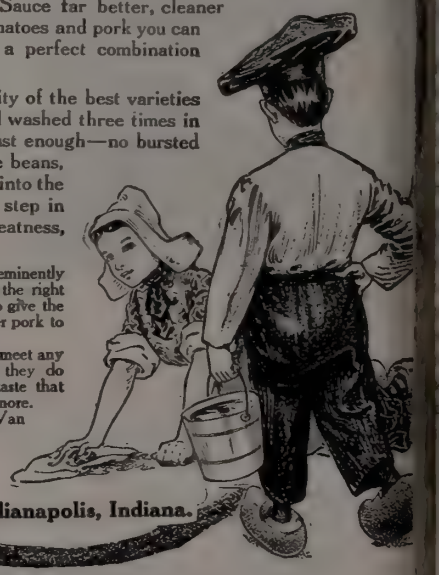
And afterwards you would better understand why Van Camp's are so distinctly superior—so notably delicious and wholesome that you and your sister housewives have for years called them Best. The first impression of the Van Camp kitchen is of Cleanliness and Purity. The floors, the wares, the furnishings, and the utensils are immaculate—the air is always kept fresh and pure—everything is neat and clean and healthful. In such ideal surroundings Van Camp's are made, and on a par therewith are the methods of making. Each article is handled in such a way as to preserve all its natural purity, while the use of modern methods of sterilization makes Van Camp's Pork and Beans with Tomato Sauce far better, cleaner and more healthful than the best beans, tomatoes and pork you can buy at the market. The entire process is a perfect combination of neatness and "know-how."

For instance, the snowy beans—best quality of the best varieties—are carefully picked over by hand, and washed three times in running water. Then they are cooked just enough—no bursted skins—no mushiness—but plump, whole beans, as perfect in form as before they went into the kettle. It's the same with every other step in the making of Van Camp's—same neatness, same care, same "know-how."

That's why Van Camp's are so pre-eminently pure, wholesome and good, with just the right proportion of delicious tomato sauce to give the piquant tang, and just enough tender pork to give the toothsome richness.

Van Camp's are easy to serve—meet any meal-time emergency—and they do have such an appetizing taste that there's always a call for more.

Keep your supply of Van Camp's replenished. That's the way to be on the safe side.



The Van Camp Packing Company, Indianapolis, Indiana.

An Increase of over 25% in Dividends To Policy Holders

The Mutual Life Insurance Company of New York has paid more in dividends to policy holders than any other company in the world. Since organization it has returned in dividends over $118,000,000. As a result chiefly of increased earnings and decreased expenses the annual dividends to policy holders this year, on policies issued in 1905, will be 25% to 30% more than in 1906.

The Mutual Life Insurance Company

feels sure its policy-holders will be pleased with this great reduction in cost. The news may be doubly welcome now when increased cost in other lines seems everywhere the order of the day. If you have others for whose continued care you are concerned, you should learn for yourself how and how cheaply it can be guaranteed by the staunchest life insurance company in the world.

The Time to Act is NOW.

For the new forms of policies write to
The Mutual Life Insurance Company
of New York, N. Y.

Fighting Anæmia in Porto Rico

THE new Presbyterian Hospital is located on the seashore at Santurce, a suburb of San Juan, Porto Rico, and is one of the atures of mission work on that island. he first buildings were ready for occuncy in February, 1903, and since that ge two additional buildings have been ected, making five in all, namely, the

Administration and Nurses' Buildings

lministration building, dispensary, Enavor building, the nurses' home and tchen.

All are connected by broad piazzas, and e refreshing breezes from the sea help bring life and health to the patients o are there for treatment.

Porto Rico is densely populated, but nety per cent. of the people are ill with rto Rican anæmia—a deficiency of red rpuscles in the blood. During the Spano-American war the American doctors scovered a specific for this prevalent sease; but there are too few good phyians and nurses on the island, and st of the people are so poor and so illiterate that treatment in their shacks is unsatisfactory.

There is also great need for surgical work, and the Presbyterian Hospital holds first place among the hospitals of the island. Some remarkable operations have been performed there. They are able to take a few pay patients, but most of the forty-eight patients accommodated are too poor to pay anything. The dispensary is open each day from nine to twelve o'clock, and people come for miles, in all sort of conveyances and on foot, that they may have the benefit of treatment. The clinic is always opened with Scripture reading and prayer in Spanish. Daily service is also held in the wards.

Miss Jennie Ordway, formerly in charge of the school at Mayaguez, is the superintendent, and Dr. E. Raymond Hildreth is in charge of the medical work. An Advisory Board, consisting of Dr. Grace Atkins Holmes, Dr. Ordonez, and Dr. W. D. Stokes, render valuable assistance. The training class for nurses is a power for good, as young Porto Rican women are given a thorough up-to-date training, fitting them to nurse among their own people.

The hospital is supported by pledges and voluntary contributions from societies and individuals; $120 supports a bed in Endeavor Building for a year; $10 for a month. The Junior Christian Endeavor Societies give their money for the children's ward, but funds are always needed for equipment, repairs, painting and surgical appliances, as well as for the salaries of worker, and the support of free beds.

The Celestial Battlements

Continued from page 924

oad. When I talk about the width of e walls, I think there is a hidden meanIf some one should say, "Why are se walls thick?" most would answer, o give them strength." That is true. t I do not believe that is the true aning. Those walls of the ancient ies were used for the most pleasurable purposes. Upon the tops of their y walls, the old Babylonish inhabits used to drive. There the citizens most of the Eastern cities used to ild many of their houses. Do you not member how Rahab had her house ilt upon the top of a city wall, where Hebrew spies visited her? And re upon the hot summer evenings, the ple used to gather upon the city walls catch the cool breezes from the mountns: Upon the city walls those who re expecting their friends to come to it them would assemble and watch the proaching cavalcades. Thus, when I nk of the broad walls of heaven, I ays think of them as crowded with dear ones. There they are, watching l waiting. Every little while, methinks an hear some of them say, "Do you him coming? Do you see my boy? you see my brother? Do you see my sband, or wife, or sister? It is surely e for them to be coming along. Oh, have waited for them so long; do think we are waiting in vain?" Oh, broad walls of heaven! The crowded lls of heaven! Oh, the multitudes of ir ones who are to-day upon the walls watching and waiting for our arrival. ile the multitudes of our dear ones watching for us from the broad walls heaven, every one of the twelve gates pearl is standing wide open. When sed to think about these twelve gates pearl, I always thought of the angelic tchmen closing them at nightfall. t St. John in his apocalypse declares re is no darkness in heaven. He also tinctly affirms, "The gates of it shall be shut at all, for there shall be no ht there." What does this mean? y, it means that God is keeping the rly gates wide open for all to enter who will. He is keeping those gates open now. Are we prepared to enter them?

Answered Prayers

M. B. C., Maryland. "I desire to publicly express my thanks to God for a prayer that has been recently answered."

L. C., Illinois. "I was in deep trouble and I prayed for help. My prayers were answered. I give God the glory."

B. I., Pennsylvania. "I wish to publicly acknowledge that God has heard my prayers and answered me many times. I ask all your readers to pray for my husband."

T. F., Alabama. "I take great interest in the Answered Prayer column and want to testify to many direct answers to prayer. I know if we ask, believing, He will hear and answer us."

Reader, New Jersey. "I promised God that if he would help me to accomplish certain studies, I would let the world know of it. I have succeeded, and I now wish to give him the glory and to encourage others to have faith to believe and trust him."

Reader, Texas. "I was distressed and cried unto God. He heard my prayer and gave me the desire of my heart. I promised to acknowledge his goodness if he would deliver me. I know that he does hear and answer our prayers when we come to him in faith."

Reader, Iowa. "I promised to acknowledge it to the world if my prayer was answered. I prayed for the conversion of my dear old father. My prayer was answered. I thank God and give him the glory."

Old Subscriber, Colo. "I desire publicly to express my thanks to my kind heavenly Father for restoration from a dangerous illness in answer to prayer, also for many answers to prayer."

Subscriber, Liverpool, England. "I was afflicted with a disease which must mean death, unless speedy help could be obtained. I asked God to make me well, if he had work for me to do, and if he saw that I would remain faithful to him, otherwise I would rather die. He has restored me to health in a short time, for which I thank him and trust my future entirely to him."

Letters regarding answers to prayers have also been received from D. W. F., New Hampshire; M. V. M., San Jose, Calif.; Constant Reader, New York; O. D. E., Beardstown, Ill.; Reader, Lebanon, Mo.; H. A. T., Macon, N. C.; C. R., Topeka, Kan.; E. K., Pennsylvania; B. E. S., South Carolina; Reader, Colorado; Old Subscriber, Morganton, N. C.; Reader, New Jersey.

You will be convinced that you can carry your Savings account to the best possible advantage with the Industrial Savings and Loan Co. of New York City if you will answer their ad. on Page 940 and get the information they offer to send.

The Home Tool Kit

Nearly every day something turns up about the house that could be improved or repaired if the proper tools were at hand.

When you want a hammer or a hatchet or any tool for any work, you know and everyone knows that the right way to be sure of satisfaction is to order Keen Kutter tools.

But when you want a complete set of tools, instead of buying one tool at a time and never having the right tool when you want it, order one of the

KEEN KUTTER
TOOL CABINETS

E. C. SIMMONS KEEN KUTTER TRADE ST. LOUIS MARK U.S.A.

These cabinets are designed for the convenience of the home. They contain every tool you need and have it ready when you need it. The various assortments were selected and made up by men who know tools and their requirements. Every tool has its own place in the cabinet and every tool belongs to the famous Keen Kutter brand, which means they are the best you can buy and that they are guaranteed perfect.

Keen Kutter Tool Cabinets are made in various styles and sizes at prices ranging from $8.50 to $85.00.

If not at your dealer's, write us.

SIMMONS HARDWARE COMPANY (Inc.), St. Louis and New York, U.S.A.

5%

Write To-day for the 5% Booklet

You naturally want your money to earn the highest rate of interest consistent with absolute safety. This Company has been paying 5% for over 13 years—

It has prosperous, satisfied depositors in every State in the Union and in many foreign countries—

Every dollar of its investments is backed by more than double the value in improved real estate—

There is not the slightest element of risk or speculation.

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The Book tells all about it—
May we send it to you?

The Calvert Mortgage & Deposit Co.
1046 Calvert Bldg., Baltimore, Md.

Help the Horse

No article is more useful about the stable than Mica Axle Grease. Put a little on the spindles before you "hook up;"—it will help the horse and bring the load home quicker.

MICA AXLE GREASE

wears well—better than any other grease. Coats the axle with a hard, smooth surface of powdered mica which reduces friction. Ask the dealer for Mica Axle Grease.

STANDARD OIL COMPANY
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A Lady's Complexion

can be made soft, smooth, and free from pimples, by the daily use of charcoal. It absorbs all gases, and stops fermentation. This causes a rapid clearing of the complexion.

MURRAY'S CHARCOAL TABLETS

are composed of pure charcoal.

FOR 10c. in stamps, a full size 25c. box mailed for trial. Once only.

A. J. Ditman, 2 Astor House, N. Y.

SAFEGUARDING THE IMMIGRANT

WHEN the immigrants land from the barges at Ellis Island they are put through a moral as well as a physical examination. Of course, the results are not so satisfactory as in the first examination. The questioners must depend to a great extent on the answers of those interrogated, and with little corroborative evidence. Those convicted of crime in their own country must go back to their starting point; but only, in most cases, to try again to reach the promised land that lies just up the Narrows of New York harbor.

A Converted Anarchist

When the immigrants leave the detention buildings they are met by numbers of Christian missionaries, who endeavor to impress on the new arrivals that this is a God-fearing country. They give them Testaments printed in their own tongue, and also do much practical work in preventing the immigrants from falling into the greedy hands of the "land sharks" who regard the new arrivals as their own peculiar prey. Recently a missionary named Lutzing found a young Russian anarchist who had managed to get by the inspectors at Ellis Island. He took him into his own home. He was invited to church and the example of Christian lives made itself felt. He was asked, at last, to choose between Christ and anarchy. He went to his room to pray. When he came out he had chosen the former and was a changed man.

The missionary got work for him and now the young Russian is endeavoring to get his fellow workmen to follow his example. This is only one of several similar incidents at Ellis Island. G. N. T.

Prison Gate Incidents

THE Prison Gate Mission of the Salvation Army is no longer an experiment. It was THE CHRISTIAN HERALD that helped to turn toward us this work, just at that time needing special oversight. There is something about the army itself, both in its spirit and methods and organization, which particularly fits it to deal with problems of this character.

The first man who came into my office at No. 120-124 West Fourteenth Street, after I had reached New York, was on parole. He wished me to help him to take a step contrary to parole regulation, and when I found it impossible to grant his request, the man grew indignant, and with language not to be quoted, started away. I detected already the odor of strong drink, and in a few brotherly words urged him to "let it alone." Strange to say, this little act of interest moved the man almost to tears. He expressed his appreciation and thanks, and after these days have passed, has written to say that he left us determined never to touch strong drink again, and is now anxious to find his way back to an honest life.

"Will you come and see me?" I said to a man as he passed out of my office. To my surprise I saw his eyes fill with tears. At once he assured me that he had no one else who had given him such an invitation, and he would regard it as a great privilege. Two weeks ago he had left prison, after spending many years there for repeated offenses; but he had at last awakened to the fact that sin even here brings its own punishment.

"I know where I might go and join a gang of crooks," he said, "but I don't want to turn toward them. My desire now is to get honest employment and live a different life."

He went on to tell how that from early childhood he had been trained in vice, and had known nothing else during the past years.

A number of men have come to us recently with evident honesty of purpose, some of them too timid to face the great city alone again, and anxious to find any kind of honorable employment where they might protect themselves from temptations. As a beginning, the Department provided nearly 300 situations for men released from prison last year, besides a large number who were given temporary assistance till they could secure employment. A similar work has been going forward in Chicago, under Brigadier McMillan.

Prisons around New York City are regularly visited by a number of our officers and workers. Men and women, shut away from the outer world, are prepared to listen to appeals to forsake sin, as they would not listen were they surrounded by godless companions, and the opportunity to indulge in all kinds of evil.

Every morning, as the boat from Blackwell's Island brings its motley crew of women as well as men from the prisons on the Island, Miss Marie Peterson, a Salvation worker, stands ready to welcome any woman who desires to live a new life. Some are glad to go to our Rescue Home, and others are anxious to secure some honest employment. The work is steadily growing.

A father is now in prison. The wife is earning bread for herself and her children, washing dishes from 7 o'clock in the evening till 7 o'clock in the morning in a New York restaurant, while a neighbor's boy sleeps with her little ones, who are more easily managed at night than during the day. When we gave her $6 to help pay the rent that was due for two little rooms in which she lives, the woman's gratitude knew no bounds. "I can get on splendidly now," she said, yet neither of her rooms has a stove, and the winter is near at hand. Surely this poor creature is worth helping and there are thousands like her, the innocent suffering for the guilty. It is our privilege to extend a helping hand in such cases, and we will gladly welcome any who desire to assist us in the work among the prisoners and the prisoners' wives and little children. BRIGADIER ALEXANDER LAMB.

Called Higher

S. E. Rorabaugh, of Perry Shore, Pa., an aged Christian and long-time reader of this paper, died recently. He was a member of the Lutheran Church and had been more or less of an invalid for several years past.

Hiram W. Carter, M.D., of Cuyahoga Falls, O., entered into rest August 25, aged sixty-six. For over half a century he had walked with God, being a devoted and active member of the Methodist Episcopal Church. Through many months of intense suffering he murmured not, but calmly waited the summons home.

Mrs. Hermon Hoag, of Greene, N. Y., passed away recently, in her seventy-third year. Her life was a true and beautiful example of discipleship with Christ. She was a constant reader of the Bible and THE CHRISTIAN HERALD. She united with the Baptist Church in her childhood and her whole life was spent with blessed assurance and promise for hope of eternal life.

Mrs. James A. Ellsworth, of Chester, Mass., who lately passed away, was a most earnest Christian. For many weeks she had been a great sufferer. Her faith was most precious to her during those long days of suffering, and she would often say, "I shall be satisfied when I awake in his likeness." She was a reader of this journal for many years.

Pleased with the Standard Bible

Dear Dr. Klopsch: I received the American Standard Bible all right, and after having examined it, I must admit that many passages, as far as examined, are much plainer and more easily understood. I thank you very sincerely for it. I have shown it to some of my neighbors, who also are much pleased. J. W. SNYDER.

Wichita, Kan.

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People Beginning to Learn About the Drug

"Coffee treated me so badly that I want to tell people about it, and if you can use my letter I will be glad.

"I am forty-five years old and have drank coffee all my life. I have felt bad for years and did not know what ailed me. Sometimes I would have to press my hand against my heart, I would be in such pain and I got so I could hardly do my work. My head would feel heavy and dizzy, and many a time I got so blind I just had to drop down or else I would have fallen.

"I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drinking coffee. I tried the Postum, but it was some days before I got hold of the right way to make it, My heart disease and dropsy disappeared and I got entirely well.

"There is much in making it. It has to be boiled longer than ordinary coffee, but when I got it made good, it was fine, and now I wouldn't have coffee in my house at all. I am sure that Postum saved my life, and I am now perfectly well. I send you the names of about twenty people that have been helped by leaving off coffee and using Postum Food Coffee."

It's worth while to read "The Road to Wellville" in pkgs.

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Young People's Societies

Greed for Gold*

F all Scripture lessons, the one that concerns this age more than others his: that the greed for gold can never satisfied and is deadly to spiritual . It is no new thing in the world. story tells us that no period has been e from it, and that in all times n under its influence have committed nes and have struggled with one ther to the death. Some have con- ded that the greed for gold has mpted men to labor and research ich have tended to the growth and bet- ment of the world. It may be so; it uld be strange if its power had alto- her tended to evil; but to produce d it has to be merely an ingredient character and must be joined with nents better than itself. The desire wealth was one of the elements that t Columbus and his men on the ven- esome journey across the Atlantic; that motive was not the sole, nor n the chief incentive to the brave coverer. It mars all it touches, so t it is not uncommon to find that at artists, inventors and statesmen comparatively poor. Their devotion to their art or science, and if wealth nes, it comes as an incident, not as the ef object of effort.

Christ's condemnation of the greed for d is contemptuous. The man who kes it his chief concern he says is a l. The common idea of the man that ks and gains wealth is that he is a e man. There is a very plain reason this opinion. We see so much of the sery of poverty, of its privations, its rdships, that we dread it and have a pect for the man who struggles to id it. That, however, is a very dif- ent thing from the course Christ demned. His denunciation was for man who sought wealth for its own e, who sought it with avidity to hoard ond his own wants. Our duty to rselves, to our family and to the com- nity demands industry and thrift. It a shame for any one to become de- ndent, to leave his wife and daughters earn a livelihood by hard toil. There uld be an earnest endeavor to win a mpetence; it is when that is done and desire for gold continues with in- ased ferocity that the evil appears. hen a man seeks wealth with such lor that, though he has sufficient for present and prospective wants, he is dy to sacrifice principle to gain it, n his folly is evident. His principles, honor, his character are abiding, ile his gold is a mere accumulation ich is useful for this world only.

Topic of the Christian Endeavor Society for vember 10. Prov. 23 : 4, 5; Luke 12 : 13-21.

The World Religion*

IT is difficult for us in this day to realize the shock that was felt by the young Christian Church, when the news came that Peter had preached the Gospel to Gentiles. The spirit of exclusiveness had eaten into the Jewish mind and had not been expelled by the new faith. Christ had warned his people that the old garment could not be mended with the new cloth, but they did not understand. Gentiles were outsiders to them, barbarians, inferior races, not to be mentioned in the same breath with the chosen people of God. It was inconceivable that the privileges granted to them should be offered to the Gentiles.

Probably Peter would have refused to comply with the request of Cornelius if he had not had that vision of the unclean animals before the men came. He said, "God hath shown me that I should not call any man common or unclean." As a commentator says, "It takes God to show a prejudiced man that." And after Peter had learned the lesson and acted upon it, he had to justify himself to his brethren. The fact that the Holy Spirit descended on Cornelius and his friends was sufficient proof that Peter's conduct was approved in heaven. But still there was reluctance to treat the Gentiles on terms of equality. Paul was harassed all his life by the criticisms leveled at his converts. The conservative Jews demanded that Gentile Christians become Jewish proselytes, that they undergo the Jewish rite and observe the ceremonial and dietary laws, before they would recognize them as brethren. It was necessary for Paul to leave his work and go to Jerusalem and plead with a council of the church before full liberty was granted to the Gentile Christians.

Chrstianity would have become a mere Jewish sect, like the Pharisees, but for this vigorous resistance at the beginning. The effort to put bonds on the converts was persistent, and the same spirit is active to the present time. There are people now who urge us to adopt Jewish customs and would have us observe Jewish laws. It is only a century ago that eminent divines opposed the preaching of Christianity to the heathen, and yielded reluctantly before the enthusiasm of the pioneers of missions. But as the apostle said, "The word of God is not bound." The stone cut out of the mountain without hands is yet to be spread through the earth. Christianity is a world religion, with principles adapted to all races and a heart large enough to contain the whole world. The missionary can go with confidence to the most benighted people, sure that his Gospel will meet their need and save their souls.

* Topic of the Epworth League for November 10. "The Conversion of the Gentiles." Acts 11: 1-18; Gen. 22 : 18; Mal. 1 : 11; Col. 3 : 11; Rev. 21 : 24-26.

THE GOLDEN RULE SALOON

Continued from page 931

'Every man gets a free drink to-day," senator replied.

The drink was ordered and quickly lowed the route over which at least dozen other drinks had traveled since rning.

'Show him around, senator," Lee re- ested, as another customer came up to bar. They walked slowly through place looking at everything with eful scrutiny. Presently they were back the bar talking with the proprietor.

'Burns and I have run saloons in ar Lake for twenty years," Marvin s saying. "We've had all the trade. e fact is he was getting so old and ble and cranky that he was losing siness. Of course I couldn't complain, I was getting his customers. He'll better in the grocery, where his wife d daughter can tend to things. He nted to put the girl in here tending r. Thought it would be a great at- ction; but the old woman made such fuss over it that he couldn't do it. I n't say as I'd like to see a girl in a ace like that; but you bet if I said for her to do it she'd do it. I don't want no woman interfering with my business.

"As I say, Burns and I got on to- gether all right, and I don't see no rea- son why you and I can't do the same. You've got a good layout, and will do a good business."

Lee had expected to meet with opposi- tion from the keeper of "Marvin's Place," and was pleased at this tender of friendship. He hastened to recipro- cate the good feeling.

"There ain't a bit of use in our doing anything else," Marvin emphasized. You can come to my place and get anything I've got at any time. We'll stand to- gether and help each other." And the matter was agreed to while the senator grinned his approval.

Affairs at the Golden Rule Saloon moved on without event for some weeks. The place was popular and Lee was more than satisfied with the profits. He felt amply repaid for the large expense for refitting the place.

(*To be continued*)

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"My face was pale and thin, but is now round and has considerable color. After I had been using Grape-Nuts for about two months I felt like a new boy altogether. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it is Grape-Nuts that has saved me from a year's delay in entering college.

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Pain

PAIN passed my door:
'Twas in the time of singing of the bird;
The blossom-time, the morning of my day;
And all life's road, a path of promise, lay
Sweet, sweet with fragrant flowers
And budding leaves, and sunlit, song-filled hours:
It wound the sunward way;
When Pain's sad step I heard
Passing my door.

Pain turned his pace.
He cast a glance in at my casement bright,
And his dark shadow fell athwart the floor,
It barred the sunward path, sunlit no more.
My heart was faint with fear
To know the awful dread so near, so near;
I locked and barred the door
With trembling hands, and white
And fear-struck face

Pain entered in:
Though double-barred the door, the presence dark
Stepped o'er the threshold of my life. The light
Waned with his coming, darkened into night.
Pain changed my song to tears;
Brought, in one flood, all sorrow's late arrears;
To ashes turned delight,
And seared me with his mark,
Without, within.

. . .

Pain went his way.
'Twas after many days, at last, at last
Pain kissed me on the lips and went his way;
But in that kiss a benediction lay
Of sweetness, Oh, far more
Than that of all the happy years of yore.
And on the sunward way
I found, where pain had passed
The key to joy.

—HANNCHEN PROZESKY.

Amalienstein, Cape Colony, S. A.

Joshua's Farewell

BY MRS. M. BAXTER

IN his old age, Joshua ceased to be a warrior; the Lord made him a surveyor of the inheritance which he had given to his people, and called him to divide the land by lot; and, although many of their enemies remained in it, the tribes of Israel entered upon their inheritance. Now Joshua became a preacher, thus bringing forth "fruit in old age" (Psalm 92: 14). The theme of his discourse when he gathered all Israel, their elders, their heads, their judges, and their officers as his audience, was the faithfulness of God, and their responsibility to obey and to trust him. He appealed to them as witnesses to what the Lord had done for them, to the fact that their God was he who had fought for them.

No credit did Joshua take to himself because he had been made the instrument of God in effecting the great work of subduing the enemies of Israel and taking possession of the land of Canaan, for Joshua saw not himself, but God. He reminded them how he had divided the land to them by lot, but told them how God himself would expel the inhabitants who yet remained in their inheritance; but that, therefore—*i. e.*, in order to this—they must keep and do what was written in the law of Moses, they must keep free from idolatry, they must cleave to the Lord their God.

How exactly is this a type of our position! We are called to inherit all the fulness of God (Eph. 3: 19), yet mighty foes dispute our inheritance. Our only power against them is to count on the immutable promise of our God, who fighteth for us, in the strong confidence that God is now, and at all times, on our side. He has not to be brought round to help us by our striving, struggling, and making efforts of our own, after the manner of the heathen, whose only idea is to force their false gods to help them by some mighty earnestness on their own part; their real reliance being on those efforts.

Joshua's personal testimony, after a life of one hundred and ten years, is most precious. "And, behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Little of the Word of God was then written; but how precious is the witness of this old believer, that God could not and would not alter the thing that was gone out of his mouth! And now that he who spake in time past unto the fathers by the prophets hath in these last days (these days of an open Bible) spoken unto us by his Son (Heb. 1: 1, 2), how much more are we bound to believe to the full, and put to the proof, the Word of the living God!

Joshua argued that, as all good things were come upon the Lord's people according to his word of promise, so would all evil things surely come upon them if they transgressed against the Lord. He then formally renewed the covenant with Israel. He held what would be called in our days a solemn consecration meeting. He gathered all the tribes of Israel to Shechem, and called for their elders, heads and officers, "and they presented themselves before God." Then he delivered to them a direct message from God. On the ground of God's faithfulness, Joshua appealed to his people to make a solemn consecration: "Now, therefore, fear the Lord, and serve him in sincerity and in truth." But this involved sacrifice: "Put away the gods which your fathers served . . . and serve ye the Lord." There is no real consecration without a distinct putting away. Consecration is from and to—from the world, from sin—from the power of friends and relations who would hinder us—above all, from self—to God.

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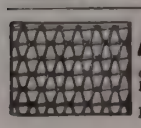

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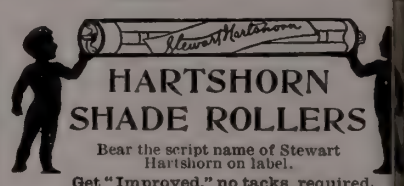

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While this Offer lasts every responsible person can get *on free trial a genuine Edison Phonograph Outfit*, including 12 Edison genuine gold-moulded records, direct from us to your home: *positively not a cent in advance*—no deposit—no bother with C. O. D.—no formality of any kind. *We allow 48 hours' free trial at your home;* and in rural districts up to a week if necessary for convenience of patrons.

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This wonderful instrument has been termed, and rightly, too, the "king of entertainers". There is absolutely no one old or young who is not amused and delighted by this greatest invention of the "WIZARD OF THE TWENTIETH CENTURY." As Mr. Edison has well said, no American Home should be without a phonograph.

Look at the happy home scene depicted above. At this very moment there are thousands of homes in the United States where you might find just such scenes as these.

The baby, as you see, is filled with delight at the deep, human sounds which come from the big horn of the phonograph. Grandpa is as much pleased as the baby. Every member of the family is happy. Don't you want to bring just such scenes into your own home?

There are 1,500 Edison Records. Think of it: Fifteen hundred different "acts" which may be given on an Edison. The greatest pianist in the world doesn't know 1,500 pieces.

Think of the many delightful programmes you could make up. Let us suppose you want to have a dance. Place the phonograph in one end of the room, take up the carpets or rugs and begin. You don't have to wait for any fiddler and you don't have to pay him $3 for his work either.

Here is an illustration of what you may do when your friends call: One likes a comic song. Out comes a record filled by one of the best known minstrels of the day. Everybody applauds, and while the hand clapping is going on you slip in a Sousa march and watch the listeners straighten up. Another asks for a dialog between two "cullud gem'n," some one else wants one of Melba's selections, and still another wants a ringing "Coban" tune. The applause becomes deafening and you are the hero or the heroine of the whole neighborhood. Thus can the concerts go on night after night. Any boy or girl can learn in five minutes how to play the Edison phonograph.

And on Sunday you may have sacred music of the very finest quality.

And don't forget that you may secure records of every member of the family. These will keep for years and years, and after the dear ones have departed their voices will be with you still. Let Grandpa talk into the horn and then listen to his exact words as they come from the phonograph a moment later. Let the baby talk into the horn and the same miracle is repeated.

Eventually

Why Not Now ?

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CHRISTIAN HERALD

SEE PAGE 959

After Photo by Underwood & Underwood

THE MEETING-PLACE OF THE FIRST FILIPINO CONGRESS IN MANILA

Questions and Answers

O. F., Louisville, Ky. In what month does Lammas Day come? What is meant by the term?

It is the first day of August. It is one of the English "quarter days." These are days when bills are rendered, instead of at the end of the month, as is the custom in America.

M. O. B., Paterson, N. J. Is it a duty or privilege to attend religious services?

It is both a duty and a privilege, and he who neglects it misses a great blessing and much of the enjoyment of spiritual life and growth. The Psalmist tells us that a day in God's courts is "better than a thousand." We are frequently reminded in the Scriptures that it is a duty. See Heb. 10: 25; Psalm 111: 1; Matt. 18: 20, and other passages.

W. M. L., Zeeland, Mich. What is the origin of the term "Indian summer"?

"Indian summer" (which is synonymous with "St. Martin's summer" in Europe) is so called from the custom of the Indians in availing themselves of that season to harvest their corn. Their old tradition says: "We always have a second summer of nine days just before winter sets in."

E. L. H., Englewood, Ill. A tramp came to a merchant and got a pair of shoes at $4, and gave the merchant a $10 bill. The merchant did not have change, so he went to the postmaster and got the $10 bill changed, and gave the tramp $6 and the shoes. Then the postmaster told the merchant the $10 bill was counterfeit, and he must have his good money back; so the merchant gave him $10 in good money. How much money did the merchant lose besides the shoes?

He paid out $6 to the tramp, and $10 to reimburse the merchant, or $16 in cash besides the shoes.

Mrs. G. L. C., Brooksville, Miss. Where in the Bible does it tell that Rahab married an Israelite named Salmon?

See Ruth 4: 21 and Matt. 1: 5.

Referring to a recent article in THE CHRISTIAN HERALD, A. R. H., Knoxville, Tenn., writes:

Referring to the article in your issue of September 25, "The Southern Temperance Movement," I note you say:

"Knoxville, Tenn., is a Prohibition city. In the days of the saloon it had a population of 35,000, and the criminal costs were $50,074.76. Now it has a population of 50,000, and the criminal costs have gone down to $2,076.21, a sufficient answer to those who put forward the absurd claim that a city needs the saloon to help pay taxes and make it prosperous."

I have been living here for fifteen years, and the town has always been wet, and will be wet until the first of the coming November. After that time it will be dry. It is true that several saloons have ceased to do business during the past month, but the majority of them are still open, and will remain so until November 1, as above stated. The population of this place is about 60,000, and as it has never in the past been a dry town I am unable to understand how the statement can be made that "in the days of the saloon it had a population of 35,000, and that now (meaning a long while after the saloons have gone) it has increased to 50,000, and "that criminal costs have decreased from $50,074.76 to $2,076.21." The party who gave you this information seems to know, for he has figured it out to the exact cent.

We took the facts and figures from one of your own city papers, the Knoxville *Sentinel*, which we suppose has had ample facilities to make itself acquainted with the situation.

J. S. C., Talley, Tenn. Did David give Araunah fifty shekels of silver for his land, as stated in II. Samuel 24: 24, or six hundred shekels of gold, as stated in I. Chron. 21: 25?

The discrepancy has often been pointed out. The probable explanation is in the attitude of the two writers. The writer of Chronicles is believed to have been an officer of the Temple, perhaps a singer. In all his work he goes into the most minute details about the Temple. It evidently engrossed his life and filled his thoughts. The Temple, as you know, was built on this ground of Araunah's. David probably purchased the threshing floor, as Samuel says, for fifty shekels; but afterward deciding that the Temple should be built there, he bought the whole hill, as the chronicler says, for six hundred shekels. The chronicler, with his mind on the Temple, makes the latter payment his record.

M. G. M., Mayflower, Ark. Some teachers here insist that no one can be saved unless he has received what they call the second blessing. Is there any Scripture to support that view?

You are probably mistaken about their teaching. People who hold the necessity of "the second blessing" usually speak of it as a condition of service, of power to win souls and to lead a sanctified life. They hold the Scriptural doctrine that salvation is assured when justification takes place. That is when a man exercises faith in Christ, as Paul told the Philippian jailer (Acts 16: 31). They differ from other Christians only as to the sanctification which follows. They think that sanctification is sudden and instantaneous, while other Christians believe it is a life-long process (See Peter 3: 18 and I. Thess. 5: 23).

Dr. Bentley, Montgomery, Minn. 1. Why did Nicodemus visit Jesus by night? 2. Why is Jesus called the Son of Man?

1. He probably did not wish to identify himself with Jesus at that early period of his ministry. He was a member of the Sanhedrin, the highest council of the nation, and he wanted to know more of Jesus before being regarded as his follower. There may have been other reasons, but the primary reason for his choosing night for the time of his visit was to avoid public notoriety. 2. No explanation of the title is given in the New Testament, but as Jesus himself called himself so, but appears never to have been addressed by that title, he must have had some special reason for it. He may have had such passages as Psalm 8: 4 and Daniel 7: 13 in his mind. The general impression of theologians is that he intended to convey by the title the idea of his being the representative Man, his identity with the human race, the Messiah. If he had openly called himself the Messiah, he would probably have been stoned on the spot. The title Son of Man he may have used to avoid such an abrupt end to his ministry.

Reader, Schodack Landing, N. Y. What is the husband's right in his wife's estate, if she dies intestate, whether she has children or not?

Personal property, including stocks, bonds, cash, money due wife and tangible personal effects: If the wife leaves children, they take two-thirds, the husband one-third. If she leaves no children, the husband takes all; but if he takes the property, he must pay wife's debts. Real estate: The husband has use of this absolutely while he lives. On his death, it goes to wife's heirs, *i. e.*, blood relations. This is the law of New York State.

C. S. M., Clinton, Tenn. Where in the Bible does this Scripture appear, "This world is full of thy wonderful works"?

See Psalms 40: 5; 78: 4; 107, several verses, and 111: 4.

L. W. H., Bloomingburg, O. Is not the direct statement as to backsliders in Heb. 10: 26, a contradiction of the assurance in I. John 2: 1, 2?

There does not appear to us any contradiction. The writer of the Epistle to the Hebrews simply warns those who sin after conversion that there is no other way of restoration but the one they have trampled under foot; while John goes a step further and reminds them and all others that there is still an Advocate whose power avails for them. They must go back to him and beg him to plead for them; there is no other sacrifice they can make.

R. H. W., Christiania, Norway. Am I or am I not correct in attributing the authorship of these lines to the poet Southey?

> Go, little Book, from this my solitude:
> I cast thee on the waters. Go thy ways.
> And if, as I believe, thy vein be good, etc.

Under what heading and in what edition of the poet's works are they to be found? Add the other lines if possible.

They are the "envoy" or postscript (an archaic sort of send-off formerly affected by poets) to Southey's *Lay of the Laureate*. You will find them in Appleton's edition and possibly in others also. The remaining lines are:

> The world will find thee after many days.
> Be it with thee according to thy worth:
> Go, little Book! in faith I send thee forth.

H. B. M., Bassett, Neb. Who are the sons of God and the daughters of men referred to in Gen. 6: 2?

All kinds of fanciful interpretations have been given. Many evolutionists believe that the daughters of men were the lower type of being from whom man developed. The orthodox explanation is that they were the descendants of Cain, while those characterized as sons of God were the descendants of Seth.

THE GRAVE OF CAPTAIN COOK

REAR-ADMIRAL VERY, who is in command of the American naval forces at Honolulu, recently sent a party of his sailors to Kealakekua Bay, a distance of 170 miles, to repair the monument that was erected years ago to the memory of Captain Cook of the Royal British Navy. The men made the trip on the tug *Iroquois*. The men cut down the dense growth of underbrush that had sprung up in the enclosure, repaired the stonework, and reblackened the lettering, which had become much faded. One party was detailed to paint the cannon that held the chains about the shaft. Captain Cook was killed in 1779 by a band of natives under Chief Nooah. The natives had stolen a boat and Captain Cook was endeavoring to hold the chief as a hostage. Cook was struck down before his men could help him. Until the Hawaiian Islands were annexed by the United States, British warships made regular trips to repair the grave of the famous circumnavigator. Now the United States has taken up that duty.

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Dear Dr. Klopsch: I write to acknowledge the receipt of the "Great Hereafter," also the two volumes of the "Forty Thousand Sublime and Beautiful Thoughts." They came as advertised, in good time and in good condition. I am well pleased with them and will enjoy having them.

Joliet, Ill. L. C. WOOD.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

AMERICA'S OWN PEACE CONGRESS

The Pact Which Will Bind the Central American Republics in Fraternal Bonds

STEPS were recently taken at Washington looking toward an international peace movement which seems destined to prove one of the most important humane projects of the decade. The ection of the globe affected by this latest peace pact—amely, Central America—is, comparatively, of only ıoderate area; but the fact that it has been for a ong time past the scene of widespread and well-nigh ontinuous strife between the States renders the present chievement all the more noteworthy on behalf of tranuillity and good feeling. In view of a certain disappointıent in connection with the outcome of the recent 'eace Conference at The Hague, this promise of perıanent peace in a heretofore turbulent uarter of the globe is particularly ratifying.

As most of our readers are doubtless ware, the territory between the southrn boundary of Mexico and the Isthus of Panama, occupied by five republ:s, has seldom during recent years been holly free from more or less serious isputes between the contiguous States. he situation is often complicated by evolutionary movements, wherein rebels gainst an existing government have ieir base of operations within the oundaries of a supposedly friendly ountry. An example of the extent to hich these quarrels disturbed commerıl, social and political relations in is part of the world was found in the cent conflict to which Salvador, Honıras, Guatemala and Costa Rica were rties, and which was finally settled rough the good offices of the United ates.

These disturbed conditions indicated e sore need of firm foundations for rmanent peace in Central America. ccordingly, President Roosevelt and esident Diaz of Mexico, a few months go, despatched a joint note to the lers of the five republics, inviting them to send repreıntatives to a conference on behalf of perpetual peace, id tendering the services of the American and Mexin executives in a purely friendly and impartial way. All of the Central American Powers accepted the intation of their northern neighbors, and the outcome is found in a recent gathering of Latin-American ıtesmen that was preliminary to another meeting to held a few weeks hence.

The representatives or accredited agents who acted r their respective governments at this significant asmblage were: Señor Don Joaquin Bernardo Calvo, Costa Rica; Señor Don Luis F. Corea, of Nicaragua; . Don Luis Toledo-Herrarte, of Guatemala; Señor Don Federico Mejia, of Salvador, and Dr. Angel Ugarte, of Honduras. Hon. Robert Bacon, Assistant Secretary of State of the United States, and Señor Don José F. Godoy, of Mexico, met with the Central American diplomats and by their counsel aided materially in bringing about a mutual understanding.

As the outcome of this missionary work on behalf of continental harmony, the envoys of the five republics concerned have signed a protocol whereby the nations represented pledge themselves to maintain "peace and good relations among themselves," and respectively assume the obligation not to commit or allow to be committed any act which might disturb their mutual tranquillity. To this end they are pledged to refrain from any armed demonstration on their respective frontiers, and to withdraw their naval forces to their territorial waters. They further agree to submit to the joint arbitration of the President of the United States and the President of Mexico any question arising between them that cannot be adjusted by the usual diplomatic methods.

"THE PEACEMAKERS"

Señor Godoy, Representative of Mexico Assistant Secretary of State Bacon, United States

As has been stated, the recent action of the envoys at Washington, although it is fraught with the true significance of the whole situation, is, for the sake of official procedure, only preliminary to a more elaborate conference which will be held at the American capital this winter, and which is expected to ratify and amplify the action already taken. To this coming Conference all of the five republics will send plenipotentiaries, who will discuss the steps to be taken and the measures to be adopted, in order to adjust any differences now existing among the various republics. They will also negotiate a formal treaty which shall determine their general relations in future. The United States and Mexico have been invited to send representatives to co-operate by suggestion and advice, in bringing about conditions that will lead to enduring tranquillity.

The principal participants in the coming Conference will be the five statesmen who acted for the quintet of republics in signing the protocol above mentioned. Each of these envoys will, however, have the aid of one or more able advisers of his own people. Señor Calvo of Costa Rica will be assisted by Señor Luis Anderson, Minister of Foreign Affairs. Associated with Dr. Toledo Herrarte will be Señor Juan Barrios, Minister of Foreign Affairs of Guatemala, Antonio Batres Jauregui, and Señor Victor Sanchez Ocana. Dr. Angel Ugarte will have as his co-workers Señor Policarpo Bonilla, former President of the Republic of Honduras, and Señor Constantino Fiallos, Minister of Foreign Affairs. Señor Jose Madriz comes from Nicaragua to lend aid to Señor Corea, and Señor Mejia of Salvador will work in company with two of his countrymen, Señor Salvador Gallegos and Señor Manuel Delgado.

Although each of the republics has the right to as many delegates as she may desire at the coming Conference, each will be entitled to but one vote when ballots are to be cast in the course of the deliberations.

This approaching Conference will not have before it for discussion any question of such moment as those that have arisen at The Hague. But while the participants, with two exceptions, may be classed among the minor powers, their mutual peace and harmony are all important to the welfare and progress of a large section of this hemisphere. Under favorable conditions, the development of the natural resources of the Central American republics within the next generation will be great beyond all precedent; but such development can only be attained through continued peaceful relations and a natural progress that is uninterrupted by disturbances such as have proved the greatest hindrance in the past. With mutual good will toward each other characterizing all their relations, the future of the Central American republics is bright with promise.

WALTER LAWRENCE.

THE

American Pulpit

A SERMON BY

Rev. Charles H. Parkhurst, D.D.*

Christianity's Centre

TEXT—I. Cor. 13: 13

"The greatest of these is love"

THERE are some things so true that it is impossible to prove them. Some things so exquisitely beautiful that it is impossible to make pictures of them. Some things so great that the heart is able merely to feel of them without thought being competent at all to reach around them. Such things are none the less real to us for all that no description can be made of them, or any last word be said about them. Perhaps we cannot think without language, but I know we can feel without it, and what is truest and most exquisite and greatest borrows nothing from the dictionary or the spelling-book.

It is probably the fact, it is certainly the fact, that in matters of the soul too much effort has been put into trying to phrase the great realities, to doing up large matters in little verbal packages, and making words answer for things. Epigrams and aphorisms amuse the understanding, but they leave the affections cold. They may have the glitter of an icicle, but they have the chill of an icicle, too. There are no smart things said in the Gospel, no attempt to speak words that are final and startling. Lightning fills the air with a hurricane of light; but it is the soft, quiet rain that settles into the furrows and makes the corn grow.

An Undefined Word

Christ was not unphilosophical, but he was not a philosopher. He was not untheological, still he was not a theologian. Things that he talks about he does not define. Mostly they are not definable. Caging a sweet reality is like caging a bird, whose mellowest songs are always those that it renders in the open.

So that, although the tender attitude of the soul specified in our text comes to continuous expression in the message of our Lord, he never undertakes to tell what love is, never confuses the matter by trying to clarify it. St. Paul says that love is the greatest thing in the world and leaves it there. St. John's Epistles are fragrant with delicate references to it, but his Epistles have no glossary, and what the heart feels never need be run in the mould of a definition—never can be, I should say. It is delightful that there are so many great things—love among the rest—that while they are dark to the intellect are all white to the heart—mental problems, but spiritual transparencies, far away as the sun, but as close by and warm as the next sunbeam.

Just because this near-by thing we call love is the central fact of the Gospel, therefore the Gospel admits of being a universal Gospel. Were its central fact something more difficult, something that needed to be explained and that would therefore, in all likelihood, be differently interpreted by different people, then we should have to have a variety of Gospels suited to the various power and quality of men's understanding. But as love needs no explanation, and means the same thing to all men everywhere and always, here and above, therefore one Gospel suffices, and, if properly presented, and suitably lived, the whole world falls within the reach of its influence and becomes amenable to its power.

It is the world's misfortune that love has not been uniformly presented as the Gospel's one imperial feature, the feature as compared with which everything else in it is a distinct secondary. Of course there are other elements gathered around it and associated with it. Christ had a great many things to say and a great many facts to emphasize beside this one fact and law of affection. There are a great many things in our astronomical system beside the sun; but the very fact that we call it the solar system is an expression of the sun's dominant centrality in that system, everything else in it mastered by the sun, warmed by it, brightened and colored by it.

The Chief Ingredient

Quite like that in respect of centrality and dominance is the relation sustained by love to the other ingredients of the Christian system. It is the first point in it upon which to fix our regard, and the point still to be held steadily in view in our survey and estimate of all other points. St. Paul seems to have something of this kind in mind when he speaks of "rightly dividing the word of truth"—presenting truth in a way to preserve its due proportions and relations, putting the emphasis where emphasis belongs, and supreme emphasis upon the superlative point, which he says here is not hope, is not even faith, but is love.

Much mischief and a sad amount of confusion have been occasioned to even the honest hearts of people by having the supreme accent placed now upon one feature of the Lord's story—what we know as the Gospel—and now upon another feature: very much the same confusion as would be wrought in a student's mind by to-day having the sun made the controlling element in our planetary system, and to-morrow reckoning everything from the planet Mars, and day after to-morrow from the planet Jupiter, or Donati's comet.

That would result in the formation of a variety of schools of astronomy, and it is an analogous influence that operates to produce a variety of schools of Christianity, this locating of the centre of gravity of the Christian system at diverse points, instead of all agreeing to find it in this one point authoritatively, and with Scripture unanimity declared for it.

An Appeal to the Heart

The prevalence of such segregating diversity was part humorously and part seriously illustrated by the late Bishop Brooks, when he stated that a Presbyterian does not care how a man behaves if he believes right; that a Unitarian does not care how he believes if he behaves right, and that an Episcopalian does not care how he either believes or behaves if he is only an Episcopalian—a description of the situation which I would not, of course, have quoted, had it not proceeded, as I am informed, from the mouth of a distinguished prelate of the last-named church.

The aptness of the illustration consists only in this: that it suggests in rather a lively manner the way in which the emphasis of men's Christian regards settle at distinct points, making ecclesiastical multiplicity and contrariety a natural and necessary consequence. Any number of men, even though as pronounced in their intellectual activities as St. Paul, and as keen in their discernments, would never have gotten apart and marshaled themselves under a diversity of standards if as clearly as he and St. John, and as the Lord himself, they had recognized, and stood to it and lived by it, that the determinative feature and the imperial quality distinguishing God himself, and distinguishing in the same way every man born of God and a small copy of the original Christ, is love, the uncalculating outgoing of one's heart to the Father above us and the brothers that are all around.

The Gospel in its innermost genius is an appeal to the heart, not to the intellect, not to the will. The world has got to be warmed into righteousness, loved into righteousness, not reasoned into it, not driven into it. Thought that is prosecuted in a cold atmosphere leads to hell a great deal faster than it does to heaven, and so does compulsion applied under the form of menace. We should have a great deal sweeter theology and a great deal profounder theology if we theologized less, and maintained a more sympathetic closeness with the Master who did no arguing and did no fighting, but who cured the sin-sick, not by the medicine of dogmatism, nor by the bitter pill of an impending damnation, letting the wills of men alone, not concerning himself too much with their intelligence or the lack of it, but feeling his way gently and lovingly into that inner and deepest spot which we call the heart, and out of which are all the issues of life.

Beauty Obscured by Fog

I have recently been reading the Gospels over again, and connectedly, with a view to getting as closely as possible to the very mind of Christ, to the methods of his working, to the impulses by which those methods were inspired, and to the purposes which, in it all, he was cherishing; and it is all so wonderfully personal and so startlingly simple! My reading has wrought in me the conviction that, if I am not utterly in error, we have allowed the beautiful territory of Christ's three years of ministry to be so bedimmed and suffused with the mists of antecedent Judaism, and to be so overgrown with the rank foliage of subsequent argumentation of a doctrinal kind, that the scenery proper is almost entirely blotted out, and the real beauty that we need most to see, and in whose charm we need most to have our souls bathed, is buried in the obscurity of fog and dialectics.

The thing in this recent reading of mine that has surprised me again is the very small number of things which Jesus said that strained at all the intelligence of the people he spoke to, and the very small number of things he said that could produce in them any feeling of irritation, feeling that they were being preached at, that they were being sat upon in judgment; everything sweetly consonant with those words that he spoke concerning his own mission to men—"God sent not his Son into the world to condemn the world"—and accordingly spending not so much of his time in talking and expatiating as in doing, and in doing those things that served to reveal to men the tender contents of his ow heart, and thus to make an avenue through which th love-warmth that was in him might work a gentl springtime, and then a blossomy summertime in th hearts of every one of those he reached out towar and touched.

We should some of us be better Christians if w spent less of our energy in trying to think the Gospe and more in learning to feel it, and learning to recog nize, with the apostle who wrote our text, that a ounce of holy affection is worth more than a grea many pounds of intellectual accuracy. Hard thinkin about religious things, a keen investigation of the dif ficult problems of Christianity, is doubtless a congenia exercise to those who are competent for it. It is prob ably an interesting experience to listen to the hum o our mental machinery. So it must have been to S Paul, who was a very colossus as a theologian, and Napoleon of doctrinal research. This makes it pecu liarly interesting that it was just such an one as h that writes for us in this Thirteenth of Corinthians tha it is to none of this that is to be accorded the first plac in the schedule of Christian values, that a love is better thing than a thought, and that candidacy fo the heaven of this world or of any other world is t be effected by the tender realization of the heart, n by the rigorous conclusions of the mind.

The Centripetal Force

Herein lies the secret of divergence among Chris tians, and competition, and even antagonism, amon churches. We have not thought too much, perhaps, bu we have thought too much for the amount of our lovin The more two people think the farther, in all likelihoo will they find themselves apart. Thought is a forc but it is a centrifugal force, and even inside of th church has not been held in due check by the cen tripetence of affection. The original church held t gether in the sweet bonds of an unstrained unity t love began to congeal into forms of frigid opinion; the it went to pieces and is to-day quite as much disti guished for its disintegration as for its unity. W talk church unity, and we plan it and organize it, an we gain it not by agreeing to disagree, not by abolish ing the points wherein we differ; but by that sort o heart-approach which is wrought by the possession o the quality of love.

And, as already said, it is because love is the fir fact of all facts in the Gospel of Christ that the Gosp is fitted to be a universal Gospel. All men have heart and love is the same thing to every heart. An idea not the same thing to every mind, but love is the san thing to every heart. A loving smile smiled by a American woman in China does not have to be tran lated into Chinese in order to be understood by Chinaman. A child can perfectly interpret the swee ness in its mother's face long before it can transla into thoughts of its own the words she utters. thought is the soul's prose, love is its music, and y know that music will steal easily into many a spot which words stiffly articulated would be coldly refus admittance.

In the discussion of mission problems it is claim oftentimes that the Gospel, if it is to be carried su cessfully among the cultivated classes of the Orie must be readapted to match the eccentricities of t Eastern mind. If the Gospel is a philosophy, y Between the mind in India and that in the West the is undoubtedly a discrepancy. But it is not to mi that the Gospel makes its primary appeal. In all ma ters of character—and that is the one result that t Gospel is in the world to achieve—a sound thought not a circumstance as compared with

A Pure Affection

and affections are the same the world over. To love Bombay or in Nagasaki is the same as to love here Madison Avenue. In the mental structure of peop in different parts of the world, and even in the sa parts, there are all sorts of varieties; but hearts a alike, and loves, like English gold, pass as coin curre in all kingdoms of the world; and whether Christ a pears in Judea, or were to appear in New York or St. Petersburg or in Canton, the soil he would cul vate would be that which lies deeper in men than an thing out of which germinate their opinions, philos phies, theologies; the soul, namely, where spring a unfold his affections, sympathies, personal tenderness the soil common to all, by which all men become k and susceptible, therefore, to the one love-Gospel of t one world-Redeemer.

Perhaps one reason why we have been a little slow

Continued on page 949

*Preached in Madison Square Presbyterian Church, New York.

THE PRESIDENTIAL EXCURSION

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Responding to Cheers on Shore

The President's Steamboat

President Roosevelt on the Mississippi

AFTER a brief vacation in the South, President Roosevelt is back in Washington, hard at work in the office building that juts out from the side of the White House. While the trip was taken for health and pleasure, it had more far-reaching results. The President said in one of his speeches "that it was a good thing for the President of the United States to travel, not so much for what he could teach, as for what he could learn."

It looked for a time as if the President would not get the bear he was after, but he secured one during the latter part of his stay at the camp in the cane-brake. Bruin led the hunters on a four-hour chase. Ben Lilley was in charge of the hunt, and was anxious that the hounds should strike a trail. A little after noon the footprints of a bear were seen, and the President got on his horse and followed Lilley through the cane-brake. In places the cane grew so thickly that they had to break down the stalks in order to get through. Several times they caught sight of the bear, only to see it disappear again in the underbrush. Toward evening they came to a small opening. The President got to within seventy yards of the bear and fired as it made another plunge for the cane-brake. That night four hundred pounds of dressed bear meat was hanging up in the "executive" tent, for the inspection of the President's fellow campers, one of whom was Rear Admiral Rixey.

The President, when he came out of the cane-brake, looked as if he had had a happy time, even if his success in hunting has been small. He was bronzed and walked with a stride even more energetic than that usually indulged in by the strenuous chief executive. He had with him the skin of the buck and the pelt of the bear he shot. He passed the night at a near-by plantation. A gentleman, who had a young cub, offered it to Mr. Roosevelt as a gift for his son, Quentin. That active member of the Presidential household has been assiduously collecting a small zoo, and the President was grateful for the offered gift. He, however, felt obliged to decline, as he felt that a live bear in the White House grounds might cause more excitement for visitors than would be good for their nerves.

The President had a busy and enjoyable time at Nashville. He took part in two parades, and made three speeches, and also made a pilgrimage to the Hermitage, the home of Andrew Jackson. He was met at the station by Governor Patterson and the mayor of Nashville. One of the largest parades seen in the State escorted the President to the auditorium.

Forty automobiles took the President and his hosts over the twelve mile road to the Hermitage. On his way he stopped for a few moments at the Peabody Home for Teachers. By the constitution of this school, the President of the United States is *ex-officio* a member of the Board of Trustees. Over fifteen hundred people were assembled on the campus and broke into the school cheer, as the chancellor pinned on Mr. Roosevelt's coat a rosette of the college colors, while one of the young ladies of the school presented him with a beautiful bouquet of chrysanthemums.

On the ground surrounding the home of "Old Hickory" five thousand people had gathered, most of them from Nashville. The Ladies' Hermitage Association was in charge, and the members took the President through the various rooms that had been occupied by Jackson. The ladies gave the President an artistic cane, made from a piece of hickory that had been cut on the grounds.

That same evening the President's special stopped for a few minutes in Chattanooga. Twenty thousand people tried to get near enough to hear him, and the result was that in the rush many people were carried off their feet and trampled on.

A few hours later and the President and his friends were once more in the Capital City.

CHRISTIANITY'S CENTRE—Sermon by REV. CHARLES H. PARKHURST, D.D. Continued

allowing to love all the ascendency claimed for it by Christ, and insisted upon by St. Paul in our text, is, that we have not altogether appreciated the wide and rich role that love is qualified to play in our relations to the world above and the world around.

One of the most difficult things that a man has to deal with is his will. By no direct action on his part can he do anything with it himself, and still less can anybody else do anything with it. It is inherently rigid, and yet is at the same time full of possible flexibility. It is like iron, which might be defined as metallic obstinacy, and yet is capable of being reduced to any form that the art of man chooses to bring it to. Will is a thing that it is impossible to subdue by compulsion; but there is nothing in the world that is more susceptible to the treatment of affection. Your response is complete and instantaneous to the slightest wish of one who thoroughly loves you and whom you thoroughly love.

I do not know what will is, and I do not know what love is; but I do know, and we all know, that a loving heart delights to yield to the desire of the one that its love goes out toward; that under such circumstances there is no service that can be rendered that is a reluctant service; no gift that can be bestowed that is not a spontaneous offering, going over into the hands of the recipient all resplendent with the triumphant affection of the heart that is its donor. The very stubbornness of the will, once that will has been subdued by affection, seems to pass over into the affection itself that subdued it, and to become there an impulse of sweet tenacity.

And that is the only kind of yielding, whether as toward man or toward God, that has any value or beauty in it. And love is the only influence that will work that result. It is what fire is to the iron. It is what the sunbeam is to the frost-crystal, softening that crystal into a limpid tear-drop. Once love is there, everything is easy: it is a kind of current, love is, setting out toward God and man; a kind of sweet inundation that seizes from the banks and bears upon its bosom whatever had been lying back, stiff, stark and immovable. The nerve of affection is, then, the only chord strung within us whose vibration is able to break the silence of the soul and to fill its chambers with sweet resonance.

And not only does the love that we cherish work back in this way upon the other impulses of our own soul, so that if we love a friend it is the pleasantest thing in the world to put ourselves at the service of the friend, and if we love God it is no longer a hardship but a delight to do the will of God; but also the love that we cherish tells with working effect upon those out toward whom our love extends.

There is more in this, I am confident, than is ordinarily understood. Without attempting at all to say what love is, it is something certainly a great deal more than mere sentiment. It is not merely one of those graces of the human spirit upon which if one looks, there comes back upon the mind of the beholder a pleasant impression, as when flowers gladden the eye with a beautiful surprise, and work no effect but that of a momentary pleasure—or when pictures stimulate in a transient way the impulses already in us, but without power to convey to us new impulses not already of our possession. Love is certainly more and other than that. It is a power of its own. I have no finely spun theory about it, but I know that it is one of those energies that work in the personal world with no less actuality and solidity of effect than that with which gravity works in the material world; as positive in its results as the flow of the electric current, or as the play of sunbeams upon the frost-fettered soil in the spring.

The soul out toward which your heart moves with an affection exempt from carnal ingredients does not remain in the state in which your heart finds it. Something goes on inside it which is the product of your soul's action. Your soul, if it is a loving soul, is a radiant centre radiating both spiritual light and spiritual warmth—spiritual light which quickens the one or ones upon whom your affection bends itself into a wider and richer experience of the things which are beautiful, good and true; spiritual warmth which mellows the soul of such soul and stimulates in it the production of all those fine and delicate growths of thought and feeling and purpose which compose the soul's true life and admit it into an ever-enhancing state of power and prospect.

Now there, my friends, is the great opportunity that is made ours, according to the measure and wealth of our love-power, of bringing in a springtime and creating a fruit-yielding summertime in the lives of others. The best thing, the most powerful thing, the most transforming thing and enriching thing that we can give in this world is our affection.

Without underrating the value of brilliant ideas, correct opinions about things terrestrial and celestial, or large enterprises humanitarian in their extent, the greatest thing, the most tremendously powerful thing, the energy that carries in it the superlative possibility of redemption of every sort and along every line is love. Ideas may amuse the intelligence, immense opinions may command the respect of the thoughtfully inclined, yet such things leave the world where they find it, but love steals its way into the interior of the soul that your heart leans toward, is an irrigating current bringing moisture to any unfruitful areas that may be contained there, and working its quiet searching work in the soul's deep places, as the warm fingers of the sunbeam feel their gentle way into the soil and play tenderly around among the hidden roots.

"God so loved the world." The world's salvation commenced in God's heart, and is conducted in the throb of every human heart that carries to it the heat of the heavenly pulse. And when our work is tested, yours and mine, the value that we have been to the world will have to be estimated by the amount of love-deposit which we have been able to leave in the treasury of the world's life.

A WONDERFUL AERIAL CONTEST

The Nine Balloons at St. Louis Straining at Their Cables and Ready for the Start in the International Contest

ONCE more the balloon has taken the place in public interest that has been given lately to the trials of airships which have been darting about the air in various parts of the world from Italy to Norway. The international contest held at St. Louis brought aeronauts from several European countries to race for the Bennett cup.

J. C. McCoy and Capt. Chandler

A few days before the international contest a magnificent trip was made by Captain Charles DeForest, Chandler and J. C. McCoy in the U. S. Signal Corps Balloon No. 10. They went up a little after 4 in the afternoon. Late that night telegrams were received in St. Louis announcing that No. 10 had been seen scudding through the clouds over the State of West Virginia and was going at the rate of twenty-five miles an hour. This showed that they had exceeded the record made the previous year and that they were safely winners of the Lahm cup. They landed in time to return to St. Louis and take part in the international contest.

Nine balloons started in the great race for the James Gordon Bennett trophy. They represented four nations — the United States, England, France and Germany. The largest balloon was the Anjou, of France. It held 79,500 cubic feet of gas. The United States, one of the American balloons, and the Lotus II., of England, were next in size, holding 75,000 feet of gas each.

The start was made from Forest Park, where sixty thousand people had gathered. The great balloons tugged at their moorings as if filled with life and anxious to be free. The crowd was greatly excited, and broke into a thundering cheer as the racers of the sky cast off and shot upward. The Pommern, of Germany, which was destined to be the winner, went first. A few moments later and the United States, flying a thousand feet lower, passed her, and another great cheer burst from the watchers below. In one place the America was but thirty-five feet from the ground. The aeronauts talked with people below, and threw out confetti on the children. Before six o'clock all had disappeared as if blotted out in the sky. The start was on Monday, and by Wednesday all of the balloons had landed, and it was found that the Germans in the Pommern had won.

The Winner, Oscar Erbsloeh, Just After Landing

The four balloons that made the best flights all landed well up the Atlantic Coast. The Pommern landed at Asbury Park, New Jersey, after traversing a distance in an air-line of 880 miles. A short time after the Pommern struck, the French balloon L'Isle de France landed four miles below her on the beach after a trip estimated at 878 miles, only two miles less than the distance made by the Pommern. The contest was so close that an official measurement was made to fix the winner with certainty.

The third place was gained by the German balloon Duesseldorf, which came down in Delaware, after covering 780 miles from the starting point. The America came fourth. It landed on the west shore of Chesapeake Bay, in Maryland, about 720 miles from the point of departure.

Erbsloeh, who piloted the winner, said that only once were they in doubt as to where they were. They came down and called to people below who informed them that they were over Fort Washington, Ohio. They saw the rivers and towns far below as if on a relief map. They would go up at times several thousand feet searching for favorable currents to bear them on their journey. During the day they found the currents varying greatly, but at night they sailed along evenly and without a tremor of their aerial craft.

At last they saw far below them the city of Philadelphia, and they tried to find a current blowing northeast, for they knew they would soon reach the Atlantic Ocean unless they could go in the direction of Eastern New York and Massachusetts. They were unsuccessful and soon saw the open sea. They had ballast and gas that would have done for five hundred miles more, but not enough to take them to Europe, so they decided to land in the streets of Asbury Park. The cord was pulled and they came down almost on the beach.

The following is a table of results of this great scientific contest:

Balloon	*Pilot*	*Landed*	*Distance, Miles, from St. Louis*
Pommern (Germany)	Erbsloeh	Asbury Park, N. J.	880
L'Isle de France (France)	Leblanc	Herbertsville, N. J.	878
Duesseldorf (Germany)	Von Abercron	Dover, Del.	780
America (U. S.)	McCoy	Patuxent, Md.	720
St. Louis (U. S.)	Hawley	Westminster, Md.	710
Abercron (Germany)	Meckel	Manassas, Va.	700
Anjou (France)	Gasnier	Armenius Mines, Va.	680
United States (U. S.)	Hersey	Caledonia, Ont.	650
Lotus II. (England)	Brewer	Sabina, Ohio	375

Found Christ at the Noonday Meeting

STROUD, GLOSTER, ENGLAND.

Dear Dr. Klopsch: I read in your CHRISTIAN HERALD of recent date about the fiftieth anniversary of the Fulton Street Prayer Meeting which was held in the month of October. As an old subscriber of your paper now on a visit to England from New Zealand, I ask the privilege to address you on that very important event, hoping it will interest your readers.

During the year 1857, I sailed from England to New York. Some time in 1860 I attended a service held in Broome Street, near Broadway. The minister, Peter Stryker, officiated. The word preached brought a deep conviction to my heart, which so impressed me that on inquiry, I found Mr. Stryker was living down Broome Street, where I lost no time in finding him. He kindly knelt down and prayed for me, telling me there were a few young men who met together in a building adjoining the Reformed Dutch Church in Fulton Street, to which I went the following Monday evening. I found the young men in an upper room, holding a prayer and testimony meeting. To my joy and delight, the Lord Jesus was revealed to my soul as my loving Saviour.

Among those young men was a Mr. A. Shaw, then a teacher in a public school, but afterward a minister of the Gospel, with whom I formed a loving friendship which was very profitable to my soul's welfare. On visiting New York in 1893, I looked for that building and church; but, alas! it was gone; but the meeting was still held in an upper room or hall, and on my going in I found Mr. Shaw and Brother C. Lanphier the only ones left of the three who were the means in God's hands of starting that prayer meeting which did so much good in the world. I was able to be present at the noon-day meetings for some time, till my employment compelled me to leave the city. The wonderful work of the Spirit manifested at those meetings I never shall forget. Mr. Lanphier gave me a little book with an account of the origin of the prayer meeting. I. HANDY.

HOW THE PANIC WAS FOUGHT

Women Depositors in Line at the Knickerbocker Trust

Crowds of Depositors at the Knickerbocker Trust, Fifth Avenue

NEW YORK has just passed through an experience which vividly recalled the scenes of the great panic of 1873. The panic of 1907, however, differed from its predecessors in being of shorter duration and more circumscribed in range, comparatively few localities in other States being materially affected by the metropolitan disturbance. It was hardly an unforeseen panic. For weeks prior to the bursting of the financial storm, there had been a general depression in securities of all kinds and a stringency in the money market, which far-sighted financiers recognized as a presage of coming disaster.

Monday, October 21, was a day of trepidation and forebodings. The banks and trust companies, noting conditions in Wall Street and the tightness of the money market, were shortening sail in the matter of loans and credits. On Tuesday, at the opening of business, a run was begun on several banks; but in most cases it was not of sufficient proportions to cause serious uneasiness. The exception was the Knickerbocker Trust Company, one of the largest financial concerns in the metropolis, with 21,000 depositors, $65,000,000 of deposits and some $70,000,000 of resources. Rumors which had gained currency the previous day made the Knickerbocker the focus of active disturbance. It was reported that the concern had applied to the Clearing House for a $3,000,000 loan, which was promptly refused after an examination of the bank's loans and securities.

At the height of the run, hundreds of depositors were in line at all the branches, and the withdrawals soon ran up into the millions of dollars. There were scenes of excitement, but no serious disorder. In vain the company's officials tried to stem the tide. When, unable to meet further demands, the doors were closed, over $8,000,000 had been withdrawn by depositors, and there was no aid in sight. Immediately before the closing a single institution presented a certified check for a million and a half dollars, which was paid. This was the last transaction of the Knickerbocker. Its suspension has been characterized as the "greatest single financial catastrophe in the history of the United States."

That the Knickerbocker was sound and would have been able to meet all demands in the ordinary course of business, had time been allowed, is generally admitted; but a spasm of fear seemed to have seized the business community, and the great institution fell a sacrifice to the excitement. Many down-town banks having balances in the Knickerbocker withdrew them at the down-town branch. No assistance was rendered by any of the allied trust companies, though it had been promised, and no capitalist came forward to proffer aid. It was a financial tragedy, which all the dramatic adjuncts combined to make complete.

It was not until after the suspension that all the facts relating to the Knickerbocker's battle for existence came out. Last September, the New York State Banking Department had pronounced it solvent; but later investigation had shown that the Knickerbocker's president, Charles T. Barney, had many large loans outstanding and was, in the language of Wall Street, "heavily extended." Unable either to take up these loans or increase his collateral, his loans were sold out. Mr. Barney had surrendered all his real estate, and indeed his entire fortune, to secure the loans, and at the demand of the Clearing House, he and his associate directors had resigned. There were also disclosures of other unprofitable investments of the Trust Company's funds; but its capital was unimpaired, and in ordinary times, it would have been able to meet all demands.

The Scene in Front of the Trust Company of America in Wall Street

Increased apprehension followed the closing of the Knickerbocker, and soon many unfounded rumors were afloat affecting other banks. The New York Clearing House Association, however, were confident of the stability of the national banks, and it was generally believed that the trust companies would also be able to weather the storm, which had been steadily gathering.

On Wednesday morning it was announced that the leading bankers had met in conference and decided to extend no aid to the Knickerbocker, whose affairs were now being looked into by the State Superintendent of Banks. Its new President, A. Foster Higgins, was striving hard to bring order out of chaos; but the doors of the Knickerbocker did not reopen.

The second act of the great financial drama began with a lively run on the Trust Company of America, the third largest of its kind in the metropolis. The committee of bankers had examined its books and securities and found its affairs in a satisfactory condition. At a meeting which was held in the offices of J. P. Morgan & Co., it was decided to supply the Trust Company of America with all the funds needed to meet the run. At the same time it was announced that Secretary of the Treasury Cortelyou had come to the relief of the financial situation, and was prepared to assist the banks with $15,000,000 of government funds, $6,000,000 of which would be released at once to the city banks upon their deposit of collateral with the Sub-Treasury. Secretary Cortelyou held repeated conferences with Mr. Morgan, George F. Baker, George W. Perkins, Frank A. Vanderlip, President Stillman of the City National Bank, State Controller Glynn and other leading financiers, and the situation was fully discussed and plans agreed upon for co-operative action to relieve the situation.

Several of the banks were helped; but it was a hard and exciting day, and the panicky feeling increased. In the stock market there had been only one notable failure, that of Mayer & Co., with liabilities at $6,000,000; but there was a general feeling that others would soon follow unless the banking situation quickly improved. The Trust Company of America now became the centre of interest. As soon as its doors were opened the run was on in earnest at the main office and branches; but, thanks to the aid promptly rendered, every demand was promptly met. Thousands of depositors stormed the doors at 44 Wall Street, and the lines lengthened as the day wore on. There were also runs, though less formidable, on the Fifth Avenue Trust Company, at Fifth Avenue and 43d Street, the Colonial branch of the Trust Company of America at 222 Broadway, and at the Bronx branch. The Dollar Savings Bank, at 147th Street and Third Avenue, was besieged by depositors, mostly small shopkeepers and working people. Police were on hand at all points, preserving order in the lines and keeping back the curious crowds of spectators.

At the close of business on Wednesday there was a decided feeling of improvement and a growing confidence. It was announced that the Trust Company of America—which had now ample funds to [illegible] and had paid out $8,000,000 during the day—would continue to meet all demands. The condition of the State and national banks was satisfactory. The [illegible] by Secretary Cortelyou and Mr. Morgan [illegible] had greatly relieved the situation. The [illegible] too, had rallied, reflecting the general [illegible]. In Pittsburg the Stock Exchange [illegible] for the day in consequence of the [illegible] Security Investment Company, which was [illegible] Westinghouse interests.

Thursday, October 24, the third day of the panic,

Continued on page 956

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Recent Panic

THE financial storm in New York seems to have passed the crisis, although its effects may be felt for some time in other parts of the country. This is a time, however, when people should be extremely cautious in giving heed to rumors and sensational talk affecting the stability of any bank or business concern. Unquestionably, much of the evil results of the disturbance may be traced to sensation-mongers and to the foolish talk of irresponsible men reflecting upon business institutions of whose real conditions they know very little.

It should be remembered that even the soundest financial institution, if required at short notice to pay all its indebtedness, might find a difficulty in realizing on its collateral and making any large proportion of its assets available; yet public clamor, stirred up by unwise criticism, sometimes makes this demand, as it did in the case of one of our leading trust companies, which fell a victim to a storm that it might have weathered under ordinary conditions.

. . .

People naturally ask: "What is the cause of this disturbance among the banks, of this shortage of money in business circles, and this general lack of confidence?" If we turn to the bankers and business men themselves, as those best qualified to answer, we will receive the unanimous reply: It is the result of the unwise and indiscriminate attacks on the ablest leaders in our industrial and financial enterprises by those whose exalted position and grave responsibilities should make them the conservators instead of the destroyers of the best business interests of the country. They will add, too, and not without reason, that when one who wields the widest authority and influence utilizes those powers in a manner to involve all legitimate enterprise in undeserved suspicion, and to make our men of progress, whose genius and executive capacity have done so much to build up and develop this nation, industrially and otherwise, appear in the light of enemies of the people—when these things are done it is not to be wondered at if capital grows timid and our merchants, bankers, builders, founders, and manufacturers stand aghast in astonishment. What else than business demoralization, they pointedly ask us, could be expected to follow such a policy? As well might one hunt a gasoline leak with a lighted torch and expect to avoid explosion, as to "smash" the business interests of the country, through its leaders, and yet escape material damage to the community.

. . .

Architects tell us that every great cathedral has its key-note, which, if incessantly sounded, will ultimately level the structure to the ground. So with financial institutions; every bank and trust company, if taken at disadvantage and unduly assailed by unreasoning public clamor, stands in danger. Even the soundest bank might go down under persistent misrepresentation. The best established business, the financier of most abundant means, may be dragged down by the same pernicious methods of attack.

. . .

Now that the storm is blowing over, those who can calmly and dispassionately review the situation in New York cannot fail to be convinced that the recent panic, with all the loss and misery it will yet entail, might have been averted had a common-sense policy ruled the hour in high places. It is now clearly shown that our banks as a whole, with possibly a few exceptions, are sound; but throughout the country the impression had been persistently fostered that because the methods of some financiers were irregular, therefore all were guilty of loose and even criminal acts.

This policy of reckless condemnation, without investigation, was stimulated by the highest influence and produced its natural results. Institutions whose soundness had never before been called in question were assailed. The alarm spread in the hearts of the people and paved the way for the panic. At the eleventh hour, the Secretary of the Treasury stepped in to relieve the situation; but the real harm had already been accomplished.

. . .

With a clearer atmosphere and the clouds lifting, we can now see the folly of all that has taken place and how easily it might have been avoided had the wiser policy been pursued of remedying the defects in our banking system from the inside, instead of attacking the banks in general by violent clamor and denunciation from the outside. It is also true that had all the banks been scrupulously careful in their methods, the trouble could not have happened. The lesson to be learned from the financial crisis is that it is at no time safe to bank without proper reserves, and that any system of banking which does not observe this must signally fail. In certain cases, as New York's recent experience has shown, bankers have been too anxious to secure deposits and too willing to pay high rates of interest, while depositors, in their desire to secure high rates, have overlooked the essential safeguard of a sufficient reserve.

. . .

Outside of the financial storm centre in New York, the disturbance scarcely found an echo, and there is no record of any serious results to institutions in other cities. This is due to the fact that the general business of the country was never better than it is to-day. Our farmers' earnings this year will be enormous, notwithstanding that 1906 was a "bumper crop" year. They will have at least $7,000,000,000 to spend for goods. Country banks are in sound condition. Industrial enterprises are flourishing. Our gold product is $6,000,000 in excess of that of 1906. In general business, reports are everywhere encouraging. The real estate market is better than it ever was before. Altogether, the outlook is for a busy and prosperous season for all classes, and even if cotton and wheat are not so plentiful, they are bringing higher prices than formerly. With these facts in view, the depreciation in Wall Street securities becomes of secondary importance.

There is much in the situation to warrant an optimistic outlook, despite the croakers, to whom we would advise everybody to pay no attention. Go forward in confidence; the worst is over and there are brighter days right ahead.

The Flight of the Balloons

REPORTS of the aeronauts who took part in the recent contest from St. Louis to the Atlantic seaboard have been read with great interest by people the world over, who are all more or less interested in their thrilling journey through the air. Meteorologists and other men of science wish more especially to learn the action of air currents at different altitudes. It was reported by the Germans that on this hemisphere currents act quite the reverse of those found in European countries where they had tried their balloons before.

Several of the balloons used were "war balloons," and reports of their performances were forwarded to the military headquarters of the signal corps. The balloon was used to a certain extent in the Franco-Prussian war of 1870-71, and it is expected that in any struggle of the future it will play a prominent part. In fact, at the present time one is being used by the French to keep track of the movements of the Moors at Casablanca in Morocco.

Ballooning has not made great strides in public favor for many years. The participants in the present contest broke for the first time the record made in 1859, when a balloon went from St. Louis to Henderson, N. Y. Probably this is due to the fact that most investigators and inventors have come to the conclusion that the true solution of aerial navigation would be found in the pencil-shaped airship or the aeroplane, as the round balloon must go always with the strong wind.

It is interesting to know that the balloons differ little from those used over a century ago. As soon as hydrogen gas was discovered in 1760, it was suggested that weights might be lifted by attaching them to bags filled with the gas. In 1783, the Montgolfier brothers of Annonay, in France, sent up bags of paper that had been filled with heated air. This started the first rage for ballooning. In a few months experiments were tried with a hydrogen balloon that was sent up without passengers. In a few months, Pilatre de Rozier and the Marquis d'Arlandes made the first trip in a balloon ever made by man. It was of the dangerous variety known as the fire balloon. Shortly after a passenger balloon filled with gas was perfected, and made a successful trip. This gas balloon possessed all the essential features of the balloons that sailed away from Forest Park, St. Louis.

Probably ballooning will be used more and more as a recreation. There are now balloon clubs for this purpose in America and Europe. There were airship trials later at St. Louis, and several of those entered showed their ability to go against the wind and obeyed the steering gear perfectly. Whether these will be so developed that people will ever fly from country to country or from city to city, instead of going by train or steamer, is an open question. It would not be so wonderful as the Marconi wireless telegraph, and after this wonderful invention people are not ready to be greatly surprised at anything.

The Open Pulpit

THE recent triennial General Convention of the Episcopal Church, in Richmond, will go down in history as the most momentous assemblage in the annals of that great organization.

It declined to divide the country into provinces, to make primates, or metropolitans, of any of its bishops, or to abolish the Thirty-nine Articles. It also refused to do away with the statement that the Bible is the Word of God, although vigorous attempts were made in all these directions.

It took a long step toward the settlement of the negro problem, from the ecclesiastical point of view, in such a way as to retain the negroes closely to the Church, to offend neither Northerner nor Southerner, and to obviate any necessity of injecting the words, "race, color or condition" into the Constitution and Canons of the Church.

But the crowning glory of the Convention was its action on what is called "the open pulpit." The Rev. Dr. Cyrus Townsend Brady of Toledo, O., introduced a resolution opening the pulpits of the Episcopal churches of the land to the clergymen of other Christian denominations not in communion with that body. The resolution was referred to a committee, which modified it considerably and unanimously reported it to the House of Deputies, where it was passed by an overwhelming majority. The House of Bishops, to whom it was then referred, also passed it by a practically unanimous vote.

As it now stands Christian men, not ministers of the Episcopal Church, are allowed to make addresses therein, with the consent of the bishop who has jurisdiction. Perhaps at first sight, this may not appear to be a very noteworthy concession, but when it is borne in mind that for three hundred years the pulpit of the Episcopal Church has been a closed one, the significance of the action is realized. And there is this further to be said: that however narrowly the door is opened at first is a matter of little moment, for all history shows that once a door is opened in any degree, the course of events will by and by throw it wide.

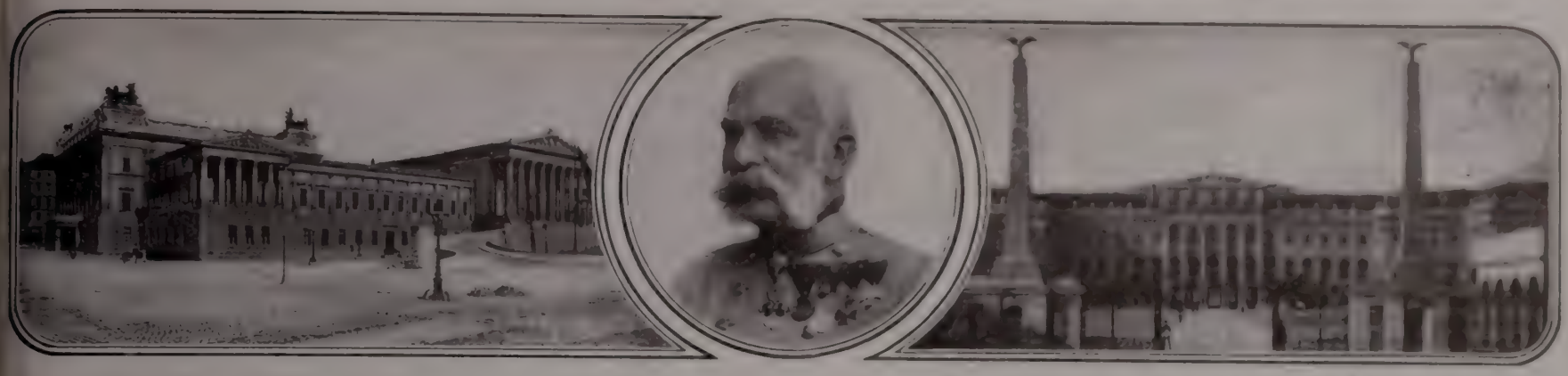
A score of years ago the Episcopal Church put forth a declaration of principles, popularly known as the Chicago Lambeth Quadrilateral, upon which it would be glad to consider unity with any other body of Christians which might subscribe to its principles. In the opening of the pulpit to ministers of other churches it has taken the first step necessary to render that declaration something more than a mere statement of intention.

Contents of this Number

Wednesday, November 6, 1907

	PAGE
The New Assembly in the Philippines	Cover
Our Mail-Bag	946
Captain Cook's Monument (Illustrated)	946
America's Own Peace Congress (Illustrated)	947
Christianity's Centre. Sermon by Rev. Charles H. Parkhurst, D.D.	948, 949
The Presidential Excursion (Illustrated)	949
The Contest in the Air (Illustrated)	950
The Financial Panic (Illustrated)	951, 958
OUR EDITORIAL FORUM: The Recent Panic — The Flight of the Balloons—The Open Pulpit	952
BIBLE AND NEWSPAPER: The Throne of Austria — To Burn Perpetual Lamps—A Solution of Canada's Problem—An Amateur Astronomer—An Officer's Self-sacrifice—To the Pole by Bear Team	953
The Victory of the Whole-hearted. Sunday School Lesson (Illustrated)	954
A Model of Self-help in the South (Illustrated)	955
Optimism and Pessimism. By Pastor Charles M. Sheldon	955
The Golden Rule Saloon. Serial Story (Illustrated)	956, 957
The First Philippine Assembly	958
Personal Evangelism. Epworth League Topic.	959
Gems from New Books	960
Family Trials. By Mrs. M. Baxter	961
Training Christian Workers	962
Entrenched Foes. Christian Endeavor Topic	962

THE BIBLE AND NEWSPAPER



The Parliament Building in Vienna — Francis Joseph, Emperor of Austria-Hungary — The Royal Palace at Schoenbrunn

The Throne of Austria

ALL Europe has watched with anxiety the progress of the illness of the venerable Emperor of Austria-Hungary during the past few weeks. The intense oncern was due not only to regard for the life and char- cter of Francis Joseph, but to apprehension that his leath might precipitate the disintegration of his empire nd possibly cause disturbances in other States. There vas apparently little hope that he would recover, for he vas said to be suffering from pneumonia, and it was little ikely that a man seventy-eight years of age could sur- ive an attack of that dread disease. Late news, how- ver, is to the effect that he has endured it better than ight have been expected, and that if no new complica- ions ensue, he may recover. His vitality has been imply wonderful. The troubles he has borne during his ong reign of fifty-eight years have been greater than nost men would have been able to bear. His favorite rother Maximilian perished in Mexico. Then came his truggle with Louis Napoleon, in which he was defeated. le was again defeated in his struggle with Prussia. His nly son and heir died in a mysterious and, it is believed, shameful manner, at the castle of Meyerling. His ife, from whom he had been long estranged, had only een reconciled to him a short time, when she was ssassinated. His life has been one of successive trag- dies, and the aged monarch is said to complain bitterly f his loneliness.

The next heir to the throne is the Emperor's nephew, rchduke Franz Ferdinand, who is forty-five years of ge. Very little is known of him, on account of his ré- ired habits. It was hoped that he would marry one of he daughters of the Hungarian Archduke Frederick, nd thus unite the two portions of the empire. There ere four of these daughters of marriageable age, and he heir to the crown spent some time visiting their arents; but when he returned to Vienna, he almost roke his uncle's heart by declaring that he would not arry any of the young princesses, but would marry their overness, a noble lady of good family, known as the ountess Chotek. The Emperor finally yielded a reluct- nt consent, but stipulated that the lady should never be rowned Empress of Austria, nor should any child of the arriage succeed to the throne. The Archduke, there- ore, though he has two sons, has the vexation of seeing is brother's son being educated under the Emperor's uperintendence, as the future Emperor of Austria, to the xclusion of the Archduke's own children. The Arch- uke visited America during the Columbian Exposition t Chicago, and made a good impression on all whom he et. He is said to be a man of wide culture, and is the uthor of several books. It is understood that his politi- al sympathies are with Russia and that he has little riendliness toward Germany and Italy. We can but ope that in the difficult task he will have to undertake at he death of his uncle he may have the guidance which lone can make his reign beneficent to his people.

The meek will he guide in judgment: and the meek will he teach is way. (Ps. 25 : 9.)

o Burn Perpetual Lamps

A proposal is about to be carried out to make a per- etual memorial to the poet Dante. The municipality f Florence, in which city Dante was born in 1265, and he municipality of Ravenna, where Dante died in 1321, re to share in the project. It is intended to hang a mp in front of Dante's monument in Florence and nother in Ravenna above the poet's tomb. Each city ill contribute to the cost of keeping the lamps perpetu- lly burning as a symbol of the great poet's undying me and influence. The lamps are to be made of brass Venice, and will contain glass panels appropriately mblazoned. The acceptance of the idea by the city of lorence has in it the idea of atonement for the wrong one to the poet by the city in his lifetime. It fined him nd banished him and later made an edict that he was to e burned if taken. He never saw his native city again. le became a wanderer and nineteen years afterwards ied in Ravenna. Florence repented of its treatment of im, and built a magnificent tomb to contain his remains; ut Ravenna refused to part with them, though efforts to obtain them have continued for five hundred years. The people of Florence deplore at this day the conduct of their ancestors, but the atonement has been tardy. The intolerant Christian, who, like that Philadelphia clergyman who the other day said publicly that if he had his way all heretics should be burned, has need to remem- ber the warning Christ uttered on the subject:

Woe unto you, scribes and Pharisees! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers in the blood of the prophets (Matt. 23 : 29, 30).

A Solution of Canada's Problem

The dread of an influx of Japanese and Hindu laborers which is perplexing the government and people of Canada was discussed recently by Mr. Rudyard Kipling, the famous author, who is now on a visit to Toronto. He called attention to the fact that there is more work need- ing to be done in the Canadian west than can be done by Canadian laborers. There was, he said, an absolute need of men, and the only way to prevent the coming of Asiatics was to obtain immigrants from Europe. "You must have laborers," said Mr. Kipling, "and the only way to keep the yellow man out is to get the white man in. If you keep out the white then you will have the yellow man, for you must have labor. England has five mil- lions of people to spare. Canadian labor is fearful of being swamped, but it will have to decide whether the influx it dreads shall be of Europeans or Asiatics. If the Europeans are not encouraged to come the Asiatics will pour in." Mr. Kipling evidently has faith in the prin- ciple in political matters that Christ enunciated in spiritual matters:

They enter in, and dwell there: and the last state of that man is worse than the first. (Luke 11: 26.)

The Archduke Franz Ferdinand and his Family

An Amateur Astronomer

A farmer's boy at Cottage Grove, near Madison, Wis., has been granted an enviable distinction. He has for some years been a diligent student of astronomy. He managed to obtain some lenses and constructed a hand made telescope, which he used to such purpose that he discovered two comets within a few months. He has now been notified that he need no longer use his hand made telescope. The fine instrument and the scientific apparatus at Washburn Observatory are placed at his disposal in turn with astronomical students, and he will receive the help of the best teachers in the University of Wisconsin in pursuing his study of astronomy. It is re- ported that the scientists at the University of Chicago have also heard of him, and have invited him to use the great Yerkes telescope. Such a reward, probably the one the young student counts the highest that the world could give him, seems to every one altogether suitable. It gives to him that has demonstrated his capacity for using it, the opportunity to gain still greater knowledge. That we are taught is the rule also in the spiritual kingdom, where the rewards go to those who have proved their fidelity in small matters.

Whosoever hath, to him shall be given, and he shall have more abundance. (Matt. 13 : 12.)

An Officer's Self-sacrifice

A courageous act performed by an officer of our Navy is believed to have saved many lives a few days ago. Lieutenant William P. Cronan was in command of a turret on the U. S. flagship *Connecticut*, which was engaged in target practice off Cape Cod, Mass. There were four of the great eight-inch guns in action, and they had become somewhat heated by the rapid firing. They had been washed out and a new charge had been brought up. One of the bags containing a full charge had been placed in each gun, when the lieutenant noticed that there was a hole in one of the bags, through which some powder had fallen into the steel threads of the breech lock. The gunner whose duty it was to swing the heavy breech-block to and fasten it, began to perform his part. If that block was shut, the powder in the threads would be ground and ignite, and prematurely explode the charge. The result would be that the breech-block would be blown off and every man in the turret killed. The lieutenant heroically thrust his hand into the aperture, preventing the block closing. The disaster was averted, but the lieutenant lost one of his fingers, and the others were badly crushed. We admire a man who could thus forget himself and his own suffering in the effort to save others; but we too often forget that the whole human race was saved from eternal death by just that spirit dwelling in Christ.

He saved others; himself he cannot save. (Matt. 27 : 42.)

To the Pole by Bear Team

The novel project of utilizing polar bears for Arctic discovery has been conceived by Captain Roald Amund- sen, the famous Norwegian explorer. Captain Amund- sen is the discoverer who, about three years ago, found the northwest passage, which had been vainly sought by explorers for four hundred years. He now proposes to go in search of the pole. He intends to enter the Arctic Sea by way of Behring Strait and then drift northward with the Nippon current until near enough to make a dash for the pole. This is the route that was taken by the ill-fated *Jeannette*. The captain will take three sledges on his vessel, which will be equipped for a stay of six years in the Arctic. The novel feature of the expedition will be six polar bears, which are being edu- cated by the famous animal trainer Carl Hagenbeck. They are being taught to drag sledges and Captain Amundsen believes they will prove as tractable as dogs, and, being inured to the intense cold of the Arctic, will be more serviceable than the dogs hitherto used, as they have immense strength and endurance. The whole con- ception is an illustration of the power of man to subject animals far stronger than himself to forget their wild habits and work tamely for him. The horse is the most familiar instance, but in Eastern lands the elephant is harnessed to the plow is a still more conspicuous illustration of human supremacy. Now the discoverer proposes to utilize the bear in spite of the cunning of the patriarch:

Wilt thou trust him, because his strength is great, or will thou leave thy labor to him? Job 39 : 11.

THE VICTORY OF THE WHOLE-HEARTED

*By Dr. and Mrs. Wilbur F. Crafts**

LAST week's lesson showed us the Israelites in Canaan, deprived of the great leader who had brought them over Jordan into the land. They were in a critical situation, for the Canaanites were still strong in the land, in spite of the fact that their numbers had been reduced by Joshua's victories. Their surrounding neighbors were also hostile to them, and the Midianites especially were a numerous and powerful foe. The first six chapters of the book of Judges, which the teacher should read before teaching this lesson, give a vivid and graphic narrative of the turmoil in which Israel lived during that period, and present a clear idea of the crisis with which Gideon had to deal.

The three notes that follow each other over and over again in the book of Judges, as in human life to-day, are: Evil, distress, deliverance. In prosperity Israel forgets God and adopts the sensual and easy religion of the heathen about them. This apostasy withdraws God's protecting hand, and enemies overcome them. In adversity Israel repents and cries to God for help, and a deliverer is raised up. Already in succession, Othniel, Ehud and Deborah have delivered Israel from its foes. A fourth time since Joshua's day they have backslidden, but their punishment by the oppression of the Midianites has brought repentance, and that insures deliverance. Another deliverer is at hand.

The Chosen Instrument

Gideon was beating out wheat (6: 11). God would work deliverance, not by a trained warrior, but by a farmer in his work clothes. From the beginning God's great leaders have been shepherds, herdsmen, farmers, fishermen and the like. If God does not call such workers from their tasks to serve him, let it not be forgotten that he calls them to serve him in their tasks. "God has a plan for every man." Ehud was either a left-handed man, or, as the margin says, entirely without the use of his right hand (Judges 3: *15). Gideon was the least in his father's house and very poor (Judges 6: 15). Then an ox-goad and a stone were used to deliver Israel from their enemies on different occasions, whilst an old woman, a herdsman's wife, and a weak captive were God's instruments at other times.

Gideon was to deliver a nation from armed foes, but by way of preparation for that greater task he was called first to deliver his own village from a moral peril by smashing his father's idol and substituting a purer worship. His very name devoted him to Baal. Here is encouragement for those of bad heredity. His courage saved his father (vs. 31, 32). Let the man who longs to be a great hero try his hand, first of all, by daring to oppose some popular custom of the group among whom he lives. The man who of a whole village dares to stand alone for God, as he who rules his own spirit, may be "greater than he that taketh a city." In heathen lands to-day there are many instances where a courage as great as Gideon's has been shown in renouncing the family idols, of which the following Y. M. C. A. story is but a sample:

Ten miles from Jaffna, in the island of Ceylon, out in a little village, there lived a mother and her two sons. They decided that the older, whom we shall call Samuel, should be sent to college, for after getting his degree he could better help to pay off the mortgage on the little farm.

It was a great day for the lad and visions of the future arose before him when he should be a graduate. In college he fell in with a native Christian student who knew of the joy of salvation and was all aglow with the desire that others should hear of the Master through him. He met Samuel, and there was at once a mutual affection. On up to midnight many a time they sat talking together of the good news of a Saviour born for the sins of men. How it appealed to that village boy! What a contrast was that pure and holy life to the awful gods and repulsive stories in Hinduism! There was a power that drew him.

A Persecuted Son

It came vacation time and Samuel returned to visit his mother with a new joy in his heart, a new power. She forced him to go to the temple, where the priest shaved the boy's head, covered his body with ashes and put the mark of paint upon his forehead to show he had that day worshiped Siva. "Now," they said, "we shall not send you to college any longer." But they reconsidered. It meant so much for the boy to get his degree that they could not allow him to give it up. So they told him they would take his Christian books away from him and send him to a college in India, where they did not know about Christ. They sent him to Calcutta, where he found Christians; but when his mother found it out she stopped sending him money. So there he was with no money to pay his college fees, his board or his room rent, and what was he to do. The head of the college presented his case to a missionary and the missionary to a business man who said he would support him in college.

A Doubter as Leader

Show me a sign (v. 17). It should be a great encouragement to the honest doubter, whose doubts come not through a depraved heart and will, that God could use a man that needed four miraculous "signs" to change doubt to assurance. When his faith was fully assured he had the secret of dauntless courage, for the vision of God banishes all fear. "How can we fear anything with him looking at us!" A young girl was in a railroad wreck but showed no sign of fear. "I was only surprised," she said afterwards; "I was not afraid, for father was with me, and we were in God's hands."

"God is with us, God is with us," so our brave forefathers sang,
Far across the field of battle loud their holy war-cry rang;
Never once they feared nor faltered, never once they ceased to sing—
"God is with us, God is with us, Christ our Lord shall reign as King!"

Copyright, 1904, by de Brunoff — From the painting by J. J. Tissot

"By the men that lapped will I save you, and deliver the Midianites into thine hand"

The people that are with thee are too many (7: 2). As the leader must be tested, so must the followers. First, the cowards, who had enlisted impulsively, were given full permission to go home. So Cromwell made his army invincible. So might we multiply the real fighting strength of our churches by clearing the roll of the cowardly and inconsistent. The best way to do that is by more care about taking in the half-hearted. It would be better if we cared less for statistics and more for real salvation, that proves itself in work and in restitution, as in the case now to be related.

Out on a cool hill station in India, Mr. and Mrs. Leslie had a cozy little bungalow. To them it was far more really "home" than was their much larger house in a big Hindu city.

A German Bible Given

Mr. Leslie's hobby was books, and he had collected a large number in both places. But he possessed one volume for which no one seemed able to find a use. It was a very well-bound German Bible; neither he nor his wife could understand it, and they could hear of no one wanting it. A year or two afterwards, Mrs. Leslie went to visit a small hospital near the bungalow. Directly she returned, she said: "In the hospital I found a poor German. Once he must have been a very fine man; now he is a wreck, both spiritually and physically, through gambling and drink. He speaks English, but not well, and he looks utterly miserable."

To that lonely foreigner, a stranger in a strange land, that handsome Book in his own tongue came as a wonderful surprise. The words in that familiar language breathed of the German Fatherland that he never expected to see again, and eagerly he read page after page; he was brought to Christ and to a new and better life. But Gideon's second test was more subtle—that eliminated the self-indulgent who cast soldierly duty aside to gratify their thirst in the very sight of their foes. Victory in business, in politics, in literature, belongs to the man who keeps his body under, to whom duty is first, and even diet a part of his devotion. We write this lesson among people who eat seven to nine times a day, three of these meals being banquets, with several courses of flesh, all of them saturated with stimulants. Thus brain as well as soul is kept in constant eclipse. The test of self-indulgence in these days is usually something stronger than water. A business man seeking an assistant for important duties might well take the rare man, if he can find him, who drinks water without food as often as others, who make no use of their education at the table, "wash down" their food with stimulants.

But the water test also is still effective, for rainy election days and rainy prayer-meeting nights make a tragic showing of the shallowness of both the patriotism and religion of all except a stalwart few. Those who know most of men are sadly constrained to confess that not more than one patriot in a hundred and not more than one church member in a hundred is weather proof, reliable, even in heat and storm. A father or mother who finds in weather that would not keep them from a concert or social party a sufficient excuse for not going to church, is doing more to make infidels of the children than any sceptical books can do.

Rain as a Test

In a recent winter, when twelve Sundays out of fourteen, in Pennsylvania, were days of heavy down-pour, church offerings as well as attendance were seriously reduced, but a church in Philadelphia kept good audiences through all that water test, because the pastor had organized a fidelity band of twice the size of Gideon's, pledged to be at church, especially when snow or rain would make their attendance doubly needed. Here we see the value of pledges and organization to hold men up to their best.

In this connection we may well ponder the words of President Roosevelt, on May 2, 1907, contrasting the life of ease with a life of earnest and worthy endeavor, words that were thought worthy to be telegraphed around the world: "I. America is to stand simply for the accumulation of what tells for comfort and luxury, then it will stand for little indeed when looked at through the vistas of the ages. America will stand for much, provided only that it treats material comfort, material luxury, and the means for acquiring such as the foundation on which to build the real life, the life of spiritual and moral effort and achievement."

All the host ran and cried and fled. This story of victory matches the famous "*Veni, vidi, vici*," of Julius Cæsar. The Midianites outnumbered the Israelites four hundred and fifty to one. But apart from the miracle, history is full of the victories of few over many, not in war alone, of which Thermopylæ is the closest parallel to Gideon's more perfect triumph, but in business and politics and religion and reform.

Self-reproach After Dinner

Just a few hours after the awful Iroquois Theatre fire in Chicago, a lady who was returning from the city to her home at Oak Park, noticed in the seat opposite her in the street car, a young lady who seemed so pale and agitated that she finally ventured to engage her in conversation and ask the cause of her unusual excitement. With intense emotion, the young lady stated that she was one of the few who escaped unhurt from the terrible disaster at the theatre, she having been borne along by the fear-maddened crowd, trampling upon the writhing forms of those who had fallen, never to rise again. When she had finished, the older lady said: "Certainly you ought to feel thankful that you escaped such a frightful death." Quickly the now weeping girl replied: "Yes, I know I ought to be thankful, but oh, I didn't save anyone!" Hoping to comfort her, the lady soothingly said: "Yes, dear, but you were perfectly excusable in acting for yourself under such intense excitement." Instead of taking comfort from the words, the trembling girl only bowed her head and sobbed aloud: "Yes, but I didn't even try to help anyone." Even in heaven, if anyone gets there who is so half-hearted as to try to save no one else, there will be regret to dim the joy. Though the proportion of the whole-hearted may not be greater now than in Gideon's day, the total of God's army is so much greater that the faithful make a mighty host.

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* **The International Sunday School Lesson for November 17.** Gideon and his three hundred. Judges 7: 9 23. GOLDEN TEXT: "Ye shall not fear them; for the Lord your God he shall fight for you." Deut. 3: 22.

A MODEL OF SELF-HELP IN THE SOUTH

STUDENTS OF MAYESVILLE INSTITUTE, SOUTH CAROLINA, ON THE CAMPUS

OUR readers who have generously contributed to the support of the Mayesville Institute in South Carolina will be glad to learn that marked progress is being made there. A recent visitor from Boston, Mass., reports that though his visit was unexpected, he found the studies proceeding in orderly, systematic fashion and the students enthusiastically prosecuting their various duties. He was particularly interested in the new building for the trades' school. It was built by the students themselves, of bricks they had made from the quarry belonging to the Institute, and was a strong substantial building, which would do credit to city bricklayers. Other students in the carpentry department had put in the floors and studding. Of course all had been done under the superintendence of the Institute instructors, but it showed that the boys had been intelligent workers.

In the other departments, notably the blacksmith and metal-working section, and in the wheelwrights' shop, the work was eminently satisfactory. The pride the boys take in their work, and their appreciation of the value it will be to them in making themself-supporting, was very encouraging. So much has been said of the incurable laziness of the negro, and of his lack of ambition, that the conditions at the Mayesville Institute are a welcome vindication of his character. Boys who are willing to work hard during a part of the day, for no other pay than the education they get during the other part, are deserving of all praise and encouragement. That there are so many of this kind is an embarrassment to the managers of the Institute. Money is sorely needed, and there is no money in educating boys of this kind, though there is honor and satisfaction. Miss Emma Wilson, the Superintendent, says it has been necessary to refuse more than a hundred applications this year of boys and girls who want to pay for their education by their labor. It has required a heart of adamant to refuse some of them; bright, eager, persistent, and ready for any kind of self-denial, but the treasury was empty, and the labor of the would-be students could not be made to pay for their board and the salaries of teachers. One bright boy who was rejected returned in triumph with $35, given him by a well-to-do white friend who thought it a pity he should miss an education when he could obtain it for so small a sum. The gratitude of that boy was a thing never to be forgotten, and must have been a lasting reward to his white patron.

Students Busy in the Brickyard of the Mayesville Institute, South Carolina

A sad contrast to his case was that of a girl whose father is a farmer. His crops failed last year and in the effort to square accounts with his creditors, he had to sacrifice his mules and implements. His daughter had spent one term in the Institute, but he could not afford to pay for another. She has to stay at home and work this year, but she writes Miss Wilson that she has been trying to keep on with her studies, but "cannot get over the difficult places." Every one knows what those are and can but wish that, like the boy above mentioned, she might find some friend willing to provide the required funds. However, she writes that she is doing all she can to make use of the learning she did gain and has a large class in the Sunday School.

It is a notable fact in connection with this Institute that it is the result of an effort of the colored race to help themselves. There is an advisory board of white ministers and laymen, but the managers and the teachers are all colored. They have a sympathetic interest in the pupils and know exactly what they need to make them self supporting. The supreme need of the Institute is money; but already its managers have done so much with so little, that they have a fair claim on the generosity of every sincere friend and well-wisher of the colored race.

OPTIMISM AND PESSIMISM

By Pastor Charles M. Sheldon

AT the threshold of Life, as I started on my journey, I met two travelers.

One had the face of an Angel, strong, hopeful, courageous, loving. The other was gloomy, forbidding and stern. The scowl on his brow and the sneer on his lips spoke of defeat and bitterness, and contempt of God and man.

I took my first step on the journey and the two travelers at once joined me, one on each side.

"I am Optimism," said one. "Walk with me and I will cheer thee with good company, if I do say it."

"Better go with me," said the other. "I am Pessimism. I rail at all things, but I see the facts of life. No superficial or false estimate of history blinds me to what life truly is. If thou wilt get the most out of it, come with me."

"The greatest fact of all," said Optimism, "is God. If thou wilt walk with me thou shalt have God with thee every step. For I am born of him and I can tell thee where he may be found every moment."

"That is all very well," sneered Pessimism. "But if thou goest with him thou must bother thyself with thoughts of conscience, and duty, and obligation, and responsibility, and many other obsolete and worn-out theories long ago discarded by an enlightened age of progress. Come with me. All thou hast to do is to eat, drink and be merry, for to-morrow we die."

"And after death the judgment," said Optimism. "But a judgment thou needst not fear if thou wilt come with me. For fear is taken away out of the souls of all those who journey over the way in my company."

"Hear him!" quoth Pessimism, laughing harshly. "What childish folly to shut the eyes to all the misery of a world of pain and defeat and loss! The only things worth living for are the things of the senses. It does not pay to deny ourselves, to carry burdens, to help others, to practise what is called love. Give me the facts in the case. Come. Come with me and live according to the facts."

"The greatest fact in the universe," said Optimism, smiling, "is the fact of Jesus Christ. Not even Pessimism has ever been able to wipe him off the pages of history. Come with me and I will introduce thee to him and to Eternal Life."

Then, at that, Pessimism flew into a rage, and in language that ranted and raved he cursed all holy and reverent things. And as I hesitated, strangely enough, for Pessimism seemed to speak with a hypnotic attraction that had centuries of power behind it, I saw Optimism smile again and he suddenly and lovingly drew his hand over my eyes and there fell from them as it were scales, so that I saw by the side of Pessimism, crowding close up to his presence, certain fearful shapes that made me shrink back closer to Optimism: for around Pessimism surged Defeat, and Despair, and Stoicism, and Cruelty, and Indifference, and Unrest, and Cynicism, and Criticism, and Faultfinding, and Infidelity, and Moroseness, and Bitterness, and lastly, a grim figure with a fearful grin of triumph that I recognized as Death. And these figures brandished certain symbols. One carried a jailer's bunch of keys and the manacles of a prisoner. Another held up the germs of all diseases in a phial. Another threw a searchlight on piles of wrecked and ruined homes. Another waved aloft a book of memories of evil deeds, and still another the record of past misdeeds and thoughts. The sight was so terrible I crowded closer to Optimism and put my trembling hand into his, upon which my fear departed, and I saw [illegible] beautiful companions: Divine Enthusiasm; Hope with her wreath of intwined garlands on her brow; To-morrow, lifting a light above her head and looking at the Day after herself; Sweet Forgiveness of Sin with her foot on the grave of the Past; Friendship, and Home, and Children; and best of all, the [illegible] love-crowned figure of Eternal Life.

Then said I to Optimism, "[illegible] thou indeed promise to accompany me all the way by day and by night?"

"Yea, soul of mine. That is my mission. I have come [illegible] of [illegible] the time."

So I trustingly put my hand into the hand of Optimism and pressed forward, and as I did so, Pessimism and his train retreated out of sight into the darkness and departed into their own place. "Thanks be unto God, who giveth us the victory through Jesus Christ our Lord."

The Golden Rule Saloon

By MARION EARL

CHAPTER III

ONE morning as the senator approached the saloon, he met another man who had much of the same general appearance as himself. "Good morning, Hood," he called cheerily; "how are you? I haven't seen you for the longest time."

"I haven't been out much," was the somewhat feeble reply. "I haven't been well."

"Have you seen the new saloon yet?"

"No, I haven't. I'll tell you, senator, you and I would be a great deal better off if we had let liquor alone all these years. I had to stop. The doctor said it was getting away with me. I haven't taken a drink for two months. I don't dare to."

"That's all right, but just step in and take a look at the inside. You won't recognize the old place."

"I'd rather not go in."

"Oh, come on, man! What's the harm in taking a look?"

He took the other by the arm and led him inside. Lee was most cordial.

"I hear you have been sick," he said, with sympathy in his voice. He proceeded to comment on the fact that Hood had never visited the new saloon, and asked him his opinion, and ended by inviting him to drink.

The other refused, but the atmosphere of the place and the persistence of the senator overcame the weakness of his will, and at last he yielded. Years of excess had formed an appetite which repeated attempts to abstain had not changed materially. He had kept away from the saloon for fear of his weakness.

Now the restrained fires of passion were loosed, and it was not long till he became unmistakably intoxicated. Then Lee, true to his avowed intention to run a "respectable place," refused to give his customer any more liquor. With reeling, tottering steps, and angry curses at his failure to get more drink, the old man left the place and made his way by a devious trail down the street to Marvin's Place, where there were no scruples against selling drink to any one who had the price or the credit. Late that night, Hood was dropped, limp and helpless, on the doorstep of his humble little home. A hand rapped at the door, and a gruff voice informed the woman who appeared, "Here's yer old man."

The wife and the son got the drunken man to bed, but the evil work was done. Next day the doctor said that the man's condition was so feeble from his recent illness that this new attack might result in delirium, with hardly a hope of recovery.

"Didn't I tell you," he demanded of the patient," that it would kill you if you got drunk again? I'd think you were old enough to know better."

"I didn't mean to, but I—I couldn't help it," wailed the sick man.

The doctor repressed an expression of scorn. What use was there in saying sharp things to a man whose life was so soon to close?

Next afternoon, the preacher stood at the bedside trying to say something to lighten the darkness of death into which the despairing soul was sinking. Summoning his remaining strength, the sick man, looking into the face of the visitor with terror-haunted eyes, gave his dying declaration.

"It's no use, parson, to pray for me. I've made a bad mess of living, and it's all over."

Then beckoning the listener down close, he made his last request.

"For God's sake, won't you get me a little brandy? just a sip?"

Then, with a cry that was partly delirium, partly despair, the old man passed away.

The simple funeral was held at the house. Only a few followed the hearse to the grave. It was only old Hood, they said, who had had a fine chance in life and wasted it for drink, and ended his career by his own folly.

Not long after the burial, Marvin, the saloonkeeper, called on Mrs. Hood. As soon as he had taken the proffered chair, he proceeded to business.

"I've got here a little bill that your husband owed me when he died. I suppose you want to pay it. I'm needing money pretty bad, and would consider it a favor if you would attend to it at once."

Mrs. Hood, who had been standing with her hand resting upon the back of a chair, dropped into the seat. For months she had lived on the most frugal fare. For years she had borne the sorrow and neglect of her husband's evil habits. The shock of the death was severe. Now there was no strength left in either body or spirit to meet a trying situation.

"What is the bill for?" she inquired in a trembling tone.

"For goods Mr. Hood got at my place. The account runs back for several years."

"For liquor, do you mean?"

"Liquor and cigars."

"And you expect me to pay it?"

"Certainly; it will stand against the estate."

"But there is not a cent of money, only this house. Mr. Hood had a small pension which was our living."

"The house is worth at least seven hundred dollars."

"But if it is sold I won't have a roof over my head." Her voice gained strength as she talked, until she spoke with a quiet positiveness.

"What is the matter with Arthur? He's big enough to take care of you. How old is he? He must be eighteen."

"He is almost nineteen, but——"

"Oh, well, I didn't come to talk about your affairs. I only hope you will pay the bill right off. Good day." And the saloonkeeper walked out.

In her enfeebled condition, the shock of the interview was a severe one. The undertaker's bill was unpaid, and there was no prospect of meeting it, but her pride was so strong that, when the preacher asked her circumstances, she told him that there was no mortgage on the home, and that they could live from Arthur's wages.

Arthur was a grievous disappointment to her. He was able-bodied, but would not work. Several opportunities came to him immediately. He refused to accept a steady place on a farm a half-mile from town, on the pretext that he preferred some other kind of work. A possible position in a grocery store he refused, because the hours were too long. He did an occasional job that suited his fancy and earned a mere pittance. This he spent largely on himself, leaving his mother to get on as she might. If it had not been for the neighbors, she would have suffered from constant hunger.

One day, Roy Lee called Arthur Hood into the saloon.

"How would you like a place with me?" he asked.

"I had not considered the matter."

"Well, now, I'll tell you, I feel like I was a little to blame for the way your father went, and I want to do the right thing. The business is growing, and I need a man to sweep out once in a while and keep things in shape. I've had a man for that, but I want a man I can trust behind the bar. I'll give you forty dollars a month to start with. What do you say?"

"I'll take it," was the eager reply. Here was a position that suited his tastes.

"S'pose your mother will be willing?"

"Mother? Oh, I do as I please!"

"I've got a fine place to work," he told his mother that night, with a show of enthusiasm. "The wages are all right and will be increased. We can live easy, and maybe I can save enough to pay father's funeral."

For a moment hope rose high in her troubled heart. Could it be that he was

Continued on page 957

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THE GOLDEN RULE SALOON

Continued from page 956

going to settle down to his duty and take care of her?

"Where?" she asked.

"Mr. Lee just offered me the place."

"In the saloon?"

He assented.

"Oh, Arthur! I would rather see you in your coffin!" she almost moaned. "Your father was one of the noblest men when we were married. He had a good practice and was counted a successful lawyer. But the habit got hold of him and ruined every prospect. You are so much like him that you won't be safe in such a place. I'd rather starve."

"Nonsense!" he retorted angrily. "I don't have to make a fool of myself. I've heard all your preaching before. It's all settled."

He stalked from the room in a rage. All night long she sobbed and moaned in the anguish of her soul, alone in her cheerless room. And the recording angel wrote the story of another breaking heart in his book of fate.

Arthur liked his place, and the months went by. At first he did not drink; but he was popular with some of the young men, and they got into the habit of coming to the saloon. After a little he drank with them, and many nights, when Lee was present to look after the bar, he joined them at the card tables.

"Go ahead," was Lee's advice, "we want to be sociable here."

It all seemed innocent enough at first; but the path of evil habit is steep and quickly traveled. At first Lee had refused to sell liquor to minors at all; but when he found that Marvin was glad of their patronage, he changed. He "needed the money in his business," he said. For a time, he was careful to exclude any who were at all intoxicated. But he soon relaxed here. For they would go straight to Marvin's Place for more liquor. He did not exactly like to see the things he saw, but he got his conscience in the way of laying the blame all on his customers. He had gone in debt in fitting out the saloon, and must have trade; so the way was paved for what happened a few months after Arthur Hood entered his employ.

That night, the crowd of young men who had come to make this their regular nightly resort was divided. Some were gambling at cards, and some were at the pool table. Arthur was at the latter. The interest in the game was intense. They played till long after midnight.

The trouble began with a dispute over the position of a ball. Both Arthur and his opponent were flushed with liquor. The language grew violent. Arthur received a blow on the shoulder from a billiard cue. Enraged, he sprang at his opponent. The others kept the two apart, but the night broke up in excitement. Lee was angry at Arthur for mingling in a disturbance.

"We can't afford to have any trouble in here," he declared next morning. "This is a first-class place, and you can keep out of the games if you don't know enough to behave yourself!"

"But he struck me."

"Yes, just a tap on the shoulder. What did it amount to? You were mad enough to have brained him, if you had not been held back."

"And if I had, it would have been your fault as much as mine. I never drank liquor and gambled till I came into your saloon."

"I like a man who is man enough to do what he wants to, without playing the baby act. I've been in this saloon longer than you have, and have never tasted liquor. I didn't force you in here, and if you don't like it, you can quit."

"I'd quit if I wanted to."

"You'll quit to-night. I've got to be out of town to-day or I'd kick you out now, you puppy!"

(To be continued)

"'It's a little bill your husband owed me,' said Marvin"

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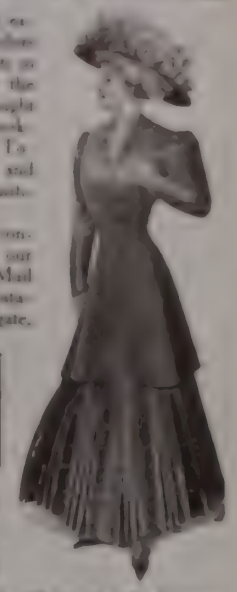

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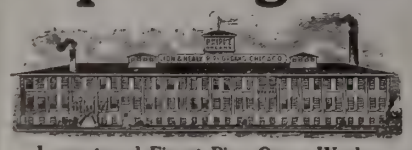

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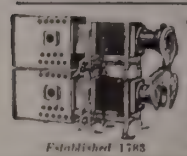

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How the Panic was Fought

Continued from page 951

after a stormy forenoon, brought affairs to a welcome climax, relieving the whole situation by bringing vast financial reinforcement. In the early hours, however, the battle waged as it had done during the two preceding days, with the issue still apparently in doubt. The Trust Company of America continued to pay all comers, and the deposits exceeded the withdrawals. A few of the smaller New York banks, which had withstood the intermittent run, now closed their doors temporarily and put up bulletins announcing that, although they were entirely solvent, they deemed it prudent, in justice to their depositors, to suspend payments until confidence was restored. Among those that adopted this precautionary policy were the Hamilton Bank, West One Hundred and Twenty-fifth Street, the Twelfth Ward Bank, East One Hundred and Twenty-fifth Street, the U. S. Exchange Bank, West One Hundred and Twenty-fifth Street, and the International Trust Company, a comparatively small concern, 206 Broadway.

Downtown, in the business centres, there was still general trepidation and very little sign of reviving firmness in the financial situation. Notwithstanding the assurance of Secretary Cortelyou that the government had decided to help the banks to stem the tide of withdrawals by placing $25,000,000 at their disposal, the same ominous-looking lines of depositors could be seen at the doors of those banks that had borne the brunt of the storm the previous day. White-faced, eager men and women took their positions in front of the downtown offices of the Trust Company of America and kept vigil through the long hours until the bank opened. All classes seemed to be represented in these gatherings—business men and refined women, shopkeepers, clerks, servants, chauffeurs, messenger boys. Some of the watchers were served with coffee and sandwiches by friends during the night. A few women, unable to stand the strain, became hysterical and were carried away.

That night before the relief came was one long to be remembered in Wall Street. Every office in the financial district had apparently kept open all night long and the electric lights were still aglow when day broke. In the Treasury Building clerks were busy the whole night counting out and packing the government cash in bags to be ready for the harassed banks. In the offices of the great Trust Company, over one hundred employees were preparing carefully yet confidently for the coming day's siege. They worked with a will, knowing they were going to win. Distinctions of position seemed for the time to have been forgotten, millionaire and clerk working and lunching together through the night hours, while the long dark line of silent besiegers waited without.

That night, although the outside world did not know it till next forenoon, the great financiers who represented the combined millions of New York's largest institutions had resolved to come to the front and to place their united resources at the disposal of the harassed banks. Shortly before noon on Thursday, the effect of this arrangement became apparent, and there was a sudden and tremendous change for the better all along the line. At the banks, the officials' faces wore a more complacent expression than they had done for days past. Wall Street became semi-jubilant, a bear raid on stocks was checked midway and prices began to rise. In the business houses and counting-rooms there was a general feeling of relief, and even the excited crowds at the doors of the banks showed the influence of some great change.

This transformation had been effected by a number of public-spirited men of great wealth, who, under the leadership of J. Pierpont Morgan, the well-known banker, had thrown their colossal resources into the battle at the propitious moment. It was said that the Rockefeller interest was also an active factor in this great work of breaking the panic. Hundreds of bags filled with currency were transferred to the offices of the Trust Company of America, and it was announced that funds to the extent of $50,000,000 would be placed at the disposal of the trust companies from this source, if needed.

But the money kings did not stop at relieving the banks. In Wall Street, the stringency of money had forced the rate for loans steadily upward all the way from 40 to 50, and some loans were recorded as high as 100 and even 125 per cent. President Simmons of the Fourth National Bank, President Stillman of the National City Bank, and the other financiers who were operating as a bankers' pool, in conjunction with Mr. Morgan, decided that a bold step was necessary to relieve the stringency. At an hour when the loan rate was 100, the Morgan interests electrified the market by offering through their representatives $30,000,000 to be loaned at normal rates. This resulted in immediate relief and restored confidence, the brokers cheering Mr. Morgan loudly when the announcement was made.

Up to the close of business on Thursday, after the greatest single run in the history of American finance, the Trust Company of America had paid out $18,000,000, of which $10,000,000 represented Thursday's withdrawals. But it took in more than it paid out on the second day. The tide had clearly turned. The other trust companies and the national banks met all demands, and were at no time in serious trouble. At many banks, the deposits had begun to flow back in an encouraging volume. Secretary Cortelyou, Mr. Morgan, and all the leading bankers on Friday morning regarded the crisis as past. A few concerns, however, that were disabled by the fierce struggle of the first few days, withdrew from the fight. In Brooklyn the First National Bank temporarily closed its doors. The Brooklyn Bank, Borough Bank, Jenkins Trust Company and Williamsburg Trust Company also suspended temporarily. These banks, all of which are believed to be solvent, took this step as a matter of precaution.

On Friday the New York savings banks decided to enforce the sixty days' notice against withdrawing depositors, which was generally regarded as a wise and timely step and one that tended to discourage the runs on the other banks. Signs of returning confidence were now apparent on all sides. There was a general hope, that if the improvement held, the suspended banks, almost without exception, might soon be in a position to resume. The Clearing House, it was announced on Saturday morning, October 26, would further aid the situation, if necessary, by issuing loan certificates to take the place of currency, for the use of the banks in making their exchanges, leaving their funds available for other demands.

Such in outline is the story of the most exciting week New York has known since 1873. That a great panic, with the complete collapse of securities and many consequent failures, was averted, is due in part to the promptness of Secretary Cortelyou in coming to the relief of the situation, but most of all to the splendid courage of the foremost financiers, who, under Mr. Morgan's leadership, threw their entire available resources into the scales and saved the day. One result of the experience will be the introduction of needed banking reforms and additional safeguards against irregular methods of investment.

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The First Philippine Assembly

See Illustration on Cover Page

NDER an act of the United States Congress, which provided for the establishment of a territorial legiture, the election of candidates for first popular assembly in the Philipes took place on July 31. While the wer House was elected by the voters mselves, the Senate or Upper House composed of five Civil Commissioners presenting American authority, and w in charge of governmental affairs in Archipelago.

There are several native political rties in the Philippines, the most werful being the Nationalists, the lependents and the Progressists. The t two, who have the support of the jority of the population, favor imme- te independence, while the Progressist rty favor the present policy of the vernment, which is the gradual intro- tion of autonomy.

Of the 7,000,000 population, 2,500,000 ives and others were qualified to ister and vote, but only 250,000 went the polls. A suffrage act, which de- nded certain educational and property alifications, disfranchised a great ma- ity of the working classes, and thou- nds of those who could have voted re- ed to do so, because they considered it less to support their unpopular plat- m. At the election, 50 per cent. of votes were cast by the Nationalists, le the Progressists cast only a little than one-third.

Of the 87 members who constitute new Assembly, a majority are i-American—men who have worked opposition to American control. It believed, however, that even these will sound judgment and discretion, and, a whole, work in comparative har- ny with the island administration. In er words, the Assembly will become a ctical school of experience, which l better qualify its members for self- ernment hereafter.

The first meeting of the Assembly was l in the Ayuntamiento building, or y Hall, in Manila, on October 16. As no striking examples of leadership e developed, and none could be ex- pected of a body of new and inexperienced men.

Complete autonomy is the ultimate purpose of the American government, as soon as the Filipinos show their fitness for it. At present our flag protects them from outside nations, while local and municipal affairs are put in their own hands, under our guidance.

Secretary Taft, at a banquet given in his honor in Manila lately, declared that the future prosperity of the Philippine Islands depends primarily upon the natives themselves. They must make progress as a nation, and it is the duty of the business men to help them to better their condition. "I am glad," he said, "that the Assembly has been established, and hope it will take over some of the responsibility of the government. Capitalists and others looking for franchises and concessions hereafter must come to the Assembly with their requests. The Assembly will strengthen the hands of the government, which is anxious and ready to advance the prosperity of the islands." It has been charged that the government had not the proper sympathy with the American merchant in the islands, but this, he said, was not true. There could be no prosperity for anybody unless there was progress for the whole Philippine people.

A great demonstration in honor of Secretary of War William H. Taft took place at a banquet arranged by a committee composed of members of the Manila Assembly on October 21. A silver loving cup of native make was presented to Mr. Taft, who in expressing his thanks said he was gratified when he heard the President of the Assembly say the United States had kept its every promise made to the Filipinos in letter and in spirit. He urged the importance of education in order to overcome the tendency blindly to follow one man. It was necessary to give all an equal opportunity that the son of the humblest person might aspire to the highest position in the State. He said it was important to choose the best men as delegates to the National Congress.

Personal Evangelism*

WHILE the sermon appears to us the natural and usual method of win- souls, an important place must be rded to the individual and personal eal. Sometimes it prepares the way the preacher, and sometimes its effect en in bringing the pulpit utterances to cus. Its usefulness has been abun- tly proved by experience. There are believers who have not had reason to nowledge their indebtedness to it. God specially honored it, by causing the rd of the bringing of Peter and Na- ael to be included in the Gospel. Both e to Christ in response to a personal tation.

is not surprising that the personal eal is effective. It is direct and usually terested. There are some minds so tituted that a general invitation seems ningless to them. They do not avail nselves of an offer even of worldly , if it is made to any one. Mr. Spur- used to tell the story of a bet made man, that he would stand for an hour prominent place, where thousands ld go by, and offer a five dollar gold e for a quarter, and no man would it. The bet was accepted, the man his place and duly offered the coin, it was not bought. The passers-by no notice of his offer. It is some- so with invitations. A guest person- invited may come, but few would e if the invitation consisted in the announcement that any one would be ome. The personal appeal brings the r home. It requires a definite an- , either accepting or declining, while general invitation may be ignored.

is fact involves a serious responsi- y: If the personal appeal is so effec- tive, the Christian cannot afford to leave it unused. How will he feel at the day of judgment if a relative, a friend, or a neighbor who has no hope says to him then: "You knew the importance of attending to religion; you knew the way of salvation; you had experienced the joy of having Christ for your Saviour; why did you not speak to me about it?" Besides, there is the joy of winning a soul, that none can know but those who experience it. The opportunity of proving our gratitude to Christ for all he has done for us, by bringing another soul to him, is not to be lightly esteemed. Our Lord's own words should inspire us to the work: "Every branch in me that beareth not fruit he taketh away."

opic of the Epworth League for November 17. l: 40-46; Acts 8: 26; Eccles. 11: 4-6; Matt. 16.

A Pastor Dies in the Pulpit

A WELL-KNOWN Berlin pastor, the Rev. Albrecht Stage, seventy-eight years old, who had preached for more than half a century in the Evangelical Church of the Holy Cross (Lutheran), preached his farewell sermon on Sunday, Sept. 15, in the presence of many dignitaries of State and representatives of royalty. In the last sentences of his oration his hearers were in tears. The aged minister was about to leave the pulpit, when he fell to the floor. A trustee who rushed to his aid found that he was dead. Women became hysterical. After the congregation had been dismissed a physician, after an examination, said the pastor had died of heart disease. The pastor was a great favorite of the Empress, and was chosen by her to promote various benevolent projects in which she is interested.

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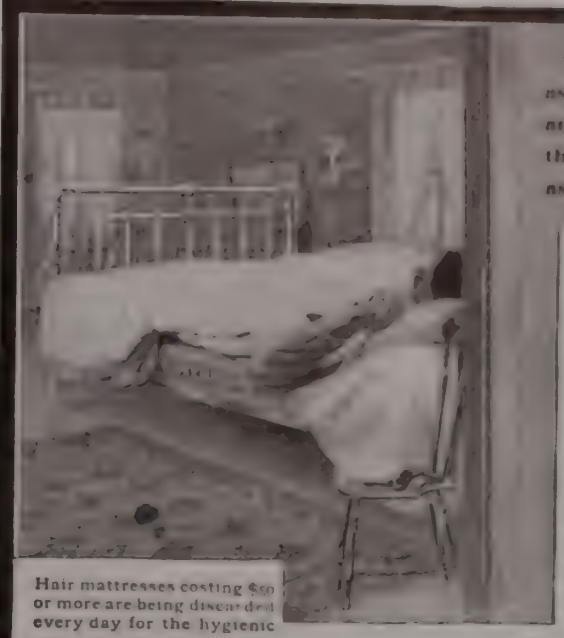
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Exclusive Ostermoor agencies everywhere—that is our aim; the highest grade merchant in every place. The Ostermoor dealer in your vicinity—be sure to ask us who he is—will show you a mattress with the "*Ostermoor*" *name and trade mark sewn on the end.* Mattress shipped express paid by us, same day check is received, if you order of us by mail.

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MATTRESSES COST
Express Charges Prepaid
4 feet 6 inches wide, 45 lbs. $15.00
4 feet wide, 40 lbs. 13.35
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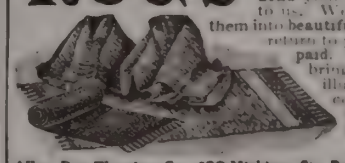

Send your old carpets to us. We will make them into beautiful rugs and return to you freight paid. A postal brings price list illustrated in colors, with full particulars. Address,

Allen Rug Weaving Co., 953 Michigan St., Buffalo, N. Y.

PARKER'S Arctic Socks

Beautiful for bed-chamber, bath and auto. Warm as rubber boots, absolute perspiration. Made of [illegible] Catalogue free. Look for Parker's name in every pair. S. H. Parker, Dept. K 25 James St., Malden, Mass.

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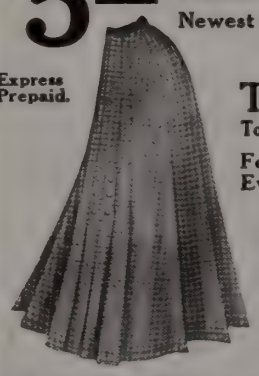

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THIS volume is a collection, in prose and verse, of a most attractive array of "the pathetic or humorous little things that have appealed to people, as they sat at the fireside reading newspaper, book or magazine." In this popular sense, it is certainly one of the most notable books issued in recent years, and one that should appeal strongly to a very large constituency. These selections have been made according to a unique method. President Roosevelt sent his favorite selection; so did Admiral Dewey, Speaker Cannon, the late Secretary of State, John Hay, and hundreds of other distinguished public men, some 50,000 Americans, men and women, including almost every name prominent in contemporary literature, art, legislation and commerce. With such a widely-diversified staff of contributors, a plan which has the merit of absolute novelty—the selections necessarily take a range which is large enough to suit every taste.

In the production of *Heart Throbs,* over $10,000 was expended for contributions, the money being distributed as prizes or awards for the best selections. U. S. Senator Allison and Admiral Dewey officiated as judges, rendering their decisions solely on the basis of the actual merit of the selections sent in. For the ten best selections, each of the ten contributors received "a pile of silver dollars placed flat upon each other, and measuring the exact height of the contributor." There were ten second premiums of $50 each, 20 of $25 each, 100 of $10 each, 200 of $5 each and 500 of $1 each. This ingenious method of rewards was the device of Editor Chapple, of *The National Magazine,* Boston, Mass., the editor of the volume.

Within the covers of *Heart Throbs* one finds literary material for the entertainment of young and old, for simple or cultured folks, for the merry or the sad. The stories are the brightest imaginable; the poems are all of them notable, and many of a class that lend themselves to effective reading or recitation. The selections include poems from many nationalities—all in English of course. There are some in dialect, some in the breezy language of the cowboy and the frontier. Some are sublimely descriptive pieces of word-painting; others are full of pathos, and still others have a wit that convulse us with laughter. Practically all the best American writers are represented, and many from other lands. The dear old favorites are not forgotten, and many a scrap-book and old desk has been made to yield up its choicest treasures. Best of all, there is not a trite or common-place page in the whole volume.

**Heart Throbs* is a handsome, presentable book of 416 pages, bound in illuminated cloth cover, gilt top; price $1.50, and is issued by the Chapple Publishing Company, 946 Dorchester Avenue, Boston, Mass.

Books Received

Charles E. Ely, of Peebles, O., has brought out a book of poems of deep religious feeling, collected under the title, *Eternal Life in Christ.* It is published by the Methodist Book Concern, New York. Pp. 232.

The New York Charities Directory for 1907 contains a new feature worthy of special mention. It gives a name list, making possible the easy identification of all persons connected with the city's charities. Charity Organization Society, New York. Pp. 807.

The Four Gospels and The Psalms in one volume, beautifully printed and bound, suitable for the pocket, is issued by the Oxford University Press, 91 and 93 Fifth Avenue, New York. Price $1. The type is clear and it is printed on fine paper, Venetian morocco binding, limp, with round corners. A little gem of the printer's and bookbinder's art.

Le Chevalier de Maison-Rouge, by Alexander Dumas, and edited by L. Sauveur and L. S. Jones, is prepared for the use of the pupil in French. Copious explanatory notes in English are appended. American Book Company, New York, Cincinnati and Chicago. Pp. 190. Price 40 cents.

A biographical study of *William McKinley,* full of interesting anecdotes, and especially recommended to young people, is given to the public by M. A. Elwood Corning. The book should go far toward "keeping the memory green" of a good and great man. Broadway Publishing Company, New York. Pp. 181. Price $1.25.

The English Men of Letters series, which has attracted the attention of students and *litterateurs* everywhere, has received a notable addition in a serious and scholarly analysis of the character and work of *Shakespeare,* written by Walter Raleigh, Professor of English Literature in Oxford University. The Macmillan Company, New York. Pp. 233. Price 75 cents.

Pitman's Cumulative Speller, pp. 112, price 40 cents: and *Isaac Pitman's Spanish Shorthand.* Pp. 128, price $1.50, are issued by Pitman & Sons, publishers, New York. The first is for the use of business schools and commercial departments, and is a valuable little handbook. The second cannot fail to be extremely helpful to commercial students who use the Spanish language in business correspondence.

Apollo, an Illustrated Manual of the History of Art Throughout the Ages, by S. Reinach, member of the Institute of France. Copiously illustrated. This volume covers a wide range, including the prehistoric art of the cave-dwellers, that of the polished stone and bronze ages, the art of Egypt, Chaldea, Persia and Assyria, the Greek, Etruscan, Romanesque and medieval.

The Windfall, with its background of moonshiners and other mountain people, does not need its author's name attached for readers to recognize that it comes from the pen of Miss Murfree (Charles Egbert Craddock). The varying fortunes of a little show in the towns of the Smoky Mountains are followed with unflagging interest, and several exciting love affairs in which the youthful manager takes part hold the attention. Duffield & Co., New York. Pp. 450. Price $1.50.

There must be a more or less genuine ring in *The Seamy Side,* or it would not have provoked such columns of adverse comment and furious denial from various representatives of the stage as have appeared in the literary columns of contemporary weeklies. It is "a story of the true conditions of things theatrical," purporting to have been written by "one who has spent twenty years among them." Percy Ives Publishing Co., Boston, Mass. Pp. 308.

Pathways to the Best, a series of twenty-six short sermons on practical topics by Charles L. Goodell, D.D. Among the topics dealt with are "The Alternative of Faith," "A Sure Method With Doubt," "Shirking a Great Duty," "The Modern Pharisee," "The Perils of Middle Life." These are handled by the famous preacher in a bright, vigorous style that holds the reader's attention. Pp. 344. Price $1.20. Published by Funk & Wagnalls Company, New York.

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gold fish with each can. No money required. We trust y and prepay all charges, sending your premium right alo with the goods to be sold. Send your name to-day on a pos for our great free offer.

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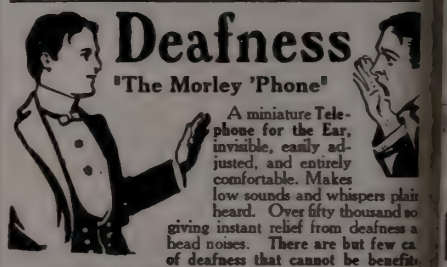

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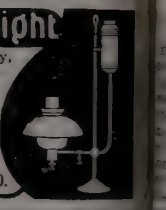

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Sun Vapor Light Co., 209 Market St., Canton, O.

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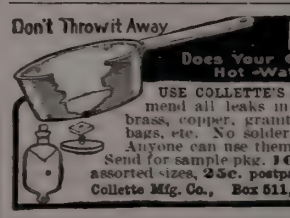

Does Your Granite Dish o Hot-Water Bag Leak

USE COLLETTE'S PATENT PATCH mend all leaks in all utensils—t brass, copper, graniteware, hot wa bags, etc. No solder, cement, or ru Anyone can use them: fit any surfa Send for sample pkg. **10c.** Complete pk assorted sizes, **25c.** postpaid. Agents want

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Consecutive Quarterly Preferred Dividend No. 30.

The regular quarterly dividend (No. 30) of O AND THREE-QUARTERS PER CENT. on the ferred capital stock of the American Graphoph Company will be paid November 15, 1907, to sto holders of record November 1.

By order of the Directors.

EDWARD D. EASTON, Presiden

CORNS

will come back every time you cut them Stop it and use **A-Corn Salve.** Re moves the whole corn, roots and all Quick, safe and sure.

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$30 to $40 per Week and Expenses Gu anteed. If you not making that much money, write us to-day and we'll start in business for yourself. Be independent—work for yourse we'll help you. **Ohio Cooker Co., 1127 Jefferson Ave., Toledo**

THE WONDERFUL

KRAG HEMSTITCHER

By Which Perfect Hemstitching Can Be Done on Family Sewing Machines With Perfect Ease and Rapidity

This is something that every woman who owns a sewing machine has long wanted—a practical attachment for hemstitching. We guarantee the Krag to work to your entire satisfaction and that it will do hemstitching more even and regular than you can do by hand. If you do any sewing at all, you will find it an immense help, a great money-saver and an easy and inexpensive way of making even the plainest material rich and beautiful. The hemstitching is done on one folded piece of material, then cut apart. In ordering hemstitcher or booklet, do not fail to mention name and style of your sewing machine.

Sent postpaid on receipt of price, $2.50

Write for Free Booklet

The booklet thoroughly describes the Hemstitcher and method of use, and shows many photographs of beautiful hemstitched garments produced by it. You will enjoy it—send to-day.

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A. O. Leonard INVENTOR LEONARD'S ANTISEPTIC EAR DRUM

I was deaf for thirty-five years

My Ear Drum (which I patented July 3rd, 1906) and my method have restored my hearing. Since I put it on the market last February, it has restored the hearing of hundreds of others, many of whom had given up all hope of ever hearing again. It has also relieved many from distressing head noises. I have just gotten out a new Ear Drum that is a great improvement over my original Drum. The megaphone principle and the flat-sounding membrane make my drum the most successful device on the market. It is "Unseen Comfort." My new method and antiseptic Ear Drum are endorsed by leading physicians. The price is very low. Why not have your hearing restored? Let me write you about it. I will give you facts only and will not exaggerate.

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Reliable Representatives Wanted.

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Family Trials

By Mrs. M. Baxter

ISRAEL was in great straits soon after the death of Joshua. They had forsaken God and he punished them by giving them up to the Midianites. Hard pressed under their affliction, the rebellious people found no solace, and no relief from their false gods, and "Israel was greatly impoverished because of the Midianites." It is a terrible thing when the children of God are impoverished through the ungodly; but sure it is that if we are not winning them to the Lord's side, they have power to make us their prey; an unfaithful believer is, morally, the weakest of all beings.

When, at last, the people cried unto him, the Lord answered by sending them a prophet to convict them of their sin. But at the very same time he was preparing them a deliverer. Gideon, one of the younger sons of Joash, was threshing wheat in the wine-press to hide it from the Midianites, when "the angel of the Lord appeared unto him, and said unto him, the Lord is with thee, thou mighty man of valor." Gideon was not surprised to get a message from God; probably as a believer he was alone in his family, and the Lord always has special care for such, and makes up for the want of sympathy around by manifesting himself the more fully and blessedly. But this communication troubled him; he looked at circumstances, and the words of the angel seemed to him a mockery.

God "calleth those things which be not as though they were" (Rom. 4:17). He called Gideon "a mighty man of valor," because he was about to make him one. God's word is creative. When Jesus said to the woman who had a spirit of infirmity eighteen years, "Woman, thou art loosed from thine infirmity" (Luke 13:12), while, as yet, she was bent double, he was pledged to bring it to pass, asking of her only faith to receive the fulfilment of his word. "Go in this thy might"—the might of God's spoken word, the might of a mission commanded by God, and for which God was responsible, but, above all, the might of the Lord with the man.

The Lord had looked upon Gideon, but Gideon, instead of looking upon the Lord, looked upon himself, and began to calculate probabilities of success accordingly: "O my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house." Had Gideon known more of God, he would have seen in his nothingness the greatest claim that God should use him (I. Cor. 1: 26-29). "Wherewith?" Gideon had neither riches, power, influence, nor talent. "Wherewith?" The answer of God was enough. "With me." "Surely I will be with thee, and thou shalt smite the Midianites as one man." "Wherewith shall I endure the trials which are pressing upon me?" says some oppressed child of God. "Wherewith shall I gain control over the wayward heart of my son?" says an anxious mother. "Wherewith shall I meet the humiliation which the losses in my business have brought upon me?" says a man of business. "Wherewith shall I love the one who has proved himself my greatest enemy?" says another.

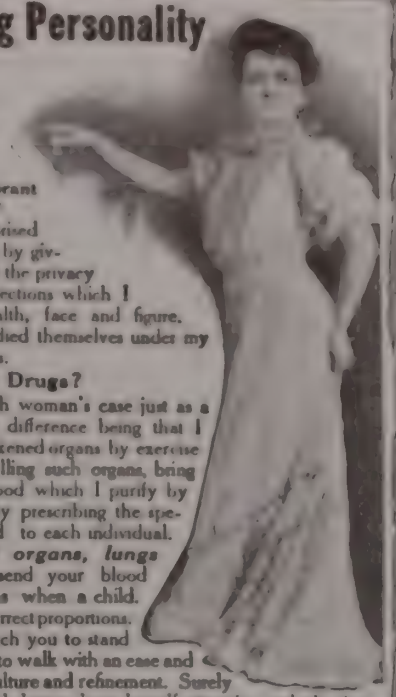
There is one answer to the real seeker: "With me." "Surely, I will be (nay, I am) with thee." Gideon was a timid soul, and, in order to be sure of the ground he stood on, he asked a sign—*viz.*, that his offering might be accepted. When he had presented his offering, and the angel of the Lord brought forth fire out of the rock to devour it, and then departed out of his sight, Gideon still continued communing with God, and built an altar unto him.

But now that his faith was established, Gideon must begin to act faith. At the command of the Lord, he must commence by overthrowing idolatry at home, in his father's house.

Health, Charming Personality Good Figure

Grace at 20
Young at 40
Energetic at 70

If you will work with me for vibrant health and a Good Figure



MANY a woman has surprised her husband and friends by giving 15 minutes a day in the privacy of her own room to special directions which I give to her for the care of health, face and figure. Over 25,000 women have studied themselves under my direction in the past five years.

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I use no drugs. I study each woman's case just as a physician studies it, the only difference being that I strengthen and put in place weakened organs by exercise for nerves and muscles controlling such organs, bring a good circulation of warm blood which I purify by teaching correct breathing and by prescribing the special diet, bathing, etc., adapted to each individual. I strengthen ***all your vital organs, lungs heart, nerve*** centers, and send your blood bounding through your veins as when a child.

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How to Stand and Walk When you request details about my lessons, I send you, **Free,** a booklet showing you how to stand and walk correctly, with a card of correct poise for your dressing table.

Miss Cocroft at Her Desk.

What My Pupils Say of My Work

I wish every nervous teacher could know what benefit is to be derived from your physical culture. I am writing you to-day because I have reduced exactly 100 lbs. I look ten years younger. My biliousness is entirely relieved. Just think how I have gained, since I began with you, from 113 to 137½ lbs. in one year. My catarrh and lungs are much better and my body, which was a lump, crushed structure, is actually beginning to look like your picture of correct poise. My head is steady, the confused feeling having gone. It is the best money ever spent for myself. You have made me feel like a new woman. My stomach is strong and I have had no neuralgia for some time.

Personal Instructions Write me fully, also letting me know your faults of figure, etc. I will make a personal study of your case and will let you know whether I can help you. Your letter will be held in strict confidence. I never publish letters without special permission, though I can send you hundreds of testimonials from women I have helped, who have given me permission to show their letters.

SUSANNA COCROFT, Dept. 18, 57 Washington St., Chicago

Author of "Growth in Silence," "Character as Expressed in the Limbs" etc.

The following are some of the elements I correct. For letters stating age and general description, write me which treatment needs it most in your case. If you are suffering from any other organic trouble and I can help you, tell me, with full description, and I will be glad to help you.

Give me your full name and address, writing very clearly, please.

Write me TODAY!

NOTE—Miss Cocroft, as President of Physical Culture Extension Work in America, needs no further introduction.

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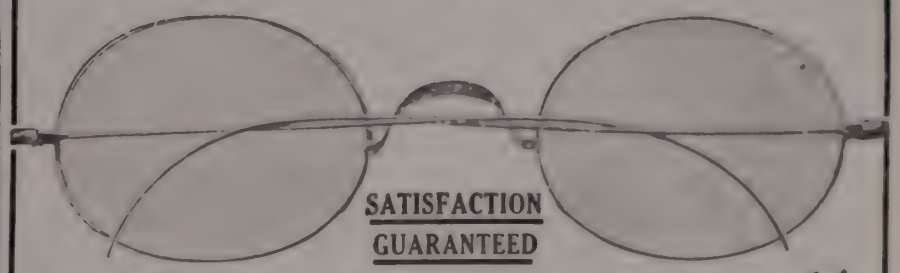

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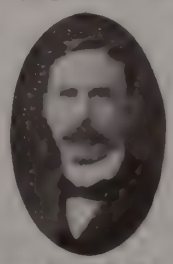

Our Mr. A. J. Shellman, inventor of the Ocularscope and originator of the System of Fitting Glasses, now 70 years in the retail Optical business in Grand Rapids, Mich.

Our Ocularscope eye tester is the only truly scientific instrument of its kind, enables us to fit your glasses just as accurately and satisfactorily by mail in your home as we could right here in our own optical parlors. This Ocularscope is the invention of our Mr. A. J. Shellman, for 30 years in the retail optical business in Grand Rapids. We have the exclusive control of this instrument—no one else can use it in their business. We send the Ocularscope **FREE**, prepaid, with our new illustrated catalog if you will fill out and return coupon in this advertisement.

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If you can use a book of chemically prepared tissue paper for cleaning optical glasses and will mail us a two-cent stamp, we will send you a book at once. Use coupon.

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Training Christian Workers

By A. P. FITT

IT may be true that college men are not looking to the ministry as a life-work in such large numbers now as formerly; but it is a significant fact that all over the land God is still calling men from the farm and factory, the office and store, and in not a few cases from the legal and medical professions, and is filling them with such a passion for souls that no secular work can ever satisfy them, and they are willing to lay down their trade or profession at any sacrifice in order to give their whole time and strength to definite Christian work.

During the past year at The Moody Bible Institute of Chicago, 332 men and 221 women were enrolled as students, a total of 553. They represented between 30 and 40 denominations, about 40 States and 10 foreign countries. In addition, the Evening Department of the Institute enrolled 305 young men and women in the night classes, while 367 more were enrolled in the Correspondence Department, representing 26 States and 3 foreign lands.

Many of the students made great sacrifices financially and in other ways to give their lives to Christian service. One man forfeited his share in a large fortune made in the liquor business. Another refused an offer of $150 per month as a mining engineer. Another, who has for several years earned $7,500 a year as a traveling salesman, resigned his position in order to devote all his time to Christian work. One man resisted God's call for fifteen years, and finally had to surrender. He is at the Institute to-day at the age of 31, and expects to spend his life as a foreign missionary. Another was called to the ministry at the age of 18, but refused to obey the call and took up various kinds of work. All the time, however, he was conscious of his disobedience, and God rebuked him in many ways. Finally he yielded, entered the Institute, and for the first time in many years enjoyed a clear conscience. He went to a theological seminary this fall, and gives promise of great usefulness in the ministry. Perhaps this is one secret why men are not coming forward for the ministry: God is calling them as of old, but they refuse to obey, and hence the lack of workers.

The passing years have demonstrated the timeliness and sanity of Mr. Moody's foresight and planning. The principles adopted when he founded the Institute in 1886 have not changed. One great object is in view, namely, soul-winning. There is no desire to turn out mere professional Bible teachers or evangelists or other workers; but every effort is made to send forth consecrated men and women who shall be theoretically and practically trained to win and build up souls by means of evangelistic work, Bible teaching and other proper modes of Christian effort.

Never before in the history of the Institute have so many applications been received for trained workers. Churches and mission boards are continually calling for men and women who have a practical knowledge of the Bible and the different methods of actual Christian work which students receive in the two years' course of training.

For the fall term the Institute has already enrolled 332 men and 125 women, a large increase over previous years. Since no tuition fees are charged the Institute is dependent upon outside gifts to meet these needs.

Entrenched Foes*

HOW joyful, how proud must have been the little army that followed the devoted leader in his attack on the Midianites, when it returned victorious! A modern parallel was Garibaldi's assault on Naples. It seemed almost beyond belief that with his insignificant band of red-shirted followers he could have driven the King of Naples into exile, and wrested from his grasp the kingdom of the Sicilies. Every one regarded his expedition as the extreme of foolhardiness. But the whole government was rotten and it collapsed before an enthusiastic patriot. Men whom every one has known gloried in having a share in that campaign which set two kingdoms free and contributed in no small degree to the unity of Italy. Men who believe, who are enthused, who are ready to die for a cause, accomplish results that the ancients called by the name of miracles.

It is inconceivable that our own land should ever fall into servitude or need a deliverer like Gideon or Garibaldi. An opportunity such as they had is denied to us or our descendants; but there are other foes that can be overcome only by such men as they. How it would stir the blood of heroes to be told that a thousand citizens of the United States had been slaughtered! How it would arouse the manly feeling of every true citizen to hear that American women had been stripped of their possessions and condemned to toil in poverty all their days! Yet the liquor traffic, the gambling curse, and the demon of lust are doing that very thing. We cannot walk through the streets of any great city without seeing the victims. There is scarcely a family that has not in its near or remote connections some one who has fallen into the toils. The enemy is firmly entrenched in its ill-gotten wealth; it has among its defenders men mighty in political influence, and against those ramparts assault seems hopeless. Such men as those who followed Gideon, alone can hope for success. They must be men with unfaltering faith in God; men who do not count their own numbers nor the number of the foe; men intent only on delivering their beloved land from the triple curse. Future generations, delivered from the evils, will look back with homage on the men who dared and who sacrificed themselves in the great fight, and will hold their names in reverence for all time.

* Topic of the Christian Endeavor Society for November 17. "Wanted, Men for Gideon's Band." Judges 7: 2-7.

"Beyond Expectation"

Dear Dr. Klopsch: The books, "Forty Thousand Sublime and Beautiful Thoughts" received. They are beyond my expectation. Am delighted. Always have a good word for THE CHRISTIAN HERALD. With best wishes, J. BOYER BURRISS.

Anderson, S. C.

"LIKE MAGIC"

New Food Makes Wonderful Changes

When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then finds relief, he may be excused for saying "it acts like magic."

When it is a simple wholesome food instead of any one of a large number of so-called remedies in the form of drugs, he is more than ever likely to feel as though a sort of miracle has been performed.

A Chicago man, in the delight of restored digestion, puts it in this way:

"Like magic, fittingly describes the manner in which Grape-Nuts relieved me of poor digestion, coated tongue and loss of appetite, of many years' standing.

"I tried about every medicine that was recommended to me, without relief. Then I tried Grape-Nuts on the suggestion of a friend. By the time I had finished the fourth package, my stomach was all right, and for the past two months, I have been eating with a relish, anything set before me. That is something I had been unable to do previously for years.

"I am stronger than ever and I consider the effects of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in packages. "There's a Reason."

Windowphanie

MAKES STAINED GLASS OUT OF PLAIN GLASS

It is a thin, translucent material perfectly reproducing all the rich coloring of the most beautiful stained glass. Easily applied by anyone to ordinary windows without removing them from the sash. Costs very little. Practically indestructible. It is made in a great variety of patterns and designs

For Home or Church

in fact, for any purpose to which stained glass is put. Our allegorical and other religious designs will enable you to make your little Chapel or Sunday School as beautiful as a large church and the cost will be only about one tenth that of stained glass. We also have beautiful and appropriate designs for dens, bed, bath and dining rooms in homes, restaurants and hotels. Also conventional patterns for filling and borders. All are shown in our catalog in colors. Write for it and for free samples.

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$11.25 for this large handsome steel range without high closet or reservoir. With high warming closet and reservoir, just as shown in cut, **$17.35. Reservoir** is porcelain lined. Heavy cast top with 6 full size cooking holes. Large square oven, regular 8-16 size. **Body** is made of cold rolled steel, top and all castings of best pig iron. **Grate;** we use improved duplex grate, burns wood or coal. **Nickel** band on front of main top; bracket and tea shelves on closet; band and ornament on reservoir, oven door, etc. Highly polished, making it an ornament in any home

$3.25 for this Oak Heater just as illustrated. Burns hard or soft coal or wood. Has drawn center grate, corrugated fire pot, cold rolled sheet steel body, heavy cast base, large cast feed door, ash pit door and ash pan, swing top, screw draft-regulator. Polished urn, nickel top ring, name plate foot rails, etc.

We have heating stoves of every kind. Hot blast, air tights, the kind that retails for $3.00, for 87c. Base burners at ⅓ the regular price.

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OUR TERMS are the most liberal ever made. We will ship you any range or stove, guarantee it to be perfect in construction and material; we guarantee it to reach you in perfect condition. You can pay for it after you receive it. You can take it into your own home and use it 30 full days. If you do not find it exactly as represented and perfectly satisfactory in every way, the biggest bargain in a stove you ever saw or heard of, equal to stoves that retail for double our price, you can return it to us and we will pay freight both ways.

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With our Folding Sawing Machine. Saws any kind of timber. Instantly adjusted to cut log square on rough or level ground. Operator always stands straight. One man can saw more with it than two men can in any other way, and do it easier. Saw blades 5½, 6, 6½ or 7 ft. long. Champion, Diamond or Lance Teeth, to suit your timber. GUARANTEE. —If any part breaks within three years, we will send a new part without charge. Send for Free Catalog showing latest Improvements, giving testimonials from thousands. First order secures agency.

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For your own pocketbook's protection, send for the Kalamazoo Stove Book, and get our direct-from-the-factory prices, before you buy a stove or range of any kind. We'll save you money. Get our prices and see.

The Kalamazoo line embraces high-grade stoves and ranges for all purposes—the home, stores, shops, restaurants, schools, churches and halls—sold to you at

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saving you from $5 to $30 and even $40 on a single purchase. You get your money back if your purchase is not just as represented. You cannot find a better stove or range—no matter how much extra you pay—and you save all dealers', jobbers' and middlemen's profits. We pay the Freight. It will pay you to

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A Great Manufacturing Centre

LAST CHANCE FOR CHRISTIAN HERALD READERS TO SHARE IN PRESENT PRICES

The Rapid Industrial Growth of Trenton, America's Historic City, Affords an Unusually Favorable Real Estate Investment

EVERY patriotic citizen of the United States knows about Trenton, the centre of our Revolutionary history when the struggle for our national independence was fought and won—at that time the vantage point of battle—now the greatest manufacturing city of the East.

This famous capital city of the wealthy State of New Jersey (a State entirely free from debt), being the natural junction point of trunk line railroads, canals and vast shipping interests that centre here, has attracted

Industries of International Fame

More than $40,000,000.00 is invested in Trenton's industries. They now employ over 25,000 people, who are paid a little over $1,000,000.00 a month. This does not include the large number of State officers and thousands of employes of stores and dealers.

Trenton's products are used in all parts of the world.

The Roebling steel wire and cable plant, covering over 35 acres—the largest plant of its kind in the world—built the famous Brooklyn Bridge, Niagara Suspension Bridge and other great cable bridges of the world. Nearly 6,000 people are employed in this one plant on a payroll exceeding $500,000.00 a month.

The Trenton Potteries Co. employ over 5,000 people and produced over $7,000,000.00 worth of goods in 1906.

Trenton's potteries produce almost $12,000,000.00 a year.

There are 10 rubber manufacturers here; the largest Linoleum and Oilcloth Works in the world, with hundreds of other important industries that manufacture everything from the famous Trenton water cracker to a ship's anchor.

The unusually favorable shipping facilities by river, canals and railroads, bring new industries here every year **and keeps all of the old ones, which are constantly expanding.**

Within the past six months a number of important manufacturers have come here from other cities. This steady industrial growth has brought a corresponding increase of population. The city is growing rapidly, following the new industries in an easterly direction along the Pennsylvania Railroad to

East Trenton Heights

a healthy residence section, with beautiful wide streets, adjoining the immense Pennsylvania Railroad car shops, where 600 men are employed. The thousands of workers in the East End look to East Trenton Heights as their natural residence section. It is within a stone's throw of a large number of Trenton's most important industrial plants and within easy access of all by good trolley service.

For the man seeking profitable, steady employment 330 days in the year, there is nothing better anywhere. And since it offers a good home for the very people who make a great city like Trenton possible, there can be nothing better for investment.

Homes erected here will have the advantage of all city conveniences—gas, water, sewer, electric light, mail delivery, good schools, churches of all denominations, with refined, healthful surroundings. Every lot fronts on a beautiful wide street. All street improvements, even to the planting of shade trees, have been made by the Company. All lots are sold under permanent restrictions for residence or business, but no factories will be allowed on any portion of this tract.

There are nearly 10,000 people now employed in the large industries within 5 minutes of East Trenton Heights. This famous Linoleum and Oilcloth Works is one of them and will give you an idea of the enormous plants here.

Hon. E.C. Hutchinson, Road Commissioner of New Jersey, is one of the best informed real estate authorities in Trenton. He has spent the greater part of his life here and is a heavy real estate owner himself. He says:

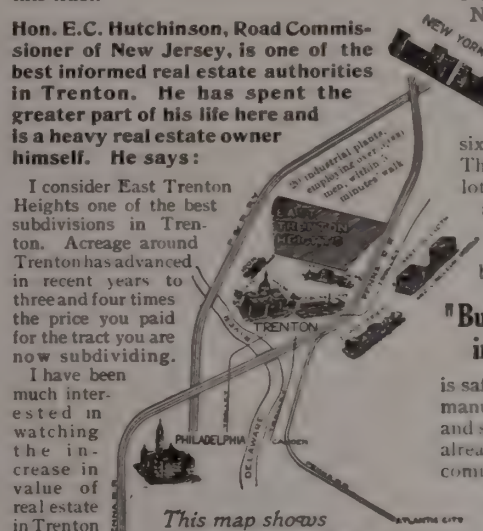
I consider East Trenton Heights one of the best subdivisions in Trenton. Acreage around Trenton has advanced in recent years to three and four times the price you paid for the tract you are now subdividing.

I have been much interested in watching the increase in value of real estate in Trenton for the past 30 years. I have noted that there has been a greater increase within the past 10 years by reason of the numerous industrial developments in Trenton. The old plants are enlarging and expanding, and new ones are being built at a surprising rate.

I believe you are most fortunate in having secured East Trenton Heights at a figure that will enable you to offer building lots at a price not possible for similar property so well located, and feel sure a large number of Trenton people will invest and build in East Trenton Heights.

Very truly yours,

June 28, 1907. {*Signed*} E. C. HUTCHINSON.



This map shows the relative position of Trenton to the principal cities of the East. A natural manufacturing centre.

Judging from the rapid increase in the value of Trenton real estate during the last few years, the present price of these lots will seem ridiculously low in a very short time.

This is perhaps the last opportunity you will ever have to secure lots in East Trenton Heights at present prices—**$55, $75, $85** and **$95** each.

Corner lots are **$15** extra, sold only with 2 adjoining lots.

These prices are subject to a discount of 10 per cent. for all cash, or the lots may be purchased on small payments of **$1 down and $1 weekly** per lot.

There will be no taxes until Jan. 1, 1909.
No interest.
No mortgages.
No charge for deed.
Free and perfect title guarantee, and Free deed to your heirs if you die before payments are completed.
Lots all around this section have more than doubled during the past six months.
The low price of East Trenton Heights lots is possible because the property was acquired by the company developing it before the city trolley was extended to it—ahead of improvements and building of factories.

"Buy All the Land You Can Carry in a Live Manufacturing City"

is safe advice to act on. Building lots in a manufacturing city afford absolute safety and sure profit. The growth of the industries already here and the hundreds of new ones coming bring a steady stream of population and demand for more homes. Instead of increasing by a family or two at a time, hundreds of new families are added each year.

Trenton's population has increased enormously during the past 10 years. Hundreds of new homes are being erected to take care of it.

Houses convenient to the manufactories rent well and sell readily. To help us meet this crying need for more homes we are offer-

Over 350 per cent. Profit in 5 Years

Here are a few examples of [illegible] made in Trenton Real Estate during recent years.

$4[illegible] invested in [illegible] and Broad streets has grown to $[illegible].

A property sold on East State street five years ago for $[illegible] is now worth $[illegible].

The recent transfer of a North Broad street property shows an increase in value from $1[illegible] to $[illegible].

Two transfers on East State street show an increase of over 350 per cent. within the past five years.

These are only a few of the many cases that are quoted from official State records.

All of these properties are within 15 minutes of East Trenton Heights.

East Trenton Heights "Makes Good"

Eight of the first ten Trenton people who examined the property bought from two to ten lots each.

One New York investor bought six lots by mail. After he saw the property he immediately bought four more.

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A New England man bought thirty lots on which to erect houses to rent.

The enthusiastic letters we are constantly receiving from people who visit East Trenton Heights proves that it more than makes good every claim we have made for it.

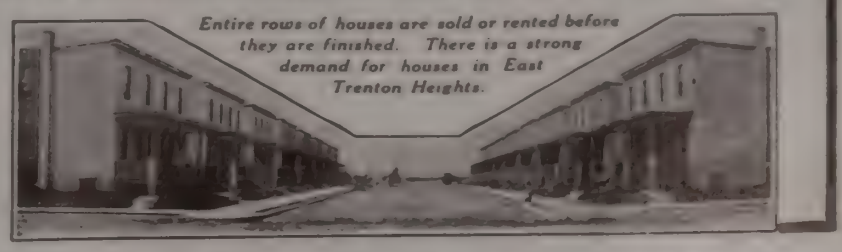
Commence to Build Your Fortune With a Dollar

All great fortunes had a small beginning. You have read of it lots of times, but never thought you could do it. But you can. You perhaps know of somebody who took up a piece of real estate a few years ago that he has since sold at a big profit, or has built on it, and now simply collects his rents. You may think that was just plain luck. It was luck to find the piece of ground that his judgment and foresight told him would be profitable. That kind of luck you can share in. The kind of luck that has made the greatest fortunes in the United States—fortunes that are each year growing larger without any effort or worry on the part of the owners. The kind of luck that will make your succeeding generations independent.

This is an opportunity to save and invest in a live, growing city such as you may never have again.

If you cannot visit Trenton now to make a personal selection, write for booklet, full views of Trenton, with maps and prices, or put your name and address as directed below and send to us with $1 to hold the desired number of lots until you can investigate further.

You will have to act at once. This is a small tract and will go quickly.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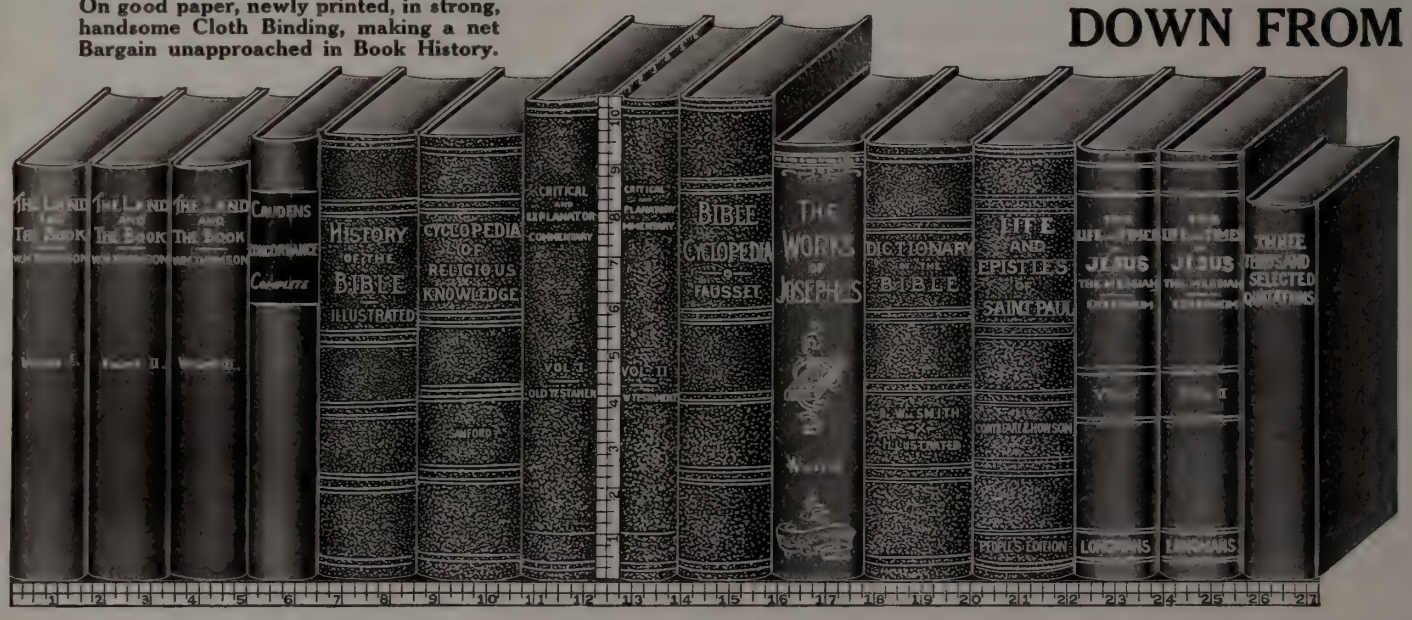

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(See page 978)

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THE DAUGHTER OF JEPHTHAH

Questions and Answers

H. L. C., Manifest, La. The question has arisen as to whether there are any people in the cities of this State who have not heard the name of Christ.

We think it unlikely. There may be out-of-the-way localities in any State where the Gospel is not preached and where there are few or no religious advantages; but, with the exception of infants or imbeciles, it is unthinkable that there should be any in our land who have never heard the Saviour's name.

S. W., Acton, Mass. Please let me know what the late Queen Victoria's name was both before marriage to the late Prince Albert and after?

The title and name of Queen Victoria were the same before and after her marriage. A queen does not take her husband's name, although she takes his title if he is of higher rank. For example, the new Queen of Spain is Queen Victoria of Spain, and not Queen Alfonso. Queen Victoria, like other members of ancient royal families, had no last name. First names are used, followed by the name of the country or principality over which they rule or over which at one time royal or titled ancestors held sway. Queen Victoria's ancestry dates back of the time when surnames came into use. Her father was the Duke of Kent. She was descended remotely from the Guelphs. Prince Albert was descended from the Counts of Wettin, and as their titles go back before the middle ages, he also had no last name. Modern royal and imperial houses in some cases have family names. The royal Swedish house, for example, is the Bernadottes. Among the lower classes in Europe family names in some remote places were not used until two or three centuries ago.

Reader, York New Salem, Pa. 1. According to Christ's teaching is it justifiable to kill a man in self-defense? 2. According to the view of the majority of theologians, should capital punishment be abolished?

1. No. He taught his followers to refrain from all forms of violence, under all circumstances, and illustrated his teaching by his own example. 2. They are divided; but a large and increasing number favor its abolition.

M. B., Dayton, O. Where can I find the essential facts concerning Dr. Zamenhof's invention of Esperanto, the new language? We are greatly interested here in THE CHRISTIAN HERALD'S forthcoming series of Esperanto lessons.

Dr. Zamenhof was born at Bielostok in Lithuania, Russia, in 1859, and educated at a gymnasium and the university. He studied English and was delighted to find in its comparatively simple grammar the clue to the simplification of language generally. In 1878 he began work on the construction of a new language, but his first pamphlet did not appear until 1887. For years he was regarded as a crank; but his ideas took root, and in ten years more they were steadily gaining in public favor, and Esperanto Associations were formed with the British Esperanto Association as a central medium. There are now over 300 Esperanto groups or societies distributed in different countries, and the movement is constantly extending. Esperanto has been added to the curriculum of many schools in France and England, and examinations in the new language are now held by the London Chamber of Commerce and the National Union of Teachers. A World's Esperanto Congress is held every year. This year it met at Cambridge, England, and in the same week Esperanto services were held in all the churches.

E. R. R., Madison, Wis. Is the song of the "Old Oaken Bucket" a parody on "The Old-fashioned Bible," or *vice versa*?

The "Old Oaken Bucket" is not a parody. It was written by John Howard Payne, the American poet. His home on Long Island, N. Y., where the "moss-covered bucket" really "hung in the well," has been recently purchased by a gentleman living in New York City, and the homestead is to be preserved as a memorial of the author. Payne was born in 1792. In 1851 he was appointed United States consul at Tunis. He died there April 10, 1852. We never heard of the second song, but should judge from the title that it is adapted from the first.

J. C., Sarver, Pa. What are the "first" and "second" referred to in Heb. 10: 9?

Not the book, as you appear to imagine, but the systems of sacrifice. "He taketh away the first," that is, all the long and complicated system of offerings prescribed in the Levitical law, which had served their purpose. "That he may establish the second," that is, the atonement which Christ offered once for all. The writer of the epistle is addressing Jews and he wants them to conceive of the progressive revelation. He represents Christianity in the light most attractive to them of a step forward. As the kindergarten teacher finds his pupils growing out of his system, he does not tell them that what they had learned was useless, but that they must now proceed to something for which his system had been a preparation. So the Jew was invited to discard the law and proceed to the Gospel.

A. F. R., Franklin, Neb. Was Jericho ever rebuilt after its fall? If so, was Joshua's curse (Joshua 6: 26) fulfilled?

Yes, it was rebuilt and was a considerable town in our Lord's time (see Luke 19: 1). The writer of the book of Kings says that the builder was Hiel, the Bethelite, and that he lost his two sons Abiram and Segub at the two stages of building as threatened by Joshua. (See 1. Kings 16: 34.)

Abyssinia a Constitutional Country

ONE more ancient monarchy, following the example of Persia, has fallen into line as a constitutional government. Menelik II., Emperor of Abyssinia, has decided to grant a constitution to his Empire, and has appointed a Cabinet, with Ministers of Foreign Affairs, Justice, Finance, Commerce and War. He has a heterogeneous dominion which, by sheer force of genius and vigor, he has hitherto kept united under his sway. Abyssinia proper has an area of about 250,000 square miles (a little less than Texas), and an estimated population of about eight millions. They vary considerably in race. On the northeast, the people are of a Semitic type, with a code of laws based on the Mosaic law. On the southeast, the people are more akin to the negro. The Galla tribes on the south are partly pagan, partly Mohammedan and partly Christian.

At the beginning of the nineteenth century, there were four kings ruling separate dependencies, but Theodore, the most progressive of them, made himself supreme. In 1854 he had subdued the Galla and Shoa, and was crowned King of Abyssinia. He was a shrewd monarch, but his cruelty and tyranny made him unpopular. He threw the English consul and several other Englishmen into prison, and an army was sent against him, and in the battle that ensued he was slain. John, who succeeded him, was slain by the Mahdists in 1889. The way was then open for the ambitious King of Shoa to gain supreme power, and he was crowned as Menelik II. He boasts that he comes of illustrious ancestry. His paternal ancestor, he claims, was King Solomon, and his maternal ancestress was the Queen of Sheba. He has proved, on the whole, a sagacious monarch, and he showed his warlike qualities by defeating the Italian forces at Adowa in 1896. He is a warm admirer of European civilization, and has introduced the railroad and the telegraph into his dominions. He has now taken another step forward in abandoning despotism and making himself a constitutional monarch.

Reader, Atlanta, Ga. What is the Gothenburg system of managing the liquor traffic, to which allusion is often made?

It is a system devised to prevent a dealer gaining money from the sale of intoxicating liquor. The business is placed in the hands of certain reputable persons in every town, who receive the proceeds of sales. They deduct a small proportion to cover the interest on the capital invested. The balance is divided as follows: One-fifth to the municipal authorities, one-tenth to the local agricultural society and seven-tenths to the general government. Until this year the municipal authorities had seven-tenths of the proceeds, but the amount has been reduced, so as to prevent them encouraging drinking, to reduce local taxation.

J. W. B., Wisdom, Ky. 1. How can Satan take away the seed from the heart as Jesus said (Mark 4: 15)? 2. Why did Bartimeus cast away his garment before coming to Jesus (Mark 10: 50)?

1. It may be done in many ways. By idle gossip immediately after hearing the word, by distracting the attention, by suggestions of evil, or in many other ingenious ways. 2. Jesus was surrounded by a crowd, as Bartimeus knew by the noise. The loose flowing outer robe worn in those days might have embarrassed him in reaching Jesus, among so many. The blessing he had asked and which now seemed near, was too great to be jeopardized, and he cast the garment off that it might not hinder him in getting near Jesus.

Subscriber, Oshkosh, Wis. 1. When Peter was directed to kill and eat of the animals in the great sheet, was he not disobedient in not doing so, seeing as his reply showed (Acts 10: 14) that he recognized the voice as the voice of God? 2. Do you suppose that the Antediluvians were more wicked than any generation since their day?

1. Peter was in a trance, as the account shows. The vision was sent to teach him not to despise any man, even though he might be a Gentile. It was to prepare him for the visit of the messengers of Cornelius. We cannot imagine actual obedience being required. A man could not kill and eat in a dream. Besides, cooking would be necessary. The vision was sent to elicit the reply he gave, which revealed his disposition. The reproof he received taught him how he should behave to a man whom God had stirred up to seek him. 2. We have no means of knowing what the sins of the Antediluvians were. That they were very bad is obvious. Christ's reference to them (Matt. 24: 38) seems to imply sensuality, which agrees with the account in Genesis. But there is no basis for comparison with other generations.

G. D. T., Elroy, Wis. What did Christ mean by telling the woman of Samaria that men must worship God in spirit and in truth?

That the worship must be sincere, not an observance of ceremonies, as was common at the time. Not the worship of any visible object, but a worship of spirit offered to Spirit. The woman's question was as to the place of worship and Christ's answer was intended to disabuse her mind of ideas of place and to teach her that anywhere and everywhere, and not alone in the Temple, men might worship God.

Miscellaneous

Reader, Me. Use foolscap size.

M. H. B., Allentown, Pa. We have been unable to find out anything concerning the person you mentioned.

A. A., San Antonio, Tex. We have no further facts in the matter than those which we published.

Jesse D., Albany, N. Y. Yes: under the Finnish constitution, women are equally eligible with men to public office.

Subscriber, Ashland, O. The law on the subject of widows' rights differs in different States. Better consult an Ohio lawyer.

B. B., Des Moines, Ia. Russia has the highest birth rate of any country in Europe. The births in the Czar's empire, according to recent statistics, reached last year 2,230,000.

P. H. W., Cumberland Gap, Tenn. We have been unable to find out anything concerning the relic. Perhaps the War Department, Washington, D. C., can give you some information.

R. H. A., Freeburg, Ill. It does not seem to be a matter in which outsiders should interfere. Doubtless the church will do what it believes to be for the best. Why not lay the whole matter before your pastor and ask his advice?

G. D. D., Hampton Falls, N. H. Your theory is an interesting one, but we believe that the one given in THE MAIL BAG some time ago is generally held by scientific men. The real reason of course is not known.

J. W. H., Atlanta, Texas. Ships can usually be seen from another ship at the distance of fifteen miles. A person standing at the edge of the water can see the same distance. The surface of the land and the ocean are not on a level, so the problem could not be worked out with any practical results.

Delighted with His Bible

Dear Dr. Klopsch: I am surprised and delighted with the premium Red Letter Bible just received. It is a marvel of workmanship, beauty and cheapness.

Athens, O. REV. W. S. BUSH.

A Book That Is a Blessing

Dear Dr. Klopsch: I received the beautiful book, "The Great Hereafter." I delight to read it. It will be a great blessing to me. I thank you ever so much for it. I will show it to my friends.

Evansville, Wis. MRS. MARY LEE.

NEW YORK, NOVEMBER 13, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

FOR A "FARTHEST NORTH" MISSION

Christian Schmitt, of the Moravian Station at Nain, to Found One in the Frozen Interior of Baffin's Land

"N the records of missionary enterprise and exploration, there is much to thrill and inspire the sympathetic reader. From time to time letters have appeared in these pages from brave, consecrated ssion workers in remote parts of the globe, where, from even the commonest comforts of civilization, y are carrying the Gospel standard to the tribes and oples to whom the name of Jesus is unknown. nether in the heart of Africa, deserts of Arabia, the islands the South Seas, the "sealed id" of Tibet, or among the glected tribes of the upper azon of South America, the k of these Gospel pioneers is e of peril and privation, such none can fully appreciate e those who have been in ilar fields.

Our readers are already somet at familiar with the work of missionaries in the Far rth. They will doubtless re- l with some degree of interest letters that have appeared these columns from the Lab- lor missionaries, and more ticularly from Rev. Christian mitt, of the Moravian station Nain. When Mr. Schmitt, o was accustomed to making g missionary journeys by g-sled, lost his traveling equip- t a year ago in an accident, umber of good-hearted friends tributed a sufficient sum, and ew and stronger sled was built him in New York, and for- ded to him by the little mis- steamer *Harmony*, which kes one round trip to the ely northern station every r. In all likelihood, the sled now reached him safely, and a commission, to his great satisfaction and comfort. n the following letter, Mr. Schmitt tells how the pel picket lines are being steadily advanced in the thern land of ice and snow. He also tells of a bold ject to push the lines far within the Arctic Circle, to establish in Baffin's Land a corps of workers and a station which would probably be the "Farthest North" Christian mission in the world.

"KILLINEK, LABRADOR.

"*Dear Dr. Klopsch:* I write to you from the northern extremity of our mission station, as I have been stranded here at Cape Chudley ever since August 31. It was not my desire to stay so long at the Cape; but it came about quite unexpectedly in this way:

Home of a Native Family, Baffin's Land

"Dr. Grenfell was kind enough to call on us at Nain, on August 17, and as he expressed his intention to go north as far as Cape Chudley, I was glad to accept the invitation to come with him. On our arrival here, I found it necessary to stay, as our own mission vessel, the *Harmony*, was due in a short time. Our ship, however, has not turned up yet, and we begin to think that something may have happened to her. My prolonged stay has opened up new fields and problems, in which I desire to interest you and your kind CHRISTIAN HERALD readers.

"Our newest mission station on the Labrador coast is Killinek. It is situated on the Ungava Bay side, and is within ten miles of Cape Chudley proper. We began operations here in 1906. Last year our Mission Board sent a new church and house, which were under construction when I arrived here. As Mr. Waldmann, the resident missionary, was alone in the work and had only a few Eskimos to help him, I was glad to assist, as it was desirable to have the new buildings finished before the cold weather set in.

"We were, however, making slow progress and felt somewhat cast down, when a Canadian government vessel, the steamship *Arctic*, arrived in our harbor, coming from the north. The captain, as well as others on board, saw our need and did all they could to help our work. During the following days, with the help of the ship's carpenter and others, the church and house were rapidly completed, and we held our first service in the new building on September 15. How marvelously God provides, even in these neglected regions!

"On board the *Arctic* were a number of Christian men, including Hon. James Duncan, collector of customs for the Canadian government. These gentlemen have visited during the past year the regions north of Hudson Bay and the Straits. They have seen the Eskimos in their pitiable condition, and the stories they have told us about them have made our hearts burn within us to go and help them. To us their cry, "Come over and help us," is loud and urgent.

"Let me tell you, though in a poor and incomplete

Continued on page 968

THE AMERICAN PULPIT

A SERMON BY

Rev. F. DeWitt Talmage, D.D.

THE REAR-GUARD

TEXT—Isaiah 52: 12

"The God of Israel will be your rereward"

AN old officer said to me some time ago, "Though the details of fighting may change, yet, after all, the great formations of battle lines from time immemorial have been practically the same. The battles of the Civil War were specimens of this formation. First comes the forward line of skirmishers. These sharpshooters are scattered abroad about three hundred yards in front of the main body of men. These are the men who spy out the land and receive the first attack and give the main troops time to prepare for action. Then comes the main line of battle. Shoulder to shoulder the soldiers are formed, sometimes in one rank, sometimes in two and even three ranks deep. This line stretches away, with its right and left flanks firmly entrenched. Then, back of the main line of battle, is what we old soldiers used to call the reserve force."

The Station of the Rear-guard

"What is the purpose of that reserve force?" I asked. "Well," answered the old soldier, "the general in command with his field-glass takes his position far to the rear, on some eminence overlooking the entire army. There he watches the mobilizing of the enemy. He sees where the attacks are to be made. Then when the crash comes and the charging troops are hurled against any one part of his lines and that part threatens to give way the commanding general sends forward his reserve force. Then the wavering troops are steadied and the battle goes on, until at last the victory is won by one side or the other."

"Well," I answered, "the main purpose of this 'Rear-guard,' or 'Reserve Force' is to keep a large part of the troops back of the main line of battle, to reinforce any part of that line which is being overwhelmed by too great an attacking force?" "Just that and nothing else," my old friend said. "It is absolutely imperative for a line of battle to be kept straight. If one part is defeated, all will be defeated. Thus, in order to help the wavering troops of one part of his line, the commanding general keeps some of his best soldiers by his side in a reserve force, to send them forth to succor those who are being worsted in the conflict." "Ah," I answered, "this is the first time I have ever had a clear conception of what Isaiah meant in a familiar passage." In the fifty-second chapter he exhorts the Church to go forth and do the work God has given her to do, and he encourages her with the promise: "For ye shall not go out with haste nor by flight; for the Lord will go before you, and the God of Israel will be your rereward." That means the Lord God Almighty will be a reserve force for his people in the hard struggle of life. Now I want to show you how God manipulates his "rear-guard" so as to help us in our fight against sin and in our battles for the redemption of the world.

I realize, in the first place, that it would be useless to have a rear-guard for an army, unless at the same time you have a commanding general, who is in absolute control of all the different parts of the army. That general must not only be in supreme command, but he must be able to detail every individual soldier of every body of troops to just the position he would have him take upon the battlefield. As the chess-player can move forward his queen and knights and pawns, in order to overthrow the stronghold of his antagonist, so the commanding general must have absolute control of all the army, or else there is no practical use for a rear-guard. And it is the general who has the most perfect control of all his troops who can make the most effective use of his rear-guard.

Ready for Service

But there is another fact which forces itself upon me. God not only details us to certain positions in the line of battle, but he expects us to bear our part well in the heat of the struggle, and be ready to suffer with fortitude in the conflict. He does not send us forth as Christian soldiers for a dress parade. He does not want us to while away the pleasant summer days in a seaside encampment. He places us upon the line of battle to fight in his name. The Christian soldier, like every other good soldier, must struggle and suffer and bear the pangs of hunger and thirst and prove his valor by the honor marks of many wounds. The Christian life is not a time for sport. It is an opportunity for conflict, and for warfare, and for attacks, and for bleeding wounds, and for suffering and agony, and for grave-trenches. And yet to hear some people talk you would never suppose that Christ spoke with any meaning when he said, "Think not that I am come to send peace on earth, but a sword." Or in that other passage when he said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake." Does that imply that God is expecting his Christian soldiers to have an easy time and not suffer in the strife of a bloody battlefield? What commanding general ever placed his soldiers in line of battle, unless he intended them to fight?

Furthermore, does he not place his strongest and bravest soldiers in the most dangerous places? A regiment may be a small part of the army engaged, yet the result of the whole battle may turn on the way it acts in a crisis. As Hancock shouted to his men as he rode along the lines at Gettysburg, when Pickett's valorous columns came surging upon them, "Men, stand fast; hold the lines; the safety of the whole army depends upon it. You must hold the lines." So the Divine Commander details us to positions in the line of battle, where the onslaught may be directed. He says, "Take the stand there. Fight there! Bleed there! If necessary, die there! Thou art a Christian soldier, and Christian warfare is a time for unlimited sacrifice." My friend, if you are not to-day in a line of Gospel battle; if you are not to-day suffering for Christ's sake, then one fact is self-evident: you are not doing the work God has given you to do. O Christian warrior, where are your scars? Where are the marks of struggle? Where have you been winning triumphs for your Divine Master and King? Is your name to-day upon the Honor Roll of those Christian soldiers who have come through great tribulation, and have had their robes washed in the blood of the Lamb?

A Legend of a Burden

Dr. N. D. Hillis, in one of his books, tells this beautiful legend: Many years ago, a king and his people heard of a wonderful region in the far East to which they longed to go, and in which they wished to settle. They decided to pull down their tents and gather their flocks and herds together and emigrate. But though many things were willingly left behind, the king was loath to leave a famous tree on the side of which were carved the names of his ancestors and the deeds of his heroic people. But the tree was heavy to carry, and the king was almost persuaded to leave it behind. But there was one youth in his household who loved the king much and begged the honor of transporting the king's treasure. It was a heavy tree to lift, but the young man shouldered it. Day after day the emigrants journeyed on. Because the tree was so heavy, the youth at first had to fall behind, and often it was late at night before he reached the camp. But he learned to love his task. Then it was found that each day by carrying his burden the youth grew stronger. Then it was found that his comrades in the encampment who carried the lightest loads grew weaker. Then it was found that the youth who bore the famous tree was able to carry it easily up steep mountains, for this magic tree put forth clusters of richest fruits to quench his thirst. At last, when the pilgrims reached the far country, in all the tribe there was no one so strong and happy as the youth who had carried the heaviest load. Then said the king and his people, "Blessed is he who hungers for the hardest tasks." So God places all his Christian soldiers in the line of Gospel battle. The men who are willing to make the greatest sacrifices, and do the most valiant deeds for their Divine Commander, are the Christian soldiers who grow the strongest and are the happiest in his dear service. Where are your scars, O Christian soldiers? What burdens have you borne for him?

But though the Divine Commander may detail us to the most dangerous positions in the line of battle, though he may allow the conflict of life to wage fiercely about us, though he may let the blows of the enemy strike heavy and deep, and often fetch the heart's blood, yet he will never allow us to be overwhelmed and defeated if we trust him and do what he wants us to do, and rely on his loving care. "Whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth." That is the one rule of service. That is the divine law which affirms that every true Gospel soldier must bear the scars of battle. But the other assurance is just as sure and as far-reaching. "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Reserve in a Crisis

Here is a picture of the line of battle. Yonder are the two flanks of the army, thoroughly entrenched and protected from the line of fire. Here is the centre of the army made up of men with stern faces fighting for their lives. Again and again the enemy charges. The brigade and the division commanders become frighted. Away their staff-officers gallop to headquarters begging and beseeching for reinforcements. "We must have more troops or we are lost!" is the cry. But the far-seeing eye of the commander-in-chief sweeps the field with his glass and answers, "Not yet. The rear-guard must be held in leash for a while. Not yet! Go back to your generals and tell them to hold their positions a little longer." Still the battle rages. But just as the enemy have concentrated their fire and moved forward on a grand charge, then the commander says, "Order up the rear-guard. This is the psychological moment. Now let the great forward movement be made." Then the reserve force, like a great avalanche, sweeps on and the charging force is halted. Then the enemy is driven back. Then the charge is turned into a rout and a flying mob. So it is with the Divine Commander. He lets us struggle on and on. He lets us struggle until all seems lost. Then with a mighty clarion call he moves up his reserve force and turns our impending defeat into a glorious victory. For "the God of Israel shall be your rereward." O Christian soldier, is not this military figure the picture of your past life?

Reserve Forces

Do you not remember the time years ago when you got entangled in the meshes of that financial difficulty? Like Schuyler Colfax, implicated in the scandal of the Credit Mobilier rascalities, you knew you were honest. You knew that a dishonest dollar had never stuck to the palm of your hand. But somehow you could not make your accounts balance. Disgrace was facing not only you, but your wife and children. You can remember the scene as though it was yesterday. The night before the accounting must be made, you went to your room and locked the door and knelt by your bed and said, "O God, thou knowest I am honest. Thou knowest I have done no wrong. Thou alone can help me. Save my good name. Save me for the honor of my family." Then it was as though by a miraculous power you were saved. You found the slip of paper which held the link to the chain of financial evidence. Or the man who had stolen the money from the trust fund returned it. And when all seemed lost, God saved you by the advancing "rear-guard." For "the God of Israel will be your rereward."

But there is another great fact about this rear-guard. It is always composed of the best soldiers in the army. Its numbers may not be very large. It may be comprised, as an old soldier told me, of only two brigades out of three whole divisions. But it is made up of true and tried veterans. For those who compose the rear-guard must have proved themselves able to stand the test. So I have always felt that God has for us a rear-guard made up of the best Christian forces we have ever known. They are the good men and women who have stood behind us ever since we were born. And during the great moral and spiritual struggles, in God's name as well as in the name of infinite love, they have always come to our rescue.

The Help of the Veterans

And the peculiar fact about this rear-guard is: the older we grow the more their spiritual help seems to be by our side. For instance, take that rear-guard of the old homestead. One would naturally suppose those veterans' usefulness was ended. Why, your father and mother have been dead for at least twenty years. Then the last five years of her life your mother was a helpless, physical invalid. She spent most of her time in bed. She was so weak that she could not even read. You now can hear your sister reading to her hour after hour. Then as for walking, that was out of the question. She had fallen upon the ice and broken her hip, and the bones never knitted again. Oh, what a useless Christian warrior she thought she was! And yet as the years roll on she is drawing nearer and nearer to you. When the temptations of life come you can see her face. You can feel her touch. You can hear the words of advice she used to give. Why, her favorite passages of Scripture are to-day ringing in your memory. God has made her love, her prayers, her words of counsel your rear-guard. Do not tell me she is dead. She is pleading with you now to surrender your heart to the Master's touch.

But there is another impressive fact about God's reserves. As the Divine Commander has detailed certain sainted spirits of the past and present to aid us in the battle of life, so God would detail us to be spiritual rear-guards for some of our dear ones. What ou

Continued on page 971

Type of Native Dwellings, Barranquilla

A Street in Bogota, the Capital

First Mission Station in Barranquilla

MARKET DAY IN CENTRAL AMERICA

COLOMBIA, the most northern of the republics of the southern continent, is the only State in South America which has a frontier on both the Atlantic and Pacific Oceans. It extends from the Caribbean to the Pacific, and in area is as large as France and Spain together.

Three chains of the Cordilleras of the Andes occupy the west, forming immense valleys through which flow the Magdalena and the Cauca rivers. Broad plains, sloping towards the Amazonian basin and the Orinoco, are vast undeveloped territories, filling up the eastern section.

After years of civil war and bloodshed, which crippled the national industries and brought the country to the verge of bankruptcy, Colombia is now, under the impulse of General Reyes, slowly emerging from chaos. The chief departments of State administration are being overhauled, and officials, independent of politics, are filling responsible posts. It is generally felt that the revolutionary spirit is waning and the various political parties are strengthening the hands of the government.

A new era of industrial progress appears to have dawned. A great deal of foreign capital is flowing into the country and hundreds of tons of railway material have been imported and despatched far up the River Magdalena for railway construction in the interior. Cartagena, Puerto Colombia and Santa Marta are becoming important places of call for steamers.

At these ports we saw bags of coffee and cocoa, bales of tobacco, bundles of hides, bags of ivory nuts, and even small bars of pure gold being shipped. On the Magdalena River a good service of river steamers is carried on by seven transport companies, three of which are under German control. The voyage up the Magdalena to La Dorada, some 600 miles, can be performed in eight or ten days with comparative safety, provided the traveler escapes yellow fever or malaria.

Hitherto, Colombia has been a decaying survival of a past age. Equality of religious rights, morality, education, sanitation and science are only beginning to agitate public thought. While the law technically recognizes religious liberty, the Roman Church is so deeply rooted as to control the public authorities in the provinces. Primary education is greatly neglected. Probably only one child out of every fifty of school age comes under instruction. The administration of justice is very lax. Towns like Barranquilla, Buena Ventura and Cartagena exist in a chronic condition of filth, abominable to behold and worse to live in. Railways are practically non-existent; travel is now carried on by the tedious and costly method of the pack-mule. The principal cities of the interior are almost entirely isolated from the outside world. Yet this country is naturally very rich; its highland provinces are healthy and its people kindly and hospitable.

Apart from the missionary enterprise of the American Presbyterian Mission and the colporteurs of the British and Foreign Bible Society, no organized evangelical work exists in this vast republic. One year ago the American Presbyterians celebrated their jubilee of missionary work in the State. The first missionary to arrive, we believe, was the Rev. H. B. Pratt, who still uses his pen in the interest of the Spanish evangelical cause. On a recent visit to Barranquilla, we saw one of the first houses to be occupied by the missionaries and used to-day as a schoolhouse. During all these years different missionaries have labored on amid discouragement, priestly opposition and political crises.

At the present time the mission operates three central stations, Barranquilla on the coast, Medellin at an elevation of some 6,000 feet in the department of Antioquia, and Bogota, the capital, at an elevation of 9,000 feet. The work combines schools, the preaching of the Gospel and house-to-house visitation. At Barranquilla, there is much to encourage the workers, Mr. and Mrs. Lee and Mr. and Mrs. Graham, and their devoted helpers, Misses Scott and Hastings, not only in promise of the children in the schools, but in the constancy and fervor of the converts.

Barranquilla, connected with the coast by a short railway twenty miles long, is the starting point for the river traffic up the Magdalena, and the capital of the triangle-shaped Departamento del Atlantico. With its 40,000 inhabitants, it maintains its position as the leading distributing centre and principal port in Colombia.

In the Doorway of a Colombian Home

For the South American Bible colporteur, the market is always an interesting and important centre, and Barranquilla is far from forming an exception to this rule. Fruit and vegetables are brought across the Magdalena during the night in canoes from Santa Marta. Early in the morning, men, women and children come trooping into the market. On the ground, in the open, they spread their Indian corn, yucca, heads of plantains, bananas, chocolate, chancoca, etc., only partly covered from the hot rays of the sun by the awnings of canoes. Then bartering begins. We pass in and out among the crowds with our wallet of Bibles offering them the Bread of Eternal Life. There is little opposition from the people. Some are indifferent, but suspicious glances are cast at a foreigner selling New Testaments at twenty cents each and five cent Gospels. Many are led to make purchases and to carry the book of priceless worth back to their country huts.

How poor many of these peasants are! Visiting from house to house, the poverty witnessed is painful. In some districts people are almost perishing for lack of bread. Here is a sample from one of our men's diaries: "On entering a home in a heap of ruins and noting the physical sufferings, I opened my Testament and began to read comforting passages—living messages from the tree of life, whose leaves are for the healing of the nations—to the poor mother. Probably few such words had ever fallen on her ears, for the Word of God is an unknown book here. 'May God bless you, young man,' she says, 'for those beautiful words which you have brought to this home to-day. They surely will help me bear with patience the hard lot which God has permitted to fall on me, to try me and see if I trust in him! May the Word of God left in this poverty-stricken home bring God's own comfort with it.'"

Here is another incident from Ramon Espinosa, our Bible worker in Bogota: "I called at the house of a *señora* who had two children, and offering my books, she said: '*Señor*, we have no dollars to spare to-day.' I stepped in and began to read the eighteenth chapter of Matthew, and talked to the children, telling them Jesus loved them, sympathized with them and sought their good; and if they loved and obeyed him too, they would grow up to be good and follow in his footsteps. The dear little fellows were so interested in this story of Jesus' interest in children that they begged their mother to buy them a book, even if they had to go without shoes. We wonder how many boys there are in England or America who are prepared to sacrifice a pair of shoes or a meal for a New Testament."

God is clearly prospering his servants in the circulation of his Word in this neglected country, opening homes to the testimony of the Gospel and causing the gracious seed to be sown in many hearts. It is ours to pray that it may take root, spring up and bear fruit unto eternal life.

A. R. Starr.

Bogota, Colombia.

A Progressive Settlement

THE Jacob A. Rus Neighborhood Settlement, Nos. 48 and 50 Henry Street, New York City, had a total attendance during the past year of over 68,000. The Settlement has two flourishing kindergartens, a sewing school, cooking and other industrial classes, mothers' clubs and clubs for boys, girls, young men and young women. Besides the social work, friendly visits are made in the homes and help or relief given when needed.

This year marks a new policy in the men's work. The superintendent has, so to speak, gone out into the highways and hedges and brought in the element which usually prefers the street corners and saloons. This has required tact and diplomacy, but it is succeeding and is gaining the respect and enthusiasm of the new members.

Last summer 700 people spent from one to two or more weeks at the Settlement Home at Twin Island. Besides this, the boys enjoyed a two weeks' outing at Camp Rus, at Huntington, L. I., while many others were sent away on excursions to different places. Contributions in aid of the Settlement work may be sent to Miss Lillian C. House, treasurer, 48 Henry Street, New York, who will promptly acknowledge them.

"THE LETTERS OF QUEEN VICTORIA"

A Remarkable Compilation Which Throws a New Light on the Domestic, Political and Social Life of Britain's Great Ruler

IN three handsome volumes published by authority of the King of England, copyrighted by that monarch in Great Britain and her dependencies; edited by Professor Arthur Christopher Benson and Viscount Esher, and printed on the presses of Longmans, Green & Co., the famous publishers, *The Letters of Queen Victoria*, being a selection from her correspondence between the years 1837 and 1861, are given to the reading world. This latest contribution to the "literature of royalty" is the most notable of its kind, as far as the present generation is concerned, and has attracted much attention from the critics and reviewers.

Queen Victoria (1840)

Her Majesty Queen Victoria (says the preface) dealt with her papers, from the first, in a most methodical manner: "She formed the habit in early days of preserving all her private letters, and after her accession to the throne, all her official papers were similarly treated and bound in volumes. The Prince Consort, her husband, instituted an elaborate system of classification, annotating and even indexing many of the documents with his own hand. The result is that the collected papers form what is probably the most extraordinary series of State documents in the world. These volumes by no means comprise all the Queen's correspondence in the period indicated."

Queen Adelaide (1832)

The papers which deal with her life up to 1861 would comprise between five and six hundred volumes. King Edward decided that it was necessary to select for publication only those that would "serve to bring out the development of the Queen's character and disposition, and to give typical instances of her methods in dealing with political and social matters."

Victoria's reminiscences of her early childhood, written in 1872, and preserved in manuscript at Windsor — and only now printed — are delightfully entertaining. She tells how she had a "great horror of Bishops on account of their wigs and aprons," but she was pleased and conciliated when the Bishop of Salisbury let her play with his badge as Chancellor of the Order of the Garter. Her childhood was passed amid unostentatious surroundings. "I was brought up very simply," she wrote, "never had a room to myself till I was nearly grown up—always slept in my mother's room till I came to the throne. At Claremont, and in the small houses at the bathing-places, I sat and took my lessons in my governess's bed-room. I was not fond of learning as a little child, and baffled every attempt to teach me my letters up to five years old, when I consented to learn them by their being written down before me."

Victoria Receiving the News of Her Accession (1837)

Her first note — an event in the life of a simple girl—was from the Duchess of Clarence, who afterward became Queen Adelaide, and she quotes from it: "I hope you are well and don't forget Aunt Adelaide." Later, she had a decidedly extensive correspondence with her uncle, Prince Leopold of Belgium, who, being her elder by many years, thought it fit and proper to send his young friend amiable little lessons on character and behavior. "Nothing," writes this royal moralist, "is so great and clear a proof of unfitness for greater and nobler actions than a mind that is seriously occupied by trifles." However, he won the respect and affection of the little princess, whom he addressed as "my dearest and most beloved child," and whom he advised never to permit herself to be induced to express to people around her "any opinion or sentiment of your own, which is beyond the sphere of common conversation and its ordinary topics." Years afterward, when he had become King of the Belgians and she was seated on the throne of England, he continued his advisory letters and they seem to have been well received. "Do not permit anybody," he wrote, "even your Prime Minister, to speak to you on matters that concern you personally, without your having expressed the wish of its being done." He impresses her at every opportunity with the sacredness and inviolability of royalty, and urges her to enforce all its prerogatives. In one letter there is a possible suggestion of ultimate personal advantage to accrue from this friendly correspondence. "Before you decide on anything important," he wrote, "I should be glad if you would consult me." Leopold's counsel evidently impressed the young ruler, and his influence is visible in many of her letters, which show that she applied his teachings in a practical way, although evidence is not wanting to prove that she was occasionally restive under his assumed dictation and broke away from it.

Noteworthy as a historical contribution is the story from Victoria personally of her formal notification of her accession to the throne, which reads as follows:

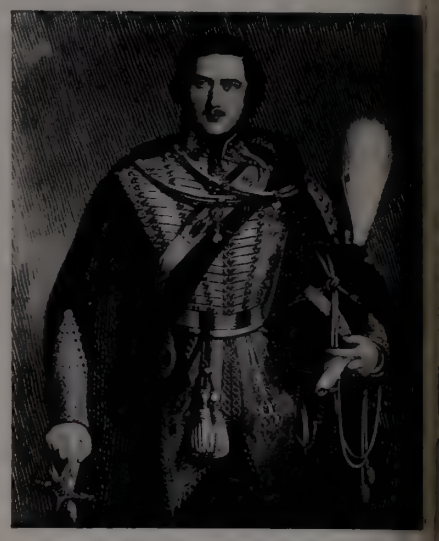
I was awoke at six o'clock by Mamma, who told me that the Archbishop of Canterbury and Lord Conyngham were here, and wished to see me. I got out of bed and went into my sitting-room (only in my dressing gown) and alone, and saw them. Lord Conyngham (the Lord Chamberlain) then acquainted me, that my poor uncle, the King, was no more, and had expired at twelve minutes past two this morning, and consequently that I am Queen. Lord Conyngham knelt down and kissed my hand, at the same time delivering to me the official announcement of the poor King's demise. The Archbishop then told me that the Queen was desirous that he should come and tell me the details of the last moments of my poor, good uncle; he said that he had directed his mind to religion, and had died in a perfectly happy, quiet state of mind and was quite prepared for his death. . . . I then went to my room and dressed.

Since it has pleased Providence to place me in this station, I shall do my utmost to fulfil my duty towards my country. I am very young, and perhaps in many, though not in all things, inexperienced; but I am sure that very few have more real good will and more real desire to do what is fit and right than I have.

Breakfasted, during which time good, faithful Stockmar came and talked to me. Wrote a letter to dear Uncle Leopold and a few words to dear good Feodore. Received a letter from Lord Melbourne, in which he said he would wait upon me at a little before nine. At nine came Lord Melbourne, whom I saw in my room, and of course quite alone, as I shall always do all my Ministers. He kissed my hand, and I then acquainted him that it had long been my intention to retain him and the rest of the present Ministry at the head of affairs, and that it could not be in better hands than his. He again kissed my hand.

Elsewhere she naively relates how the Archbishop, on the occasion of her coronation, awkwardly put the ring on her wrong finger and jammed it so tightly that it hurt her a great deal when she took it off again after the ceremony.

The story of Victoria's first acquaintance with Prince Albert, who afterward became Prince Consort, is very simply told in these letters. It was to the King of the Belgians, as she told Leopold in



Prince Albert (1840)

letter on June 7, 1836, that she owed thanks for "the prospect of great happiness you have contributed to give me in the person of dear Albert." In a previous letter she had written of him, "Albert is extremely handsome." But while her admiration was awakened, the young Queen resolved to be circumspect in her love affairs. On July 15 she wrote to Leopold that even though she might like Albert she could "make no final promise this year; . . . for, independent of my youth and my great repugnance to change my present position, there is no anxiety evinced in this country for such an event." Then in the next sentence, womanlike, she expressed her misgivings as to herself. "Though I have little doubt I shall like him, still one can never answer beforehand for feelings, and I may not have the feeling for him that is requisite to insure happiness. I may like him as a friend, as a cousin, as a brother, but no more: should this be the case (which is not likely), I am very anxious that it should be understood that I am not guilty of any breach of promise, for I never gave any." However, the match moved auspiciously and the engagement was announced in due time. On October 15, 1839, she wrote from Windsor: "My mind

Princess Victoria and her Cousin

is quite made up, and I told Albert this morning of it; the warm affection he showed me on learning this, gave me great pleasure. He seems perfection, and I think that I have the prospect of very

Continued on page 974

AMONG THE HEAD-HUNTING DYAKS

STILL in the prime of life and hopeful of many more years of earnest labor, the Venerable Archdeacon Sharp, now revisiting England, has a wonderful story to tell of missionary enterprise hich is regenerating the savage tribes of Borneo. The land is 900 miles in length and 700 in its widest extent. s rich mineral resources, its osition in the highway of comerce, and its tropical but ealthy climate, render it atractive alike to the merchant nd the traveler. In one great istrict of this magnificent island, e coast strip called Sarawak, ritain has a paramount interest, rough the romantic history of ajah James Brooke, the famus Englishman who became its ler and commenced the regenration of the island.

"I left England years ago to to Singapore with the offer f a government chaplaincy," id Archdeacon Sharp, "but was sked to undertake missionary ork at Sarawak. I have had y headquarters for nine years Kuching, the capital. There no other place in the world ke Sarawak. The natives of e Dyak race are unique. They e wonderfully moral for hean. They very strictly observe eir set customs, but it is difcult to convince them that the ws of God may not be evaded. hieving is unknown among em, and when they lie it is a childish way. We can trust them with anything.

"A Dyak house is really a village in itself. It is a ry long veranda building, extending for 200 yards. alf the structure consists of the veranda, the other alf of rooms. The residents climb up by poles, with tches cut in them, and do all their work in the verda. Perhaps a dozen families live in one use. The Dyaks are a fine, manly people. has been very unjustly said that Chrisanity robs the Dyak of his manliness. may indeed make him less warlike, but robs him of his passion for human heads.

"Sir James Brooke and his nephew Sir harles Brooke, the present rajah, have eadily repressed head-hunting; but poical repression will never suffice for its termination, for it breaks out again henever there is war between any of the ibes. Yet it is marvelous that a handl of Europeans should keep all these pulations in order. The Sea Dyaks e the most numerous and the most stalart and have chased the Land Dyaks to the hills. When Sir James Brooke me on the scene, however, in 1838, the alays were the dominant race. There e some very wild, shy tribes in the inrior, such as the Kyans, the Kanyahs d the Poonans, the last named living in e shade of the great jungles. Chinese ttlers are steadily increasing in Borneo, d they are now planting themselves in tle colonies dotted about the great island, chiefly for growing pepper. These Chinese colonists in Borneo are the backbone of the population for agriculture. They also work Rajah Brooke's coal mines and likewise the gold mines in Upper Sarawak."

I asked the Archdeacon to give me some details as to the peculiar aboriginal customs of these people.

Workers on a Pepper Plantation in Borneo

"You mean, of course, the head-hunting especially?" he said. "In the old days, a man was not reckoned a warrior till he had brought home a human head. Till then he was not permitted to tattoo himself and had no portion at all in the tribe. They had a superstition that they could propitiate the spirit of a dead man by feasting with his head on the table, and they danced with heads on their laps. Even young girls danced with skulls there. Heads were kept in sacks on a part of the veranda, and near this they placed their guests. Head-hunting is still a ghastly reality in Borneo. Only Christianity can eradicate it. The religion of the pagan Dyaks is a sort of animism, with innumerable gods of the sea, land, woods and rivers; but all the spirits are evil and the Dyaks fear them absolutely. They have a vague notion of one Supreme God, but do not believe that he cares for them. The population of Sarawak is nearly 500,000. The Dyaks number about 150,000. The Malays are all Mohammedans, and we are not allowed to work among them, because when Sir James Brooke took over the country, he agreed that their religion should not be interfered with.

"The Dyaks are steadily becoming Christianized. At Kuching we have a great boarding and day school for boys with 200 pupils, and a smaller establishment for girls, with thirty pupils for a beginning. We want to build a large school for Dyak and Chinese girls. Miss Caroline Sharp, my sister, is superintendent of the girls' school, and a younger sister is acting as trained nurse. At Merdang, an inland village, a church of ironwood has been built by the converted Dyaks themselves. Of our industrial school we have great hopes. This is the right thing for the improvement of the Dyaks, for by nature and habit they do not believe in systematic work. We try to make them learn to grow pepper, coffee, cocoa, sago and rubber in our plantations. Our first plantation of 200 rubber trees was destroyed by stray pigs and goats.

"The people are eager to be taught, and we receive applications from many inland villages for teachers. We are now at work in ten villages round Merdang and we have chapels in each of these. There was only one when I went out. We do not pauperize our converts. They have to build the chapels for themselves, without outside aid.

"The Dyak independence of character is splendid. They were once pirates. They sometimes send complaints to the government that in this or that village they have no teacher. We have more of these demands than we can meet. All the Christian work in these villages is being done by native teachers whom we missionaries have trained.

"The Gospel work round Merdang was begun by a good Dyak convert, who gave half his time as a labor of love. One of his converts became a catechist in another village and brought the whole of it to Christ."

REV. WILLIAM DURRAN.

Group of Native Bornese Girls at Kuching

The Rear-guard — Sermon by Rev. F. DeWitt Talmage, D.D. ❋ Continued from Page 968

ristian mothers and fathers and sisters and brothers ve been to us we shall be to our children and our iends. There are spiritual lives depending upon us, our spiritual welfare has depended upon the faithlness of others in the past. And oh, my friends, what awful eternal calamity is going to befall some of ose who are near and dear to us, if we do not do ur duty to them as their spiritual rear-guard!

You must bear well in mind that those souls will and before the judgment seat of Christ, and will ink of us, and what we have done or should have me for them. The most overwhelming moment of y ministerial career was when this fact was driven me to me in a way I shall never forget. It was bbath evening, July 20, 1907. We were tossing out upon the Pacific Ocean. We had just saved me one hundred and fifteen lives from a watery ave. At the request of the passengers I was holdg a service in the cabin. Just as I arose to speak, lady came and took my hand. She looked earnestly into my face as she said, "Dr. Talmage, I was on board the steamer *Columbia* when she sank this morning. I thought you were a thousand miles away. Last Sunday morning, I was in your church and heard you preach. And I want to tell you that when the ship gave a lurch and went down to her watery grave, and I was pitched into the sea, the last thought that I had when I expected to meet my God, was of you and your sermon." I never asked her what that thought was. I was afraid to know. I said: "Can it be that the words which I speak, perhaps at random, may so influence some man, some woman, for or against God, that with them they shall march up to meet their Divine King at the judgment seat of Christ?" Thus God has sent you, O man and woman, to be spiritual rear-guard for your fellowmen.

Are you doing for others as your Christian parents and friends in the past have done for you? Thus Isaiah, seven hundred years before Christ was born in the Bethlehem stable, is enunciating in the words of my text the same Gospel truth as Paul, the greatest of the apostles, taught in the sixth chapter of Galatians, after Christ ascended from Mount Olivet. The scenes are almost identical. They both represent a struggle. God, the great Commander-in-Chief, is detailing us to certain duties. Thus Paul, as he sees a great load upon our backs, says, "Every man shall bear his own burden." That means, God expects us to stand in the difficult places on the line of battle. Then Paul goes in the same chapter, "Bear ye one another's burdens, and so fulfil the law of Christ." That means, every Christian soldier shall be a rear guard to every other Christian soldier. Then, over these two contemplations, the Psalmist writes these words: "Cast thy burden upon the Lord and he shall sustain thee." So God will help us bear the burdens of life, while we try to bear our own burdens and the burdens of our dear ones. "For ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel will be your rereward."

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Queen's Letters

MORE than mere literary interest attaches to the volumes of Queen Victoria's letters, noticed on another page of this issue. The good Queen had warm friends and admirers in this country, as she had in most lands besides her own. Few who have occupied so high a position for so long a time as she, have secured and retained in so eminent a degree the affectionate regard of the whole world. Her good sense, her tact and kindness, her sympathy with suffering, her blameless life and her heavy sorrow, won for her the good will of the foreigner and the hearty loyalty and love of her own people. Her ministers might be criticized and censured and their conduct and policy condemned; but no one thought of including the Queen in the blame, for it was everywhere recognized that the revered lady had the most gracious and kindly feelings toward all, and, in all she said and did, had a conscientious desire to do her full duty. We in this country especially remembered with gratitude how her interference at a critical moment saved our self-respect from being wantonly wounded, and toned down utterances which it would have been hard for us to bear.

The little that we knew of Queen Victoria inspired us with respect for her as a monarch, and that respect is increased by the revelation now made in these volumes of her letters, of her character as a woman. She was one of the persons who are more liked the better they are known. In raising the curtain that hid her personal and domestic life, her son and those who were most intimate with her appear to have had perfect confidence that the revelation would tend to the enhancement of the world's esteem. The naive remarks she makes in the letters to her uncle and to her ministers, now known to the outside public for the first time, show her native shrewdness, but, more than all, her innate goodness. She was so good that the worldly Leopold could not spoil her; nor could her beloved husband, with all his influence, induce her to overstep her conception of her prerogative. She would not try to be the autocrat that his ideas of the monarch's rights would have made her. Gentle, kind, tactful, she ruled according to her conscience, and she ruled wisely and well. Coming to the throne at a critical period, when the stupidities and the vices of her predecessors had shaken the loyalty of her people to her house, she reformed the court and set an example of domestic purity to the nation, of which it was in sore need. How a girl of eighteen could have done this, with so much delicacy, was a mystery; but we know that it was done, and these letters show that the change was due more to her own purity and piety, and less to her counselors, than had been generally supposed.

The Coming Holiday Season

THE first of the cold-weather holidays, Thanksgiving, is nearly here. The results of the recent financial panic are passing away like the ripples after a big wave. The excitement of election is also gone, and people standing on the threshold of winter are taking a mental account of stock, of deeds done or left undone, as they always do before some day from which they measure their lives forward or backward.

For the greater part of the American people it has not been an unprosperous year, and they are making preparations to have a festal day at home. Those who are fortunate enough to have relatives in the country are preparing to return to the old homestead, with all its happy and sad memories, though the latter are always dimmed by the former, let us hope, on Thanksgiving.

One of the saddest thoughts that will come involuntarily to thinking people as they come to the heavily laden table, or gather later in the twilight before the fire, is that somewhere, and probably not far distant, there are others whose dinner may have been so small that it hardly sufficed to keep body and soul together. If people really want to enjoy Thanksgiving, they should see that at least one person less fortunate than themselves has the opportunity given him to enjoy the day also. There is no place so prosperous, no town so small, that it does not have several families who are worthy and poor. A little unostentatious giving, not as from one above them, but in a friendly and Christian way, will bring them gladness not only on Thanksgiving, but cheer them for weeks afterwards.

As usual, THE CHRISTIAN HERALD will provide dinners for several hundred poor families on the Lower East Side of New York City. A dinner will also be given to as many as possible of the unemployed. The readers and friends of the paper in the past have helped THE CHRISTIAN HERALD to reach as many as possible in this way. If this year you have no one person or family in mind that needs help, you might join with others of THE CHRISTIAN HERALD family in providing for some of the destitute of New York. Even a little goes a long way with these people who have nothing. Try somewhere to help others to be thankful. Your own dinner will taste better and your own heart will be lighter.

After the Storm

AFTER storm comes the sunshine. Although the mutterings of the recent panic can still be heard, they are becoming less and less distinct. The confidence of conservative business men in the outlook finds abundant justification, for there are cheering signs on every hand. Banks are resuming regular business, depositors are fairly over their scare and, notwithstanding a few isolated indications of weakness, the general situation is rapidly becoming normal.

In a certain sense, the late experience has not been without its compensations. It has directed attention to the need of additional safeguards in our banking methods which, when introduced, will result in substantial benefit to the whole country. None are so keenly appreciative of this fact as the bankers themselves. On the other hand, it has demonstrated the unspeakable folly and injustice of indiscriminate attacks on capitalists and corporations, and the positive unrighteousness of a policy that would inflict loss and suffering on multitudes of innocent investors, who could by no rule of law or logic be held responsible for the real or supposed faults of individuals at the head of such corporations. There is little likelihood that anything in the nature of a general reckless assault on business will again be attempted. Recent experience has been a severe lesson, and, let us hope, an effectual one.

A Growing Social Peril

NO apology is needed for a protest against the foolish talk that may be heard in some quarters about a new relation in the domestic circle, who is commonly referred to as the "affinity." She is not mother, sister or wife, but occupies a vague position as an interloper in the social order, whose claims are coming to be recognized as paramount. Some of the talk is inadequately characterized as foolish, for it is wicked; but for the greater part it does not proceed to action and is mere idle silliness and gush. In one conspicuous instance, however, it has developed into a dissolution of the family and a scandal, consequent on the complacence of the parties concerned. There is always a possibility of an example of that kind commending itself to men of erratic character, who hope that an indulgence of their vagrant fancy may be regarded by the public as excusable.

It cannot be too soon or too clearly shown that the American people, especially the Christian public, will not condone any nonsense of that kind. It has too high a regard for purity in domestic life, and will not tolerate offenses that impair it. The war that has been waged against the Mormons, who boldly added the affinity to the household, proved that polygamy was regarded as an offense against public decency and against the national conscience. This attempt to introduce successive polygamy is still more odious, because it involves greater suffering and open shame. That there are cases in which divorce is justifiable cannot be denied, but only extreme wrongdoing or intolerable misery can be accepted as valid ground for recourse to the remedy. The mere desire to get rid of a partner who has lost her youth and charms, and to replace her with one who has both, is no such ground.

The evil, however, does not in many instances proceed so far. It may consist in nothing more than the preference for the society of a person other than the legitimate partner. It is in such preference, and the indulgence of it, that the danger lies. No one realizes at the beginning of such an association how rapidly the passions may develop. The noxious weed grows with amazing speed, and it has the tendency to intoxicate the mind and becloud the reason. The warning of approaching disaster causes the victim to exclaim: "Is thy servant a dog, that he should do this thing?" Yet he may drift on the seductive stream until he is unable to avoid doing it. The time comes when to do right involves such a struggle as Christ described as cutting off the right hand, or sacrificing the right eye; when to give up is like rending the very heart. Many have lost life and the soul itself in ignobly yielding rather than taking the firm but painful course. The crisis becomes worse than one of life and death, and it is of such a crisis, in its incipient stage, that people in society talk so lightly and frivolously, when they discuss the subject of the "affinity."

A Request from Dr. Klopsch

I APPEAL to all of our subscribers who would like to be of real assistance to an exceptionally busy man, to help me at this time.

This they can do by renewing their subscriptions as early as convenient, thus enabling me to distribute over a more protracted term the pressure usually incident to the holiday season. Such a course prevents congestion in our Subscription and Premium Departments. In co-operating with me to this extent, the advantage resulting is altogether mutual. It affords me opportunity to personally direct prompt shipment of premiums, and it insures the delivery of these premiums, changes of date, etc., before the great holiday rush interferes with the express, mail and subscription service.

It goes without saying that an early renewal does not entail any loss on the subscriber, since the new subscription date is advanced one year from the present date of expiry.

The first editions of our premiums and calendars, always the best, are now ready. Shipment can be made at once, and prompt delivery is at this time practically assured. Later on, the congestion of facilities is very likely to cause irritating delays.

Heretofore I have always been favored with the heartiest co-operation of our subscribers, who thus greatly facilitated the prompt handling of our holiday trade, and I feel confident that the present year will prove no exception to the rule.

Thanking you in advance for any help you may afford me in this matter, and grateful for past favors, I am,

Very cordially yours,

Louis Klopsch

Among the Workers

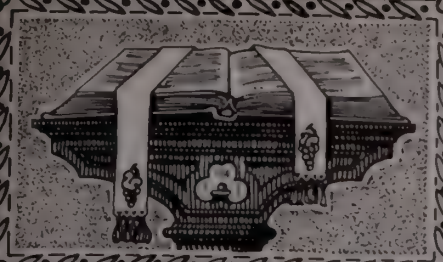
—REV. S. T. SHERWOOD presided at the Semi-Centennial Anniversary of the National Association of Local Preachers which was held in Washington October 11 to 15 inclusive.

—JOHN G. WOOLLEY, the famous temperance advocate, has been called to the presidency of the National Federation of Gospel Missions, *vice* Charles H. Madison, resigned on account of illness. The headquarters of the Federation will be in New York hereafter. There are now some forty missions represented in the membership list, and it is believed that this number will be more than doubled within a year.

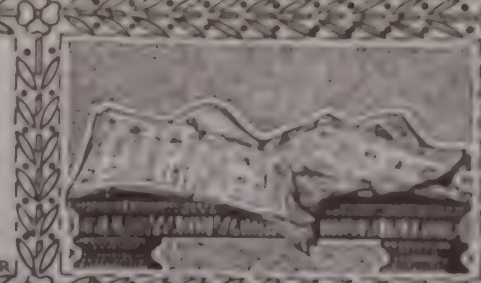
Contents of this Number

Wednesday, November 13, 1907

	PAGE
The Daughter of Jephthah	Cover
Our Mail-Bag	966
King Menelik (Portrait)	966
For a "Farthest North" Mission (Illustrated)	967, 982
The Rear-Guard, Sermon by Rev. F. DeWitt Talmage, D.D.	968, 971
Market Day in Central America (Illustrated)	969
The Letters of Queen Victoria (Illustrated)	970, 974
Among the Head-Hunting Dyaks (Illustrated)	971
OUR EDITORIAL FORUM: The Queen's Letters—The Coming Holiday Season—After the Storm—A Growing Social Peril—Request from Dr. Klopsch	972
BIBLE AND NEWSPAPER: Earthquake Disasters (Illus.)—Americans Arrested in Russia—A Girl Rescued from Gypsies—A Moving Residence, etc.	973
Our Dependent Races (Illustrated)	974
A Centre of Church Life (Illustrated)	974
Around the Home Hearth. By Margaret E. Sangster	975
A Festival in Brittany (Illustrated)	975
The Golden Rule Saloon. Serial Story (Illus.)	976, 977
Tissot and his Art (Portrait)	978, 979
A Friend of the Children (Portrait)	979
A Temperance Tour of the World. S. S. Lesson	980, 981
The Evil of Intoxicants. Epworth League Topic	982
Work Among Immigrants. Christian Endeavor Topic	982
Selfish Living. By Mrs. M. Baxter	983



The BIBLE and the NEWSPAPER



Earthquake Disasters

An appalling earthquake occurred in southern Italy on October 23, which caused widespread destruction. Its centre appears to have been in Calabria, where thirty villages suffered. At Reggio and Messina also buildings were thrown down, and at Gerace the walls of the cathedral collapsed. It was, however, at Ferrozzani that the greatest damage was done. The people were asleep in their beds when the shocks commenced and at least five hundred were buried in the ruins of the houses. A still larger number were severely injured, many of whom must die. Members of the Red Cross Society and soldiers came in the early morning and extricated many of the still living sufferers from the fallen walls, and worked all day digging in places where cries indicated that living persons were held by timbers or debris of the houses. The King of Italy promptly sent funds for the relief of the sufferers, many of whom had lost even their clothing. Army tents were also sent to shelter the homeless. The town is difficult of access and has no telegraph, but has been reached by the sea. It will be a long time before the full extent of the calamity is revealed.

A still greater disaster is reported from Russian Turkestan, on the north of Afghanistan. There was a severe earthquake on October 21, which caused great damage throughout the whole of Turkestan. The extent of the catastrophe was not fully ascertained, when a still greater calamity occurred. The town of Karatagh, noted for its manufacture of fine cutlery, was situated at the base of the high mountain of the same name in the Hissar range of Bokhara. An enormous section of the mountain was shaken loose by the earthquake, and hung suspended for three days. The people were too busy with their fallen houses to notice it, but suddenly it fell with intense velocity on the town, crushing it completely. It is believed that nearly all the 2,500 inhabitants must have perished. The town is remote from the usual line of travel and it took a full week for the news of the calamity to reach Tashkend. It was stated that the governor and his mother, who occupied a house at a little distance from the town, are supposed to be almost the sole survivors. Later news may perhaps show that there were others, but the absence of appeals for help seems to imply that the disaster destroyed the whole people. Unhappily, there were more people than usual in the town at the time of the catastrophe. In the fall of the year the people from surrounding districts go to Karatagh to enjoy the renovating breezes from the mountain. It is feared that many visitors are therefore among the victims. It is stated that no help will be sent by the Russian government to the stricken town, as it regards the town of Karatagh as outside its jurisdiction. Such calamities coming without warning and proving to man how utterly helpless he is in the grasp of nature's forces, should lead us to place our trust in Him who is greater than nature, and who is our refuge and strength, an unfailing resource in all calamities. Then we may say with the Psalmist:

> Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. (Ps. 46 : 2.)

Messina, One of the Cities That Suffered in the Calabrian Earthquake

Americans Arrested in Russia

News was received last week that Mr. William E. Walling, with his wife and sister-in-law, had been arrested in St. Petersburg. Mr. Walling is a citizen of Indianapolis, Ind., and a grandson of the late Mr. William H. English, once a candidate for Vice-President of the United States. The three Americans had made the acquaintance of certain prominent Finns in the Russian capital and had dined with them at their hotel. The whole party were suddenly seized by the police and carried off to prison, Mr. Walling being sent to a different prison from that in which the two ladies were confined. He succeeded in getting a letter out to the American embassy and our ambassador took immediate steps to obtain the release of the party. They were charged with having given funds and important information to the Russian revolutionists. A minute examination of their baggage by the police failed, however, to give evidence to support the charge. Such arrests are usually not settled for two weeks, even if the prisoners are proved innocent, but by the efforts of the American embassy the prisoners in this case were released after one night's detention and immediately quitted Russia. The Russian government in apologizing for the outrage admitted that they had no evidence against the Americans, but seeing them so friendly with the Finns, became suspicious of them. They evidently believed in the proverb that "a man is known by the company he keeps." The patriotism of the Finns stamps them as criminals in the eyes of the Russian police and Mr. Walling's association with them affected his reputation. We can sympathize with him, knowing how just the Finnish cause is, but we sometimes forget in our religious life that the world is apt to draw the same inference with regard to the Christian as the Russian police did in the case of Mr. Walling, if it sees him habitually associating with wicked men.

> Now I beseech you, brethren, mark them who cause divisions and offenses contrary to the doctrine which ye have learned ; and avoid them. (Rom. 16 : 17.)

A Girl Rescued from Gypsies

An application was made to a court in Albany, N. Y., recently for a search warrant, by a citizen of New York. He said that he had lost his daughter a long time ago and had reason to believe she had been stolen by gypsies. He said he had gone from place to place for more than a year trying to find her in various camps. He had heard that there was a camp near Ravenna and he desired to search it. The warrant was granted and a policeman went with the father to make the search. The leader of the gypsies refused to allow a search to be made and that fact increased the father's suspicion that at last he was on the right track. He refused to leave camp, and sent to the nearest village for assistance. Farmers, railroad men and laborers seized such arms as they had and, with a local justice at their head, went to the camp to help in enforcing the warrant. The girl was found in one of the tents, but she refused to speak and would not indicate whether she wished to remain or to go with her father. She was taken to court and was there made to understand that she would be safe in telling the facts. She then told how she had been kept a prisoner and brutally beaten and starved. She was given into her father's care and the chiefs of the gypsy tribe were held for examination. The poor girl had been so thoroughly intimidated that she would never have been delivered if her father had not interfered. It is often so with the captives of the enemy of souls. They fear that by their own power they cannot escape. To such the testimony of others should give courage.

> Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son. (Col. 1 : 13.)

A Moving Residence

The Board of Special Inquiry at Ellis Island, New York, was astonished at a reply made by a passenger who arrived from Europe last week. He was taken ill during the voyage and when the steamer on which he came landed her passengers he was taken to the hospital. As soon as he was well enough to answer questions he was examined as to his right to be admitted. He said he was English by birth, but had already passed sixteen years in this country and had been on a visit to his native land. He was asked in what American city he had lived during his sixteen years' residence here. He answered that he had lived in no particular city, but had spent twelve years in a box car. The examiners concluded that he was a tramp and were about to pass a sentence of deportation, when he explained that he had been in the employ of the Union Pacific Railroad, and that his duties involved continual travel. The company had facilitated him by fitting up a freight car for his permanent use as a residence and he had had no other home. He had thus been a citizen of the country and as such entitled to admission, though no State or city could claim him. It was a curious life to lead in its complete detachment from local associations. In this it was like the people referred to in Scripture, and we may hope that he had the aspiration that characterized them

> For here have we no continuing city, but we seek one to come. (Heb. 13 : 14.)

A Suit for Spurious Relics

A remarkable suit has just been decided in a Brussels court. A Greek civil engineer while in Constantinople became acquainted with a Turk who had in his possession a silver casket, which, according to his story, contained a piece of the cross on which Christ was crucified, and one of the nails that had been used in the crucifixion. Being a Mohammedan, he had no reverence for the precious relics, and wanted to dispose of them to a Christian purchaser. He had some idea of the value that they should have in Christian eyes, and wanted a high price. An English collector of curiosities visited Constantinople while a purchaser was being sought, and the Greek introduced the Turk to him. The collector was doubtful about the relics, for he knew that many spurious articles of the kind were in existence. But if they were genuine, it would be easy to sell them at a profit. Finally, after some negotiations, he offered to take them to submit to experts, and undertook, if they proved genuine, to pay $3,875 for them. The antiquarians at the British Museum declared them to be spurious, and the collector therefore refused to purchase them. Thereupon he was sued for the money. Being spurious, they were worthless, but if they had proved genuine, their value would have consisted in their association with an event so sacred, that to make [illegible] a matter of bargain and sale would have been shocking to the Christian mind. That there are men capable of engaging in such traffic need not, however, occasion surprise. There are some men so set upon the making of money that nothing is too sacred for them to use in the pursuit. Most of the defendants that are brought to justice were the cloak of piety to [illegible] It has always been so. Even in apostolic times men had the audacity to propose a bargain [illegible] Holy Spirit

> But Peter said, Thy money perish with thee, because thou thought that the gift of God [illegible] with money. (Acts 8 : 20.)

OUR DEPENDENT RACES DISCUSSED

LAKE MOHONK, N. Y., was lately the scene of the Twenty-fifth Annual Conference of Friends of the Indian and Other Dependent Peoples. Over 400 persons were in attendance. Invitations had been sent to those who had been giving special attention to the betterment of conditions among Indians, Filipinos, Porto Ricans, Hawaiians and other so-called child races. The guests included the United States Indian Commissioner and members of the Board of Indian Commissioners, bishops identified for long years with this sort of work, judges of insular courts, army and navy officers, college presidents, philanthropists and members of Congress. There were also present several "natives" to speak in their own behalf. Andrew S. Draper, LL.B., LL.D., Commissioner of Education of the State of New York, presided.

United States Commissioner Leupp spoke of Indians now getting out of reservations to live and work like white people, by which means they were developed in self-help and home building. On the other hand, certain tribes had been so pauperized by having food and blankets given to them, that they have declared themselves to be "government people," and utterly refuse to do any work. These, the commissioner declared, should have their rations withdrawn and be forced to go to work. Dr. E. E. Chivers told of an Indian woman who came to him asking the question: "Can Jesus give rest?" "Can he give an Indian woman rest?" "Can he give me rest?" she asked, holding up before Dr. Chivers her outspread hands upon which were several fingers whose joints had been mutilated as an expression of sorrow for the dead. She did find comfort in Jesus, and so did her husband, who became a Christian and subsequently a deacon in the church; from him Dr. Chivers afterward received the elements of the communion. The fact was stated by the Rev. Charles H. Thompson that the first Bible translation on this continent was made for the Indians by John Eliot. One session of the Conference was devoted to the Philippines. It was stated that a yet barely fifty per cent. of the Filipino children are provided with schools, because of lack of funds. Congress should make provision for them. The tariff should be removed, so that industries on the islands may flourish. Opium, which is considered by the secretary of the Insular Government to be "the Filipinos' greatest peril," should rapidly be reduced to the point of prohibition. There are now 12,150 licensed opium smokers in the Philippines, thirty-five licensed wholesale dealers in opium and 170 retail dealers!

Meeting Place of the Mohonk Conference

The case of the Porto Ricans was well put before the Conference by Hon. Julio Larrinaga, Resident Commissioner of Porto Rico to the United States, and by Mr. George Arias, a well-informed business man of Porto Rico. They made a plea for the granting of United States citizenship, and for greater educational privileges. Mr. Arias said the only discontent felt by Porto Ricans with the United States is that the Constitution stayed at home!

All of these things and many more did the Mohonk Conference consider. In a parting word, when about to to adjourn, the members of the Conference were urged to "serve as distributing centres to make conscience, and give more light."

THE LETTERS OF QUEEN VICTORIA Continued From Page 970

great happiness before me. I love him more than I can say." They were married on February 10, 1840.

If there is one quality more than any other which these letters show Victoria to have possessed, it is the quality of independence. Her training had well equipped her for sovereignty. She brought to the task a sane and wholesome womanhood, and a clear and well-poised mind. Intensely proud of her nation and its "wooden walls" (its navy), she was a peacemaker by nature, but a stout foe once a war was begun. She would be no one's puppet; she would be ruler in fact as well as in name. Thus, there came a time when she no longer invited Leopold's advice, for (as she wrote to Albert) "Dear uncle is given to believe he must rule the roost everywhere." Neither would she allow herself to be swayed too much by Albert; for while she wrote of him as "an angel," and was charmed with his kindness and affection, there were occasions when this wise young Queen very clearly let him understand that the two were not on the same footing before the English people; that he could not be a peer; that only an Englishman could be at the head of affairs; that the nation was very jealous of any foreigner interfering in state administration. At other times she rebuked his impatience of the demands of business, by writing him: "You forget, my dearest love, that I am the sovereign and that business can stop and wait for nothing."

Among the distinguished men of the early Victorian period, many familiar names are encountered in these volumes, among them being Lord John Russell, Viscount Melbourne, Baron Stockmar, Viscount Palmerston, the Duke of Wellington, Sir Robert Peel, and others. Among her correspondents also were Queen Adelaide, Queen Maria II. of Portugal, and other royal and noble ladies. There are in a large part of the correspondence so many references to high state functions, court ceremonials and exalted politics, that the reader is constantly reminded of the fact that royalty and nobility move in a world peculiarly their own, and have really little in common with the masses of their subjects. Their whole manner of life, their surroundings, duties, thoughts, conversation, and even their recreations and correspondence seem different from those of ordinary mortals. But there are brilliant exceptions, where we find a pleasing flow of spirits and a natural and sometimes quite unrestrained expression of sentiments. Leopold's letters are all clever and readable; although he does occasionally pose as a sober moralist, he can be humorous and epigrammatic. Melbourne, too, has some remarkably frank passages in his letters. Victoria's letters, however, have a charm of candor and stateliness, and a freedom from affectation, which will make them widely read. They must stand as a new and pleasing revelation of the writer's womanly nature—as queen, wife, mother, and the ruler of an empire—which will surprise and please even the English themselves.

In another view, these letters present an instructive panorama of the rise and fall of successive political favorites: Melbourne, Peel, Palmerston, Lord John Russell, Lord Brougham, Earl Derby, Walpole, Lord Dalhousie and the empire-builder Disraeli, all pass and repass, filling the stage a brief space, and then—exit. In the same way we may note the running thread of comment in the letters regarding such far-reaching events as the *coup d'etat* of Louis Napoleon, wars and other foreign complications, and the horrors of the Indian mutiny. Mingled with these graver topics, we find disclosed the inner workings of cabinets and parliaments and the doings of kings, queens, princes and premiers, almost side by side with the chatter of betrothals, weddings, excursions, and many incidents that lend a piquant interest to the reading.

The Letters of Queen Victoria are finely illustrated. The three volumes, comprising over 1,800 pages, are published at $15.

A CENTRE OF CHURCH LIFE

"UNIQUE" is a word in the English language that has been greatly overworked in recent years, but it may be correctly applied to the new "church clearing-house" that has just been opened by the Episcopal churches in the Borough of the Bronx, in the upper part of Greater New York.

The Borough of the Bronx has been built up within a very few years. Its greatest development came within a short time after the Subway line was opened which connected the large territory lying north and east of the Harlem River with the main part of the city. Streets and houses were constructed as if by magic and the people from Manhattan moved up to the Bronx by the tens of thousands.

The number of Episcopal churches grew until there were over twenty. The Bronx churches were not wealthy enough to build guild houses for their various societies and Bishop Coadjutor Greer conceived the idea of having one large church house for the entire Bronx, where the clubs and societies of all the parishes could meet. It would not only give each parish accommodations they could never afford if working separately, but would also bring together in a social way the officers and members of the various churches.

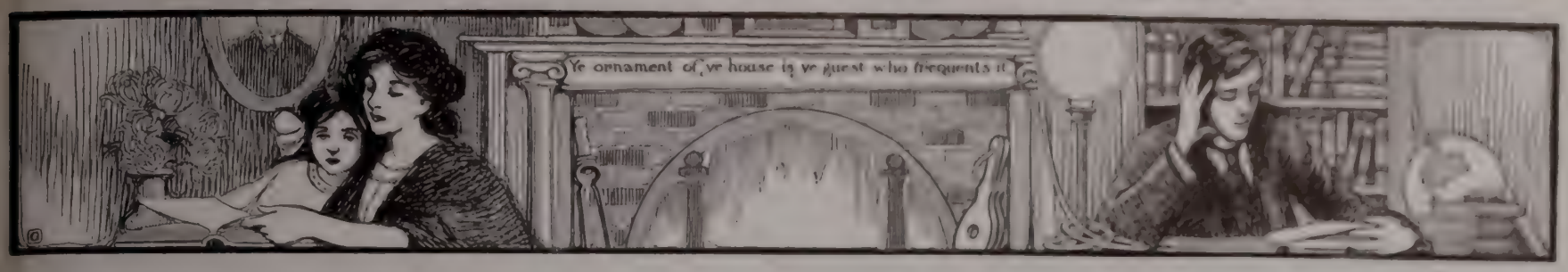
Rev. Dr. F. S. Cookman is in charge and bears the title of vicar. Under him are several assistant clergymen, besides numerous lay workers, both paid and volunteer.

The New Church House in the Bronx

One of the most important things undertaken by the management of the church house has been the quest of former church members, who had moved from other parts of the city. For a while after they came, those who were church members and regular church attendants would take the long ride back to their church. It was a tiresome journey on crowded cars, and in wet and stormy weather it was often abandoned. Some of them would seek new church connections, but a large number became a part of the large body known as "the great unchurched." Canvassers were sent from house to house, and whenever a former church member was found he was given a cordial invitation to come to the headquarters and there, after his dormant interest had been reawakened, he was assigned to the nearest church of his communion. The canvassers also gave invitations to people who had had no religious connections whatever.

The two hundred and fifty thousand dollars for the building was raised by Bishop Greer, and an additional sum has been set aside for a permanent endowment fund. The building is an imposing structure of six stories. The auditorium, on the main floor will seat 1,500 people. It will be used for entertainments.

AROUND THE HOME HEARTH



Sweetness of Temper

By MARGARET E. SANGSTER

FEW of us have ever had an enemy. Most of us have many friends. More hands are held out to help than to harm us. We never go anywhere and feel that we are in an enemy's country.

Yet among friends there arise occasions of difference. There are misunderstandings. Our home people, maybe, are irritating. We are annoyed, provoked, exasperated. Somebody says a disagreeable thing, and we hastily retort. Our intimate companions know the weak spots in our character, and if vexed they may take advantage of them and use expressions that hurt like the thrust of a sword. Words can leave wounds, and even when wounds are healed scars remain. The wise man said of old, "A brother offended is harder to be won than a strong city."

Temperaments often clash in the family. There is the possibility of friction in households that are almost ideally beautiful and complete in their mutual relationship. Therefore it is necessary for us to be on the watch against our moods; to resist the temptation to fault-finding and to fretfulness is a positive duty. Equally and with greater determination we should resist what is the besetting sin of many—the tendency to be unforgiving.

. . .

Strangely enough, people are ready to defend themselves for having an unforgiving temper as though it were an evidence of a strong will and an upright character, while they do not hesitate to acknowledge that they are wrong in other and less harmful directions. "I am a good hater," one will say. "I have a long memory for injustice. I carried a stone in my pocket in the hope that I might some day have a chance to throw it, and the chance did not come for five years. Then I had my opportunity and I threw my missile and felt that I was even with the person who had tried to injure me."

This confession was calmly made by a Christian woman whose gentle manners and usually sweet disposition were in decided contrast with the vindictiveness she had cherished as if it were a merit. Apparently she fancied that to hold a grudge and keep a feud in the background of her mind was to do something for which she deserved praise. On the contrary, by so much as she had nursed her anger and fanned its flame, by the tenacity with which she had, as she said, "kept a stone in her pocket" to cast at the one who had wounded her, she showed herself deficient in the spirit of a true disciple.

What is the Christian law about forgiving an injury? What said our Master? When the question was asked him, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" he replied: "I say not unto thee, until seven times, but until seventy times seven." That is to say, the forgiveness of personal injuries must be indefinitely repeated; we must have in our hearts an intention to pardon those who injure us by word or deed, and we must do this to the uttermost extent of our powers in every-day life, in the little incidents of social intercourse. Beyond this, we must not only pardon those who offend us, but must love them enough to pray for them. Whoever forgives until seventy times seven will not forget to pray for the friend or the fancied enemy who has done him a wrong. In the Sermon on the Mount, Jesus told us that we could not pray acceptably or bring our gifts to the Lord while in our hearts there lingered a feeling of anger against a brother. "First be reconciled to thy brother, and then come and offer thy gift." The Master himself gave the highest exemplification of the lofty tenderness that can pardon an infinite wrong when on the cross he exclaimed, in the wonderful prayer for his murderers, "Father, forgive them, for they know not what they do." Again and again in hours of anguish, prayers like this have been wafted to the skies from the lips of Christ's martyrs.

It is not so much in times of severe stress and strain that we need to cultivate this beautiful Christian grace, as amid the daily occasions for self-restraint and the little trials of daily life. The soul girds itself for a great conflict. The martyr's crown may never rest on our brow; but day by day we are called upon to carry, often unseen, some little cross. It may be too much to speak of forgiveness when a tired ticket agent answers us rudely, or a conductor forgets to stop the car at our corner, or somebody jostles us in the street; these are petty annoyances that do not amount to a grievance, yet they serve to disturb composure and overshadow our sunshine. Trifles light as these have been known to separate friends and set them apart.

"It is the little rift within the lute
That by and by shall make the music mute."

The beginnings of strife should be avoided. Never expect offenses, and if they come do not recognize them, is a good and safe rule. If they are forced upon you, forgive them as soon as possible. Having forgiven, speedily forget. One cannot put memory to a worse use than to make it the repository of resentment. Whoever declares, "I can forgive, but I cannot forget," has not been taught in the school of Christ.

. . .

The forgiving spirit is not a spirit of weakness, but a spirit of strength. Love is ever divine. Our dear Quaker poet, Whittier, struck a true chord in his noble lines:

To thee our full humanity,
Its joys and pains belong:
The wrong of man to man on thee
Inflicts a deeper wrong.

Who hates, hates thee, who loves becomes
Therein to thee allied:
All sweet accords of hearts and homes
In thee are multiplied.

A FESTIVAL IN BRITTANY

BRITTANY, in the northwest of France, has had its local customs little changed by the currents of twentieth century life. Except in the cities, the men yet wear knee breeches, coats cut in the style of two centuries ago, and broad felt hats. Their gala costume is heavily embroidered. The women look as if they had just stepped from an old picture. The medieval festivals still flourish and bring the peasantry to the towns from far and near. It is hard to realize that but a few hours distant by rail is Paris, one of the most modern of cities.

International Marriages

ATTENTION has again been called to the subject of international marriages by the recent announcement that Miss Gladys Vanderpoel is engaged to a Hungarian Count with a [illegible] name, a proud ancestry, and unencumbered estates. Ordinarily a love match between two young people equally endowed with health and good temper, equally fitted for the best society, and equally supplied with wealth enough to satisfy the latest modern standards, would arouse no unfriendly comment. Nevertheless, it appears that objections have been freely raised and adverse criticisms made in the Count's native land because it is deemed there that he is condescending in making an alliance with an American girl who has no titles at her back. That the people of her family have been eminently worthy, and that its women are especially noted for gentle manners and sweet character, that she has had the education of a princess, and is as well fitted to shine in a European court as any maiden of Austria or Hungary, apparently makes no impression in the Count's own country.

The transplanting of an American girl from this blithe-hearted republic to a foreign land where she is to be received with suspicion, and accepted on approval, where it is doubtful whether the women of her husband's family will greet her with open arms, is an experiment that has hitherto failed of better than it has succeeded. Of course there have been happy marriages of the kind, but they have not been conspicuous. In numerous instances an impecunious nobleman has sought relief from embarrassment by wedding the daughter of an American millionaire. This case seems not to belong to that category.

In her brilliant novel, *The Shuttle*, Frances Hodgson Burnett has given a pitiful picture of the tragic results that may follow an ill-assorted marriage when a young wife is far from her kindred and friends, and is caught in a web from which she cannot escape.

"Will you walk into my parlor?"
Said the spider to the fly.
"'Tis the prettiest little parlor
That ever you did spy.
The way into my parlor
Is up a winding stair,
And I have many pretty things
To show you when you're there."

In *The Shuttle* a book well worth reading, Mrs. Burnett's spider is very big and black and belongs to the poisonous variety. Sir Nigel Austruthers is a villain of the deepest dye, and Rosalie Vanderpoel, his poor little bride, is a victim of circumstances and of a great mistake. Though conditions have altered since the period of Mrs. Burnett's story, the book is a suitable gift to be sent to American girls who are contemplating marriage with foreigners of whose antecedents and environment they know very little.

Her Birthday Gift

Dear Dr. Klopsch: I have received the book, "The Great Hereafter," which was ordered and sent to me by my daughter, wishing to give me a great pleasure on my eighty-eighth natal day.

It has been delayed, but the pleasure I expected from its perusal fully repays my impatience. I expected a great deal from the pen of the author. Let me now express my admiration of the liberal gift you have accorded your subscribers, and which I have very greatly enjoyed; also the pleasure I enjoy in reading the paper.

Mrs. [illegible]
Brooklyn, N. Y.

THE GOLDEN RULE SALOON

By Marion Earl

CHAPTER III—*Continued*

ALL day, Arthur brooded over the blow he had received the night before, and the impending discharge. All day he drank frequently and plotted revenge. He was stubborn in anger, and the liquor made him reckless and daring in his hate. That evening, his foe sauntered into the barroom, bent on making friends with Arthur. Instead of reciprocating, the latter poured forth a torrent of abuse. The end of the matter was that the old quarrel was resumed and Arthur drew a revolver from his pocket and fired. The young man who came in to settle a quarrel was taken away dead. Arthur spent the night behind the bars in the town jail.

When the mother heard the tidings, she swooned away and lay for days in the borderland close to death. She seemed without interest in life, till they roused her by telling her that he needed help in the trial which awaited him.

Marvin, the saloonkeeper, suddenly became her friend. He visited the house and offered to secure a lawyer to defend Arthur.

"It will cost at least a thousand dollars," he informed her.

"But I have no money, unless I sell the house."

"Yes, I know; but I'll furnish the rest of the money myself, if you want me to."

He went on to explain that if she would sign an agreement to give up the house, he would guarantee all the expense of the defense. It was money out of his pocket, but he was willing to do it for her. She was reluctant; but her mother-love won, and with trembling hand she attached her name that afternoon, before witnesses, to the document which conveyed the property to Marvin.

The true inwardness of the transaction was this: the saloonkeeper had secured the lawyer for the defense for five hundred dollars, which he agreed to pay out of his own pocket. He then purchased the account of the undertaker for half its face amount. To this he added the old bill for liquors, which he had presented to Mrs. Hood just after the funeral. To reimburse himself, he had the deed to the house, which was cheap at seven hundred dollars.

Some of her friends, who suspected his motives for friendliness, made inquiry; but the deed was signed and the matter so handled that nothing ever came of the attempt to right the wrong.

"She'll have to go to the poor-house anyway," was all the defense he made. He, however, allowed her to live in the house for five months. By no manipulation could he make his accounts go beyond $650. So he gave her the rent to make up the balance.

One day, in a burst of confidence, Marvin told Lee how he had managed to collect his old account. Fearful lest he give way to some emphatic expressions which came to his lips, the latter had turned away without a word.

There was still something manly in Lee, which revolted at the vulgar experience of the business. He took the saloon because it seemed to be a good financial opening. He was running it on "a business basis." True, he made frequent concessions to his conscience; but Marvin's utter abandon made it difficult for the Golden Rule Saloon to be run on the lines laid down at first. Lee could not turn trade to Marvin; that was not businesslike. So he relaxed at every point. But he was ill at ease. The murder committed in his place had unnerved him. He felt like abandoning the saloon; but it represented all the money he had, and it paid him well. So he compromised by resolving to be stricter in maintaining an orderly, "respectable place," which resolution he soon ignored.

And the Golden Rule Saloon still prospered, with an occasional drunken brawl and its never-ending panorama of human wretchedness.

CHAPTER IV

ANDY NEAL was one of Lee's best customers. He was a good blacksmith and earned fair wages when sober. But most of his money went in drink. Lee understood fully the suffering of the family from lack of food and Neal's abuse; he argued that the man would drink anyway, and he needed the money as much as Marvin did.

Neal and his cronies were talking of Arthur Hood's sentence, the evening after the news had come.

"He got twenty years in the pen, and I say he got off easy," were the words of an old sot.

"He ought to hang," another declared.

They retried the case for an hour, and the general feeling seemed to be that he deserved severe punishment. When some one suggested, as a defense, that the young man was drunk, the senator was emphatic in his rejoinder.

"That makes no difference! A man can drink and be a gentleman. I've always drank when I wanted to and I never harmed any man."

"Some men never do any harm, it may be," Neal answered, "but I'll tell you, men, there are some of this crowd that do things when drunk that they wouldn't when sober. It may not be murder, but it's no credit, that it ain't."

The argument was interrupted by the coming of one who had important news to tell.

"Had you heard about Mrs. Hood, Arthur's mother?"

The newcomer asked the question with the manner of one who was about to confer a favor.

"No, what is it?" the senator asked.

"She's gone plumb crazy. When she got the word about Arthur's sentence, she jest gave one awful scream and put her hand to her head, like something had gone wrong there, and she's as crazy as a loon."

"Poor soul! It would have been a mercy to her to have died years ago," Neal said with great feeling.

The others discussed the case at length, but he sat silently with his face in his hands, his mind busy with shapes from the past which always caused him suffering whenever they rose like spectres from their burial place.

He drank that night with unusual freedom, as if trying to drown all recollection. The excess was so pronounced that Lee finally refused to sell him more liquor, and then put him out and told him to go home. Instead of obeying the injunction, he went to Marvin's Place and drank still more.

It was long past midnight when Lee closed the saloon and started home. As he approached Andy Neal's house a woman, hatless and disheveled, ran out of the yard and started down the street toward him.

"Andy's goin' to kill Lucy! He's drunk!" she gasped. "He's tied her with a rope an' dragged her over to the shop."

She pointed, frantic with terror, to the blacksmith shop that stood just beyond the house. Lee waited for nothing, but ran to the place indicated. He tried the doors; they were locked. The window on the side—a mere opening in the boards of the wall, covered at times with an old blanket—caught his eye as he hastened toward the rear. He paused an instant to look in. A dimly burning lantern hung on the wall. Lucy lay securely bound on the forge. Across the room the father was stooping over the grindstone, trying to put a keen edge on an old carving-knife. She lay all silent now. He had stopped her piteous cries by stuffing a handkerchief into her mouth.

The saloonkeeper crawled in as stealthily as possible. In picking up an iron bar from the floor he made a noise at which the blacksmith turned to look, and then sprang to the side of his victim on the forge. He raised a warning hand as the intruder, with bar upraised, took a step forward.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground!" Neal said in a theatrical, hoarse whisper. "Shall a man give the fruit of his body for the sin of his soul?" he continued. "God has demanded this of me. My sins are so great that nothing else can ever make atonement."

Lee had stopped as the other began to speak. Now he took another step forward.

"Go back!" cried the would-be murderer. "If you come near I will kill you!" The knife was raised threateningly while the eyes glittered with strange fire.

For answer, the iron bar was lifted and Lee sprang forward. His antagonist was disarmed after a brief struggle, and the girl was saved. Neal had gone home after a night of carousing, possessed with the idea that God had given him the strange command. Dragging Lucy from her bed, he had tried to obey the delusion of his crazed brain. She was bruised and one leg was broken by the rough treatment. The nervous shock in itself was enough to wellnigh kill her. She lay in bed for many weeks a patient sufferer.

The keeper of the Golden Rule Saloon genuinely sympathized with the family—and with Lucy and the mother in particular. He advised the father to keep out of the saloons entirely. "You see, if you come, we can't refuse to sell you liquor; or if I did, Marvin wouldn't. You say you could let it alone, if it wasn't for the saloon. I say, keep away and you won't get into trouble."

The advice was sincere enough, but it was without knowledge. What the magnet is to iron filings, the saloon is to some men. They cannot resist the attraction. Neal did succeed in keeping sober for some weeks, however. Lee called frequently at the house to inquire after Lucy.

There was another regular caller at the humble home of the Neals. May Johnson had for a long time taken a special interest in the mother and daughter. Since the affair in the shop that night, she had spent a great deal of time in trying to make the girl's sufferings as light as possible. One morning as Lee was entering the yard, Miss Johnson was just leaving the house. There was no way to avoid a meeting.

"Good morning, Mr. Lee," she said, in the same old quiet tone with which he was so familiar.

He was passing on with a low-voiced good morning, without looking into her face, when she interrupted him.

"Just a moment, please! I was wondering if you would help me a little. Lucy is not as well this morning, and she thinks some fresh fish would taste good. She doesn't eat much of anything. I was wondering if you could find some one to go fishing to-day."

He looked up into her face for an instant, then quickly dropped his eyes.

"I think I can manage that," he said. Then, as if trying to divert his thoughts from something unpleasant, he went on: "It's such a pity that Lucy has to suffer so. I'd think her father would lie awake nights thinking of what he did that night. It's too bad!"

Continued on page 977

"'Good morning, Mr. Lee,' said May, in the old quiet tone"

THE GOLDEN RULE SALOON

Continued from page 976

"Possibly he is to be pitied more than lamed. There are others who would lose leep if every one whose influence helped o do that deed were to suffer that ay."

She walked away. He was not angry t the words. Somehow they were the xpression of thoughts and feelings that ad been struggling in his own breast. he spoke without bitterness or scorn, nd the words made him very uncomortable. They had not met face to face ince the memorable night on the hillop, when the world lay under the spell f the moonlight of springtime.

He got the fish, paying a man to go and atch it fresh from the water through he ice. All day his soul was troubled. Ie realized keenly that he had made a istake. He had forfeited a noble oman's love in order to satisfy his reed for money. Now it seemed to him at he would be willing to forfeit all else r that boon. He was seeing what most en see clearly for a passing moment, hen they barter all for gain—that the est things of life do not depend on ere financial prosperity, and that a an's character is his greatest possesion. He felt instinctively that he was ss a man than when he took back the ngagement ring. At first his pride and ubbornness of will had kept him from tering his course. Then the large rofits had allured him farther on the ay. Little by little, his sensibilities d become deadened. But now he saw early and acknowledged to himself that was wrong. Would it be possible for m to win her yet, if he would, at this te day, comply with the conditions once posed? He doubted it. He felt a athing for himself. It was one of ose times which come to the evil-doer hen the light shines clearly and the irit is moved and softened, till a ange, radical and abiding, is possible. ch opportunities rejected, mean a eper plunge into wrong-doing. It is certain what the result would have en to Roy Lee's future course if he d been left to himself. That very ght, something happened which was stined to throw the whole town into eat excitement, and change the current many lives.

CHAPTER V

THE orgies of the nightly life at the Golden Rule Saloon were in full blast. The glasses clinked on the marble-topped bar, here the proprietor was kept constantly busy. Beyond the wide, high chway was the gaming department, led with brilliant light, tobacco smoke, e click of billiard balls, occasional isterous laughter and bad odors. In e barroom proper was a crowd that lked and laughed and smoked bad gars and worse pipes. An occasional ng rang out above the other noises of bauchery. In this last company sat ndy Neal, flushed with liquor. He had en lured into Marvin's Place, where had become thoroughly intoxicated. or some reason he had left early and w was back to his favorite corner beind the heater, in an upholstered chair. Suddenly a woman, tall, slender, her ng, white hair loose and streaming, a eet folded and thrown over her shoulrs, the corners held in the tight clasp a bony hand, stood in the midst beeen the stove and the bar. She had tered so swiftly and quietly that no one emed to be aware of her presence till ey saw her standing silent in the om. Talking and laughing ceased. en withdrew the pipes and cigars from eir mouths to look. Quickly conscious the change, the men at the gaming bles looked up and became still. The truder stood for a moment in seeming wilderment. She looked around the om and walked toward the bar. It as noticed that she was without shoes, d that there were holes in her stockgs. She turned her wildly flashing ze full into Lee's face.

"I want my boy!" she cried in tones that rang and penetrated to every corner of the place.

Lee, quick to take in the situation, replied calmly, "I don't think he is here. I don't see anything of him. Do you?"

The sheet slipped from her thinly clad shoulders and dropped to the floor, one corner still clutched in the wasted hand. The right arm shot forward and the long finger pointed into his face, while the flash in the eye made him shudder.

"I want my boy!" she repeated. The sheet lay on the floor now, and both arms were outstretched in pleading. "I used to hold him in these arms and rock him to sleep. Oh, he was such a good boy! But you murdered his father and left him an orphan. Yes, you did; you caught him in this man-trap of yours and killed him. And then you took my boy and made a murderer of him, and shut him in a cell."

She took a step toward him. Impulsively he grasped the neck of a tall bottle that stood within reach.

"Oh!" she cried, and tears were in the voice, "I am so lonesome out there at the farm. They say I am crazy, but give me back my boy and I'll be all right again."

Lee made a move as if to come nearer.

"Stay where you are," she commanded.

He stood still.

"You can't give me back my boy, but you can stop trying to put other boys where Arthur is. He never touched the drink till you tempted him in here. They wouldn't, either. But you've got to have the boys or you can't do business. These old sots will die pretty soon!" She waved a hand and cast a glance toward the men in the corner. "But if you were not a bad man, you wouldn't do it. This is a slaughter-house, and you are a butcher!"

The voice rose to a high pitch in the last declaration. For an instant the form swayed. She took a few tottering steps forward and leaned against the bar.

To be continued

For Missionaries' Children

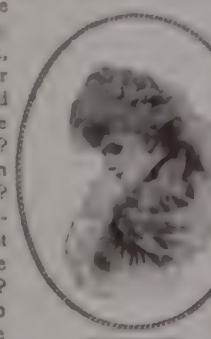
REV. F. E. MEIGS, M.A., President of Union Christian College, Nankin, China, is now in the United States in the interest of a school to be established in the valley of the Yang-tse-kiang for the education of missionaries' children. Of the forty evangelical societies, whose 4,000 workers are scattered over the vast Chinese Empire, only one society, namely, the China Inland Mission, maintains a school in China for the education of its children. The remaining societies, embracing some 3,200 missionaries, are wholly destitute of such provision.

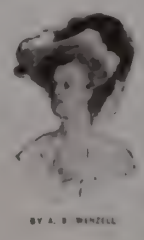
The missionaries have tried to cope with this serious disability by themselves conducting the primary instruction of their children, under many disadvantages. Dr. Meigs' plan looks to the establishment and adequate equipment of an institution in China, in which the children of all missionaries in that land can be educated, from the kindergarten stage up to the college entrance. The school will be interdenominational. At a mountain resort called Kuling, 3,500 feet above the plain, near Kiukiang, a model settlement of about 250 houses has grown up. Not less than 1,000 foreigners, mostly missionaries and their families, go there annually to recuperate. Three years ago it was decided to found at Kuling a tentative school for the children. A guarantee fund was subscribed, and the institution opened in 1906. The Board of Directors includes a number of the most prominent missionaries. It proved satisfactory, and it is now desired to place the school on a solid financial basis, thus providing for its perpetuity and enlargement. With this object in view, Mr Meigs has come to America to raise a fund of $100,000, for buildings and endowment. He will be glad to supply all information to those who may address him at Room 808, 156 Fifth Avenue, New York.

Old Fashioned Girls
By
Our Modern Artists

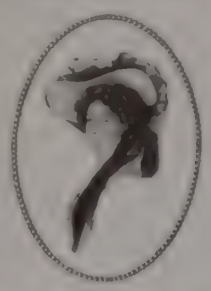
By MARY JANE [illegible]

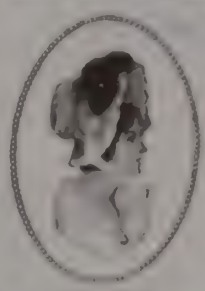
¶ If you were to attempt to picture your idea of an old fashioned girl, how would you depict her? Would she have a curl nestling alongside the curve of her neck, tantalizingly tempting her admirers gently to lift it and kiss the soft, pinky-white flesh against which it rests? Would she be a Dolly Varden type, daintily graceful? Would she be a sedate Colonial dame in Quaker bonnet and sober dress? Would she be a Pompadour beauty? Perhaps you will be able to find your ideal amongst the collection of "Old-Fashioned Girls" issued by Armour & Company in the form of a Calendar as their 1908 contribution to American art. Five prominent American artists have endeavored to picture their ideals. A. B. Wenzell, C. Allan Gilbert, Henry Hutt, Harrison Fisher and F. S. Manning have succeeded in producing a veritable chef d'Oeuvre. Considered either as a collection or singly, the pictures are pronounced by art connoisseurs to be a valuable addition to the artistic achievements of the year. The manner in which they may be obtained is mentioned below.





¶ A gulf wider than time separates the old-fashioned woman from her twentieth century sister. Our grandmothers and their grandmothers before them were taught all the intricacies of brewing and baking. There was nothing about the art culinary they did not know how to do, whereas the average woman of today does not know enough about practical cookery to prepare the simplest meal.

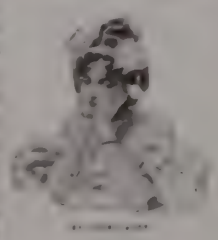




¶ Extract of Beef (especially Armour's) is one of the new-fashioned things that help the conscientious woman of today to [illegible] and solve the [illegible] problems. The old-fashioned woman was accustomed to [illegible] the very life out of the beef when in order to secure the extract of beef. The operation required more than [illegible] hours—it took days—many days—hanging over a steaming soup pot skimming and stirring until the meat was boiled out of the woman as well as the skin.

¶ The twentieth century woman dips a spoon into a tiny jar of Armour's Extract of Beef, stirs it about in the pot containing the other ingredients and the soup is made.

¶ The old-fashioned woman knew nothing about the use of beef for flavoring and coloring purposes. The woman of today knows that Armour's Extract of Beef not only colors the gravy, but adds to the intensity of the browned meat taste.



¶ This beautiful Calendar will be sent on receipt of twenty-five cents in stamps, or in exchange for one metal cap from jar of Armour's Extract of Beef, accompanied by four cents for postage. If desired, the "Old Fashioned Girls" may be secured without calendar during the advertising. These are printed on extra large special paper, and are suitable for framing or portfolio purposes. The entire set will be sent, express prepaid, for [illegible] dollar, or single pictures will be furnished for twenty-five cents

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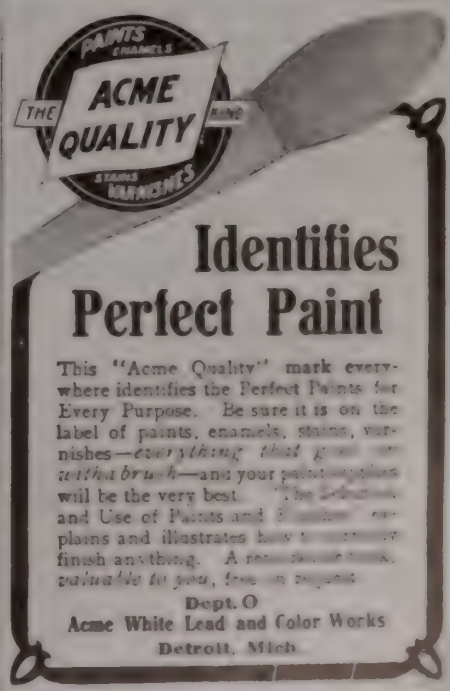

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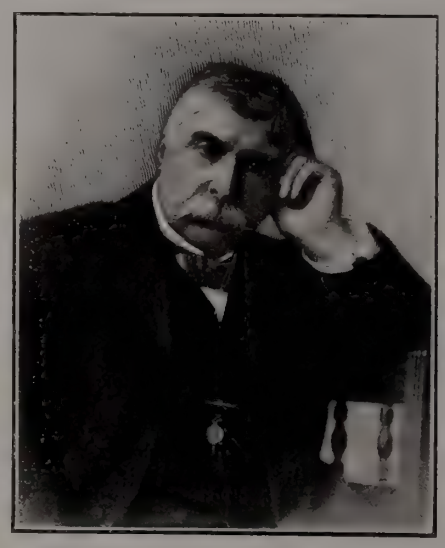
TISSOT'S WONDROUS ART

The Inspired Painter whose Genius has Brought Back to Life the People of Bible Days

(See Illustration on First Page)

WITHIN the last few years, Americans have become familiar with the art work of J. James Tissot, whose remarkable series of paintings of the Holy Land and its people have won him world-wide fame and placed him in the very front rank of the painters of Oriental life. It is the purpose of THE CHRISTIAN HERALD to make its readers better acquainted with the art of this great master, who stands to-day without a rival as a pictorial interpreter of the people and events of Old and New Testament times. Tissot's life-work is the illumination of Bible history. It is true, the same inviting field has been chosen by many great painters in the past. But Tissot differs from all other painters who have preceded him. And in order clearly to understand just wherein this vital difference lies, and to comprehend the motives that led Tissot to take up his special life-work, we give below a brief outline of his career.



J. James Tissot

Twenty years ago Tissot, then a man of fifty, was the foremost painter of modern Parisian life. Born in France, of a family of means and social position, he studied his art under Ingres, Flandrin, Lamothe, and other eminent teachers of that day. At thirty he was already a medalist. Many of his early compositions were bought by the French Government and placed in the public galleries. He went to England, where he was the intimate friend of Sir Alma Tadema, and for twelve years he was the acknowledged leader in *genre* work and portraiture in that country.

It was not until he returned to Paris, however, that the great change took place which transformed Tissot's whole career and induced him to abandon all the artistic relations he had hitherto held as so precious, and to consecrate himself, like Sir Galahad of the Grail, to the pursuit of one great central spiritual idea. If ever painter was called to a holy mission, it was he. It was while he was worshiping in the grand old church of St. Sulpice, in the French capital, that the revelation came. He had a vision of Christ; the Saviour with bleeding hands beckoned to him, and in his heart he heard the insistent call to a higher mission and a holier and nobler art.

Tissot now painted with redoubled zeal. His splendid canvas, "Christ Amid the Ruins," was produced at this time; but though it won the admiration of two continents, it fell short of the artist's great ideal. He resolved to go to Palestine, where, amid the people and the scenes beloved by the Saviour, he would find the true types for his canvas and the atmosphere and inspiration he needed.

In 1886 he took up his pilgrim staff and began his new life as a simple art student in the Messiah's country. The next sixteen years were passed in the Holy Land, with the exception of a few short intervals. With unwearying fidelity, he studied the land and the people. He became also an ardent student of the Bible and was an intense inquirer after all that related to the marvelous story of Christ's earthly pilgrimage. With infinite patience, he exhausted all the sources of information as to the costumes, character, customs and architecture of that bygone age. He lived it all over again, mingling with the people, eating their food, thinking their thoughts and sharing in the life and action of the time to an extent which no other artist or student is known to have attempted.

Tissot's spiritual nature was now fully awakened. The artist-worshiper felt gradually unfolding before him the true story of the ancient life of that wonderful land. His brush was now busy incessantly. As he went up and down throughout Syria and Egypt, he entered into the life of the people and became as one of themselves. He absorbed the very spirit of the East, and became saturated with its traditions, its folklore, its myths and its world-old legends. He felt himself thus enabled to trace back through successive generations, the various human types of those countries; for in all mundane things—in manners, customs, dress, and even in language—the East changes slowly. Tissot held in his master-hand the secrets of the generations, and he transferred these to canvas in a series of paintings which have no parallel in the history of art. In those sixteen years he finished no less than eight hundred pictures, which stand to-day as a complete presentation of the leading personalities of Old and New Testament times. Prophets, priests, kings, queens, princes, warriors and shepherds are there. It is not dead canvas, but a living procession which this inspired painter marshals before us. We see here the first patriarchs and their simple pastoral surroundings. We witness the building of the Ark, and are with Noah and his sons on their miraculous voyage. We watch the uprearing of Babel; we follow the career of Abraham and the beautiful idyl of Jacob and Rachel, as well as that of Isaac and Rebecca. We view, like a brilliant and vivid panorama, the wonderful incidents of Joseph's rise to power, and we are fascinated spectators of the magnificence of the ancient court of the Pharaohs. We march through the Red Sea with Moses and the triumphant host of Israel, and see the overwhelmed chariots of Egypt sink to rise no more. We sojourn with the new nation in the wilderness of Sinai, and we can almost hear the thunders from the "Mount of the Law." In all the conquests and reverses of the Israelites we have a part; we witness with awe the downfall of Ai and Jericho, and we share the last great vision of Moses. We cross the Jordan with the divinely led host, and are participants in the stirring scenes in which Gideon, Jephthah, Samson and the great warriors of the time of the Judges took part. Next comes into view the long and stately line of Israelitish kings, from Saul and David and Solomon,

Continued on page 979

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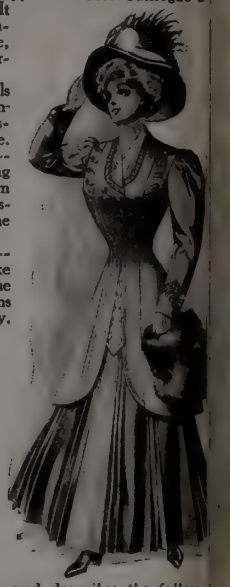

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WE all know the "captains of men," and many of us have heard their commanding voices; but the rare experience of knowing the peacemakers, the meek, the merciful, does not come to us all.

At eighteen, Jacob Huntsinger selected his calling in life. The career he chose did not furnish him with a precedent, for none had engaged in it exclusively before him. He found one great example in sacred history which inspired him to adopt it and follow it; but the example was merely an incident in the work of the Saviour on earth. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," wrought the resolution in the soul of the young man. For fifty years Jacob Huntsinger has been known in half a dozen States as the "Children's Friend."

Jacob Huntsinger
"The Children's Friend"

He is now seventy-one years old, or, if one might be allowed to say it, is seventy-one years young.

This strange man has never changed from his first methods of pursuing his work. He set out on his first mission on foot, and has done so until this day. He walks through the pleasant country lanes and in the streets of villages, and wherever he meets a child—black, white, poor or rich—he accosts it and seeks to become acquainted. Lonely farms and hamlets have received him with gladness. He never fails to win a child's confidence. He kindly greets every child he sees, and he has never knowingly passed one by in city, town or country without addressing it. He always gives a little present, and no matter how many children he finds in a group, his capacious pockets hold a gift for every one. It may be a picture, a tiny book, a bright disc with a word or text stamped thereon, or a present to be carried home to mother. This "Children's Friend" is wise in his methods, for he courts every means to reach his ends, and often finds a little present to a mother more effective than to bestow his attentions upon the child alone. His one object is to direct the mind of the children toward the truths of the Bible, and to get them early interested in the way of right living. He goes about doing good, for not only children receive his ministering, but any person who may need him.

For fifty-three years this work has been going on, and many localities in Ohio, Indiana, Illinois, Missouri, Michigan and Kansas have known the "Children's Friend." He is as active to-day as he ever was; he has passed the three-score years and ten.

In following his chosen line of work, Mr. Huntsinger has preached in many pulpits, addressed Sunday Schools without number, and testified in meetings of every description. As a Sunday School evangelist he is welcomed everywhere, for he inspires teachers and scholars to greater devotion and energy. Long ago he was ordained to preach, but he never held a charge.

Replying recently to the question if he felt that his efforts were worth while, he said that he had the conviction they were. Many grown persons, who remember his influence on their childhood and subsequent years, support him in that claim. His present home is at Huntington, Indiana.

C. M. GINTHER.

Hagerstown, Ind.

TISSOT'S WONDROUS ART

Continued from page 978

own to the Babylonian conquest. The oble and impressive Biblical drama of ob, the wondrously beautiful story of uth, the patriotism of Esther, are all epicted with a richness of color and an rtistic touch that cannot be adequately escribed.

Tissot's Old Testament paintings consti- ute a complete artistic history of the Bible, om the Creation to Malachi, the last of e prophets. Of the latter, seventeen are ortrayed in paintings so full of character nd so faithful to the spirit and manner of e time in which these inspired men of od lived and labored, that this series lone might be regarded as a magnificent iumph of art. But there is no standard f comparison whereby we may estimate e value of Tissot's work, in contrast ith that of other painters. He stands lone, the one realist whose consecrated enius has lifted the curtain of the ages nd brought back to our living senses the le of a long hidden past.

We wish it were possible to convey to e reader an idea of the beauty and acefulness of Tissot's work, at once so ll of delicacy and strength. His women e true types of the East—dark, large- ed, lissome. No other painter has given women just like these. The men of triarchal days are a realistic revelation rugged strength and forceful charac- r. His scenes of Oriental grandeur are surpassed, and his use of color is bold nd original, yet never in excess of nature. is thorough study of costume, customs, nd general surroundings leaves no room r the charge of anachronism.

Tissot succeeded where others had iled because he knew the East, and made its people the study of his maturer life. He saw how the Bible lands had been misapprehended and misinterpreted. He saw how the German painters had given to the world a Teutonic Christ; the Anglo-Saxon painters an English Christ; and the Flemish, French, Spanish and Italian painters each a Christ who is an idealized interpretation of the divine face as seen through the lenses of their own national schools of art. Beautiful they are, yet they are not Christ. Tissot's Christ is a Syrian Christ, native of the soil of Palestine. His disciples, and all their surroundings, are true, living, breathing types of the Orient.

It is not surprising, therefore, that Tissot's work as a whole should appeal with special force to all Bible lovers and to those who are interested in Old and New Testament history. To the pastor, the student, the Sunday School teacher, these beautiful Bible pictures are invaluable, not only as works of art but as a complete chronological pictorial Bible history. They are the very embodiment of the life and action of Bible times and shed a new and beautiful light on the inspired page. We learn that the American Tissot Society, which controls this great collection, has consented to have them reproduced in the form of a complete series, in colors, for the use of Sunday Schools. As the best Pictorial Bible Commentary ever produced, they should quickly find their way into every Sunday School and Christian home throughout the land.

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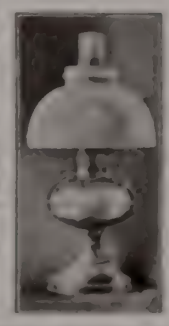

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*By Dr. and Mrs. Wilbur F. Crafts**

PAUL teaches us first, as the Revision puts it, to "abstain from every form of evil." And surely the beverage sale of intoxicants, which Gladstone said had "done the world more harm than war, pestilence and famine," is a "form of evil." No one has a moral right to do anything that, if the world should follow his example, as some are sure to do, would produce more harm than good. To take the pledge to-day will put your example where it can do no harm if all the world should follow it.

And this saying brings in Paul's main argument, that we should abstain for the sake of others. Paul also gives the best method of displacing a propensity to drink: "Be not overcome of wine, but be filled with the Spirit." At Pentecost the apostles were charged with intoxication, but the new wine with which their souls were filled was not of earth, but from heaven, and gave them strength and gladness that did not, as in the case of alcohol, turn speedily to weakness and sorrow.

But Jesus promised that after the New Testament days, those who believed in him should do and say "greater things" than men could bear while he was on earth. To-day he is doing and saying some of those "greater things" from heaven and the nations are listening to him, and are obeying consciously or unconsciously the principles he laid down. Illustrations of that fact drawn from eleven different countries we give on this World's Temperance Sunday, which together will constitute a Temperance Tour of the World of to-day.

Great Britain

It is passing strange that the race that has been foremost in giving the world religious and civil liberty has been the worst in the world in alcoholic enslavement of its own people. And no less strange is it that after a thousand years of vain effort by moderation and taxation to check this drink curse, which, as Parliament has recognized, is producing "national degeneracy," the same old restrictions that do not restrict are being repeated over and over again.

The most hopeful signs in Britain are: that abstainers are increasing, and that a majority of the present Parliament have declared for local option, which, however, is likely to be long in coming and to be handicapped not only by the provision of "compensation" for the saloonkeepers to the full value of their business when they are closed out, but also by the requirement of a three-fifths majority. The worst man or measure can be elected under the accepted doctrine of majority rule by one majority, but three-fifths of the total vote on three or more propositions is required to suppress in the United Kingdom the worst foe of the home, of honest business and of pure politics, toward which for these three reasons the attitude of government should be that of hostility.

France

Revenue statistics gathered from all civilized governments through British and American consuls in the twentieth century show that while France drinks more wine than any other country—and the best wine, for it is out of their own vineyards, before the general adulteration, which has caused the recent riots of French wine growers, is undertaken—France also drinks more distilled liquors per capita than any other country, a complete refutation of the theory that a free use of wine would crowd out whisky. (Germany teaches the same lesson as to beer.)

But France also has given the temperance forces of the world a banner for the vanguard, inscribed with "Alcoholism," rather than "Drunkenness," as the foe to be fought. In posters put up by city governments in France, which British cities have copied with improvements, France proclaims to the world that daily tippling which falls short of drunkenness produces the chronic alcoholic poisoning known to capable physicians as "alcoholism," which, though it may not be as dangerous as drunkenness to the drinkers' neighbors, is more likely to blight his own health and that of his children's children.

Scandinavia

Amateurs in temperance work think of Scandinavia as the home of the "Gothenburg System," which is supposed to have removed about all the evils of the liquor traffic, namely, those arising from private cupidity, inducing people to drink more and oftener than they would if left to act on their own impulses. It has been assumed that there would be no cupidity to promote drinking if the barkeepers were hired by the State or a company expecting only four per cent. dividend instead of an individual owner, and the profits were divided among taxpayers and philanthropic and religious institutions. But surely one must have very little knowledge of human nature who thinks it is "disinterested management" to substitute the widespread cupidity of bondholders and officeholders and tax-payers and philanthropists for the concentrated cupidity of a few liquor dealers. It is like scattering the bad blood of a boil through the whole system, instead of lancing it.

The argument for the "Gothenburg System," because of a reduction in liquor consumption in Norway since this system was introduced, is a bad case of the logical fallacy "after, therefore because of" (*post hoc, ergo propter hoc*), as was proved at the anniversary of the stalwart Scottish Temperance Society in Glasgow, in 1906, by a member of Parliament, who showed that a reduction similar to that of Norway had occurred in the neighboring country of Denmark, which has no Gothenburg system. The decline in both was manifestly due in the main to causes working to like degree in both, namely, to the increase of total abstinence and local prohibition. Indeed, Gothenburg itself has given up the system there originated for local prohibition, which is now the "Gothenburg System." Government ownership on the dispensary plan has also proved a failure, under trial in South Carolina, and "disinterested management" was also weighed and found wanting in a saloon in New York. Russia has also tried government ownership, but has only made matters worse.

Central Europe

Although beer drinking shows little if any abatement in Central Europe, the medical professors there are leading the learned world in investigations of alcohol, and especially of beer, which they proclaim to be promotive of Bright's disease and other kidney troubles, of dropsy also, and rheumatism and tuberculosis. Professor Forel, after a tour of the United States, spoke of the ignorance he found among American college professors as to recent scientific investigations of alcohol. Indeed, only one American professor is quoted in a continental poster giving the opinions of learned men on alcohol, and he is quoted only to show that he claims it is a food only in the sense that it is a fuel, and admits that it is a very dangerous fuel.

Africa

Three times the great nations of the world have held conferences in Brussels, in 1890, 1899 and 1906, to counteract the "moral and material injury wrought by the liquor traffic" in Africa. In 1890 they established a prohibitory zone in the Congo country, forbidding all sales of distilled liquors in that zone, with most salutary results, as is admitted even by those who have found most occasion to attack the management of that country. This plan of establishing a

Continued on page 981

*"The International Sunday School Lesson for World's Temperance, Sunday, Nov. 24. Rom. 14: 12-23. Golden Text: "Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Rom. 14: 13.

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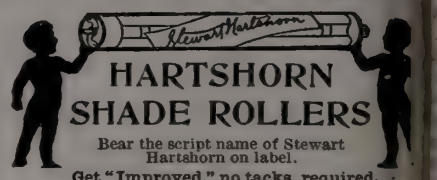

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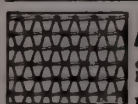

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Sunday School Lesson—*Continued*

prohibitory zone, which the Americans have also followed in the Indian Territory, we believe is the right one for all countries where a majority of the inhabitants are of the child races.

It is not enough to forbid the sales to natives, as is abundantly proved in Fiji to-day, where such a law is easily and frequently violated. Much less is it sufficient to raise the tax, which was the foolish and ineffective policy adopted for Africa by the Brussels Conference of 1899. This did not even check the rapid increase of liquor consumption and its consequences, and yet raising the tax again was all that was accomplished in Brussels in 1906. To that conference of nations, however, President Roosevelt sent a proposal that may be adopted later when the tax failure has been sufficiently shown: that the civilized nations shall unitedly forbid all sales of intoxicants and opium to all uncivilized and newly civilized races.

Western and Central Asia

Dr. Henry Jessup, the veteran missionary in Beirut, said to a shipload of American travelers: "I have been in Turkey nearly fifty years, and I never saw a drunken Turkish soldier; but within two hours of the time when an American or British ship has entered our harbor, the streets are filled with the wild uproar of drunken sailors." Mohammedanism is a total abstinence religion, as are Hinduism and Buddhism also. We believe Christianity is no less a total abstinence religion, for God has commanded us to "abstain from every form of evil." But we must admit that professing Christians, better in other respects than the devotees of any heathen faith, have been far more frequently guilty of buying and selling intoxicating beverages.

A few Mohammedans and Hindus and Buddhists have been led to drink by the white man's example and influence, but in Turkey and Persia and other Mohammedan countries the masses are still abstainers, and in the world campaign against drink and opium that is developing they will be valuable allies. In India, for example, there are hundreds of temperance societies in which Hindus, Buddhists, Mohammedans and Christians are unitedly fighting the licensed drink shops by which the government most unwisely is allowing the one supreme virtue of the native faiths to be trampled on, to the grievous offense of the best native citizens, and that too at a time when occasions for criticism of the government and incentives to social unrest should be most carefully avoided.

China

ranks first in the world in prohibition of the sale and use of intoxicants, which Mr. Wu Ting Fang, when recently Chinese Minister to the United States, told me had been the general policy of China since the fourth century. In some reigns the use of the simple native wines was allowed at festivals, when they were taken more as a confection than as an intoxicant. Indeed, drunkenness among the Chinese is so infrequent that President James B. Angell, after serving as American Minister in China, said he "did not see three drunken Chinamen in a year." We found but two temperance societies in China, one for British soldiers, the other for children in an American mission. But beer, largely of American introduction, is coming in just as opium is being suppressed in all Eastern Asia by a joint commission of China, Japan, Great Britain and the United States. The supreme peril of China's future, next to political corruption, is beer, against which China should be warned by distribution of literature.

Japan

has given the world the most perfect example of legal prohibition in its anti-opium law. When the Philippine Opium Committee studied the Asiatic laws on opium and their results, they reported that revenue killed restriction wherever the two objects were combined in one measure, and that Japan alone was successful in anti-opium legislation, which was attributed to the fact that in Japan proper the sale and use of opium has long been prohibited, except under carefully guarded medical prescription, with no attempt to get any revenue whatever.

Although Japan has a long coast, and a large value of this drug can be concealed in a very small space—for example, in the hollow of a bamboo cane or fish-pole—such smuggling, which often occurs in Australia, is almost unheard of in Japan, and the severest critics of Japan in her ports admit that the enforcement of the law is almost perfect. It shows what can be done by a vigorous government when revenue is not involved.

All this is of importance to Americans, for Congress allowed the Philippine government three years, ending March 1, 1908, to gradually reduce the opium selling and opium using there, but a great revenue has totally prevented any tapering off, and may make a hard battle necessary in the Congress about to meet to prevent extension beyond that date. Prisoners stop their opium at once, and both the tapering and the revenue fallacies should be turned down hard. Japan's greatest peril, like China's, is from the introduction of the American beer saloon.

Australia

Australia's agreeable climate, which escapes the extremes of heat and cold, and its atmosphere, which is like champagne "extra dry," and affords all the stimulant any one needs, and invites to outdoor life all the year, removes all excuse for drinking any form of so-called stimulants there, but there are few countries where men take a "nip" of whisky more frequently. Local option, however, starting in New Zealand, in spite of the handicap of a three-fifths majority requirement, is putting new areas every year under "no license." It is also encouraging that the importation of opium has recently been prohibited, at considerable sacrifice of revenue, and that some anti-gambling laws, encouraging though inadequate, have been passed.

Canada

Of all the large geographical divisions of the world, Canada has not only the best Sabbath observance, but also the smallest per capita consumption of liquors—about four gallons a year—less than one-fourth the figure for the United States, whose per capita consumption of both the milder and stronger intoxicants is only half that of Britain and Germany. In plebiscites to test public sentiment, nearly all the provinces of Canada have declared in favor of complete prohibition, but have been cheated out of it by political leaders, and are now seeking to make the best of imperfect forms of local option, meantime pressing vigorously efforts to win individuals to total abstinence.

United States

The United States, the leader of the movements for total abstinence and prohibition, is consuming more intoxicants per capita than ever before, but there are two signs of promise. One of these is the decisions of Indiana courts that a saloon, because it is a cause of disorder, poverty and crime, is a "nuisance" that can be abated as such under common law, and which, as such, has no right to a license, under the principle announced by the United States Supreme Court in the Louisiana Lottery case, that "the Legislature cannot bargain away the public health or the public morals. The people themselves cannot do it, much less their rulers." The other sign of promise is the steady growth of "No license" or local prohibition. In foreign lands where prohibition fights are on, sophists seek to give the impression that prohibition is declining in the United States because the number of prohibition States has decreased. But we have had occasion to reply that it is only a change of method from State prohibition to local prohibition, which, in the typical case of Georgia, has grown to State prohibition. The great need at present is that Congress should withdraw the federal shield of inter-state commerce from "blind tigers" fed with "original packages" by liquor dealers outside the State.

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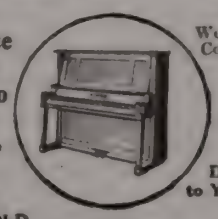

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YOUNG PEOPLE'S SOCIETIES

The Evil of Intoxicants*

WHEN we think of the evil of strong drink, we are apt to choose as an illustration the drunkard staggering homeward, maudlin, pugnacious and silly. But this is the closing view; the real evil lies further back. Strong drink has done its work at that stage and shows us the finished product. We know, and the drunkard knows, the evil then; no one can dispute it. It is patent and open and undisguised. There is no boy or man in his senses who voluntarily and designedly sets out to reach that end. He would be horrified and indignant if some one told him that he would ever become such a creature. He says the man must be weak, he is certainly foolish and he is partially demented. No one can persuade him that there is any danger of himself falling into such bondage. Probably the drunkard himself, in his sober moments, can remember talking in that way, or at least feeling that way, before he became the thing he is. This has been going on for centuries and we learn from the fact that the craving for strong drink is insidious. If we could have a vision of society thirty or forty years ahead, we should see the army of drunkards still numerous, and among them some who are now boasting of their self-control and unconscious of the fate awaiting them. It becomes us all to ask as did the disciples at the last supper, "Lord, is it I?"

The thought that some of the boys and young men with whom we talk and whom we meet in familiar intercourse will be in that shameful army, suggests not only vigilance for ourselves, but earnest warning for them. Parents, Sunday School teachers, employers, Christian men in all relations, have a duty to young people in this matter. The parent who has beer or wine on his table, who drinks in moderation himself and has never been intoxicated in his life, is the real source of danger. The pastor or the teacher who drinks, but never to excess, is the man who is the tempter's most valuable ally. The boy notices him, quotes him and follows his respectable example. All might be well if he had the sturdy, vigorous nature of the man he follows. He is in no danger of following the example of the drunkard. He sees that there are some men who can drink and be moderate, and knows not that he not one of them. The responsibility of setting such an example is grave. We shall never get rid of the evil nor reduce the number of victims until abstinence becomes a matter of conscience.

* Topic of the Epworth League for November 24. Prov. 23 : 29-35; Hab. 2 : 15; Isa. 5 : 20-25.

Work Among Immigrants*

NEVER was a nation confronted with so vast a problem as that which the United States faces in the tide of immigration which has set toward these shores for many years past. During the past twelve months more than a million persons arrived from over sea, and the prospect is of still larger numbers for the coming year. They are of all races and of all religions. The question is forced upon us, whether in adding so large a number to our population, we are not incurring a danger of changing the character of our institutions. The majority of the immigrants know little of the principles of our government; they simply know that this is a good country in which to get money, and that here there is no emperor or king or aristocracy to oppress them. All else must be taught them if they are to be absorbed without injury into our population.

As we have learned by a recent series of outrages, there are immigrants who bring with them their old ideas of the means of redressing injuries, and of getting even with an enemy. The injustice that the native American bears patiently until he finds constitutional means of rectifying it, drives the immigrant to violent measures. He has to be taught self-control, respect for law and regard for the rights of others. He finds liberty here in such large dose, that he is liable to become intoxicated with it. He cannot understand that there is a law of liberty which is necessary to prevent its becoming license, and that in his own interest and that of the community it must be obeyed.

Besides this, which the immigrant must be taught in order to become a useful and not a dangerous citizen, he needs instruction in religion. The perfunctory rites that satisfied him in Italy, Spain and Russia are useless here even as social restraints. The Bible handed to him when he lands is in most cases a new book to him. He cannot understand how it can be the basis of our civilization. Our schools and lectures which do so much to civilize him, need to be supplemented by the churches. The Russian Jew, steeped in superstition, needs to be taken in hand by his American brother and taught his own religion more perfectly. The nominal Catholic must be liberated from his dependence on the priest and led to seek light for himself. Every church and every denomination has to do its work not by proselyting, but by making religion a vital and personal thing.

* Topic of the Christian Endeavor Society for November 24. Num. 15 : 13-16; 29-31.

FOR A "FARTHEST NORTH" MISSION

Continued from page 967

way, of the need of these heathen Eskimos. Since 1820, these waters have been navigated by whalers from Dundee, Scotland, and elsewhere, up to the present time. The Eskimos living in these regions have been supplied with guns, ammunition and other absolute necessities by the whalers; but the whale fishery has been a failure of late, so much so that the whalers are seriously thinking of giving it up.

"As far as the whalers are concerned it is only natural that they should abandon these unprofitable waters; but the Eskimos who have hitherto traded with them and received supplies, are now to be abandoned also, and they will feel this change very keenly. We fear it will mean starvation to many, as they cannot now secure a living in the way their forefathers did with primitive hunting implements.

"This is their great bodily need; but what shall we say of their spiritual need? Here are 2,000 Eskimos without Christ and his Gospel, left to themselves in heathen darkness and superstition.

"Should the means be forthcoming, and should our Mission Board in Herrnhut, Germany, see their way clear to go further north, we propose that a suitable place be found in Baffin's Land, for we believe that many Eskimos of the surrounding islands could be reached from that point.

"It is my privilege to thank your kind readers for various contributions towards our mission work. Accept also my heartiest thanks for the sleigh you so kindly sent me. I hope to use it on my journeys next winter, and hope to send you some account of our work next year.

"CHR. SCHMITT."

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To live better and better seems to be the aim of every American family. The effort may be laudable—it certainly is not easy. Hard as the game may be on the players, the coming of death or disaster makes it doubly strenuous. The least that a man so engrossed can do is to make sure that those with whom and for whom he is now spending all, are protected against the want and distress that would follow his death. The best way to ensure this is by means of a policy in

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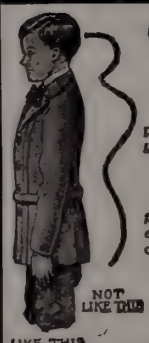

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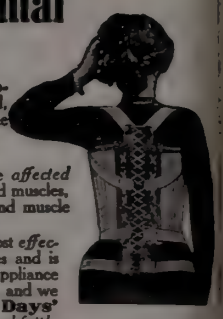

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My mother tucked me in.

Evening prayers of course were said,
Drowsily I must admit,
As I tumbled into bed,
Glad to have me rid of it!
Then upon the stairs her tread,
Soft and gentle in the gloom,
Spoke of love that comforted,
As her presence filled the room,
And mother tucked me in.

And in after years a man,
Went to bed at home again;
Prayed perhaps with better plan
Than he did in those days, when
He was ignorant of sin;
Then he called her to his side
And could not be satisfied
Till his mother tucked him in.

G. A. WARBURTON.

SELFISH LIVING

By Mrs. M. Baxter

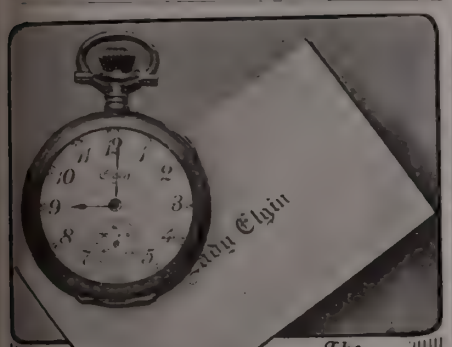
EVERY man who destroys his own body by drink, by narcotics, tobacco, opium, etc., or by impurity, robs God. His spiritual nature has no life, he quenches the Spirit by his sin: his soulish life (of intellect and emotions) is perverted, his reason can no longer act, his affections are the slaves of his animal passions. And then his poor miserable body provokes the disgust and contempt of all who have not the grace of God in them to commiserate and help him.

Who is to blame for the terrible intemperance that abounds? The moderate drinker looks down from his pedestal, proud that he can control himself and keep the dangerous enemy in check; and he blames the drunkard. The law of the country sides with such, and, while providing by its numerous licenses many places of temptation for the drunkard's easy fall, yet blames him individually as soon as he is down in the mire. Some blame the brewers and distillers as the cause of the terrible curse of our so-called Christian land. Some blame intoxicating liquors themselves; but there are other and quicker poisons which yet hurt not those who do not touch them. Some blame the Government. It is a significant fact that in lands where the revenue is not obtained by the vices of the people, sensual vices do not obtain the ascendancy in the same degree.

There is no need for a man to become a drunkard if he will only flee to God to save him, and yield himself fully up to him. There is no need for a man who is a drunkard to continue so, if he will come with his temptation and his sin to a ready, waiting Saviour. If a drunkard is willing to be delivered, and at any cost, he will never find the Lord Jesus unwilling to deliver him. He who cast seven devils out of Mary Magdalene is also willing to cast out the devil of drink from any who really fly unto him for refuge. The real operating cause of the drunkard's sin is not in the Government, the saloon, or the drink itself, but in his independence of his God. When God takes his true place upon the throne of our being, there is a Power over us which is "able even to subdue all things unto himself" (Phil. 3: 21).

Some may argue that they have been changed from drunkards to sober men by sheer force of will and without the grace of God. This is quite true, but in many cases we have grieved to see that the enemy who was cast out, finding his old house empty of the presence of Jesus, "swept and garnished," has brought with him seven other spirits more wicked than himself, who have entered in and dwelt there (Matt. 12: 43-45). We have seen in such the spirit of self-righteousness, which despises the blood that bought us; the spirit of greed after money; the spirit of harsh judgment and contempt of those who are now what he once was, and other kindred spirits, which make him savor more of the Pharisee than of the poor publican, and which cause him to be farther off from God than when he was a consciously lost, undone sinner. Many a drunkard, in his better moments, is kind, and even generous, to others who are in trouble, while the self-saved drunkard rarely is so.

The question for the Christian is, "Am I right to use strong drink?" For a man or woman who comes under its power the question is easily settled. "Can a man take fire into his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" (Prov. 6: 27, 28.) It is an awful thing, a wilful suicide, to tamper with a known foe, by yielding up the body to a power which enslaves. But there are those who have power over their own will, and still better, can trust the Lord to keep them: can it be wrong for such to use intoxicants? Let us answer by the truth which regulates the whole life of a true follower of Jesus: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (I. Cor. 6: 19, 20). "Let us not, therefore, judge one another any more; but judge this rather, that no man [by his example] put a stumblingblock or an occasion to fall in his brother's way."



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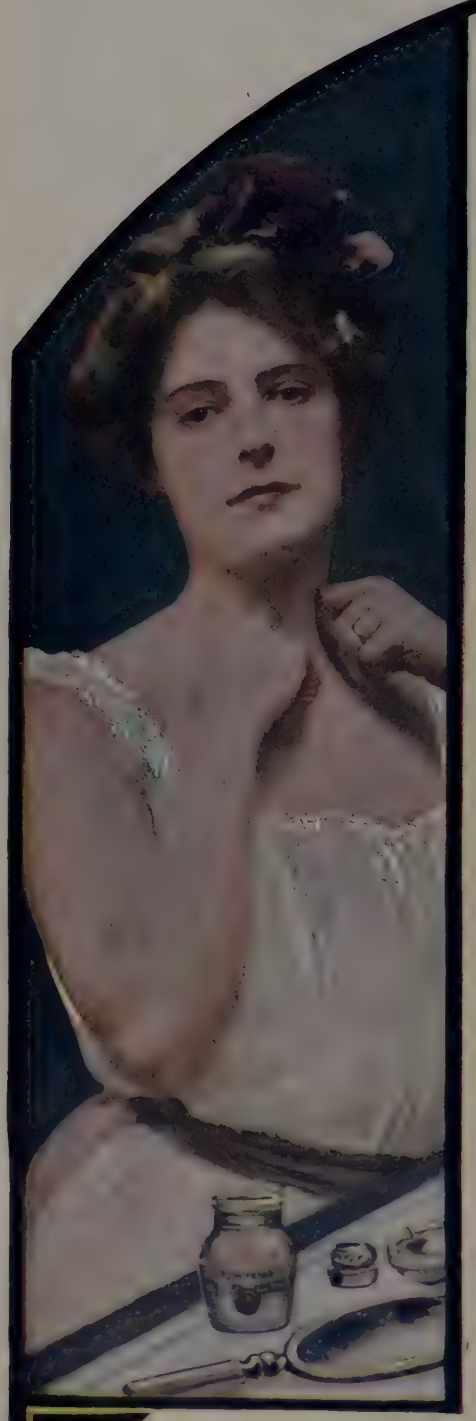

Natural Beauty

True Cleanliness

The woman on the left is not "making up" with rouge, powder or cosmetics. She is not trying to take nature's work out of nature's hands or substituting artificial for natural beauty. She is simply aiding nature in nature's own way with the natural beautifier—Pompeian Massage Cream.

Nature will give skin beauty to a woman just as she gives it to a baby if the woman will simply provide enough assistance to overcome the unnatural conditions induced by modern sedentary, indoor living and pore-clogging soaps and powders. Massage with Pompeian Massage Cream cleans out the pores, sets the blood coursing freely, flexes the muscles and softens the skin. Then rosy cheeks, a clear complexion and firm, smooth flesh follow as a matter of course.

The man on the right uses Pompeian Massage Cream after his shave to get the smarting soap and other foreign matter out of the pores, to strengthen the skin against razor rash, and to keep his face well groomed. It gives him the healthy, ruddy, athletic appearance that every man desires.

Barbers give massage with Pompeian Massage Cream by hand and with massage machines. In asking for a massage at your barber's, however, always make sure to specify that Pompeian Massage Cream ***must*** be used. There are many inefficacious, and some harmful, substitutes.

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All sizes and styles of bottles bear same label and trade-mark. Under any circumstances do not accept a substitute—none of them have the properties of the genuine Pompeian, while some are positively harmful. We prefer you to buy of your dealer whenever possible. However, if he does not have Pompeian, we will send a 50-cent or $1.00 jar of cream, postpaid, on receipt of price to any part of the world.

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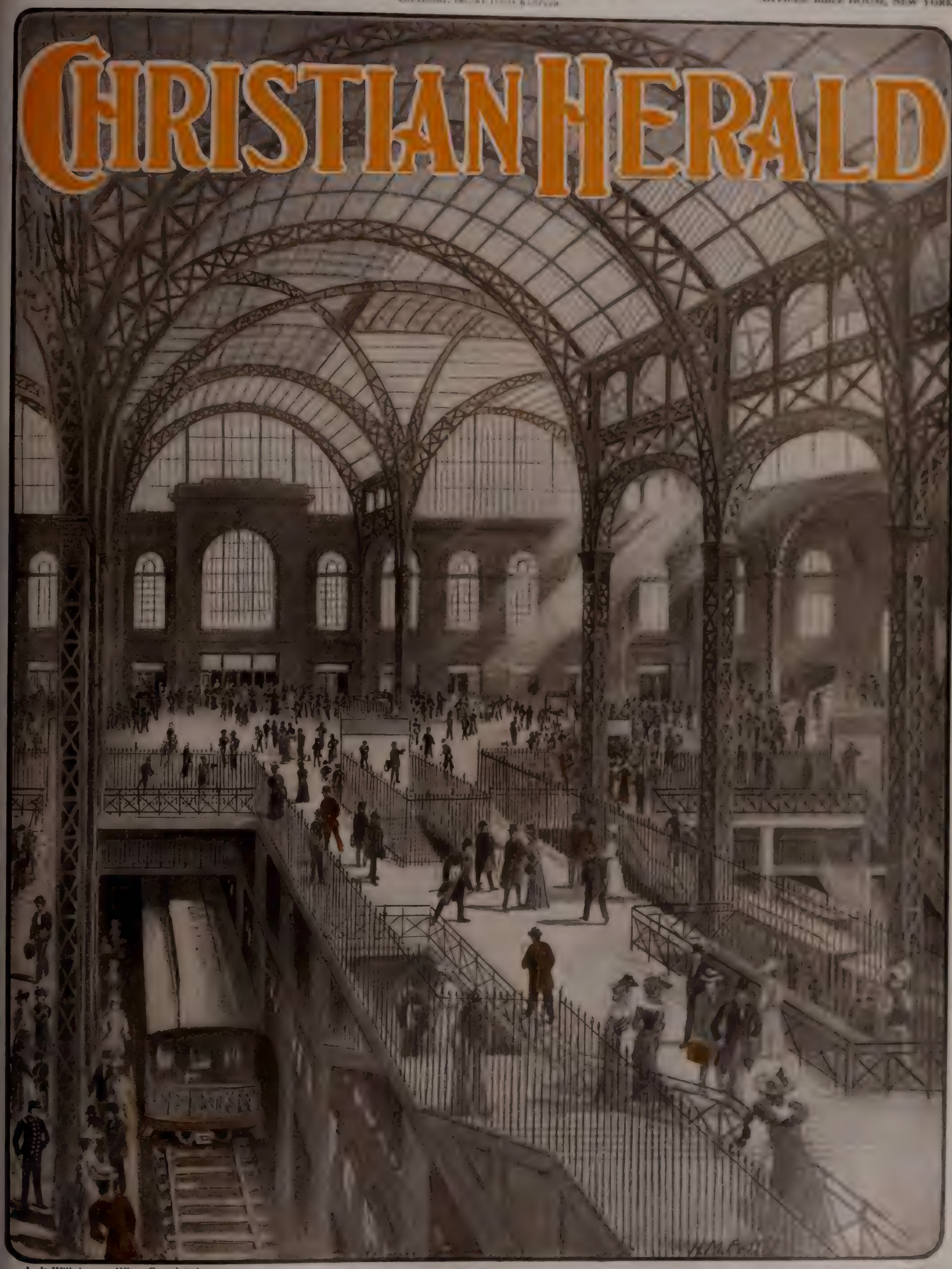
CHRISTIAN HERALD



As It Will Appear When Completed

The River Tunnel Entrance in America's Greatest R. R. Station, New York City

Questions and Answers

S. S., Water Valley, Ky. Is there any idea who wrote the last chapter of Deuteronomy, describing the death of Moses?

There is no positive knowledge, but there were probably many in the camp who were able to write it, and we cannot imagine their being willing to have so important an event go unrecorded. Joshua is the most likely to have written it; but he may have confided the duty to Eleazar, the priest. Some of the higher critics attribute the whole book to a much later date.

F. A., Dubuque, Ia. Besides the question of coal and engine supplies an enormous quantity of food will be needed to meet the wants of our battleship fleet. Can you supply any information as to how the food will be transported, and as to quantities, etc?

The naval officials will buy in the market as usual and the supplies will be distributed to the warships through the Brooklyn Navy Yard. There will be some 6,500,000 pounds of provisions, including 1,200,000 pounds flour, 61,000 corn meal, 500,000 canned fruits, 20,000 oatmeal, 25,000 cocoa, 1,000,000 beef, 100,000 mutton, 150,000 salt pork, 50,000 ham, 100,000 corned beef, 300,000 smoked meats, about 80,000 other meats, such as chipped beef, sausage, veal, pork loins, about 300,000 pounds of various kinds of beans, 800,000 pounds potatoes, besides large stores of milk, syrup, vinegar, eggs, macaroni, canned tomatoes, fruits and fish, hominy, barley, tea, coffee, sugar, baking soda, etc. We cannot give any estimate of the cost of the food supply.

J. L., Hudsonville, Mich. 1. What is your individual missionary support plan? 2. What is the cost to support a native worker in the different fields?

1. It is for a person or group of persons here at home to support a native teacher, preacher, evangelist, or Bible woman in a heathen land, as his or their personal substitute at the front and to enter into regular mail communication with the worker, and thereby keep in touch with the work and learn of its spiritual progress. 2. We have now personally-supported native workers in a number of different fields and the demand is growing. You can have a substitute in India, China or Africa at from $60 to $75 a year.

J. B., Detroit, Mich. 1. How many employees are now at work on the Panama Canal? 2. What nationalities are represented? 3. What are their working hours?

The latest official report gives the following, which answers questions 1 and 2:

Isthmian Canal Commission	American clerks, foremen, employees in Sanitary Department and all others not mechanics,	1,000	
	American mechanics,	4,000	
	West Indian negroes (laborers),	25,000	
	Europeans, including Spaniards, Italians and Greeks	4,500	
			34,500
Panama Railway	Clerks (black and white),	1,244	
	Laborers (black and white),	4,384	5,628
	Total,		40,128

3. The majority of the employees work more than 8 hours, and some of the laborers, though hired for a 9-hour day, work 10, 12 and occasionally 14 hours. The railroad employees also have a long day, averaging from 10 to 12 hours.

Apropos of a recent article in these pages by Kate Upson Clarke, a reader, R. D., Rome, Ga., writes:

The exigencies of the Civil War took me from my home in Montgomery, Ala., to Richmond, Va. In the same office was a good old Methodist brother, who invited me to attend his church. Though of another denomination, I went. The cordial greeting extended completely overpowered me, and I was never in a happier frame of mind in my life. I resolved I would go and do likewise, and to this day I continue to invite strangers to church. This old brother has long passed to his reward, but his influence still lives. After the war, business took me to Boston once or twice each year. The first Sunday I attended church, one of the members met me at the door and gave me a most cordial greeting and handshake, and one of the best seats in the house. Though the war was just over and my heart had been one of the bitterest, this act of kindness took it all away, and I felt I was in the house of friends and among brethren. Forty years have elapsed, but I still feel kind towards the Boston people. I am satisfied that no inducement greater than acts of kindness such as I have cited can be offered to persuade people to attend church.

Several Readers. Mme. Newman's Sight Singing Classes are open for membership now. The course is conducted by mail and is for home study. You can either form a class or study alone. Ability to read music (*i. e.*, sing at sight) is assured, if you follow the instructions, which are quite simple, and study the lessons conscientiously. Write to Musical Editor, THE CHRISTIAN HERALD, New York, for full information.

J. F. P., Ludlow, Vt. 1. What is meant by the "great year" of 600 years, spoken of by Josephus in his *Antiquities*? 2. Can you give me the Esperanto publisher's name and address in Boston, Mass?

1. As Josephus explains, it is a term used to designate an astronomical cycle, and has no special relation to man's longevity. 2. Revell & Co., New York, and Harpers, New York, both publish Esperanto text-books.

In THE MAIL-BAG of November 6, the problem of the tramp, the merchant, the postmaster and the pair of shoes was answered, but several of our readers have now sent what appears to be the right solution. Mrs. T. T. Fishburne, of Roanoke, Va. (whose letter is dated November 4), writes:

The merchant took the counterfeit $10 to the postmaster, for which he received ten good dollars. He paid the tramp $6 and delivered him the shoes, and of course kept $4 of the money himself. When the postmaster demanded that he redeem the $10 counterfeit, he only had to take $6 of his own money and the $4 remaining of what the postmaster had given him, to return to the postmaster, so the merchant was only out $6 and the shoes, instead of $16 and the shoes.

Other correct solutions came from E. R. Reed, Madison, Wis.; R. J. Aiton, Greensboro, N. C.; A. C. Wentworth, Lowell, Mass.; W. H. C. Dudley, Americus, Ga.; J. J. Timanns, Sharon Hill, Pa.; Adam Schneider, Garnet, Ia.; W. H. Warner, Allegan, Mich.; E. V. Hudson, Delaware, O.; F. W. Wilson; F. Z. White, Lyndonville, Vt.; G. T. Cunningham, Rockport, Mass.; Isaac Krider, Duncansville, Pa.; A. W. Lansing, Cohoes, N. Y.; Ralph M. Wells, Shot Creek, W. Va.

L. P., Macon, Mo. 1. What is the best authority on the question of the resemblance in the moral teachings of Confucius, Buddha, Mohammed and the ancient philosophers, with the teachings of Christ? 2. Could you give space to quote from Pliny, Tacitus and other ancient secular writers what they have said about Christ? If not, please name accessible works in which such information can be found. 3. Years ago I read a description of Christ written by a Roman governor, I think. Can you tell me who wrote it? 4. How is it that so many Russians bear the title of prince? One notices frequent mention of the title in the works of Tolstoi, for instance.

1. You will find these and other religions fully described in a volume of lectures, entitled, *The Faiths of the World*, published by Charles Scribner's Sons, N. Y. 2. You can find the testimony of Pliny in Vol. 8, page 294 of McClintock & Strong's *Biblical Encyclopedia*. It is the most important of all. The others are merely casual references. 3. The description referred to was long ago stamped as apocryphal and valueless. 4. Evidently the title is not confined to royalty, but conferred on those who have rendered unusual service to the government.

Reader, Raleigh, N. C. "The Two Ways" is the title of a beautiful little poem by the late George Macdonald. It is so brief that we give it in full:

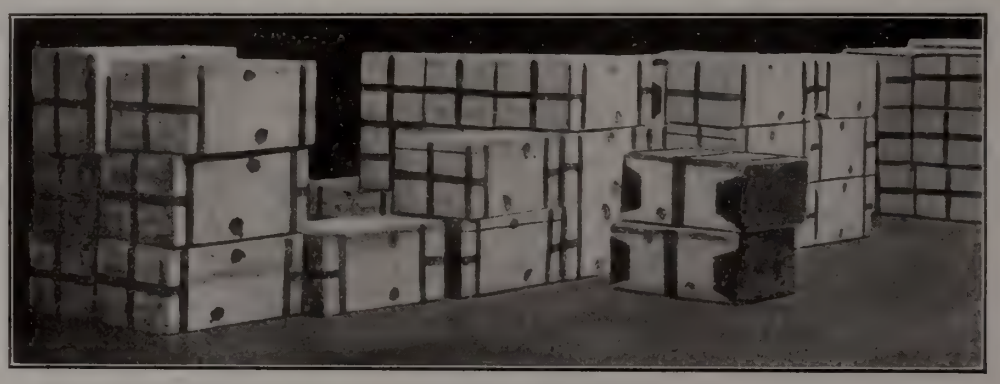
I said, "I will walk in the fields."
God said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."
I said, "But the fogs are thick,
And clouds are veiling the sun."
He answered, "But hearts are sick,
And souls in the dark undone."
I said, "But the skies are black;
There is nothing but noise and din."
And he wept as he led me back.
"There is more," he said; "there is sin."
I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose ye to-night
If I must miss you or they."
I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To follow the steps of your Guide."

C. D. K., Leck Hill, Pa. We have two young men in our valley having the same name. One spells it Clairmont, the other Claremont. Kindly give the root of the name and the correct way for spelling the same as a man's name.

There are three ways of spelling the name, viz.: Clermont, Claremont and Clairmont. It is, properly, a surname or family name. It is of French origin, and means "clear hill."

H. M. H., Vinnie, Miss. Is the wireless telephone a reality and of proven value?

Yes; the wireless telephone exists, but is not yet of practical value, though there is every prospect of its being so at an early date. It was reported recently that the crews of two ships twenty miles apart had telephoned through water, and experiments have shown that the human voice can be carried some distance through the air from sender to receiver. Of course no sound is heard between the two points.



Fifteen Tons of Gold (Value $7,100,000) Brought from Europe for New York Banks

GOLD BULLION is now flowing from Europe to this country in a steady stream, being imported to meet the needs of the New York banks and banking institutions in other cities during the present money stringency. Our photograph shows the first large consignment brought over on the steamship *Kronprinzessin Cecilie*, $7,100,000 packed in 235 boxes. These boxes were taken first to the bankers' offices and thence to the Sub-Treasury and the Assay Office, the money being required for immediate circulation. The gold (some of which was in coin, but the larger part in bars) was encased in sacks, which were closely packed in the stout boxes. After being weighed, ninety per cent. of its value in American gold minted coin was paid to the owners, the balance being reserved until the metal was assayed. A still larger consignment, aggregating $10,000,000, is on the steamship *Lusitania*, and other big shipments of gold are coming. It is estimated that not less than $40,000,000 in European gold has been engaged to relieve the financial stringency here. The general situation among the banks is steadily improving.

Miscellaneous

Mrs. W. G. S., Wilmington, Del. We do not believe the story is published in book form.

Zillah, N. Y. The New York State Treasurer is Julius Hauser.

E. E. D., Plainfield, N. J. D. L. Moody was born in 1837 and died in 1889.

P. S., Turkey City, Pa. You can get the book of Montgomery Ward & Co., Chicago, Ill.

W. M. B., Greenford, O. A change of name can only be made legal by legislative enactment.

A. E. A. G., Long Branch. Write to Editor, *The Chautauquan*, Chautauqua, N. Y., for all information.

A Reader, Lumberton, N. C., and E. B. F. We have been unable to find any complete list. We believe that the evangelist you mention is not now actively engaged.

Reader, Rahway, N. J. There is a French family named Roquefeuille still in existence. The American Rockefellers, however, belong to the German branch. The Rockefellers came to this country 187 years ago.

J. W. W., Philadelphia, Pa. Mr. and Mrs. Jansen, missionaries at Cebu, in the Philippines, are workers under the Presbyterian Board. They are now appealing to friends to supply funds for a mission boat. Their parish includes over one hundred islands, with Cebu as a centre.

F. R., Chillicothe. It is easy to criticize the church and the pastor, and we know that such criticism is the favorite pastime of many who, if they were minded to search their own hearts and examine their own conduct, would very likely find that the fault lay, not with the church, but with themselves. We would advise you to find out, by all means, how you can best help the pastor in his efforts. He needs your co-operation and will value it highly.

An Attractive Gift

Dear Dr. Klopsch: The "Worth While Library" duly received, and appreciated. I am greatly pleased with the manner in which they are put up, so attractive for a Christmas gift.

Northampton, Mass. MISS M. E. WHITE.

Music in Churches and Schools

Any church, private school or academy desiring the services of an experienced lady organist, can be put in communication with one who is a thorough musician, on writing to "Organist," care of this journal. This lady has played the organ in Episcopal, Presbyterian, Methodist and Baptist churches in several States, and besides being familiar with all branches of church music, has trained choirs and soloists, is an expert accompanist in studio work, concert or recital, a superior piano teacher, and has a practical knowledge of oratorio and opera-ensemble music. The quality of her work and her high recommendations should assure her consideration from schools and churches wishing to improve the character of their musical services.

NEW YORK, NOVEMBER 20, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Market Day in a Provincial Austrian Town

QUAINT NOOKS OF AUSTRIA-HUNGARY

EMPEROR FRANZ JOSEF'S serious illness and the talk of a new ruler is drawing attention, once again, to an empire which is probably possessed of more queer corners and quaint crannies than any other on the face of the globe.

Austria-Hungary, in fact, is such a collection of picturesque towns and races that one scarce knows where to begin in detailing the unique points of interest. Probably the most picturesque of all is Spalatro, the city built in a palace, down on the east coast of the Adriatic.

Coming up to Spalatro by sea, practically the only means of reaching it, the traveler sees first a wide, open country, then a background of the blue hills. Suddenly up from the coast rise the remains of an old Roman palace, high, massive and timeworn, but with modern curtains and shades, and very modern panes of glass in the windows.

Alighting at the wharf, one passes through what was once the imperial gateway, to find himself inside a huge enclosing wall, three or more stories in height, and composed, on this inner side, for the most part, of buildings that cling like barnacles to the older structure.

As a matter of fact, the entire interior space of the old palace is crowded with buildings of one form or another, and even the old bridges, thrown across the narrow lanes, now serve for roomers like garret chambers in a tenement. There is no one spot in all the world just like this. What heightens the interest is the number of Venetian remains that still exist in the castle. One of these, an old street clock, not alone tolls out the hour, but repeats it ten minutes afterward, to make sure that all have heard.

Children of Dalmatia

The story of Spalatro is brief but interesting. When the great Roman emperor Diocletian became tired of ruling the world, he betook himself to Dalmatia—Illyria it was then—and built the palace. After his death the place was gradually deserted, until, at last, not a soul remained. Then Venetian adventurers, fugitives from justice and the like, found it a convenient place to stop when their high-decked caravels came across the Adriatic. Gradually the town grew up and developed into a thriving city.

A Castle in Croatia

This eastern coast has many other interesting corners. In Trieste the out-door cafes have interest for the traveler on account of their novel customs. For example, at breakfast, coffee and a tray of crescent rolls are brought. One is hungry and helps himself liberally to the latter. When the time for reckoning comes, the waiter asks how many have been eaten. To test him, one says one or two less than is the case. At once he begs pardon for correcting you, but "you are in error." The reason for this custom is unknown. They always know just how many *broedchen* are in a basket; always correct you if you mistake, and yet always leave it to you to tell how many you have taken.

Inland, some distance from Trieste, on an inlet of the sea, the government salt works at Capo d'Istria are an interesting spectacle. Miles of deep blue salt lagoons lie here, and at their sides picturesque wind mills draw the water from trench to trench.

The mills have four sails set into a frame resembling a Newfoundland hay mow. The people of the salt lagoons are a race of basket-weavers, something like the people Herodotus described. On the boats for Trieste, they do not sit down on the benches, but flop into the huge baskets, which they carry. In their homes, their chairs are the upturned baskets. On the Emperor's highway, one meets their donkeys with the panniers. In these panniers they carry everything, clothing, food, articles of sale, etc. The women ride on the baskets.

This portion of Austria, too, has a strange parallel to a noted oddity of our own country. Every tourist to the Mammoth Cave of Kentucky has remarked the Christmas tree placed there some years since, when the owners of the cavern entertained some of the Kentucky school children, and on which from that day tourists have hung their visiting cards. Away up at St. Kanzian, in Istria, there are a series of caves, and in one of these a Christmas tree has been set up for the local children, serving a like end.

An American Colonial

Passing from Istria, on down the coast into Lower Austria, the tourist finds in the Dalmatian Archipelago one of the beauty spots of the world. Opinions differ, but those of us who have seen the two are quite apt to prefer Dalmatia's island chain to the Thousand Islands of the St. Lawrence.

These islands, large and small, hug the shore. Centuries since, the Romans began to cut the trees; later the

Continued on page 989

THE
AMERICAN PULPIT

A SERMON BY
Rev. F. DeWitt Talmage, D.D.

Unrecognized Blessings

TEXT—Job 6: 5

"Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?"

SOME people have a false reputation for being good-natured that they may easily lose. No man can be confidently pronounced good-natured until he has been tested by adversity. No credit is due to a prosperous man for not complaining; if when he is poor and unfortunate and sick he does not complain, then he has given proof of the strength and sweetness of his character. His true nature is shown not when he is basking in the sunshine, but when he is deluged by the storm. It is really revealed, not when conditions are going the way he wishes, but when all his desires seem to be thwarted and he is compelled to do what he does not wish to do. He is not tempted to grumble when he is prosperous. "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?"

A Discontented Passenger

There is a quaint legend told by Dr. Knight that many years ago an Eastern king was sailing in a ship with a Persian peasant. The peasant began to bitterly complain of being shut up in the narrow confines of the boat. These complaints irritated the king. Then a philosopher, who was traveling in the same boat, said: "I can silence yonder grumbler if thou wilt let me." The king gave his consent. The philosopher ordered the sailors to throw the peasant into the sea. After the man had gone down a couple of times the sailors caught him by the hair and pulled him back into the boat safely. Then were all his bitter complaints silenced. The king asked the philosopher why this was so. The sage replied: "At first yonder man had never thought of the danger of being drowned, neither did he appreciate the safety of the ship. As soon as he found out by bitter experience the value of this ship as a refuge from something worse, he was contented to stay therein until he could reach the shore. In like manner, he best knoweth the value of prosperity who hath encountered adversity. Oh thou, who hast satisfied thine hunger, thou despisest a barley loaf; but to me, a-hungered, a barley loaf means life. To the nymphs of Paradise, purgatory would be hell; but the inhabitants of hell would hail purgatory as Paradise." In other words, the Eastern philosopher was teaching the lesson that when a man's every wish is satisfied, then he does not complain; he complains about what he has not, but not of what he has. Does the wild ass find fault because he is wading knee-deep in a field of sweet-scented clover? Does the ox in anger batter his stall into kindling-wood when, after a hard day's toil, he is allowed to munch his grain at a manger filled to overflowing?

The book of Job illustrates this truth. There were three distinct epochs in Job's career. The first was when every desire of his heart was satisfied. Great was he in brain, great in financial resources, great in domestic happiness. His pasture land extended on every side. His sheep and cattle and horses grazed upon a thousand hills. His harvest fields, like the surface of the sea, stretched away as far as the eye could see. Old age mellowed him, but did not deplete his physical strength. His children were his pride and joy. His friends were around him everywhere. Even his enemies were disarmed by his love and generosity. He never omitted to thank God for his blessings in the morning and at noon and at night. For everything that his heart desired was given unto him.

Job's Experience

But suddenly the wheel of fortune turns. Crash goes his son's home and in an hour all his beloved children are dead. Down swoop the robbers, and his herds are scattered and driven away and his servants put to the sword. Then all over his body break forth the horrible carbuncles. His health, as well as his wealth and domestic happiness, is gone. Though he does not sin "nor charge God foolishly," he does curse the day of his birth.

No sooner does he do this than his three friends gather about him and remind him of his past profession. They commence to fling his former avowals of faith at him. "Aha," they cry. "You are a pretty servant of God! When things were all going your way you were very willing to tell people what they should do. But when things go wrong with you you lose your faith in God just like other men." "I know it," answers Job. "Alas for the weakness of the flesh. God help me. Alas, I was like the ass standing knee-deep in sweet-scented clover. I was like the ox munching at the abundant grain in his manger. O God, help me in this time of trouble."

Now, in applying this principle to ourselves, I am not going to catalogue your misfortunes. You can easily do that yourself. You have complained about them enough. You have harped upon them day in and day out. But I am going to speak about your "silences." I would remind you of the blessings you have in life. Perhaps the thought of these blessings, about which you are apt to be silent, may strengthen your heart to bear adversity, should it come upon you.

In the first place, I have never heard you complain about your father and mother. They must certainly have been a great blessing to you. If they had not been, you would certainly have talked disparagingly of them. And this is a very marvelous fact to me, because they were not very wonderful people from a human standpoint. I do not think your father had much of an education. Then he certainly was not wealthy. He lived on a farm most of his life. And your mother was not a very beautiful woman. I saw her picture in your home the other day. She had just a plain, good, motherly face. She was just the kind of a woman we would have supposed your father would have married. She would not have shone as the queen of a ballroom. She was the queen of the needle and the best cook you have ever known. Your father spent most of his time in the fields; she spent most of her time in the kitchen and the nursery. And yet you honor your mother just as much as though she had been the most beautiful woman that ever lived, and as if her fingers had been lustrous with diamonds. And you pronounce your father's name with as much reverence as though his wisdom had governed a nation, instead of being devoted to making a straight furrow with a plow. Why is all this? Why do you not find fault with the cradle in which you were rocked? Surely, there must have been something very marvelous about your parents' lives, for you not to complain about them.

A Father's Testimony

"Well," you answer, "the reason I love the dear faces of my father and mother so much, is because they were so good. Why, I am no child. I am nearly fifty years of age. I have been thrown with all classes of people. I have lived in the homes of the rich as well as of the poor. And after nearly half a century's experience, I can truly say that I have never met a man nor a woman who was more truly trying to live the Christ life than were my old father and mother. Why, their faith was so simple and true that it was divine. I remember well the time when financial troubles threatened to make us sell the farm. Father had worked very hard that year; but just before harvest time, there came an awful cyclone and battered down the grain. Then it was an off-year for fruit. Then mother, while nursing one of the neighbors, was taken down with fever. To cap the climax, father had an ugly horse, and one day it kicked him and broke his leg. There we were, a lot of little helpless children, with both parents sick. I can remember as though it was yesterday, when father called me into the room. He said, 'Harry, my boy, I am afraid you must give up your school for a while. I do not know how God will lead us out from this difficulty. But he can and he will. He has never failed me yet, and he will not fail me now.'" Then you look at me in a peculiar way as you say, "And God never did desert him. He never did! Oh, my father and mother were so good. They were so truly good!"

I am glad to hear you say that, my brother. It means more than gold and silver. It means more than fame or social prestige. I would sooner have a father and mother such as you had, than to have any other inheritance. The heritage of your cradle is to-day teeming with manifold blessings. No wonder you do not complain of your parents. Why, by every word they uttered, by every act they did, they were leading you to the higher life, and their influence is potent yet. When you think of your parents and think of the blessings of your old homestead you are content and grateful. There is nothing left in that respect for you to desire. "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?"

Mental Equipment

But there is another momentous fact in the record of your life that impresses me marvelously. I have never heard you complain because you did not have brain enough, or opportunity enough to earn the daily bread for yourself and your family. Now, I have often heard some of you complain because you could not dress as well as some one else. I have heard you complain because you could not live in a grand home, own a summer cottage and run an automobile. But I have never heard you complain that you did not have enough food to eat, and enough clothing to keep you warm, and a weathertight roof to cover your head. Not once have you been in such straits that you had not a five cent piece to buy a loaf of bread. Not once has your wardrobe been so empty that you did not have an extra coat hanging there to keep out the cold. As far as I can make out, God has fed and clothed you and housed you for fifty years. Having done this, has he not a right to ask you to trust him to the end? With such a past, and with such a God to care for your future, are you not content? Why should you complain? "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?"

Parental Responsibility

But there is still another fact which impresses me about your life. You never complain about your wife and children. Though there are scores and hundreds, and I sometimes fear even thousands, of unhappy homes in this city, yours is not one of these. You are like the patriarch Job in his earlier and later days. You think you have about the finest wife, the best sons, the prettiest and smartest daughters in all this land. And the trouble is that your children know how highly you think of them. Why, they can get anything out of you they desire. Your wife has some common sense as to raising the children, but you have absolutely none. But though you may be so fond of your children that you allow them to get anything out of you, are you doing all you can for their best interests? Your children love you so much that you can lead them to enter the Christian life. Now, in your great love for your home and family you have every incentive to be faithful to your God. As a parental under-shepherd, are you going to prove recreant to your trust?

There is a sad story told that near the burning ghats of Benares, some years ago, an Indian missionary was walking. There he saw a poor Hindu mother weeping by the ashes where, a couple of days before, the body of her child had been burned. But in the night, a hideous serpent had crawled in among the ashes to sleep. While the woman was weeping, the serpent began to uncoil itself. Then, the heathen's superstitious belief in the transmigration of souls passing through her mind, the horror-stricken mother flung herself at the feet of the white man, crying, "O God, has my little baby come to that?" Of course, that was only the result of her pagan teaching. But tell me, father and mother, have you no fear that such a horror may one day be yours, if you fail to lead your children to Christ? They seem to you pure and good now; but if they go out into the world without the protection that Christ alone can give, you may be startled and agonized at seeing the serpents of sin and vice rear their heads out of the breasts of those loved ones. You can now mould them as you will, but the time is short, and unless you make the most of it they will pass from under your influence unprotected by Christ's love. Now, while the opportunity is yours, by your example and your teachings, do your utmost to place them under Christ's protecting care.

The Church Home

But there is another matter of which I have never heard you complain. It is your religious privileges. I have never heard you complain because you had no Sunday School to which you could send your little children; no prayer-meeting in which you could assemble with God's disciples to pray; no church altar at which, on the Sabbath day, you could kneel and worship. Thousands upon thousands to-day are living so far away from church that it is an impossibility for them to go there on the Sabbath day. But this is not the case with you. Here you are, living practically under the shadow of the walls of our church. Here is a place in the family pew always waiting you. Here are good men and women ready and willing to pray with you. Whenever you come within these walls, a spirit of love and consecration creeps over you such as you find in no other place on earth.

Oh, how sorry I feel for the man or the woman who has no church home! I feel almost as sorry as for the man who has no domestic fireside and who, instead of eating at his own family table, is compelled to eat at boarding-houses and in restaurants. Home, home, home! It is the sweetest word in all the English language. Home, home, home! It means the laughter of children and the frolic in the nursery. Home, home,

Continued on page 989

Quaint Nooks of Austria-Hungary

Continued from page 987

Venetians completed the work by taking from here the masts for their galleys. Wind and storm then washed the soil, until with the march of the centuries every trace of vegetation has been swept away. The native rock of the islands is spotless white, and this fades to blue in the distance. With the blue sea and the dark-blue skies, the beauty of the prospect is unrivaled. On some of the larger islands, towns have sprung up. In each of these towns, the costume has been unchanged since remote times. One can tell at once whence a man or a woman hails, by some difference in the dress.

Continuing on to the south, Pola is reached. Pola is the naval base of Austria-Hungary. Within the city limits there rises a remarkable Roman amphitheatre, really more impressive than the Coliseum in Rome. It is 142 metres across in one direction, 170 in the other.

Nor is it in things historical alone that Austria-Hungary is of interest. Nature, too, has given it curiosities. There is no place in all the world like the Vale of Kazanlyk for raising the rose that produces the famous attar. If the same plants be sent into the next valley, they will lose their aroma. Up here at Zara, the maraschino cherry takes from the soil a peculiar taste that you do not get anywhere else.

One thing characterizes the dual empire more than another, and that is its hodge-podge of nationalities, Croats and Germans, Tyrolese and Italians, Saxons, Poles, Czechs, Albanians, Magyars, Bohemians, Moravians and Dalmatians—each with its language, its customs, its own particular national ambition.

Probably most interesting of them all are the Albanians, of the same race as the Albanians of the Ottoman Empire. The real Albanian of Islam is, to begin with, a creature standing full six feet tall. He is stalwart and strong, for when a babe is born who, it is feared, might prove a weakling, it is exposed on the mountain tops to die. In Austria, the Albanians, however, have come under civilizing influences, and as one sees them in Grizzio, they are a primitive but reasonably moral lot. Households are large. In their little stone cabins, married sons, with their wives and children, live with the parents until the death of the old folks.

One of the cities of Austria has the distinction of containing the smallest hat in Europe, if not in the world—this place, Sebenico. The Sebenican wears just a little red flannel disk, not larger than an American dollar and lined with blue paper muslin. The thing has to be kept on the head with an elastic, and its purpose, save as an ornament, is difficult to guess.

North central Austria-Hungary, too, has its places of interest. Fiume, the sea-port of Hungary, for instance, is one of the few remaining old royal free cities. Instead of being governed by the crown land in which it lies, it is independent save to the king direct.

At Agram one finds what is without a doubt the world's most beautiful market. Sunday morning is market day, and the peasants come from afar in their carts. These peasants, men and women both, are dressed in white, ornamented by the most delicate embroidery. The picture presented by these folk, as they hover over the stalls of fruit and the great crocks

Palace and Maria Theresa Square, Vienna

of dairy and farm produce, is a most picturesque one.

In contrast to the whiteness of the Agram market are the duller browns of gipsy-land. In Sissek and Somobor, one sees the gipsies at their best. Not the musical gipsies; for those one must go on to Buda-Pest, where on summer evenings they play in the cafes. The sweet, soft cadences of gipsy-land, however, are passing even here, for, instead, the gipsies now dispense only our American rag-time.

When one gets among the Austrian peasantry, he find them very superstitious, and one city at least, Ragusa, has a very substantial memento as a result of this. As the story goes, years ago a poor skipper of the place left to sail on a long and dangerous voyage to trade in distant lands. He put all of his money in the venture, but the ship was caught in a storm and went down, the sailor barely saving his own life. He came back to his native city again, and borrowed from friends and relatives enough to buy and fit out a new ship and he went out once more. Again he was overtaken by a storm, and after a long struggle with wind and wave, the second ship followed the other to the bottom. Clinging to a spar, the sailor was cast up on shore. Ruined and deserted, the sailor betook himself to a lonely part of Gravosa to meditate—perhaps on suicide. As he sat there, gazing into space, a golden coupon for one [illegible] tried to coax its way [illegible] Once it tried, and failed. A second [illegible] A third time, and [illegible] desired spot. Superstitious, as all sailors are, the man saw in the act a parallel to his own fate, and with the story went before the council of the town to beg assistance, vowing, if he should succeed, to leave a rich legacy for their reward.

The council was at first incredulous, but moved by the story, the man was fitted out with ship and crew. The time success crowned the voyage, and on his return he bequeathed to the place a sum whereby every poor girl of Ragusa receives a dowry sufficient to wed the man of her choice, for here love counts for naught, if the girl's dowry is not what it should be to furnish the new home.

The provincial nobility of Hungary, Croatia and Dalmatia are a most picturesque body of men when at home. The national costume of the Hungarians is worn by the Hungarian nobility on all gala occasions, and of these there are many in the course of the year. They wear a cap made of costly fur and the plume is attached with a heavy gold and diamond brooch. Their coats are of velvet or satin, heavily braided, and decorated with any badges or orders of knighthood the wearer may be fortunate enough to possess. The trousers are tight-fitting and of a dark color. These also are heavily braided, a strip down the side and an ornamental pattern on front. Short, brightly polished boots are worn, with a line of gold or silver braid around the top and a tassel on the peak in front. Over one shoulder is thrown a heavy velvet cape, green or red in color, lined and edged with costly fur. It has much embroidery and braid in front.

The long avenues of golden poplars leading to ancient castles in which these picturesque nobles live in Croatia are now having their timber sold to the gipsies, who fell the trees to work up into boards.

From Agram one can continue south into Bosnia and the Herzegovina. Thirty odd years ago these were the turbulent provinces; human life was unsafe in them all. To-day it is as safe in Bosnia as it is in New York. One is tempted to say considerably safer. Bosnia is now a model province. Austria-Hungary is supposed to have taken it over only as an indefinite loan, to be put in order and policed. To-day, however, she has practically annexed it, and not a cent of tithe or tax goes to the Sultan, who remains still as shadowy master.

Felix J. Koch.

Unrecognized Blessings — Sermon by Rev. F. DeWitt Talmage, D.D.

Continued from Page 988

ome! It sometimes means a very humble roof and ery plain fare upon the table. Home, home, home! t may mean struggle and poverty and sickness and eath. But home means love—home means a tender lace—home means human hearts clinging to us as we ling to them. So in the household of faith, called the hurch. We may not seem to the outside world to mount to much, but we are one family gathered in iod's temple, which is our spiritual home. Here we re living for each other. Here we are praying for ach other. And here, as in no other place, we feel he spiritual magnetic touch of our fellow men. My riends, as a church we ought to try to live more for iod. For the sake of the love we bear each other, e should try to do it. Are we not as the wild ass, nee deep in the field of sweet-scented clover? Are we ot as the ox before the manger filled to overflowing ith richest grain?

But there is another fact that I have never heard ou complain about, and that is your opportunity for oing good in the great outside world in which you ve. I have never heard you say that there were no eople in trouble near your home. As I was writing is sermon, I looked down from my study into the reet and saw a couple of young ladies walking past. hey were dressed from head to foot in black. They ad sweet faces. But I was not looking at them so uch as looking beyond. I said to myself: "I wonder ho has lately gone out of that family circle? Was a father or a mother? Was it a brother whom those sisters were helping to educate at college? God pity them." And as I spake thus, I thought of how many aching hearts there were about me, bleeding from the gash of the grave-digger's spade.

Then the poor and the sick! Oh, how many there are! And the young people being led forth into a life of sin. You see them all around you. Then the old folks—how they would love to have us come and visit them and read to them. Yes, the opportunities are all about us for doing good. You have only to stretch forth your hands to touch them. Are we so happy, so contented, so selfish that we help not one about us? Charles Darwin, the great physicist, tells us that there is a degeneracy which often follows great prosperity. Many years ago, quite a number of bee-swarms were carried to the Island of Barbadoes in the West Indies. At first they went diligently to work to gather honey to prepare for the coming winters. But when those bees found that they were in a land of perpetual summer, they ceased to gather honey. Instead, they spent most of their time flying around, stinging the natives. So I sometimes think it is with some of us. We have what can be called spiritual degeneracy. God has surrounded us with so many blessings that, instead of working for his glory and for the good of our fellow men, we spend most of our time in living for self. We thrust the sting when we should be gathering the sweetness of the Gospel life to give out again to starving men. Are we not standing knee-deep amid the clover tops of multitudinous opportunities, which we can use for the good of those who have never learned to honor the name of our Christ?

But lastly, I remark that I have never heard you complain that God is not willing to place the hands of ordination and consecration upon your head now, for the glorious work of the Gospel, if you are only willing to surrender your hearts to him. I care not what your past has been. I care not whether you have sinned seventy times seven! Though your sins are as scarlet, yet, if you will come to him, they will become whiter than snow. Though they are like crimson, yet they shall become white as wool. O my brother, with so many of your Gospel opportunities wasted, will you not make your last days your best days? Will you not pray that the eventide of your life may shine with the golden sunset of God's smile of benediction?

To-day I have been telling about your chances. For years you have been complaining that you could not do this, that and the other thing. To-day I have been telling you a few things that you could do, if you only wanted to do them. The mercies of God alone [illegible] are infinite. The great folds of the [illegible] clover-tops of his love are spread out before you. The Bethlehem manger is filled to overflowing with the divine sacrifice. O hungry, starving sinner, will you not come to the cross to-day and eat your fill? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat. Yea, come, buy wine and milk without money and without price."

EIGHTEEN MISSIONARIES SAIL

"DARKEST" Africa will soon lose its sombre designation if there are sent many more such enthusiastic missionary recruits as sailed recently from New York on the steamship *Friedrich der Grosse*. There were eighteen consecrated young men and women in the party, most of them former students of the Moody Bible Institute of Chicago. Eight of the number were graduates, while others had taken a partial course to prepare them for the work with the African Inland Mission.

Rev. Lee H. Downey and his wife were in charge of the party. They are experienced missionaries, having spent six years in the field in British East Africa. They sailed direct to Naples, Italy, where they will remain for four days. There they will be joined by another volunteer, Miss Nasher, who will come from her home in Sweden. She received her preliminary training in London. At Naples they will embark on the *Burgomeister* of the German East Africa line, which will take them to Mombasa, where they expect to arrive about December 4. Taking the Uganda Railroad they will travel three hundred and seventy miles up into the interior. It will take about twenty-four hours for this part of the journey. The new missionaries will make their home for a few months at Kyabe, the central station. It is exactly one-half a degree south of the equator. In about six months the new missionaries will have picked up enough of the language to begin active work at the mission, and in a year will be able to preach and converse without difficulty.

Missionaries at New York About to Sail for the African Field

Their work will be among three tribes. The largest of these is the Akamba, which numbers 175,000; the Agikoya have nearly as many, and the Masai have 7,000. The stations are in a good climate, none of them being below four thousand feet above sea-level.

The evening before the party sailed there was an inspiring service in the Church of the Strangers in New York. Several of the missionaries spoke and the leader of the party outlined their plans. There were but few in the large audience that did not catch the spark of missionary zeal for the unsaved, although unable to work in the foreign field.

The scene at the dock just before the Atlantic liner sailed was one that will not soon be forgotten by those who were present. The faces of the new missionary recruits were filled with happiness. They looked forward evidently with confidence and pleasure to the hard work before them. The gloom that usually accompanies such leave-takings was noticeably absent.

The roll of the party, in addition to the leaders, follows: Mr. and Mrs. Arthur F. Wachter, of Detroit, with their little girl, Ruth; Jessie E. Raynor, of Chicago; Lawson E. Propst, of North Carolina; Amos Ayer, Miss Julia Ayer and Miss Annie E. Zimmerman, of Flanagan, Ill.; Caleb C. Drescoll, Jr., of New York City; Albert E. Barnett, of Australia; William Weight, of Scotland; Miss Carrie L. Schoenheit, of Detroit; Miss Clara W. Cook, of Detroit; Miss Laura N. Collins, of Hittick, Ill.; Mrs. Jane E. Myers and daughter, Clo A. Myers, of Indiana, Pa., and Miss Clara Stumpf, of Indiana, Pa.

The African Inland Mission, under whose auspices the missionaries will work, is interdenominational. At present it has thirty-seven missionaries at work in nine different stations. It aims to found a chain of stations over a distance of 1,000 miles from British East Africa to the River Nile. The stations will be on a range of hills running northwest. The hills are from 4,000 to 7,000 feet high, and have proved healthful for white men. There are eight tribes that could be reached if the money so badly needed to equip the new outposts were forthcoming.

HELPING THE "MISSION BOAT"

GREATLY encouraged by the interest shown in their appeal for a mission boat for work in the Philippines, Rev. Frederick Jansen and Mrs. Jansen are now looking forward hopefully to an early return to their "parish of a hundred islands." It is hoped that sufficient contributions may soon be received to enable them to purchase a suitable boat, which could be sent to their mission station at Cebu, in the Philippines, to be in readiness for active service on their arrival.

Few phases of foreign missionary work have attracted more cordial and sympathetic support than this, as the letters from our readers sufficiently show. Below are a few extracts:

Miss J. L., Watsontown, Pa., in sending $5, writes: "I long for the Gospel to be sent to those who are waiting and begging for it. I cannot go myself, but I can help those who are working and suffering privations."

CHRISTIAN HERALD Reader, Commerce, Mich. ($1), writes: "We have just lost $800 by fire, but I cannot help giving a little" (toward the Mission Boat). Ida P., Ellentown, Fla., another contributor, hopes that Mr. and Mrs. Jansen may be enabled to procure a large and comfortable mission boat. Miss E. C. K., New Lebanon, N. Y., also sends a gift in aid of the Mission Boat.

These are only a few of the letters that are now reaching THE CHRISTIAN HERALD from readers and their friends in all parts of the country, who have been deeply touched by the appeal of Mr. and Mrs. Jansen for a suitable boat to enable them to do their work in their missionary parish of a hundred islands. We trust that the response to their appeal may be both prompt and liberal. All contributions for the Mission Boat, however small, will be welcomed and will find acknowledgment in THE CHRISTIAN HERALD.

S. M., Matteawan, N. Y. ($2), writes: "The Gospel has done so much for me that I would like the whole world to have it. So please accept this little mite. May God bless it a hundredfold."

Mrs. H. H., Los Angeles, Cal., ($2) writes: "I am much interested in the account in THE CHRISTIAN HERALD of the work among the Filipinos. I want to have a share in building that boat."

Friend, Middletown, Pa., ($1) writes: "Toward purchasing the Mission Boat to enable the workers to carry the message of love and salvation to the natives of Cebu and surrounding islands. May the Lord's blessing rest upon all who are seeking to have the Gospel proclaimed in all lands."

"I hope many others will appreciate the opportunity of helping in such a worthy cause," writes J. C., Sr., Oxford, O. ($3).

"May the required amount soon be realized and grand results accomplished," is the prayer of May R., Middletown, N. Y. ($2).

"I wish to help a little toward the Mission Boat to carry the glad tidings to those in darkness. Oh that they may see Jesus," writes C. M. W., East Northfield, Mass. ($1).

Miss Mabel Crawford, a missionary at Manila, writes of encouraging advancement in all lines of educational and religious life. The opening of the new school year finds nearly two hundred native teachers on the insular payroll and taking the place formerly held by Americans, who have returned to the United States. Christian teachers are exerting a great influence for good, and are held in high respect.

In Miss Crawford's Training School, there are at present twenty Filipino girls. A new rule of the training school is that they must have at least one year in the schools. The people think the girls are very wise, if they know about the Bible. The natives are anxious to learn and they become earnest students of the Word.

A Bible Class of Filipino Women, Manila

The Harris Memorial Training School is full and has had to turn away many pupils for lack of room and teachers. Sixty dollars supports a girl in the Bible Training School a year, and $75 pays the salary of one at work as a Bible reader and Gospel preacher in the provinces.

Miss Crawford is enthusiastic over the missionary problems around her, and is preparing to open work at Lingayen.

The Bible Class is one of the most popular in the Harris Memorial Deaconess Training School. The hour is prepared for carefully by the teachers and enjoyed greatly by the native girls. The latter are, as a rule, very bright and studious. They love to hear of Jesus, and are delighted when they personally own a Tagalog and an English Bible. They make happy Christian workers.

Manuela, one of these girls, is a convert. She was a poor girl and was sweeping the floor when a new student called on her for help. She dropped her cleaning cloth and sat on a chair beside the strange girl to testify for Jesus. As the teacher approached them, Manuela looked up with a happy face, and said, "I am telling her about the life of Jesus." And she did it with all her might, for she had a new, sweet and gracious message in her heart.

A Notable Gospel Work for Sailors

The Seamen's Christian Association, 399 West Street, New York, is now in its twentieth year of effort, and reports wonderful growth in all its departments. The statistics for the last month are very encouraging. During that time the aggregate attendance of seamen was 6,838; Gospel meetings held, 1,923; letters written, 1,398. The shipping bureau and banking system, of which this association was the pioneer, shows gratifying results in its efforts. More room, more money, more helpers, more earnest prayers are needed in thisunique work for seafaring men.

GENERAL BOOTH IN NEW YORK

VERY gratifying to the aged servant of Christ must have been the tribute paid to him at the New Amsterdam Theatre, in New York, on Sunday, November 3. Audiences that filled every part of the great building assembled at every one of the three services, and the number of people who were unable to gain admittance would have filled a still larger building. The throngs were not by any means confined to the classes the Salvation Army is supposed to reach. Many fashionably dressed persons, and some well known in New York's most exclusive circles, were observed side by side with men and women who take their places in the bread-line at the Bowery Mission and know by painful experience how poor a substitute for a comfortable bed is a bench in the park. Evidently it was not curiosity alone that drew this strangely assorted crowd to hear General William Booth. The tense expression on their faces showed that they were there to learn what he could tell them of a haven where the anxieties associated with suspended banks, and the hardships of poverty and the pain of hunger are unknown. There are many erudite and eloquent preachers in New York, but they came to listen to this man, because they felt that he was a man who heartily believed the thing he preached, who was thoroughly sure of the verities of the Gospel, and who had a deep sympathy with the poor and the unhappy. It must have gladdened the heart of the venerable apostle to see that his long life of self-denial and consecrated labor had been appreciated, and that men and women of all ranks and classes were hungering for the message which he delights to proclaim.

The Great Reception to General Booth in New York, November 3

No one expected to hear anything new. General Booth has led too busy a life to have delved into the mysteries of theology or to have made himself familiar with the fine-spun theories of the higher critics, or to have grasped the New Thought, or to have learned the things that come to men who "enter into the silence"; he had only the old Gospel to preach, which has been preached for eighteen centuries, and has been heard by more than fifty generations. But men came to hear him as they thronged to hear Wesley and Whitefield and Spurgeon and Moody, who had the same message and delivered it with the same simplicity. He had little to say about doctrine or about the philosophy of the plan of salvation. He assumed, as a preacher to such an audience has the right to do, that his hearers understood the fundamental principles of the Gospel. His appeal was to the will; his aim to induce men to cease striving to get happiness or peace outside of religion, to "quit unsatisfactory, unsatisfying, hollow shams, and to be satisfied with nothing short of reality in religion." He said:

> There is a religion which is satisfying. I will call your atten-

In all forms of his address General Booth was insistent on the personal element in religion. He warned his hearers against the dilettante interest which takes up religion as an interesting study with no practical purpose. The only way in which religion can serve a man, he said, was when the man gets upon what he learns. It is not enough to know that salvation is offered without money and without price; the man must accept the offer for himself. Mere resolution is not enough; there are many who, under the influence of a sermon, resolve to change their lives, but it soon wears off and results in nothing. The only safe course is to go to Christ, to confide everything to him, to trust him to make all things new, and to look to him for deliverance from the power of sin in this world and salvation beyond the grave. Christ welcomes such a seeker. He does all for him that he needs and is with him, helping him in this life, supporting him in sickness and in health, in prosperity and adversity, and finally taking him to heaven.

It was a sight never to be forgotten—that of the tall, spare man, with his white hair and his patriarchal beard, his hands clasped behind him as he swayed to and fro in the earnestness of his appeal, pleading with his hearers to accept the salvation so freely offered. It was, as he pathetically reminded them, probably the last time he would ever make that plea. His long service of seventy-nine years was, as he was fully conscious, drawing to a close, and he desired to give his testimony to the power of the Gospel to change the heart and life.

A Notable Golden Wedding

A LARGE representative gathering took place at West London Tabernacle recently on the anniversary of the golden wedding of Mr. and Mrs. Henry Varley, who are equally well known in the United Kingdom, America, and Australia. For several years past Mr. Varley has had his head centre at Melbourne, Australia, but he has taken extensive voyages and journeys at intervals to prosecute his work as an evangelist.

Mrs. Varley has accompanied her husband during many of his wanderings. Never were two individuals more happily adapted for work as Christian yokefellows. After a felicitous union of fifty years, they have the joy of knowing that all their children are partners with themselves in the Master's service.

The celebration at West London Tabernacle was rendered pathetic by Mr. Varley's reminiscences, and by a beautiful little speech in which Mrs. Varley told the story of her own conversion as a girl. Mr. Varley told how in his early childhood he was naturally so combative and quarrelsome that he was the subject of special prayer in the home. His mother's petitions were answered—he was converted.

The career of this septuagenarian servant of God has been a romance of realism. He early learned the conditions of business by engaging strenuously in it in West London. At the same time, he gave his spare time to religious work and developed that extraordinary gift of eloquence which brought crowds to hear him. To gain funds to enable him to carry on voluntary work, both as evangelist and pastor, he emigrated to Australia and spent a few years in hard toil. His efforts were crowned with success. He returned to England, married the lady of his choice, who had waited for him in London, and definitely launched out on his lifelong enterprise as a worker for Christ among men. His mission in West London was blessed with fruitfulness.

Henry Varley

At the golden wedding function, some of his old friends delivered the testimony of their continued admiration and constant sympathy. Among these were the Rev. David Baron, the Rev. W. Fuller Gooch, Mr. Russell Hurditch, Rev. John Wilson, and others. Mr. Varley reminded his hearers of the hard days of his youth as well as of the bright years of his success and prosperity. He came to London as an orphan, with only a few pence in his pockets, got a place as an errand boy and found that God was with him to lighten every difficulty and to help him at every step.

He has been the colleague and friend of many another famous preacher. The late Mr. Moody was one of his most loving associates. On the occasion of Mr. Moody's last campaign in Britain, he telegraphed Mr. Varley to come to his help.

In almost every part of the Anglo-Saxon world there are living those who ascribe their conversion to Mr. Varley's preaching. One is astonished at the undiminished power of his voice and the extraordinary vivacity of his manner. Although considerably over seventy, he displays not the slightest symptoms of physical failure, and his mental capacities are even stronger than ever. His old facility of swaying an audience by magic declamation is still with him. He contemplates leaving England for Australia before the end of the year.

London, England. REV. WM. DARLOW.

Surprised and Delighted

Dear Dr. Klopsch: People express surprise in acknowledging receipt of the two volumes of "Forty Thousand Striking and Beautiful Thoughts," for which my heart thanks. I wish I could tell you how much I can give so much for the price. They are too good for me to keep, and I intend to place in a missionary box that I intend them to a training school or academy.

New Providence, Iowa.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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An Excellent Movement

AMONG the many movements that are the index of our progressive age, one of the most deserving is that which has for its object the Federal regulation of public health. Under the title of the "Committee of One Hundred," an organization has been effected which includes in its membership many Americans who are recognized authorities in practical science, philanthropy, and all that relates to the moral and physical welfare of the masses of population in our great cities. This influential body will operate under the auspices of the American Association for the Advancement of Science, and its field will embrace practically the whole country.

When one reflects upon the great and varied problems that are constantly confronting State and local authorities, especially in the cities, it is surprising that such a movement should have been so long deferred. While there are some physical perils that are peculiar to certain localities, and others that affect certain classes of the population, by far the larger number are common to us all, and apparently unescapable in the present incongruous and conflicting condition of the health laws in different States. It has been bluntly asserted, for instance, that the contaminated waters of the Ohio represent a thousand miles of typhoid, and that many other rivers are full of deadly impurities. Polluted rivers, streams, and lakes carry contagion, in drinking water and ice, to countless multitudes. This tremendous problem must be taken up, soon or late, by Congress, and the Committee of One Hundred will strive to have it considered during the coming session.

Hardly less formidable is the consumption problem—how to arrest or minimize the ravages of the "Great White Plague," which every year carries off more than 100,000 victims. Impure milk, with the resultant "massacre of the innocents"; diseased meat; the criminal adulteration of various staple food commodities; the suppression of the mosquito pest by improved drainage and swamp reclamation; yellow fever and the bubonic plague, will each have to be dealt with, not superficially but exhaustively, for there is not one on the list which does not constitute a life-or-death problem for many. Germane also to the general question of public health are tenement conditions, sweat-shops, child labor in the mines and factories North and South, unhygienic schools, and many other existing evils which are only too familiar to the majority of our people.

With all our boasted wealth, progress and invention, we have still to learn and to apply in our daily lives the rudimentary principles of public hygiene. Our Department of Agriculture in Washington has done much in a scientific way toward bettering the surroundings and living conditions of our domestic animals. Congress will now have an opportunity to do something for conserving the health, happiness and physical well-being of the people as a whole. Public money could be spent in no wiser way than in bringing about such a result.

Ministerial Salaries

VERY interesting are the replies elicited by the question recently asked by the editor of the *Expositor*, "What can the minister himself do to obtain an increase of salary?" Professors in theological seminaries, ministers and Christian laymen have, in reply, suggested ways in which the minister may increase his income, but there are few that will commend themselves to the consecrated servant of Christ. One of them openly advises that "he should increase his pay by running his church and by running himself on business principles." Another, a prominent merchant, thinks that "the work of the church suffers in its financial parts because the people are not taught the Scriptural method of giving and because the financial work is not followed up, as business men follow up their secular business." Another suggests that the minister "be active and he will always find something to which he can turn his hand to make a little money."

We most devoutly hope that no minister will heed any of these suggestions. It is no part of his duty to devote himself to such matters. His duty is to preach the Gospel. "It is not reason," said the apostles, "that we should leave the word of God to serve tables," and they bade the church elect deacons to attend to that business. What answer would Paul have made to the advice to run his churches "on business principles"? The minister who is busy "following up the financial work of the church as business men follow up their secular business," or is looking around for something to which he can "turn his hand to make a little money," should be in business, where he can make more money than in the pulpit. The combination does not work. It is the attempt to make it work that has led to church fairs, church suppers and other abominations. There are some preachers who labor in secular occupations all the week, that they may preach the Gospel free of charge on the Lord's day. All honor to such men, but the churches they serve must feel very mean. "The laborer is worthy of his hire," but we would not have him so concerned about his hire that he is hunting it in the pulpit.

The duty of attending to the finances rests upon the church officers; it is to them the minister should apply. When the minister stands before his congregation, as an ambassador of Christ, knowing that before him there may be men in need of encouragement, in need of warning, in need of consolation, or men anxiously longing to be taught the way of salvation, can he dare devote his sermon to an appeal for the church funds, or for his own salary? He should not have to plead for such matters. If his people have learned to consecrate themselves to God, if they have been taught what they owe to Christ, they will give willingly and spontaneously, and will not need to be scourged to the offering. That is the minister's legitimate work. He should labor to raise the spirituality of the church, to inculcate the spirit of self-sacrifice that was in Christ, and he will find that among the graces that will be developed this grace of giving will not be lacking.

Judge Not

TO thoughtful people, any occurrence which suggests sensationalism in the pulpit is a matter to be regretted. It is not pleasant to have your favorite pastor criticized as one given to thoughtless utterances, or who is willing to sacrifice dignity and influence for the sake of exciting a temporary flutter and attracting notice in the public prints. Still less agreeable would it be to have one we respected—whether preacher or layman—classed in the same category with the vertiginous alarmist who, on the slightest excuse, or none at all, bellows "Fire!" in a densely crowded auditorium. Even in the highest flights of pulpit eloquence, sanity and judgment are not to be dispensed with. The preacher who revels in exaggeration, drawing upon his imagination for his facts, is in a fair way to lose both audience and influence together.

We are led to make these observations apropos of the extraordinary statements attributed to a New York pastor who, discussing the recent panic, declared it to be "a divine judgment sent upon a mammon-following race. God," he added, "has been forgotten in America for years." Furthermore, being in the oracular mood, he predicted for the metropolis a punishment like that of the wicked cities of ancient days, unless New Yor awoke to its shocking spiritual condition and speedil repented.

It is sometimes well to call a spade a spade; but t stretch truth out of all recognition for the sheer love c sensation is inexcusable. It is evident that the speak in this case knew little or nothing of the real facts, el he would have been discreetly silent, instead of indul ing in denunciations as meaningless as they were ina plicable. Had he made the slightest inquiry as to t causes of the panic, he would never have uttered th words he did, for then he would have discovered tha honor and integrity are not unknown in the banks an counting-houses of New York, and that the noblest ro in the recent time of trouble was that played by th very men he so bitterly denounced.

Such utterances, we repeat, do not dignify the pulpi but tend rather to lessen its power and influence. W would urge all who are tempted to such vituperative ex hibitions in future to bear well in mind the words c One who had the divine omniscience which they lack and who mingled with it the broadest charity toward all "Those eighteen upon whom the tower of Siloam fe and slew them, think ye that they were sinners above a men? . . . Judge not, that ye be not judged."

The Sailing of the Fleet

ON the eleventh of December, America's fleet of bat tleships will be ready for the long cruise to th Pacific. The ships of the fleet have been in the variou navy yards to be overhauled and put in thorough re pair. They will assemble in the waters of Hampto Roads. President Roosevelt and members of th cabinet will go down from Washington on the gunboa *Mayflower*, to have a farewell talk with Admiral Evan and wish the fleet godspeed on its voyage aroun South America. The finest ship of the fleet, the nev *Connecticut*, will be the first to weigh anchor, an then the entire line will steam past the *Mayflower* i review.

There is no part of the country that is not greatl interested in a prosperous voyage for our fleet. Ever State in the Union is represented by officers and men. I is expected that the fleet will reach its destination som time in April. People who are somewhat easily alarme have said that the arrival of the fleet in Pacific water would be a firebrand, and that other nations who hav interests in the Pacific would take its presence there as hostile act. Their alarm is needless. The waters of th Pacific belong as much to America as to any othe country and the presence of one of our fleets off th coast of California is no more a hostile demonstratio than it would be if the same ships were off the coast o Maine. In fact, in the latter case they would be neare the territory of a foreign country than they would be i the Philippines. A number of years ago our weste coast was practically denuded of all warships, and it ha been the intention of the Navy Department for some tim to see that a few ships were returned to stations there.

Japan recognizes America's right to patrol the Pacific and the recent utterances of Count Hayashi, Minister o Foreign Affairs at Tokio, show plainly how Japan feel toward America. He said he spoke not only as a foreig minister, but as representing the entire cabinet and th public. He declared that the relations between Japa and America were as smooth and cordial as ever, an that the cause of civilization, as well as community o interest, demanded their lasting peace and friendship.

Contents of this Number

Wednesday, November 20, 1907

	PAGE
New York's Greatest Railroad Depot	Cover
Our Mail-Bag	986
A Shipment of Fifteen Tons of Gold (Illustrated)	986
Quaint Nooks in Austria-Hungary (Illustrated)	987, 989
Unrecognized Blessings. Sermon by Rev. F. DeWitt Talmage, D.D.	988, 989
Eighteen Missionaries Sail (Illustrated)	990
Helping the Mission Boat (Illustrated)	990
General Booth in New York (Illustrated)	991
Evangelist Varley's Celebration (Portrait)	991
EDITORIAL FORUM: An Excellent Movement—Ministers' Salaries—Sailing of the Fleet—Judge Not	992
BIBLE AND NEWSPAPER: Kings in Council (Illustrated)—A Bomb Carrier Killed—A New Anæsthetic, etc.	993
Family Page. By Mrs. M. E. Sangster (Illustrated)	994
New York's Great Station	995
Duty and Opportunity	995
Among the Workers	995
Sunday School Lesson. By Dr. and Mrs. Crafts (Illustrated)	996
A New Knightly Order (Portrait)	997
The Song that Touched His Soul	997
The Golden Rule Saloon. Serial Story	998, 999
New Books	1000
Samson's Wonderful Feats. By Mrs. M. Baxter	1001
W. C. T. U. Convention	1002
Thanksgiving Time. Christian Endeavor Topic	1002
Self Mastery. Epworth League Topic	1002
How Delaware's Women Won (Illustrated)	1003
The Apostle of the Philippines	1003

Our Readers' Great Work in India

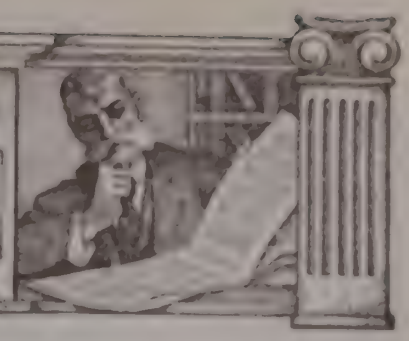
POONA, INDIA, October 8, 1907.

DEAR DR. KLOPSCH: Your kind letter of the 5th ultimo to hand together with your kind draft for $10,000, representing your fina payment for the support of two thousand orphans to the end o this year, which I have to acknowledge with hearty thanks.

Your statement as to the above remittance, practically closin your connection with the India Famine Orphan Work, i deeply regretted by me, and, will in like manner be regrette by those in charge of orphanages when communicated t them. Your self-sacrificing labors and heroic effort in under taking so gigantic a charity, and faithfully carrying it ou whether the donors have paid in or not, for the long term of seve years, is marvelous indeed! The great thanks due you from th orphans you have fed, those in charge of the orphanages and my self, and the members of this committee, cannot really be expresse in words; but simply we can bow our heads and pray for your goo self and all the good donors who have very kindly contributed.

This benevolent fund will ever remain as a monument in th minds of those who have been helped, and will be cherished wit heartfelt gratitude to the end of their lives. God bless you an all supporters. W. H. STEPHENS, Secretary and Treasurer.

THE BIBLE and the NEWSPAPER



Kings in Council

A REMARKABLE gathering of royalties in Windsor Castle, England, is attracting the interest of the whole civilized world. King Edward of England has as guests the Kings of Spain and Norway and the Emperor of Germany with their wives. In one respect it is a family party, for King Edward is the uncle of the Emperor; the father-in-law of the King of Norway, and the uncle-in-law of the King of Spain. The most important of the party is the Emperor, and his visit has more than ordinary significance. There has been for some years a common belief that the relations of the two potentates were somewhat strained, and the people of the two nations certainly shared that feeling. Commercial rivalry and political jealousy had done their part, and the friendly relations King Edward had succeeded in bringing about with France and Russia appeared to have increased the alienation between him and his nephew. It is therefore a welcome sign of amity that the Emperor should have consented to join the family party. Arrangements have been made on a large scale to entertain him, in which the municipality of London will have a share. The new King of Norway, with his wife, King Edward's daughter, and the little prince their son, will also receive a cordial welcome from the English people. King Haakon is personally popular, and his wife, whose resemblance to her mother, the beloved Queen Alexandra, is remarkable, has long had a strong hold on English hearts. To the King of Spain, too, whose boyish spirit and democratic tastes commend him to the people, a hearty greeting is assured. His young wife, the daughter of King Edward's brother, accompanies him to visit the scenes of her girlhood. He also brings his newborn heir with him as an unconscious participant in the royal festivities. Windsor Castle, where the illustrious guests are entertained is the most magnificent of King Edward's residences. It has been the favorite home of the English kings for more than five hundred years, and its historical associations extend far beyond that period to the time when King Arthur held his court with the knights of the Round Table on its site. It was a stronghold in the time of the Saxons, before the coming of William the Conqueror, and its present Round Tower is built on the circular mound erected in those early times. Most of the later kings have added to its beauties, either of interior or exterior, though many of them were destroyed by the Roundheads of Cromwell's time. The royal chapels, in which the bodies of many of the English sovereigns are interred, are under its roof, and its spacious apartments, decorated with specimens of treasure from all the quarters of the globe, render the castle a storehouse of historic interest. It may be hoped that the royal gathering under its ancient roof may tend to promote the peace and amity of the nations and that all the potentates may remember Him of whom it is said:

It is he that giveth salvation unto kings. (Ps. 144: 10.)

Alfonso, King of Spain

Haakon, King of Norway

Emperor William of Germany

Edward VII., King of England

King Edward's Royal Guests

Manufactured Gems

An address was made to the Academy of Sciences in the French capital recently on the discoveries of Professor Bordass. It described the results of the professor's experiments with radium, when it is applied to ordinary glass. He had found that uncolored glass becomes of a beautiful azure tint under the influence of radium. Still more remarkable was the effect of bringing radium in contact with corundum, the aluminum oxide, of which emery is the granular variety. The professor bought a quantity of corundum for a quarter, and subjected it to the influence of radium for a month. The uncolored corundum had then become yellow like the topaz; blue corundum had taken the hue of emerald and the violet had become like the sapphire. The chemist from whom he had bought the corundum for a quarter was eager to purchase it, after its varied transformations, at nine dollars a carat, and for one variety that had become like a ruby he offered a hundred dollars a carat. It is marvelous that mere contiguity with this wonderful agent should suffice to change common material into jewels. Such changes the apostle assures us may be made in the spiritual world when the sinner is brought into association with Christ.

We all with unveiled face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory. (II. Cor. 3: 18.)

A Hermit's Death

In an old shanty on Long Island a man died recently who had led an extraordinary life. His apology for a house contained only one room and it was in the last stage of dilapidation. Its ceiling had fallen in and had been repaired with strips of old bed-ticking in place of plaster. The only furniture was a chair, a table and a cot. Around the shanty were a few acres of ground which had been cultivated, and were generally supposed to be the only source of the owner's livelihood. They were chiefly devoted to the raising of strawberries, which commanded a good price from dealers. The place belonged to a man nearly ninety years old who had lived there in complete seclusion for more than fifty years. No one visited him, and the only times that he was seen outside the boundaries of his farm were in his rare periodical visits to the village grocery store. He was found dead in his room recently, dressed in a suit of clothes that would barely hold together. The man's nearest relatives were cousins, who took possession of his dwelling after his death. They found money hidden in books and in queer hiding-places to the amount, it is said, of fifteen thousand dollars, and more is being found in the careful search they have instituted. It is difficult to understand what pleasure the man could have found in denying himself food and clothes and comforts that he might accumulate money. That he did find pleasure in it there can be no doubt, yet such a life seems akin to insanity. It only shows how avarice distorts the mental equilibrium and leads a man to folly.

There is one [illegible] child for [illegible] and [illegible] eye, and [illegible] and harvest [illegible] travail. (Isa. 66: 8.)

Windsor Castle, Where the Meeting Takes Place

A Bomb-Carrier Killed

A mysterious murder is exercising the skill of the detective force in Brooklyn, N. Y. A policeman found in an unfrequented street a man who had been stabbed to death. He summoned an ambulance and had the body removed to the police station. There an examination was made, which revealed the fact that the dead man had in his pocket a revolver fully loaded. But the strangest feature of his equipment was a bomb, hidden under his clothing. It was about the size of a grapefruit, and was covered with a narrow tape of paper, which wrapped it securely, and was attached to a [illegible] of the bomb. It was filled with coarse blasting powder, such as has been used in bombs with which the [illegible] A letter in his pocket showed where he had been boarding, and the owner of the house was sent for. He recognized the body as that of a man who had lived in his house for several months. He said the man was a Sicilian, who had no employment, but always seemed to have plenty of money. In his room [illegible] letters were found indicating that he was engaged in extorting money by threats. It is conjectured that he had gone out to execute one of the threats, and that some partner with whom he was working had quarreled with him and killed him. Little did he think, when he armed himself and went out with the instrument of destruction to kill, that he would himself have to take his own medicine. But so in unexpected ways God's warnings against sin are fulfilled.

Is not destruction to the wicked and a strange punishment to the workers of iniquity? (Job 31: 3.)

A New Anæsthetic

Experiments in the use of electricity as an anæsthetic are being made by the College of Physicians and Surgeons in connection with Columbia University. The experiments are conducted by Dr. E. W. Scripture, who, as one of the beneficiaries of the Carnegie Fund, has been studying at Munich. He is aided by some of the professors of the University. The work is based on the discoveries of Professor Leduc of the College of Medicine at Nantes, France. The system is different from other applications of electricity yet used. Its principal feature is an "interrupter," capable of producing thousands of interruptions in a minute. The tension is low, but the direction constant. It produces electric sleep, during which the patient is entirely unconscious of pain. When the current is withdrawn there is immediate return to consciousness without the unpleasant sensations that follow the administration of chloroform or ether, or the half-hour interval while the patient is recovering. The surgeons at the laboratory are not yet fully satisfied, but they are hopeful that with greater experience in the application, a new era in surgery will begin. The uses to which electricity may be applied seem endless. This is a new aspect of the power, in strange contrast to its other effects. The condemned criminal seated in the [illegible] chair trembles as if it appalled, while the patient on the operating table welcomes its merciful power. The agent that serves us [illegible] when turned against us. It is [illegible] all our blessings. [illegible] itself may prove a [illegible] tion when it is [illegible]

NEW YORK'S GREAT STATION

See Illustration on Cover Page

VISITORS coming to New York in a year or two will find great changes in the ways of reaching and leaving the metropolis. At the present time, if they come from the West or South, they disembark from their trains in the great ferry-houses at Jersey City or Hoboken. The boats then take them to any one of several stops on the island of Manhattan, where the older part of the city of New York seems ready to wade out into the North or East River in order to get more room. If they come from New England, and are on their way to Philadelphia and Washington, their train comes down as far as Mott Haven, just north by the Harlem River. Then the train is broken into sections and run on board a great steam ferry-boat that is provided with several sets of tracks. The ferry-boat with its load of cars and passengers then steams clear around New York City to New Jersey. There the trains are run ashore and go puffing on their way to the south and southwest.

All of this will be changed as soon as the great Pennsylvania station is completed in New York City and is connected with the several tunnels that have been constructed to the New Jersey shore on the west, and to Long Island on the east.

At the north of New York City a series of bridges will carry the tracks from New England to Long Island. The trains will run down Long Island to Long Island City. There they will shoot down under the East River, as the lower end of Long Island Sound is called, and pass under New York City to the new station on the west side. Then the train will pass under the North River, another name for the lower part of the Hudson, and come to the surface again in New Jersey. The trains direct from the north and northwest will run as now into the Grand Central Station at Forty-second Street. When all of the new bridges and tunnels are completed, thousands of people who are compelled by present transit conditions to live in New York, will move out on Long Island and into New Jersey. Towns in both are undergoing wonderful development in anticipation of the new improvement, which will effect marvelous changes in New York and vicinity.

The new Pennsylvania station, when completed, will cover an area of twenty-nine acres, or a space fifteen times larger than that covered by the mammoth Waldorf-Astoria Hotel. It will be one thousand three hundred feet long, four hundred and sixty feet wide and one hundred and fifty feet high. It is estimated that by the time the painters and masons put the finishing touches on the building over ten millions will have been paid for materials and work alone. The land two or three years ago was covered with hundreds of brick and stone buildings. All of these had to be purchased and torn down. For the land the company paid over twelve millions. Over twelve thousand people living in the four hundred buildings on the site were compelled to move.

The cars running under the new structure will have electricity as their motive power, and electricity will be used as far out as Port Washington. The total cost for terminals, electrification of the suburban lines and the construction of the tunnels will exceed sixty millions.

The picture given on our cover shows the only point where the cars are visible between Long Island City and New Jersey. The iron-work, of which there are thousands of tons in the new station, has been made as ornamental as possible by the architects. The roof is entirely of glass. The exterior is of a beautiful classic design, with many rows of supporting stone pillars. It will be a fine addition to the artistic buildings used for public purposes in the "greater city." As one watches so many large structures in the course of demolition and erection, he is reminded of the expression of a small boy who said, "New York will be a fine city when they get it finished, won't it?"

The Contents of Our New Bible

The Version used in this Bible is that known as the King James or Authorized Version. The Spelling is modern. The References are in the centre of the page. The Text of the Bible is set in bold face minion, and covers 1,203 pages. Then there are 268 pages of Helps and 17 Excellent Maps. The volume measures 6¾ inches in length, 4½ inches in width and 1 inch in thickness, and weighs only 20 ounces. The result is a gem of a Bible, small in size, easily packed, light in weight, very legible, very durable and beautiful to look upon —the greatest achievement in modern Bible-making.

Our New Bible

TWO years ago I set my heart upon making a better Bible for THE CHRISTIAN HERALD subscribers than could then be found on the market. I determined that the Bible should be small; that the type should be large; that the paper should be thin and of light weight; that there should be References, Helps and Maps, and that the Binding should be as good as the best. The result of our efforts is stated below, and I feel sure that every prospective purchaser will be delighted with the new Bible. LOUIS KLOPSCH.

☆ ☆ ☆

The Type of Our New Bible

We looked over all the different faces of type and found none that suited our ideas as to legibility, so we had a type specially designed, and had steel dies cut from which to cast it. There were 125 different characters cut and cast, and when the work was done we considered that it was not as good as it might have been. Then we ordered a new set of steel dies from another type foundry, and when that type was cast we discovered that some of the characters were weak, and these we supplanted by other and better ones. Finally we finished the whole 125 characters, and every one was practically perfect. A better type for the purpose has never yet been devised.

☆ ☆ ☆

The Paper of Our New Bible

We made a thorough search in American and English paper markets, but they had nothing to offer as good as we required it. Finally a firm of American paper brokers undertook to have manufactured for us in Italy a paper that promised to prove altogether satisfactory, and when it arrived, six months after the order was given, we found that it measured up to all that had been claimed for it. It is India paper, made in Italy, almost as thin as onion skin, and yet so thoroughly opaque that, when seen in the Bible, one can scarcely believe that it is printed on both sides, for not a letter in the entire book shows through. Then the paper is so light that the entire Bible with Helps and Maps weighs only **one pound** and four ounces.

☆ ☆ ☆

As to the Binding

In a book so valuable, so important, and so exquisite, the binding must needs be in keeping with the contents; hence, in settling on the material to be used for the binding, we determined that it must be rich, durable, flexible and attractive. After examining many varieties and many grades, we decided to use real Morocco, the same as is used only on the costliest Bibles. The *Standard Dictionary* defines real Morocco as "A leather made from goat skin; named after the City of Morocco. It was originally a product of the Levant, Turkey and Mediterranean Africa, and is distinguished for pliancy, fineness and toughness of texture, which fit it particularly for bookbinding." This correctly describes the leather which we selected and in which the entire edition has been bound.

Of course this Bible is bound in Divinity Circuit. That is, it has round corners, red under gold, and overlapping edges. There is no more attractive Bible on the market. It is made of the best materials throughout, and five years ago $15 would have been considered the right price.

☆ ☆ ☆

Exclusively for Christian Herald Subscribers

As it took six months to secure the paper and six months to print the edition, it will be out of the question to get additional copies until the Fall of 1908; hence we are determined to reserve this entire edition of 10,000 for CHRISTIAN HERALD subscribers exclusively.

☆ ☆ ☆

The Price of Our New Bible

A Bible manufactured on such generous lines must necessarily be an expensive one. At least it would seem so. India Paper Bibles bound in real Morocco and Leather Lined are seldom listed at less than $10; even then they are not Red Letter Bibles, which feature adds materially to the cost. But we know that but few people can afford to pay that much money for a Bible, and as we are anxious to ultimately secure for this superb book a circulation of at least a million copies, we have decided to put this first Edition at an Introductory Bargain Price. Here it is: Any subscriber to THE CHRISTIAN HERALD who acts before these ten thousand Bibles are sold may, by sending **Four Dollars**, have his subscription to THE CHRISTIAN HERALD **renewed** for one year, and receive, all charges prepaid, one of these Superb New Red Letter Bibles. Money refunded if not fully pleased. Address:

THE CHRISTIAN HERALD
91 to 102 Bible House, New York City

DUTY AND OPPORTUNITY

WHAT would you do if, instead of a slender in come that by hard economy meets your annua wants, you had a goodly sum anywhere from ten t fifty thousand a year? What would you do if you ha wealth instead of poverty?

The immediate answer of most people to this questio is, "If I had money on which I could draw at discre tion, I would help every one who was straitened; would aid harassed and struggling friends. I woul be generous in my gifts and I would have a good time."

Perhaps you would. American millionaires are doin all this, as they have opportunity, although there is s much to be done that they seem to make little impres sion on the great mass of those who live from hand t mouth. No matter how liberal they are, they are cen sured and criticized, both for what they do and fo what they leave undone. It would probably be th same with those who look with a certain envy on me and women who go about the world as they choose, wh possess steam yachts and motor-cars, live in ampl houses and are waited upon by numerous servants. Th manner of their giving seldom satisfies the spectato They endow colleges, build libraries and erect hospitals but there is ever a low murmur of complaint that the do not extend a helping hand to the widow whose littl cot is encumbered with a mortgage, to the young gir desiring a musical education, and to the gifted studen who aspires to an art training abroad. The fact is tha no fortune is boundless, and that the owner of a for tune must select his beneficiaries; while he has an un doubted right to give or withhold his means at hi pleasure.

Frequently there is a wiser frugality and a close economy exercised in the homes of the rich than i those of the poor. It might surprise some of those wh anticipate the wages of a coming week by freely pur chasing on credit, to learn that men and women o large wealth maintain strict vigilance in keeping thei accounts, and absolutely refuse to allow wilful wast in any department.

To return to the proposition, "What would you do i you were rich?" a candid reply for many would be tha they would, by timely assistance, prolong the lives o some among their kindred who were over-working, an who could not afford so much as a temporary halt. W may be sure that most of us would not exaggerate ou disposition to be kind, and would speak only the litera truth should we say that our desire for wealth woul not be that we might have more freedom or more self indulgence, but that we might have more to spen for others.

As wealth and poverty are relative terms, it may b worth while to consider that practically any one is ric who lives within his income, and is able to lay up some thing for a rainy day; and that equally any one is poo who spends more than he earns, and is forever on th "ragged edge" of pecuniary anxiety. Judging fro observation, the inference is that if the poor man o to-day should become the rich man of to-morrow, h would not materially change his character, and his im pulses to generosity might even be less frequent an less imperative then than now.

Among the Workers

—REV. ARTHUR J. SMITH, evangelist, has lately been conductin services in New London, N. H., where many students and town people have made public confession of faith.

—EVANGELIST ROBERT L. LAYFIELD, wife and singer, began unio meetings November 10, at Great Bend, Kan. The meetings ar held in a tabernacle built specially for the purpose.

—A REVIVAL held lately at Rosendale, Mo., resulted in twenty six confessions of saving faith. The pastor of the M. E. Churc Rev. J. J. Henley, was assisted by Evangelist F. A. Geisenheine of Decatur, Ill.

—EVANGELIST E. L. WADE, of Johnstown, N. Y., has successfull conducted revival services at Richmondville, Binghamton, Worce ter, McGraw and other points in New York State. Many professe conversion, and the churches were greatly revived.

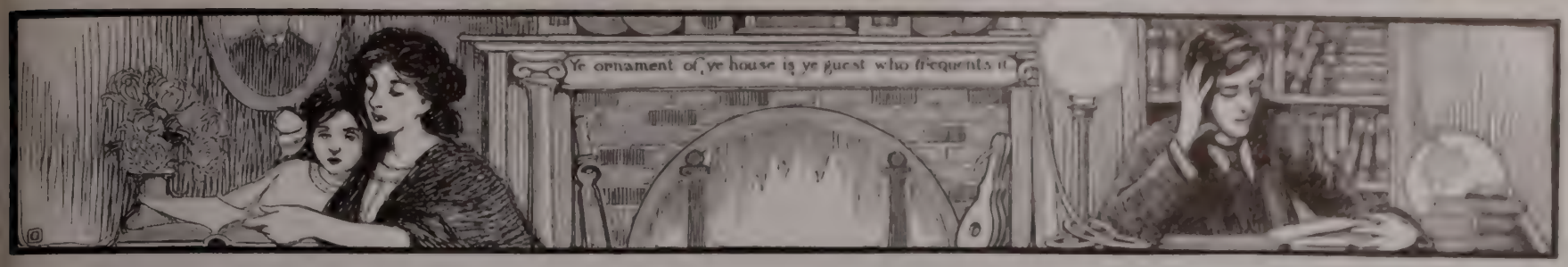
—MR. AND MRS. JOSEPH MEDILL MCCORMICK, of Chicago, hav decided to devote their energies to settlement work among th Slovaks, Poles, Bohemians and Lithuanians of the Western me tropolis. Both are enthusiastic, and, being in control of ampl means, may be enabled to do much good.

—EVANGELISTS HART AND MAGANN, of Fairbury, Ill., have jus closed a successful union revival meeting in the city of Seattl Wash., where a large wooden tabernacle was erected to hold th services, which accommodated over 3,000 persons. Two larg meetings for men only were held, about 6,000 men attending th services. Over 85,000 attended in all, and over 1,200 souls pr sented themselves as seekers in the month's meetings. On th closing day 169 made profession of faith.

—ROBERT F. Y. PIERCE, D.D., of Scranton, Pa., recently held remarkable Gospel service in a theatre at Lowell, Mass., su rounded by actors, chorus singers and a regular theatre-goin audience. The occasion was most signally blessed in touchin many hearts. Many in the audience were melted to tears. Th management has six theatres, and urged the preacher to conse to speak at all of them and to preach Christ to the people.

—THE CONVENTION Programme Committee of the Presbyteria Brotherhood of America has its plans in definite shape for th coming Convention. The sessions will be held in Music Hall, Ci cinnati, which seats 3,000 people and is well provided with small rooms for conferences and committees. Dr. Ira Landrith of Nash ville, Tenn., will act as Convention secretary. The programm will have two main aims: the cultivation of religious interest an the exchange of information on practical plans. There will be prayer hour each morning of the Convention. Large time will b devoted to workable plans of organization.

AROUND THE HOME HEARTH



By MARGARET E. SANGSTER

This Beautiful World

"I THINK we are too ready with complaint in this fair world of God's." What a fuss we make if we waken in the morning and find rain dashing against the windows, when a fine day would have suited our plans better! How apt we are to frown at the sleet and the snow, and how difficult, on the whole, we are to please in the matter of winds and skies, clouds, storms and sunshine! "What sort of weather shall we have to-morrow?" some one asked the Shepherd of Salisbury Plain. "It will be such weather as pleases me," replied the Shepherd. "How do you know?" was the natural inquiry, and the answer came, "It will be such weather as pleases God, and that will please me."

Grumbling about the weather is stupid and futile, because no amount of it ever persuaded a northeast gale to stop blowing, or arrested the progress of the stars, or stayed the ebb and flow of the tides. Yet people who grumble at little else, do not feel in the least ashamed to be heard grumbling because it is too hot, too cold, too wet or too dry for their satisfaction.

One of the wonders of this age to which we have grown accustomed, and which we accept as if it were a commonplace thing, is the fact that there are men stationed all over the country who watch the weather, study the upper currents of the air, note indications and predict days beforehand the storm that is coming, the cold wave or the warm, and the exact course the tempest may take. Among the miracles of modern life none would have been more surprising to our forefathers than the predictions of the weather bureau, and few men are really more heroic than the watchers who endure hardships in the signal service.

This world is very beautiful. We walk under the sky, now intensely blue, again softly gray; now like an ocean over which great fleets sail, and again swept clear of every cloud. This autumn we have seen again the pageant of the ripened leaves, the deep red, the amber, the opal and the yellow that make the forests so gorgeous and the mountain-sides so magnificent in their bannered pomp. We had the spring and the summer, we have had the autumn, and presently we shall have the white sparkling winter with beauty and brightness broadcast everywhere. Ought we not to be happy in this fair world of God's?

* * *

The lovely poem sent by a reader of THE CHRISTIAN HERALD has its fitting place just here:

MY FOUR WINDOWS

MY soul-house hath four windows, whence I look out and see
The wonderful world-pictures my Father paints for me;
The forest in its glory, the sunshine flecked with shade;
The bird-songs and the flowers his hand divine hath made.

Through sight and hearing windows, such wonders I behold.
And every time I look out, new wonders still unfold.
Hope's window, like a mirror, reflects the silent stars,
And helps my soul mount higher, beyond the sunset bars.

Of all, the one most sightly is Faith's that looks away
Over the mists and shadows, to bright and fadeless day:
Unlimited by mountains, nor kept by valley waits, [gates.
I see, through Faith's wide casement, heav'n's gold and pearly

I thank God for these windows, and for the sounds and sights
That fill my soul with rapture, and ever-new delights.
Through Hope's all bright with sunshine, rose-hued all things I see;
Through Faith's I sight the promise my Father makes to me.

Onarga, Ill. H. L. FRISBIE.

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A BURMESE CEREMONIAL

THE ceremonial dances of the Orient carry us back to a period of remote antiquity. Dancing or posturing in the East is now the province of a certain class who amuse guests after a banquet with their slow and graceful steps, while their anklets and bracelets make a tinkling melody. Their performance is still somewhat of the nature of the ancient heathen ceremonials, when there were dances for war or for peace, for rain, for seedtime and reaping, all being designed to placate the deities.

Table Manners

Among the minor exasperations that help to make a good wife discontented nothing is more annoying than the habit some men have of coming to the table in their shirt sleeves. "My husband," wrote a loving wife, not long ago, "never wears a coat in the house winter or summer. In winter he clings to red flannel underclothing, and the rim of scarlet at his wrists and the untidy way he has of tearing off his necktie when he gets through with the chores and has settled down for the evening simply take away my appetite. I have always kept up my girlish custom of changing my dress before supper, and have managed to do it with the cares of a family and the numerous tasks a wife and mother has on her hands when she is bringing up five sturdy boys. I really don't mind it so much for myself now that John never looks fit to be seen in the house as I mind it for the boys. He is setting them a bad example, and I have a hard time to make them decently neat indoors. Don't you think," she exclaimed, "that it is as great a breach of table manners to come to the table in one's shirt sleeves as to eat with one's knife?"

Well, I am afraid I must say that I do. My sympathies go with this correspondent who is asking no more than any wife should when she insists that her good man put on his coat when sitting with her at the table and around the lamp. He may very properly lay off his heavy outdoor coat, and assume a lighter one for the house, and she might try the effect of presenting him at Christmas with a house jacket or blazer that he will not mind wearing. If only she had girls to come home from college I fancy they would have some influence with their father in this every-day matter of being properly dressed in the house as well as out. Has not the good wife a claim to be treated with courtesy in so slight a thing?

The Children of the Poor

A TOUCHING illustration was recently given in a newspaper paragraph of the patience and courage with which the children of the poor early learn to carry burdens. A little girl of twelve appeared before a police magistrate in Brooklyn to ask that she might have time to pay the monthly rent, for lack of which the landlord had threatened eviction. To be unprovided of a home and thrown without shelter on the stony street is the continual terror of thousands in our great cities. The children learn almost before they can speak plainly that if necessary they must go hungry and endure cold so that the money for the rent may be saved. Little by little, and that there may be no delay in paying it when the agent calls.

Dickens in *Little Dorrit* painted a moving picture of the same state of affairs among the tenants of Bleeding Heart Yard, watching with apprehension and fear the periodical appearance of the redoubtable Mr. Pancks, collector of rents for an owner who was relentlessly hard while masquerading under a hypocritical pretense of charity. The place and time make little difference. The children of the poor are inured to distress from their cradles. By the poor is not meant in the very least the immense number of people of limited means who, by strict frugality, are able to pay as they go, but rather the large class whose chances to work are uncertain, and to whom illness or death in the family is an acute calamity.

The little girl alluded to lost her father last summer, and her mother being ill and in a hospital, the child of twelve took charge of the household, which consisted of an elder brother employed as a district messenger and of a younger sister. In addition she seems to have been a sort of unofficial mother's helper to other tenants in the house, looking after their babies in the long hours when the mothers were away at work.

The magistrate listened with a fatherly heart to the child's plea and had her case investigated, and funds have been raised to assist her in her time of need; but she is only one of thousands. Everywhere in the crowded sections of large towns little girls so soon begin to assume duties in connection with the bringing up of their families that the little mothers may be seen carrying babies, tugging along with toddlers clinging to their skirts, cheated of their own right to freedom and play. The happiest hours such children spend are those in the schoolroom, and their teachers are to them angels of goodness and kindness. Society owes a debt to the teachers of the public schools that it does not invariably recognize. Their salaries do not compensate them for the ungrudging labor they give, for their fidelity, tact and devotion, and for the care they take of the health and morals of the children in their classes.

The shadowy side of modern civilization is forgotten as it touches the children too early forced to bear burdens beyond their strength, and tethered to the bonds of circumstances, in dreary homes of poverty. Wherever one can reach a helping hand to a poor child, one may claim the blessing of the Saviour who said, "Inasmuch as ye have done it unto one of these my little ones, ye have done it unto me."

Aunt Prudence Pays a Call

FRANK [illegible]
what form? [illegible]
the house. [illegible]
the preparations [illegible]
elaborate as [illegible]
with creamed [illegible]
cream, cake and [illegible]
sandwiches should be [illegible]

VICTORIES OF AN ARMY OF ONE

*By Dr. and Mrs. Wilbur F. Crafts**

THE story of Samson is particularly suited to boys and men, but it is also of interest to girls and women, because it was a part of God's plan that Samson should have a strong mother. Even before Samson was born, God sent his angel to her to tell her to be careful about the kind of food she should eat, and to drink no wine, so that she might be strong. And God told her why he wanted her son to be strong: that when he should grow to be a man, he should be so strong that he would be able to fight the Philistines, the foes of his country.

Not only did the angel tell the mother that she must be careful about her food, and drink no wine, but the same rule was to apply to her son; he should never drink wine, and should always be the servant of the Lord, and as a sign that he was wholly the Lord's, he should always wear long hair.

Samson's Boyhood

If the whole story of Samson's boyhood and his mother's training was given in the Bible, we should no doubt have many beautiful and interesting things to read. That he was trained faithfully we know, because when Samson became a man he was stronger than any man in Israel. And he was a happy man, always telling jokes, and doing things to amuse people and make them laugh. Perhaps this is why his mother named him Samson, which meant "bright as the sun." His first recorded feat of strength was the killing of a lion by tearing its mouth with his two hands.

The Philistines soon learned what a strong enemy they had in Samson, and they were always on the watch to make a prisoner of him. One night in the city of Gaza they thought they surely had him, but he arose at midnight while the Philistines were fast asleep, and lifted the heavy gates on his shoulders and carried them off. Again and again they tied him with strong ropes, and even put fetters of brass upon them, but he broke them as if they had been threads. No doubt if Samson had been a good man he would have kept his strength to the end of his life; but he chose evil companions, the worst of whom was Delilah, a Philistine woman. One night, as he lay asleep, she cut off his long hair—the sign that he was God's servant. When Samson awoke, he found that God had taken his great strength away, and he was no stronger than any other man. Then the Philistines easily made him their prisoner, and compelled him to use what little strength he had left in grinding corn for them. And they put out his eyes, so that he might not see how to escape. They required him to dance and tell jokes to make them laugh. One day, when there was a great feast being held by the Philistines in honor of their fish-god Dagon, attended by thousands of people, they sent to the prison and brought out Samson to make sport for them. When Samson had danced and played the fool, he was set between two great pillars of the temple that the people might mock at him. But Samson bowed his head and prayed to God that for just once he would give him back his strength. God answered his prayer; and when Samson felt himself strong again, he arose from his seat, and seized the two pillars, and the temple fell, and three thousand Philistines were killed, and Samson gave his own life in destroying the enemies of his people.

Copyright, 1904, by de Brunoff — From the Painting by J. J. Tissot

"Samson took hold of the two pillars and bowed himself with all his might and the house fell"

God's Imperfect Instruments

In order to understand the death of Samson we must study his whole life. If he had not been placed in faith's honor roll in the eleventh of Hebrews, we should hardly count him more than a half-saved man. Except Balaam, he seems to be the least religious instrument that God used in Bible times. But his story is all the more encouraging to those who know their imperfections and doubt if God can use them.

Right early training makes up the first chapter of his life, and is the open secret of his final success, in spite of many faults and follies. His early training to be his country's champion began before his birth. That is a blind and selfish mother whose diet and devotion are not both influenced by her hopes for her unborn child. A mother who uses intoxicants is the worst of tipplers or topers, for she mortgages her child to the drink slavery. Samson's heredity was his mother's best gift to her son. She consecrated him through abstinence to physical strength and patriotic service. As Hannibal was devoted from childhood to the defense of his country against Rome, so was Samson to the defense of his country against the Philistines.

It is a good illustration of the power of early impressions that while Samson went far wrong with Delilah, he never broke his Nazaritic vow of abstinence or swerved from his consecration to the unpopular and difficult task of fighting the Philistines, not even when the leaders of his own people preferred dishonorable peace to honorable war. As his mother gave him a name meaning sunshine, we may fairly infer he owed to her in part his merry mood that lighted with riddles even tragic hours. God's people should be foremost in a reasonable amount of innocent mirth. Such joyousness as marks an Endeavorer convention train or a Y. M. C. A. summer camp should be less exceptional in the lives of those who really trust God with past and future and live in the noon of now. Let a smile become the Christian's rather than the devil's sign.

> We're weary a-walking the highway of life;
> We're fretted and fluttered with worry and strife;
> Let us drop by the wayside the heavy old load,
> And rest at the inn at the turn of the road—
> Let us tarry awhile
> At "The Sign of the Smile."

Lions in the way. Samson's first recorded feat of strength, preparatory to greater victories to follow, was his tearing asunder of a lion's jaws. So a young man's best preparations for the battles of life is the conquest of his own sins, that, like a lurking lion, threaten his safety. But he cannot win that battle alone. Many years ago a Lieutenant Harding, stationed at Natal, was ordered to explore the country inland for three hundred miles. He started with six trusty soldiers and his faithful servant Richard. One day they came on a pool of water where they discovered fresh footprints, that told it was a lion's drinking fountain. The lieutenant determined to shoot it, and so in the late afternoon, hid nearby with his servant. Soon after the sun went down the voices of other wild beasts were heard, and presently the roar of the lion. The officer fired, but unfortunately only grazed the skin of the lion, which thereupon bounded toward him and would have torn him in pieces, had not his faithful servant received the beast on his bayonet. But in so doing, he received a fatal stroke of the lion's paw. Richard was buried near the pool, and under his name were inscribed the words: "He died for me. T. Harding." The roaring lion of sin, that seeks to devour every soul, can only be conquered by Him who died for us, the just for the unjust, that he might bring us to God.

Breaking the Bonds

Another of Samson's victories was his breaking of the cords with which his own people bound him, to deliver him to the Philistines. This may well represent the Christian's strongest temptations, those that come from his friends. It is so much easier to refuse an enemy or a stranger than a friend!

Samson's victory, as an army of one over a thousand Philistines, is the incident of his life that is of greatest encouragement to Christians. The Bible intimation that one shall chase a thousand is not hyperbole but history, a history that has often repeated itself, as when Jonathan, with only his armor-bearer, defeated another great company of Philistines; as when Jonah marched on mighty Nineveh as an army of one, and brought it to its knees; as when Nehemiah brought Sabbath-breaking Jews and foreigners in Jerusalem to obey the law; as when Peter conquered three thousand souls on the day of Pentecost. The writer visited Mr. Spurgeon's church years ago, and found there a Bible class teacher, Mrs. Bartlett, who had brought seven hundred persons from her class into membership in that church. She lived for years, and probably recruited a full regiment before she died. She was not an extraordinary woman, except in the completeness of her consecration to the work of winning souls. In one of the writer's own churches, there was a woman who had neither wealth nor beauty nor culture, who, by persistent devotion, had brought five hundred persons into the Sunday Schools. She, too, lived for years and probably completed her regiment. A young man in England, who had been converted in Mr. Moody's first evangelistic visit, on hearing he would return, vowed he would bring a thousand young men to hear him, and started a roll of all who could be induced to promise him to attend. He, too, recruited a full thousand. These are samples of the countless victories of an army of one. Often a whole city is distinctly influenced for good by one person, and, in many cases, it is a layman (Eccles. 9: 14-16).

Gates Thrown Open

Another labor of this Bible Hercules was releasing himself when imprisoned in Gaza by lifting the city gates off their hinges and bearing them away. Those who have seen the marvelous feats of strong men of our day will hardly doubt this story. It implies only a reasonable addition of miraculous power to feats that other men have done. This may well illustrate the omnipotence of prayer in opening the gates which block the Christian's path. Peter, about to be executed, walks out of his prison through a gate that opens before him mysteriously at the touch of invisible hands (Acts 12). So Mr. A. E. Moale, writing of Robert Morrison, the first missionary in China, says:

> The fast-barred, brazen gates unfold
> Before his wrestling prayer;
> The signs and phrase of culture old
> Shine clear in that pure air.

Prayer may well be considered the might of gentleness of which Longfellow wrote:

> Bear a lily in thy hand:
> Gates of brass cannot withstand
> One touch of that magic wand.

Alas, Samson's series of victories was broken by one almost fatal defeat. He who could conquer a thousand men, as in many another instance, was conquered by one woman. The blindness of his eyes that came as a result of Delilah's surrendering him, shorn of the token of his consecration, to his foes, was but the outward sign of the moral blindness that led him into such an open trap of lewdness, that always tends to weakness. He was the blind slave of Delilah before his eyes were put out for a slave's task.

Samson illustrates how strong a man may be in some points when he is weak as grass in others. The Egyptian obelisk in New York City has been more worn by frost in that city in twenty-six years than it was worn in thirty-four hundred years in the sunny, frostless air of Egypt. It endured under certain conditions. Under another environment it would have gone to destruction if it had not been treated. Samson could resist any temptation to drink or to turn from his purpose to fight the Philistines. But in the environment of Delilah he became as shifting sand. A wise father said to his boy, "There is something about most people to spoil them, and it is your business while young to discover what is wrong in your life and get to work to cure it."

The ship officer pointing shoreward said: "That point is Cape Bengut; it was there this ship was wrecked last voyage. It was April 20, a cold, foggy, murky night. The passengers had gone to bed. But scarcely were their lights out than an awful grating sound was heard. 'We are ashore!' was the cry. Great waves dashed broadside on the ship and leapt up mast high into the air, only to fall with a crash of thunder upon the deck. There was no more sleep that night. The engines were reversed. But for eleven days the vessel remained fast fixed. Then effort was rewarded, and to the relief of all she floated once more." "What happened to the captain?" "Well, he is a ruined man. He alone bears the blame." "Why not the helmsman?" "A helmsman is never to blame if he obeys orders." "It is hard on the unfortunate skipper." "No, it is a rule of the sea. For fourteen years and a half that man navigated his ship without accident. This one mishap ruined him."

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* **The International Sunday School Lesson for December 1.** The death of Samson, Judges 16: 21-31. GOLDEN TEXT: "Be strong in the Lord, and in the power of his might." Eph. 6: 10.

A New Knightly Order

THE "boy problem" is one of deepening interest to the Sabbath School and to the church. If a boy has a strong body and an intelligent mind he will be able to make his own way in life. Every struggle increases his strength. If he has a longing for an education, he can work his way through college, as the writer of this article did, by pitching hay in summer and piling shingles in a cold sawmill in winter, receiving five cents for piling five hundred; the shingles of chestnut being so frosty as almost to freeze his fingers, and really making them bleed. Boys who have the will, will find the way.

Rev. Frank L. Masseck

Work "with" boys is more profitable than work "for" boys; since boys dislike to take soup from a charity spoon, and like to have a part in all that is going on that relates to themselves. If a boy has more than himself to care for, he is inspired by the fact that he can manage for mother and brothers and sisters, too.

This idea of mutual helpfulness and desire to do things with and for others, as exemplified in the lives of many boys whom he carefully studied, led the Rev. William Forbish, the founder of the General Alliance of Workers with Boys," to revive the order of the "Knights of King Arthur," and use its best principles in the solving of the "boy problem," in teaching gallantry, steadfastness and the strength and beauty of a life consecrated to Christ. The young are pleased by the noble legend and the chivalric character of the knights who, gathered around the table under the leadership of Arthur, guided by the noble-minded Merlin, so wrought as completely to transform the spirit of their age. Upon entering the order, each boy becomes a "page," and promises to obey and serve. He is given the name of some old knight, whom he is to emulate in character and service. When he evinces the right spirit he is advanced to the rank of "esquire," where he takes pledges of "temperance, reverence and purity." Later on, he is expected to be elevated to the rank of a "noble knight." He is "to follow the Christ as King, to live pure, to speak true, to right wrong." Merlin is a permanent officer. Merlin may be a man or a woman who loves the boys, and has time and is willing to devote life and energy for their upbuilding. Other officers are temporary. The initiation to the different degrees is quite interesting. They have grips, passwords, signs, signals, games, drills, debates, social hours, entertainments, but no secrets from their parents. Mr. Frank Lincoln Masseck, Potsdam, N. Y., is the present head of the order.

W. Jay Peck.

The Song That Stirred His Soul

EVANGELIST BENJAMIN FRANKLIN BUTTS, of Batesville, Miss., sends an interesting account of a revival at Waterview, Ky. The workers reached the place by four-horse stage across mountain roads. Services were held in the old Cumberland Presbyterian (now United) Church, erected in 1857. The programme was: Morning preaching, 10 to 12; then dinner, which was served to every one on the ground; then preaching from 1:30 to 4, and again at 7:30 P.M. The old church was filled at all the services. Towards the close of the meetings a day was set aside as "Old Folks' Day." Old songs were sung to old tunes, and a dulcimer made 125 years ago was used to accompany the singing.

About 160 confessed Christ at these meetings. Rev. J. R. Crawford, pastor of the Waterview church, but living at Banksville, Ky., at one service told this remarkable story:

"When at college in a Tennessee town I was awakened early one morning and handed a note from one of the pastors of the place. The note gave particular directions where to find the home of Mr. J., who was dying and who needed spiritual comfort. I at once hastened to the bedside of the dying man. I sat beside him talking to him out of God's Word and endeavoring to point him to Christ. He grew impatient and declared that he was lost, and that he could never be saved if he did not once more hear the words of a certain old camp meeting song that he had heard in other days. I asked him what the song could have to do with his being saved, and he replied:

"'Years ago, while attending a camp meeting, I was overwhelmed with conviction. The Holy Spirit's pleadings were so powerful that I decided to go to the altar. I started, and after taking a few steps in that direction, I deliberately turned around and left the church never to return. For years, the song the people were singing when I started echoed in my memory. My soul is lost if I never hear that song again.' Gathering up his dying strength, he shrieked to us to sing the song. We vainly tried all the old songs we could recall, but he would grow impatient at the first notes and declare we were mocking him. As death approached, he seemed to tighten his grip on my hand. He would listen to no words of comfort or instruction, but still moaned and begged us to 'sing the song' he could not recall. Thus he passed into eternity."

The President as a Pedestrian

PRESIDENT ROOSEVELT loves walking, and is especially fond of walking in the rain. On a recent rainy afternoon, he sent for Assistant Secretary of the Treasury Beekman Winthrop. Leaving the White House in an open carriage, they were driven briskly up Seventeenth Street to the outskirts of the city, and the excursion began. Both were wet to the skin before the ride had ended. Plunging off into the woods of Rock Creek Park, the President led Mr. Winthrop on such a walk as only the President knows how to take. Up wild pathways, sliding down wet hillsides, holding on by branches and across country for ten miles, the excursion continued until Mr. Winthrop was gasping for breath and, with raindrops dripping from his beard, was ready to drop. Then by way of a finish, the President led the way to Rock Creek and plunged over the bank into the stream waist deep, crossing to the other side. Mr. Winthrop followed his chief and gained the other side, after which both went home for dry clothes and a rest.

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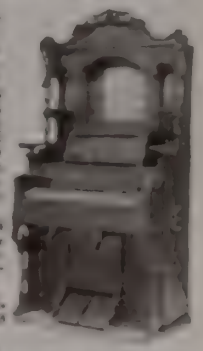

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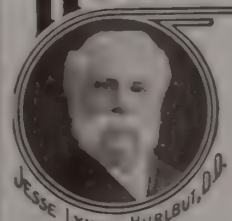

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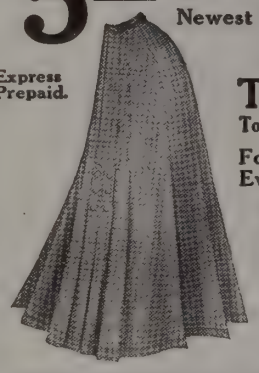

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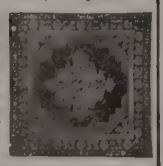

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The Golden Rule Saloon

By MARION EARL

CHAPTER V—*Continued*

AT that instant May Johnson walked, breathless with haste, into the barroom and stepped quickly to the side of the fainting woman.

With the assistance of the senator and Lee, Mrs. Hood was placed in a chair and restored to consciousness. A boy had come in great haste from the poor farm to the Johnson home, with the news of her escape. May, who somehow had great influence over the demented woman, started at once to search, and had arrived at the front of the saloon, where she caught sight of her. They summoned a sleigh and wraps and took her away. Her mind was broken, but she saw some things with a saner view than many who are held in esteem by the world.

That was the strangest night ever passed in the Golden Rule Saloon. Some of the men went back to their games. But for the most part, there was a strange spirit of quietness over all. The men talked of the strange appearance and of the causes which had led up to it. Andy Neal was stirred deeply. He said some sharp, stinging words about the saloon business in general, and this saloon in particular. There was a current story that in his young days this man had felt called to enter the ministry. He had had careful religious training; but he was wild and wilful, and finally had drifted away from respectability and become a commonplace sot. Sometimes, under the influence of liquor, he had been known to preach sermons and make telling speeches. To-night the senator thought he saw a chance for a diversion and began to call upon Neal for a speech.

"That's right," some one seconded. "Give us a temperance address."

Others took up the demand, just for the amusement it might afford.

Finally Neal rose to his feet as if in consent. Eager hands were stretched forth and he was carried to the bar. Too drunk to stand easily, he sat on the marble top and began. He was in that state of intoxication and excitement in which words come freely.

"Gentlemen, I am a prohibitionist," he began.

"That's the way!" some one called by way of encouragement, while the men from the gaming tables crowded in to hear.

"This question is one of the most important questions in the world." The applause was great. "It is more important than the tariff!" Again they applauded. "And it is a many-sided question, gentlemen! The saloon is the most dangerous element in modern society. A place like this is worse than the lowest dive. It is like honey to a fly; it is like a siren's song. And I'll tell you what, men, you and I haven't got the stuff in us old Ulysses had when he tied himself tight to keep out of the danger. We are a lot of lambs, led without a sound to the slaughter. Mrs. Hood is right; this is a slaughter-pen. Why, men, there isn't one of us but would be better off if we never drank! Now here's the senator. He says it never hurts him. But look at him; what's he good for? What benefit is he to the community? He's one of the smartest men in the State—he used to be."

He pointed out different ones and told the unvarnished truth about them. The portrayal was so accurate that many heads drooped in shame. There was no escape from the facts. Homes blighted, wives and children mistreated and deprived of common necessities, men who were drifting instead of going forward on a manly career. It was the old, familiar picture; but he painted it that night with such skill and color that men saw and trembled.

"You are no worse than I am. I believe I am the worst specimen in the crowd. Nobody respects me and I have contempt for myself. But I wasn't always like this. I had the best mother a man ever had." He choked for a moment, then struggled free from his emotion. "She was tall and slender, very much like Mrs. Hood. I can't remember when I didn't kneel down when I went to bed and say,

"'Now I lay me down to sleep;
I pray the Lord my soul to keep.'

I can't help saying it yet, sometimes. But I didn't follow her teachings. I was a wild one, and pretty near broke her heart. She wanted to make a preacher of me; but I wouldn't. I got so wild that she was in despair. One night she knelt down by my chair and put her face down on my knees and wept and pleaded with me. I had been drinking and got angry and pushed her away. And when she clung to my feet I kicked her! I did, men—I kicked my own mother!"

He paused and the tears came, which he wiped away on his sleeve. "Then I ran away from home. When I was married I thought I could straighten up. I did for a few months; but I couldn't stick to it—not with a saloon close by. I can't stop. Folks despise me, but I haven't got the will to resist the appetite. I wouldn't have done what I did to Lucy, not for all the world, but I was crazy drunk. I'll tell you the truth, men: there is no use our trying to be decent while there are saloons at hand to draw us in. And Mrs. Hood was right about the young men, too. They come into a place like this, and get the habit, when they never would get it anywhere else. Lee here is a worse man than Marvin. His place is more attractive. It makes a man think it is respectable to drink, but it never can be."

For a half hour he poured forth an address that was powerful in its effect on his strange audience. He closed with an appeal to the manhood of the men.

"What am I going to do?" he demanded. "I am almost a hopeless case. If I go on, I will go as Hood did. And I don't know as I can stop. Maybe I could, if the saloon was out of the way. The rest of you are coming my way. Some of you will get where I am, after a while. Let's quit where we are, and let's drive the saloons out of business."

Strange as the record seems, a hastily written pledge was passed around and many signed it. Lee watched the proceedings with amusement and seriousness. Some one called his name and repeated what Mrs. Hood had said about his responsibility for the habits of the men, and this made him angry. When angry, he was always stubborn. So he allowed another chance to go by, and looked upon the matter as a passing spasm of feeling.

Next morning, Andy Neal and several of his acquaintances called at the parsonage. Neal was dead in earnest in promoting the cause he had publicly espoused. He felt, as he said, that it was his last chance of escape from himself. The preacher in astonishment showed the delegation into his study.

"I suppose you are surprised to see us here," Neal began. Then he told briefly what had happened at the saloon the night before, and ended with an appeal that came from the very depths of his heart.

"Won't you help us in this matter? I tell you, sir, it is my only hope. If I get down again, it's all over with me. And I am only one who is in danger. I know it is weak and unmanly not to be able to resist; but people don't know what it means to try and try, and still go down."

The appeal stirred the Rev. Walter Bush, the preacher, and he pledged himself to help them in every possible manner. The interview ended with a plan to call a mass meeting to discuss the situation in the town, and to stir up sentiment.

When his visitors were gone, the preacher went over to talk with Dr. Harvey, the pastor of the sister denomination. Mr. Harvey greeted his visitor cordially, and took him into his study. Walter Bush told the story of the interview with Neal and his friends and the

Continued on page 999

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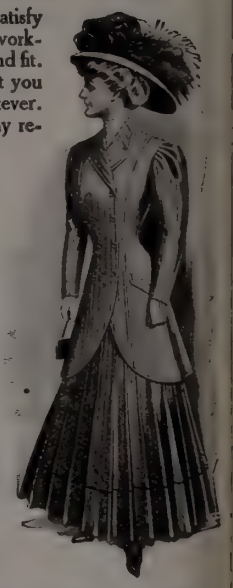

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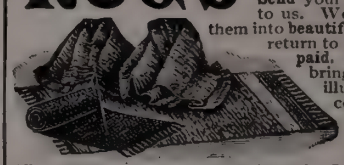

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THE GOLDEN RULE SALOON

Continued from page 998

transactions at the saloon the night before.

"A very interesting account," said Mr. Harvey, dryly; but it will not amount to anything. That man Neal is not to be depended upon at all. It's just a passing wave of sentiment. They will all be drunk again in a day or two."

"They may, if we don't encourage them."

"It won't do any good. They never come to church, and are beyond the reach of salvation."

"They are more to be pitied than blamed."

"Oh, I don't know about that!"

"But if the temptation were out of their way, they would have a chance to get free."

"If you mean the saloon, it is a vain dream. This is a practical world and the saloon is part of it. I tell you, Bush, I used to talk against the saloon; but I've learned better. You only antagonize people and put them where you can't influence them."

"If you mean the saloonkeeper and his friends, that may be true; but how many such people have you got into the church since you stopped saying anything about the business?"

"Well, really I don't think of any; but their goodwill and financial support are of some value. Now, mind you, if it did any good to fight, I would fight; but it does not."

"How much financial support are the saloons contributing to the churches of this town? There isn't a dollar comes my way, and I don't want their money."

"Mr. Lee pays regularly to us," said the other, "and he helped on the debt. Of course, that makes no difference with me; but I believe in Paul's injunction to be all things to all men in order to save some. I compromise with conditions just as far as I can conscientiously. It is so much better to have evil men your friends than your enemies."

For answer, Bush told of the contemplated mass meeting and the projected movement to vote the saloon license away, and asked his brother preacher if he would help.

"No good ever comes for such means," was the reply. "We are to save souls individually. This world is hopelessly lost, anyway; it is like butting your head against a stone wall to try to change institutions. The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. Prayer is the mighty weapon, brother."

"Yes, prayer is mighty," rejoined Bush, "but a prayer to lessen the influence of the saloon is valueless, unless you answer it yourself by getting out of your shell and fighting."

"An idle dream, brother, an idle dream. Now, suppose you vote the saloon out. It will be in again in a year or two. "Your idea is all wrong. We are in this world, but not of it. My citizenship is in heaven," said Harvey solemnly.

"Why don't you take your baggage and move over there?" retorted Bush hotly. "I say it is the mission of the church to antagonize everything that is evil. As to salary, I can dig ditches for a living if I have to. There are some men whose opposition is better than their favor. But we are wandering from the issue. Will you help me in this movement?"

"Certainly, in every judicious way. But Lee runs a very respectable place."

"It is the worst place in town. Its very respectability is its danger!"

The mass meeting was called. The town hall was packed. The news of the strange doings in the Golden Rule Saloon had been noised abroad and curiosity was great. There were stirring speeches by prominent men. The most telling speech was made by Neal, who again told something of his life story, and pleaded for help.

Out of the meeting came a movement to vote the saloon out of business. The movement was so general and had such backing that Marvin became alarmed. At first he called it a passing excitement; but soon he saw that a fight was impending that really threatened his business. He went to Lee, and together they planned a campaign of resistance. Lee's business, too, was in jeopardy. His wrath had been stirred by the abuse publicly heaped on his head at the mass meeting, and, as usual when antagonized, he was ready for a stubborn resistance.

The saloons became the headquarters for the "wet" faction which met nightly to curse the church, and especially the preacher who had stirred up the trouble. Their favorite talk was that the town could not run without the license money, and that the saloon brought trade.

Marvin was a politician of no mean ability. He engineered a campaign that was stubbornly fought. The two saloonkeepers put up $5,000 between them. They carefully canvassed the town, and used any persuasion that would work. A check for $50 found its way somehow into the hands of Mr. Harvey. Needless to say, he lost his zeal for the cause before election. He still worked with Bush in a public way, but what little spirit he had vanished. Provisions were sent to poor people who were doubtful in their attitude to the reform movement. Threats and intimidation were used in some cases. Every possible "wet" vote was registered, and it was found that the election would be close. Marvin felt sure that they would win. He knew all the tricks. The other faction was not as wise and methodical in its work. They depended too much on the righteousness of their cause, and on public enthusiasm and speeches. They worked hard, however, and did much personal canvassing, making up in zeal what they lacked in system.

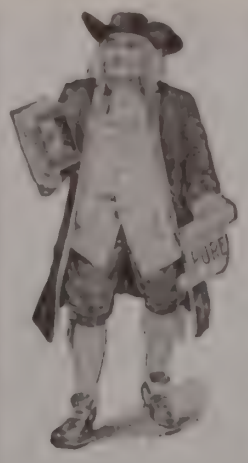
Election day dawned. Marvin was ready to lead the final battle. They began early to get their voters in. He had several little schemes in mind which he thought to spring at the right hour.

The opposition forces were led by a strong committee. Bush and Neal were the most persistent workers, and were on hand at an early hour. They seemed tireless in their zeal. The blacksmith talked like one familiar with the whole question. When some one insisted that the license money was necessary to run the town, he fired up in a flash.

"In the first place," he said, the saloon adds to taxation instead of lessening it, as any man knows who uses his brains to think. Take it the country over, the cost of keeping up the jails and prisons, of criminal trials, and the salaries of officers is ten times what the saloon pays. It means that you spend ten dollars in order to get one. Take it in this county: This last year we had Hood's murder trial that cost the taxpayers $8,000. Now, the part of that which the taxpayers of this village have to pay is away up in the hundreds. And that is only part of the expenses. But a man is not a patriot who puts this question as a mere matter of dollars. The question is, is the saloon right? The courts have said that legally a man has no inherent right to keep a saloon as he has to run a grocery. And, men, you and I know it is not right to corrupt politics as Lee and Marvin are doing today. They are buying votes and I know it. And it is not right to ruin the individual and so ruin the home and the nation. We are traitors to the principles of American liberty when we vote for a saloon. It is against everything that is good."

Marvin, too, was active, and he kept a number of henchmen busy all day. Some people were paid liberally not to go to the polls. Mary Jones did the most telling work for Marvin. Her husband was a drunkard who had neglected his family for years. She had suffered enough to work on the right side. The store had granted her credit whenever she had needed it. This had often kept her from actual suffering. She took in washing for a living while her husband loafed at Marvin's Place.

To be continued



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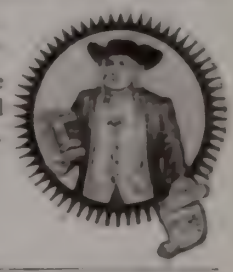

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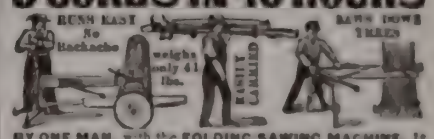

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GEMS FROM NEW BOOKS

Is Mars Inhabited?*

I HAVE read lately of certain observations that have been made of the planet Mars, and deductions that have been made therefrom that the planet is likely to be inhabited. It is held that there are certain conditions in that world capable of sustaining life, and that therefore life exists there.

But I would say that such an argument is by no means conclusive. We believe that many or all of the planets are inhabited; but the belief is not founded on any special suitableness for habitation that can be observed. Instead of that, we have the strong argument of analogy, coupled with divine wisdom and goodness. Several of the planets are so much larger and more magnificent than the earth, and they so manifestly belong to the same family, in that they circle around the sun like the earth, and have an atmosphere like the earth, and are lighted like the earth, and in so many ways are like the earth, that it would be most unreasonable to believe that they are barren wastes, while the earth teems with population. Think, also, that the Creator seems to delight in sentient enjoyment, and then think of the many and vast opportunities he has made for himself of dispensing happiness, and it would not be easy to believe that he has neglected such opportunities. This argument from analogy, and the known character of the Creator, seems to me far stronger than any argument derived from a very limited observation. At the same time we must remember that all the planets, like the earth, require a long time to cool, so that some of them may not be inhabited at the present moment.

We have to remember, too, that the conditions that prevail here may, or may not, be repeated in other worlds. These may be as diverse as possible. When we see how that in this world some animals can live in the air and others in the water, we may be prepared for the most diverse form of life elsewhere. Evidently the Creator delights in variety; so there is likely the utmost variety of life throughout universal nature.

REV. JOSEPH HAMILTON.

*The whole subject is discussed in *Our Own and Other Worlds*. The publishers are Messrs. Eaton & Mains, 150 Fifth Avenue, New York. Price $1, post-paid.

A Castle in Poland †

THE castle is, or was, a practically square structure perched on an elevation with a wide moat about it, and flanked by towers at the corners of the walls, each, perhaps, fifty feet high. The building itself was two stories in height, and constructed of stone and brick, with stucco on the outside. It is surmounted by a ridge-pole roof, fashioned of rough, wooden joists bound together with rope and covered with cement. The great keep still yawns to the left of the main hall, and remains of secret passages may be seen at every possible point. Surrounding the court yard, under the walls, and looking out through cannon holes on the moat, were the officers' quarters. At one corner of the wall, where the turf slopes rather abruptly down to the moat, there is a narrow ridge, along which the Turks are said to have attempted to enter on the night of the great storm.

Off to the west, near where the manor-house stands to-day, are the remains of the bastion or fort, the point at which Skrzetuski climbed down on his perilous mission to the king. Podbipienta had failed, and the gallant Skrzetuski volunteered to carry the message telling of Zbaraz's dire need. At the time there was a great pond or staw, which extended up to the very wall. At the present time this has shrunk, so that it is but a widening of the little stream that runs through it, but so lazily that the pond is mostly stagnant water. With a good road, a row of huts, and altogether fully one hundred feet of dry earth between the foot of the wall and the pond, I found it an arduous and even perilous undertaking to clamber down the steep stone wall. The marsh looks inhospitable enough to-day, when there are no corpses floating about in it—at least, no human corpses—and no enemy worse than a mosquito on watch for the unwary. Skrzetuski's heroism can only be fully appreciated when one sees the spot, knows somewhat of the characteristics of the age, and then reads the novelist's vivid description. Sienkiewicz says that the wall was not completed on the side of the ponds at the time of the siege, and it was here that Burlai, the old Cossack commander, almost succeeded in forcing an entrance. The Hungarians were yielding when the stout German mercenaries came up and saved the day. In the darkness the besieged began to throw lighted tar down from the walls, that the repulse might be complete. One could almost fancy that he saw Zagloba before him, trembling as he recognized the terrible Burlai, the warrior who had just killed his tenth man.

The day was drawing to a close as I took my last look from the battlements of Zbaraz—a beautiful, clear July evening. To the west, the country stretched off to Russia, wave upon wave of ripened grain, amid which gleamed and nodded in the breeze hundreds of scarlet poppies, like the red dragoons of Wolodyjowski, bending for a charge. Everything was quiet, peaceful, beautiful. And then, as on that other July day, night fell and vespers began to toll.

†*Poland, the Knight Among Nations*, by Louis C. Van Norman, gives a most graphic account of life in the Poland of to-day, as well as vivid glimpses of her historic past. Poland for generations was the Christian bulwark against which broke many waves of barbarian invasion. It is of those heroic days that Sienkiewicz wrote in his famous stories of *Fire and Sword* and *The Knights of the Cross*. Many of the places mentioned in these are described by Mr. Van Norman. The book will be of especial interest to Americans on account of the large number of Poles now coming to this country. Cloth cover; 359 pages. Illustrated. Price $1.50. Fleming H. Revell Company, New York and Chicago.

Books Received

The Iliad for Boys and Girls, told from Homer in simple language, by Rev. Alfred J. Church, M.A., with twelve illustrations in color. Pp. 302; cloth cover. Price $1.50. The Macmillan Company, New York and London, publishers.

Red-Coat Captain, by Alfred Ollivant, with illustrations by Graham Robertson. A book that will delight both juveniles and grown-ups. Pp. 200. Price $1.50. The Macmillan Company, New York and London, publishers.

A dainty volume of fugitive verse is that issued under the title of *The Hidden Places and Other Poems*, by Alida Chanler Emmet. "Welcome the Years" contains a lesson worth learning, and many of the sonnets are little gems. Robert Grier Cooke, New York. Pp. 108.

The Shepherd of the Hills, by Harold Bell Wright, author of *That Printer of Udell's*. Illustrated. A capital tale of life in the Ozark Mountains, with a strong dash of romantic adventure and plenty of power and pathos. 352 pages; cloth covers. Price $1.50. The Book Supply Company, Chicago, publishers.

The Care of the Baby, a Manual for Mothers and Nurses, with practical directions for the management of infancy and childhood, in health and in disease, by J. P. Crozier Griffith, M. D. This is the fourth edition of this most useful book, which has already found its way into many American households. A simple and useful manual, which any mother can understand. 455 pages; illustrated. Price $1.50. W. B. Saunders & Co., London and Philadelphia, publishers.

When Bishop Whipple, of Dakota, spoke upon the Indian of the Western plains, he declared that "the Indian is the noblest type of heathen upon earth." The Rev. Thomas Crosby, in a booklet of sixty-two pages, entitled *David Sallosaltan*, has done much to emphasize the bishop's statement. The history of this missionary hero's life of self-sacrificing labor among his own people is well told by Mr. Crosby, and is worth many times its price of 10 cents. The Methodist Church, Canada, is distinctly richer in its missionary literature by this addition to it. Order of F. C. Stephenson, Methodist Mission Rooms, Toronto, Canada. 10 cents each; $7 per 100.

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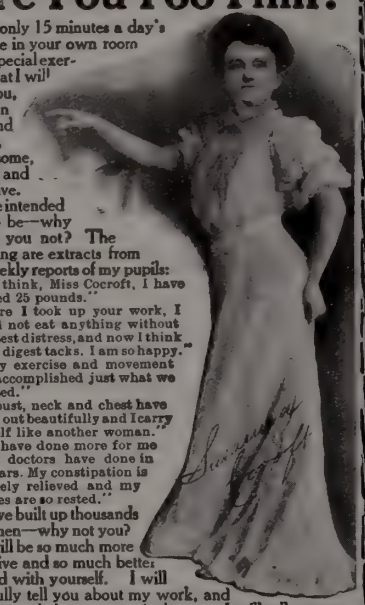

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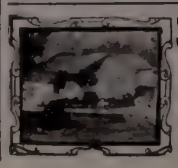

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Samson's Wonderful Feats

By Mrs. M. Baxter

ALL strength comes from God; whether physical strength, as in the case of Samson; military strength, as in Gideon's case; or spiritual strength in the conquest of temptation, in the endurance of trial, and in the carrying out of work for God, as in the case of the apostle Paul. "Ascribe ye strength unto God," says David. In this confidence, he alone, of all Israel, though at the time a mere stripling, volunteered to meet the giant champion of the Philistines. "Sing aloud unto God our strength," became one of the songs of Israel.

We are about to consider something of the history of Samson, the strongest man that ever lived, not because he was muscularly more developed than another, for when the Lord departed from him he was as weak as any other man; but because he was a man who by faith took in and exercised the strength of God. Before his birth, the children of Israel had done "evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years." But, oh, how true it is of our God, that in wrath he remembers mercy! While the bondage was becoming continually more severe, the deliverer who was destined to rescue the nation was being prepared.

Just about the beginning of the time when the Philistines ruled over them, the angel of the Lord appeared to the wife of Manoah, of the family of Dan, and told her she should bear a son, though it was contrary to all human probability. The angel warned her to drink no wine nor strong drink, for her son should be a Nazarite unto God; and he said, "He shall begin to deliver Israel out of the hand of the Philistines." It is very evident that Manoah and his wife were believers, and in the habit of communing with God. This appears from their conversation together after the angel had appeared unto the woman. Probably they had grieved over the idolatry of their country, and had cried to God to send deliverance. Manoah entreated the Lord for a repetition of the vision, that he and his wife might be further instructed.

Would to God that every one who gets a message from him, either through the reading of his Word, in converse with other Christians, or any other way, would always commune with the Lord about it! Too often do the steps which we gain in light fail to become steps in life and experience, simply because we rest in the light, instead of carrying it to God, that he may turn light into life, knowledge into experience. The Lord granted Manoah's request, and repeated his injunctions. Manoah's wife seems to have had more spiritual perception than her husband; she saw the angel's face "like the countenance of an angel of God, very terrible." Manoah, still regarding the heavenly visitor as a mere man, asked his name, and "knew not that he was an angel of the Lord."

The angel refused to eat of Manoah's bread, but consented that he should offer a burnt-offering unto the Lord, and when the angel ascended in the flame of the altar, Manoah's conclusion was: "We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat offering at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these." Well may we believe that this mother was much in communion with God about her boy, and that his strong faith in God was nurtured in his early home. We are told of his boy-life. "The child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol."

God always meets faith, in whatsoever manner it is exercised by his children. Had Samson trusted God for moral strength as he did for physical, his history would have been very different; we should not have seen him overcome by a wicked woman's tears, while at the same time, he was irresistible in strength to the Philistine enemies of his country.

A Boy's Persistence

AMONG the students graduated from the Central College of Colombo in Ceylon, is a young man who has had a wonderful career. His acquaintance with Mr. S. C. K. Rutnam, the principal of the college, began some years ago. He presented himself unannounced one morning while Mr. Rutnam was at breakfast and begged for food and shelter. He said he had come from Madras in the hope of finding work. He had been several days in Colombo tramping the streets vainly seeking employment and sleeping at night in the public park. Mr. Rutnam relieved his immediate necessities, but, as he explained to him, was himself too poor to keep him permanently. But the lad was eager to work, and besides, was anxious to learn, and he had heard that in the Central College an education might be obtained.

Mr. Rutnam had to go to the college at eight o'clock, so he left the boy there. At night, when he returned, he found that the newcomer was still there, but he had not been idle. He had swept the compound (courtyard) and had put the garden in thorough order. He had well earned a supper and a night's lodging, so he was kept till morning. The next day, work was found for him in the college grounds, and this, too, he did well. Finally an arrangement was made for him to remain, doing odd work about home and garden and college and studying part of the day. So earnest and industrious was the lad, that he made as much progress as the boys who studied all day. He was soon able to exchange his chores for teaching the junior classes and made still further progress with his studies. He became a Christian and took an active part in the religious work of the college.

Since his graduation he has returned to Madras, where he has obtained a clerkship in the post-office, from which, just before Mr. Rutnam left for New York, he was promoted to a still higher post under government. Opportunities for such service as that Mr. Rutnam rendered to this poor boy are continually occurring, and if he succeeds in obtaining the help he has come to America to obtain, a fine sphere of beneficent service is open to him. Hitherto his work has been curtailed by lack of funds. Any contributions our readers may send to us for him will be forwarded.

ANSWERED PRAYERS

Reader, Ohio. "I promised to acknowledge it to the world if my prayer was answered. It was, and I thank God for all his goodness."

Reader, New Jersey. "I wish to add my testimony to answered prayers. Recently I was in very great perplexity. I went to God in prayer. He heard and answered. I promised that I would acknowledge it to the world."

One of God's Children, Illinois. "I wish to add my testimony that God does hear and answer prayer. Many times he has heard and answered my prayers. Once when I was in great distress, he heard and answered and gave me a greater blessing than I ever could have hoped to receive."

Reader, Michigan. "I wish to add my testimony that the Lord is a hearer of prayer. He has granted my petition. His name be praised."

Constant Reader, South Carolina. "I asked the Lord to deliver me from a great trial. He answered my prayer and made it right. Praise his holy name!"

Grateful Heart, Ohio. "Acknowledgment is made of the answering of a special prayer several months ago, for the saving of a Christian mother's life, when physicians declared she could not survive the night. The Lord has answered many other prayers for me and I thank him for his goodness."

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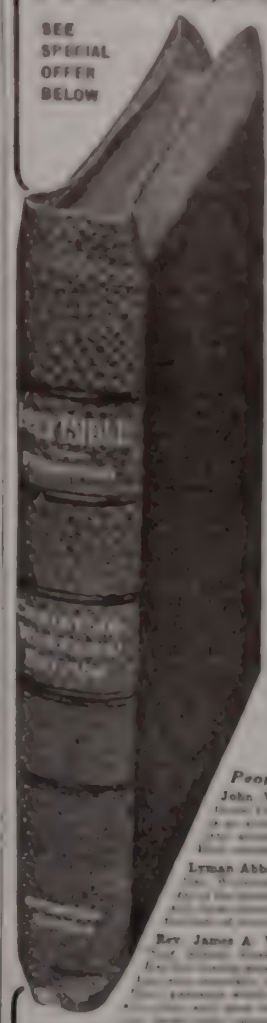

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HOME STUDY

UNIVERSITY of CHICAGO

The W. C. T. U. Convention

THE Thirty-fourth Annual Convention of the Women's Christian Temperance Union of New York State was held in the First M. E. Church, Rochester, N. Y., October 11 to 15, inclusive. The first morning, after devotional exercises, the presidents of the counties were called to the platform to tell the most important things that had been accomplished by their counties during the year. The president's address was listened to with great interest and the recommendations received with favor. There were 458 delegates and a large number of visitors. At the evening session the church was crowded. The superintendent's reports were very gratifying, showing much faithful and good work done by the various departments of the Society. The membership of New York State W. C. T. U. now is 26,548, an increase over last year of 325. Mrs. Frances W. Graham was re-elected president. Mrs. Frank J. Shuler, president Western New York Federation of Women's Clubs, gave an interesting address on "The Greatest Need of the American Women of To-day." Miss Rose Johnson, of New York City, who has recently returned from Panama after one year of mission work on the isthmus, told of the bad conditions existing there, and gave a pathetic account of the ravages which drink, gambling and dens of vice have made on the young men of this country who are working on the canal. She told tales which were full of heartache and misery, of American girls drugged in New York City and taken aboard ship and carried to the isthmus.

Mrs. Ella A. Brole, Ph.D., of Brooklyn, former president of New York State W. C. T. U., spoke on Mormonism and immigration. Mrs. Margaret Dye Ellis, of Washington, D. C., national superintendent of legislative work, gave an interesting address upon "Congressional Glimpses." Brigadier-General A. T. Daggett, of Herpeswell, Me., gave an address against the army canteen.

Among the resolutions was one denouncing the seating of Reed Smoot in the United States Senate as "an entering wedge for the great Mormon Church into the affairs of our government," and urging effort to secure an anti-polygamy amendment to the Constitution. Another resolution opposes the re-establishment of the canteen.

Young People's Societies

Thanksgiving Time*

AMONG the reminiscences of the first Napoleon by his friend and secretary Bourienne is an interesting illustration of gratitude. It appears that a large garden party was held at the Tuileries, and after greeting his guests, Napoleon disguised himself and strolled about the gardens with Bourienne. He was much interested in a boy who was going around shouting, "Long live the Emperor." "Why do you want the Emperor to live long?" Napoleon asked the youngster. "Because he is a good man," was the reply, "and has been kind to my father." Napoleon inquired who his father was, and learned that there had been no special act of kindness. The man had been promoted for good service. But Napoleon was so interested in him that he made investigation and gave him higher promotion.

A poor and aged man was observed planting and grafting apple-trees in his orchard. "Why do you give yourself so much trouble?" he was asked. "You will not be alive to eat the fruit of these trees." The old man answered as he leaned on his spade: "I have eaten the fruit of trees that some one planted before me. I do not know who did it, but I show my gratitude by planting trees for posterity. Some one will eat the fruit of them and be thankful."

Archbishop Trench used to say that there were some men who would murmur if one speck of darkness appeared in their bright sky; while there were others who were full of thankfulness if but one ray of brightness shot through the darkness of their gloomy lot.

An historian of the early colonial days describes a meeting that was called in those days of hardship and privation, to appoint a day of fasting and prayer. After several had spoken, a plain colonist arose and apologizing for speaking in the presence of the governor and the clergy, said he thought they had heard enough of their trials and troubles, and that it was high time to consider their mercies. The colony was growing strong, the promise of a bountiful harvest was good, the rivers were full of fish and the woods of game, the air was sweet and exhilarating, and above all they were in full enjoyment of religious liberty, the blessing they had come so far to seek. He would therefore move as an amendment that the day to be set apart should be one of Thanksgiving.

* Topic of the Christian Endeavor Society for December 1. "The Beauty and Utility of Gratitude." Ps. 111 : 1-10.

Self-Mastery*

IMAGINATION almost fails to conceive what would be the condition of a country in which the lowest, most ignorant and depraved of the population composed the legislature, sat on the judge's bench and held the municipal offices. That is the condition of anarchy existing in the being who is controlled by his appetites and passions. There is peace in the soul when those bad rulers are obeyed, until ruin comes, or the man by some appeal is startled into a realization of his state; but no sooner do conscience and reason raise their heads than there is war. The powers that have usurped the throne of the soul assert their claims, and refuse to be dethroned. Then if the good persists, the man is torn by such a struggle as Paul describes (Rom. 7: 14-20), in which he does that he would not, and knowing the right, does the wrong.

The state of the drunkard resolved to cease drinking to excess, yet turning into the saloon for another debauch, is an extreme case. There are other vices besides drunkenness that exert similar power. The gambler declares that his slavery is more inexorable than that of the drunkard and the paralysis of his better nature more complete. Recent events, published broadcast, show that the libertine is no better and that he will desert wife and children and give up honor under the power of the spell. The passion for power and fame and the thirst for money also belong, with many others, to this category. Any passion that masters us, that holds control and urges us to disregard conscience, is an insurgent of the mind, a usurper to be resisted and overcome.

The conflict has been recognized in all ages. Every generation has seen and sorrowed over the victims. Samson, David and Solomon in Biblical times are conspicuous examples of the wrecks of modern times. Those three show that neither physical strength, military and poetic genius, nor wisdom itself will render a man immune. Allied to the beasts on the one hand, and having the nature of God himself on the other, man is required to decide for himself which shall rule. It is when he realizes the situation and ardently desires to overcome, that man finds in his utter weakness a helping hand stretched out to him. God knows and sympathizes. He is interested in the struggle. He offers his strength in unlimited degree.

* Topic of the Epworth League for December 1. I. Cor. 9 : 19-27; Prov. 16 : 32; Matt. 5 : 43-48; Titus 2 : 11-13.

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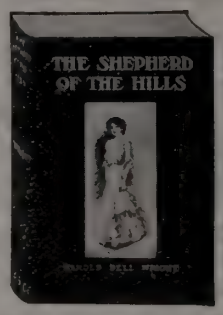
"It is a heart-stirring story. A tale to bring laughter and tears; a story to be read and read again." —*Grand Rapids Herald.*



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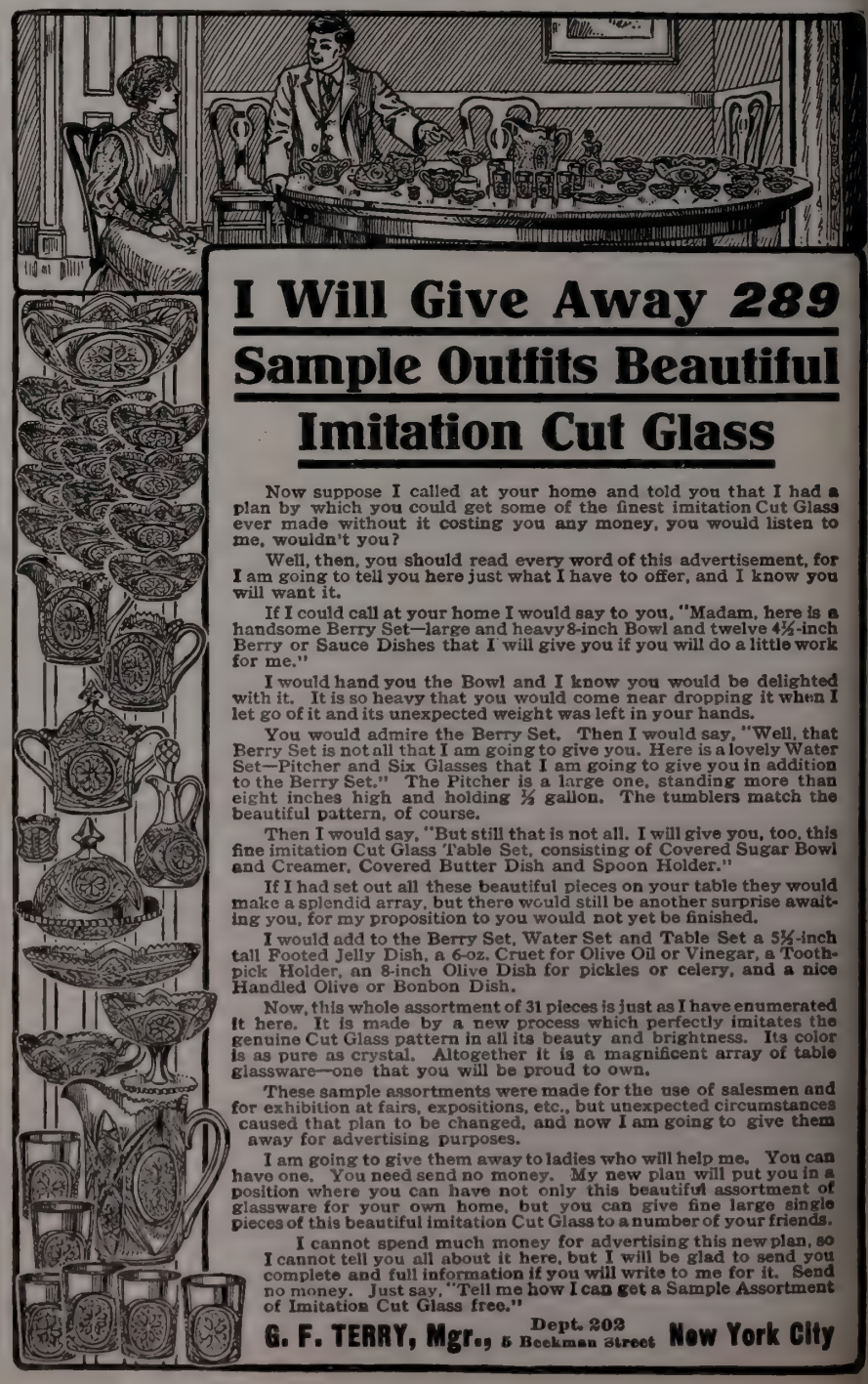

I Will Give Away 289 Sample Outfits Beautiful Imitation Cut Glass

Now suppose I called at your home and told you that I had a plan by which you could get some of the finest imitation Cut Glass ever made without it costing you any money, you would listen to me, wouldn't you?

Well, then, you should read every word of this advertisement, for I am going to tell you here just what I have to offer, and I know you will want it.

If I could call at your home I would say to you, "Madam, here is a handsome Berry Set—large and heavy 8-inch Bowl and twelve 4½-inch Berry or Sauce Dishes that I will give you if you will do a little work for me."

I would hand you the Bowl and I know you would be delighted with it. It is so heavy that you would come near dropping it when I let go of it and its unexpected weight was left in your hands.

You would admire the Berry Set. Then I would say, "Well, that Berry Set is not all that I am going to give you. Here is a lovely Water Set—Pitcher and Six Glasses that I am going to give you in addition to the Berry Set." The Pitcher is a large one, standing more than eight inches high and holding ½ gallon. The tumblers match the beautiful pattern, of course.

Then I would say, "But still that is not all. I will give you, too, this fine imitation Cut Glass Table Set, consisting of Covered Sugar Bowl and Creamer, Covered Butter Dish and Spoon Holder."

If I had set out all these beautiful pieces on your table they would make a splendid array, but there would still be another surprise awaiting you, for my proposition to you would not yet be finished.

I would add to the Berry Set, Water Set and Table Set a 5½-inch tall Footed Jelly Dish, a 6-oz. Cruet for Olive Oil or Vinegar, a Toothpick Holder, an 8-inch Olive Dish for pickles or celery, and a nice Handled Olive or Bonbon Dish.

Now, this whole assortment of 31 pieces is just as I have enumerated it here. It is made by a new process which perfectly imitates the genuine Cut Glass pattern in all its beauty and brightness. Its color is as pure as crystal. Altogether it is a magnificent array of table glassware—one that you will be proud to own.

These sample assortments were made for the use of salesmen and for exhibition at fairs, expositions, etc., but unexpected circumstances caused that plan to be changed, and now I am going to give them away for advertising purposes.

I am going to give them away to ladies who will help me. You can have one. You need send no money. My new plan will put you in a position where you can have not only this beautiful assortment of glassware for your own home, but you can give fine large single pieces of this beautiful imitation Cut Glass to a number of your friends.

I cannot spend much money for advertising this new plan, so I cannot tell you all about it here, but I will be glad to send you complete and full information if you will write to me for it. Send no money. Just say, "Tell me how I can get a Sample Assortment of Imitation Cut Glass free."

G. F. TERRY, Mgr., Dept. 202 5 Beekman Street New York City

How Delaware's Women Won

THE women of Delaware were almost a unit in favor of Prohibition in the recent exciting political campaign in that State. In consequence of their persistent fight, two important counties have gone

A House-to-House Canvass

"dry," and the saloons in these two centres will have to close.

During the fight, the cities blossomed out into "banner towns." Each side seemed to be persuaded that by banners, buttons and badges reform could be won. On one of the churches appeared this sign:

The nation is founded on Manhood and Womanhood—The Saloon is built on the wrecks of both.

The reply to this gambit of the women was the following flung to the breeze by the saloonkeepers:

Boys who want to drink can't get it in this saloon—They will have to wait for the Prohibition Speak easy.

To this defiance the women came forward with a banner that was flung across the leading street. On it appeared this:

A stainless flag—A saloonless State.

This was followed up by a bill-posters' crusade, the following being posted up on all the dead walls of the town:

Saloons cannot run without boys—Have you one to spare? Think it over.

Governor Hoch of Kansas was called into the campaign, the following sentiment of his being posted up:

The saloon imposes more burdens of taxation upon the people than any other agency in existence.

Then came the buttons. These were distributed broadcast bearing the following appeal: "Vote against for my sake." In the centre of this button appears the picture of a pretty little girl. Thousands of these were distributed among the negro population before it dawned on some one that a negro wearing this badge was making a joke of the fight. So the badges were recalled from the negro quarter, and one bearing the picture of a colored child given out in its place.

Besides distributing badges and putting up banners, the women conducted a house-to-house canvass, imploring the voters to come out flat-footed in opposition to the saloons. Well-known temperance advocates assisted in the campaign and every church in town was up in arms for the "dry" issue.

"The Apostle of the Philippines"

EVANGELIST NICOLO ZAMORA, whose spiritual labors in the Philippines are well known to many of our readers, who have contributed to the support of his work, has forwarded to THE CHRISTIAN HERALD a report reviewing the results of the past year's effort in Manila and vicinity. He writes:

"In the Tondo district, I have preached every Sunday morning at the Rizal Theatre, and in the evenings at the different chapels. For three months and a half these meetings continued nightly until the beginning of the rainy season. The Tondo district has eleven chapels, and in each chapel there are two meetings weekly, consequently there are twenty-two meetings weekly on the circuit. The chapels at Santa Monica and Bilbao were destroyed in the great windstorms, and their people transferred to other congregations.

"One of the chief troubles this year has been with the Catotohanan, a society within the church that was really working against it. They attempted to separate from the church and take many members with them, but they were unable to effect anything, and in the end the society was broken up.

"At the Rizal Theatre meetings, there are four hundred or more attendants each Sunday, and on all special occasions there is almost double this number. There are many teaching spiritualism in my field; but I have been able by the grace of God to withstand it in such a way that we have not lost members. It has also been necessary to fight the vices to which some still cling, and which they were accustomed to in the Roman Church.

"The Sunday School at Tondo is well organized and has a very large attendance.

"There are at present 588 church members in full connection, 102 on probation, with 800 adherents. I have baptized 221 adults and 73 children during the year."

Evangelist Zamora has had the most difficult field of any man on the district. He has shown courage, grace, good sense, kindness, wisdom and fitness for the ministry. He has preached almost incessantly during the year, and under his care the church has been greatly strengthened and its membership increased.

Called Higher

Mrs. Elizabeth J., wife of James R. Davis, departed this life on July 19, in Danville, Pa., aged sixty-four years. Mrs. Davis came to America from South Wales in 1881, transferring her membership from the Welsh Episcopal Church, of which she became a devoted member at the age of thirteen years. She was a useful worker in the church to which she came and always had THE CHRISTIAN HERALD in her home.

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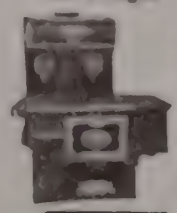

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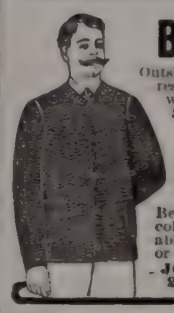
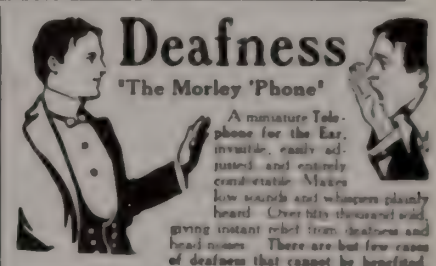


Deafness

"The Morley 'Phone"



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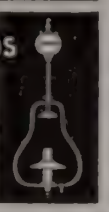

The What
The Why
The Way

INTERNAL BATH

My free booklet 10 proves that [illegible] Write to Chas. A. Tyrrell, M.D., 321 Fifth Ave., New York, N.Y.

ONE YEAR AGO in The Christian Herald I First Offered to the Women of America the now justly Famous Basket Washing Machine at $3.50.

I'LL SEND A BASKET WASHING MACHINE for $3.50
(F.O.B. Fremont, Ohio)
—Mayor Tunnington.

I had never before written an advertisement, and therefore plainly told of the washer in my own way, explaining its real good points, and the reason why I, as Mayor of Fremont, O., was in the washing machine business. Now, after one full year, I am going to let a few of the thousands of women who have bought and used this washer tell, in **their** own way—in simple, honest, homely phrases—just how good it actually has proved itself to be.

Boy of Six Does Washing
"Am pleased with the Washer. Washday my six year old boy did all the washing with it."—Mrs. H. B. Reed, Saxton, Pa.

Best in South Jersey
"The Washer is the easiest, simplest and best ever made. We have one called ——Best, but I want to say the Basket Washer is the best in South Jersey."—John Ackerman, Millville, N. J.

Can Recommend It
"We are pleased with it and can recommend it to anyone. Please send another catalog, as I sent mine away, thinking it would sell a machine or two"—Mrs. Riggs, Canton, Mich.

Good as $11.00 Machine
"Received Washing Machine. It is all right. Am satisfied it does the work as good as one I paid $11 for."—W. K. Walton, Bryan, O. May 19, 1907

Like An Old Friend
"Have tried and am pleased. Directions are so near my way of washing—using clear scalding water on the clothes, etc. Nothing like it. Think I will sell them here."—Edna L. Sinclair, Poultney, Vt.

The Best Ever Used
Have washed with the [illegible] and think it is the best I ever used.—Mrs. M. M. Snyder, Canton, Ill. June 15, 1907.

Little Girl Does Washing
"I like it very much. My little girl wanted to wash, so she washed out her white clothes in the machine before school and got the prize for [illegible] It greet fun. I have 4 families using it."—Mrs. Mary E. Kirk, Kendall, N. Y. July 11, 1907

Sold One to Neighbor
"Like it very much. would hardly know how to do washing if now. Have made a sale of another to a neighbor."—Mrs. S. Davenport, Eau Galle, Wis.

Skeptical Neighbors Endorse It
"Have given the Basket Washer a thorough trial and am more than pleased with it. My neighbors are also getting interested in it. At first they could not see how it was going to accomplish the work, but now they are beginning to realize what a labor-saving machine it is. It takes up little room and does the work [illegible] I expect to sell my washing machine I have now."—Mrs. H. J. Jenks, Fremont, O.

Sanitary Piece of Furniture
"[illegible] Basket Washer is the best sanitary piece of furniture I have ever had in the house. I am sure to [illegible] what we use it."—Mrs. W. P. [illegible], Englewood, Ohio, R. F. D. Sept. 19, 1907.

Worth $20.00
"I am well pleased with it. The little folks think it is fine to wash with it. I would not take twenty dollars and do without it if I could get another."—Mrs. Mary Rollins, Cincinnati, O., May 15, 1907.

Delighted
"The Basket Washing Machine reached me in fine order and I am delighted with it."—Mrs. E. L. Hall, Horicon, Wis., August 15, 1907.

Either Hard or Soft Water
"Have used it with both hard and soft water, and I think it equal to any for the purpose mentioned."—Mrs. Wm. Sorg, Spring Green, Wis., April 21, 1907.

Saves Rubbing
"The Basket Washer arrived safely. After two weeks use [illegible] Plainfield, N. J., Sept. 25, 1907.

Clothes Always Clean and White
"Have [illegible] Clothes always clean and white. [illegible] Am sure to sell well."—Mrs. Darll Hewes, Charleston, W. Va.

Friends Will Order
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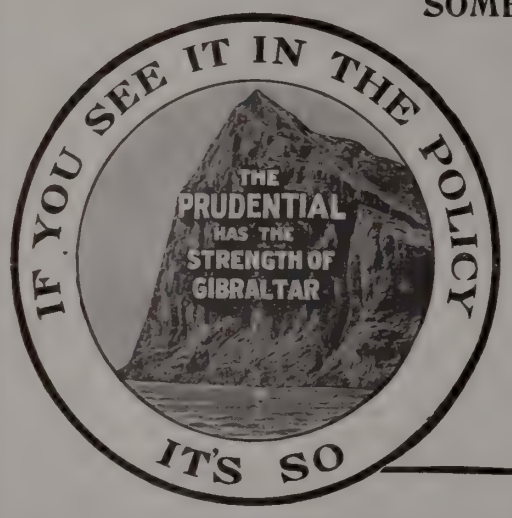

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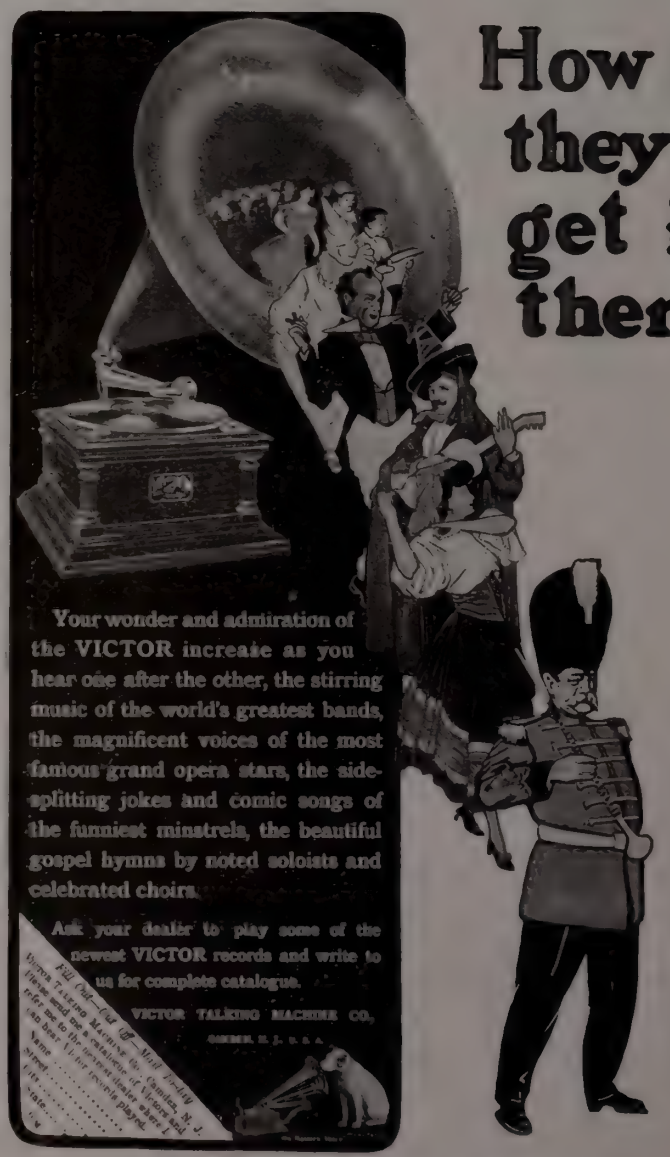

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Crossing the Sabi River

A Heathen Festival in Mid-Africa

At Gambakwe's Kraal

IN A CENTRAL AFRICAN PARADISE

Its Strange Tribes and Hospitable Monarchs—A Land of Lions and Monkeys

IN these days of far-reaching travel and exploration, the world is revising its opinions concerning many things. It is only a few years since Africa was popularly known as the "Dark Continent," but it is so no longer. Missionaries, scientists and travelers have penetrated its farthest recesses, and now the railroad is reaching out into what was formerly regarded as a wilderness full of dangers and privations, and peopled only by savage tribes and wild beasts. That it was so a generation ago, was doubtless true of certain parts of Africa; but little was known of that land as a whole, and the misconceptions concerning it were many.

Among THE CHRISTIAN HERALD'S missionary correspondents are not a few who have the gift of charming description, and who send in their letters most attractive pictures of lands hitherto practically unknown. One of these correspondents, Mrs. R. Wodehouse, of the new Umtali Mission in Matabeleland, in her journal of a tour through Central African scenes, untraveled till now by white men or women, gives us some delightful glimpses of the primitive native life, and the magnificent natural panorama. The latter was a continual surprise and inspiration to the travelers. They proceeded slowly, by easy stages, attended by native helpers, and tenting at night on the plain, in the forest, or by the bank of some stream, with little thought of danger. Mrs. Wodehouse writes:

"We passed through forest paths where many strange trees grew. The euphorbias grow very large here, and every now and then we would pass a baobab that looked like a grim old giant among the other trees. We were now in the country of beautiful palms, with tall straight trunks and feathery tops; the foliage had become quite tropical.

"We reached the Inyatzi River at 3 P.M., and pitched our tents to remain over Sunday. It was a beautiful place where we camped, in the shade of a large tree, the river running close behind our tents, and the thick tropical foliage reaching down to the water's edge. All nature seemed luxurious here, and the air was vocal with the songs of birds, the cooing of doves and the buzzing of insects.

"Next morning Mr. Greeley and some of our native workers went to hold service in some of the neighboring kraals. In the afternoon we went to see a group of magnificent palms, with branches of fruit hanging in thick clusters. There are many beautiful birds here. On the way back to our tents we saw a lovely little paroquet, green and blue.

"Next day at noon we reached a kraal, where we had a cup of tea and a little refreshment. The natives as we get farther down look much wilder and are more sparsely clothed. The women in the kraal near where we had our meal wore scarcely any clothing and had their hair twisted in corkscrews, with fat and string. About four in the afternoon, the beautiful waters of the Sabi River were to be seen glinting through the trees in the narrow path by which our way led. Shortly after we reached our camping place and pitched our tents under a huge musha tree, whose branches reached to the ground. Under this immense tree were our two tents, the two donkeys and all our native boys. It was like an immense canopy. We were close to a kraal, where the people are having a carousal, drinking native liquor and making an unearthly noise. They did not continue their orgies very late, however, so that we had a restful night. While we slept a leopard was close to our encampment. His footprints were seen in the morning, just outside. The fires which we had burning all night kept him from coming among us.

"After breakfast we visited the kraal. There is one native house which is quite ornamental. It consists of two rooms and has a verandah, and it is ornamented in pattern with reeds and has two doors and imitation windows. We went inside and found it beautifully clean. There were several contrivances for holding sticks, blankets and sundry belongings, quite in advance of the usual native hut, and showing the possibility of these people for improvement. They are not without the artistic element in their natures.

"In another part of the kraal we watched a woman making pottery. It was wonderful to see how cleverly she formed the pots with clay wet with water. When formed they are smoothed over with a flat stick; then they are put into the fire to dry and harden, and they make very nice pots indeed in which they cook their food. These people do indeed live the simple life. Toward night, Mr. Wodehouse took his gun to try to shoot some fresh meat, and came back with a pheasant and a partridge. We had service with the natives in the evening, some from the kraal attending. Mr. Wodehouse asked me to speak. I thought while I was speaking that probably some that came from the kraal had never heard the story of Jesus before. What a privilege it is to be free to tell these benighted heathen of the love of God through Jesus Christ."

Proceeding in her story of the journey, which occupied two months, Mrs. Wodehouse relates many strange experiences among the various tribes, most of whose people were amazed at the sight of a white woman. At nearly every kraal they entered, the curious

Continued on page

Photographed specially for "The Christian Herald"

Holding Service With Kawedza's Family at Their Kraal

DAUGHTERS OF MERCY IN GERMANY

THERE are about 15,000 deaconesses laboring as Daughters of Mercy in 1,500 hospitals and benevolent institutions in Germany. These dry figures, however, set one thinking, and I am sure all Christians will praise God for this noble work of Protestant women for the sick and sorrowing, the poor and vicious and unfortunate women of the fatherland. Nursing the sick in hospitals and homes is the distinctive work of these trained nurses, but all work must be done in the spirit of the compassionate Saviour of men.

Sister Anna and Her Staff in the Diakonissenheim, Cassel

Jew and Gentile alike are cared for and no questions are asked as to caste or creed; the only condition is one of suffering and need, and the helping hand is extended gladly to all in distress. Germany's Daughters of Mercy are a factor in her national life, and every man will protect and help them at all times and in every place. If a lone woman is out late at night she is in danger; but a deaconess who may happen to be out on the street after midnight is known by her plain garb and is free from all danger.

In the year 1779, the Christ-hearted servant of the model pastor Oberlin, Louise Scheppeler, organized the first Protestant school for little children in Steinthal, and this work has grown to be a great branch of deaconess work. In the frequent wars, Christian nurses as deaconesses came to the front to care for the wounded and dying. During an epidemic of cholera in 1831, Amalie Sieveking first entered a hospital to give Christian nursing to the sick. At first, many good people looked upon this as sentimentality, but the hospital doctors knew the value of the touch of a woman's hand, and all prejudice was soon removed. Now the work is thoroughly organized, and the man chosen of God to benefit human sufferers by this organized work of Christian love was Theodore Fliedner, and Kaiserswerth became the birthplace of the organization. Among the Mennonites in Holland, Fliedner learned to know the work of the deaconesses, and among the Quakers in England, from that saintly woman, Elizabeth Fry, he received his inspiration for work among fallen women and the care of women in prison. On September 17, 1833, the first dismissed female prisoner entered the good pastor's home in Kaiserswerth, and on October 13, 1836, the first deaconess. After the lapse of only a few years, Fliedner sent Daughters of Mercy from Kaiserswerth into all parts of the world. Now this number has grown until 15,000 are working in all the large cities of Europe, and many thousands of sufferers have been saved bodily and spiritually.

There is a delightful spirit of Christian union manifested among the sisters. While there has been, alas, much misunderstanding among the churches of Germany about dogmas and creeds, the sisters have let all these questions be side issues, while they labored unitedly to bring Christ to the sufferers. Connected with the Lutheran, Reformed, Baptist, Methodist, Evangelical, Mennonite and other churches are organizations of deaconesses, and these have their organized central unions, and meet together for mutual counsel and encouragement.

Just let me give a short sketch of one of these organizations. Just twenty years ago the Rev. Ed. Scheve of Berlin organized a little home for deaconesses in a room six feet wide and twelve feet long. A sister came to him and said God had sent her to tell him to begin this work. Soon another sister was added. Now there are about one hundred connected with the Home for Deaconesses, "Bethel" in Berlin. Although the sisters nurse many cases of contagious disease, yet very few of them have died.

Pastor Scheve, the Founder

With him are African princes and princesses now in training at the Home

One of these Daughters of Mercy has charge of the ward in the municipal hospital of Linden, where the very dregs of humanity are received, and many have contagious diseases. Sister Hanna is very happy in caring for this family of sin and sorrow. One day a little infant of two years was brought to her. The little one had lost its mother, and the brutal drunken father kept the child locked up in a garret where there was nothing to cheer and warm it, and where it spent its dreary life in solitude, cold and hunger. The child could only moan; disease had deformed its little body. Sister Hanna became a veritable mother to the waif, and careful nursing has made little Sophie a happy child.

Sophie is dressed now in the garb of the sisters, and she tells all proudly: "I am Sister Sophie; my mother's name is Sister Hanna. I am now four years old, and oh, I do love to sing!"

Millions in Germany and in all parts of the world bless these Daughters of Mercy. They illustrate as no other organization the beautiful truths Olive Schreiner has enunciated: "Holiness is infinite compassion for others; greatness is to take the little things of life and walk truly among them; happiness is a great love and much serving!"

GEO. N. THOMSSEN.

HOW OKLAHOMA WAS WON

By EDWIN C. DINWIDDIE, Chairman Joint Campaign Committee

ON September 17 last, the voters of the new State of Oklahoma, representative of nearly a million and a half of people, voted in favor of state-wide Prohibition by a majority of almost 20,000. This was accomplished after a most strenuous campaign; first, in the fall of 1906, for the election of delegates to the Constitutional Convention; second, in the Constitutional Convention, from November to April, and, third, in the more recent campaign for the adoption of the Constitution and the Prohibition provision.

The first effort was successful in that, while Prohibition was not incorporated in the body of the Constitution, one of the most complete and stringent articles on that subject was submitted separately to the people, simultaneously with the Constitution, and upon the most favorable terms for the Prohibitionists. The results of the campaign could scarcely have been more favorable to them.

Indian Territory gave a majority for Prohibition, which thus endorsed the action of Congress in requiring, in the enabling act, the continuance of Prohibition in Indian Territory and the Indian reservations in Oklahoma. As the people of Oklahoma Territory gave a majority five times as great, Indian Territory cannot be said to have forced Prohibition on Oklahoma.

A very gratifying outcome was the vote in the cities. Every considerable city in Indian Territory was carried for Prohibition, and only one of the more populous cities of the Oklahoma side was lost to Prohibition by a large majority; so the country cannot be said to have forced Prohibition on the cities.

Up to within a month of the close of the campaign, we had conducted it so as to keep our expenditures within our resources. The exigencies of the campaign, however, required the expenditure of large sums for the maintenance of speakers in the field, and for the printing and distribution of immense quantities of literature. Over forty of the very best men and women available for the campaign were constantly engaged during the last five or six weeks before election, and about 15,000,000 pages of literature were distributed during the last thirty days of the campaign. This work undoubtedly turned the tide and saved the day for our cause in Indian Territory, where the enemy had been particularly active and had spent a large part of their efforts with both literature and personal workers, they having a campaign fund over ten times larger than ours. To meet these demands of the campaign we were required to incur about $2,500 additional expense beyond our resources, and, as we have a most important work ahead in the way of securing the proper enforcement of the law, every consideration demands that we do not attempt to go forward under the burden of such a debt. It will be a serious handicap not to have these obligations quickly discharged and the whole attention and resources of our temperance friends in Oklahoma should be directed toward making the policy of Prohibition in the new State thoroughly successful.

THE CHRISTIAN HERALD, by its appeal last year, helped materially in the earlier stages of the campaign. We cannot exaggerate our appreciation of its help and the assistance rendered by its splendid constituency. The Methodist Temperance Society, the United Presbyterian Committee and churches, the General Synod Evangelical Lutheran Committee, the International Order of Good Templars, the National Anti-Saloon League and others all rendered our Joint Committee special financial help.

We ask for liberal contributions from temperance and humanitarian friends throughout the country. Their gifts for Oklahoma's success will return to them in their own States by and by.

Just four days before the election we received at headquarters the following letter from a poor woman in a city not fifty miles away from our State headquarters, in regard to her unpaid campaign subscription of one dollar:

"————, Sept. 12, 1907.

"*Mr. Dinwiddie; Dear Sir:* You may think I have been deceiving you, but I have not. My boy that gives me all of my support has been drinking for three weeks, and it is impossible for me to give you any money at all. I have to send you this in doing my duty, but our God knows I would of gladly helped the temperance cause any way I could.

Yours in Christ,

— — ————."

Do not you want to be one to take her place? Is not our Oklahoma victory a cause for national thanksgiving? Your contributions to the Oklahoma Fund may be sent to THE CHRISTIAN HERALD. Let us all give thanks for the splendid victory for civic righteousness and over the great enemy of the Kingdom in Oklahoma!

THE TRANSFORMATION AT ANNAPOLIS

Changes Which Give Us the Largest and Finest Naval Training School in the World

WHEN the new buildings, now in course of construction at the United States Naval Academy at Annapolis, are completed, the famous institution which has produced so many gallant heroes will be architecturally the finest naval training college in the world.

Congress is expending $10,000,000 on the new buildings, which are arranged in three groups. The main entrance to the Academy grounds is on the side opposite the Severn River, and on this side are the chapel, the superintendent's residence and the Administration Building, with a long line of officers' quarters forming a supplementary group. To the right of the campus is Bancroft Hall, the new midshipmen's quarters, a vast structure with colonnades at either end, connecting it on the one side with the armory and on the other with the gymnasium. Across the campus is a third group of edifices, including the Academic Building and one devoted to marine engineering. The whole construction is of granite, concrete and light colored brick.

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Bancroft Hall, the New Headquarters for the Midshipmen at Annapolis

Probably the most typical structure in an architectural sense is the Monumental Chapel, which cost over $400,000. It is a memorial to our fallen naval heroes. The 210-foot dome can be seen from a considerable distance. Under the main floor of the chapel is a crypt with space for numerous tombs, where the nation's distinguished naval commanders may find their last resting place.

Bancroft Hall, the spacious and imposing new midshipmen's quarters, is more than one thousand feet in length. Near it, fronting the bay, stand the armory and the gymnasium, which are connected with Bancroft Hall by ornamental colonnades, so that the effect of the entire architectural trio is most impressive. Bancroft Hall, six stories in height, contains 750 suits of two rooms and a bath each, affording living quarters for 1,500 midshipmen. The mess hall or dining room will seat two thousand persons. The Hall cost $3,600,000. The gymnasium and armory are each 360 feet in length by 100 feet in width, and each has a great main hall, 75 feet in height.

Thirty acres of reclaimed land have been transformed into a parade ground and athletic field, and will be the scene of future contests of skill and endurance.

A fine structure on one side of the campus is the Academic Building, which cost $1,500,000, contains one hundred classrooms, and is one of the largest buildings in the country devoted to educational purposes. It is five stories in height, and is surmounted by a fine tower. Near it is the Marine Engineering building, 300 by 100 feet in size and two stories in height, and attached to the academic building by underground steps, with wide barges of glass, and an outlet which affords the best facilities for engineering work.

On a height overlooking the river, is the new Naval Hospital, constructed at a cost of $1,500,000. The barracks for the use of the battalion of the United States marines regularly stationed at the Naval Academy for guard duty, is of the Spanish Mission type of structure. The officers and faculty of the Academy are housed in Sampson Row, which consists of over a dozen new buildings that cost in the aggregate more than $400,000; each building comprises two semi-detached houses of twelve rooms and two bathrooms.

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The $400,000 Monumental Chapel

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The Academic Building

HOW AN INDIAN BAND WAS CONVERTED

ABOUT twenty-six years ago, some Indians living on the Oka Reservation, near Montreal, Canada, which was then entirely Roman Catholic, petitioned the government for a tract of land where they might worship in the Protestant faith. The request being granted, a wild spot near Bala, in Ontario Province, was selected for the new reservation, and the name of "Gibson" was formally bestowed upon it.

In the early spring season the little band of red men, calling themselves Watha (Maple) Indians, set out for their new home. They numbered about twenty-five men, women and children. The journey was a long one, part of the way through tangled bush. The question as to what religious denomination the new tribe should join had been discussed and finally settled by Father Sahanatien, the oldest member, who had suffered imprisonment and other persecution at the hands of the Catholics:

"I am going to Montreal to-morrow," said he quietly; "let us join the denomination of the first Protestant minister I meet. Thus God will settle the question."

The first Protestant minister met happened to be a Wesleyan in faith, which is the reason why the Indians of the Gibson Reserve now belong to the Methodist Church.

Recently the writer spent several days on this reservation, with Rev. and Mrs. Wm. Kendall, at the Mission House. The Indians are the most advanced of the Parry Sound Agency. There are now 135 Indians on the reservation. They live in plain frame or log houses, tilling the soil, lumbering, cutting hemlock bark for tanneries, hunting, fishing, making baskets and other fancy articles for tourists in the summer season. Trapping animals for their fur is also a remunerative calling.

An effort is now being made to build a new church with a seating capacity of two hundred. There are four local preachers on the reservation. Chief Napoleon, Commandant (Chief of the Watha Band), preached and conducted the services in the morning. He took for his text the parable of the sower. I was much impressed with his earnestness. Mr. Kendall preached in the afternoon in both the French and English languages, the former for the benefit of the older people.

Mr. and Mrs. Wm. Kendall

Missionary to the Watha Indians

There are forty communicants in the church, and the Sunday School roll shows sixty names. Two Bible classes are conducted, one by Mr. Kendall, and one by David Swan, son of Chief Joseph, a convert to Protestantism, who translated the Gospels into Iroquois. These Indians are of Iroquois descent. Last year the sum of $128 was raised by this little band of one hundred and thirty-five Indians for mission work, home and foreign.

These Indians are very fond of singing hymns, and many have organs in their homes. They often close their merry "husking bees" by singing hymns.

* * *

Father Sahanatien, who led these Indians into Protestantism, is still living on the reserve, hale and hearty, at the age of seventy-six. Left an orphan at an early age, it fell to his lot to work in the Catholic Seminary at Oka.

One day, while he was putting in order one of the priests' rooms, something prompted him to open and read a little book which he saw on the table. It happened to be the New Testament. From that moment he desired a New Testament of his own. Years after one came into his possession, which he studied faithfully and read to others. The reasons for leaving the Romish Church came to him one day while singing at mass.

He talked the matter over with his friends, with the result that he and two others went from door to door asking the people to become Protestants. They were imprisoned for so doing, but not until forty-eight families had left the Roman Catholic Church.

HELEN GRAY.

THE OPTIMISM OF TO-DAY

*A THANKSGIVING SERMON BY REV. CYRUS TOWNSEND BRADY, LL.D.**

THE President of the United States has proclaimed, as usual at this season, a feast of joy and thanksgiving. He has urged that the people assemble in the churches in which they are accustomed to worship for the purpose of giving thanks to God for the many blessings wherewith he has blessed them during the year that is past. As loyal citizens, respectful of the suggestions of the Chief Magistrate, and as devout Christian people who, of our own motion, might fulfil the spirit of the executive proclamation, we gather together for the purpose mentioned.

Dr. C. T. Brady

The object of our service is that we may give thanks. The underlying principle of our devotions is that we may express our gratitude. The sin of ingratitude is one of the meanest into which humanity can fall. "How sharper than a serpent's tooth it is to have a thankless child." We are all, in the larger sense, children of a great Father, and he feels our insensibility to his love and care just as a human parent feels the careless indifference of the boy or girl upon whom has been lavished that wealth of affection which makes father and mother the sweetest words in the language.

Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude.

Freeze, freeze, thou bitter sky,
Thou dost not bite so nigh
As benefits forgot;
Though thou the waters warp,
Thy sting is not so sharp
As friend remembered not.

All that has been said about ingratitude, and much more that might be said, conversely applies to the virtue of which it is the opposite. We should indeed be grateful. But to whom, for what, and in what capacity?

Public Acknowledgment

This is more than a lesson in gratitude and thankfulness. It is an acknowledgment of the existence of God and the immanence of a Divine Providence in the affairs of the world. It is a public testimony to what we believe. It is a popular amendment to that venerable and venerated document by which we are. "There is no God," thoughtless men erroneously declare, "in the Constitution of the United States." If that were true, there is nevertheless a profound sense of God in the hearts of the people which is back of the Constitution; and the appointment of a Thanksgiving day reveals that truth. If things were only the results of fortuitous concurrences of chance happenings, there would be little sense in giving thanks; but because we feel and know that in God we live and move and have our being; "that every good gift and every perfect gift is from above, and cometh down from the Father of Lights with whom is no variableness, neither shadow of turning"; because we realize that there is a God in Israel, we are prepared to give thanks.

Every person in the land stands in a three-fold relationship to things external to himself. We are citizens of the United States; we are subjects of a better country—that is, a heavenly; and we are members of the human family. In order completely to fill out the measure of the day we should be thankful as Americans, as Christians, and as men.

What cause have we to be thankful as Americans? Instantly there flashes into the mind the thought of the unexampled prosperity which has come upon our native land. The wealth of the wooded hills; the hidden treasures of the granite mountains; the riches of the widespread prairies; the opulence of a thousand valleys are ours to command. We are the granary and the treasury of the world. So great has been the material reward of every species of labor and industry that we are literally embarrassed by our riches. The world, portions of which starve when the rain is withheld from our fields, looks to us with eager joy. The abundance of our estate has perhaps never been paralleled in any nation since the treasures of civilization were poured into the coffers of the City of the Seven Hills, when Rome was not only the Church, but the World.

For Peace and Progress

But these are the least of the things for which we should be thankful. No wars have disturbed us. The year has been one of peace and progress at home. Even the turbulence of our uncivilized wards has manifested itself so little that we may consider the work of pacification, which must precede the orderly development of independent citizenship, to have been accomplished. There have been some outrageous outbreaks of mob violence and disregard of law within our borders; but these have not failed to be of service in that more and more sternly does the spirit of our people reprehend them, and more and more rigorously are we determined to put them down, so that the law of man, which is perfect or imperfect as it approximates the law of God, shall keep that liberty in which we take just pride from degenerating into license.

Our position among the world-forces which are shaping the destinies of men every day grows higher, and the obligations of our opportunities are being met with a loftier conception of our national duty and destiny; which is to be a liberator, a pacificator and a light-bringer to the world. Long live the great Republic!

For these things indeed do we give thanks. "Let the people praise thee, O God; yea, let all the people praise thee."

What of the Church and the cause of Christ? President Roosevelt, speaking in one of our own parish churches, has declared that the nation which knows not God, in which the religious spirit wanes, falters, fails, is doomed to ruin, and he but voices the experience of humanity writ in the pages of history—that power charged with the promulgation of the judgment of God upon the pride of man.

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.

It is character that makes men; it is Christ that makes character. Archbishop Ireland, the leading ecclesiastic in his faith in the opinion of his fellow countrymen, has supplemented the President's declaration by a similar note of warning at the banquet of the Army of the Cumberland. The beginning of folly, to paraphrase and illuminate the Psalmist's word, is the denial of God. We must cling to God through Christ our Lord, if we are to go forward and rise to the measure of the opportunities of our future.

For Providential Care

Sometimes things look dark. Despair often overwhelms us. The forces of evil are so gigantic and so clamant that the quieter powers of God, the still small voices in human hearts amid the earthquake shock, the great and mighty winds, the flames of fire, but persisting when these have spent themselves, are after all the explanation of that otherwise inexplicable assertion, "Blessed are the meek, for they shall inherit the earth."

History's pages but record
One death grapple in the darkness 'twixt old systems and the Word.
Truth forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.

We thank God and take courage that the Lord reigneth and keepeth watch above his own.

And there are signs of the times which encourage a cheerful optimism. I know no ethics aside from religion; I know no religion aside from Christ. The ethical conduct of men evidences, although sometimes the connection is obscure, the nature of their faith and trust and hope. Never was there an age of such charity. Never was there so much money poured out freely in unstinted measure for the service of men; and sometimes may we not believe that even the so-called tainted dollar may be hallowed by that to which it is devoted, or by that sentiment which inspired its gift? The public conscience has been awakened, and is now aroused to public duties as never before since the day Adams and Jefferson and Franklin and Henry thundered defiance to any enemy who would assail the government by a united people. For malversation in office, for malfeasance and misfeasance in corporations, for breaches of trust, for illegal combinations for restraint of manufacture, trade or labor there are great searchings of heart. All over the land public interest is keenly alive to the public weal, and this is one of the things for which above all others we express our gratitude and joy. Unless there had been some awakening of this kind, we might almost have despaired of the republic.

For Church Life and Purity

The Church with renewed vigor and zeal is grappling with the evils of the present. She is the force which is back of public opinion. There is an oft-mooted question as to the relative power of pulpit and press. There can be but one answer, for it is the pulpit which inspires the trenchant pen of the editor. It is the pulpit which shows him the light and the truth and the way of salvation. The Church has demonstrated conclusively that it is no loosely compacted organization for mere ethical teaching, but that it has standards of belief which it will maintain, and requires that Christ and his Gospel shall be preached from its pulpits.

And now we come to the last of the categories, that of the individual. For what have we to be thankful as men? Health, food, raiment, love, joy, peace? Why, 'tis easy for a man to be grateful for these. "If ye love them which love you, what reward have ye? Do not even the publicans the same?" But suppose there is a question about some of these things? There may be some lives sequestered, simple, passed "far from the madding crowd's ignoble strife," in which the year has brought no trouble, in which there have been no bereavements and no losses, in which no hopes have been left ungratified, no aspirations unfulfilled, in which there have been no dreams that have not come true. But such lives are rare, and I doubt if any who read this can look back upon them.

And again, it is not very difficult to be thankful when the good has overbalanced the evil, and I am of the opinion that that condition is one in which all of us practically find ourselves, although we do not all know it, or admit it. But when the year has been one of sorrow to us; when we have lost, or think we have lost more than we have gained; when death has knocked upon the door of our hearts and taken from us the tenants thereof; when we sigh for "the touch of a vanished hand," and long for "the sound of a voice that is still"; when we dream of "the tender grace of a day that is dead," that will never come back to us; when poverty has been our lot; when black Care has dogged our heels; when humiliation and shame have lowered about our pathway; when we have been compelled, in the words of Ezekiel, to "pass under the rod" of sorrow, of suffering, of despair, why, then the giving of thanks becomes the hardest of tasks. And it is to this group, in which so many of us find ourselves, that I address this sermon to-day.

The Sweet Uses of Adversity

If the hand of the Lord has been heavy upon us, or if our own hands have fashioned the yoke; if we have fainted and fallen in the Via Dolorosa of the year under the burden of the cross, finding no sturdy Cyrenean brother to relieve us of its weight, oh, then, thanksgiving at first may seem a mockery. Yet the true nobility of our souls is measured by the way that we endure. "A mind undisturbed in adversity," was the phrase placed on the memorial to a great man who had borne and suffered and triumphed, and after all it only expresses the consolations of a philosophy vastly different from the burning, ardent feeling of gratitude which we must pour out before God even for our afflictions and troubles. "What? shall we receive

Continued on page 1011

* Text: Ezekiel 20: 37—"Pass under the rod."

THE OPTIMISM OF TO-DAY

good at the hand of the Lord and not receive evil?" cries Job.

The load across our shoulders indeed is a heavy one, the rod seems a grievous burden; but may I be pardoned for the interpretation if I say, "Thy rod and thy staff they comfort me"? For what says the writer of the Epistle to the Hebrews? "Now no chastening for the present seemeth to be joyous, but grievous; but afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby." But we must remember, although perhaps it is hard to understand, "that whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

These sufferings are for our profit; they are the sweet uses of adversity, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head." And we may give thanks for our troubles for this; that rightly used they will at least help us to a better way of living. Every deprivation on earth will teach us the unsearchable riches of God; every breaking of the spirit will teach us that ours is the kingdom of heaven; every wrench of the heart in mourning shall tell us of the comfort of the hereafter; all the "slings and arrows of outrageous fortune," every persecution, shall assure us of the immunities of the future; every sickening hunger or thirst shall tell us of the precious food of righteousness. Every one "loved long since and lost awhile" means a warmer greeting upon the farther side.

As life runs on, the road grows strange
With faces new, and near the end
The milestones into headstones change,
'Neath every one a friend.

Oh, no, 'tis not beneath the milestones that they stand, those friends of ours, but within the golden bars of heaven, hands outstretched, faces a-shine, voices raised, waiting to welcome you and me.

Sooner or later we must have trouble; sooner or later the words that I have said here are applicable to us all. What are troubles but things to be borne? What are sorrows but things to be healed? What are griefs but things to be assuaged? What are sins but things to be repented of and forgiven? Listen, O sufferers of today. You can each hear a voice:

'Tis the voice of your God,
"I love thee—I love thee,
Pass under the rod."

There is an ancient tale in Roman history of how the legions of the republic, trapped in a defile of the mountains and taken at grave disadvantage, were compelled to surrender to the Samnites. The legionaries were disarmed. A yoke made of three of their own spears was erected; under it they were forced to pass, and then amid the mockery of their enemies they were allowed to go free. Burning under the stigma of disgrace, frenzied by the humiliation inflicted upon them, they turned upon the Samnites and with the memory

A THANKSGIVING SERMON

CONTINUED FROM PRECEDING PAGE

of the Caudine Forks [illegible] and pressing their foes, in one terrible conflict they avenged those who had conquered and mocked, into the humble position they themselves had previously held. Past [illegible] their shining corpses under the same low archway beneath which they themselves had passed. Out of their sorrow and grief and humiliation and shame they rose to the assurance of their responsibilities and Queendom.

With changed hearts as we rise from whatever has wrenched out tears in the past, sundered the [illegible] to conquer in the future.

[illegible]

I might close without another word, and yet I cannot. Thanksgiving Day is a day of happiness to most of you. You are going from your house of worship to your homes. Families will reunite to-day with loving thoughts for the absent and the missing. Children will cluster around the dinner table loaded with the lavish fruits of the earth. There will be the sound of the cheerful laugh, the merry jest, the thankful heart. Dull care will be thrown aside, and together you will be happy. I rejoice that it is so, beloved. Let us all rejoice and thank God and take courage. I would not dim the lustre of your happiness in any way. And yet in closing I would beseech you to remember two people, both of whom have passed under the rod: your brother, sick, suffering, poor, sinful, who is even now under the rod. Remember him and do what you can for him by giving him the helping hand.

And your elder brother, Jesus Christ, who passed under the awful rod of Calvary that you might eat your bread in peace. Remember him at this hour and all hours. He has given you all. "Greater love hath no man than this, that he lay down his life for his friends." And before you break bread in your Thanksgiving feast, remember his gift of himself to you and for you, and say with heart and voice: "We praise thee, O God, for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love and the redemption of the world by our Lord Jesus Christ; for the means of grace, and the hope of glory."

THANKSGIVING

GREAT God, we sing thy love alway,
For thou art ever wondrous kind;
But on this glad Thanksgiving Day
New songs of praise our lips shall find.

From out thy wealthy larder fed,
We praise thee for our daily store;
Thou hast our table richly spread,
And we have had enough and more.

When clouds our pathway have beset,
And life has seemed a wilderness,
Thou didst not us at all forget;
Thou then wast near to help and bless.

The year hath told the story old,
The story of thy love and grace;
Through summer's heat and winter's cold,
The same sweet characters we trace.

Great God, we sing thy love alway,
Thy goodness ever bear in mind;
And still will praise and still will pray,
For thou art ever wondrous kind.

ROBERT M. OFFORD.

A Thanksgiving Sketch

"ONE-EGG CAKE"

By Margaret E. Sangster

"CONSIDERING the hard times, Madam Chairman, I move that the society study economy in entertainments the coming winter. The Ladies' Aid is about to give a church sociable the first of the season. I suppose there will be others later on; we have always had refreshments and should we dispense with them altogether I am afraid we would have a lot of empty benches."

The speaker paused, glanced around the circle of matrons, observed expectation in their faces and went firmly on.

"I won't make a motion," she added, "at least not yet. But with the permission of the Chair, can we not discuss this practical matter at this meeting? In view of the price of eggs and butter, of sugar and spice, of flour and milk and everything else that goes into cake, can we afford to serve rich cakes at our receptions? Shall we not decide to offer our friends one-egg cake and omit strong coffee? Weak coffee is better for the nerves anyway."

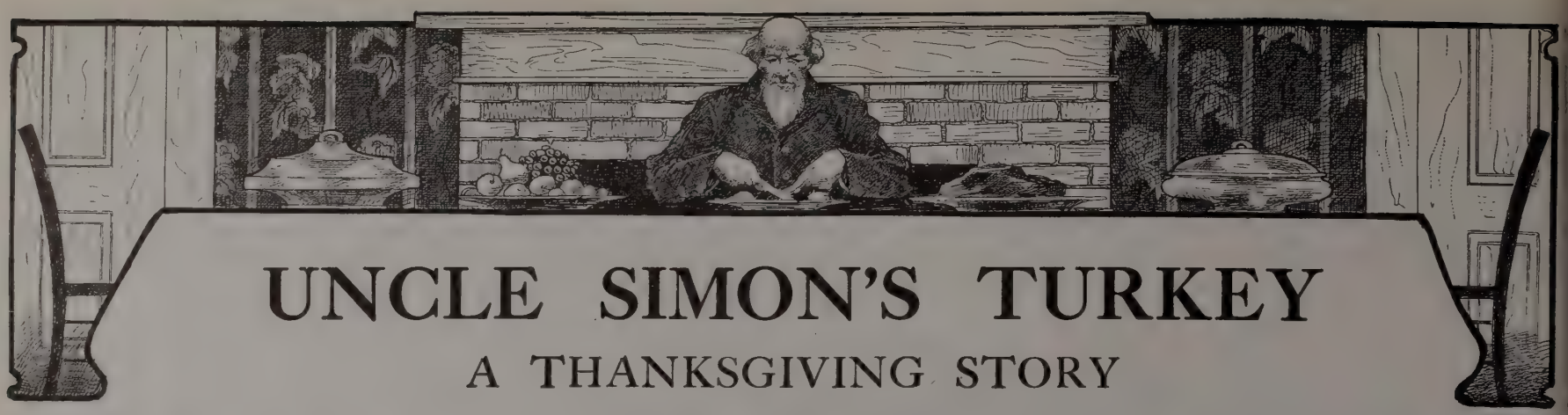
"One-egg cake is very plain and the men will stay away if we give them poor coffee. Can we not have the same grade of cake as formerly and make the coffee after the same recipe, for economy's sake cutting the cake thinner and pouring the coffee into smaller cups?" This was the suggestion of a woman who had long been a social engineer in church matters.

The Ladies' Aid Society of Centreville had for years done much of the self-denying work that is part of the province of women in most of our churches. When the church needed a new carpet or cushions or renovation inside or out, when a floating debt was to be raised or a mortgage decreased, the women went to work with a will, had fairs and bazars, suppers and concerts, and in one way or another managed to augment the treasury by goodly sums of money. Centreville was famous for notable housekeepers and good home cooking, but when the periodical return of hard times swept the land over like a chilling frost, the need of frugality sternly impressed on the poor man closed down with iron hold on the consciences and impulses of the richer neighbor who just then should have been spending instead of saving money.

Mrs. Foster Arkright, who had proposed one-egg cake and weak coffee as suitable refreshments in a hard-times year, and whose will and influence were usually paramount in the counsels of the sisterhood, was a woman of large wealth and an income so safely bestowed by the forethought of her deceased father and the sagacity of her husband, that she ought always to have been distinguished by an open hand, yet this year of all years she had set an example of scant expenditure all along the line. She had been in the habit of keeping three maids; she had dismissed two and was managing her home with a single domestic. She had bought no new gowns this year and was proudly wearing her last year's bonnet. She it was whose proposition of one-egg cake and weak coffee had been thrown as a projectile into the quiet camp of the Ladies' Aid. What they would have done about it had a motion been made and the question put to vote, nobody can tell, but as Mrs. Arkright took her seat a modest little lady on the other side of the room rose. She addressed the Chair, as everybody has learned to do by this time, and then in a low but distinct voice declared that she for one disagreed with the previous speaker. "If we must economize," she said, "and probably the majority will be compelled to, let us not begin in the church. Suppose we begin at home. The children will thrive and flourish on bread and molasses, and we may, if we like, omit cake from the home bill of fare; but when we are making an offering in the Lord's cause, don't let us set a fashion of being close-fisted and mean. I, for one, would greatly prefer serving no refreshments at our sociable to serving poor ones, nor do I believe in cutting the slices too thin or in using the smaller cups. Think of the young men and young women whose only experience of church hospitality is at our receptions. Some of them are away from home. Most of them are working very hard all the week. On Sunday they come to the church and the Christian Endeavor and meet sympathy and fellowship, and are invited on Wednesday evening to come to the church home and have a happy time. Part of this happy time culminates in the breaking of bread together. I think the bread and the cake and whatever we give, let the times be what they may outside the church, should be of the finest of the wheat and the choicest of flavoring."

The little lady had finished her speech and resumed her place at the back of the room. Others followed her and the question was tossed back and forth like a ball from hand to hand. Finally, the decision reached was that where sacrifices must be made they should be made at home and that church gatherings should be as affluent of good cheer, as overflowing with bounty, as ever before. One egg cake was not to be accepted as the symbol of Centreville hospitality.

To one listener it seemed as if the Ladies' Aid had been guided to the wisest conclusion. Retrenchment is often advisable, and superfluous cake may be cut off, but hard times are made harder when those who can afford to do otherwise reduce their expenses simply because the spirit of economy is in the air. Economy in its root meaning signifies government and wise management, not merely the reduction to the minimum of every cent expended. The woman who in hard times runs her house on half steam, shuts off its suddenly meagre heat because her neighbor does so, becomes exchequer having suffered no [illegible]. It is no credit to her to wear old clothes when she can amply afford new ones, thus beating the dressmaker and the milliner, and so set [illegible] adrift while she can as well as ever before keep them and pay them wages. People who [illegible] their consciences, so to speak, at the church door, substituting their contributions, taking settings instead of [illegible] and bestowing their contributions instead of dispensing them, attempt Providence by an attitude [illegible] to the divine goodness.



UNCLE SIMON'S TURKEY

A THANKSGIVING STORY

By Susan M. Griffith

UNCLE SIMON ATWOOD sat on the little porch of his humble cottage, watching the sun go down in a flood of golden glory.

Although quite late in November, it was remarkably mild and balmy, as it so often is in the beautiful Southland, and Uncle Simon loved the porch. Even when the frosty days began to come, and the wind tore around the corners, heralding the rapid approach of winter, he could still be found on his small front porch, wrapped in his overcoat.

Well, it was lonely within doors, for Uncle Simon had lived alone for upwards of seven years, now; and the four walls and vacant chair opposite his own, beside the fire, were not very good company; his dear old wife, Jerusha, having folded her tired hands and fallen into the sleep the Lord giveth unto his beloved.

Uncle Simon had chosen to abide alone ever since her death; not from necessity, but from choice. He did his own cooking and washing, and wore his clothes unironed, spent his days in puttering about his little garden and among his chickens and other poultry, and was peacefully content and seemingly happy. Once every day he traveled down to the corner store and sat a while among his old companions and neighbors, listening to the reading of the daily paper, and talking over the items of village news; and Sundays he always put on his old blue suit with the brass buttons, and went to morning service. The balance of the time Uncle Simon sat on the little porch in his old arm chair, gazing wistfully at the blue sky and distant hills. Often a neighbor would stop, lean on the little gate and chat for half an hour with the old man, whose genial ways and kindly, unselfish heart made him a universal favorite; and, on this particular November evening, the neighbor happened to be Josiah Pratt.

"Hello, Uncle Simon!" he called out cheerily; "how goes it?"

"Firstrate, firstrate, Josiah," replied the old man. "Couldn't be better. Did you ever see a finer sunset than that? Looks almost like the gates of heaven was throwed wide open, don't it? and the glory light was streamin' out."

"It does that," said Josiah. "You're right there, for sure, Uncle Simon. There's a heap of mighty fine color in that there sky. By-the-way, what you going to do with your turkey, Uncle Simon? Going to eat him for Thanksgiving?"

"Oh, I reckon not!" chuckled Uncle Simon. "I ain't no call to have a turkey dinner. A chicken's good enough for me any time, and I don't know as I need to bother about a chicken, even; for Mrs. Wesley most always sends me over a big plate of dinner, and last year your folks did, too, and so did Mrs. Abel. I had enough good victuals to last me most a week. It beats all how good and kind folks are. Mrs. Wesley sent me ice cream every time she made it this whole summer, and I'm powerful fond of ice cream."

"You ought to go somewhere and eat Thanksgiving and Christmas dinner every year, Uncle Simon. We'd be mighty glad to have you over to our house this year. Do come!"

"It's right nice and kind of you, Josiah," said the old man, "and I certainly do appreciate it; but I reckon not! I reckon not! I sort of like to eat at home, someway. I always set a plate and a chair for Jerushy, and pretend she's with me, you know. Of course it's sort of foolish, maybe, but there's a lot of comfort in pretending sometimes, after all. We all get to be kind of like children again, Josiah, as we near the bound of life." And again the old man's wistful gaze sought the golden glory in the western sky.

"Well," said Pratt, after a respectful silence of a moment or two, "my wife wanted me to ask you about that turkey of yours, Uncle Simon, whether you'd be willing to sell it or not. Turkeys are dreadful scarce this year, and she's kind of got it in her head, 'No turkey, no Thanksgiving!' And she asked the minister to dinner, I guess; I heard her talking about it. So, that's the way things is situated, you see, Uncle Simon; and if women folks can't have their way, there ain't no peace in the family. So, now, what do you say?"

Uncle Simon did not say anything for some minutes. His gaze rested affectionately upon his cherished little flock of poultry who were just making arrangements to turn in for the night. He had only one turkey. There were ten in the beginning, but the old hen, under whose wings he had set the eggs, had managed to raise but one. And that one Uncle Simon had made a decided pet of. Again and again had he refused the most tempting offers for that one turkey. So now, he slowly and gravely shook his head.

"I'll tell you what it is, Josiah," he said at last: "I feel sort of queer about that turkey. Seems like he's reserved for something. I just can't sell him. Tobias Ames wanted him the worst way, and I come mighty nigh letting him go, too, but, somehow, I couldn't do it. I backed out at the last minute. I'd like powerful well to oblige you, Josiah, I would so; but it does seem like it wa'n't quite right to part with that turkey. Is that the stage coming up this way? My eyes are getting so I can't see well at a distance. I reckon I'll have to get me some fur-off glasses right soon, now."

"'Is it you, Cora?' cried the old man, all of a tremble"

"Yes, that's the stage," said Pratt. "I'd like mighty well to know what it's coming up this way for. I reckon the folks on the hill's going to have company for Thanksgiving."

Josiah said "The folks on the hill," because the stage seldom, if ever, brought any one to visit at any other home in simple old Briartown. The folks on the hill were the Briartown aristocracy, let it be understood, having a son at college and a married daughter in New York.

But the stage did not go on up the hill. Instead of doing that, to Josiah Pratt's and Uncle Simon's unbounded amazement, it drew up before the gate of the latter, with a grand flourish and a loud, portentous "Whoa!" from the driver.

Uncle Simon sat leaning forward and holding hard to the arms of his chair, in a staring, helpless attitude, his faded old eyes trying to make out who was getting out of the coach.

A very handsome lady and an exceedingly pretty little girl; there they were, standing right in front of the gate, which Josiah had hastened to open for them, and a big trunk was being thrown off the top of the stage. What did it all mean? Not a word said; Uncle Simon only sat and stared dumbly as the driver preceded his passengers to the house with the trunk on his shoulder. Setting it down on the porch floor with a thump, he called out:

"Well, Uncle Simon, you're in luck. Got the only visitors for Thanksgiving of any one in Briartown. I reckon you ain't forgot your adopted daughter, Cora, have you? The little girl you took to raise when she warn't nothin' but a baby? This is her, and this is her own little girl. She's come way from the Pacific Coast to see you. I reckon that's an honor, now, ain't it?"

Cora, little Cora! Could it be? Remember her? Oh, could he ever forget the winsome girl Jerusha and he had loved so well? They had never had any children of their own, and the child they had taken into their hearts and home had been everything to them. And then, in the very flower of her girlhood, she had married suddenly and left them without a word of warning, and gone to the far West. They had not approved of the marriage, for the man was a stranger, and the little they heard from their dear girl fully justified their objections. For many years, however, there had been an utter silence between Cora and her adopted parents, and the dear old wife and mother had died with one great longing unsatisfied. "If I could only see Cora just once, and know that she was well and happy, I could die quite content, Simon," she would say again and again.

The old man reached forth his hands, all of a tremble: "Is it you, Cora, sure enough? It can't be, I reckon! There must be some mistake!"

"No, no, dear father, it is no mistake!" said the lady, throwing both arms about the old man's neck. "I am alone in the world as you are. My husband is dead, and my three older children and this little girl are all I have left. My heart yearned for the old home and I felt that I must come back. I do not know that I would be welcome, for I treated you cruelly, father, dear; but I remembered the story of the Prodigal Son, and I thought I knew your heart, and so I came. I can say from my heart that I am not worthy to be your daughter, but I want to stay and serve you as long as I live. I am sure you will not turn me away, dear, dear father."

"Turn you away! Turn you away! Oh, child, child, child, if only your loving mother was here to help me welcome you back home!"

The next day as Josiah Pratt was going by, Uncle Simon hurried down the path to him.

"Hold on, Josiah!" he panted. "I want you and your wife and Mrs. Wesley's and Abel's folks to all come and eat Thanksgiving dinner with us. I'm going to have a kind of house-warming in honor of Cora and the child. Come and bring the minister. I know

Continued on page 1027

Our Unequaled New Red Letter Bible

What is a Red Letter Bible?

A Red Letter Bible differs from an ordinary Bible in many important points. While the text is the same in both Bibles, the ordinary Bible is printed in black throughout, but the Red Letter Bible employs two colors, viz., **Red and Black.** Although the black color largely predominates, the red color is used to excellent advantage, thus:

FIRST—In the **Old** Testament all passages **quoted** by our Lord, **or referred to** by him, are **printed in red.**

* * *

SECOND—In the **New** Testament all the words universally accepted as **spoken** by our Saviour are **printed in red.**

* * *

THIRD—Every verse in the Old Testament which embodies a **prophetic reference** to Christ as the coming Messiah is distinguished by a **red star.**

The style of type used in this Bible is the **same** throughout, whether the passage is printed in **black** or in **red.**

The Words of Our Lord

It is interesting just here to recall the divergence of opinion among a group of notable clergymen, who were in conference in THE CHRISTIAN HERALD offices when the question was put to them: "What percentage of the Gospels do you think was actually spoken by Christ himself?" One answered about ten per cent., another said fifteen per cent., while a third ventured to estimate them at twenty-five per cent. An investigation revealed that all the clergymen were wrong and that the actual number spoken by our Lord equaled nearly one-half of all the words contained in the Gospels.

The Red Letter Bible gives the exact proportion, and according to it Christ uttered of the Gospels as follows:

Of Matthew,	54	per cent.
Of Mark,	36	"
Of Luke,	55	"
Of John,	41	"

or an average of 47½ per cent. of them all.

Thus, nearly half of the words contained in the Gospels were spoken by our Lord. The relative length of the Gospels is as follows: Matthew, 5,050 lines; Mark, 3,206 lines; Luke, 5,350 lines; John, 3,952 lines.

Our Lord's References to the Old Testament

It is also interesting to learn how many quotations from the Old Testament and how many references to incidents mentioned in the Old Testament were made by Christ during his earthly ministry. The Red Lettering through the Old Testament promptly and correctly answers these questions. We find the ever-memorable words our Saviour used on the cross, when he said, "My God, my God, why hast thou forsaken me?" to be the opening words of the 22d Psalm, and of course this quotation is printed in red in the Old Testament. Then the words, "Into thy hand I commend my spirit," are the opening words of the 5th verse of the 31st Psalm, and are also printed in red; and the new commandment, "Thou shalt love thy neighbor as thyself," may be found printed in red in the 18th verse of the 19th chapter of Leviticus.

Then the story of the Fiery Serpents, the ceremonies to be observed by lepers, the story of Lot, the words which Christ read from the Old Testament when he sat in the Synagogue at Nazareth, the story of Jonah, and hundreds of other interesting passages and quotations are all quickly brought to the attention of the reader, the teacher, the superintendent, the student, or the pastor by appearing conspicuously in Red Lettering among the black text of the Bible.

Thus we have emphasized in **red** in this beautiful Bible all the words recorded as having been actually uttered by Christ, all the references he made to the Old Testament and all the quotations which he used in his discourses during his earthly ministry. In addition to all this, every reference to Christ as the coming Messiah is clearly marked with a **red star.**

Small Bibles in Great Demand

Heretofore, large Bibles were preferred on account of their low cost, but now the demand is for small Bibles printed from clear and easily legible type on thin paper of light weight. This demand is met in our new Red Letter Bible, which, though weighing only one pound and four ounces, is as legible as our former Red Letter Bible, weighing nearly three times as much, the contents being absolutely the same. Bold face type of our special design and India paper enabled us to achieve this great triumph in Bible-making.

A Statement From Dr. Klopsch

TWO years ago I set my heart upon making a better Bible for "The Christian Herald" subscribers than could be found on the market. I determined that the Bible should be small; that the type should be large; that the paper should be thin and of light weight; that there should be References, Helps and Maps, and that the Binding should be as good as the best. The result of our efforts is stated below, and I feel sure that every prospective purchaser will be delighted with the new Bible. LOUIS KLOPSCH.

☆ ☆ ☆

This Middle Column is in the Same Type that is Used in Our New Bible

We looked over all the different faces of type and found none that suited our ideas as to legibility, so we had a type specially designed, and had steel dies cut from which to cast it. There were 125 different characters cut and cast, and when the work was done we considered that it was not as good as it might have been. Then we ordered another set of steel dies from another type foundry, and when that type was cast we discovered that some of the characters were weak, and these we supplanted by other and better ones. Finally we finished the whole 125 characters, and every one was practically perfect. A better type for the purpose has never yet been devised.

No other Bible in the World is Like unto it

☆ ☆ ☆

The Paper of Our New Bible

We made a thorough search in American and English paper markets, but they had nothing to offer as good as we required it. Finally a firm of American paper brokers undertook to have manufactured for us in Italy a paper that promised to prove altogether satisfactory, and when it arrived six months after the order was given, we found that it measured up to all that had been claimed for it. It is India paper, made in Italy, almost as thin as onion skin, and yet so thoroughly opaque that, when seen in the Bible, one can scarcely believe that it is printed on both sides, for not a letter in the entire book shows through. Then the paper is so light that the entire Bible with Helps and Maps weighs only ONE POUND and four ounces.

☆ ☆ ☆

As to the Binding

For a book so valuable, so important, and so exquisite, the binding must needs be in keeping with the contents; hence, in settling on the material to be used for the binding, we determined that it must be rich, durable, flexible and attractive. After examining many varieties and many grades, we decided to use real Morocco, the same as is used only on the costliest Bibles. The *Standard Dictionary* defines real Morocco as "A leather made from goat skin; named after the city of Morocco. It was originally a product of the Levant, Turkey and Mediterranean Africa, and is distinguished for pliancy, fineness and toughness of texture, which fit it particularly for bookbinding." This correctly describes the leather which we selected, and in which the entire edition has been bound.

Of course this Bible is bound in Divinity Circuit. That is, it has round corners, red under gold, and overlapping edges. There is no more attractive Bible on the market. It is made of the best materials throughout, and five years ago $15 would have been considered the right price.

☆ ☆ ☆

Size and Contents of Our New Bible

The Version used in this Bible is that known as the King James or Authorized Version. The Spelling is modern. The References are in the centre of the page. The Text of the Bible is set in bold-face minion, and covers 1,203 pages. Then there are 268 pages of Helps and 17 excellent Maps. The volume measures 7¼ inches in length, 5⅛ inches in width and 1 inch in thickness, and weighs only 20 ounces. The result is a gem of a Bible, small in size, light in weight, very legible, very durable and beautiful to look upon—the greatest achievement in modern Bible-making.

☆ ☆ ☆

Exclusively for Our Subscribers and Not Sold to Any Others

As it took six months to secure the paper and six months to print the edition, it will be out of the question to get additional copies until the Fall of 1908; hence we are determined to reserve this entire edition for "Christian Herald" subscribers exclusively.

☆ ☆ ☆

The Price of Our New Bible

One would suppose that a Bible manufactured on such generous lines must necessarily be an expensive one. India Paper Bibles bound in real Morocco and Leather Lined are seldom listed at less than $10; even then they are not Red Letter Bibles, which feature adds materially to the cost. But we know that very few people can afford to pay that much money for a Bible, and as we are anxious to ultimately secure for this superb book a circulation of at least a million copies, we have decided to offer this first Edition at an Introductory Bargain Price. Here it is: Any subscriber to "The Christian Herald" who acts before these ten thousand Bibles are sold may, by sending FOUR DOLLARS, have his subscription to "The Christian Herald" RENEWED for one year, and receive, all charges prepaid, one of these Superb New Red Letter Bibles. If you want it act quickly or you will be too late. Money refunded if not fully pleased. Address:

They All Love the Red Letter Bible

The Very Best of All Bibles

[illegible]

[illegible] [illegible]

A Perpetual Guest

The Red Letter Bible, received all right, and has been the most welcome guest in our home ever since. We would not part with it for many times its cost. Some days it is the only book we read, and it is a perpetual guest. Its pages are as fragrant as the flowers in the good spring.

Mrs. L. J. Wilson.

Aroostook, Iowa.

"May It Enter Many Homes"

The Red Letter Bible came safe to hand. It was so well pleased it may not express it to the best. I have [illegible] since I had opportunity. The type is so clear it teaches you to pay attention to what you are reading. [illegible] makes it very precious for general use. May it enter many homes and be the means of salvation to many souls.

Mrs. J. M. Langsworthy.

"A Lamp to the Feet"

Received the Red Letter Edition of the Bible, and am very much pleased with it. I consider it a good investment. I hope as we read its pages it may be a lamp unto our feet and a light unto our path. I would not part with it and I consider it as one of the necessaries of our life.

I trust you may send many of these Bibles into homes, and that it may direct many to Christ.

W. Garrett Lamb.

Mt. Wilson, Md.

A 20th Century Bible

Mr. E. H. Phelps, New York, writes: "I am more than pleased with the Red Letter Edition Bible received yesterday, as a premium with The Christian Herald, and delighted. It is a duplicate book of all the Concordances in particular, the type is clear and bold, and [illegible] all the distinguishing features of the Red Letter Bible is not only novel but very convenient. It is a 20th century idea."

The Stars That Point to Christ

On my return to the city I found an express package awaiting me, which proved to be an specimen copy of the Red Letter Bible. The red print is at first a surprise and then it is a pleasure to note its [illegible] over the old. I appreciate the stars which guide the reader to Bethlehem in the Christmas story from which I had read a particular friend as he called across a red letter passage here and there.

F. S. Van Ess.

Chicago, Ill.

"The Soldiers Love the Bible

The Red Letter Bible is, in my opinion, the greatest [illegible] ever presented to the people of the United States [illegible] the world. I've only answered the [illegible] played on the Yukon by our soldiers, [illegible] were a company of Uncle Sam's soldiers [illegible] have supported [illegible] and it is [illegible] commended and used by friends of the Book, but by none [illegible] being [illegible] the [illegible] knowledge of the sacred Scriptures. I hope [illegible] will not be long [illegible] of the Red Letter Bible will be found on the table of every reading [illegible] of Christendom.

J. Zimmerman

Gunnison's [illegible] N. Y.

The Grandest of All Bibles

Captain [illegible], Colonial, U. S. A., writes from Detroit, Mich.: "I am [illegible] the presents which I received from [illegible]. It is an exquisite work [illegible] Bible. Being [illegible] words, only the Saviour of the [illegible] the [illegible] of His [illegible], and the [illegible] [illegible] [illegible] [illegible] of Christ. He [illegible] [illegible] [illegible] of Christ. He [illegible] [illegible] [illegible] [illegible]

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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Thanksgiving

WHILE every day is a thanksgiving day to the Christian, it is well that there should be an annual day set apart for general national thanksgiving. There are so many of us who might otherwise forget how many things there are for which we should be thankful; and a still greater number who might forget to whom they should be thankful. We get so accustomed to our blessings, that we are apt to overlook them until they are withdrawn, and then in our deprivation we realize how good it was to have them. No man realizes how precious was a right arm so thoroughly as he who now has an empty sleeve; no man is so conscious of the joys of the home gathering, as he who on this Thanksgiving Day is homeless and friendless. We should not wait for the stern lessons of such hard teachers, but take stock of the blessings on hand, regardless of those we wish for, but have not, and be thankful for the good things we enjoy.

Above all, our thoughts and thanks should rise to Him who is the Giver of every good and perfect gift. As a nation we have abundant reason for this attitude. What public sorrow and gloom is weighing on us at this year's celebration comes from human hands. Many are mourning the poverty that has come on them like an armed man. But that comes from the bungling or the trickery or the unscrupulous avarice of men, unworthy of the trust reposed in them. God has done his part in the national welfare. He has given us abundant harvests, and has provided us in rich measure with the fruits of nature. He has blessed us beyond all the nations of the earth, and we can but say with the Psalmist: "Oh that men would praise the Lord for his goodness!"

Our thanksgiving should not be the mere utterance of the lip. The thankful heart is not content to express itself in words. We show our gratitude to God in the best way by our deeds of mercy. It was a kindly thing that Christ did in making the poor his representatives. He reminded us that they are ever with us and whensoever we will, we may do them good, and He promised to recognize the kindness to them as service rendered to himself. Thus the act of benevolence brings a triple return. The recipient benefits and rejoices; the giver learns as he learns in no other way, how glad his own heart can be made; and Christ himself looks on with approval and says to us, "Inasmuch as ye did it unto them, ye did it unto me." Should not this triple incentive stir every Christian heart to kind deeds? Is there any family needing aid in our neighborhood? Is there anyone to whom this Thanksgiving Day seems like a mockery, by reason of poverty or affliction? There is the opportunity for winning the triple reward. The day demands our gifts and our thoughtful consideration, and it should not pass without the performance of some act by which we show, in practical fashion, our own gratitude for the mercies God has conferred upon us.

The New Duma

RUSSIA'S third Parliament opened auspiciously with prayer at the Tauride Palace, St. Petersburg, on November 14. The Metropolitan, or highest functionary of the Russian Church, attended by a large body of ecclesiastics, conducted the services. The national hymn was sung, the Czar was cheered. President Stolypin, his Cabinet, and the Vice-President of the Imperial Council smiled their approval of the proceedings, and the new Parliament was fairly launched upon its career.

Will that career, like those of its predecessors, be a brief and stormy one? Or will it justify the optimistic hopes of conservative Russians and prove itself essentially a conservative body? If one might base any judgment on outward appearances, the new Duma, with its preponderance of staid and well-dressed, prosperous-looking landlords, its rows of ex-bureaucrats, its priests and its professors, certainly gives promise of a calmer legislative existence than the last. Russia's Liberal press has dubbed it a "Landowners' Parliament," and decline to recognize it as a representative body, but admits that it may accomplish much good, under reasonably favorable conditions. It is certainly of a higher intellectual standard than the last two Dumas, in which there were many representatives from the peasantry. Its President, M. Khomyakoff, who is both a poet and a government official, is said to be a man of liberal ideas, with much ability, and a disposition to be impartial. He has announced the immediate parliamentary programme to be the examination of the budget and the recent laws, especially those that relate to agrarianism and the fredom of the people and the press.

Some idea of the complexion of the Duma may be gathered from the fact that of 392 districts the Monarchists captured 195, the Moderates 128, the Constitutional Democrats 41, and the Leftists 28. It is believed by the friends of order that several of the political factions will unite to form a Constitutionalist Centre, which, while not taking its orders from the government, will nevertheless represent the best conservative interests of the country. President Khomyakoff believes that such a union would enable the Duma to accomplish much toward Russia's reformation.

On the whole, therefore, the outlook for the new Parliament is promising. There are, it is true, elements with latent possibilities of discord, and these, together with the oppressive vigilance of the Russian police—nearly 500 of whom were on guard at the opening—must be regarded as sources from which trouble may come. Meanwhile the best wishes of all civilized nations will go out to the new Duma, in its efforts to ameliorate the condition of the Russian people.

"In God We Trust"

WHILE the removal from the coinage of the time-honored national motto, "In God We Trust," is regarded by many as a matter of little consequence, it has evoked throughout the country a sentiment in favor of restoration which demands a hearing. Advocates of elimination contend that there is no warrant in law for the inscription; that it is incongruous and irreverent to stamp the name of the Deity upon our money, and that, apart from these reasons, artistic considerations alone would justify its omission. On the other hand, it is shown conclusively, by reference to the official records of the Treasury Department and to Acts of Congress, that legislative authority does exist for the use of the motto.

This recognition of God in words stamped upon our national coinage, has an interesting history, which was first published in a report of the Director of the United States Mint. In 1861, the Rev. M. R. Watkinson, of Ridleyville, Pa., wrote to Hon. Salmon P. Chase, Secretary of the Treasury in Lincoln's cabinet, suggesting that the words "God, liberty, law" be engrossed on the coinage, "to relieve us from the ignominy of heathenism and place us openly under the Divine protection we have personally claimed." He further pointed out that the antiquarians of succeeding centuries should know from our coins that we were not a heathen nation. "From my heart," he added, "I have felt our national shame in disowning God as not the least of our present national disasters."

Secretary Chase accepted the suggestion, and in a letter of instructions to the Director of the U. S. Mint (November, 1861), he gave his reasons for the adoption of a national motto, recognizing the Deity. It is to be noted that the reasons the Secretary assigned in favor of such a motto were precisely the reverse of those who now claim that the motto is irreverent and ridiculous. Mr. Chase regarded it as a sincere and devout expression of the holiest feeling of which a nation was capable. He wrote to Director Pollock:

> No nation can be strong except in the strength of God, or safe except in his defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared, without unnecessary delay, with a motto expressing in the fewest and tersest words possible, this national recognition.

As certain mottoes and devices had already been prescribed for the coinage by the Act of 1837, new legislation became necessary. Several devices were submitted in 1863, and those which read, "Our God and Our Country," and, "In God We Trust," were approved. On April 22, 1864, an Act was passed authorizing the coinage of two-cent bronze pieces on which the motto, "In God We Trust," appeared for the first time. A later Act, on March 3, 1865, authorized the placing of the motto upon "such coins as shall admit of the inscription thereon," and under this Act it appeared the same year on the double eagle, eagle and half eagle, and the dollar, half and quarter dollar. A further Act of Congress, in 1873, authorized the imprint of the motto on all coins that would admit of its use. In the Revised Statutes of 1874 there is no reference to the motto.

Sanctioned by law and publicly approved by over forty years' uninterrupted usage, the famous words are now interwoven with our nation's history. Their use has become an honored national custom and a tradition. It is not surprising, therefore, that their omission from the coinage should have encountered opposition first of all from the ministry, since the motto originated in a minister's suggestion. There is little doubt that the examples set by the Protestant Episcopal Diocesan Convention in New York, and the Presbyterian Brotherhood in Ohio, lately, in adopting resolutions protesting against the change—on the ground that "the highest interest of our country demands the preservation of all those customs that have stood for the recognition of God in the life of people"—will find many warm supporters.

We are a Christian nation, and there can be nothing incongruous in the honest and reverent recognition of the fact in our business and public affairs. And surely this recognition on the face of our coins, which has stood the test nearly half a century, is one of which we need not be ashamed. It was our expression of the religious unity of the nation in a time of great stress and trial. To-day, there is no less need of the acknowledgment that a Divine hand guides our destinies, than there was in the days of Abraham Lincoln.

Our New Serial Story

IN the issue of THE CHRISTIAN HERALD of December 11, there will appear the first chapters of a new and fascinating serial story, entitled

"The Mischief-Makers"

It is a powerful tale, full of strong dramatic passages, and it deals with the American life of to-day in a typical Western town. The author, Mary McCrae Culter, has already won an enviable reputation as a writer of wholesome modern stories, and *The Mischief-Makers* is indisputably the best she has ever written. It is a story of the under currents that strangely influence the life of a community; the struggle of the strong and the weak—good angels and bad. All the characters are drawn with a master hand, and in not a few of the leading figures our readers may recognize types of some with whom they are not unfamiliar.

Look out for our issue of December 11, with the opening instalment. Should you desire to have your friends share with you the pleasure of reading *The Mischief-Makers*, we will send you extra copies of the opening number on request.

Among the Workers

—A CORRESPONDENT of the the New York *Herald* at Seoul is authority for the statement that Japan contemplates driving the missionaries out of Korea. Missionary letters contain no intimation of such a design and no news of any serious trouble in the "Hermit Kingdom."

—EVANGELIST H. D. SHELDON, of Auburn, N. Y., and singer Wallace Mitchell, of Reynoldsville, Pa., lately closed a successful evangelistic campaign with the churches of Northville, N. Y. All the churches were united. The work was thorough and gives indication of permanency. Each church will receive many accessions.

Contents of this Number

Wednesday, November 27, 1907

	PAGE
"The Queen of the Harvest Field"	Cover
In a Central African Paradise (Illustrated)	1007, 1017
Daughters of Mercy in Germany (Illustrated)	1008
How Oklahoma Was Won. By Edwin C. Dinwiddie	1008
The Transformation at Annapolis (Illustrated)	1009
How an Indian Band Was Converted (Portrait)	1009
The Optimism of To-day. Sermon by Rev. Cyrus Townsend Brady, LL.D.	1010, 1011
Thanksgiving. Poem by Robert M. Offord (Illus.)	1011
One-Egg Cake. By Margaret E. Sangster	1011
Uncle Simon's Turkey. By Susan M. Griffith (Ill.)	1012, 1027
OUR EDITORIAL FORUM: Thanksgiving — The New Duma—"In God We Trust"—Our New Serial, etc.	1014
BIBLE AND NEWSPAPER: Alpine Railroads—Died to Save a Town—Planetary Disturbances, etc.	1015
Love in Ancient Israel. Christian Endeavor Topic	1016
God in His World. Epworth League Topic	1016
Music—"Be Sure and Come Home for Thanksgiving"	1016
New Light on Nehemiah (Illustrated)	1017
Love's Ever-Widening Circles. S. S. Lesson (Illus.)	1018
Thanksgiving in Old New York. By Margaret E. Sangster (Illustrated)	1018
Pretty Home-made Gifts. By F. C. Featherstone	1020
Thanksgiving at the Bowery Mission	1021
Our Mail-Bag	1022, 1023
The Golden Rule Saloon. Serial Story	1026, 1027
Woman's Progress in France (Portrait)	1028
The Tyranny of Dress. By Kate Upson Clark (Portrait)	1030
Ruth as a Type. By Mrs. M. Baxter	1031

THE BIBLE AND NEWSPAPER

The Dizzy Height of Mont Pilatus

The Great Matterhorn

The Gornergrat Line

TO CLIMB THE SUMMITS OF THE ALPS BY RAILROAD

Alpine Railroads

SWISS scenery appears likely to become wholly the prey of the railroad. Five lines are in course of construction, or already in operation, which carry the mountain climber to the highest Alpine regions, and now it is proposed to construct one up the famous Matterhorn. Its projectors intend to go to a height of 14,682 feet, which is only sixty-five feet from the summit. Mountain climbers have organized a league to prevent the scheme, which they denounce as desecration, but the promoters are going ahead with the line, and believe that they will succeed. Their plan includes the building of observation galleries and the erection of a great hotel. Of the other lines that lead up the Righi was the pioneer. It has now two branches, one from each side of the mountain, which effect a junction about a mile from the summit. A second, which ascends Gornergrat, was the first to penetrate the upper region of the Alps. The whole line traverses a region of perpetual ice and snow. A third is that known as Mont Pilatus, which enjoys the distinction of being the steepest railroad in the world. It has a maximum gradient of forty-eight per cent. and an average gradient of forty-two. It is run on the rack and pinion system. The fourth is the famous Jungfrau. It starts on what is known as the Little Schidegg and after running a little over a mile, enters a tunnel and winds up to the summit. This avoids the ground of opposition, as it does not desecrate the scenery. Neither does it keep the traveler altogether in darkness. Caverns cut out of the face of the mountain form the stations, from which a thrilling view is obtained of the valley. . The fifth line is to go up the Matterhorn. It is to be a cable railroad, the cars being suspended by running gear. It is to this and to the one up the Matterhorn that the opposition is being organized. No one doubts that the railroads would enable many more people than now to enjoy the spectacle from the Alps, but there is a sentimental reluctance to have the modern means of travel introduced among nature's great solitudes. The opposition is not likely to prevail. The modern spirit has no sentiment and considers only whether a project will pay. Though the scientist cannot accept the challenge of theancient patriarch, he can make a way that any one with funds can take.

He putteth forth his hand upon the rock; he overturneth the mountains by the roots. (Job 28 : 9.)

Planetary Disturbances

A telegram from Prof. Percival Lowell, who is at his observatory at Flagstaff, Arizona, announces that an extraordinary disturbance is now taking place in the mysterious rings that surround the planet Saturn. He had noticed that the rings were no longer of uniform brightness, but had in them at irregular intervals lurid spots, showing intense condensation. At this season the rings are presented edgewise to the observer on the earth, and it is possible to examine their density more accurately. Prof. Lowell expresses the belief that they are not vaporous as was formerly supposed, but are composed of solid bodies, the innumerable satellites of the planet, revolving around it. He thinks that there has been a vast collision of members of the swarm, with the result that the rings themselves are falling in on the planet. Prof. Brashear of Allegheny, discussing Prof. Lowell's theory, says that a similar phenomenon is taking place on a scale many times greater in the nebulæ of Andromeda. It would appear that the making and the ending of worlds is going on still in the skies. The astronomers are proving that gigantic forces are operating, the power of which is beyond our conception. But their revelations are of less moment to us than those of the inspired poet of ancient days.

The heavens are the work of thy hands: they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; but thou art the same, and thy years shall have no end. (Ps. 102 : 25–27.)

Died to Save a Town

A hero of the rail sacrificed his life to save a town on November 8. James Garcia was in charge of a train on the road crossing the Rio Grande, Mexico. He was on his way to the Pilares Mine with cars laden with provisions, machinery and blasting powder to be used by the miners. The train was halted at Nacozari, a mountain town, when a brakeman called out that a car was on fire. Garcia took one look at the populous town, and realized that an explosion would destroy many lives and wreck the town buildings. Perceiving that it was impossible to extinguish the flames before they reached the powder, he resolved to run the train into the open country. Forcing his fireman and brakeman to quit the train, he threw open the throttle and the engine was soon rushing at its utmost speed out of the town limits. The train cleared the limits of the town before the explosion came. Garcia's body was blown to fragments and twelve miners who had flocked to the rails to witness the spectacle of the burning train were also killed. The windows of every house in Nacozari were broken by the explosion, but thanks to the prompt self-sacrifice of the noble engineer, no one was hurt. The people of the town have reason to be thankful that in the emergency the train was in charge of a man who cared more for their safety than for his own life. Like Him of whom it was said, "He saved others, himself he could not save," he laid down his own life that others might live.

Greater love hath no man than this, that a man lay down his life for his friends. (John 15 : 13.)

Descended from Kings

An amusing suit was tried last week in the City Court of New York. It was brought on behalf of a genealogist of Ardmore, Pa., to recover from the defendant, the wife of a banker, five hundred dollars for his services in tracing her ancestry. It appears that a society exists which calls itself "The Order of the Crown," the members of which claim to be descended from kings. The banker's wife desired to become a member of this order, and believing that one of her ancestors was Alfred the Great, employed the genealogist to verify the fact. She furnished him with a list of thirty-two names of her American ancestors, which led up to Thomas Dudley, who was Governor of Massachusetts in 1647. The links above this were missing, and these the genealogist was required to trace. He testified that he and his assistants had traced the pedigree not only to Alfred, but to Louis IV. and Charlemagne. He said he had spent one hundred days in the search and contended that five dollars a day was reasonable compensation. The court appears to have agreed with him, for it granted his claim. The lady, however, contended that he had not furnished satisfactory proofs of her descent through the thousand years that have elapsed since Alfred reigned. It would have been of more moment to her to have learned how she could have attained royal dignity in the future. It is of little value to prove her descent from kings, for some of them were not men to be proud of; and there were others so great, that to prove descent from them only emphasizes one's own degeneracy. The proof could not raise her to royal rank, as does that alliance of which those boast who sing the song of praise that the apostle heard.

Unto him that loved us and washed us from our sins in his own blood and hath made us kings. (Rev. 1 : 5, 6.)

Warned by Wireless

The Old Dominion liner *Jefferson*, which arrived at New York last week, was received by a munificent fire boat, and a fire engine was on the dock. The captain had discovered, soon after leaving Norfolk, Va., that a fire was smouldering in the cotton, tobacco and bagging that formed part of her cargo. He endeavored to extinguish it by steam that the engineer turned into the hold, but it continued to burn. He would not alarm his passengers by telling them of their danger, but sent a wireless message to the owners of the steamer asking them to take measures in New York to deal with the trouble on her arrival. The message was received at Fire Island, the owners were notified, and considerable time was saved by having the fire brigade ready to act when the steamer came in. The fire was soon under control and steamer and cargo were saved. It must have been an anxious time for the captain, knowing how near he was all through the voyage to a terrible disaster. But he took the wise course in providing for speedy assistance. Men sometimes forget, when they realize how fierce are the fires in their own nature with which they have to contend, that there is a Power accessible by the prayer of faith, that is able to subdue the enemy.

Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. (Ps. 139 : 23, 24.)

A Pastor's Marvelous Experience

One of the most remarkable cases of escape from death occurred recently to the pastor of a Methodist church in New York. Sixteen months ago, while on his vacation in the Adirondacks, he climbed on the roof of his cottage to fix a shingle that was loose. He put several lath nails in his mouth while he worked, and suddenly, in a sharp intake of breath, one of them slipped down his throat. In a few days the throat became painful, and a doctor was summoned. The pastor told him the incident of the nail, but the doctor laughed at it. He said the nail could not have gone down, the pastor had made a mistake, and his malady was simply bronchitis. He treated him for that affection and gave him some relief, so that he could preach. But on his return to New York the pastor consulted other doctors, as he was hoarse and had frequent attacks of severe coughing. None of them believed that any foreign substance was in the lung, but the hoarseness grew worse, and the pastor at times could scarcely get through his services. One Sunday night recently, he was kneeling in prayer, when the cough came on. It grew very violent, and was accompanied by a sharp pain in the right lung. After a few minutes the pastor perceived that the cough was bringing up the obstruction, and in the next paroxysm the nail was raised sixteen months before came to light. His throat is still sore and lacerated, but he is rapidly recovering. The pastor thinks that his attitude when the cough began may have contributed to the removal of the nail. The doctors may be able to explain how that might be. As a clergyman he has frequent occasion to remark the people that it is in that attitude of earnest supplication to God that their spiritual as well as bodily troubles frequently come to relief, and the obstructions which affect their spiritual life are removed.

They brought unto him all sick people that were taken with divers diseases, and he healed them. (Luke 4 : 40.)

Love in Ancient Israel*

AMONG the records of strange conflicts of a barbaric time in which there was no settled condition of society and every man did that which was right in his own eyes, is the beautiful idyl of the heathen girl-widow. It is like a strain of sweet music amid the clash of hammers. Who could have written it? It is marvelous that even with the facts at hand, there should have been in that rough and warlike age a pen capable of presenting them with such tenderness and beauty. The author must have been a true poet, whose heart was open to the conception of sweet purity, and whose touch was so light and gentle that it could present the story in such delightful colors that it has charmed readers in every century. The story is told that in the raging passions of the French Revolution a company of literary men who scoffed at the Bible, were melted to tears by listening to the reading of the idyl, in ignorance of its origin.

The facts are familiar to every Bible reader. The Hebrew, pressed by poverty and hard times, resolves to emigrate to a land where the harvests are better and there is a brighter prospect for his two boys. It is true it is a heathen land and the religious customs of the people will be shocking to them; but what will not men do to improve their fortune? He takes his life into his own hands regardless of God, who controls every man's destiny. Lot did the same thing when he settled in Sodom, and like Lot, this man meets disaster. God is able to thwart any man who puts his material interests above those of his soul.

During the ten years they have been in their new home, the sons grew up and married and now, with their father, they fill graves in a strange land. Three widows are alone in the desolate home. From Naomi's later remarks that are reported we gather that she had a knowledge of God, narrow and superficial, but evidently true. Her conversation must have impressed the two girl-widows, otherwise they would not have decided to accompany her back to Judea. It was only when she set the situation before them in all its grim prospects that one of them turned back. Many a girl like Orpah, has turned away from religion, scared by the self-denial it involves, while another proving faithful has, like Ruth, made the best of both worlds.

The later incidents do not give us a favorable idea of Naomi. No woman, whatever the difficulties of her lot, has the right to expose a girl to such a hazard as that she induced Ruth to run with Boaz. It turned out well, but if Boaz had been a different kind of man, the girl would have been ruined. The managing mothers of our time run a similar risk to secure rich husbands for their daughters, but their responsibility is awful, and sometimes it is the daughters who have to pay the penalty.

* Topic of the Christian Endeavor Society for December 8. Ruth 2: 10-20.

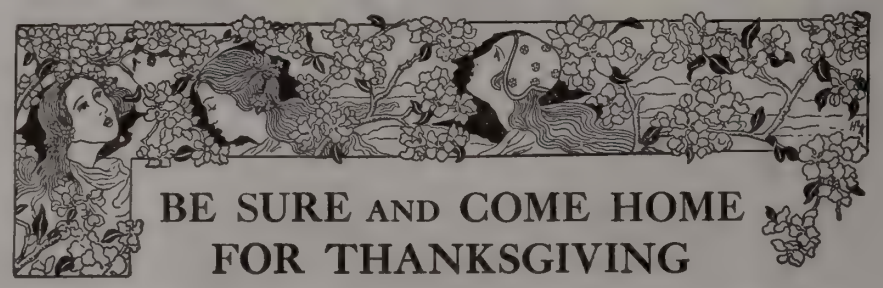
China Missionaries Grateful

HWAI ANFU, CHINA.

DEAR DR. KLOPSCH: The North Kiangsu Famine Relief Committee at a recent meeting passed a resolution expressive of its grateful appreciation of your liberality and successful labors in procuring contributions to aid the starving multitudes. We know that, through your instrumentality, immense good has been accomplished, and on behalf of the committee we tender you and the readers of THE CHRISTIAN HERALD thanks on behalf of the hundreds of thousands whom your generous aid has rescued from suffering and death. The committee wished also to express its pleasure at meeting Mr. E. R. Johnstone, the representative of THE CHRISTIAN HERALD, on the occasion of his visit to the famine field, and their satisfaction at the intelligent and tactful manner in which he discharged his duties in connection with the distribution of the *Buford's* cargo of flour and THE CHRISTIAN HERALD Famine Funds.

We trust the divine blessing may follow the charitable work which has been done through your aid, and that the good which you have done to others may be sent back to you "a hundredfold" in your own life and work.

W. C. LOSSDEN, *Chm.* HENRY N. WOODS,
North Kiangsu Famine Relief Com.



BE SURE AND COME HOME FOR THANKSGIVING

JOHN G. HALLIMOND VICTOR H. BENKE

1. Be sure and come home for Thanksgiving, You've been such a long time a - way;
2. Be sure and come home for Thanksgiving, We yearn for the sight of your face;
3. Be sure and come home for Thanksgiving, We'll count ev-'ry mo - ment till then,

We've felt all so lone - ly with - out you, And we've watch'd for you night and day.
We long to be clasp'd to your bo - som, In a lov - ing and ten - der em - brace.
For we'll be the merriest of chil - dren, And you'll be the happiest of men.

Dear fa - ther the sad tears are fall - ing From mother's sweet pit - i - ful eyes,
Dear fa - ther the shad-ows will van - ish, The clouds pass for - ev - er a - way,
We'll make it a real Thanks-giv - ing, Our praise like sweet mu - sic shall swell,

But her smile will come back when she sees you, Like sun-rays that brigh-ten the skies.
When you're home to partake and to bright-en The glad-ness of Thanks-giv - ing Day.
To Him who has bro't back the wan - d'rer To the Fa-ther who does all things well.

CHORUS.

Come home, come home for Thanks-giv - ing! Re - turn to your lov'd ones at home;.....

Be sure and come home for Thanks-giv - ing, O promise, dear fa-ther, you'll come.

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God in His World*

EFFORTS have been made in every age to exclude God from his o world. The old theory that it came together by chance, without his intervention, was abandoned more than a century ago. Evolution only set his intervention further back and explained the creation as a process. Even evolution demanded a starting-point, which must be in a Creator. A similar movement deals with God in providence. It was contended that he had wound the world up as a man does a clock and left it to proceed uncared for. The catastrophes, natural convulsions, tidal waves and earthquakes, all involving suffering and death, were cited as proof of this theory. But the Bible destroys it root and branch, and teaches that God is in his world, still working among his creatures. Not in ignorance, not in indifference, does he survey the struggles and sorrows of men, but sympathizing with them he seeks to aid them.

That theory makes an immense change in the human situation. If Christ had brought no other message to mankind than the fatherhood of God, his coming would have been the greatest era in the world's history. Man need no longer blindly grope after the light, he was no longer an orphan; but around him and about him were everlasting arms and a mysterious personality who loved and desired love. There was much that Christ did not and could not tell us of his Father, but he told us sufficient to give us confidence in the divine wisdom and love. There is more to be revealed of that mysterious nature, but it comforts us to know that he who knew God best loved him best and delighted in communion with him.

This enlightening, transforming message, incomplete as it is, Christ bade us make known through the world. He knew its effect more clearly than his disciples did, and he would have it made the possession of every living being. "It doth not yet appear what we shall be," but in this stage of our development that message is sufficient. We have confidence that as we advance after passing through the grave, revelations appropriate to the new stage will be given. That they will be reversals, we cannot believe. They will be continuations and will contain clearer views of the same truth. We now know in part, but that part will grow and extend until we know in perfection.

* Topic of the Epworth League for December 8. II. Cor. 5: 18-20; Matt. 1: 21; Luke 19: 10; John 3: 16; John 20: 21.

Beautiful Xmas Presents

For those who are looking for suitable Christmas gifts to bestow upon friends and acquaintances, at trifling cost, THE CHRISTIAN HERALD Art Department offers an excellent opportunity. We have on hand a limited number of copies of the famous historical painting, entitled "Washington's Triumphal Entry into New York, Nov. 25, 1783," measuring 18x24 inches, printed in eleven colors. This fine patriotic painting will be mailed to any address, on receipt of **25 cents.**

. . .

We have also a few sets left of the beautiful Companion Pictures: *Good Night* and *Good Morning*—incomparable studies of child faces, by Stork, the famous German artist, reproduced in all the delightful coloring of the originals. This pair of charming pictures, each mounted on peacock blue art paper, size 12½ by 16 inches, ready for framing, will be mailed to any address on receipt of **one dollar** for the two.

Address, CHRISTIAN HERALD Art Dep't, Bible House, New York City.

A Great "Animal Book"

My Dear Dr. Klopsch: "Animal Book" received. To say I am very well pleased is putting it mildly. It certainly is a fine premium. Accept thanks for same.

Bethlehem, Pa. DR. BAUCH.

NEW LIGHT ON NEHEMIAH'S TIMES

NEW light is unexpectedly thrown on Jewish history by the discovery of an ancient papyrus in Egypt. The German Scientific Mission is conducting explorations in the island of Elephantine, which lies in the River Nile opposite Assouan, where the huge dam has recently been made. Elephantine was evidently a religious centre in ancient times and was as rich in Egyptian temples as Philæ. In exploring the island the German society found the papyrus, and it has been deciphered by Prof. Sachau, of Berlin. It proves to be a document of the period of Nehemiah, and is of inestimable value as corroborating his narrative. It mentions Johanan, Jehoiada, Sanballat and other names with which readers of the Bible are familiar, and it shows that Nehemiah's characterization of them was absolutely accurate.

How does a papyrus relating to the Jews come to be in Africa? For answer we must go back in history to that time of desolation and dispersion which befell the Jews after the capture of Jerusalem by Nebuchadnezzar. The Chronicles and the prophets Jeremiah and Ezekiel tell us that previous to the destruction of Jerusalem, there was an influential political party among the Jews, that was eager for an alliance with Egypt against the Babylonians. Many took refuge in Egypt when Nebuchadnezzar menaced the city, and after it was captured and the temple burned, those who escaped deportation to Babylon followed their countrymen thither. They took Jeremiah with them against his will, and they lived at Tahpanhes, a town of lower Egypt on the eastern border (see Jer. 43: 6, 7). Jeremiah also mentions (Jer. 44 : 1) that there were Jewish colonies at Migdol and Noph in the Pathros region. They settled there, probably that they might be near the roads by which information as to their brethren in Judea would reach them, and also that they might be ready to return when the way was open.

So much we learn from the Bible. The newly discovered papyrus contains a record which carries us a stage further. It is a petition from certain Jews to the Persian governor for redress. It relates that a temple which they had erected at Elephantine had been de-

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Nehemiah Surveys the Ruins of the Walls

stroyed by their enemies and they begged permission to rebuild it. We gather from the papyrus that the son of their old enemy Sanballat, who had been a thorn in the flesh to Nehemiah (see Neh. 4: 1), opposed the rebuilding, if he had not caused the destruction of the temple. This is the first information that has come down to us that the Jews had a temple at Elephantine, but it is conceivable that the Egyptian government, being favorable to them, permitted them to erect a temple among the others on the sacred island. In their petition the Jews claim that when the Persian conqueror destroyed the Egyptian temples, he had spared theirs, but it had been destroyed later.

A rapid glance at the history of the period explains this fact. Cyrus, who is mentioned in II Chron. 36: 22, had been the friend and protector of the Jews, whom he found captives in Babylon, and had given them permission to return to Jerusalem (Ezra 1: 1-4). His son and successor, Cambyses III., whom Ezra calls Ahasuerus (Ezra 4: 6), continued his father's kindness, and when he conquered Egypt, would naturally spare the Jewish temple at Elephantine, while destroying the temples dedicated to idolatry, which he hated as heartily as did the Jews. But his successor, the usurper Gaumates (called by Ezra, Artaxerxes), had no sympathy with the Jews and gave a ready ear to their enemies. He ordered the cessation of work on the temple at Jerusalem (see Ezra 4: 7-23), and would naturally connive at the destruction of the one at Elephantine. But his reign was short, and when Darius succeeded him, the Jerusalem temple was speedily finished and the destroyers of the Elephantine temple were punished. It was the intervention of Darius that the signers of the papyrus invoked.

The whole story as related by the papyrus so exactly dovetails with the incidents recorded by Nehemiah and the other Biblical writers as to afford strong confirmation at first hand. Perhaps further exploration may shed more light and may give us the information, so long sought, of the hiding place of the Ark of the Covenant, which so mysteriously disappeared about the time when this settlement on the Nile was made.

IN A CENTRAL AFRICAN PARADISE Continued from page 1007

population turned out to gaze at the strangers. Here is a vivid picture:

"The women fill their large earthen pots with water and carry them on their heads. All the water they use is carried in this way to their kraal. We are constantly reminded of Bible stories by what we see; so must the women of the Bible have fetched and carried water. We camped under a pile of huge rocks, close to a large kraal. The people have built little granaries all over these rocks to keep their corn from the ants. Before it was dark, we heard a great screeching over our heads, and looking up, saw numbers of green parrots flying about. We here met a young man named Johannes, a Christian, who preaches in the kraals around. Some years ago he went to the Transvaal to work. While there he was converted, and after a while he felt he must come back to his own people and tell them the good news; so he lives among them and of his own accord preaches to them Jesus.

"Many chiefs and native rulers of importance were met on this memorable journey. Chief Jenjezwa expressed a desire to have a missionary come to teach his people. Near Gambakwe's kraal (the father of Johannes) we passed through some very beautiful country, quite park-like in appearance. This kraal is situated under a rocky mountain inhabited by troops of baboons. They were exceedingly quarrelsome at night and made a great noise, the little ones shrieking as if they were being beaten. No doubt they were, as the mothers do sometimes correct them most unmercifully.

"One kraal we passed through where the children ran off screaming with terror. One poor little mite ran screaming: '*Yowe mbuya! yowe mbuya!*' (Oh, grandmother! Oh, grandmother!) When we reached Jiri's kraal, we found sixty-five huts, averaging four persons for a hut. They seemed very wild and filled with a great curiosity. A crowd gathered round watching us when we sat down to dinner, and it was a matter of astonishment to see us spread our cloth, with plates, knives and forks.

"Next day, two of the king's wives came to our tent, loaded with ornaments and looking very picturesque. Mr. Wodehouse tried to take their pictures, but when they saw him point the camera at them, they ran off in terror. As the people gathered round to sell *oofoo*, we began to speak to them about God, as we felt we could not leave without giving the Gospel message; but they said they had never heard about God and did not want their children to learn these things. We were sad to think of these people steeped in darkness not wanting the light."

At one point on the tour a baboon joined the party, but it could not become friendly with the dogs. Their path frequently led through most beautiful well-watered rolling country, abounding in ferns, flowers, and waterfalls. Basutos brought them fresh milk, which was greatly relished. These Basutos have heard the Gospel. Mrs. Wodehouse here draws an almost idyllic picture:

"We heard singing at a little distance. It drew nearer, and soon quite a company of men, women and children reached our tent and sang several hymns in their own language. It seemed a very beautiful thing for them to do, and I could not restrain my tears as they sang 'In the sweet by and by.' What a difference for them to be singing these beautiful hymns instead of the wild chants they sing in the heathen kraals; yet there are many who say 'missions are a failure.'"

One of the few missionaries encountered was a Mr. Wedepohl, who lived with his wife among these simple people. He had built himself a brick house, all the woodwork of which was solid mahogany, that wood being abundant there. He is an accomplished musician, and delighted the travelers with the classical strains of Mendelssohn and Beethoven.

Many curious things were noted by the travelers. At one kraal "the women gave us a strange greeting — a sort of shrill scream which they make through their teeth and beating each cheek. It is the salute they give to their king." At another kraal they found the women wailing, chanting a dirge for the dead.

There were physical perils too, and very real ones for the travelers. At night they could hear the shriek of the hyena, the bark of the jackal, and occasionally the deep roaring of a lion. They had to barricade the camp and keep fires burning. Our narrator writes: "On leaving Chumgy's kraal . . . we camped in a very wild part where there are lions, leopards and wolves; but all the precautions have been taken and our camp is ablaze with fires. The donkeys and the boys are all kraaled, and we have a large fire in front of our tents; also the gentlemen have their guns loaded, and we have committed ourselves to our ever-watchful God. We were awakened in the night by a most unearthly yell. We rushed to the door of our tent. All the boys were shrieking and running toward us. We made sure a lion was in camp. Of course none of us got much sleep after the alarm.

"Chief Nyashana came to see us next morning. He had never seen a white woman before, so Annie and I were subjects of great curiosity. In the afternoon we had a service with the kraal people, the chief and his retinue being present."

Here is an attractive picture of strange contrasts:

"On another night we heard the hyena again, quite close to our camp outside a kraal. The rats were running up and down the outside of our tent; we could see their shadows on the canvas. The kraals we have visited for days past have never heard the Gospel before, and are utterly benighted. We reached the Sabi river at half-past ten, and it took us three quarters of an hour to cross the river. The heat was intense, but the trees and foliage were very beautiful. The gigantic baobab stretches out its weird arms; and we can see the beautiful blue waters of the river. I heard just now Mr. Greeley's little Alfred and Farakanyi singing, 'Is not this the land of Beulah?'

"Coming along this morning, we saw three beautiful zebras, which stood still and looked at our donkey, as though they wanted to claim relationship. The boys have put large branches all round our camp, so that we seem surrounded by a green hedge, while the trees inside our enclosure are bending their branches to nearly meet the ground, and the stars look down upon us from a deep blue sky, making us feel as if we were in some imagined land of beauty that could scarcely be a reality. Added to this, the boys gathered round for prayer and praise made it seem the very gate of heaven."

At the Sabi River, they found a lion's tracks on the sand, and also traces of hippopotami and crocodiles; but, nothing daunted, the travelers waded in the stream for refreshment. They afterward found many hippo tracks. A little farther on, they reached the kraal of a petty king, M'Ranki, who received them kindly and paid them a visit in person. He desired that all the children in his kraal should go to school. Mr. Wodehouse preached to them, the king being present. The writer says of this occasion:

"The king was most attentive. When we knelt to pray, he knelt also, a thing he has never done before. After the service we sat down to the organ, and soon a crowd gathered round and we led them in singing several hymns. A year ago, these women were wild and scarcely covered. Now, a large number of them, especially the younger ones, are decently clothed and join in singing Christian hymns."

This hospitable African king sent them presents of food, and gave a brass bangle to Mrs. Wodehouse as a farewell gift. The journey homeward to Umtali was accomplished without serious mishaps, although they had to pass through a country frequented by lions; but the camp-fires, the vigilance of their native helpers and the knowledge of the divine [illegible] kept them in safety. They reached their destination after more than seven weeks' absence, full of gratitude to God for all that had taken place.

LOVE'S EVER-WIDENING CIRCLES

*By Dr. and Mrs. Wilbur F. Crafts**

IN imagination let us paint twelve pictures of Ruth the Moabitess, who is one of the most lovely of the lovely persons in the Bible.

First picture. We paint her first as a bride, with another bride, her sister-in-law, Orpah. The two bridegrooms, brothers, are delicate looking men, not strong. They are strangers in the country of Moab, having come there only recently from Bethlehem in Judah, to escape the famine. Let us put a fifth person in the picture. It is Naomi, the mother of the bridegrooms. She is dressed in a widow's garb, her husband having died since coming to Moab.

Second picture. In the second picture we paint Ruth as a widow, and there are two other widows with her, for Orpah is also widowed, as Naomi was. Naomi has the greater sorrow in that her two sons are dead as well as her husband.

Ruth's Decision

Third picture. In the third picture we have the three widows again, out on the highway, with their faces turned toward Bethlehem, for Naomi is leaving Moab. Ruth and Orpah are walking on either side of her. Naomi is entreating them in their own interest to leave her, and return to Moab. There is a look of assent in Orpah's face, but Ruth is sweetly determined to press on with Naomi.

Fourth picture. Naomi and Ruth are entering Bethlehem, Orpah having returned to Moab, and Naomi is being warmly greeted by her former neighbors; but her sad face is in keeping with her widow's garb as she bids them call her by the name not of Naomi, meaning "delight," but of Mara, which means "bitterness." Sweet-faced Ruth clings to her, and Naomi tells her friends that she is the widow of her son, and that she has turned from the worship of Baal to the true God, and that she has chosen God's people to be her people. Ruth therefore receives a warm greeting.

Fifth picture. Naomi and Ruth are domiciled in Naomi's home in Bethlehem, but there is no son or husband to provide food for them. Ruth comforts Naomi by saying she will go out to glean in the fields that they may have food.

Sixth picture. Ruth is in the harvest field at her daily task, patiently picking up each head of barley left by the reapers, and then threshing it out against the stones to carry home—a small amount, hardly enough for Naomi and herself.

Seventh picture. Boaz, master of the farm, has come into the field, and greets his laborers with words of blessing: "Jehovah be with you," and they reply: "Jehovah bless thee." Boaz sees Ruth in the near distance engaged in gleaning, and asks who she is. When told that she is the daughter-in-law of Naomi, who has returned with her from Moab, and that she is gathering food for Naomi and herself, Boaz bids Ruth come to him, and he tells her that she may eat food with his laborers, and drink water with them. Ruth looks inquiringly into Boaz's face, and asks why she is to receive this favor from him, and he tells her it is because he has heard of her great kindness to Naomi.

Ruth's Reward

Eighth picture. Ruth is gleaning in Boaz's field close beside the reapers; for so Boaz has given her permission to do. She gathers the barley more rapidly than before, about five pints a day, because Boaz has told the reapers to gather the grain less carefully, and leave more for this favored gleaner.

Ninth picture. Ruth is placing before Naomi the larger amount of barley, and in surprise Naomi is asking Ruth, "Where hast thou gleaned to-day?" And when Ruth tells her in the field of Boaz, Naomi's sad face is lighted with a new hope as she bids Ruth go to Boaz's field every day until the end of the harvest.

Tenth picture. Ruth is again a bride, and Boaz is the bridegroom. The hope of Naomi is realized.

Eleventh picture. A happy family group in which Boaz is the father, Ruth the mother, Obed the little son, and Naomi the happy grandmother.

Twelfth picture. Ruth dead many long years, and buried beside her husband Boaz. But she was not forgotten, for her son Obed had become the father of Jesse, whose son, King David, was Israel's poet king, whose memory was dear to the hearts of all his people. Many generations have been born and have lived and died, and now Bethlehem is the scene of another birth—that of King David's greater Son, the Saviour of the world. There he lies, wrapped as Jewish infants always were, in the quaint garments known as swaddling clothes, with no other cradle than the manger out of which the cattle ate. But his birth had been heralded by angels, and he had received the homage of the wise men from the East.

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"So she kept fast by the maidens of Boaz to glean unto the end of the harvest"

The Heart Broadened

In passing from the story of Samson to that of Ruth, we turn from war to peace, from lust to love, from titanic force to the might of gentleness. History is chiefly occupied with the stories of kings and wars, but to really understand a period we need also such views of social life as this story of Ruth affords, with its pictures not only of household love, but also of friendly relations between labor and capital, and between people of different nationalities. We get several glimpses in this lesson of the divine plan by which selfish men are enabled by gradual steps to obey the hard command: "Thou shalt love thy neighbor as thyself," which is interpreted in the parable of the Good Samaritan to mean a love that overleaps even national boundaries, and seeks the welfare of every class and race. This divine plan of broadening the heart, until, like the ocean, it reaches out sympathetically and helpfully to all shores, includes ever-widening circles of love: first, the home circle, twice pictured in this lesson in the homes of Naomi and Boaz; second, the larger neighborhood circle, pictured in the affection with which Naomi's neighbors welcomed her back, and also in the cordial exchange of benedictions between capital and labor in the persons of Boaz and his happy employees; third, the circle of city patriotism, which may well have been strong in the early days of historic Bethlehem; fourth, the circle of national patriotism, which was unusually strong among the Jews; and fifth, the circle of a world love that leaps national and race boundaries, of which the mutual love of Naomi, the Jewess, and Ruth, the Moabitess, is the most beautiful concrete and personal example.

The oceans of His love are wide;
They touch the bounds of all his world;
And round the farthest island curled,
They bear his word on every tide.

But what hath greater joy for me
Is that my lesser harbor knows
The fulness of the tide that flows
Is from his love's unfathomed sea.

In view of the foolish habit of abusing mothers-in-law as if they were all wrong, which is kindred to the yet more unwarranted assumption that most ministers' sons are ne'er-do-wells, it is worth while to dwell on the story of the mother-in-law in this lesson, whose name meant pleasantness, and who made it good. She might well be called a mother-in-love. She had faults enough to prove her quite human. It was probably a sin, in which the wife may have shared, that the family fled to heathen Moab when Israel was being chastened with famine for its sins. It would have been better to trust in God and stay at home in Bethlehem. Was it not like the sin of Abraham in going to Egypt when there was a famine in Canaan, and of David in taking refuge from Saul among the Philistines, both of which flights brought new physical perils, with moral danger also, and both of which God disapproved? The giving of Naomi's sons to heathen wives was in violation of explicit divine commands, though overruled for good, like many another wrong. The deaths the family sought to avoid by fleeing from the famine in Israel came in Moab to all the household except Naomi. The result could hardly have been worse if they had remained at home. Naomi's words on her return seem to admit that she saw in these events the signs of God's displeasure and chastening. On the other hand we see as she returns that she had not been leavened by her heathen surroundings, but had shown such a winsome piety that one of the two heathen daughters-in-law had been drawn irresistibly, not only to her but to her God. In Ruth's burst of devotion there is no future tense in the original. It is: "Thy people, my people; thy God, my God."

Saved Through Affection

This part of the story shows how personal affection, especially in the home, may become a missionary sickle to glean souls for God. There are many houses that can hardly be called homes because there is so little expression of affection. The father, absorbed in business, thinks his duty fully done when he has proved himself "a good provider." He is drudging so constantly for dollars and a great name to leave his family when he dies, that he has no time while he is alive to give wife or child their due of loving words and fellowships. In some cases, a husband who really loves his family deeply almost never says so, allowing an affectionate wife and loving child to starve for love while his heart is full of it, though hidden by a strange reticence.

I looked for Fame, and Love came flitting by,
But paused a while, with bated wings to sigh;
But still I looked for Fame, and Love flew by.

Fame came at last, when hope was almost sped;
Fame came at last, when youth and joy had fled;
And then I looked for Love, but Love was dead.

The great moment in all the story of Ruth, on which all turns, was when she made a deliberate choice to go on with Naomi to God's country, rather than go back with Orpah to her own land. In Moab, she would be likely to marry again and live in comfort, but the perils of idolatry would be about her to draw her back to heathenism, while in Israel, with poverty, she would have Naomi's loving help to a godly life. Like Moses, in a similar case, she "chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." She seemed to be "giving up" much to follow God, but as the sequel shows, she did not even lose in this world by her right choice.

A Sick Child Restored

In the home of an English country pastor, his boy of ten lay at the point of death. To double their sorrow, the father had that very afternoon a preaching engagement of much importance several miles distant. Can he go, and never again, possibly, see his darling boy in life? "Most certainly not!" decided the whole family. "But I will go!" was the splendid response of God's devoted servant; "it is my Master's business; weeping must not hinder sowing." Accordingly, the trusty horse was saddled, and, having pressed upon the little sufferer's thin, pale cheeks the very tenderest of kisses, he calmly rode off. About midway, however, Mr. Philip Henry felt a sudden impulse—he could not possibly overcome it—to stop and dismount. Next minute he did so. Then, throwing the bridle over a fence-post, down he knelt by the quiet roadside, entreating the Great and Good Physician to speak the word only and to heal his beloved child, sparing him for much usefulness in his Church on earth, but saying also, in full resignation: "Thy will be done." Towards evening, on returning home, ere he had time even to ask, "How is Matthew?" a beaming face welcomed him at the gate, and a glad voice cried: "Taken the turn! Recovering!" So, in life as well as death, what we consecrate to God he gives back to us. "There is that scattereth and yet increaseth." And withholding from God either our money or ourselves tendeth to poverty.

Ruth's loveliness is not dimmed as she goes forth into the harvest field as the family breadwinner, to glean after the reapers among the sheaves. By a wise law the poor who could not find employment as reapers, might gather up whatever grain the reapers left behind. This is probably all that Naomi and Ruth had to live upon.

* **The International Sunday School Lesson for December 8, 1907.** Ruth's wise choice. Ruth 1: 14-22. Golden Text: "Thy people shall be my people, and thy God my God." Ruth 1: 16.

THANKSGIVING IN OLD NEW YORK

BY MARGARET E. SANGSTER

LONG before New York bore its English name, it was worthily christened New Amsterdam by the brave Dutch colonists who were its earliest settlers. In 1613, the vast cosmopolitan city now known as Greater New York had for its nucleus four little houses, occupied by people whose business it was to collect beaver and otter skins and sell them to traders from Holland, whose ships had dared the wide ocean in search of profitable ventures. At that period, Holland led the world in commerce and the Dutch, then as now, were distinguished for shrewdness, sagacity, enterprise and an unconquerable love of liberty. The word "Dutch" signifies folk or people, and contains, strangely enough, a prophecy of the cosmopolitan character of the town that in 1614 was named New Amsterdam. In 1644 New Amsterdam was taken by the English and re-named New York.

Archbishop Fenelon said long ago of New York: "When one beholds this city, one is inclined to believe that it is not the city of a particular people, but the common city of all the peoples of the world, and the centre of their commerce."

New York itself is a collection of cities, as it were, merged into one, under a single government. It is cosmopolitan, and the stamp of its character was given it away back in the early days of New Amsterdam. A stone's throw from those residential parts of the city that are the chosen abodes of wealth and fashion we find crowded quarters where the older inhabitants speak foreign tongues, and the children only are familiar enough with English to use it in preference to the language of their parents. There are French, Swedish, Danish, Finnish, Italian, German and Hungarian quarters in the great city of New York, and more and more in recent years has it become sought by an immense and steadily increasing reinforcement of Hebrews, who find here a refuge from the persecutions of centuries, and a place where their peculiar commercial genius may find room for expansion. The beneficent agency of the public schools, more than any other, brings to bear upon the children of the foreign population the spirit of American liberty and trains them in the elements of good citizenship and in ardent love for the flag of the republic.

One is sometimes tempted to wonder what Father Knickerbocker would think, could he visit to-day the city of Peter Stuyvesant. Fancy the ghosts of the people in our picture trying to find the localities with which they were once familiar. Few traces linger in the New York of the twentieth century of New Amsterdam in the seventeenth. The hurrying, bustling crowds, the hurling forward of the motor-cars like the rush of meteors fiercely projected through space, the demoniac clang of electric cars, the never-ceasing ebb and flow of pedestrians, and more than all else, the towering structures twelve, fourteen, sixteen, twenty stories high and more, would amaze any visitant who left the earth when New Amsterdam was a little trading village.

Imagine such a ghost in the neighborhood of the Flatiron Building. It might feel more at home on the Battery, but Broadway, through its entire length, would prove a bewildering spectacle. What would a matron or maiden of the leisurely ways and generous hospitality of that quaint period think of modern apartment buildings, rich beyond compare in their appointments, but often stinted for air and sunlight, where families live in successive layers of brick and stone, like the cells in a vast hive, and where a guest-chamber or any provision for entertaining friends has become traditional? Maiden Lane was once the favorite haunt of young people in love, and many a troth-plight was exchanged there. The Bowery was a place of gardens and farmsteads. The most rapid growth of the city, however, and its almost miraculous changes, have taken place in the last hundred years. Instead of bridges spanning the East River, a century ago people crossed in row boats, and as for tunnels beneath the rivers and underground railways, they were not thought of in the wildest dreams of those who lived in New York so late as 1807.

Certain characteristics bestowed upon the town by the Dutch are still ineffaceable. The city is fearless, friendly and far-sighted. It plans always for the future. It still keeps Thanksgiving, Christmas and the New Year very much as those days were kept by the fathers and founders. In the picture, one sees minstrels going from door to door, singing to the praise of Almighty God, while their friends step over the threshold to join the song and give them a hearty welcome. Perhaps we may call the little processions of children dressing in queer costumes and gaily masquerading, processions we are sure to see in New York at Thanksgiving, the historic sequence of the prettier custom of long ago.

OLD-TIME MINSTRELS IN NEW AMSTERDAM

Thanksgiving, wherever it has been kept in America from the time of its introduction by distant New Englanders, has been not only an occasion when we recognize what we owe to Almighty God, but as well a time of good cheer and abounding hospitality. Kith-folk hasten from far and near that they may sit together at the family board on Thanksgiving Day. Parents and children, grandparents, uncles, aunts and cousins and members of the clan to the remotest degree unite in the celebration of this peculiarly American festival. Father Knickerbocker again, and any of the immediate circle of the Pilgrim Fathers, would be horrified beyond measure could they observe the absence from church on Thanksgiving Day of younger people who have seized upon this holiday as especially appropriate to outdoor games. College foot ball interferes not a little with the mid-day dinner once universal. Notwithstanding this, which we may hope is transitional, our churches are open and goodly congregations assemble to listen to patriotic addresses from the lips of eloquent clergymen, and to sing with heartiest devotion, "My Country, 'tis of Thee." House parties fly from the city to the country to spend Thanksgiving, but they seldom lose the distinction of belonging primarily to kith and kin.

The life of the Dutch in Manhattan was full of homely joy. Domestic fidelity was the rule and there was a great deal of wholesome hilarity around the fireside. The ladies were fond of rich dress and wore it on state occasions, as did their good men. Mrs. Amelia E. Barr, in her beautiful story, *The Bow of Orange Ribbon*, has painted a realistic picture of social life in old New York. The book is of perennial attractiveness.

In this year of grace shall we not find that the list of mercies sent to us straight from God is by no means short? We thank God for health and strength, for honest work and honest wages, for free homes and open churches, for good government, for the love of kindred, for the smile on the face of the mother and the clinging hands of the little child. Also for the son who reaches his manhood and the babe who laughs in the cradle we offer thanks to our Father in Heaven.

When the barn and bern are safe, when [illegible]
When far and near the [illegible]
harvest's gold,
When cloisters rich have dressed their [illegible]
And general orchards, wide and free, [illegible]
divine,
Then up from grateful hearts let joyful [illegible]
To Him who gives the [illegible]

PRETTY HOME-MADE GIFTS

Metal Work, a Pleasant and Remunerative Occupation

By FLORENCE C. FEATHERSTONE

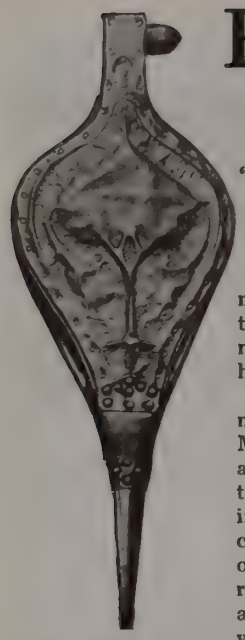


Fig. 1. An Artistic Bellows

"MECHANISM has destroyed the debit of intelligent, personal effort on the part of the worker, and his energies are now directed to the imitation of the cold and arid regularity of the machine," says Viollet le Duc in his work on medieval metal work.

The revival of interest in craftsmanship is due to Ruskin and Morris. They both gave critical attention to the crafts, and through them it came to be seen that it is impossible to detach design from craft. Design in the past was the outcome of work. It is true with regard to every kind of decorative art, that the hand-made has a high value and peculiar merit of its own.

From Umbria in Italy are imported silver bangles and bracelets, which were made in the interior with only a nail and a stone for a hammer. They are eagerly purchased by tourists. One author of several books on jewelry and metal work, who is one of the greatest connoisseurs, claims that the coarse metal ornaments made by the Italian peasants have a far greater value, because they are artistic and characteristic, than the most elaborate machine-made articles found in the fashionable shops of Paris.

In England, Belgium, Germany and France efforts are being made to revive the art of metal-working, and workers of real merit are encouraged to become producers on a large scale. It is the aim of this article to put artistic craftsmanship before the people as furnishing an interesting and lucrative occupation for those who would gain a livelihood.

The photographs on this page show what can be done with a piece of metal, a hammer, the handle of an old bone tooth-brush, a common nail sharpened to a conical point, a pair of scissors, and a few sheets of blotting paper or a piece of felt. Procure a tooth-brush handle with an oval end, like the end of your thumb, round on one side. With a piece of glass or a sharp knife, scrape it down on one side only to about a sixteenth of an inch.

Fig. 2. A Paul Revere Lantern

By holding this tool upright you can make a groove the same width, and by going over the line again and again a wider line will be obtained. Now, if you will take a piece of the thinnest brass or copper, about 30 gauge, you will find it so soft and pliable that you can draw or indent a pattern on it with a wooden stick or even with the point of the finger. If your sheet of metal is backed by some substance, like a pad of blotting paper or a piece of felt, which only yields to hard pressure, the ease with which it may be decorated is evident. Of course, the thinner the metal the easier the work; but having once indented a pattern on thin metal you can do it quite as easily, on second trial, on metal of a heavier gauge.

The thickness of metals is known as their gauge; the gauge or thickness decreases as the numbers increase. From 30 to 26 gauge is about the right thickness for beginners, as it is light enough to cut with scissors. Brass comes in rolls of different widths, from a fraction of an inch to 24 inches wide. It may be bought by the pound and retails for twenty-five cents. Copper is about the same price, though this may be had in large sheets, as well as in rolls. With this simple equipment any girl can, in her own home, with a little ingenuity, make any number of useful articles, which not only have artistic merit, but commercial value as well. The writer knows of one energetic, industrious girl suddenly left to her own resources, who is doing this work as a means of livelihood. She does it in a hall bedroom in a boarding-house. She makes a specialty of small articles, such as finger plates, escutcheons, corners for boxes and blotting pads, frames, book ends, candle shades, buckles, trays, sconces, candlesticks, ornamental pan-covers, etc.

The hammer should be light, strong and flexible—flexible to allow of great variation in the force of the blow, and strong so that the shaft will not break when a heavy blow may be necessary. By holding this mallet near its head a light blow is obtained, and by holding near the end of the handle a heavy blow results. Do not attempt to force the tool down rigidly. The feeling is

Fig. 3. A Lampshade of Thin Brass

that the hammer never leaves the tool more than a quarter of an inch, so rapid is the movement. The tool should not be held tightly in the fingers, but firmly down toward the metal, the hand resting upon the work, the wrist acting as a vibratory centre.

For your initial effort try to make a blotter corner. Cut a square of 28 gauge brass—this will make two corners 6x6—and attach this to a board on which there are several sheets of thick blotting paper. Transfer the design by using black carbon paper. This mark, however, is readily rubbed off, so it is best to scratch the lines in with your nail-hammer. Pierce the outlines in a series of regularly placed dots, then gradually fill in the background.

Always work from the centre outward. If you work on one side of the pattern at a time, while there is no indentation on the other, your metal will buckle. From scraps of metal you can make any number of attractive corners for books; decorative hinges, too, are easily made and look well mounted over covers of velvet, satin or tapestry. For these small articles, which may be made of the thinnest metal, decoration by a series of dots is admirable. More skill is required to trace a design in lines than to follow the lines with a series of single dots. In this case, the work must be done from the back and care taken not to pierce the metal. The nail for such work should be filed to a smooth blunt point. By having a number of different sized points much variety may be given to the work. For instance, with a small tool make a dot as a centre, around this make with a much larger tool five dots, or bosses, as they are called, and you have a conventionalized forget-me-not.

Sheet metal cut out and mounted on colored silk, leather or velvet gives charming effect. This idea was first suggested to us by an exquisite marriage chest made in the fourteenth century and now in the Correr Museum in Venice. In the Middle Ages the practice of covering wooden coffers with thin metal either cut or embossed was very general. Many fine examples of this work are to be seen in American and European museums. It is advisable for those interested in this art to visit our own museums and see the beautiful trinkets and utensils made by our primitive people and the Indians with the most rudimentary tools. Study the best models and familiarize yourself with the romantic history of this art. No doubt you have heard of the doors overlaid with brass of Homeric palaces, of Queen Helen's gown adorned with plaques of beaten gold, and of the chest of hammered metal in which Cypselus was concealed.

Fig. 4. A Candle Sconce

Uncivilized people of prehistoric times employed a rude method of enriching metal utensils, by decorating them with hammer and punches or nails. Examples from the South Sea Islands show these ornaments punctured on the face of the article, resulting in a variety of chasing. In Greek examples, the punching is on the back showing raised dots on the front.

Metal work should especially appeal to the woman with a home. The sooner she realizes that a little time and a little endeavor mean more than money in the making of a pretty home, the more artistic domicile there will be. The woman of wealth, too, often spends well but not wisely.

This pair of bellows (Fig. 1) cost in the natural wood sixty cents. It was then covered with thin brass. Brass head tacks were added to the edges where the leather strips were held on by ordinary tin tacks. This materially improved its appearance.

Instead of puncturing the metal, this background is worked down by using the oval side of the tool, made of your tooth-brush handle. With its edge carefully outline the forms first, then gently and gradually work the background in.

These bellows sell readily for five dollars; the Paul Revere lantern, Fig. 2, for six and eight dollars according to size. The material for these cost about thirty cents, and you may have to pay a tinsmith seventy-five cents for making them up.

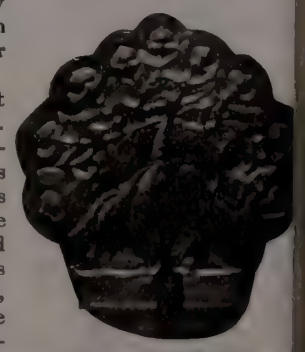


Fig. 5. A Peacock Sconce

This clearly shows that there is profit in the work. At the exchanges for women's work, two dollars is asked for blotter corners in sets of four, and five for the sconces, Figs. 5 and 6. Small candle shades are two and a half a pair, and lamp shades range from ten to twenty dollars, according to size.

The Procession of the Eras

IN a recent address, President Roosevelt, describing the world's march of civilization, delivered the following strong and eloquent passage which is worth remembering:

"Our place as a nation is and must be with the nations that have left indelibly their impress on the centuries. Men will tell you that the great expanding nations of antiquity have passed away. So they have; and so have all others. Those that did not expand passed away and left not so much as a memory behind them. The Roman expanded, the Roman passed away; but the Roman has left the print of his law, of his language, of his masterful ability in administration, deep in the world's history, deeply imprinted in the character of the races that came after him. I ask that this people rise level to the greatness of its opportunities.

"The Mediterranean era declined with the Roman Empire and died with the discovery of America. The Atlantic era is now at the height of its development and must soon exhaust the resources at its command. The Pacific era, destined to be the greatest of all, and to bring the whole human race at last into one great comity of nations, is just at the dawn. Man, in his migrations westward, has at last traversed the whole round of the planet, and the sons of the newest West now stand on the Pacific coast of America and touch hands across the greatest of oceans with those ancient races of Asia which have from time immemorial dwelt in their present seats. It is the fate of the American people to be placed at the front in the turmoil that must accompany this new placing of the peoples. I believe the contest will be friendly and peaceful; it surely will be if we keep ourselves so strong that we do not have to fear wrong, and at the same time scrupulously respect the rights and feelings of others. Our aim must be to bring all nations into intimate and brotherly association."

The Red Letter Bible Satisfies

Dear Dr. Klopsch: I have received the "Red Letter Bible" all right, and am very much pleased with it. Much obliged to you for sending it so promptly.

New York City. M. J. STAFFORD.

Thanksgiving AT THE Bowery Mission

THIS week, with the Thanksgiving celebration, the winter's work at the Bowery Mission really begins. At one o'clock on Thanksgiving morning, the bread-line will form outside the Mission doors and a thousand hungry men pass through the basement. At the first table they receive a cup, and from a great wooden box filled full, two rolls. Passing along, they fill their cups from a barrel of coffee, boiling and kept hot by a steam pipe passing through it. Eating and drinking as they walk, they deposit the empty cups and leave by another door.

By keeping them moving, the multitude can be fed, and although provision is always made for a thousand, and more than that have been given food, yet at times many have to be turned away. On Saturdays and Sundays the crowd is usually less, for some have friends, who share with them their week's wages.

The bread-line lasts from Thanksgiving to Easter. In the summertime, this floating population in the great cities is reduced. Some tramp away to the country, where the conditions of life are not so difficult and the chances for employment increase; but with the approaching winter they are drawn back to the city, as though some irresistible force attracted them to the very place in which it was hardest to live, most difficult to conquer circumstances.

In this problem of the unemployed, the Free Labor Bureau of the Mission is of great assistance, finding work for hundreds of men every year, much of it in the country, or in smaller places where men are needed. In these latter cases, the Mission pays part or the whole of the transportation.

As usual, the platform of the Bowery Mission will be covered with hundreds of Thanksgiving baskets this year. Each one will contain more than enough for a family's dinner. Mr. John Long, who makes and executes all the plans for lunches and dinners, has a long list of good things for this year—chicken, tea and coffee, potatoes and bread. Many a mother will have occasion to remember her trip to the Mission longer even than Thanksgiving day. "Only one meal," some might say, "and they will be as hungry as ever." But as in the case of the feeding of the men, it is more than the food itself that helps these unfortunates; it is the thought that lies back of it, the generosity and helpfulness, the idea that there is some one who cares.

Thanksgiving will be a busy day with the bread-line in the early morning, and the distributing of the baskets in the forenoon to the women and children who have received tickets which entitle them to take away a prize. Then there will be the free dinner to the men at noon and the usual services in the evening.

Fortunate Americans, seated in affluence among their loved ones, will not forget the poverty-stricken and friendless. The men and boys who crowd the Bowery Mission on Thanksgiving Day need to have set before them a ray of light, a doorway of hope. On the rugged road, every Christian puts out the hand of brotherhood to the one just below him. Thus is God's love reflected through his children.

EUPHEMIA HOLDEN.

Gospel Triumphs in India

ONE of the most cheering letters lately received from India is that printed below, which comes from a well-known missionary of many years' experience in the field. He writes:

"We are face to face with a serious problem in Ellore. I think I mentioned in one of my letters that we were hoping the high caste people would soon be coming to Christ. The break among them has, I rejoice to say, begun, and some have already given themselves to the Lord. Two have been baptized; three more are ready for baptism—including a Brahman—and three more caste people and two Brahman families are seeking Christ.

"There can be no doubt that God is going to let us see great things, and that we are on the eve of a break among the high caste people such as I have not seen or heard of during my twenty-five years in India. Glory to God!

"Caste converts, on being baptized, become outcasts and cannot stay in their homes. Provision will have to be made for these people until employment can be found them, or if they know no industry they are taught one. A Converts' Home here is an absolute necessity, and the upkeep of such a home will mean no small expense till some industry can be got under way.

"What a break among the caste Hindus will mean we can scarcely imagine. The fact of a number of this class becoming Spirit-filled workers and preaching to their own folk and among the low caste people would mean almost unthought-of blessing and victory.

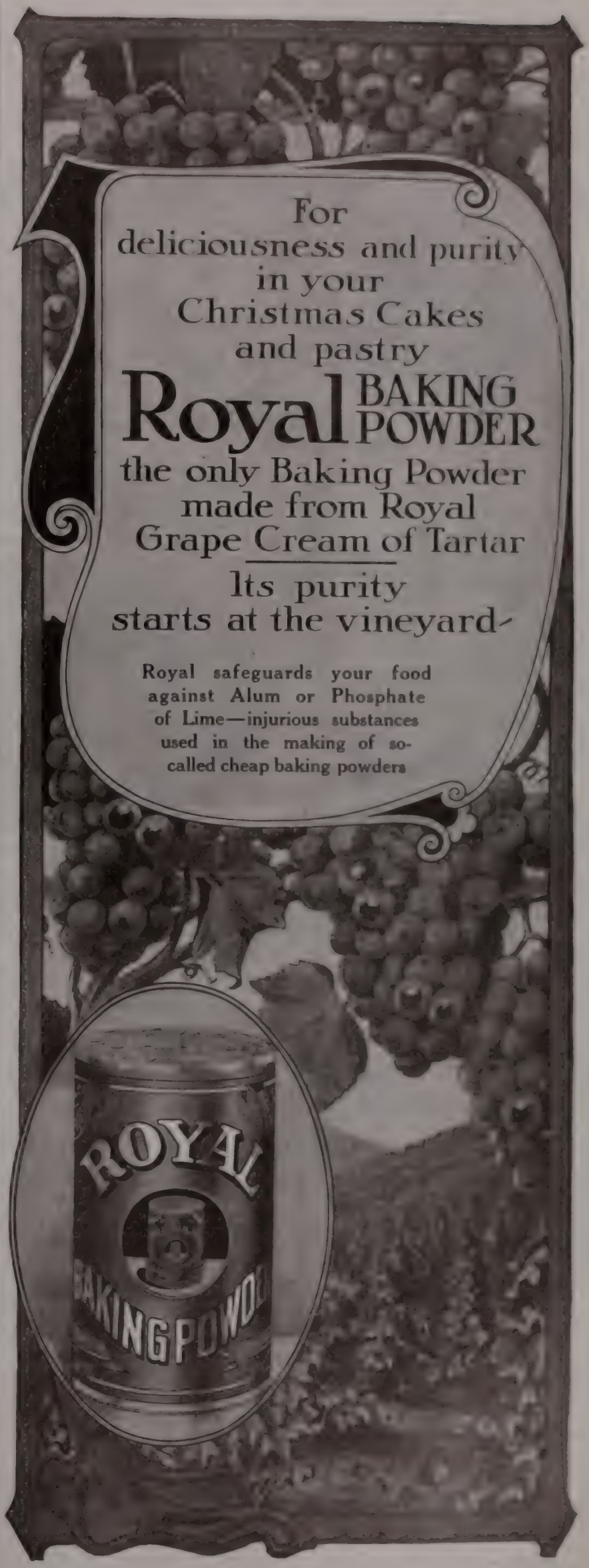
"The work all around is being greatly blessed. Fifty-four people were baptized last month, and many more are coming to Christ.

A. S. PAYNTER."

Ellore, E. Coast, India.

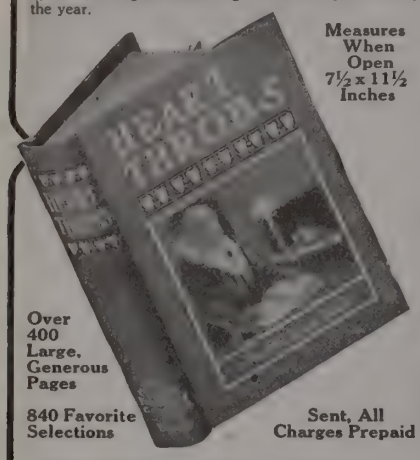
A Newly-Created Volcanic Mountain

THREE months ago the discovery was made by United States revenue officers that an island with a double peak had risen in Bering Sea in a single night, off the coast of Unalaska. Its dimensions were about 1,700 feet by 3,000 feet, and the peaks were nearly 400 feet high. Steam was still issuing from many crevices, and no one could land upon the hot and smoking rock. A dense cloud of steam and smoke hung over the craggy island. Some two months later one of the peaks subsided and the profile of the other was greatly altered. Lava had issued from some central crater in immense quantities, and was deposited over the entire island. There was a strong deposit of sulphur. The nearest volcano is Mount Makushin, on Unalaska Island, over fifty miles away. Scientists are still undecided as to the origin of the new island, which may at any time disappear as mysteriously and suddenly as it came into view.



HEART THROBS

YES, you've heard of the most wonderful book of the century—**Heart Throbs.** If you missed the full-page advertisement you must have seen the extensive review by the book editor of your favorite paper, which told you there was not a trite or commonplace page in the whole volume (issues of Oct. 30th and Nov. 6th). Thousands of Christian Herald readers have sent for this book to give as a Christmas remembrance to some dear friend or relative, knowing that the book will bring up many thoughts between giver and recipient during the year.



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Heart Throbs is a fascinating book, full of unexpected pleasure. Turning the pages is just like turning a corner and finding an old friend at every turn.

Heart Throbs is the mother of all scrap books. It is a book that, like Topsy, "just growed." Every sketch and anecdote it contains was immortal to the sender because of its personal application to his own experiences. It comforts and soothes in sorrow, it mellows with pathos, it sparkles with wit and humor. No matter where your eye strikes the page, there you find the verse or sketch somebody thought was the best thing they ever saw in print.

Heart Throbs has excited the most curious and absorbing interest, because it is the only book in the world that is the work of 50,000 people united together in compiling something that should stand as representative of the heart-ideals of the twentieth century.

Heart Throbs is a collection of scraps in prose and verse—the pathetic or humorous little things that have appealed to people as they sat at the fireside reading newspaper, book or magazine. President Roosevelt furnished his favorite selection. Hundreds of other prominent public men are numbered among the 50,000 contributors. Its chief value, perhaps, lies in the insight it affords into the tastes and aims of "the plain people of America," as Lincoln loved to call us.

Many of the selections were yellow with age, taken from mother's scrap book, sacred with hallowed memories; some came from between the leaves of the family Bible or the old school-book in the attic; many clippings were worn threadbare and carefully repaired and strengthened; odorous with lavender, rose and orris, proving that the American people hold dear the sweet, tender sentiments associated with home and mother.

And more remarkable still is the fact that in the consensus of their opinion there are but 840 "prime favorites" in all literature, down to the present, that can truly be said to have lived in the heart of the people. What are they? Is one your favorite? These questions the book answers for itself.

It is indeed rare to find a book of such radiating personality. It is more than a book, for the printed page, under the magic of memory, seems transformed into a mirror in which is reflected the scenes and incidents of a happy childhood. Somebody kept that clipping to renew his youth, and in contributing it to **Heart Throbs** he "hangs a picture on memory's walls" that you may enjoy it with him.

You'll never grow tired of **Heart Throbs** because it wears—because it is made of the literature that endures. Every mother loves **Heart Throbs,** for within its 400 pages are the heart-to-heart sentiments—the favorite selections of thousands of mothers, beautifully expressed, which put aside the cares of daily trials and proclaims the majesty of motherhood. Every father finds in **Heart Throbs** a keen delight in the jovial jokes, while he philosophizes on the kernels of human nature found in the selections sent in by thousands of fathers, like himself. And so it is all down the line.

Heart Throbs has a gripping, thrilling interest for brother, sister, son, daughter, aunt, uncle, friend, lover, sweetheart. Every teacher should have a copy for the schoolroom; every preacher for the pulpit; every boy or girl for the nobleness and optimism it teaches; every "good old soul" for the memories it brings—a universal book with a range of emotion greater than Shakespeare.

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OUR MAIL-BAG

Questions and Answers

M. R. H., Hill City, Kan. Does the Bible anywhere claim to be a guide through life?

That is its general claim. It would be easy to cite hundreds of passages. The most direct perhaps are those in Psalm 19. There are more in Psalm 119. In verse 105, the poet says explicitly, "Thy word is a lamp unto my feet, and a light to my path." In the New Testament there is the familiar statement of the Apostle Paul (II. Tim. 3: 15) referring to the uses of Scripture.

J. B., Rahway, N. J. What is the general situation to-day in the various States with regard to temperance? In other words, what proportion of the country is "dry"?

At the last election, the temperance question was an important factor in a majority of the States. Approximately, the present situation is as follows: Texas, 145 counties dry; Nebraska, 400 towns dry; Kansas, dry throughout; North Dakota, all dry; South Dakota, one-fourth dry; Oklahoma and Indian Territory, dry; Washington, 50 towns dry; Oregon, 12 counties dry; Minnesota, 123 towns dry; Iowa, 65 counties dry; Missouri, 44 counties dry; Arkansas, 58 counties dry; Louisiana, two-thirds of State dry; Mississippi, almost wholly dry; Alabama, three-fourths dry; Georgia, all dry after January 1 next; Florida, 34 counties dry; South Carolina, 17 counties dry; North Carolina, 99 per cent. dry; Virginia, 72 counties dry; West Virginia, 30 counties dry; Ohio, 68 per cent. dry; Indiana, 680 towns dry; Illinois, 600 towns dry; Wisconsin, 708 towns dry; Michigan, 50 towns dry; New York, 602 towns dry; Pennsylvania, 1 county dry; Rhode Island, 16 towns dry; Massachusetts, 250 towns dry; Connecticut, 96 counties dry; New Hampshire, 176 towns dry; Vermont, 112 towns dry; Maine, all dry; Delaware, 50 per cent. dry; Kentucky, 97 counties dry; Tennessee, almost all dry; other States, results uncertain, but temperance made large gains everywhere.

R. O'D., Memphis, Tenn. What is a "Jack-Mormon"? I came across the phrase in a magazine lately, but can find no explanation.

The *Idaho Scimitar*, which seems to be well informed, gives this definition in a recent issue:

A Jack-Mormon is one who has no convictions and consequently no courage. He lives among the Mormons and understands them. He sustains them in their evil practices and makes excuses for them in public. In nearly every instance he denounces them bitterly in private conversation with Gentiles, if he thinks the Mormons will not hear of it. He hopes for political favors at their hands. He is engaged in business and fears he will lose a few dollars if he expresses himself. He is equally craven and sycophantic with Gentiles and Mormons, and is held in contempt by both.

A. R. G., Burlington, Ia. What is the meaning of the number of the beast in Rev. 13: 18?

The Greek or Roman or Arabic letters have each a numerical value, as the letters on the face of a watch, or as we write MCMVII for 1907. John is believed to intimate that the numerical value of the letters of the name of this man would, if added together, amount to 666. You will find the number in Ludovicus. It is also in the title *Vicarius Filii Dei.* It is believed on other grounds to relate to a person, not to the Pope or any other office or organization or church.

W. A., Mendham, N. J. What was the relation of Hobab to Moses? Was he his father-in-law, as stated in Judges 4: 11, or his brother-in-law, as stated in Num. 10: 29?

The relationship is uncertain. The phrase in Numbers, "Moses' father-in-law," may refer to Hobab or Raguel. The probable explanation is that Hobab was the brother-in-law, or perhaps he married a sister of Moses' wife. The latter seems more likely to have been the case, as in Judges he is called a Kenite, whereas Reuel was a Midianite. Another reason for regarding him as a brother-in-law is that apparently he remained with Israel, as implied in Num. 10: 29, while Moses' father-in-law is represented (Ex. 18: 27) as departing to his own land.

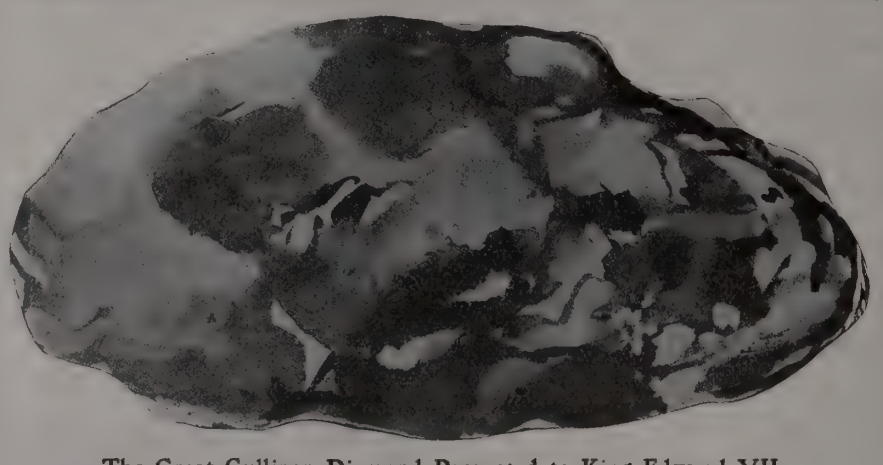
Mrs. L. B. Banks and Mr. A. B. Robinson write that Samuel Woodworth was the author of "The Old Oaken Bucket." Mr. Robinson contributes this anecdote:

Mr. Woodworth, in his search for fame and fortune, drifted to New York. Having walked one warm day from his office in Wall Street to his home in Duane Street, he drank a glass of water from the pump. "That is refreshing," said he, "but how much more refreshing would be a draught from the old oaken bucket I left hanging in my father's well at home." Following his wife's suggestion, "Why wouldn't that be a good subject for a poem?" he wrote the lines that made him famous.

A. H., Slater, Iowa. Is it true that a man must be perfect before he can have ground for hope of salvation?

The word perfect has many meanings. There is a perfection of sincerity in which a man serves God without hypocrisy. There is evangelical perfection by which the believer is perfect in Christ. There is perfection in which every part of the nature is consecrated to Christ. That is to say, a man is not to be Christian in some parts of his character and worldly and selfish in others. Christ said, "Be ye therefore perfect, even as your Father who is in heaven is perfect" (Matt. 5: 48). Not that he must be perfect in the degree that

Continued on page 1023



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OUR MAIL-BAG

Continued from page 1022

God is perfect. Even Wesley did not teach that. But he must not obey in part and disobey in part. His desire is for perfection. That is the goal to strive after. A man has ground for hope of salvation when he believes in Christ. He then begins a course of sanctification by which he is continually growing more like him, that is, nearer perfection. Neither Peter, nor John, nor Paul were perfect, yet they had good "ground for hope of salvation."

M. E. P., Glens Falls, N. Y. What was the fault for which Dr. Crapsey was condemned by his church?

It was not for any fault, so far as we know. There was no question about his being an earnest, devoted, self-sacrificing clergyman. But he did not believe that Christ was born of a virgin, and said so. He believed that Joseph was Christ's father. You will easily see how far-reaching were the consequences of such a belief. It was for this that he was condemned and cast out of the ministry.

R. W. F., New Orleans, La. Why did the manslayer have to remain in the city of refuge until the high priest died?

It was an indeterminate sentence intended to curb carelessness as to the sanctity of human life. The manslayer must not, even if innocent of malice, return home at once. There must be some penalty for carelessness. It might be difficult to reckon the time for the individual persons, and the avenger might plead that he had erred in reckoning the period, but if a time was set when every city of refuge would give up its inmates, there could be no mistake. Of course there was a typical meaning, but that does not enter into the question of fact.

J. D. T., West Somerville, Mass. Is it true, as stated by a famous preacher, that the world is getting better?

We hope so. It would be a poor result of the tremendous effort put forth by the Church if it were not. We cannot believe that the preaching and the writing of good books is doing no more than maintaining the position attained. There must be progress, although there may be, in certain aspects of the situation, an apparent falling back. Probably there is less belief in the creeds of the churches than there used to be, but there are evidences that the conscience of the world is more active than formerly. A man would be ashamed now of doing things that in a former generation he would have done without scruple, and he knows public opinion demands a higher standard of him than ever. The principles of Christ are better understood now than they were in other generations, and they command larger allegiance, in men of all denominations. That is to say, Christianity has a firmer hold on the lives and thoughts of men than formerly, and that must tend to betterment.

L. Y. W., Hattiesburg, Miss. What is the meaning of the word "Swastika" and the pronunciation? Also, for what is this term emblematical?

The Swastika or Svastika is a symbol of unknown origin, and was apparently connected with the early sun-worshipers in India. It appears either as a cross in a circle or a cross with the arms bent at right angles. The latter symbol is found in heraldic and ecclesiastical work in Christian countries, as well as in the catacombs, and is known as the *fylfot*. Its equivalent is found in Egypt and it has also been exhumed by Schliemann at Troja. It is found also in China, Mexico and Peru. Some writers believed it to be derived from the Greek *gamma*, which they held to be suggestive of Christ as the corner-stone.

Addie M., Oxford, Pa. Who were the first writers to describe Niagara Falls, and to make a detour of them?

Father Hennepin visited them in 1678, and gave a detail. McCauslin visited them frequently between 1774 and 1783, and wrote much on the subject, and so also did Enys in 1787. Weld, 1796, Volney, 1798, Francis Hall, 1816, Gilpin, Schoolcraft, Captain Basil Hall and others.

S. Y., Manchester, N. H. Why is the State of Virginia called the "Old Dominion"?

It was sometimes recognized in its earlier history as a separate dominion. The poet Spenser dedicates his *Faery Queen*, published in 1590, to Elizabeth, Queen of England, France, Ireland and Virginia. When James VI. of Scotland ascended the English throne, Virginia was called the Fifth Kingdom. Virginia was faithful to Charles I., and his son, Charles II., in gratitude had the arms of Virginia quartered with those of England, Scotland and Ireland as a separate member of his possessions.

H. M. Hollis, N. Y. How much coast line has the State of Oregon?

It has three hundred miles of coast.

Miscellaneous

Several readers have written to us concerning the "merchant and trains" question, the correct solution of which was given in last week's Mail-Bag.

M. E. W., Ida. We have no information here in regard to the process. The bones are somewhat softened by cooking in some cases. In the majority of cases the bones are soft in their natural state. Write to some canning factory for full information.

Several Inquirers. Contributions for the Anglo-American School for Missionaries' Children at Kuling, China, whose needs were lately set forth in these columns by Dr. F. F. Meigs, the founder, may be sent to Brown Brothers & Co., Bankers, 59 Wall Street, New York, treasurer of the school.

A. S., Bensonhurst, L. I. We should use the means God has placed at our disposal and ask his blessing upon them. Naaman was ordered to bathe seven times in Jordan, and even Christ gave an example of the use of the means at hand when he made a salve of spittle and clay and anointed the eyes of the blind (see John 9:6).

J. W., Hankinson, N. D. We have found no additional information in regard to Richard Realf, to that contained in your letter. If you wrote to Prof. Albert Bushnell Hart, Harvard University, Cambridge, Mass., he might be able to give you the address of some one who could tell you more. Professor Hart is an authority on the history of the time of John Brown, under whom Realf served.

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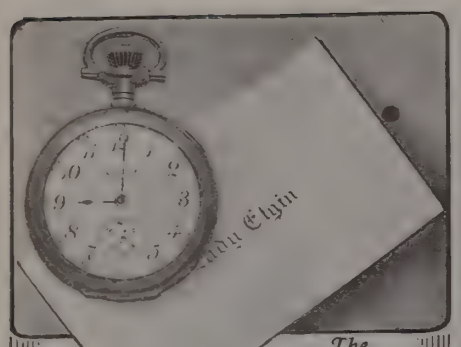

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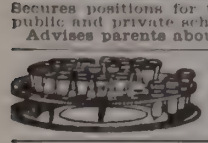

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A Reminiscence of Napoleon*

AT last the time came when Napoleon and his young neighbor at St. Helena must part. The health of Betsy's mother, Mrs. Balcombe, was not good, and the family decided to go home to England. Mr. Balcombe obtained six months' leave, but, although the family professed to expect to return, in their secret hearts they felt that they were bidding good-bye to St. Helena.

A day or two before sailing Betsy and Jane went over to Longwood to say farewell to Napoleon. They found him in the billiard-room, as usual, surrounded by books. There was sadness in his voice as he talked about their departure.

"I hope your mother's health will soon be restored," he said. "Give her my kindest regards and best wishes for the journey. Soon you will be sailing away towards England, leaving me to die on this miserable rock. Look at those dreadful mountains—they are my prison walls. You will soon hear that the Emperor Napoleon is dead."

At these melancholy words the emotional Betsy burst into tears and Jane's eyes grew moist. Betsy sobbed as if her heart would break, and Napoleon, greatly moved, tried to comfort her. Betsy felt for her handkerchief, only to find that she had left it in her side-saddle pocket. So Napoleon, holding his own toward her, said, "Take it, and keep it in remembrance of this sad day."

The sisters went the rounds of Longwood, bidding good-bye to all that was dear to them. Later they dined with Napoleon, but Betsy was still so overcome with grief that she could hardly swallow.

"Take some bonbons," said Napoleon kindly.

"I cannot," she cried. "My throat has a swelling, and I cannot eat!"

When at last they were ready to go, the Emperor embraced the two sisters with great affection.

"Do not forget me!" he said. "I thank you for your kindness and friendship, and all my happy hours in your society."

The two sisters could hardly reply.

"Mees Betsee," he added, after a moment's pause, "what would you like to have in remembrance?"

"A lock of your hair," sobbed the young girl, "better than anything else."

"Marchand shall bring the scissors, then;" and the devoted Marchand, promptly obeying, severed four locks for the four older members of the Balcombe family.

Not long before they left, Napoleon in a conversation with Mr. Balcombe, said:

"I fear that your resignation of your employment in this island is caused by the quarrels and annoyances drawn upon you by the relation established between your family and Longwood, in consequence of the hospitality which you showed on my first arrival in St. Helena. I would not wish you to regret having known me."

Although Mr. Balcombe did not exactly confirm what Napoleon said about the reason for his withdrawal from St. Helena, he knew that to a great extent it was true.

As it was, they went back to England the middle of March, 1818, little more than three years before Napoleon's death. Their ship was the Winchelsea store-ship, on its way from China, and on the same vessel went General Gorgaud, the Bachelor of Napoleon's suite, a pompous, though brave man, for whom Betsy had no especial liking. General Gorgaud knew that he would never return to St. Helena. Mr. Balcombe had obtained a six months' leave from his official duties, but he, too, may have felt as the vessel sailed away that he was unlikely ever again to look upon its frowning walls.

As to Betsy, Napoleon's young neighbor, the tears that fell from her eyes when she said her last good-bye to the Emperor were not the last that she shed for him. As the years went by she ever listened eagerly to all the news that came from St. Helena, until the final mournful tidings in the early summer of 1821, that Napoleon had died on the fifth of May.

* From *Napoleon's Young Neighbor*, by Helen Leah Reed. Illustrated. A book based on Mrs. Abell's *Recollections of Napoleon* (1847), and founded on real incidents which occurred during his imprisonment at St. Helena. Pp. 267. Price $1.50. Cloth covers. Little, Brown & Co., Boston, publishers.

Books Received

The Conquest, by Daisy Fitzhugh Ayres, is a frothy little story of Washington smart society and the manner in which its outposts are stormed by the newly rich, who have "won out" in the game of pulling a political plum from the government's pie. Incidentally, the wiles of the fair sex come in for analysis, with a true note sounded of a Western wife who schemes to retain her Congressman-husband's love in the new regime. The Neale Publishing Company, New York and Washington. Pp. 344. Price $1.50.

The third of Antonio Fogazzaro's *Trilogy of Rome* has appeared under the title of *The Sinner*. Oddly enough, the first to appear, *The Saint*, is the third in the order of the related romances, the present work introducing the hero in his earlier and unregenerated state. The dramatic and touching story of Piero Maironi is told in the three books, the author of which is attracting much serious consideration in literary quarters. In all of Fogazzaro's work nature is described with a poetic fervor which forms an admirable background for the humanity which throbs through the series. G. P. Putnam's Sons, New York and London. Pp. 420. Price $1.20.

When Robert Morss Lovett wrote *A Winged Victory* he gave to the novel-reading public a spirited and unusual character in his heroine, little Dora. There are many lines of interest worked out in the somewhat complex plot, with dramatic situations rising out of the elements of heredity versus environment. The college life is fascinating in its presentation, with Constance Dare as the typical college girl. Duffield & Co., New York. Pp. 431. Price $1.50.

Under the general editorship of Henry Van Dyke, a number of literary gems are in process of preparation for the advanced student's needs, which are known as *The Gateway Series*. Among these, Mrs. Gaskell's *Cranford* has passed through the skilful hands of Charles Elbert Rhodes, A.M., professor of English in one of the Buffalo high schools. Mr. Rhodes, with simplicity and thoroughness, added to the text proper of the work itself a short life and excellent portrait of the author. Notes, explaining allusions and fine points and analyzing the underlying purpose of the story, are exceedingly helpful to those beginning the study of literature. The American Book Company. New York and Chicago. Pp. 312. Price 40 cents.

A Brief History of the United States, by John Bach McMaster, Professor of American History in the University of Pennsylvania. A book written for school work. It would be valuable also to the older readers as a book for ready reference. This would apply more to the colonial and revolutionary periods. Cloth; pp. 434. Price $1. *Outlines for Review of Roman History*, by Charles Bertram Newton and Edwin Bryant Treat. Cloth; pp. 62. Very valuable for students reviewing for an examination on this subject. American Book Company, publishers, New York City.

Running Water is A. E. W. Mason's most recent contribution to the list of clever books of which he is the author. It is full of incident and movement and the plot is of such absorbing interest that it pushes the reader on, chapter after chapter, until the last leaf is turned, at one sitting. If there is any more thrillingly realistic description of Alpine climbing than Mr. Mason has succeeded in giving, it is not found between the covers of a popular novel. The Century Company, New York. Pp. 352. Price $1.50.

Ever since *Ben Hur* won the interest and respect of lovers of historical romance, many similar plots have been worked out and presented to the public for approval. *A Victor of Salamis*, by William Stearns Davis, is a grim story of war and bloodshed, with a young Athenian athlete and his beautiful girl-wife as the centres of interest in the story. Contests at the Isthmian games are described with color and vigor; perhaps the story of Thermopylæ, which is exceedingly well told, is the most effective feature of the book. The author is to be congratulated upon his lifelike, if daring, portraiture of such early Greek celebrities as Leonidas and Themistocles. The Macmillan Company, New York. Pp. 450. Price $1.50.

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Gems From New Books—Continued

ıe Race of the Ice-Boats*

WO miles above Ferry Hill the *Snow-bird* was scarcely a quarter of a ahead. She was starting on a long h which, if all went well with her, ld be the last but one to bring her to line. The *Boreas* was on the opposite of the river and as she swung across a new tack it was evident that Dick ready for any hazard. Chub found self in danger of rolling off onto the while Dick seemed every moment ut to topple down upon him. The *eas* was like a boy standing on one and kicking the other into the air. n another change of course and it Chub's turn to go up. There were nents when he vowed that if he hed home safely he would never trust self again on an ice-boat with Dick ies. But they were gaining every ient now and the quarter-mile lead down to an eighth. Suddenly Chub, was peering ahead at the *Snowbird*, an exclamation of surprise. The *wbird*, then in the mid-stream, had lenly left her tack and had headed n toward the east shore.

ce-crack!" shouted Dick in explana-. "I saw it when we came up."

Better change your course then," said b anxiously. But Dick only shook his i. That the *Snowbird* had decided to around it and so give him a good ice of winning was no reason why hould follow suit. The *Boreas* held course. Chub glanced in alarm at the , set face beside him and something saw there quieted his fears. He ed forward. Ahead, rushing toward , was a black fissure, an ice-k which extended for over a hun-l yards almost directly across the ice. wide it was Chub had no idea. Nor he have time for much speculation,

Hold for all you're worth, Chub!" l Dick.

ien a twelve-foot expanse of water broken ice swept up to them, Dick d the helm until the boat was at t angles to the crack and the fore ers struck the slightly raised edge the fissure at the same instant. closed his eyes and held on con-vely. The *Boreas* rose bodily in the there was a momentary sensation of g swept through space, and then the ers clanged down upon the ice with ft jar and the *Boreas* was tearing g toward the finish, having taken the with a twenty-foot leap as a hunter s a fence!

ub opened his eyes. The crack was a dark thread behind them. Near nand the *Snowbird* was charging g with them neck and neck. A half-away was the finish line and the ps of dark figures.

Hold on!" cried Dick again. And time there was exultation in his . The *Boreas* heeled to the blast drew away from the red boat, foot ot, yard by yard. Twenty seconds—there was a gap between them! ty seconds—and there stretched the h of a boat between! Forty sec-—and the *Boreas* was charging past waving figures at the finish, the n-and-white flag at the masthead ing in triumph. Dick had won by nt ten yards!

sionary Pioneers in Uganda†

ORKERS in our Sunday Schools and Young People's Missionary Societies have long deplored the ex-ng dearth of literature which tends to op missionary interest and knowledge g bright, up-to-date boys and girls. are leaflets galore, colorless and l; there are histories of mission fields and "Lives" of missionaries, into which serious minded adults may delve for information. But if these are placed upon the shelves of the Sunday School, Christian Endeavor or Epworth League libraries, there they remain, so far as the young people of the churches are concerned.

Uganda's White Man of Work, recently included in the Forward Mission Study Course, is, we trust, the beginning of a long line of similar contributions to readable missionary literature for youth, from the pen of its brilliant and gifted young author. The men and women of Christendom know the splendidly heroic life story of Alexander M. Mackay. How many boys and girls under fifteen have thrilled with excitement as they traveled through the African jungle with that noble missionary pioneer, have grieved over his discouragements and gloried in his triumphs?

Mrs. Sophia Lyon Fahs, herself the daughter of a widely known and beloved missionary to Japan, has written a narrative, glowing with action and accurate in every detail, of Uganda and its call for help from the Christian world. The fact that they are being thoroughly instructed in missionary history is quite forgotten by the young readers in their vivid interest in the story.

Secular history has been made the basis of many an absorbing tale; there is no reason why the bloodless battles—fought against privations and hardships unspeakable, in order that the standard of the Cross might be planted upon heathen soil—should not be clothed in that simplicity of incident and illustration which stimulate the attention of the youthful mind. To this end Mrs. Fahs has worked. In this purpose she has eminently succeeded.

m Tom, Dick and Harriet, by Ralph H. ır. Illustrated. A capital book for boys irls. Pp. 384. Cloth covers. Price $1.50. entury Company, New York, publishers.

nda's White Man of Work: Mrs. Sophia Fahs. Published by Young People's Mis-Movement, 156 Fifth Avenue, New York. ated. Pp. 279. Price, paper, 42 cents, post-cloth, 60 cents, postpaid.

Books Received

Freedom in the Church, by Alexander V. G. Allen, a plea for toleration of criticism of the doctrines of the church and an effort to show the basis of truth in them which underlies the accretions of the theologians. Pp. 223. Price $1.50. Published by The Macmillan Company, New York.

Chinatown Ballads, by Wallace Irwin. This is a small book of clever verse, describing life in the Chinese quarter of San Francisco. There is a pleasant jingle to the verses that stays in the memory, and at the same time the reader gleans much information regarding the life of the transplanted Orientals. Cloth; pp. 81. Price $1.25. Fox, Duffield & Co., New York.

The Long Road from Russia to Siberia, traveled by men and women and little children, is described by John Oxenham in words which give flesh and blood to the pen-and-ink humanity. The Katias and Stepans, the Peters and Katenkas live and love, suffer and grow strong, among the wolves of the Siberian steppes, finding their happiness in each other as surely as the sheltered denizens of softer climes. The book is an addition to a little-developed field of the novelist. The Macmillan Company, New York. Pp. 355. Price $1.50.

As many as possible of the standard hymns and others which contain a useful thought or introduce a new strain, have been gathered between two covers by Theron Brown and the late Hezekiah Butterworth. The music is not given, but the words of each hymn are accompanied by a well-told story of its author and the circumstances under which it was written. *The Story of the Hymns and Tunes* is excellent, both in choice of material and in apposite comment. It is illustrated by good portraits. American Tract Society, New York. Pp. 555. Price $1.50. Postage 18 cents.

Alexander Wilson, Poet-Naturalist, by James Southall Wilson. The man who is the subject of this biography was the first ornithologist to make a study of American birds. He has not hitherto received the credit that was his due for his studies. He was born in Scotland and for a time was a weaver. He loved birds and poetry and while yet young he had made these two his life's work, or rather pleasure, for he was not satisfied unless writing verses or discovering something new of the habits of his feathered friends. He knew Burns and visited him in his Ayrshire home. Two years before Burns' death Wilson came to America and was the pioneer in the study of American ornithology. The book has been well written by Prof. Wilson. Cloth cover: 179 pages; price $2 *Mosby's Men*, by J. H. Alexander. Cloth cover; 186 pages. Illustrated with photographs of members of Mosby's command; price $2 *The Life of Dr. Samuel A. Mudd*, by Nettie Mudd. Preface by D. Eldridge Monroe, of the Baltimore bar. Cloth cover: 326 pages; portraits; price $3. *The Life and Services of John Newland Moffitt*, by Emma Martin Moffitt. Captain Moffitt was a well-known officer in the United States Navy in the days before the Civil War. During that conflict he served under the Confederacy. The autobiography contains many interesting sketches of naval life, as seen by the wife of an officer. Cloth cover; 428 pages; portraits; price $3. *Pausanias, a Dramatic Poem*, by Charles William Kennedy and James Southall Wilson. Cloth cover; 60 pages; price $1.25. All of the above five books are published by the Neale Publishing Company, New York and Washington.

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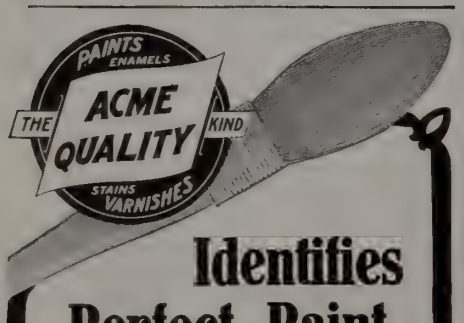

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The Golden Rule Saloon

By MARION EARL

CHAPTER V—*Concluded*

THE storekeeper, at the suggestion of Marvin, called on Mary Jones early in the forenoon, and in a roundabout way made her understand that unless her folks voted right, steps would be taken to collect the old grocery bills and no credit would be granted in the future. Emphasis was placed on her own power to help. If all went well, her debt would be canceled and she would get future favors. But if not, she must pay at once. She succeeded in persuading several men who had said they would help Neal.

The opportunity for which Marvin was watching came in the afternoon. Neal stood on a dry-goods box, pouring forth one of his fiery addresses, when the town constable arrested him. The trumped-up charge was obstructing the street. He was taken to the jail and locked up. And the report went out over town that he was drunk again, and had had to be taken off the street.

Once in the little wooden jail on the alley back of Marvin's Place, Neal was in the enemy's power. Securing the keys from the constable, Marvin and an accomplice visited the prisoner. By force, they compelled him to drink the liquor they had brought. The exact methods used are no essential part of this record; enough to say that he was released before night, so under the power of liquor that it was generally believed that he had been intoxicated when making the speech at the time of his arrest.

When the ballots were counted, it was found that the vote stood in favor of license by three majority. The methods of the ungodly had won. The victors paraded the streets at midnight, singing, shouting, firing guns, blowing horns and beating drums. Mary Jones was seen waving her handkerchief and shouting, "We beat the Christians that time!" The saloons were open all night. At Marvin's Place there was a reveling crowd that spent its breath in cursing the church, and Walter Bush in particular.

"Let's give him a coat of feathers and ride him out of town, just to teach him to tend to his preaching, and let other people's business alone," some one suggested. They took it up and got all the enjoyment possible out of discussing it. It might have led to action, if the storekeeper had not vetoed it on the ground that it would hurt the town to do a thing like that, and that the man "had got his medicine anyway." So the proposition was dropped.

Lee had taken his part in the campaign, but the methods used sickened him. He was fair-minded in the main and believed in fair play. He knew that the victory was not legitimate. He knew it did not represent the wish of the people, and that if it had not been for the money and unfair pressure used, the result would have been otherwise.

Next day, the worst element of the town was still celebrating. The liquor flowed freely at both saloons. Lee was kept busy at the bar all the morning. Just after dinner, he refused to sell more liquor to a man who had been drunk since the previous day, and who had no money to pay. The man was angry and tried to help himself. He succeeded in getting hold of a long-necked bottle, which he used as a weapon in the struggle which followed. It lasted only a moment. The saloonkeeper received a blow which deprived him of consciousness. When he came to himself, hours had passed and he lay in his bed at home, his aunt, who was his housekeeper, standing over him. The recovery was rapid; but the hours of quiet, when he could do nothing but think, did their work for him.

It was Saturday when he went down town for the first time. On his way he stopped to see Lucy Neal, who by this time was able to get around a little on her crutches. She was only ten, but she bore the air of one much older. Lee sat for a few moments and talked to her. Suddenly she asked him a question that startled him.

"What makes you keep a saloon, Mr. Lee?"

"Why, what makes you ask?" he managed to reply.

"I've been thinking about it as I've been lying here. Is there a great deal of money in keeping a saloon?"

"Yes, there's some money made that way."

"But don't you know it does lots of harm to people? Now, there's my papa, he's so kind to me when he is sober. But he almost killed me that night; and he says he wouldn't have done it if it hadn't been that he was drunk. And he says he can't keep sober, with the saloons right under his eyes all the time. I'd think the people would make the saloons stop. When I get big I'm going to ask them to." She paused for an instant, then with a sudden turn asked another question.

"Are you a bad man, Mr. Lee? I can't think you are, for you have been so good to me."

Under her gaze he felt very uncomfortable.

"I don't believe I'm a very good man, Lucy."

"That's what some folks say. But why don't you stop selling liquor, and be a good man?"

He did not reply for a moment. Then he said in a whisper that sounded strange to his own ears, "I'm going to, Lucy!"

He looked up and saw May Johnson in the door. She was coming in with some fresh geraniums for the invalid. He wondered if she had heard what he said. He rather hoped that she had. Somehow, her presence helped to strengthen the resolution so quickly expressed. Lucy was so innocent and frank that he could not be offended at her. He went out with a purpose which shaped itself into definite form that day.

CHAPTER VI

NEXT morning, the congregation at Mr. Bush's church had begun the regular service and were singing the hymn before the sermon, when Roy Lee entered and walked with deliberation down the aisle. Instead of finding a seat, he walked to the altar where he stopped and stood facing the preacher. The hymn ended, and still he stood there. When all was quiet, he spoke. He addressed the preacher in the pulpit.

"Mr. Bush, I have come here to make a confession and ask for mercy. It may not be the proper way to do it, but I thought you would help me. May I say a few words to the people here?"

His manner was so unmistakably sincere that permission was given. The preacher felt that the matter was not out of place, though he was too much surprised to imagine what could be intended. Lee turned to the congregation and delivered, in a slow, hesitating manner, the most remarkable talk ever heard in that auditorium.

"I came here to tell you that I am done with the saloon business. I went into the business to make money. I didn't understand what it meant. I have always said it was a man's own business whether he drank or not. I thought I could keep a respectable place; but I've learned different. I'll tell you what it is: I've been in hell ever since I started the saloon. I know as well as you do that the town would have gone dry, if the people had been left to their way: I did try to be decent; but no man can be decent who has anything to do with a saloon. I've had my lesson. I was to blame for the trouble Arthur Hood got into. I was to blame for his father's death. I was to blame for Lucy Neal's sufferings. I am to blame for so much wrong and wickedness that I don't know that God will ever forgive me; but I've promised him I would quit, and I want you to help me. I can't sell the

Continued on page 1027

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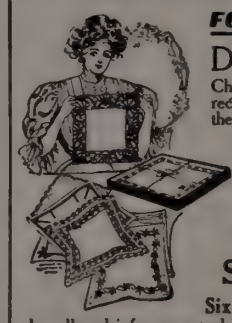

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THE GOLDEN RULE SALOON

Continued from page 1026

usiness; that would keep the wickedness our midst. I am going to give the keys your pastor. You can have possesion, and I will help you empty out all e liquors, and will promise never to gage in the business again."

The proposal was accepted. The serce was adjourned to the saloon. Lee d the preacher walked arm in arm rough the street, followed by the congegation. They made short work of it. here was not a spoonful of liquor that as not poured out when they finished. alf the town was there to see when ey sang the doxology at the close.

Such was the end of the Golden Rule loon. The fixtures were donated to a ce reading and club room. Lee began e again as a clerk in a store, but was e of the happiest of men. He had t money, but he had found his manod.

Andy Neal succeeded in reforming and ame a respected citizen. When he beue sober, after the shameful treatnt at the hands of Marvin, he was in terror of despair. He shut himself in his room and refused to see any . At last he sent for Walter Bush, d together they fought out a hard tle. They spent the whole night in room. The preacher insisted that al pray.

'Me pray? I am not fit to pray."

'Any man who has need of God is lo pray. The man who is most in d has the best right to pray."

Neal's idea of the matter was that he uld reform first. The man became erly humble that night. He came th from that room to live a temperate , and to become an influence for d in the town.

Plans were carefully laid and next ing Marvin's Place was wiped out h a substantial majority vote. There e been no saloons in Clear Lake ce, and it is one of the most prosous towns in the State.

One evening, after the final victory, Lee and May Johnson came toher by chance at the street corner. As both were going up the main street they walked in company. He had resolved never to try to renew the old relationship. He felt that he had forfeited all right to any woman's respect, and was keenly sensitive as to his past, the shame of which became more and more acute. No man, when he is engaged in wrong, sees the hideousness of his deeds. It is only afterward, as he begins to climb to higher vantage points of righteousness, that he beholds the terrible pit in which he wallowed.

They passed the old Golden Rule Saloon, now a popular reading room.

"You can't imagine how glad I am that the saloons are driven out," he ventured, not quite knowing if it were possible for him to say what he had in mind.

"You did a manly thing, Mr. Lee, when you went out of the business. I have often wanted to tell you that it was the greatest good that ever came to the town."

Encouraged by her manner he proceeded. "But think what a wrong I did when I went into the business. I can never forget the things I saw and heard that year. I can't right all the wrong. I don't wonder that people don't respect me. I can't respect myself."

"But people do respect you," she replied, in her quiet manner. "You have no right to condemn yourself too severely. You have shown that you were too manly to go on in the business. No one doubts for a moment your present position. It is easy for any one to go into wrong; the real test is in the repentance, and you have surely made atonement for the wrong. You have done all that can be done to right that wrong."

Her words and spirit were like the entrance of a great light into his life. Was that light merely a delusive flare, or an abiding sun, whose radiance could yet redeem his life from the twilight of despair into which his spirit was passing? He settled the doubt by a question.

"Do you think I could ever be worthy of your respect and confidence again?"

"It is not impossible," was the answer, which came like the dawn of a great hope.

THE END

Uncle Simon's Turkey

Continued from page 1013

, Josiah, why I couldn't sell that ey. We're going to have him on our table, bless the name of the Lord! the best I could do in the way of a ed calf, you understand, Josiah."

hanksgiving Day Uncle Simon's humlittle house wore a most festive apance. A long table stretched the re length of the front room, and nd it were gathered all of the old 's intimate friends. The great turkey ed upon the old-fashioned blue platwhich had always been one of Aunt isha's treasures, and all about it were ered every edible thing known to le Simon, in honor of the day. It a wonderful reunion of friends, as as father and child, for it was the company that had gathered in the house since the death of Aunt sha.

fter it was all over, and night had n, and Cora had gone to put the l to bed, Uncle Simon went out to a tiful spot in his own grounds, where ad chosen to lay the remains of his ed wife; for, as he sometimes said, wanted her close to where he could and talk to her most every day."

e stopped beside the grave and raishis hat from his aged head, looked nto the blue, starry canopy, while vind played with his gray hair, and aloud, but softly:

erusha, she's come home, Cora has! was dead, but she's come alive She was lost to us and the Good Shepherd, but she's found, thank God! And we're all so happy and glad. I tried my best, Jerusha, to be good and patient, but this is the first that I've been happy since you had to cross the river and leave me. And Cora's got a little child, a girl, and it's named for you. It seems good to be a grandpa. I wanted you to know, and I reckon you do. It's been a most beautiful Thanksgiving, Jerusha, and I don't know when I've been so thankful."

Life's Lesson

SCHOOL-DAYS ended, tasks all done,
Put the books I loved away;
Work is over, victory won.
Naught to conquer, day by day.

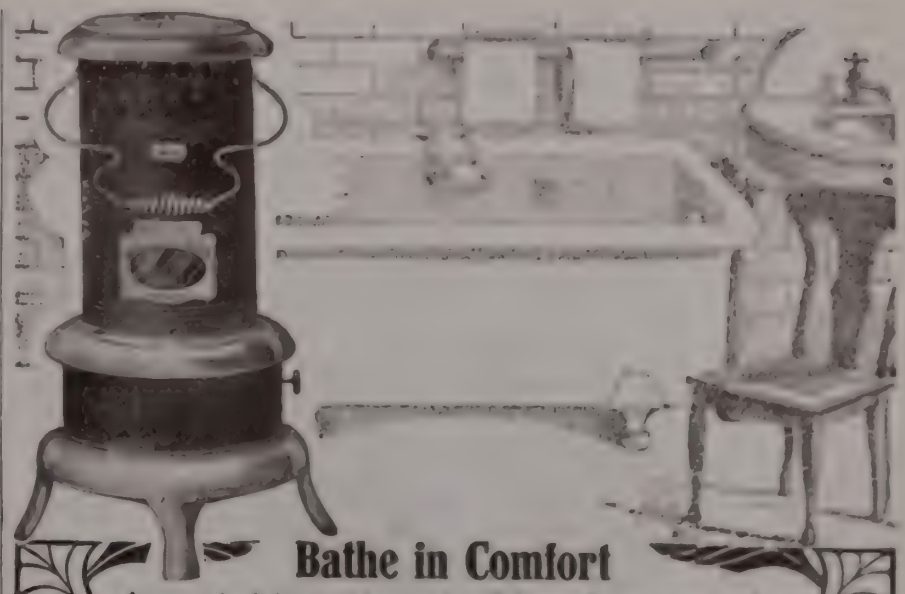
Did I say it? Hard tasks ended?
So it seemed long years ago.
When before me bright, well tended
Flowers gay appeared to grow.

Flowers gay, whose beauty faded
E'er I breathed their fragrance sweet.
Thorn-crowned sorrows life has shaded—
Weary pathways for my feet.

Naught to conquer? Is it so,
As we pass the toilsome years?
Naught but self, and sin, and sorrow,
And our faithless, blinding fears?

Oft we long to hear the message
Of our Father's sweet "Well done,"
When, within the heavenly kingdom,
Work is over, victory won.

Clintondale, N. Y. CARABEL WARDELL.



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Woman's Progress in France

WHAT is known as the "Feminist Movement" in France has already had some interesting developments. The Paris municipality has already licensed a woman cabdriver, and Miss Money, a young woman, has applied for a license as a jockey or horse-trainer. France has also led the way, in Europe at least, in letting women become lawyers, passing a law on December 4, 1900, enabling them to do so. The same year a Russian, Madame Petit, was empowered to plead, and on February 23, 1901, Mlle. Jeanne Chauvier was called to the bar. The latest newcomer, Mlle. Miropolsky, is a Pole by birth, and like most of her country-women—notably Madame Curie, the talented co-discoverer of radium—she is very quick and bright. She has a charming voice, and according to a Parisian journalist, possesses the most winning ways when she is pleading at the bar. Our portrait is from a recent photograph of the new Polish Portia.

Mlle. Miropolsky, the Newly Admitted Lawyer

The Forward Missionary Movement

THE Layman's Forward Missionary Movement, which was inaugurated in New York City a year ago, has made rapid progress in the United States, Canada and Great Britain. Many churches have greatly increased their givings, but Toronto, Canada, is the first city of any considerable size where its principles have been widely applied. A leading spirit of the enterprise is Mr. J. Campbell White, of New York, a prominent Presbyterian and secretary of the International Layman Missionary Movement. He held parlor conferences in Toronto with prominent business men of several of the churches. On November 9 he addressed about a hundred leading laymen of the Episcopal, Methodist, Presbyterian, Baptist and Congregational churches, including the president of the Board of Trade and many of the wholesale and retail merchants. The givings of the Toronto churches for missions during the past year are about $140,000. It was proposed by the Hon. Justice Maclaren, K. C., that that amount should be more than doubled for the current year. It was unanimously resolved to more than treble last year's contribution, and to reach a minimum of at least half a million dollars. It was shown that the United States and Great Britain gave about eighty-five per cent. of the whole world's contribution for missions, and that of this Great Britain gave almost half.

W. H. WITHROW.

GOOD CAUSES HELPED

The Following Sums have been Contributed by Our Readers for the Support of the Worthy Causes Mentioned Below:

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A Friend, Windsor, Vt 1 00
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(FOR REV. R. M. COLE)

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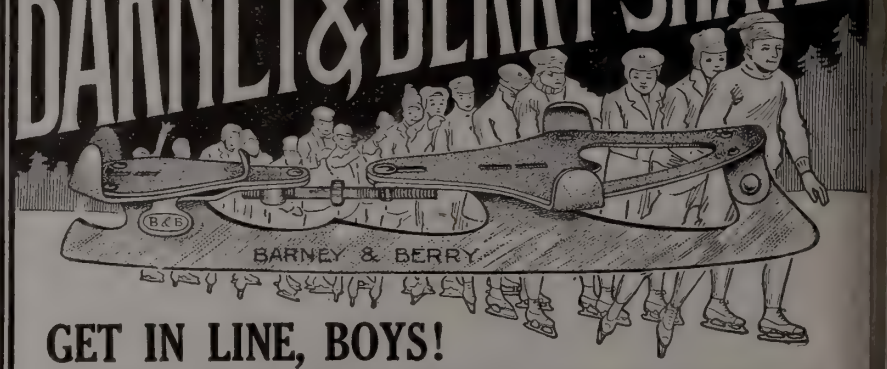

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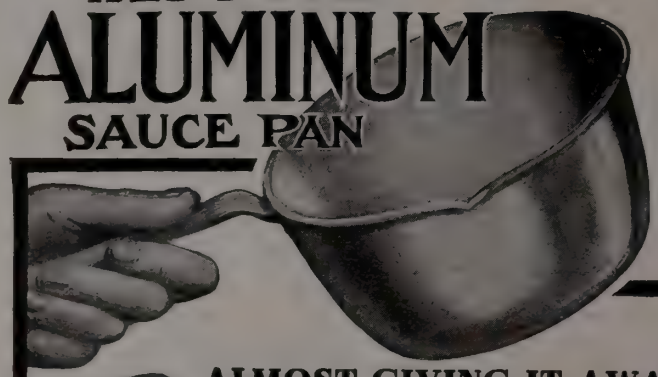

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No cracks nor seams to catch the food. Nothing to breed microbes. Because pan is all in one piece, no poisonous solder acids are used in making it. **It's a health and life saver.** Nothing to chip off and mix with the food. It looks like silver, polishes better, wears longer. No ware as strong, serviceable or durable. It makes cooking a pleasure.

Best Family Magazine, one year, and the Sauce Pan—Both for 35 cents.

I make this liberal offer to all who subscribe for Home Queen. As the price is but 25 cents a year, and as I offer the sauce pan for ten cents you need send but 35 cents for both. Has such an offer ever been equalled? Remember, you get the magazine for 12 months and the pan, both for 35 cents, both prepaid. If not satisfied with the pan after getting it; if you don't consider it an immense bargain, just return it, and I'll refund your money at once. But I'm sure you won't want to return it.

What Home Queen Is

Home Queen is one of the most entertaining magazines published. It is chock full of splendid stories by best writers, stories of true and tender heart interest. Next year it will publish stories by Charles Garvice, George Sheldon, Mrs. Alex McVey Miller, Emma Garrison Jones and other well-known writers. In one year you get at least 5 long stories that would compare favorably with the regular $1.50 book if in book form, besides 20 or more shorter stories. There is something in Home Queen for the entire family—wit and humor, poems, answers to correspondents, etc.

It is of particular value to women, on account of its Fashions, Household Hints, Recipes, etc.

Send stamps or silver; don't delay. The demand for this Aluminum Pan may be so great that when my large supply is exhausted, there may be delay in filling orders of those who come late. Just write name and address in blank at corner of this ad. **You will learn too, how to obtain any or all of the other pieces of aluminum ware, without paying one penny.** I will send Sauce Pan by return mail and Home Queen for one year.

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"I had drank coffee for about twenty years, and finally had what the doctor called 'coffee heart.' I was nervous and extremely despondent; had little mental or physical strength left; had kidney trouble and constipation.

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"Then I became less despondent, and the desire to be active again showed proof of renewed physical and mental strength.

"I am steadily gaining in physical strength and brain power. I formerly did mental work and had to give it up on account of coffee, but since using Postum I am doing hard mental labor with less fatigue than ever before."

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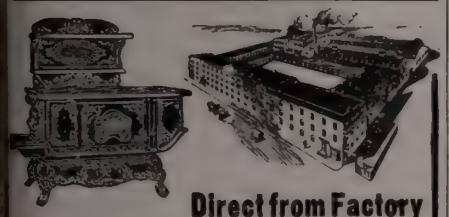

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It tells about all the stoves, prices, guarantee, etc. Send for this before you buy any stove.

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IT DOES IT ALL
CUTS TO THE END

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The Passing of the Pine

THE position which the United States has held as a lumber-producing nation has, perhaps, been due more to white pine than to any other wood. This timber, which has played a most important part in the material development of the nation, is fast disappearing, and now it is as costly as the finest American hardwoods.

The white pine production has shifted from New England to the Lake States. Michigan was the leading lumber-producing State for twenty years, from 1870 to 1890, with a supremacy based on white pine. In these two decades the cut was one hundred and sixty billions of board feet, valued, at the point of production, at not less than two billions of dollars. The rich forests of Michigan were once thought inexhaustible and lumbering continued in a most reckless manner for years. Suddenly, the people awoke to the fact that the thoughtless destruction of the trees had thrown 6,000,000 acres on the delinquent tax list. These white pine barrens point to the terrible penalty of wasting the forest resources, which should have been the heritage of all future generations.

The best stands of white pine in this country now are in scattered sections in Minnesota, New England and parts of Idaho. The species in Idaho is sometimes called "silver pine." Some of the country's best white pine is found on the Indian reservations in Minnesota and Wisconsin, and scattered stands are found in the States of Wyoming, Montana, Colorado, and one or two other States. At the present rate of cutting the tree will soon be practically a thing of the past. The small stands in the National forests are inconsiderable; but they will be managed with the greatest conservatism by the Government through the Forest Service, and through this method and the practice of reforestation it may be hoped that the fine old tree will furnish timber for other generations.

Answered Prayers

I THANK thee, Lord, for mine unanswered prayers,
Unanswered save thy quiet, kindly "Nay";
Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy; but thou didst know for me
That sorrow was the gift I needed most;
And in its mystic depths I learned to see
The Holy Ghost.

I wanted health; but thou didst bid me sound
The secret treasuries of direst pain,
And in the moans and groans my heart oft found
The Christ again.

I wanted wealth; 'twas not the better part;
There is a wealth with poverty oft given;
And thou didst teach me of the gold of heart,
Best gift of heaven.

I thank thee, Lord, for these unanswered prayers,
And for thy word, the quiet, kindly "Nay."
'Twas thy withholding lightened all my cares
That blessed day. OLIVE HUCKEL.

H. H. S., Nevada. "I take this opportunity to express my earnest belief in answered prayers. My prayers have been heard and answered many times."

M. J. C., Massachusetts. "I promised the Lord that if he would answer my prayer I would acknowledge it to the world. He heard and answered. I pray that this may help some other soul to trust wholly in God."

Reader, Pennsylvania. "I want to publicly acknowledge how graciously God has answered my prayer. I was on the verge of financial ruin, was deeply in debt and in ill-health, with no friends to help. I was not a Christian. The way looked dark indeed. I learned to love the Answered Prayer Column and through it was taught to have faith in God. Thanks to a prayer-hearing and prayer-answering Father, I can now say my debts are nearly all paid, I am restored to health with a bright and happy future before me. May this be an inspiration to others to trust God."

A. L. S. Two months ago I had a seaside cottage. It was rented, but the people did not pay. I was in debt for interest and taxes. A creditor took this time to urge me to pay up in full a debt for painting—a debt I was paying by instalments. It looked as if I should lose everything. This property was all I had. From it I derived my income. Taking up my Bible one evening, I opened it and read this verse: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us and for our little ones, and for all our substance." Ezra 8: 21. I made up my mind to follow the example of Ezra. I set aside a day for fasting and prayer that God would show me a right way out of my perplexity. In three days a way opened for me, all my troubles were over, and I can say with Ezra (8: 23), "So we fasted and besought our God for this, and he was entreated of us."

Perhaps you deposit your savings at less than 5% and suffer some loss besides through arbitrary rules reducing the dividend paying period. Write the Industrial Savings and Loan Co., concerning their 5% investments. You will find their advertisement on page 1026.

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Cabinets are beautifully finished—fitted with racks and hooks for every tool. Drawers are supplied with numberless accessories, such as screws, nails, wire, glue, clamps, sand paper, etc.

Keen Kutter Tool Cabinets are made in different sizes and range in price from $8.50 to $65.00, according to the assortment of tools.

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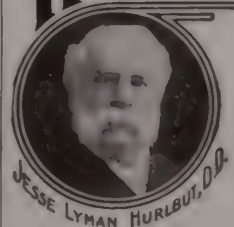

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Will you help tell them about him?

Psalms 122:6 **Romans 10:1**

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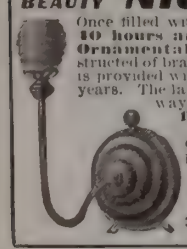

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Ask your dealer, or by mail (postpaid) 65 cents. Agents wanted. **65c.**

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WHAT WAS IT
The Woman Feared?

What a comfort to find it is not "the awful thing" feared, but only chronic indigestion, which proper food can relieve.

A woman in Ohio says:

"I was troubled for years with indigestion and chronic constipation. At times I would have such a gnawing in my stomach that I actually feared I had a—I dislike to write or even think of what I feared.

"Seeing an account of Grape-Nuts, I decided to try it. After a short time I was satisfied the trouble was not the awful thing I feared, but was still bad enough. However I was relieved of a bad case of dyspepsia, by changing from improper food to Grape-Nuts.

"Since that time my bowels have been as regular as a clock. I had also noticed before I begin to eat Grape-Nuts that I was becoming forgetful of where I put little things about the house, which was very annoying.

"But since the digestive organs have become strong from eating Grape-Nuts, my memory is good and my mind as clear as when I was young, and I am thankful." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in packages. "There's a Reason."

THE TYRANNY OF DRESS

By KATE UPSON CLARK

A DISTINGUISHED woman who was about to deliver an address at a great college for women, asked one of the woman professors for a few "pointers" before she began.

"Be sure to lay great stress upon careful dressing," said this lady. "You have no idea how little importance the girls here attach to it."

The lecturer was aghast. "Why, I was going to admonish them to beware of spending too much time on their clothes!" she gasped.

"Oh, you have just come from the outside world," explained her friend. "The society girl spends too much time on her finery; but the college girl, in the pressure of her daily duties and pleasures—the unending round of class-plays, and house parties, and society-teas—gives too little time to her ordinary toilet. When they get to the cap-and-gown stage, I shudder to think of the latitude they allow themselves."

"I was going to urge the adoption of the cap and gown among all college students everywhere—so loose, so healthful, so dignified."

"Don't do it! It covers a multitude of sins. Tell them no decent, self-respecting girl will ever leave her room in the morning, until she has at least made herself presentable. Please be emphatic."

The lecturer had so much sympathy with the girls that she did not, perhaps, bear so hard as her friend desired, on the morning sacrifice at the shrine of propriety. But she pondered well the matter, and it is now passed on to the consideration of others. It may be well enough to say that several fully informed individuals in that college and in others, dispute the wise professor's statement. They say that the case there is much as it is in the outside world. There are some slatterns, some over-nice ones, some foolishly vain ones. In these days, one must beware of generalizing. Let us often remind ourselves of Burke's great maxim, adapting it to various classes, "You cannot indict a whole people." At the same time, it cannot be too strongly impressed upon school and college girls that the reputation of your institution is going to rest not a little upon the appearance which its pupils present before the public.

In every home, especially where there are daughters, the time devoted to the sewing probably greatly exceeds that bestowed upon any other branch of the work. In the present elaborate and complicated styles of making gowns, it is hard to see how this can be helped. It looks simple oftentimes, when it is really fiendishly intricate. Now the family time and strength are like the family income—they ought to be divided systematically and sensibly between all its interests. Now, the clothing gets far more than its share.

A certain young woman, not a hundred miles from New York, became possessed with the idea that it was one's duty to "take proper care of one's appearance." She read diligently the woman's page in several daily journals; she expended a large share of the comfortable allowance her well-to-do father gave her on all sorts of unguents and manicuring implements, and she proceeded to carry out, as far as she was able, all the "directions" she could find. No true woman, she was told, would fail to apply "skin food" to her face for at least twenty minutes at night and in the morning. It should be patiently rubbed in. Then it should be rubbed off. Then a kind of "bleach" should be applied. Then powder very heavily. This should remain on for about twenty minutes in its turn, but should be most carefully rubbed off when the time came.

During the time the skin food was doing its lofty mission, this girl went through a series of gymnastic exercises—really almost the only useful thing she did—though her motive even then was not the truly fine one of health. She did them in order to make her waist small and her motions graceful. She applied certain things to her hair, two or three times each week, and also her finger nails. The care of her hair and nails alone every day took fully an hour and a half. Counting her elaborate baths, the adjustment of her clothes, and all the other details of her toilet, it took this girl nearly three hours every morning to dress herself, and more than half as long every night, with usually a ceremony of a similar sort somewhere in between!

Kate Upson Clark

The purchase of one's gowns, the fitting, the making—even when one has help or "puts them out"—consumes an enormous proportion of every well-dressed woman's available hours and days. One can scarcely remind one's self too often of the wise saying of Dr. Johnson, which he expresses something like this: "When we consider how many hours are spent each day in necessary care of the body, its sleep, its nourishment, its proper cleansing and arraying, how many are stolen from us by the languor of disease and inevitable social duties, we realize of how little time each one of us is really master."

Religion, education, literature, art, call loudly to us that we owe some sort of a duty to each and all. How can we train our families aright unless we keep at least somewhat in touch with them? We women must give a good deal of our time to the dress of our children and ourselves—but how much? Let us pray for the wisdom to make ourselves approved unto God, not needing to be ashamed, rightly dividing, not only the word, but our time, equally his gift.

Called Higher

Mrs. J. S. Ketterman, of Knoxville, Tenn., passed away recently. She was a stanch member of the Presbyterian Church and was known far and near for her kindly sympathy, going into homes where no other would minister. Her husband and four daughters survive her.

C. R. Stone, long a reader of this journal, died at Wills Hospital, Philadelphia, of heart failure, following an operation for cataract of the eye, on April 25. He was sixty-eight years of age, an earnest Christian and upright citizen, who was greatly beloved by a large circle of friends.

Stephen S. Wilson, an early settler in Ohio, died at his home on Badger Creek, Kan., April 12, 1907, aged eighty-three years. Mr. Wilson calmly awaited the great change, bidding his dear ones good-by until he should meet them again in the great hereafter. A wife and five children survive him.

Mrs. Samuel J. Howard, of East Georgia, Vt., passed away on July 22, after a brief illness. She was in her eightieth year and was a woman of beautiful Christian character and greatly beloved. For over fifty years she had been a member of the Methodist Church. This journal had been a constant visitor in her home for many years.

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Strainer Spoon, RapidSeller. Large catalog free. $3 to $5 a day. RICHARDSON MFG. CO. Dept. 6 BATH, N. Y.

Holiday Offer

To Introduce Our New Excelsior Solar Telescope

No telescope with a Solar Eye Piece has ever before been sold for less than $8.00 or $10.00.

THIS IS A LONG, powerful Telescope for terrestrial and celestial use. This Telescope is provided with an adjustable Solar Eye Piece for sun observations. With this wonderful Solar Eye Piece you look the sun squarely in the face on the brightest and hottest day, and study its face as you do the moon at night. Every student needs this Telescope to study the sun in **eclipses,** also the mysterious recurrent sun spots. Never before was a Telescope with such an Eye Piece sold for less than $8.00 or $10.00. This Eye Piece alone is worth more than we charge for the entire Telescope to all who wish to behold the sun in its tranquil beauty. Remove the Solar Eye Piece lens and you have a good practical telescope for land observations, etc.

POSITIVELY such a good Telescope was never sold for this price before. These Telescopes are made by one of the largest manufacturers of Europe; measure closed, **12 in.,** and open over **3½ ft.** in **5** sections. They are brass bound, brass safety cap on each end to exclude dust, etc., with powerfully lenses, scientifically ground and adjusted. Guaranteed by the maker. Heretofore Telescopes of this size have been sold for from $5 to $8. Every sojourner in the country or at seaside resorts should certainly secure one of these instruments, and no farmer should be without one. Objects miles away are brought to view with an astonishing clearness.

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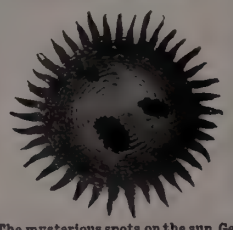
Circumference 5¾ Inches.

Price Only $1.00 By Express

By Mail, Insured, $1.20.

Our new catalogue of guns, etc., sent with each order. This is a grand offer and you should not miss it. We **warrant** each telescope **just as represented** or money refunded.



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Worth Many Times the Price

The Saxon, New York, Nov. 4, '05.
MESSRS. KIRTLAND BROS. & CO.

Gentlemen: I had with me on my recent European trip one of your Excelsior Solar Telescopes, with which I had the pleasure of observing an eclipse of the sun. At the Austrian Tyrol it was almost 80 per cent. concealed. Your Solar Eye Piece is a great thing. Its value to me on this occasion was many times greater than the entire outlay for the Telescope.

Yours truly, L. S. HENRY.

Count Cattle 20 Miles Away

I wish all to know how satisfactory the Excelsior Telescope is. Our farm is on the highest point in the surrounding country, one mile south of the junction of Walnut and Arkansas rivers. From our place we can see, with the aid of the Telescope, over into the Kansas Indian Reservation, nearly 20 miles; count the cattle and tell a horse from a cow; can see a large ranch 17 miles east that cannot be seen with the naked eye; can see the color and count windows with the Telescope. Again thanking you all for a square deal, I remain,

Yours truly, F. G. PATTON.
Arkansas City, Kan.

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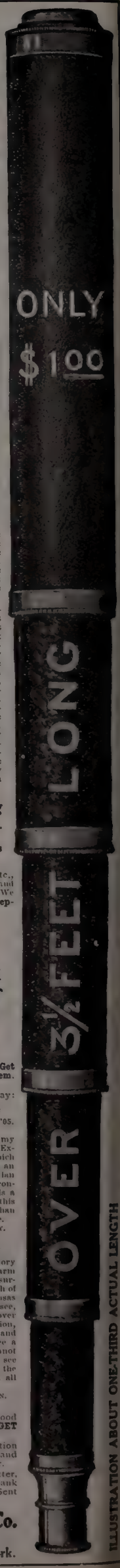

ILLUSTRATION ABOUT ONE-THIRD ACTUAL LENGTH

Ruth as a Type

By Mrs. M. Baxter

EVERY revelation of God involves responsibility, and calls for self-surrender. Naomi set before her daughters-in-law how much was involved in returning with her to her native land; they must renounce for ever all self-made happiness. And this test it was which brought out in Ruth the true spirit of the bride. Orpah, who had not calculated on any such thing as real self-surrender, kissed her mother-in-law, and returned "unto her people, and unto her gods." Not so Ruth; God had made himself known to her, and her response was a full one. She said to Naomi, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me" (Ruth 1 : 16, 17). Here was a distinct choice which involved the most complete self-surrender: any lot with Naomi was better than the most prosperous without her; domestic happiness separate from Naomi and Naomi's God had no charm for Ruth.

It is just in this way that an awakened soul is brought to choose Jesus, and to follow him at whatever cost. Simply accepting his salvation is not true discipleship. To be a disciple is to choose him before friends, before comfort, before domestic happiness, before all else, because the heart sets a priceless value on him. The test of all things becomes simply this, "Do they separate me from Jesus?" "Will they involve my leaving Jesus?" "Entreat me not to leave thee." The question ceases to be one of obligation, "What is my duty?" "What ought I to do?" Himself absorbs the soul, and gives color to all else. This is true discipleship.

The question of discipleship once settled—the choice of the world or Christ—there arises next the question of service. Naomi had been to Ruth a saviour from the land of her birth with all its heathen associations. By her she was brought into the land of promise, and came to Bethlehem. Once there, Ruth sought, not from any stern sense of duty, but impelled by love, to manifest her gratitude by loving service. It was harvest time; and she said to her mother-in-law, "Let me now go to the field and glean ears of corn after him in whose sight I shall find grace." She went, and the first words which fell upon her ear from the lips of the Lord of the harvest-field were these, "The Lord be with you." Here Ruth was at home; the God of Naomi was known here.

It is a precious thing when a consecrated child of God enters the harvest-field and becomes a gleaner, if not a reaper of souls. And our harvest-work always takes its tone from our experience. If we ourselves are constantly struggling and striving, we shall lead our spiritual children into the same experience. If we know the blessed truth of rest in the Lord, they will speedily enter into the same, and be kept as others are not, from the power and dominion of sin.

Ruth was hardly in the harvest-field before Boaz, the lord of the harvest-field, took notice of her, and soon he came and spoke to her. Jesus makes precious revelations to our souls, sometimes through some Christian who draws us away from the far land to his own house of bread, he so shining through that friend as to win us into a position of nearness and of devoted consecration, even when our knowledge of his person is very indistinct. But when he speaks right into our souls, and claims relationship, surprising us by his unsuspected love, then it seems as though our hearts must go out in full return of love to him. "Hearest thou not, my daughter?" Ruth was overpowered. She fell on her face and bowed herself to him.

A New Christmas Gift

This Wonderful Improved

REFLECTOSCOPE

20th Century

Picture Machine

GIVEN AWAY

HERE'S YOUR CHANCE!

Men, Women, Boys, Girls!
Go into The Show Business.
Give Home Entertainments.

REFLECTOSCOPE
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The Improved Reflectoscope is the most wonderful invention of the Twentieth Century, it is greater even than the Phonograph, more wonderful than the Stereopticon, more scientific than the Moving Picture Machine. Phonographs need records, Stereopticons need glass slides, Moving Picture Machines need Expensive Films, but all the Reflectoscope needs is the original pictures themselves. Post cards, Photographs, Newspaper and Magazine clippings or pictures of any kind can be shown and exact colors of the most beautiful picture projected on a screen life-size.

Here Is the Way to Get It.

We are going to give every reader of this magazine a chance to secure without spending a penny) one of the Improved Reflectoscopes, made especially for home entertainments.

This Wonderful Picture Machine, made of aluminum, will be sent you all complete, with a safety generator and a full set of views. It is not to cost you one cent, we are doing this because we want to give you a chance to give home entertainments to your friends and neighbors in such a way as has never been possible before, and at the same time make money for yourself, and lots of it, too.

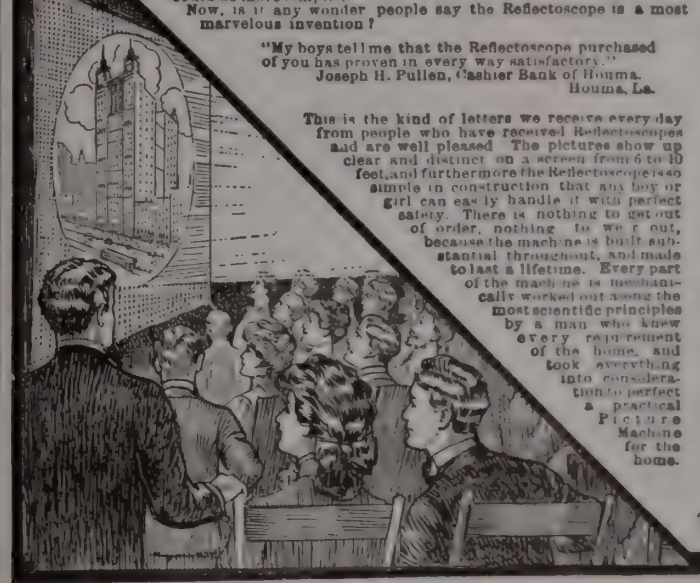
The Wonderful New Reflectoscope will give the greatest picture show you ever saw. It takes the place of the high-priced Stereopticons that cost a hundred dollars or more, and have therefore always been out of reach because few people could afford to own them.

The Improved Reflectoscope is especially made and adapted for home entertainment. You don't need glass slides or films, all you need is the pictures themselves. Just take any post-card, photograph, magazine or newspaper pictures, put them in the machine and you can project a beautiful, large, clear, lifelike reproduction in original colors. What could be more simple?

Now, is it any wonder people say the Reflectoscope is a most marvelous invention?

"My boys tell me that the Reflectoscope purchased of you has proven in every way satisfactory."
Joseph H. Pullen, Cashier Bank of Houma.
Houma, La.

This is the kind of letters we receive every day from people who have received Reflectoscopes and are well pleased. The pictures show up clear and distinct on a screen from 6 to 10 feet, and furthermore the Reflectoscope is so simple in construction that any boy or girl can easily handle it with perfect safety. There is nothing to get out of order, nothing to wear out, because the machine is built substantial throughout, and made to last a lifetime. Every part of the machine is mechanically worked out among the most scientific principles by a man who knew every requirement of the home, and took everything into consideration to perfect a practical Picture Machine for the home.



BURN ALCOHOL GAS.

It is lighted with the most powerful light known (Alcohol Gas), an entirely new light that has never been offered for sale before. It can be used at a cost of 2 cents an hour and is made to burn without refilling. Alcohol gas is generated from alcohol by means of a special new device, with a mantle light, the same as is used with city gas, which furnishes a solid column of light.

You can make an entertainment to suit yourself and on any subject you see fit. For instance, should you have some descriptions of a disaster, such as the earthquake in Frisco, all you have to procure them on cardboard and they are ready for the show. You can accompany a tour, say through California, Yellowstone National Park, the Holy Land or wherever you wish.

Imagine sitting in your home and seeing beautiful scenery, buildings and points of interest from all over the world, shown on a large screen so perfect and plain that you actually believe you are right there looking at the places themselves.

Think of touring through Switzerland, over the Alps with their picturesque scenery, and all in the warmth and comfort of your own home.

The Wonderful Reflectoscope will be the greatest source of amusement you have ever possessed, you can have a look at Europe, London, Paris and all the famous cities abroad.

VIEWS OF THE WORLD.

You can see views of all the big cities of America, views of New York, the beautiful parks, the Goddess of Liberty, New York Harbor, the Forts, Broadway, the Bowery, the famous China Town, in fact anything you can secure a picture of can be shown in original colors, so real and clear it looks them all.

Never before has such an entertainment been offered for the home. After the day's work and chores are done, what more delightful entertaining and pleasing than to sit down and watch such a pleasing and instructive entertainment.

What could be more appropriate for any home than this Wonderful Reflectoscope that is always ready, at a moment's notice, to entertain any friends or neighbors that may drop in, with views of the most interesting places, and show them so plain and clear and natural that you almost believe you are looking at the scene yourself.

We want to see a Reflectoscope in every home, and we are going to give every energetic person a chance to secure one.

AN HONEST OFFER.

There is positively nothing misleading or deceptive about this advertisement. It is a clear-cut truthful statement. We are going to give you this money-making outfit to start the work, all necessary equipment ready to start in the show-making business or to entertain yourself and friends.

If you want to secure this machine, just write us a letter or a postal card. Write your name and address plain and don't wait, and we will promptly tell you all about our new plan by which you can make money and entertain friends right in your own home, without a cent of expense to you, and make money from the start.

Don't put off writing; this is your opportunity to make money. Write now, and be first in your town and neighborhood to own the Wonderful Improved Reflectoscope. Remember it is not to cost you a cent and we mean every word we say. Write to-day, asking for Booklet No. 18.

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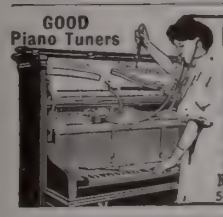

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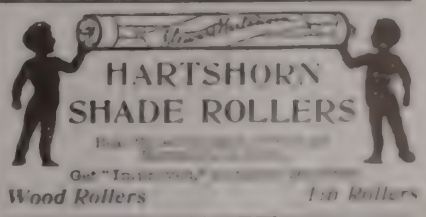

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See Premium Announcements OPPOSITE PAGE 1044

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NEW YORK, DECEMBER 4, 1907

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VOLUME 36 NUMBER 49
OFFICES BIBLE HOUSE, NEW YORK

CHRISTIAN HERALD

AT MOTHER'S KNEE—THE HAPPIEST PLACE ON EARTH

Flour?
"Pillsbury's BEST" — You Know the rest.

The Greatest Flour and Cereal Mills in the World are behind it

Every discriminating housewife in America knows Pillsbury's "BEST" Flour and knows it favorably. It is the standard in the majority of American homes. The purpose of this announcement is to tell these housewives that our latest "Best" product is

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that our great mills are behind it, and that it is fully up to their high standard in quality—and not only this, but it is the most economical breakfast food.

The White Heart of the Wheat

One 15 cent package makes 12 pounds of creamy white delicious food—the best you ever tasted—never sticky or lumpy. Good not only for breakfast but can be served in numberless dainty ways for luncheon and dinner desserts.

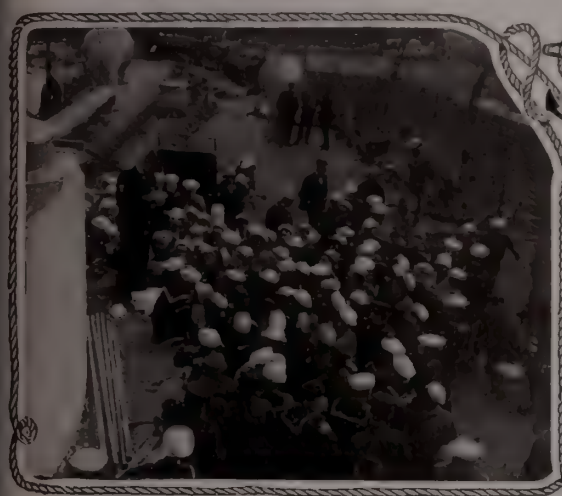
Nearly every grocer has it now.

NEW YORK, DECEMBER 4, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Giving the Sailors their Mail



The Battleships "Alabama," "Ohio" and "Rhode Island"

Marines Going on Board

Photos by Pictorial News Co.

FITTING OUT THE PACIFIC FLEET

IN the great shops of the Navy Yards at Brooklyn, Boston, Portsmouth, Norfolk, and Washington, the forges have been gleaming red far into the night, the clink, clink of hammers on bolt and rivets has gone on unceasingly, and thousands of men are toiling to complete the preparations on the battleship fleet that is soon to plow through the blue waters of the Atlantic on the way to the Pacific.

The preparations, however, are nearly complete, and the ships look as spick and span as if they were but newly launched. The amount of preparation necessary to equip a fleet for a very long cruise is something surprising to the mind of the ordinary citizen who reads up on naval subjects for the first time.

Over sixteen thousand mechanics have been at work on the ships. The Brooklyn Navy Yard and the Washington Navy Yard have about four thousand workmen each. The Charlestown Navy Yard at Boston, Mass., has two thousand, and the Navy Yard at League Island an equal number. The repair shops at the Norfolk Navy Yard, at Norfolk, Va., has three thousand, and the Portsmouth Yard at Kittery one thousand.

A warship has to be put in dry-dock and thoroughly overhauled at least once a year. If she is to maintain her schedule speed she has to be docked, and the steel plates below the water-line scraped and painted once in nine months. Innumerable sea growths, both animal and vegetable, attach themselves to the hull in a very short time, and these have to be removed.

An enormous quantity of paint is required. The white hulls that gleam with such snowy whiteness are only kept so by painting at short intervals. All of the vessels have been repainted in anticipation of the long cruise, from the keel to the very tips of the signal masts that pierce the blue far above the plated decks.

It will be necessary, however, to have them all thoroughly repainted, probably from the water-line up, as soon as they reach the California coast. Probably it stops on the way men will be swung over the sides with brushes and paint-pots to freshen up worn places on the metal sides. Salt water and the salty air soon damage beyond repair exposed iron and steel surfaces.

Every one of the guns on board, from those with a bore of sixteen inches, which are placed in the great turrets fore and aft, to the little rapid-fire pieces that bark from the fighting-tops, are thoroughly inspected. If the slightest flaw is found, a new piece that has been tried out at some proving-ground takes its place. The same care is given to the small arms of the marine corps, and to the weapons that are kept for the use of the sailors whenever a landing party is sent ashore.

Naval Base at Magdalena Bay

Jack at sea is as hard on his clothes as a small boy on his first vacation in the country. An extra supply is carried and new outfits will be given to a large part of the crews from naval stores on the Pacific Coast as soon as the ships arrive there.

The food for the cruise that was collected at the yard at Brooklyn would make the eyes of the hotel-keepers in our largest summer resorts stand out with astonishment. A few of the figures are: 61,000 pounds of corn meal, 1,200,000 pounds of flour, 500,000 pounds of canned fruits, 20,000 pounds of oatmeal, 25,000 pounds of cocoa, 150,000 pounds of salt pork, 50,000 pounds of ham, 1,000,000 pounds of beef, 100,000 pounds of mutton, 100,000 pounds of corned beef, 300,000 pounds of smoked meats, and about 80,000 pounds of meat of other kinds, including sausage, chipped beef, veal and pork. Over 800,000 pounds of potatoes will be carried, and 300,000 pounds of beans of various kinds. Other supplies will include many crates of eggs, cans of tomatoes, jars of milk, syrup and vinegar, and numerous fruits, fish, hominy, barley, tea, coffee, sugar, etc.

The department is very careful concerning the quality of food that is served to the sailors, as poor food would mean an epidemic which would spread with fearful rapidity where men are more or less crowded together, as they usually are in the confined quarters of a warship. The food is tested by inspectors, and must reach a certain standard before it will be accepted. Of course, here and there, something not up to the requirements will slip through when the food is bought in such quantities; but it is generally found out, and the firm that supplied that particular article will be sure to hear from the Navy Department in Washington.

The men in a "mess" very often contribute to buy delicacies they may wish extra, but those that depend on Uncle Sam alone will certainly not go hungry, as the foregoing jot plainly shows. The officers of each ship always pay a certain amount to have their "mess" supplied with many articles that are not furnished by the government. This sum usually reaches a high figure during a cruise, and constitutes quite a drain on the officers' monthly pay. The officers also have to pay for the entertaining that they must necessarily do whenever they touch at the ports of other countries. The officers on shore always give entertainments and banquets to the officers of the visiting fleet in order to show their friendliness to America. The officers have to make returns in kind. A single evening's entertaining costs

Continued on page 1042

THE
AMERICAN PULPIT

A SERMON BY
Rev. F. DeWitt Talmage, D.D.

Profession and Conduct

TEXT—Matt. 5: 47
"What do ye more than others?"

IN the words of my text, Christ separates the inhabitants of the whole world into two groups. First, here is the group of the men of the world, and yonder is the group of the servants of Christ. "Now," says Jesus, "these two groups are entirely different in characteristics and in their conception of life. The members of one group are living for themselves; they are scheming and planning how they can use men for their own advantage. The one group says, "I must first fill my own larder and look after my own enjoyment. No matter whether other people have a good time or not, I must make life easy for number one." The other group says, "I must live for God and for my fellow men. I must help the overburdened carry the load they are staggering under. I must be eyes for the blind, crutches for the lame, food for the hungry. I must learn to forgive men as I hope God will forgive me." Then Christ says to point the moral: "For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?" Probably there was not a man within sound of his voice who did not pride himself on being better than a publican. He was therefore bringing the matter home to them when he asked them in what way they were better.

It might be well if we asked ourselves such a question. We call ourselves Christians and it is a great title. There is no name on earth so noble as that of being a follower of Christ. We have a right to glory in the name, but there is a character which should go with the name, otherwise the name is a mockery. What is that character? In what way does the Christian differ from the non-Christian? As Christ put it, "What do ye more than others?" Are you different from the men of the world in your desires, in your treatment of your fellow men? Are you different in your modes of enjoyment? Are you different in the way you spend your money? Do you love only those who love you? Do you love your enemies? Do you do good to them that hate you? These are the home questions that Jesus is addressing to you to-day.

How to Make Friends

First, how are you treating your brethren in a social way? By that I mean in your evenings, and in the times when you are away from the store and can do as you choose. You are at liberty to select your own friends. You invite to your home those whom you wish to invite. You visit those whom you wish to visit. What is the spirit which guides you in the selection of your friends? Are your principles in this matter different from those that guide the actions of the man of the world? Is your chief idea to make friends with those whom you can help? Or do you simply make friends of those whose association is likely to benefit you? This is a very vital question for you to decide, for you have the character of Christian to maintain.

The ability to make friends and hold them to you in a vice-like grip is a great art. The more I see those who have mastered this art the more I am impressed with the fact that the essentials of making friends rest not in a big house, or in a large bank account, but in the magic touch of a hand and in the persuasive power of a voice. As I was thinking upon this subject the other day there rose up before my mind the face of a lady who is a friend to every one she knows. Now this lady is not handsome in physical beauty. Far from that. No artist would ever select her for a model. She is not wealthy. She lives in an humble home of only a few rooms. Where you spend the dollars she has only nickels to spend. She is not a musical genius. She can neither sing nor speak from a platform, nor write poetical effusions. Her clothes may once have been in style, but for the most part they have gone through the wear and tear of two or three winters. Yet wherever that lady goes she always makes friends. These friends belong to all classes of people. The rich and the poor alike come to her home. No mansion is so grand that she is not given a cordial welcome in it. No home is so humble that her presence is not cheerfully greeted in it. She is a past-master in the art of making friends. As the magnet places the steel filings under its magic influence, so this gentle lady grips the hearts of those around her in bonds of sincere affection. This is a wonderful art and we may all exercise it and all have it in some degree. For whom have you reserved your sweetest smiles and your most tender words of endearment? Is it for those only who are able to help you? Is your smile and your affectionate word only the prompting of incarnate selfishness?

Would that, in your social capacity, you could live for the glory of God! There is a beautiful story told about the famous Judge Carter of New England. When he was a young lawyer he was living in Maine. He and his wife at that time were energetically devoted to Sunday School work. But try as he would he could not bring into the Sunday School some of the poorer children. Their parents did not have money enough to buy shoes for their children, and they did not want the feelings of the little ones to be hurt by being the only shoeless children in the school. So Judge Carter thought the matter out. He went to his own boys and girls and said, "Children, I would like you to go barefooted to Sunday School; it is not to save the shoes and stockings, but to save the feelings of some other children." Then the poorer neighbors said, "If Squire Carter can afford to let his children go to Sunday School barefooted we can afford to let ours go also." So the poorer children sat every Sunday side by side with the rich. That was

A Beautiful Thing to Do

It was worthy of a follower of Him who made himself of no reputation. Are we men of that kind in our intercourse with our fellows? Are we willing to go barefooted for Christ's sake? Are we willing to associate with the poor? Are we ready to spend our lives in trying to help our fellow men to the Cross? In your daily intercourse with your fellow men are you living for God? How are you different from the man of the world in his social intercourse with his fellow men?

Leaving this subject, let me ask how we differ from the world in our financial relations. There is an old proverb which says: "When you touch a man's pocketbook, then you find that man's heart is turned to stone." So, too often, when you touch a man's pocketbook, then you find his love for God is turned to stone. The Bible represents Satan as saying that a man will give everything for his life. That is true in one sense but false in another. For too often a man will surrender not only his earthly life but his spiritual life for gold.

Here, for instance, is a merchant down in his store. For years he has been a slave to business. He always talks poor because he is always putting his money back into the business. The store grows larger and larger. Now it takes in half a block. "What are you working for, merchant? To make a larger business? What is the good of that? Have you not enough money saved up to live upon?" "Oh, yes. I can never spend all I have. But I have a pride in my work. I must keep on increasing the size of my business." So year by year he works. He never thinks of the spiritual welfare of his employees. He never thinks of the good he could do with his money. He never identifies himself with any philanthropic movement, for which his business training has so marvelously fitted him. But he works on piling up his gold, until his health begins to break. One day he goes to the doctor and the physician says, "My friend, if you do not stop working you will die." "Then die I must," he answers, "for my business is my life." Are you to-day in your devotion to business doing any differently from the Pharisees and the publicans? In what way have you ever let your money redound to the cause of Christ? Show me any difference if you can between yourself and the selfish, mercenary man of the world. There is absolutely none.

Gold the Rival of God

You say that your love for gold does not diminish your love for God. Well, we will grant this, if you will answer aright two or three questions: For some years I have heard you denounce some of the leading financiers of our great trusts or business monopolies as a collection of thieves and robbers. You say these men have done more to debauch our legislatures and judiciary and to undermine the moral and spiritual life of our country than any other single means during the last century. Suppose you had grounds for your statement, and that what you said was true. The highwayman who places the pistol to the forehead of the pedestrian and demands that he surrender his all is not more of a scoundrel than is the man at the head of a monopoly who crushes the opposition of his rival; but now that he is between the millstones himself, who has your sympathy?

But though the evils of these trust monopolies may be all that you depict, answer me this question: Suppose that to-day one of these trust magnates should offer to give you stock in his company worth $200,000, would you take it? Then suppose this stock paid an annual dividend of thirty per cent., would you at once dispose of it because it was made out of the wreck of other fortunes? Or, take another illustration: suppose next Sunday morning by breaking the laws of the Sabbath day, you could sell a piece of real estate and make $1,500 on the deal, would you stay away from the house of God in order to do it? How is your life different, in a financial way, from that of the man of the world? If you could make enough money thereby, would you not be willing to compromise your public pledges to your Lord Jesus Christ?

Christian Patriotism

But there is another question I wish to ask: What are you doing as a Christian patriot? How are you different from the men of the world in this respect? Are you thinking of your country only as a social organism whose business it is to protect you and care for you and benefit you? Or are you thinking of it and planning for it as a great Christian government which can protect all its own and be a mighty international power which can help draw all the race to Christ?

Even from the standpoint of the nation you can honor or dishonor the cross of Christ. Take for instance the Asiatic immigration question, which is upheaving the Pacific Coast—and mark you, I am not to-day simply alluding to the Asiatic immigration into the United States only, for Canada is in the same crisis. "Stop those Japanese and Chinamen and Hindus coming into Vancouver!" cry the British colonists. "Stop those Japanese and Chinamen coming into the Golden Gate!" cry Washington and Oregon and California." Why, why, why stop them? "Oh," answers the Caucasian race, "they will overrun us like rats. They will crowd our laborers to the wall. This is a white man's country, to be inhabited only by white men." But is this a white man's country to be saved only for white men? What do you think Jesus Christ would say, if he were asked about this immigration problem? Do you believe he would say, "Send your merchantmen and soldiers to foreign lands. England and Germany and France and America, fight among yourselves for the Asiatic trade; but keep all the Asiatics out of your own lands"?

Welcome to the Asiatic

Come, let me put this question in another way: You are ready to grant that the best civilizing evangelists the world has ever seen are the men who have given themselves up as foreign missionaries. I defy you to find one great missionary in the whole world, who does not strongly advocate the idea that the more foreigners you can get to immigrate into Christian lands, the sooner the world will be converted to Christ. "Open your schools to them. Open your colleges to them. Open your churches to them, and Christ will soon reign supreme over the whole world," says the Presbyterian Missionary Board in New York, and the Congregational Missionary Board in Boston, and the Methodist Missionary Board in Philadelphia. Now, my brother, I want to ask you, if all the great missionary leaders are advocating the conversion of foreign lands by bringing the Chinese and the Japanese and the Hindus to our own lands, dare we, can we fight this immigration problem simply upon the dollar question and not upon the broad ground of Christian brotherhood as manifested by Christ's Cross?

Or take another view of this question of Christian citizenship: Here is the liquor problem which confronts us on every hand. There is not a judge in the criminal courts of the United States who will not declare that over ninety per cent. of all the criminals brought into the courts are brought there, directly or indirectly, through

The Effect of Drink

A majority of the murders, the crimes of this land can be traced, directly or indirectly, to the poison of the intoxicating cup. Are you trying to fight this evil as a Christian citizen? Are you drinking your wine and beer when you are out in social gatherings, as so many are accustomed to do? When the men who have the political slogan, "Free America! Free from the shackles of intemperance!" enter the political arena, do you vote for them and work for them? I am stating a self-evident truth when I declare that the members of the American churches can solve the problem if they will all work together for the freedom of our beloved land from the domination of the saloon.

But again I ask, how are you different from the man of the world in your domestic relations? I am not asserting for one instant that your home is not outwardly a Christian home. I believe you have quite a

Continued on page 1037

FITTING OUT THE FLEET

Continued from page 1035

and extending courtesies would cause an international coldness that would take much explanation between the Departments of State and the Navy Departments of the two countries to straighten out. The American officers can be depended on to see that the reputation of America and American officials for hospitality will not suffer.

The question of coal supply is one to which the Navy Department has given much thought. Each battleship or cruiser has room for many hundreds of tons in her own bunkers, but the great furnaces eat into the supply at an alarming rate and every little while the bunkers have to be refilled from the coal supply ships. As the government has not a sufficient number of regular colliers, a number of merchant colliers will be hired from private concerns for the cruise.

A large war vessel of the battleship or cruiser class, while lying at anchor in port, burns twenty-five tons a day; when steaming at from ten to twelve knots an hour the furnaces burn up one hundred and thirty tons in the twenty-four hours. If the vessels are being forced along at full speed, each ship consumes between four and five hundred tons a day. The estimate has been made that Admiral Evans' fleet will burn ten thousand tons when going at full speed, and thirty-two hundred and fifty tons when going at the twelve-knot rate.

Secretary of the Navy Metcalf has made the preparation for the review of the fleet by President Roosevelt in Hampton Roads on December 16. It was the first intention to have the President review the ships as they lay at anchor, following the plan adopted at the review that opened the Jamestown Exposition. Now it is arranged that he will review the fleet as they pass out of Hampton Roads into the open sea.

President Roosevelt will leave Washington the day before, making the trip on the *Mayflower*, which will fly the blue presidential flag at her masthead. Mrs. Roosevelt will also go. In the party will be the Secretary of the Navy and Mrs. Metcalf and several admirals and officials of the Navy Department and their wives.

As soon as the *Mayflower* is anchored, Rear Admiral Evans, commander of the fleet, and the several flag officers will go on board to make an official call on the President. After them will come the commanding officers of the ships. As soon as they return the fleet will get under way. The *Mayflower* will lead it until off one of the capes. Then she will turn, facing the line as the ships pass by. Each warship as it comes abreast of the *Mayflower* will fire the presidential salute.

One of the officers of the battleship fleet, it is interesting to note, is a son of Admiral Evans, and the resemblance between the two is most striking.

The little flotilla of destroyers, comprising the *Truxton*, the *Lawrence*, the *Hopkins*, the *Whipple*, the *Hull* and the *Stewart*, are already on their way. They will join the fleet of battleships at Rio de Janeiro, in South America. They were all overhauled in the repair shops of the Norfolk Navy Yard before leaving. All, with the exception of the *Whipple* and *Truxton*, have been supplied with fine new batteries of six pounder guns, and new mounts for the pieces. A full supply of ammunition and provisions was sent to Norfolk and distributed to the destroyers shortly before they sailed.

The commander of this little fleet is Lieutenant Cone, who commanded the *Dale* when the first flotilla of destroyers sailed to the Philippine Islands several years ago. He is considered by the Navy Department at Washington as an experienced and capable officer.

Warships Fitting Out at The Brooklyn Navy Yard

The destroyers, with the tankship *Arethusa*, left Hampton Roads and poked their noses into the blue billows of the Atlantic several days ago. The first run will be one of five days, which will bring them into the harbor of San Juan, 1,280 knots from Norfolk. Here they will stay for five days more, while enough coal is taken on board to supply the place of that used during the first run. The coal-bunkers will be refilled at every opportunity.

The second run will be 1,780 knots to Trinidad. At about the moment when the destroyers are letting go their anchors here, far back at their starting-point the great battleships will be pulling the hooks of theirs out of the mud as they get under way for the review and departure. The great battleships and cruisers will steam faster and overtake the entrance flotilla. The destroyers again stop for coal at Pernambuco about the first week of the new year, and it is expected that the entire squadron will pass Cape St. Roque about [illegible]. It is not at all probable that the fleets will sight each other, as the destroyers, being comparatively light in draft, keep close to the shore; while the battleships, disregarding the highest white crested combers, sail far out at sea. They will, however, know each other's exact location by wireless telegraphy. When the flotilla and the battleships meet at Rio Janeiro, the men will be given a holiday on shore. Again the flotilla will be given the start, this time of twenty four hours. The flotilla has stops scheduled at Montevideo, Punta Arenas, Talcahuano, Callao, Panama and Acapulco. It will arrive at the naval rendezvous in Magdalena Bay about the end of the first week in April.

The bay is in Mexican territory, but Secretary Root of the American State Department has made arrangements with President Diaz and the Mexican Secretary of State, to rent a station there for at least three years.

The people of our Western Coast States are looking forward with great interest to the approaching visit of "our fleet from the other side," as they call it. It is expected that all of the large cities, notably San Francisco, will make much of the event. The Californians say that if the battleships can be so altered as to burn oil instead of coal, then the ships that remain for any length of time can be operated at a small cost to the Naval Department. California has a plentiful supply of natural oil, and as an experiment, the monitor *Wyoming* is being changed from a coal burner to an oil burner, at the Navy Yard at Mare Island. It is believed that the change will be found to be an advantage. Of course, a warship has this difficulty, compared with a merchantman: the fuel has to be so placed that it will not become a menace to the ship if exploded into battle. A shell piercing even a small oil tank and exploding, might cause immeasurable damage.

The ships will probably touch at the naval stations on the Pacific Coast, and take on supplies from San Francisco, Mare Island and Puget Sound. It is hoped that a large number of skilled mechanics will be drawn to the yards on the Pacific Coast, for the Naval Department has work that is far behind for want of proper workmen to complete. The yards on the Atlantic coast will lay off, it is reported, over ten thousand men after the departure of the fleet, and some of these are signing to go to the yards on the Pacific Coast.

Profession and Conduct— Sermon by Rev. F. DeWitt Talmage, D.D. ❋ Continued from Page 1036

umber of Bibles in your house. Sometimes you have amily prayers. But the question I ask is this: How re you bringing up your children? You are getting toether every dollar you can to spend in their education. ou are so anxious about them that some of you are ven educating your children's feet as well as their eads. Each week you send them to dancing-school, that they can do everything society people are exected to do.

Let us turn and study your boy. He is a fine felw, strong, well built and brainy. He has always ood up well in his classes. Then he has a wonderful ower in speech. He is a born orator. Then in addion to all these characteristics he has inherited your other's deep religious nature. You never heard him ll a falsehood. You never knew him to do a conmptible thing. He is always kind, gentle and manly. ou know it would only take a little urging on your rt to land him in the ministry. Would you like him to a minister? Would you have him go out as a home issionary in the lumber camps of the West? Would u want him to work night and day as your father did o was a minister, and then be criticized and found ult with and live all his life on a salary that a od mechanic would despise? No. Why not? You ofess the religious life is the happiest. Why do you t want your boy to take it up? Somehow your proession of Christ and your action toward your boy do t seem to blend.

Then there is that daughter of yours. The other day she startled you with the question, "Mother, would you let me go into the slums and do settlement work? I am sure I could do a lot of good." Why did you not give your consent? There are your two children with very little urging ready to give themselves up to Christian work. You profess to believe that the Christian life is the happiest of all lives. Are you any different in your ambitions for your children from the men and the women of the world in reference to their children?

I was mightily impressed with this fact the other day, when attending a missionary meeting. I think that without any doubt the best women of every church—I mean the most spiritual-minded—are gathered each month in our missionary societies. That day they were giving a farewell reception to a beloved Christian worker. She was not only the most beloved, but without doubt the most brilliant lady speaker I have ever heard in California. For some years she had labored in Asia, and then she returned to her own country on account of broken-down health. Her health having been restored, she heard of a little mining camp in one of our Western States where there was no Young Woman's Christian Association established. She also heard that in this rough mining camp quite a number of young girls had gone wrong because they had no one to look after them. So this brilliant young woman volunteered to go to that mining camp and care for those young girls. We were bidding her good-by. She went without a dollar of salary and entirely alone. She left all her friends and associations behind. As I looked at the well-dressed ladies at that reception, who came from some of the best families in the city, I said, "I wonder how many of us would be glad to surrender our daughters to God's service and have them do what that young woman is going to do?"

Oh, my friends, it is so easy to cry in holy raptures over the sacrifices Christian heroes and heroines have made for the Master; but the great question for us to decide is: How are we different from the men of the world in our ambitions and hopes for our children? Are we really different in our households from the publicans and the Pharisees?

Becoming a Christian is something more than merely signing your name upon the church roll. It means this: Are you willing in the home, in the store, in your patriotism and in your social intercourse with your fellow men, absolutely to surrender your life to Christ and live first and last and all the time for his glory and the good of mankind? That is a very wide, sweeping promise to make, but that is what Christ wants you to do. Are you ready to make your profession amount to something? Are you ready to make it amount to something now?

Large type, small compass and moderate weight are the characteristics of our New Indian Paper Bound Letter Bible, illustrated on page 3 of the Colored Premium Supplement in this issue.

INDIA FACING A NEW FAMINE

All Crops Fail in the Central Provinces, and Government Relief Work Has Already Begun

FOR several months past letters from India have been filled with forebodings of crop failure throughout a very large part of that country. Hopeful, even when all signs were unfavorable, the people still expected the wished-for rain to come and restore the parched earth. Their hopes were doomed to cruel disappointment. Rains have failed almost completely in the Upper India region, the result being the burning out of the crops, and the imminent reduction of a very large part of the population to destitution. The territory affected, which is shown in the map printed on this page, is a vast and populous one.

Anticipating this disaster, the Indian government has already established relief works in several of the provinces. We give below letters received by THE CHRISTIAN HERALD from leading missionaries, whose accurate and extensive knowledge of the situation invests their communications with especial timeliness and value.

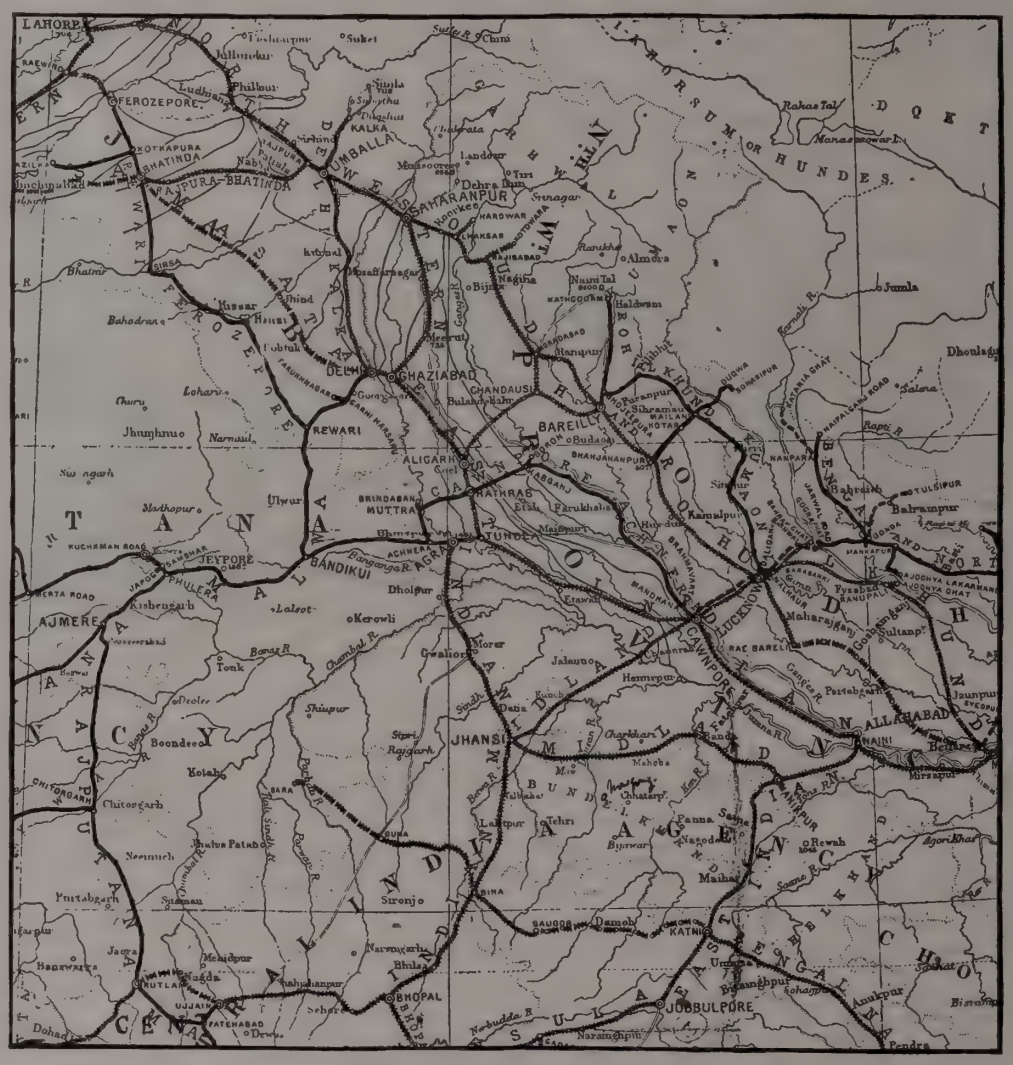
Rev. W. H. Stephens, of Poona, India, formerly Secretary of our India Missionary Famine Committee, writes to Dr. Klopsch:

"With deep regret I notice the certainty of another severe famine in upper India, Rajputana, Kathiawar, Delhi, the greater part of the Punjab, Central Provinces, Gujerat and other parts of the Bombay Presidency. The usually needed rains in these parts during the latter part of September have entirely failed and the crop is doomed in consequence. I have personally seen, on my way to Upper India, last week, most of the affected areas and the burnt fields, and the look of hunger on the faces of the populace grieved me much. The earth in these parts, in fact, has turned into stone through dryness, and I think no amount of hard labor could reduce it to sand, unless watered for some time. The government has already opened relief works. It grieves us much to contemplate the existing sad state of affairs and the serious evils that may follow. The poor people have already been reduced to penury, through having had to pay scarcity prices for grain for a considerable time, and now starvation is their lot.

"Dear Dr. Klopsch, I need not make any request, but simply leave the above circumstances to your benevolent consideration and decision and that of your readers. I refrained from bringing the circumstances to your notice earlier, hoping that the long deferred rain might still come down and save the extreme situation somewhat; but alas! it failed."

Rev. J. W. Robinson, of the M. E. Church in southern Asia, writes from Lucknow, October 19, to Rev. W. H. Stephens, as follows:

"In almost the entire Upper India region there has been great scarcity for the past two years, and the people are in no condition to meet changes which have developed during the last month. The monsoon was more than a month late in arriving, and withdrew a full month earlier than usual, with the result that all *kharif* crops are burned out. In the districts of Oudh, most of Rohilkhand, most of the Punjab, Rajputana, and many parts of the Central Provinces the crops are destroyed, and as no rain has fallen it has been impossible to sow for the *rabi* crops. Prices are in most of these parts already as high as they were in the worst part of the 1896-97 famine, and the failure of the crops leaves the people without the usual work of harvesting the *kharif* and sowing the *rabi*, by which they live.


LAHORE
FEROZEPORE
BHATINDA
KALKA
AMBALLA
SAHARANPUR
HARDWAR
DELHI
GHAZIABAD
REWARI
BAREILLY
MORADABAD
ALIGARH
MATHRAS
MUTTRA
AGRA
JEYPORE
BANDIKUI
AJMERE
JHANSI
GWALIOR
LUCKNOW
ALLAHABAD
BENARES
KATNI
JUBBULPORE
BHOPAL
SAUGOR
Almora
Naini Tal
Jumla
Dholagiri
Sironjo
Chitorgarh
Kotah
Tonk
Boondee
Dholpur
Jalaun
Hamirpur
Banda
Mahoba
Rewah
Maihar
Umaria
Pendra
Narsinghpur
Damoh
Seharo
Narwargarh
Bhilsa
Mehidpur
Neemuch
Partabgarh
Jaora
Rutlam
Ujjain
Dewas
Dohad
Kishengarh
Lalsot
Shahpura
Tehri
Lohara
Sohagpur
Amarpatan
Bijawar
Chhatarpur
Panna
Sohawal
Jaunpur
Partabgarh
Sultanpur
Maharajganj
Gorakhpur
Basti
Balrampur
Tulsipur
Nanpara
Bahraich
Fyzabad
Ajodhya
Lakarmandi
Sitapur
Kamalpur
Sandila
Hardoi
Shahjahanpur
Budaun
Bareilly
Rampur
Moradabad
Nagina
Bijnor
Meerut
Ghaziabad
Chandausi
Bulandshahr
Aligarh
Etah
Farukhabad
Etawah
Mainpuri
Agra
Muttra
Bharatpur
Dholpur
Gwalior
Jhansi
Lalitpur
Sagar
Damoh
Katni
Jubbulpore
Bhopal
Seharo
Narwargarh
Bhilsa
Mehidpur
Neemuch
Partabgarh
Jaora
Rutlam
Ujjain
Dewas
Dohad
Kishengarh
Lalsot
Shahpura
Tonk
Boondee
Kotah
Chitorgarh
Sironjo
Rewah
Maihar
Umaria
Pendra
Narsinghpur
Damoh

"Mother Bird" and Her Bowery Boys

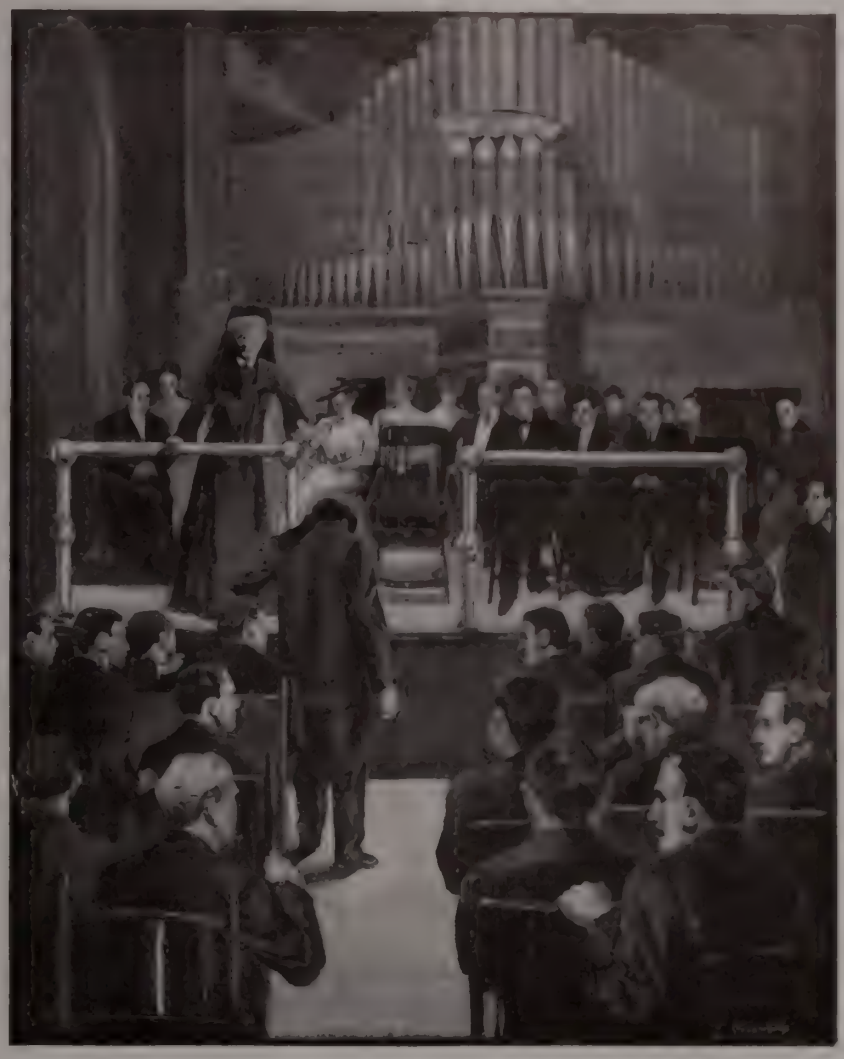
WHEN "Mother Bird" talks to the "boys" at the Bowery Mission services, the "boys" listen. There is something compelling in the gentle, simple words, the sympathy and understanding. At first the listener thinks what a remarkable gift this woman has for the work she is doing. Then he realizes that only out of the heart could proceed such a hopeful, loving message.

There is something strangely impressive—depressing at times—in that crowd of faces upturned to the platform. Most of them are like maps upon which one can trace the downward course of lives once worthily lived. Some are alert, comprehending what is being said; others are dazed; a few sleep, drugged with weariness or hunger.

Singing rouses the Mission audience and they join in the hymns with a will, many seeming to know them. They listen quietly and with attention to the simple, earnest prayer, and when requests for special prayers are asked for, some are ready to rise. Others there are unquestionably who really wish to ask; but a curious resistance holds them in their places. It is the same later in the evening when the request for "experiences" is made.

"Are you ready to give your hearts to Christ?" It is a searching question and few the world over are prepared to answer quickly.

The thought of dear ones—a latent, unselfish instinct—brings some to their feet in answer to the question for special prayers. "My mother, my brother, my sister, my wife, my children" is heard throughout the audience.

The more one sees of the Mission work, the more he is impressed with the Christian courage of those who are doing it. To be faithful and hopeful amidst such darkness, to labor and pray unceasingly, despite the discouragements and the failures, to keep feeding the hungry and casting bread upon the waters unquestioningly and uncomplainingly—surely this is laboring in the vineyard. Certainly, it is being faithful over a few things. How small a thing it is to give them the support they need, when they give themselves!

Mrs. Bird Leading a Converts' Meeting at the Mission

Churches, hospitals, institutions work each in its place to help and uplift humanity, but none more earnestly than those who go down into the waste of degradation and despair, and struggle to bring the drowning men to shore. Yet such work, although so full of, and demanding as it does great self-sacrifice, by no means goes unrewarded. The testimonies given any one night at a Bowery Mission service would repay all the efforts that have been put forth there. Perhaps there are only a dozen or more testimonies in an evening, but they are remarkable ones. One has been kept a few days from drink, another a few weeks, months or years. Several have been wholly regenerated and their appearance proves their words. There is a cleanliness about them which is more than soap and water or clothes, and this result has come not by force of will or by mere signing the pledge, but because they have touched the hem of the healing robe.

One night recently, a young Swede got up from his seat just under the platform, and began to talk. He had been drinking heavily, and there was a murmur of disapproval from the men.

"I had some money this morning," the young fellow walled, "and I was all right; now I've got five cents. Oh, there ain't nothin' in it, nothin' in it!"

"Listen to him, boys," Mrs. Bird said, rising, "and look at him. There is an object lesson for you. You see what liquor will do. I am glad the poor boy spoke."

At great cost he had learned his lesson—if he will only remember it—if all the children of men could but wake to realize that "there ain't nothin' in it"—in sin, in degradation, in the revel of the drunkard.

After the services are over each evening, the men are fed with coffee and bread, remaining in their seats while the food is passed to them. For many it is the first food of the day.

Some doubtless have come there in order to get it; but their hunger and thirst are a type of that deeper starvation which can be satisfied only with the Bread of Life, and the milk of the Word.

Evangeline Holmes

How the Filipinos View Independence

FEW Americans have a clear understanding of the governmental system in the Philippines. While these islands, under American rule, have made remarkable progress, to an outsider their politics seem so complex, and their factions so numerous and so active, that it is difficult to arrive at any proper comprehension of the situation without considerable study. Fortunately, the means of enlightenment are at hand in a recent address delivered before the Lake Mohonk Conference by the Hon. Paul Charlton, an official of the Bureau of Insular Affairs and an authority on the Philippines. Mr. Charlton said:

"On April 1, 1907, the Governor General issued a proclamation calling a general election for July 30. Long before the day set for the election, political agitation of an intensity only possible among a people of the racial characteristics and tropical habitat of the Filipinos, was prosecuted throughout the islands. The five factions gave voice to their views. The one question in the discussion appeared to be 'Independence.'

'On the one hand were ranged the 'Nacionalistas'—the extremists—who stated that they wanted 'urgent,' 'electric,' and 'immediate' independence. This faction contains men of undoubted ability and purity of motive; but among its main spokesmen are many demagogues, disappointed office-seekers, and persons who, having had military prominence in the two insurrections, unwilling to practise the arts of peace, have, until now, found themselves out of the lime-light, and with a passion for notoriety, were willing to make any promise or commitment that would advance their candidacy. Their greatest spokesman was Dr. Gomez, who was elected delegate from Manila by a plurality of less than fifty over his moderate opponent, Dr. Lukban. He was quite familiar with practical politics during a residence of seven years in Spain and Cuba, in the employ of the Spanish Government as an army contract surgeon. He is not now a citizen of the Philippine Islands, and has not taken the oath of allegiance. His faction contains men of undoubted probity and ability.

"Affiliated with the 'Nacionalistas,' but less radical are the 'Independentes,' 'Inmediatistas,' and 'Independistas,' all of whom demand immediate independence. They represent the shade of public opinion analogous to our 'Gold Democrats.' The 'Progresistas' or Federalists, are those who, recognizing the great beneficent and unselfish work of this people to theirs, are supporters of the Government policies. They appear to have relied too strongly on the appreciation of their people, and consequently their representation in the Assembly is small compared with the allied representatives of the policy of immediate independence, or even with the 'Nacionalistas' alone.

"The election resulted in the choosing of eighty members, of whom thirty-one are 'Nacionalistas'; thirty represent the 'Independentes', Inmediatistas' and 'Independistas,' and sixteen are 'Progresistas.' The Government stood absolutely aloof from the elections. It made provision to maintain order at the polls, but no interference was necessary.

"A careful and thorough reading of the native press since the election is convincing that our Filipino political brother is like some of his American prototypes in considering pre-election promises and programmes as platforms, that is, things to get in on and not to stand on. Various victorious candidates who had been making promises always, including 'immediate' and 'complete independence', and sometimes also 'no taxes' and 'an acre and a mule,' are now exclaiming that what they meant was that they would advocate independence and liberal treatment for their constituents.

"The government of the Philippine Islands will convene and continue this assembly because of its conviction that the Filipino people, as a people, recognize the beneficent work that is being done for them, in universal opportunity for primary and secondary education; in trade and technical training; in local self-government in all the provinces and municipalities for almost eight years; in great public works of sanitation, road building and harbor improvement; in providing convenient courts for the speedy and impartial administration of justice; and in the maintenance of public order by a constabulary recruited from their own people, which has made life, liberty and property safe to the remotest ends of the islands. The fact that a few demagogues, by facile words and specious promises, have seated themselves in the Assembly, is no more ground for saying that this people will be unfit for self government in a hundred years, than does the presence of a few men of like class and character in every municipal, State, and even the Federal legislature in the United States form the fair basis for a like criticism on the political capacity of the American people.

"When local self-government in the municipalities and provinces was in its experimental stage, it required some education to prove to the presidentes, caciques and ilustrisima that government could and must be carried on without oppression or bribes, and with integrity and impartiality. That lesson has been learned, and nowhere in continental America is local self-government conducted with more economy and fairness and with less oppression and jobbery than in the Philippine Islands.

If you wish the richest kind of a Christmas gift take the New Red Letter Bible, bound in genuine Morocco, leather lined, printed on India paper, weighing only one pound and four ounces. See the notice on page 3 of the Colored Premium Supplement in this issue.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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Revising Christmas Festivities.

NOT a little regret is felt in the Christian community at the necessity for changing the character of the Christmas songs, hitherto sung in the public schools of New York. We are told that it is a necessity, because the Jews object to any mention of Christ, or even reference to him, in connection with the festival. There are many Jewish children in the public schools, being educated with Christian children at the public cost, and care must be taken that their prejudices and those of their parents are not outraged. So the song-books are being revised, and every reference to Him whose birth we celebrate at Christmas is being carefully expunged. It is a high price to pay for the privilege of having the Jews among us, but the authorities appear to think it must be paid.

It is rather ungracious on the part of the Jews to make the demand, and we are astonished to see that some intelligent rabbis are prominent spokesmen in pressing it. They have been telling us for a long time that Jesus taught nothing but what Judaism had taught, so there really seems no serious ground for so strenuously objecting to the references to him at such a period. Besides, Jesus being a Jew, they might be expected to be proud of the homage paid to him by the whole nation. They constitute numerically not more than a fifth of the population of the city, and therefore might have yielded to the inclinations of their more numerous fellow citizens. Even in London, when a Jew was Lord Mayor, the Jews raised no objections to the Christian manner of observing the season. But here, probably the only country on earth where they could bring pressure to bear, the country in which hospitality to them is most lavishly displayed, they show something not far removed from intolerance.

There seems a kind of timidity, too, about the demand. They cannot imagine that any attempt at proselyting would be made in the public schools. Their children are under control of the parents for the greater part of the day and on Saturdays and Sundays. Do they distrust their power of keeping them faithful to their religion, or doubt their ability to counteract the influence of such remote references to Christ? Scanning the countenances of the children of the Hebrew race as they pour out of the schools on the East Side of the city, it would seem to the observer that none of them would be made worse by imbibing even direct teaching about Jesus. But that is not suggested or advocated. The peace on earth and good will to men associated with his birth and most frequently recalled at Christmas are not the lessons the Jew has cause to dread. His danger consists in those lessons being forgotten and the fierce passions born of race hostility and of business rivalry being engendered, as they have been in Russia and elsewhere. We think the Jews are blind to their own interests in this matter, and, in their demand that the American people shall forget Christ at such a time, are sowing seed that may grow to a harvest that they understand only too well.

What is Happiness?

A DISTINGUISHED young Englishwoman, Miss Laurence Alma-Tadema, daughter of the famous painter, is now paying us a visit, but not as an ordinary tourist or curiosity-hunter. Miss Alma-Tadema is the apostle of a new and attractive philosophy—she comes to tell us how to be happy. Like many other young enthusiasts, she has formulated a theory of her own, such as only the heart and mind of youth could have conceived. It is, in brief, to control yourself, work hard, and develop all your intellectual and physical powers to their fullest capacity.

While this advice contains nothing new—and carries with it a reminiscence of the days when the buoyant heart of youth rejoiced in the essays of Emerson and Carlyle—it will hardly be accepted by our prosaic world as altogether satisfying. It is true that in work for art's sake, or with some high ideal in view, there is a deeper satisfaction than in purposeless effort, or in work for mere gain. But as to lofty ideals, and strenuous self-development for some great purpose, which are apparently essentials in Miss Alma-Tadema's scheme, though these are familiar expressions in a certain class of literature, they are too often, and inevitably, forgotten in the stress and hurly-burly of real life.

Our graceful English philosopher rightly holds externals to be secondary and that happiness is not a thing of the pocket-book, the toilet, the table, elegant surroundings, expensive pleasures, or, as Rousseau expressed it, "a good bank account, a good cook, a good digestion." One must be sufficient unto one's self, she declares, and in this sufficiency she holds that true happiness lies. There are many who will differ from this conclusion, which is simply an echo of the ancient Stoic philosophy. But no one has ever thought of the imperturbable Stoics as examples of happiness, the true "sunshine of the soul."

Where, then, does the road to happiness lie? Is it "beyond the purple hills," far away and tantalizingly out of human reach, or is it hidden somewhere near at hand? There is no royal road, else the great would travel it and ordinary mortals be forbidden. Many have searched the whole world in vain for it, like the melancholy prince in the story, who, when he had abandoned the search and returned home, resigned to God's will and resolved to be content and to live the simple life and share the innocent pleasures of his peasant subjects, found happiness smiling at him over his shoulder, an unexpected but welcome guest. The moral of the tale would seem to be that happiness consists in doing our duty, whatever our station, conscientiously and with right good will; in being kindly disposed to others, generous and forgiving, and in leaving the result of all our efforts in God's hands, knowing that he loves us and will care for us. The soul thus fortified can smile at misfortune and be happy even in adversity.

The Motto on the Coinage

SHOULD the reverent and time-honored motto, "In God We Trust," recently dropped from the face of our national coins, be restored? or is it the sense of the readers of THE CHRISTIAN HERALD that it should remain eliminated and that an acknowledgment of the Deity is out of place on the coinage of this republic?

We invite not only the readers of this journal, but all who regard this question as one of national importance, to write us briefly, giving their judgment as to the proper course to be taken under the circumstances. Congress will meet shortly, and the motto on the coinage will probably come before it for urgent consideration.

Public opinion is one of the most potent agencies of which civilization knows. This is an opportunity for every one to aid in the general enlightenment on this question, which involves much more than the motto itself. Write your views briefly, not exceeding two hundred words, and send them to THE CHRISTIAN HERALD for publication. You may thus be helping to make a part of the nation's history.

The Rest Cure

FROM Roumania comes the report that the king has been ordered by his physicians to take what they designate as the "two weeks' rest cure." The king has been ordered to remain in bed for two weeks and rest, thinking as little as possible about affairs of state. It is expected that exhausted body and shattered nerves will be restored by this method as by no other.

The king is one of the most kindly and progressive monarchs of the world. He is somewhat advanced in years, and insurrections several months ago caused him much anxiety.

It is only recently that people heard much of the rest cure. It has been prescribed for many people who take it in many different ways. Most of them believe it to mean that they should vary for a time their usual occupation. President Roosevelt takes a rest by working just as hard as ever, but in a new way, by tramping over hills, hunting, and riding. Many of our foremost business men, when tired with the strain of numerous enterprises, find "rest" in golf or the various activities of country life. Probably some of them may work harder than in their ordinary vocation, as did one pale and weak individual who was greeted by a friend on his return with an anxious inquiry as to whether he had been ill. "No," was the feeble reply, "I have not been ill, I have been on a vacation."

A little more moderation both in work and play is what a majority of our active business men need, if their activity is not to be of comparatively short duration. "Rush" seems to be the one idea of American life, and it has taken hold in some measure on life in the Old World, greatly to the disadvantage of both. The "rest cure" is unpleasant medicine for an active man to take, but it seems to be in store for many of us unless we cease burning up our energy faster than nature can supply it.

A Request from Dr. Klopsch

I APPEAL to all of our subscribers who would like to be of real assistance to an exceptionally busy man, to help me at this time.

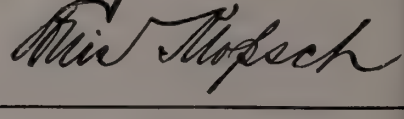
This they can do by renewing their subscriptions as early as convenient, thus enabling me to distribute over a more protracted term the pressure usually incident to the holiday season. Such a course prevents congestion in our Subscription and Premium Departments. In co-operating with me to this extent, the advantage resulting is altogether mutual. It affords me opportunity to personally direct prompt shipment of premiums, and it insures the delivery of these premiums, changes of date, etc., before the great holiday rush interferes with the express, mail and subscription service.

It goes without saying that an early renewal does not entail any loss on the subscriber, since the new subscription date is advanced one year from the present date of expiry.

The first editions of our premiums and calendars, always the best, are now ready. Shipment can be made at once, and prompt delivery is at this time practically assured. Later on, the congestion of facilities is very likely to cause irritating delays.

Heretofore I have always been favored with the heartiest co-operation of our subscribers, who thus greatly facilitated the prompt handling of our holiday trade, and I feel confident that the present year will prove no exception to the rule.

Thanking you in advance for any help you may afford me in this matter, and grateful for past favors, I am, very cordially yours,



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OUR wonderful Book Premiums, which are describ in another part of this issue of THE CHRISTI HERALD, are far ahead of those of any previous year a will bring satisfaction and delight into countless hom

We specially request our readers to show their Bo Premiums to their friends and acquaintances. Doubtl many would be glad of an opportunity, after examini these standard books and forming an impression of th literary value and pictorial attractions, to procure cop for their own homes.

Hence we make the request: Show your Book P miums to your friends, and give them an opportunity share your pleasure by procuring copies for their o home folks.

Contents of this Number

Wednesday, December 4, 1907

	PAGE
At Mother's Knee	Cover
Fitting Out the Fleet (Illustrated)	1035, 1037
Profession and Conduct. Sermon. By Rev. F. DeWitt Talmage, D.D.	1036, 1037
India Facing a New Famine (Illustrated)	1038
Completing Church Federation	1038
"Mother Bird" and Her Bowery Boys	1038
OUR EDITORIAL FORUM: Revising Christmas Festivities—What is Happiness?—The Motto on the Coinage—The Rest Cure	1040
BIBLE AND NEWSPAPER: Earthquake Sufferers—Cause of a Wreck—Defective Naturalization—Pension for a Life Saver—A Thief's Plea Rejected—Imprisoned by Coal	1041
The Flood and What It Brought (Illustrated). By Arthur B. Rhinow	1041
The One He Loved Best	1041
A Great Temperance Convention (Portraits)	1041
Souls Won in Highways and Byways (Illustrated).	1041
Our Mail-Bag	1041
Consecrated from Boyhood (Illustrated)	1042
Sunday School Lesson, by Dr. and Mrs. W. F. Crafts	
Around the Home Hearth (Illustrated) By Margaret E. Sangster	1052
Armenia's Fighting Parson (Portrait)	1043
Celebrating Their Redemption	1052
Converted from Judaism	1052
No Christmas in New York Schools	1060
The Strait Gate. Epworth League Topic.	1060
The Child Prophet. By Mrs. M. Baxter	1060
Courageous Testimony. Christian Endeavor Topic.	1060

THE BIBLE AND NEWSPAPER

Removing the Dead from the Ruins

A Family Amid the Relics of their Home

THE DISASTROUS EARTHQUAKE IN CALABRIA, ITALY

Earthquake Sufferers

LATER details of the catastrophe in Calabria, Italy, have come to hand since the cabled report published in these columns on November 13. They show that the first accounts by no means exaggerated the devastation. The town of Ferruzzano, which was completely wiped out, was built on a rocky eminence, which was split across by the force of the earthquake. A wide chasm was formed, into which the buildings on both sides were precipitated. A correspondent, who visited the town soon after the shocks, writes: "Where streets once stood, only heaps of wreckage are now to be seen; tottering walls show where houses had been, and in some places fragments of roofs caught by some projection, are suspended in mid-air as if by some miracle of equilibrium." In all about six hundred persons were killed, including many women and children. By a melancholy coincidence the calamity occurred on the very day set for the inauguration of two new villages built in the district by philanthropists of Milan and Turin to accommodate the people rendered homeless by the earthquake two years before. A cable dispatch dated November 18 reports a renewal of the shocks on that day. They caused great consternation to a group of people who had returned to the village to try to recover some of the property buried in the ruins of their homes. They fled precipitately to the country, where many are now camped in the open air. Some subterranean grottoes are crowded to overflowing with the refugees. Men and women, rich and poor, soldiers and priests are huddled together in these shelters. The Milan Relief Committee has undertaken the erection of a hundred temporary houses to shelter those who are sick, the aged and the children. It is a kind and thoughtful act, which will bring upon them the blessing of Him who said:

He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor. (Prov. 22: 9.)

Cause of a Wreck

A telegram from Ottawa, Canada, reports that a steamer of the Portland Oriental route has become a wreck on Emory Island, near Vancouver. The crew got off safely, but the steamer is firmly aground, and its forward part is so deeply submerged that it is practically full of water. A curious feature of the wreck is that it is uncertain whether it occurred in Canadian or United States waters. It is said to be lying directly on the international boundary line. There is a rumor, not confirmed, that the cause of the wreck was due to the hurry of the officers to reach Vancouver. It is customary to take a pilot on board at Victoria, but in this instance the steamer did not stay there and came on under the guidance of the skipper. That may be an incorrect report, but we know that the moral wrecks of life too often proceed from that cause. Men do not accept the guidance which is freely offered to them, but prefer to trust in their own guidance and learn too late how inadequate that is.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. (Jer. 10: 23.)

Defective Naturalization

A difficulty in our system of naturalization has arisen in Germany, that is causing some embarrassment. The consular authorities are now declining to register citizens of German birth, with American naturalization papers, who are visiting Germany, unless they can give convincing evidence that they intend to return to the United States and remain here permanently. It is not always possible to furnish such evidence and the visitor is consequently in an anomalous position. His American citizenship is not recognized, because he is not registered at the American consulate, and he is liable to be claimed as a German citizen, or ignored as having no nationality at all. The head of a family who is of German birth, temporarily residing in Germany, where he may be doing business, may find his son, if he happened to be born in Germany, required to perform military service, unless he can furnish proof of his intention to return and live permanently in the United States. The defect will probably be speedily corrected by friendly negotiation. In the spiritual realm, however, an analogous difficulty will always remain. The Christian who returns to the world

Homeless and Injured Sufferers

and devotes himself to its pursuits, finds his allegiance and permanent place regarded as doubtful.

As for such as turn aside to their crooked ways, the Lord shall lead them forth with the workers of iniquity. (Ps. 125: 5.)

Pension for a Life Saver

It is a kind act that Mr. Carnegie has done in conferring a pension on Mrs. Wilson—better known as Ida Lewis—the life saver of Newport, R. I. Fifty years ago she took up her residence as a young girl in the lighthouse known as Lime Rock, in Newport Harbor. At that time her father, Captain Hosea Lewis, was the keeper of the lighthouse, and she became his efficient helper. Her prowess and the courage she displayed in the rescue of drowning men became famous over the country. After the death of her father she was made keeper of the light, and right faithfully has she attended to the duty for over forty years. Thirty years ago the City of Newport recognized her services by presenting her with a fine new boat, with a silver rudder yoke. Mr. Carnegie has now placed her on his private pension list, insuring her thirty dollars a month for life. His generosity will be applauded by all who know of her work. The day is coming when those who do for shipwrecked souls such work as the Newport heroine has been doing for shipwrecked bodies, with her beacon light and her life boat, will receive recognition from God.

Let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (James 5: 20.)

A Thief's Plea Rejected

A painful scene was enacted in a court in Williamsburg, N. Y., recently. A girl of eighteen fell on her knees to the magistrate and begged him not to send her to prison. The magistrate was visibly affected by her tearful appeal and said he would be merciful if the facts warranted it. The case, however, was strongly against the prisoner. She had been arrested for robbing her employer, in whose house she had served as a domestic. She had been placed in the care of the probation-story officer, who pitied her and took her to her home. Two days later she broke open a trunk belonging to her benefactor and disappeared with a quantity of wearing apparel and some articles of jewelry. After listening to the story the magistrate pronounced her incorrigible and in spite of her tears and protestations sent her to the penitentiary. Even sinners recognize that there are cases in which it is not wise to exercise mercy, yet they persist in hoping that God will overlook the wickedness of those whom mercy has not brought to repentance.

Let favor be shewed to the wicked, yet will he not learn righteousness. (Isa. 26: 10.)

Imprisoned by Coal

A young Asiatic is now in the Marine Hospital on Ellis Island, New York, recovering from injuries that came near costing him his life. He comes from a region lying to the north of the Persian Gulf and came to this country on the *Umeata*, a date-laden steamer. He explained in Arabic to an interpreter that he had heard much of this country and longed to try his fortune here. He crawled on board and hid himself in the coal bunkers. He remained concealed until the steamer reached Port Said, where she stayed to take in more coal. His position was so sheltered that the avalanche of coal that was cast into the bunkers there did not crush him, but it held him prisoner as securely as would the iron door of a vault. Hunger and the scalding air compelled him to make an effort to escape. He worked steadily with his hands to dig a passage out, but found the labor too exhausting. Two of the workers, as they were at their work, heard the man's muffled cries and reported his situation to the captain. All the available force was then employed in digging the man out. The work had to be done carefully, as there was constant danger of the coal shifting. Eventually, after eighteen hours' hard work and the removal of nearly two hundred tons of coal, the man was extricated. His hands were bleeding from his struggles to get himself and his clothes were torn to shreds. He [illegible] owes his life to dressing from the head down and [illegible] for deliverance. If he had continued trying to [illegible] his way out, the coal would have fallen and killed him. His case was like that of [illegible] save himself when [illegible] Christ has wrought for him.

THE FLOOD AND WHAT IT BROUGHT

By Arthur B. Rhinow

THE Ohio rose at the rate of three inches an hour, while the little tributary rushed into the broad stream like a torrent. The old man on the deck of the shanty boat scanned the horizon for a rift. After a brief examination, however, he shook his head.

"Looks like it's going to keep it up for some time yet," he grumbled in a deep voice.

"Over there in the east, the clouds do not look quite so dark, father," replied the girl sitting at his side. She seemed strangely out of place on the old boat. So did her father, who could not altogether disguise the refinement of former days. They had taken refuge on this house-boat because their little farm was flooded.

"We were poor before, Nora," he again broke the silence; "but now we are homeless. We'd have been drowned like rats, if it hadn't been for old Joe getting us."

The old man stared at the relentless current as he spoke. Every word seemed to be uttered with a strain. Nora regarded him with filial solicitude, as she pushed back her chair so as to be better sheltered by the awning. Her eyes were filled with tears.

Old Joe was strumming his banjo. He was oblivious to all danger. He was not afraid of getting wet. To the accompanying splash and rush of rain and river, he hummed and strummed his favorite melodies. The selections were rendered with such pathos, and such a display of uniqueness in improving the original tunes, that the girl could not help smiling. But when he drifted into "Old Kentucky Home," she trembled and quickly glanced at her father.

He looked very sad as he sat there dreaming, his foot beating time to the old air. The song was ended with a fine flourish, and Joe rose to go into the cabin for a nap; but the expression of grief did not fade from the man's old face."

"Yes," he growled, "my old Kentucky home."

"Look at those logs drifting down," Nora remarked as sprightly as her tears would permit.

He did not look. "The idea of cheating a man out of his old homestead; and by his old comrade, too," he muttered.

"Surely, father, the east is growing much brighter."

"Driving an old man from his home, because he's lost a scrap of paper." He shook his fist, rose and stepped out from under the canvas, regardless of the rain.

The girl constrained him to come back, but she could not prevent his hot words.

"And I can swear I paid every cent of it," he continued. "That sickly poltroon knows it, too. I hate him; him and his whole family; he's a liar—"

"Father," she pleaded, "perhaps he is far less happy than you know. Besides, he is sick. And then, you know George is different; he always was good to us." She did not look at her father as she made the last remark.

"How can I care for the son of the man who has wronged me as that scoundrel did?" the father roared.

They were silent. He scowled as he thought of the past; she smiled as she dreamt of the future.

After a while, Nora suddenly jumped up and intently gazed at an object which was being swiftly borne down the smaller stream.

"The old man threw the rope just in time"

"A boat, father," she exclaimed. "Look at that boat! I believe it is in danger of being upset by the logs."

The father looked, quickly rose to his feet, and took in the situation with eyes that age had scarcely made less keen.

"The fool has lost his oars," he muttered. "If the logs hit him, his nobby boat will surely keel over. Seems to me I know him; do you?"

As he turned to the girl, he saw that the color had left her cheek.

"It's George, father!" she cried, as he steadied her. "Don't you know him?"

The father looked again, just in time to see the boat capsize. He had recognized the face, however, and a grim determination took possession of his heart. This was the chance for revenge for all he had suffered.

The girl's shriek roused him from his indifference.

"The current will sweep him right by our boat, father. Quick, the rope!"

The father did not stir.

The girl dragged the coil to the edge of the deck; but it was a heavy rope, and she knew she could not handle it.

"Father," she cried, as she shook him, "get ready to throw the rope. He'll be hurled against something and sink before he can make the shore."

The old man still stood as in a trance.

"Father," she pleaded, "if you love me, you must love him. Don't you understand?"

He started, and gave his child a piercing look. Then he jerked up the rope, whirled it above his head, and threw it, just in time for the young man to take hold.

It was not hard to draw George up on to the deck. He was not a very heavy man, and, besides, Joe now came to the rescue. The girl's shriek had awakened him out of his dreams.

When the sheltering canvas was reached, Nora proved that her words had been true. Her father looked on with a strange mingling of hatred and love. When the young man turned to him, however, his eyes flashed defiant hatred.

"I came down the stream with the intention of seeing you," George began to explain. "When I found your farm flooded, I inquired and was told you had gone to old Joe's house-boat. I suppose you can guess the rest."

"What do you want?" the old man growled, looking at his daughter, his only child.

George drank the hot coffee Nora had quickly prepared for him.

"I came to tell you that father died," he answered, "and that he repented before he closed his eyes. He told me he had suffered a great deal. He handed me the receipt, which he had picked up and kept when one day you dropped it. Here it is; he told me to give it to you. And he asked me to beg you to forgive him, and to think of him as he was in the old days."

The old man took the paper with trembling hand, and sat down. He could not say a word.

George was taken into the cabin, where he made the most of Joe's clothes. Presently, Joe came to tell Nora and her father that the "young feller" wanted to see them. The old man waved consentingly at Nora, but he did not go. Bitter and sweet fought a great battle in his heart. When he finally did stand on the threshold of the cabin, he overheard the lovers' conversation.

"But now I am a poor man," said George; "do you want a poor man?"

The answer was not given in words, although it was distinctly audible. When the old man turned to glance at the sky, he saw that the sun was breaking through the clouds.

THE ONE HE LOVED BEST

"FREDDIE, whom do you love best?"

"You— But, Mamma dear, there's somebody I love best."

"What, somebody you love better than Mamma?"

"Yes," answered Freddie, lingering over the word, and looking earnestly at his mother with great blue eyes, that seemed to ask her not to feel hurt at his preference for another.

"Why, Freddie," she asked, "who is it that you love better than Mamma?"

"Jesus," was the unexpected reply, and the little boy's voice was very sweet as he spoke the name. Then the mother's heart was very glad, for she had often talked with her little ones about this Friend of little children, and she wanted them to love him best of all.

One Sunday evening, about six weeks later, Freddie's mother found under her door a note which read, "Go at once to the hospital. Frederick is very sick." She had seen her boy at noon and had been told that he would undoubtedly get well. He had been sick a couple of days, and this was his first day in the hospital. With all possible speed she went to the hospital and made her way to the ward where her precious child was lying. "How is he?" she inquired of the doctor. "He is a very sick child," was the grave answer. "Does that mean that he will not recover?" she asked. "That is what it means," the doctor replied.

Turning at once to the child, the mother said, "Freddie, do you remember telling Mamma that you loved Jesus best of all?"

"Yes."

"Do you still love him best?"

"Yes," was the reply again, and his tone indicated surprise that Mamma could think it possible that he had faltered in his allegiance.

"Do you want to go and live with him?"

"Yes, I do," and there was no mistaking the sincerity of the little child.

"Well, darling," the mother said, trying to keep her voice bright and cheerful, "you are going to live with him. He has sent for you and you are going to-night, and you will never be sick or unhappy any more."

The child's face lighted up with eager expectation. "Oh," he said, "he lives up in the sky, doesn't he? I want to go right straight up." "Mamma," he said a few minutes later, "I want my shoes on; my feet will get dirty." He would not soil his feet in the weary ascent that he thought was before him. "No darling," his mother finally said, "your feet will not be dirty, for mother will carry you and hand you to Jesus." Then he was afraid that the ice-cap on his head might leave some stain, or that there might be some speck of dirt on his face; he must be perfectly clean when Jesus saw him. His mother reassured him by telling him that he was clean.

Then he would say, in a tired little voice, "It takes such a long time to get up, doesn't it, Mamma?" "I wonder if he will let me in when I get up." "Of course he will let you in, darling," his mother answered, "for he loves you and he has sent for you to come and live with him."

Presently he asked his mother to tell his father to come and live with Jesus. "And you must come, too, Mamma," he added, in a voice that was very bright and happy. "Yes, dear, I will come, too."

For an hour, there was no sound except that of the labored breathing of the little boy. Suddenly, there was profound silence. The beautiful eyes flew open and the expression of rapturous delight, of wonder and awe and perfect love and satisfaction spoke in no uncertain tones to the mother's heart and comforted her as nothing else could have done, as she realized that her darling boy was face to face with the One whom he loved best of all.

LULU BLISS HALDIMAND.

A GREAT TEMPERANCE CONVENTION

W. C. T. U. Legions Meet in Nashville A Memorable Week of Meetings

THE thirty-fourth Annual Convention was held in Nashville, Tenn., November 8 to 13, inclusive. About four hundred delegates were present, and there were many friends who came with delegates, who, together with citizens of Nashville, made an audience of several thousand persons attending the evening session of the Convention. It was an auspicious time for the Convention to sit in Nashville, because Tennessee is said to be "going dry." For weeks before the Convention, there was a very lively interest and activity in wiping out the saloons.

The address of Mrs. George Harris Armor, which was about "How Georgia Went Dry," in which many thrilling incidents were told, was listened to with deepest interest, and at the request of citizens was repeated on the evening of November 15, two days after the close of the Convention in the great Auditorium, and was attended by several thousand people.

"Welcome Night" was Friday, November 8. The Auditorium was beautifully decorated with white bunting mingled with the Jackson vine, in graceful festoons, combined with white chrysanthemums. Addresses of welcome were made by Governor Malcolm R. Patterson on behalf of the State; Mayor James S. Brown, for the city; Rev. W. M. Anderson, D.D., representing the churches; Mr. Alfred E. Howell for education; Rev. Ira Landrith for the Anti-Saloon League of Tennessee, and Mrs. Selina Moore Holman as president of the Tennessee W. C. T. U. Miss Anna A. Gordon, vice-president of the National W. C. T. U., replied to the addresses of welcome. Beautiful music added charm to the occasion.

All of the evenings of the Convention were of a popular character, the mornings and afternoons being devoted to business. On the second evening a "diamond medal oratorical contest" was held. There were seven contestants, girls and boys. The prize was awarded to Homer Ramey, of Ohio. The subject of his oration was "The Drink Demon." The third evening, General A. S. Daggett, of the United States Army, made a masterly address on "The Influence of the Sale of Liquor in the Army Canteen." He told how the canteen was started at the port of Vancouver in 1882, without liquor, simply as an amusement place for soldiers who desired to live decent lives. Subsequently, at Fort Omaha, liquor was introduced into the canteen and other posts followed, and, said General Daggett, "When a recruit came to a post where there was a canteen, there was such a pressure on account of this beer influence that few failed to yield. There is a simple remedy for the whole matter. Let the Washington authorities say to-morrow that, all things being equal, preference will be given to the total abstainer, and in a few years' time you will revolutionize the army."

Mrs. S. M. D. Fry
Cor. Sec'y Nat'l W.C.T.U

Mrs. Lillian M. N. Stevens
President National W.C.T.U.

Mrs. Harriet W Brand
Treas. Nat'l W.C.T.U.

The fourth evening was "Platform Night." There were four addresses: Mrs. Wilbur F. Crafts' subject was "The Perils of Opium and Intoxicants in the Orient"; Mrs. Frances E. Beauchamp spoke on "General Conditions Which Obtain in Temperance Work"; Mrs. Edith Smith Davis, on "Temperance Work Abroad" from the standpoint of scientific temperance instruction; Rev. Anna H. Shaw spoke about "The Ballot for Women."

The fifth evening of the Convention was "Demonstration Night," when a brilliant presentation was made of the good work being done by the Unions. This was made by means of banners, flowers, etc. Toward the support of the work for the next year $6,000 was subscribed. The youngest giver was Hamilton Parker, Jr., of Nashville, three years old, who, walking up to the altar, said in a clear voice, "I will give fifty," and then corrected himself, saying: "No, I will give one hundred."

The closing night of the Convention was "State Jubilee Night," when States making the largest gains in membership were allowed a few minutes each to tell how they did it. The enthusiasm kept up until the President, Mrs. Stevens, pronounced the Thirty-fourth Annual Convention adjourned.

The [illegible] of the Convention will be best understood through a brief epitome of some of the resolutions passed:

1. [illegible] 2. [illegible] 3. [illegible] 4. [illegible] 5. [illegible] the traffic in girls, both importation and exportation, for immoral purposes. 6. An amendment to the Constitution prohibiting polygamy within the territory of the United States. 7. A petition to Congress for a law against the importation into or manufacture within the United States of intoxicating liquors for medicinal purposes in all territory now or hereafter under the jurisdiction of the United States.

All-day evangelistic services were held on a day preceding the Convention, and every day at twelve o'clock the proceedings were halted for "noonside prayer" and evangelistic services under the direction of Miss Elizabeth W. Greenwood, National Evangelistic Superintendent.

Souls Won in Highways and Byways

AN aggressive Gospel mission work is carried on at 269 and 271 West Forty-seventh Street, New York City. Every night open-air and indoor services are held, and on Wednesdays a Women's Meeting and a Children's Service are conducted. On Sunday there are services at 10:30 A.M. and 4 P.M., besides a wide-awake Sunday School in the afternoon. Mrs. Clemme Ellis White is the enthusiastic superintendent of this busy West Side mission. For a number of years Mrs. White has conducted this work and she is ably aided by her husband in all her efforts. West Side homes are visited, many persons are helped to better lives, and cases of real need are ministered to by these busy workers.

There have been some encouraging spiritual results of the work. One elderly woman, now living at a considerable distance, frequently comes to the mission to express her gratitude to God for the change which has so transformed her that she is known as the "happy woman." She induced her sister-in-law to come with her, and the latter brought her brother, who had been for more than thirty years a drunkard. All are now in the Gospel fold.

Much interest centres in the open-air work, and many men and women count these outdoor services as the turning-point in their lives. A professional gambler, on his periodical visit to the metropolis, was halted by the street service, and gave his heart to God, and then took his way back to his home in another State to tell the long-sorrowing family the good news of his reformation.

All the officers, superintendent, pianist, janitor and others assisting in the work of this mission serve without salary, their labor being rendered gladly for Jesus' sake. Voluntary contributions are applied towards payment of rent and similar expenses, a large proportion of moneys received going to relieve pressing cases of need among the poor and unfortunate.

Conducting a Service at the Door of Hope Gospel Mission

Our Missionaries

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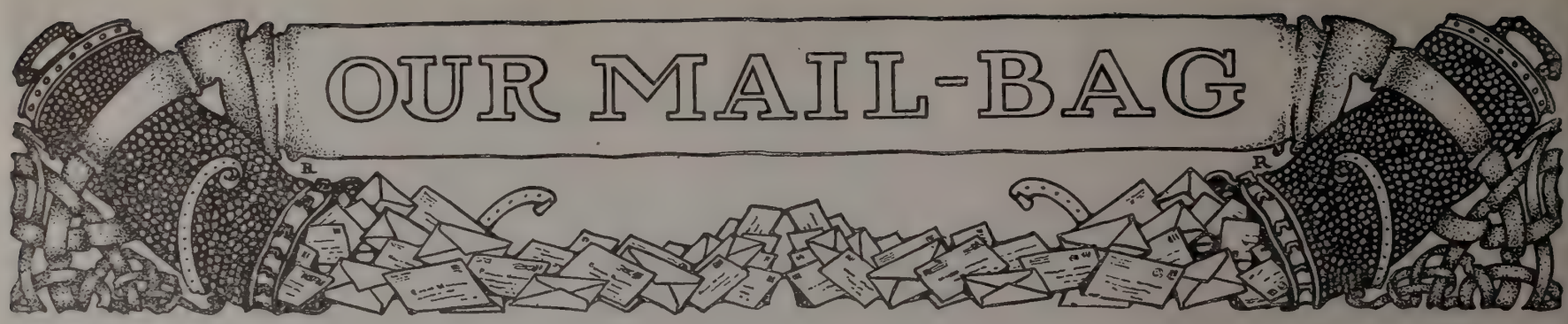


Questions and Answers

Lester V., Chicago, Ill. In reading *Hiawatha*, how are we to interpret the Indian names Longfellow gives to his characters?

"Hiawatha" is the Prophet Teacher; "Mudjekeewis," West Wind; "Mishe-Nahma," the Sturgeon; "Minnehaha," Laughing Water; "Mondamin," Maize; "Ponemah," the Land of the Hereafter, etc. You will find an Indian glossary in any good edition.

M. B. P., Salem, Mass. 1. Please state briefly the reasons for believing that Christ was born in B.C. 5. 2. Why is it believed that the ministry of Christ continued three years, when Clement says it was comprised in one year?

1. As we are told in the Gospels that Herod was living and slaughtered the children after Jesus was born (see Matt. 2: 16), and as it is a matter of record that he died in 750 U.C., which corresponds to B.C. 4, it is obvious that Jesus was born before that date. Then on the other side he was born after the decree for the census (Luke 2: 1) was issued. From Tertullian we learn that the decree was issued in 748 and the enrolment began in 749 U.C., which corresponds to B.C. 5. Thus the birth is fixed by those two occurrences. 2. The length of the ministry is fixed by several circumstances, among others by the number of Passovers, as there was never more than one in a year. The first mentioned is John 2: 13; the second not specially designated, but for many reasons believed to have been so (John 5: 1); a third specified as a Passover (John 6: 4), and the fourth and final Passover when he was crucified. We know that Clement and others made the time one year, but as Irenæus said the early fathers differed among themselves, they had not the data for a conclusive judgment.

E. R., Holdrege, Neb. Could you please let me know where I could get a collection of familiar proverbs?

We believe all the familiar proverbs are included in "Forty Thousand Sublime and Beautiful Thoughts," which you can procure through our Book Department, price $2, expressage collect.

Mrs. T. H. M., Ozark, Ark. I see there is a movement on foot to take the words "In God We Trust" off of our coinage. I sincerely hope and pray that they will continue to have all our specie so stamped. I see that President Roosevelt is against the motto. I think it would be the greatest mistake we as a nation could make.

The motto "In God We Trust" has already been taken off the coins, but we believe a great majority of our citizens, in all the States, would be gratified to see the grand old watchword restored. We invite a free expression of opinion from all of our readers on this subject. Write your views on whichever side of the discussion you may happen to be. Write briefly, giving your reasons why the motto should be omitted or retained.

O. E. S., Abilene, Kan. Why not give or sell the Philippines to the Filipinos?

Secretary Taft's address in Manila lately showed clearly that our government had no present intention of selling the islands, but would stand by them and help educate them up to the standard of self-government.

Belle B., Mountville, Ga. What are the scientific facts, briefly stated, concerning the planet Mars?

Mars is the fourth known planet from the sun, its orbit being next outside the earth's. Its mean distance from the sun is 142,000,000 miles. Its orbit is quite elliptical, being at perihelion 26,000,000 miles nearer the sun than at aphelion. When Mars and the earth are on the same side of the sun at perihelion the distance between that planet and ours is only 35,000,000 miles. They are then called in opposition. This occurs about every fifteen years. Its last occurrence before this year was in 1892, and its next will be in the late summer of 1922. This opposition gives opportunity, through our giant telescopes, to study the red planet quite clearly. This year the planet has been photographed by many observers. The best negatives have been taken at the observatories of Prof. Lowell at Flagstaff, Ariz., and at Prof. Pickering's, in the Andes. The high altitudes avoid the dust, vapors and air currents. Good work has been done at the Lick Observatory, and in Russia Prof. Todd alone has taken 10,000 negatives, and many other observers scarcely fewer. These have confirmed to a large extent the observations made by Schiaparelli as early as 1877 of the canals on the surface of the planet. These canals are believed to be artificial and therefore affirm an intelligent organic life there. Mars has an atmosphere filled with aqueous vapors. Its polar caps prove this as well as the spectroscope. This atmosphere is less abundant and much rarer than ours. The planet has two moons of which little is known. SAMUEL PHELPS LELAND.
Seabreeze, Fla.

M. M. R., Colorado Springs, Col. Who were the ancestors of Joshua and to what tribe did he belong?

You will find Joshua's pedigree in I. Chron. 7: 20-27. He belonged to the tribe of Ephraim and was evidently a favorite with Moses and his trusted assistant and companion (see Ex. 17: 9; 24: 13; 33: 11) before he was appointed his successor.

Student Reader, Fayetteville, Ark. How many arsenals has the government and where are they situated?

According to the latest list to which we have access, there are fourteen: The Springfield Arsenal at Springfield, Mass.; the Allegheny, Pittsburg, Pa.; the Augusta, Augusta, Ga.; the Benicia, Benicia, Calif.; the Columbia, Columbia, Tenn.; the Frankford, Philadelphia, Pa.; the Indianapolis, Indianapolis, Ind.; the Kennebec, Augusta, Me.; the Monroe, Old Point Comfort, Va.; the New York, Governor's Island, New York Harbor; the Rock Island, Rock Island, Ill.; the San Antonio, San Antonio, Tex.; the Watervliet, Watervliet (formerly West Troy) N. Y., and the Watertown, Watertown, Mass., a few miles from Boston. The Rock Island is supposed to be the best equipped.

Loading a Shipment of Gold at Liverpool for the United States

THE month of November was an eventful one in gold importation for the relief of the money stringency here. Great Britain and other European countries sent us over $50,000,000, and arrangements are still pending for further large shipments, which may bring the total up to nearly $75,000,000. The gold is packed in iron-bound boxes, each containing $25,000 and weighing 112 pounds. These are guarded day and night by armed men during the passage across the Atlantic.

L. B., Gainesville, Fla. What is the Hebrew name for Jack?

"Jack" is English diminutive for "John," which in Hebrew is Johanan (or Yohanan).

R. S. T., Philadelphia, Pa. Kindly give derivation and meaning of the names of the different States of our Union.

Alabama, here we rest; Arkansas, bend of the smoky water; California, hot furnace; Colorado, red river; Connecticut, long river; Delaware, in honor of Lord Delaware; Florida, feast of flowers; Georgia, named for George II.; Illinois, tribe of men; Indiana, Indian land; Kansas, smoky water; Iowa, beautiful land; Kentucky, head of the river; Louisiana, named for Louis XIV.; Maine, named for French province; Maryland, named for Queen Henrietta Maria; Massachusetts, place of the great hills; Michigan, fishing place; Minnesota, sky-tinted water; Mississippi, father of waters; Missouri, muddy; Nebraska, water valley; Nevada, snow-covered; New Hampshire, from Hampshire, England; New Jersey, from Jersey island; New York, for Duke of York; the Carolinas, named for Charles, King of France; Ohio, beautiful river; Oregon, wild marjoram; Pennsylvania, Penn's woody land; Rhode Island, named for island in Mediterranean; Tennessee, river with the big bend; Vermont, green hills; Virginia, named for the virgin queen, Elizabeth; Wisconsin, gathering of the waters.

A. A. McL., Port Elgin, Canada. What is the meaning of Job 19: 26?

The meaning given in the Revised Version is undoubtedly correct. Job believed that even if his body was destroyed there would be new organs of vision provided and without his flesh he would see God.

W. P. R., Lake Odessa, Mich. 1. Where was the Garden of Eden located? 2. What nation was it that the writer predicted would be brought against the children of Israel for disobedience (Deut. 28: 49)? 3. Where is the land of Canaan located and do the same people or nations live there as before the children of Israel? 4. What became of the daughter of Jephtha? Was she sacrificed?

1. No one knows. Various writers place the site of Eden in Armenia, in Ceylon, in Arabia (the most probable site), and in other places. 2. It is supposed to refer to the invasion of the Romans. 3. Palestine, in Syria, now under Turkish rule. The descendants of the early tribes are supposed to have long since disappeared. 4. No one can tell. Some conjecture that she was immured in a convent or perpetual retreat; others that the vow of sacrifice was fulfilled literally.

J. W. B., Wisdom, Ky. 1. What is meant in Acts 13: 48, by being ordained to eternal life? 2. What lesson did Christ teach by his parable of the laborers, Matt. 20?

1. The passage has always been quoted by Calvinists as a proof text indicating election to eternal life. Arminian commentators contend that it means disposed, inclined, willing to accept. You may find a basis of agreement in the fact stated Phil. 2:13, that "God worketh in you to will and to do," which includes the disposing that the Arminians speak of. 2. The parable was an answer to Peter's question Matt. 19:27, which indicated a bargaining spirit. Christ taught that mere length of service did not confer on any man a right to demand reward. He would receive what he had been promised, but God was free to take other matters into consideration and to give a reward to laborers who had worked a shorter time, if he chose. Christ detested the bargaining spirit and the jealousy one of another (See Matt. 20:15), to which the apostles were prone.

Well Pleased With Her Premium

Dear Dr. Klopsch: I have received both THE CHRISTIAN HERALD and the premium "Five Hundred Animal Stories," and am very well pleased with both. The premium certainly did exceed my expectations. I will show it to my friends.

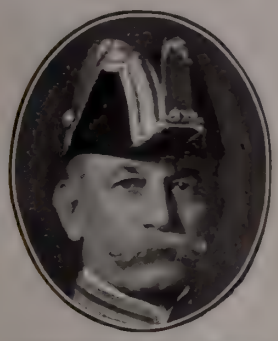
MRS. MINNIE B. FINK.
Mechanicsburg, Pa.

Large type, small compass and minimum weight are the characteristics of our New India Paper, Red Letter Bible, illustrated on page 3 of the Colored Premium Supplement in this issue

Holiday Greeting from The Christian Herald

A Few Words About Ourselves

Put your watch to your ear. Listen to its ticking. It Ticks Sixty Times a Minute, 3,600 Times an Hour. You Must Keep it Close to Your Ear for Seventy-two Hours before it will tick off the Names on **The Christian Herald** Subscription List, which now number about **250,000.** This means that a Quarter of a Million Homes Welcome the **Weekly** Visits of **The Christian Herald,** and over **12,000,000** Copies are Yearly Read and Heartily Enjoyed at the Family Firesides of our Country.



ADMIRAL CHARLES D. SIGSBEE
Regular Contributor
Formerly Commander U. S. S. Maine

MARGARET E. SANGSTER
Of Our Editorial Staff
Most Popular Woman Editor

* * * *

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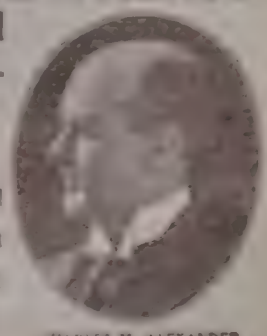
We Extend to You This Cordial Invitation

During 1908 **The Christian Herald** will Far Exceed, in Quantity of Wholesome, Wide-awake, Up-to-date Reading Matter, the Exceptionally Generous Measure of the Past; and as for Pictures, the Best the World Affords, many Printed in Beautiful Colors, will Illumine its Columns. Then 1908—Leap Year—has **53** Wednesdays. This means **53** Issues of **The Christian Herald.**

PASTOR CHARLES WAGNER
Regular Contributor
Author of "The Simple Life"

* * * *

To this **Weekly** Literary and Artistic Feast We Invite You and All Your Loved Ones; and in order to Make the Invitation Practically Irresistible, we Offer in the Following Pages Premium **Inducements** Far More Attractive than Any Ever Before Presented. **Please use Subscription Blank** on Page **Seven.**



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A PROFUSELY illustrated monthly for boys, with nearly a quarter of a million readers. Without question the most entertaining and practical boys' magazine in the world. Clean and high grade. Covers in colors; big pages. Serials by Munroe, Stratemeyer, Alger, Harbour, Tomlinson, Trowbridge, Ellis, Shute, and other prominent writers. Boy hobbies, such as stamps, coins, photography, amateur journalism, puzzles, mechanics, electricity, biography, athletics exploited. Prize essays by boys—cartoons on boy subjects—also badges for excellence in school work and for heroism. It preaches the religion of "do" and not that of "don't." Approved by parents and educators. Enthusiastically supported by boys everywhere.

American Magazine

IS turned out by the most illustrious group of editorial workmen that has yet been assembled to make a magazine. Toiling together with heart and soul and mind, they write the best that can be written, and get from other pens the best that can be gotten—literature that lives and breathes and spurs to better living—illustrations that are true to life and nature.

They are John S. Phillips, editor-in-chief, formerly of McClure's Magazine; Ida M. Tarbell, F. P. Dunne ("Mr. Dooley"), Ray Stannard Baker, Lincoln Steffens and William Allen White.

Mr. Dooley will appear *exclusively* in every issue of *The American Magazine* in 1908—that's reason enough for adding it to your list.

Cosmopolitan

NO matter how many magazines you take, *Cosmopolitan* is the one you cannot afford to do without. Its subscribers of last year are subscribers this year—with their friends. They'll be subscribers next year—with their friends' friends. This, after all, is the real test of a magazine's merit—that its readers tell their friends about it. You can be sure that in 1908 one feature in each issue will be of such universal interest as to dominate the magazine world for that month. As single instances, take *Cosmopolitan's* great series of brilliant short stories by Oppenheim, or the remarkably popular "Wolfville Tales" of Alfred Henry Lewis. "The best—no matter what it costs," is the motto which makes *Cosmopolitan* resemble no other magazine but *Cosmopolitan*.

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GOOD HOUSEKEEPING is a richly illustrated magazine for all the family. It is, moreover, the most practical of the household magazines, and at the same time one of the brightest, most refreshing periodicals for general reading. It tells not how things should be done, but in a breezy way how they have been done by clever people. It is woman's best resource in the daily perplexities of home management, and is the court of ultimate appeal for things domestic. In a word, it is a cheery, helpful companion for the entire household, for it is the meeting ground of hundreds of practical, inspiring writers. It is issued monthly and reaches no less than a million readers. Whatever magazines you take, *Good Housekeeping* should be one of them.

Harper's Bazar

FOR forty-one years *Harper's Bazar* has been the leading American authority on fashion, good form, and entertainment. It will continue to be an invaluable household guide and assistant.

Harper's Bazar is made for all refined American women. Such women are its most ardent admirers, whether their incomes are large or small, whether their scale of living is simple or complex, whether they dwell in towns or in the country.

Harper's Bazar preaches *economy*—rational domestic economy—and wise spending. *Harper's Bazar* preaches *simplicity*—the simplicity of sane, wholesome, rational living. *Harper's Bazar* preaches *progress*—progress in the kitchen, in the nursery, and in every other home department.

IMPORTANT! At the request of THE CHRISTIAN HERALD, the publishers of the Magazines included in our Combination Offer, have supplied the accompanying descriptive matter concerning their respective publications. We publish it here for the information of our readers

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THE Magazine Combination Offers of the present day originated with Dr. Louis Klopsch, of **The Christian Herald,** in 1897. Hence, Magazine Readers are indebted to **The Christian Herald** for the economy since effected. This year we offer the following magazines:

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American Magazine,	" "	$1.00	McClure's,	" "	$1.50
Cosmopolitan,	" "	$1.00	Pearson's,	" "	$1.50
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A BEAUTIFULLY illustrated monthly magazine for young children. Mothers and fathers who wish to provide the very best reading and pictures for their young children, that will be read and re-read, and looked at and looked at, welcome *Little Folks*. It is a story-teller, a picture book, a playfellow, an out-of-school magazine. Its fun is of a simple, sunshiny sort. Its little tales of children possess an ethical value—they stimulate their readers and hearers to be fearless, cheerful, unselfish, and above all true and honorable. All stories of a painful kind are excluded, especially such as would haunt nervous and imaginative children. There is much curious and interesting natural history, also play-work for little fingers.

McClure's Magazine

THE Magazine in a vast country like the United States—where the dimensions are those of a continent—has an influence almost unlimited. It reaches as many thinking people on the west coast as on the east, in the South as in the North. The Paris press controls France; the London press controls England; but only the magazine is big enough to reach all America—such a field is beyond the scope of the greatest daily ever published.

McClure's Magazine was the first periodical to realize this great responsibility, and the first to make the monthly periodical a vital influence in good government and good citizenship—an instrument to help a great, wide-spread people understand itself and its possibilities.

Pearson's Magazine

DESTRUCTIVE journalism has had its day. Fair-minded conservatism is now having its inning. For almost two years *Pearson's* has been consistently constructive in its editorial policies. Now there have come to be imitators; but *Pearson's* remains—the leader.

In fiction, too, *Pearson's* has its distinctive quality. It is famous everywhere as the creator of Captain Kettle, Monsieur A. V., Don Q., Randolph Mason and Captain Romaine.

A novelty feature for the coming year is a light sociological study in verse, entitled "The Seven Stages of Unrest," by Carolyn Wells, exquisitely illustrated by Wallace Morgan—the creators of the famous "Fluffy Ruffles."

Review of Reviews

IN the coming Presidential election year, with its tense interest in the trusts, the tariff, the railroads, politics generally and political personages, the *Review of Reviews* will be doubly valuable to you. With Dr. Albert Shaw's monthly "Progress of the World"; with the cartoon history of the month; with the timely contributed articles on just the questions you are interested in; with the gist of the really important articles of all the other magazines of the world served up to you, and the reviews of new books—you can keep intelligently up with the times at a minimum cost of time, effort and money.

In the *Review of Reviews* you not only get the best informed, most timely and useful magazine in the world, but you also get over and *above all the other periodicals*, or just the part you need.

Success Magazine

THE investigation by *Success Magazine* of the opium curse in India, China and Japan, and of the responsibility of Great Britain and British traders for its extension against pitiful protests of the Chinese Government, who foresaw the inevitable demoralization of all classes of their people—forms the strongest, most important and most far-reaching work done by any American magazine for many years. *Success* has spent nearly $10,000 in making this investigation, sending Samuel Merwin—its special representative—for a six months' residence in the Orient for this purpose; and the first of this series of articles appears in *Success* for October, 1907. Also the beginning of "Lentala"—a new serial story of adventure—and the first of several articles on "The Real Thomas W. Lawson."

Woman's Home Companion

THE *Woman's Home Companion* gives to its readers each month as much good fiction as the story magazines, as much first-class art work as the picture magazines, more authoritative articles of interest to women than any other publication, and in addition a complete magazine of helpful departments, serving every practical need of the American woman.

Dr. Edward Everett Hale retains his position at the head of the *Companion's* editorial staff. Mrs. Sangster, Jack London, Madame Nordica, Paderewski, Elizabeth Stuart Phelps, whose greatest novel is just beginning in the magazine, and the author of Eben Holden, are a few of the distinguished contributors to the 1908 *Companion*.

World To-Day (The)

THE only magazine of its class sold at a popular price. *The World To-Day* is a monthly world review, but is not made up of clippings of other publications. It obtains its information from original sources, and is reliable and up-to-date. Its contributors are the foremost men and women of the day. The reader will find in it recreation for the idle hour, and best of all—something worth while. Many illustrations are in colors. All other magazines of its class sell at $3. *The World To-Day* is but $1.50. Its remarkable quality and low price make it an exceptional bargain, and we recommend it strongly to our readers.

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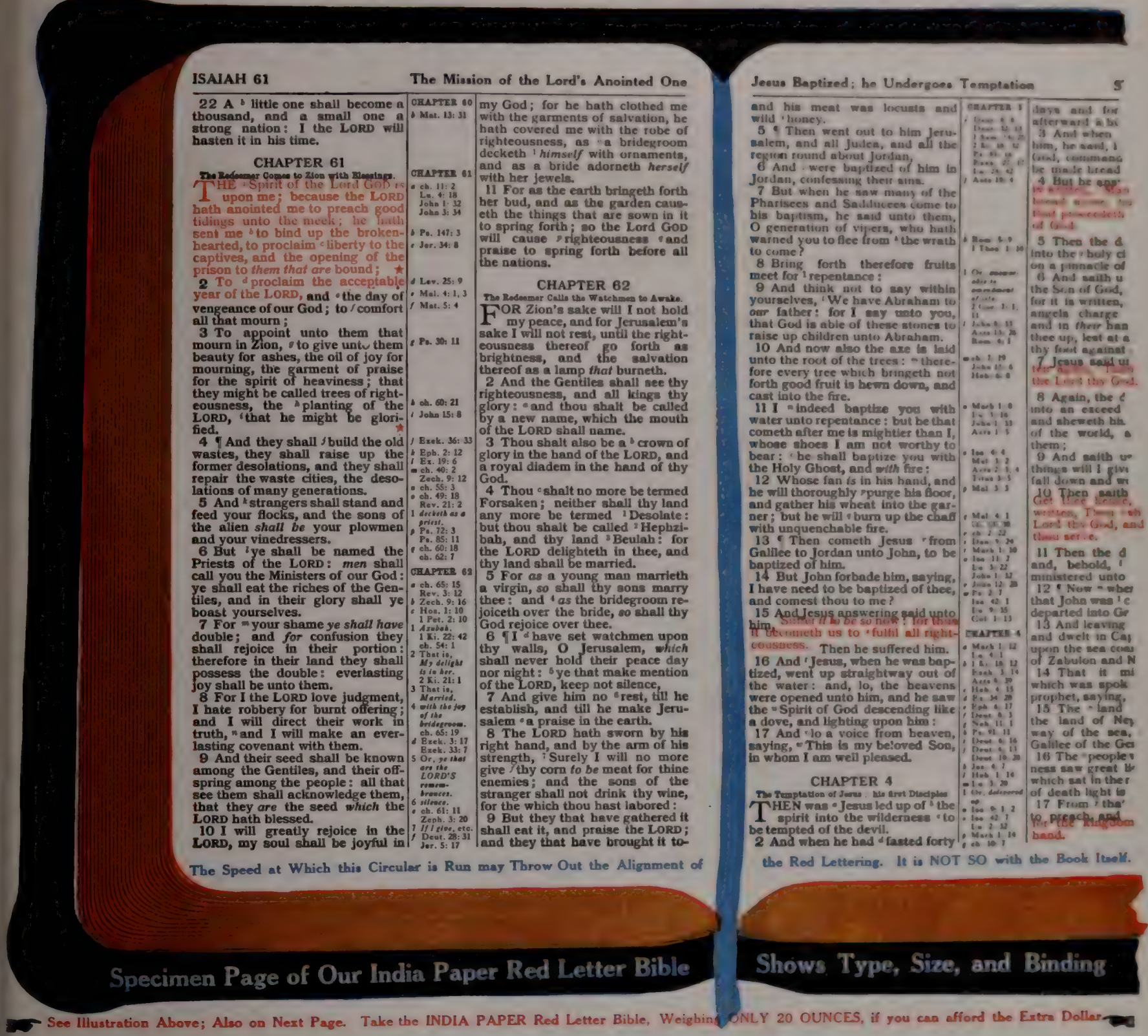

ISAIAH 61 — The Mission of the Lord's Anointed One

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the broken-hearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn;

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzi-bah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
b Mat. 13: 31

CHAPTER 61
a ch. 11: 2; Lu. 4: 18; John 1: 32; John 3: 34
b Ps. 147: 3
c Jer. 34: 8
d Lev. 25: 9
e Mal. 4: 1, 3
f Mat. 5: 4
g Ps. 30: 11
h ch. 60: 21
i John 15: 8
j Ezek. 36: 33
k Eph. 2: 12
l Ex. 19: 6
m ch. 40: 2; Zech. 9: 12
n ch. 55: 3
o ch. 49: 18; Rev. 21: 2
1 *decketh as a priest.*
p Ps. 72: 3; Ps. 85: 11
q ch. 60: 18; ch. 62: 7

CHAPTER 62
a ch. 65: 15; Rev. 3: 12
b Zech. 9: 16
c Hos. 1: 10; 1 Pet. 2: 10
1 *Azubah.*
1 Ki. 22: 42; ch. 54: 1
2 That is, *My delight is in her.*
2 Ki. 21: 1
3 That is, *Married.*
4 *with the joy of the bridegroom.* ch. 65: 19
d Ezek. 3: 17; Ezek. 33: 7
5 Or, *ye that are the LORD'S remembrances.*
6 *silence.*
e ch. 61: 11; Zeph. 3: 20
7 *If I give,* etc.
f Deut. 28: 31; Jer. 5: 17

The Speed at Which this Circular is Run may Throw Out the Alignment of

Jesus Baptized; he Undergoes Temptation — 5

and his meat was locusts and wild [1] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [a] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [b] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [c] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [d] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [e] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [f] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [g] purge his floor, and gather his wheat into the garner; but he will [h] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [i] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [k] fulfil all righteousness. Then he suffered him.

16 And [l] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [m] Spirit of God descending like a dove, and lighting upon him:

17 And [n] lo a voice from heaven, saying, [o] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus. His first Disciples

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
f Deut. 6: 13; Deut. 10: 20; 1 Sam. 7: 3; 2 Ki. 10: 16; Ps. 95: 6; Rom. 14: 11; Lu. 2: 37; Acts 10: 4
b Rom. 5: 9; 1 Thes. 1: 10
1 Or, *meet for the amendment of life*
2 Cor. 7: 1, 11
c John 8: 33; Acts 13: 26; Rom. 4: 1
d ch. 7: 19; John 15: 6; Heb. 6: 8
e Mark 1: 8; Lu. 3: 16; John 1: 33; Acts 1: 5
f Isa. 4: 4; Mal. 3: 2; Acts 2: 3, 4; Titus 3: 5
g Mal. 3: 3
h Mal. 4: 1; [illegible]
i ch. 2: 22; Deut. 9: 24; Mark 1: 9; Isa. 11: 2; Lu. 3: 22; John 1: 32; John 12: 28; Ps. 2: 7; Isa. 42: 1; Isa. 9: 35; Col. 1: 13

CHAPTER 4
a Mark 1: 12; Lu. 4: 1
b 1 Ki. 18: 12; Ezek. 3: 14; Acts 8: 39; Heb. 4: 15
c Ps. 34: 20; Eph. 6: 17
d Deut. 9: 3; Neh. 11: 1
e Ps. 91: 11; Deut. 6: 16; Deut. 6: 13; Deut. 10: 20
f Jos. 6: 7; Heb. 1: 14
1 Or, *delivered up*
g Isa. 9: 1, 2; Isa. 42: 7; Lu. 2: 32
h Mark 1: 14; ch. 10: 7

days and for afterward a hu
3 And when him, he said, I God, commano be made bread
4 But he ans [illegible] Man [illegible] [illegible] [illegible]

Specimen Page of Our Red Letter Bible — Shows Type, Size, and Binding

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For THE CHRISTIAN HERALD for One Year, Our Superb Calendar and this Bible, Send $3.00

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own strength: so will we sing and praise thy power.

Psalm 22

1 *David complaineth in discouragement.* 9 *He prayeth in distress.* 23 *He praiseth God.*

To the chief Musician upon [1] Ăĳ'e-lĕth Shā'hăr, A Psalm of Dā'vid.

MY [a] God, my God, why hast thou forsaken me? *why art thou so* far [3] from helping me, *and from* [b] the words of my roaring?

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and [4] am not silent.

3 But thou *art* holy, *O thou* that inhabitest the [c] praises of Ĭs'ra-el.

4 Our fa'thers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: [d] tho
and were not
6 But I *am* [e]
[f] a reproach
the people.
7 [g] All they
to scorn: t
[h] they shake
8 [i] [6] He tru
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2 Or, *the hind of the morning.*
a Matt. 27. 46. Mark 15. 34.
3 Heb. *from my salvation.*
b Heb. 5. 7.
4 Heb. there is *no silence to me.*
c Deut. 10. 21.
d Ps. 25. 2, 3; 31. 1; 71. 1. Is. 49. 23. Rom. 9. 33.
e Job 25. 6. Is. 41. 14.
f Is. 53. 3.
g Matt. 27. 39. Mark 15. 29. Luke 23. 35.
5 Heb. *open.*
h Job 16. 4. Ps. 109. 25.
i Matt. 27.43.
6 Heb. *He*

17 I may tell all my bones: [x] they look *and* stare upon me.

18 [y] They part my garments among them, and cast lots upon my vesture.

19 But [z] be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; *a* [12] my darling [13] from the power of the [b] dog.

21 [c] Save me from the lion's mouth: [d] for thou hast heard me from the horns of the unicorns.

22 [e] I will declare thy name unto [f] my brethren: in the midst of the congregation will I praise thee.

23 [g] Ye that fear the LORD, praise

thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, [h] thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 [i] While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jē'ŗus heard the word that was spoken, he saith unto the

A. D. 31.

h Matt. 9. 22. ch. 10. 52. Acts 14. 9.
i Luke 8. 49.

come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, [b] From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mā'rў, [c] the brother of Jămeş, and Jō'sēş, and of Jū'dă, and Sī'mon? and are not his sisters here with us? And they [d] were offended at him.

4 But Jē'ŗus said unto them, [e] A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 [f] And he could there do no mighty work, save that he laid his hands and healed

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SPECIMEN PAGE

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The Acts of the Apostles

Chapter 1

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with

miracle *that* Jesus did, when he was come out of Judea into Galilee.

Chapter 5

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 ¶ Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

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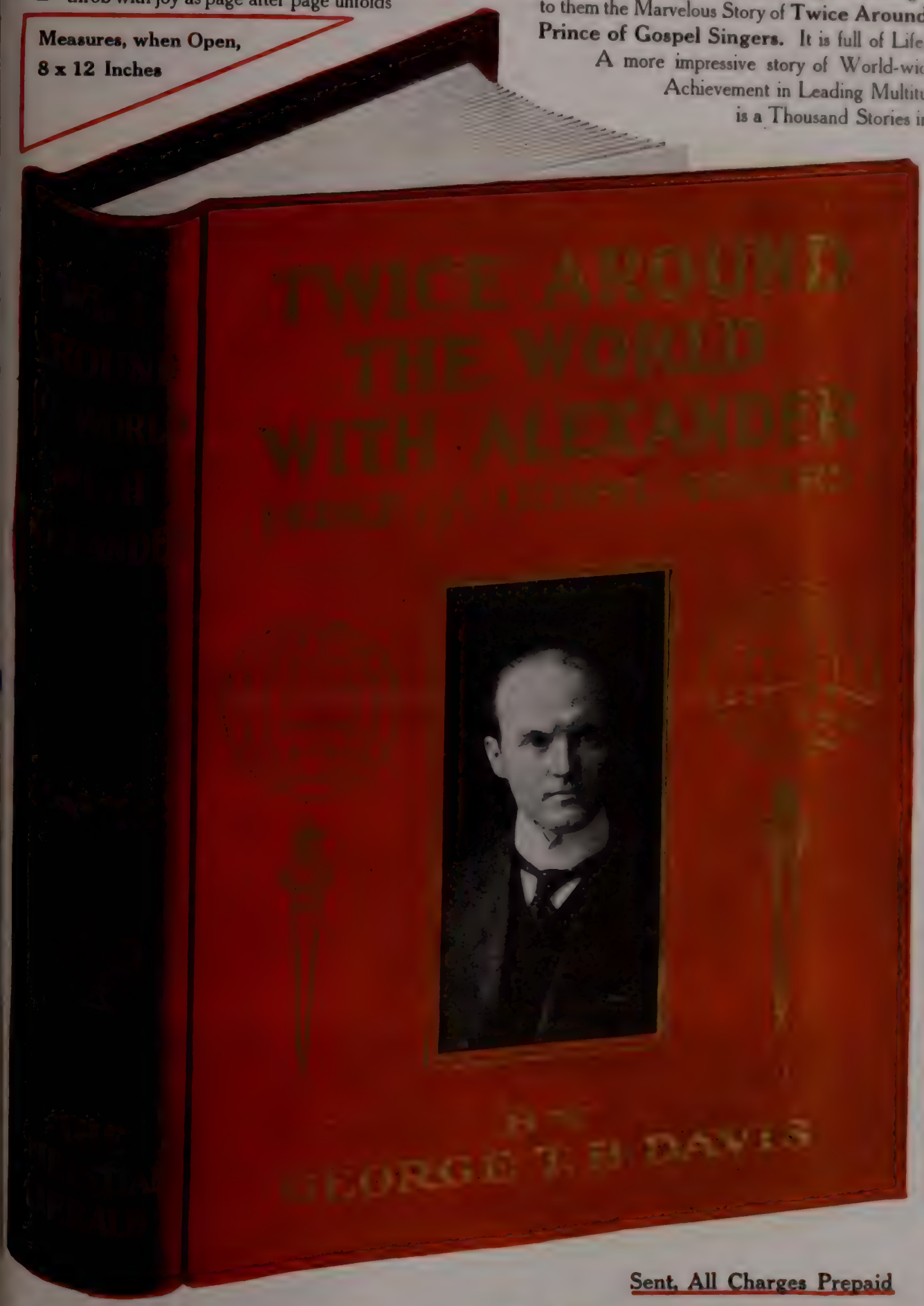

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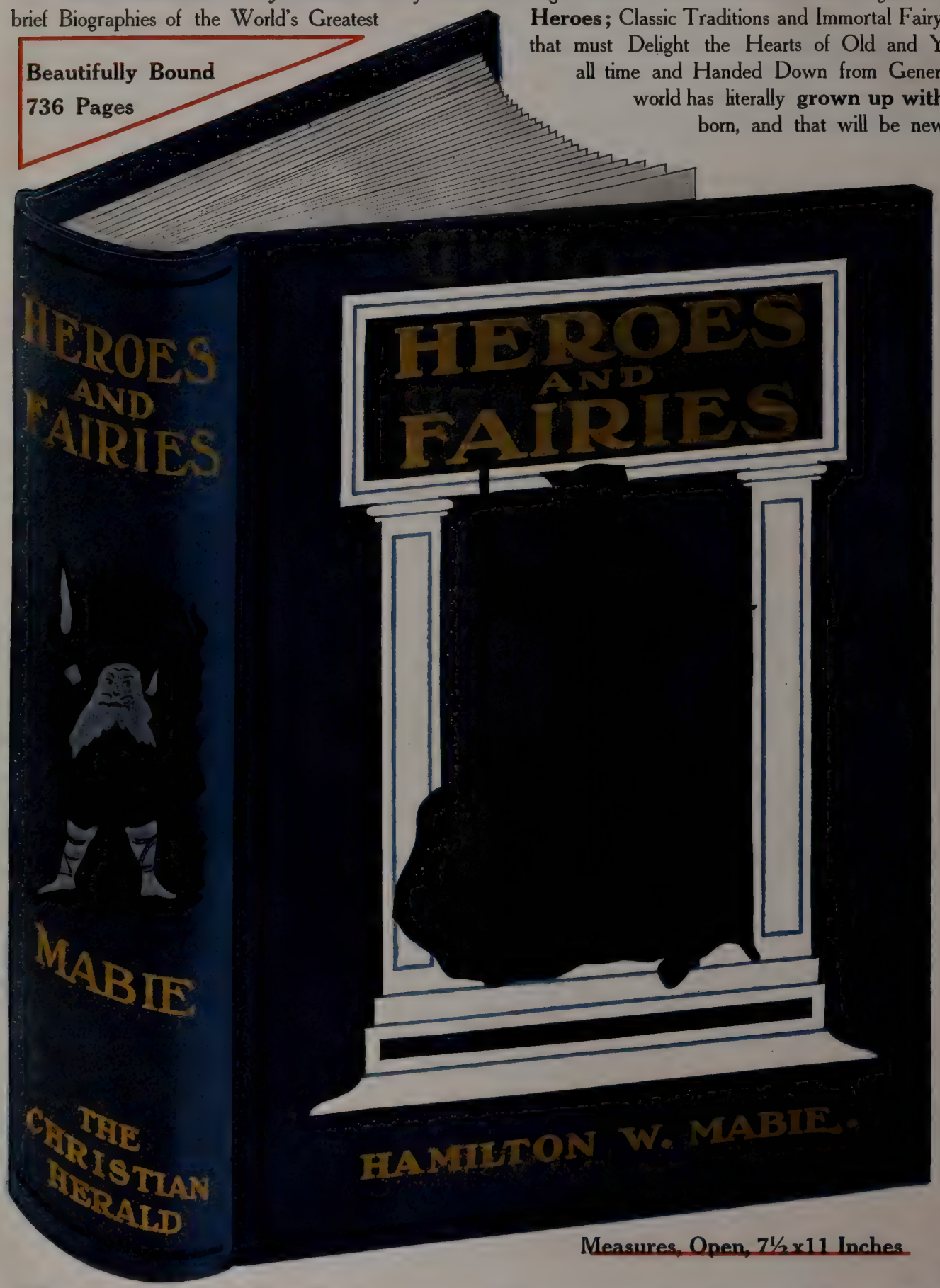

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How the Model was Secured for Our 1908 Calendar

THE **Forbes Lithograph Company, of Boston,** who are reproducing for us in **Fifteen Colors** the Charming Water Color Painting entitled **"Little Sunshine in Church,"** which is to be used in connection with **Our Superb 1908 Calendar,** send us the following explanation of how the model was secured:

"Your Calendar shows one of the sweetest, loveliest of girls, caught while in church waiting for the sermon to begin—a dainty little miss who looks calmly out on life's pathway from the safe harbor of a perfect home—and is a picture that expresses the Innocence and Purity of Childhood better than any recently published.

"In painting the original of this reproduction, the selection of the model was the first and most difficult task of the artist, and at last an advertisement for a beautiful little girl to pose was inserted in several daily newspapers, which led to fully fifty charming children being interviewed; none, however, seemed quite to express the artist's inspiration until little Shirley came into the studio just as the picture shows her, and the painting of 'Little Sunshine in Church' became a labor of love."

In hanging this beautiful work of art in your home you may be sure that it is a painting of a real little girl, and that the artist has caught the character of Purity and Childish Innocence that is hers by right, and that Every Sunday Morning this same little miss brings her share of "sunshine" into "church."

THE CHRISTIAN HERALD
92 to 116 BIBLE HOUSE, NEW YORK

MAGAZINE COMBINATION BLANK

To **THE CHRISTIAN HERALD, 92 to 116 Bible House, New York City:**

Enclosed please find $..... for ***The Christian Herald*** *and the following Magazines, to be sent to the Addresses as below, service to begin at once, if not otherwise specified.*

THE CHRISTIAN HERALD with any ONE Magazine (except Review of Reviews) listed on SECOND PAGE, $2.00. with any TWO Magazines, $2.65 with any THREE Magazines, $3.30

Send The Christian Herald
FOR ONE YEAR—52 TIMES
With CALENDAR, $1.50 per Year. Foreign Postage $1 Extra ..... to

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IS THIS A RENEWAL ?

With ONE Magazine, $2.00

With TWO Magazines, $2.65

With THREE Magazines, $3.30

FREE Our Beautiful "SUNSHINE" Calendar goes FREE with Every Annual Subscription to THE CHRISTIAN HERALD

Name of Sender .....

Date *190*

Address .....

EACH MAGAZINE May be Sent to a DIFFERENT ADDRESS

QUESTIONS ANSWERED

1 **Are All Your Offers Open to both New and Old Subscribers?** They are.

☆ ☆ ☆

2 **Do You Refund the Money if Premiums Do Not Give Satisfaction?** Yes.

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3 **Do You FULLY Prepay Charges?** Yes.

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4 **In case the Premium ordered is Sold Out before the Order Reaches You?** We Refund Your Money at Once.

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5 **If the Premiums are Injured in Transit?** We Substitute Perfect Goods.

6 **May the Magazines, Premiums, and Calendar each be Sent to a Different Address?** Yes. **No Extra Charge** is made for this Service. The Full Address should be entered Opposite the Premiums of Your Choice, and both nearest Express Office and Post-Office Should be Carefully Noted.

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7 **Is the CALENDAR sent with Every Annual Subscription to The Christian Herald?** Always.

8 **My Present Subscription Does Not Expire for Several Months. How Can I Secure Magazines and Premiums NOW?** By renewing **Now.** We will then Extend Your Subscription for One Year from the Present Date of Expiration, and Send Premiums and Magazines **At Once.**

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9 **How May I Secure More Than One Premium?** By Paying for Additional Premiums at rate quoted below for extra copies.

10 **May a Subscriber who Selects a Premium Accept a Magazine Combination, and on what Terms?** Yes; if a Subscription to **The Christian Herald with Premium** calls for **$2.00**, and **1** Magazine is selected, send $2.50; if **2** Magazines, send $3.15; if **3** Magazines, send $3.80. If the Subscription, **with Premium**, calls for more than $2.00, add the Additional Amount.

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11 **May The Christian Herald or the Magazines be sent to Foreign Countries?** Yes, by paying extra postage.

If Your Remittance is in Excess of Amount Required, We Refund the Difference at Our Own Expense. Please Bear This in Mind.

REGULAR SUBSCRIPTION BLANK

To **THE CHRISTIAN HERALD, 92 to 116 Bible House, New York City:**

Find enclosed $..... for One Year's Subscription and Premiums as entered below, which send, all Charges Prepaid, to the following Addresses:

NAME | STREET AND POST-OFFICE | STATE

Send The Christian Herald
FOR ONE YEAR—52 TIMES ..... to
With CALENDAR, $1.50 per Year. Foreign Postage $1 Extra
IS THIS A RENEWAL ?

SEND . . 500 Fascinating Animal Stories ..... to
Over 400 Pages, with nearly 100 Illustrations in Natural Colors. Bound in Green Art Cloth, with Rich Gold Lettering
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SEND . . Twice Around the World with Alexander
Richly Illustrated; Over 300 Large Pages; Bound in Choicest Red Silk Cloth; Gold Side and Back ..... to
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Over 700 Pages; Ideal Presentation Book; Bound in Highest Quality Blue Cloth; Gold Back and Side ..... to
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SEND . . The Red Letter Bible (Weighing 3½ lbs.)
With TEACHERS' HELPS, CONCORDANCE, Etc. Soft Leather, Red under Gold, Overlapping Edges ..... to
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AUTHORIZED Version ONLY

SEND . . Red Letter New Testament ..... to
ALL THE WORDS OF OUR LORD PRINTED IN RED
With CHRISTIAN HERALD, $2.00. Extra Copies, $1.00
Authorized or Revised Version WHICH ?

SEND . . India Paper Red Letter Bible
HELPS, MAPS, CONCORDANCE; Overlapping Edges, Genuine Morocco, Calf Finish Lining; Red under Gold ..... to
With CHRISTIAN HERALD, $4.00. Extra Copies, $3.00 (Weighs only 20 oz.)
AUTHORIZED Version ONLY ☛ Take this Bible if You Can Afford the Extra Dollar

Our Beautiful "SUNSHINE" CALENDAR FOR 1908— **FREE**

THE CHRISTIAN HERALD and Each Premium may be Sent to a Different Address Without Extra Charge

Date *190*

Name of Sender .....

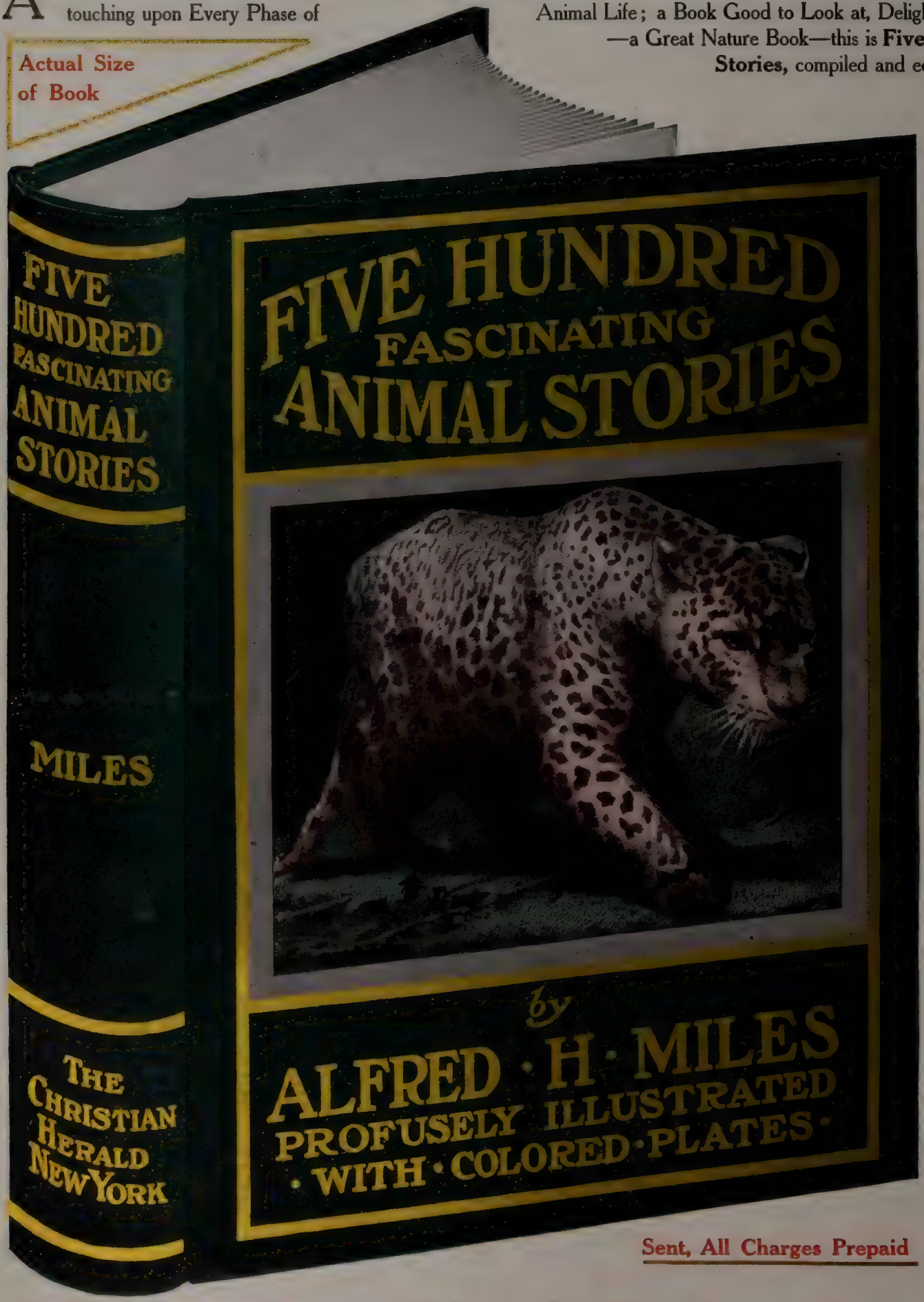
Address .....

☛ WHEN Premiums are ordered, Please give both Post-Office and Express Addresses

You Will Read It From Cover to Cover

ABSORBING as any Romance, Attractive from Cover to Cover, through and through, and brim-full of Vitally Interesting, Eye-opening Facts, touching upon Every Phase of Animal Life; a Book Good to Look at, Delightful to Handle, Absorbing to Read —a Great Nature Book—this is **Five Hundred Fascinating Animal Stories,** compiled and edited by **Alfred H. Miles.**

Actual Size of Book



"Five Hundred Animal Stories" is a Concentrated Natural History of the World wonderfully told in Brief, Vivid, and Absorbingly Interesting Stories. Dramatic Incidents come thick and fast from first page to last, and Anecdote after Anecdote is related in that Delightful Conversational Style that gives an irresistible fascination to Every Page of the Book.

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500 Fascinating Animal Stories

(With Nearly a Hundred Colored Illustrations)

Is not a "child's book" by any means—though one a child must Literally Devour. It is the kind of book that appeals to every nature-lover. Once we have read this book, our knowledge of Animal Life is greatly enriched. We know more about the Lion, the Tiger, the Panther, the Jaguar, the Monkey, the Birds, the Fishes, and the Snakes than ever before, and will ever henceforth be on the lookout for further and more exhaustive information.

☆ ☆ ☆

One of the Special Features of this Book is that it contains nearly ONE HUNDRED ILLUSTRATIONS of Birds, Fishes and Beasts in all their NATURAL COLORS.

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What $2.00 Will Buy

Five Hundred Animal Stories is Exquisitely Bound in Dark Green Cloth with very Rich Genuine Gold Lettering. **The Front Cover** Presents a Lifelike Picture of a Furious-Looking Leopard in Natural Colors.

We will Send this Superb Book, Our Beautiful **Sunshine Calendar,** and **The Christian Herald to January 1, 1909 (all three),** for Only **$2.00.**

Sent, All Charges Prepaid

About Our New Calendar for 1908

THE Calendar for 1908 which we offer our readers is the finest possible example of fifteen-color lithographic reproduction of a charming water-color painting entitled "Little Sunshine in Church." No other work of art completed in recent years surpasses this Calendar either in the pure and wholesome quality of the subject or the really exceptional work of reproduction.

The painting is the work of an artist who has made the study of beautiful children a life work, and was drawn from a real little girl, so sweet that the painter had but to catch her likeness to create a lovely picture full of that tender sentiment that pervades every perfect home. It is executed in water-color, a medium especially adapted for such a subject because of its rich, tender and delicate shades and tints.

The reproduction is in fifteen separate colors or printings, which will be better understood when we assure our readers that many of the Calendars and colored prints of the day are produced in only three or four. The Calendar is printed on special art paper, and is a most deserving addition to any home. It is just such a picture as our readers will welcome, and goes **FREE with Every Annual Subscription to The Christian Herald. Address**

THE CHRISTIAN HERALD
92 to 116 BIBLE HOUSE, NEW YORK

A Real India-Paper Red Letter Bible

What is a Red Letter Bible?

A Red Letter Bible differs from an ordinary Bible in many important points. While the text is the same in both Bibles, the ordinary Bible is printed **in black** throughout, but the Red Letter **Bible** employs two colors, viz., **Red and Black.** Although the black color largely predominates, the red color is used to excellent advantage, thus:

FIRST—In the **Old** Testament all passages **quoted** by our Lord, **or referred to** by him, are **printed in red.**

SECOND—In the **New** Testament all the words universally accepted as **spoken** by our Saviour are **printed in red.**

THIRD—Every verse in the Old Testament which embodies a **prophetic reference** to Christ as the coming Messiah is distinguished by a **red star.**

The style of type used in this Bible is the **same** throughout, whether the passage is printed in **black** or in **red.**

The Words of Our Lord

It is interesting just here to recall the divergence of opinion among a group of notable clergymen, who were in conference in THE CHRISTIAN HERALD offices when the question was put to them: "What percentage of the Gospels do you think was actually spoken by Christ himself?" One answered about ten per cent., another said fifteen per cent., while a third ventured to estimate them at twenty-five per cent. An investigation revealed that all the clergymen were wrong and that the actual number spoken by our Lord equaled nearly one-half of all the words contained in the Gospels.

The Red Letter Bible gives the exact proportion, and according to it Christ uttered of the Gospels as follows:

Of Matthew,	54	per cent.
Of Mark,	36	"
Of Luke,	55	"
Of John,	41	"

or an average of **47½ per cent.** of them all.

Thus, nearly half of the words contained in the Gospels were spoken by our Lord. The relative length of the Gospels is as follows: Matthew, 5,050 lines; Mark, 3,206 lines; Luke, 5,350 lines; John, 3,952 lines.

His References to the Old Testament

How many quotations from the Old Testament and how many references to incidents mentioned in the Old Testament were made by Christ during his earthly ministry?

The Red Lettering through the Old Testament promptly and correctly reveals them to us. Among others, we find the ever-memorable words our Saviour used on the cross, when he said, "My God, my God, why hast thou forsaken me?" to be the opening words of the 22d Psalm, and of course this quotation is printed in **red** in the Old Testament. Then the words, "Into thy hand I commend my spirit," are the opening words of the 5th verse of the 31st Psalm, and are also printed in **red**; and the new commandment, "Thou shalt love thy neighbor as thyself," may be found printed in **red** in Leviticus 19: 18.

Then the story of the Fiery Serpents, the ceremonies to be observed by lepers, the story of Lot, the words which Christ read from the Old Testament when he sat in the Synagogue at Nazareth, the story of Jonah, and hundreds of other interesting passages and quotations are all quickly brought to the attention of the reader, the teacher, the superintendent, the student, or the pastor by appearing conspicuously in Red Lettering among the black text of the Bible.

Thus we have emphasized in **red** in this beautiful Bible all the words recorded as having been actually uttered by Christ, all the references he made to the Old Testament and all the quotations which he used in his discourses during his earthly ministry. In addition to all this, every reference to Christ as the coming Messiah is clearly marked with a **red star.**

Small Bibles in Great Demand

Heretofore, large Bibles were preferred on account of their low cost, but now the demand is for small Bibles printed from clear and easily legible type on thin paper of light weight. This demand is met in our new Red Letter Bible, which, though weighing only one pound and four ounces, is as legible as our former Red Letter Bible, weighing nearly three times as much, the contents being absolutely the same. Bold-face type of our special design and India paper enabled us to achieve this great triumph in Bible-making.

A Statement from Dr. Louis Klopsch, Editor of "The Christian Herald"

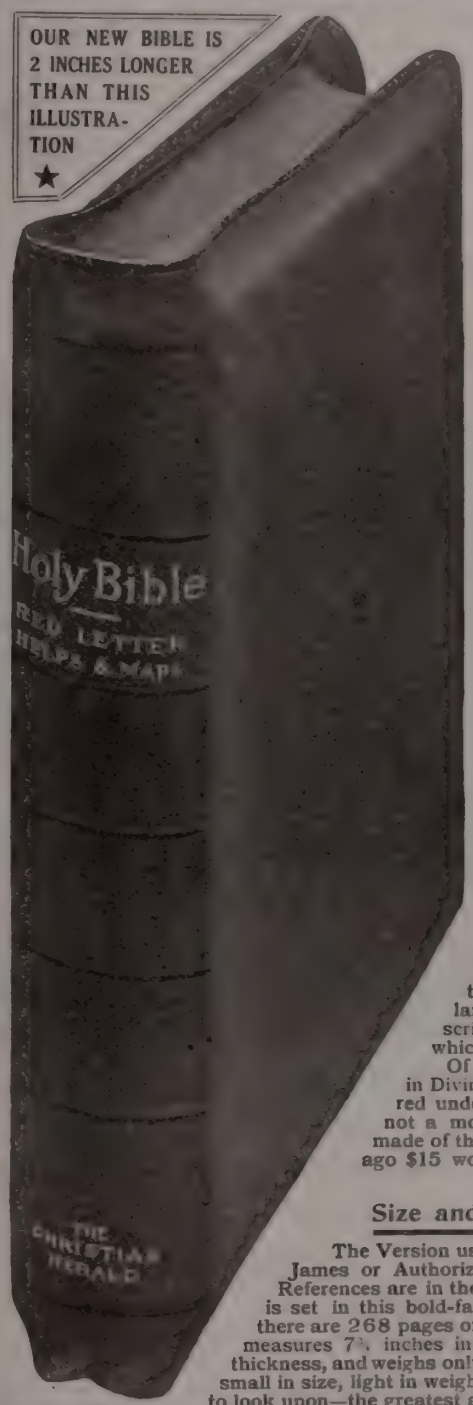
TWO years ago I set my heart upon making a better Red Letter Bible for "The Christian Herald" subscribers than could then be found on the market. I determined that the Bible should be small; that the type should be large; that the paper should be thin and of light weight; that there should be References, Helps and Maps, and that the Binding should be as good as the best and Leather Lined. The result of our efforts is stated below, and I feel sure that every prospective purchaser will be delighted with the new Bible.

☆ ☆ ☆

LOUIS KLOPSCH.

This Middle Column is in the Same Type that is Used in Our New Bible

We looked over all the different faces of type and found none that suited our ideas as to legibility, so we had a type specially designed, and had steel dies cut from which to cast it. There were 125 different characters cut and cast, and when the work was done we considered that it was not as good as it might have been. Then we ordered another set of steel dies from another type foundry, and when that type was cast we discovered that some of the characters were weak, and these we supplanted by other and better ones. Finally we finished the whole 125 characters—every one practically perfect. A better type for the purpose was never devised. ☞You are reading it at this moment.



No other Bible in the World is Like unto it

☆ ☆ ☆

The Paper of Our New Bible

We made a thorough search in American and English paper markets, but they had nothing to offer as good as we required it. Finally a firm of American paper brokers undertook to have manufactured for us in Italy a paper that promised to prove altogether satisfactory, and when it arrived six months after the order was given, we found that it measured up to all that had been claimed for it. It is India paper, made in Italy, almost as thin as onion skin, and yet so thoroughly opaque that, when seen in the Bible, one can scarcely believe that it is printed on both sides, for not a letter in the entire book shows through. Then the paper is so light that the entire Bible with Helps and Maps weighs only ONE POUND and four ounces.

☆ ☆ ☆

As to the Binding

For a book so valuable, so important, and so exquisite, the binding must needs be in keeping with the contents; hence, in settling on the material to be used for the binding, we determined that it must be rich, durable, flexible and attractive. After examining many varieties and many grades, we decided to use real Morocco, the same as is used only on the costliest Bibles. The *Standard Dictionary* defines real Morocco as "A leather made from goat skin; named after the city of Morocco. It was originally a product of the Levant, Turkey and Mediterranean Africa, and is distinguished for pliancy, fineness and toughness of texture, which fit it particularly for bookbinding." This correctly describes the leather which we selected, and in which the entire edition has been bound.

Of course this Leather Lined Bible is bound in Divinity Circuit. That is, it has round corners, red under gold, and overlapping edges. There is not a more attractive Bible on the market. It is made of the best materials throughout, and five years ago $15 would have been considered the right price.

☆ ☆ ☆

Size and Contents of Our New Bible

The Version used in this Bible is that known as the King James or Authorized Version. The Spelling is modern. The References are in the centre of the page. The Text of the Bible is set in this bold-face minion, and covers 1,203 pages. Then there are 268 pages of Helps and 17 superb Maps. The volume measures 7¾ inches in length, 5½ inches in width and 1 inch in thickness, and weighs only 20 ounces. The result is a gem of a Bible, small in size, light in weight, very legible, very durable and beautiful to look upon—the greatest achievement in modern Bible-making.

Dr. Louis Klopsch, Editor of "The Christian Herald," is the Originator of the Red Letter Principle applied to the Holy Scriptures. No other so-called Red Letter Bible applies the Red Letter Principle to the OLD Testament.

As it took six months to secure the paper and six months to print this edition, it will be out of the question to get additional copies until the Fall of 1908; hence we are determined to reserve this entire edition for "Christian Herald" subscribers exclusively. Therefore if you want to secure a copy of this First Edition, you must subscribe for "The Christian Herald," or if already a subscriber, you must send your renewal.

☆ ☆ ☆

The Price of Our New Bible

One would suppose that a Bible manufactured on such generous lines must necessarily be an expensive one. India Paper Bibles bound in real Morocco and Leather Lined are seldom listed at less than $10; even then they are not Red Letter Bibles, which feature adds materially to the cost. But we know that very few people can afford to pay that much money for a Bible, and as we are anxious to ultimately secure for this superb book a circulation of at least a million copies, we have decided to offer this first Edition at an Introductory Bargain Price. Here it is: Any subscriber to "The Christian Herald" who acts before these ten thousand Bibles are sold may, by sending FOUR DOLLARS, have his subscription to "The Christian Herald" RENEWED for one year, and receive, all charges prepaid, one of these Superb New Red Letter Bibles. If you want it act quickly or you will be too late. Money refunded if not fully pleased. Address:

They All Love the Red Letter Bible

The Very Best of All Bibles

[illegible]

Pleasanton, Neb. [illegible]

A Perpetual Guest

The Red Letter Bible received are gems [illegible] and power; purity and quality with gold [illegible] one. As a constant guest [illegible] to [illegible] manner [illegible] Bible and prosper. Use Concordance [illegible] on the good work. Mrs. [illegible]

Aurora, Ind.

"May It Enter Many Homes"

The Red Letter Bible [illegible] It is a [illegible] perfect. The type is so clear [illegible] to peruse. [illegible] makes it convenient for general use. May it enter many homes and be the means of salvation to many souls.

Mrs. J. M. [illegible]

"A Lamp to the Feet"

Received the Red Letter Edition of the Bible, and am very much pleased with it. I consider it a great [illegible] work. I find, as we read the pages of many days, a lamp unto our feet and a light unto our path. I would not part with it as I consider it as one of the necessities of my life.

I trust you may send many of these Bibles into homes, and that it may direct many to Christ.

W. GARRETT LOVEY.

Mt. Winans, Md.

A 20th Century Bible

Mr. E. H. Phelps, New York, writes: "I am more than pleased with the Red Letter Edition Bible received yesterday as a premium with THE CHRISTIAN HERALD. I am delighted. It is a handsome work of art; the typography is perfect, the type is clear and bold, and, better than all, the greatest feature of the Red Letter books is not only novel, but very desirable. It is a 20th-century idea."

The Stars That Point to Christ

On my return to the city I found an express package awaiting me, which proved to be, on opening, a beautiful Red Letter Bible. The red [illegible] and then it was a pleasure to read, as hanging over the Old Testament the stars which guide [illegible] to Bethlehem to the Christ, and one feels as if he had met a particular friend as he comes across a red letter or passage [illegible]

P. S. VAN [illegible]

Chicago, Ill.

"The Soldiers Love the Bible"

The Red Letter Bible is, in my opinion, the greatest convenience and [illegible] to the study of the Word [illegible] the world. The one I received has called many to read it [illegible] to my friends, but by them what is [illegible] before had come the deepest appreciation of the Sacred Scriptures. I hope [illegible] and [illegible] copy of the Red Letter Bible [illegible] the hands of every [illegible] Christendom.

J. ZIMMERMAN

Governor's Island, N. Y.

The Grandest of All Bibles

Captain [illegible] U. S. A. [illegible] Dakota, March [illegible] "I am pleased to say that the [illegible] Bible received from you is the handsomest [illegible] It is an exquisite piece of [illegible] edition, combining Bible [illegible] with the convenience of [illegible] the grandeur of [illegible] and [illegible] some prominent supporters [illegible] life of [illegible] the publishers [illegible] and of years. He [illegible] Bible [illegible] could not [illegible] [illegible] [illegible]

CONSECRATED FROM BOYHOOD

*By Dr. and Mrs. Wilbur F. Crafts**

HANNAH, the wife of Elkanah, was sorely grieved because she had no child. And when she went with her husband to make their yearly visit to offer sacrifices to God in Shiloh, where was the tent of meeting, the Tabernacle, she went and stood alone at the door, that she might pray to God for a child. She prayed: "If thou, Lord, wilt give thy servant a man-child, then I will give him unto Jehovah all the days of his life." She wept as she prayed. Old Eli, the high priest, saw her, and at first took her to be drunk; but when he found that he was mistaken, he gave her his blessing, and said, "Go in peace, and the God of Israel grant thy petition." Then she returned to her home, and in less than a year a baby boy was born unto her, whom she named Samuel, which means, "heard of God."

Samuel was a child of prayer. When parenthood is looked upon as a sacred share of God's Creatorship, what riches of character will come to children by heredity as well as training! Every child should be dedicated to God, not alone those that it is hoped will minister from the pulpit, for all should minister to God and man even from childhood, whether they play or plough or preach, doing "all to the glory of God." Even play may be so done in the thought that play is preparation for work, and that in it we may show our Christian principles. How can any mother fail to encircle her child with her

Prayers as a Body-guard

against the many perils he must encounter? How can any father fail to be good if only for his child's sake? "There are natures in which if they love us we are conscious of having a sort of baptism or consecration. They bind us over to rectitude and purity by their pure belief about us; and our sins become the worst kind of sacrilege, which tears down the invisible altar of trust. 'If you are not good none is good'—those little words may give a terrific meaning to responsibility, may hold a vitriolic intensity for remorse."

Hannah did not go up to Shiloh again to offer sacrifices until little Samuel was weaned, at three years of age. Then she went up with Elkanah, her husband, taking little Samuel with her that he might, as she said, "abide there forever," for she had "given him unto Jehovah all the days of his life." And so Samuel was a consecrated child. Appropriate offerings were made in his behalf by his parents as being wholly consecrated to the Lord. And then the mother sang a hymn of her own which is worthy of being classed with the Magnificat of Mary, the mother of Jesus.

In contrast to such mothers as Samuel's, we recall that professedly Christian mother to whose room her boy of seventeen came one night and said, "Mother, I have been going to the special meetings at Central Church, and have about decided to be a Christian. If you will go with me to-night I think I can decide it." She replied, "I cannot go to-night; I have an engagement." The mother in telling the story later said in keen remorse, "To my shame he found that the engagement was for a euchre party. I kept my engagement, but I lost my boy. He has not been in church for a year. No word of mine can affect him, and I am heart-broken." In these days the children of Christian homes should become members of the church in very early years. The writer has received one boy at five, who understood the step he had taken on his own motion better than many older members.

The Tabernacle Helper

Hannah and Elkanah returned to their home, leaving their little Samuel with Eli the high priest, in order that he might be schooled in all that pertained to a prophet and priest of God, and so Samuel was a well-trained child. Ever afterwards the parents saw him only year by year as they came to Shiloh to offer their yearly sacrifices. Each time the mother brought him a little coat of her own making to wear under his priestly garment.

Eli began Samuel's training by setting him such tasks as a little boy might do, such as opening and shutting the door of the Tabernacle, and taking care of the lamps, and doing errands. So Samuel was a helpful child.

Whenever Eli would call to Samuel, he would run at his bidding, even in the night time. Eli was old and feeble, and needed the service of the boy. Samuel was an obedient child. Mrs. Mary A. Livermore, the lecturer, used to tell how her life was saved by instantly obeying a voice. She was on a railroad train. A voice in her ear, perhaps that of a brakeman or conductor who saw an approaching collision, said, "Jump quick to the other side." Not knowing then or ever who spoke, she instantly obeyed, and had barely done so when the side of the car she had left was broken in and demolished. What soul wrecks, what regrets over lost opportunities we would escape by similar unquestioning, instant obedience to God!

The Call in the Night

One night Samuel arose from his bed three times, having been awakened out of his sleep by hearing his name called: "Samuel! Samuel!" He thought it was Eli who had called him. Each time he said, as he reached Eli's bedside: "Here am I, for thou calledst me." Twice Eli replied: "I called not, lie down again," but when Samuel came the third time, Eli said to the boy: "It is Jehovah who has called thee; go, and lie down again, and if he speaks again, answer, 'Speak, Lord, for thy servant heareth.'" And Samuel laid down in his place, and listened. He had not long to wait before he heard his name called: "Samuel! Samuel!" and he knew that it was God's call, and he answered: "Speak, Lord, for thy servant heareth."

Copyright, 1904, by de Brunoff — From the painting by J. J. Tissot

"And Samuel arose and went to Eli, and said, Here am I; for thou didst call me"

After Samuel had listened to the voice, when the morning came, although he knew that the Lord had God had many things to say to him. Samuel was a God-fearing child.

Rev. G. Campbell Morgan, of London, has this to say of his own early conversion:

"You will say, 'Where was your conversion?' I do not know. I have never been able to date it. I cannot tell you where it was. I am perfectly sure that, at some time in those years, to what my parents told me of my relation to God I said 'Amen'; that at some moment my heart and will responded without knowing it to the claim set up upon me by my loved ones, and I know at that moment the will of the child said 'Yes' to the will of the King, and the King took the child into his kingdom and the child was born again. But I say this to you also, Be very, very careful that you are converted. I do not know that I am born again by any experience of thirty years ago, but by the present throbbing of God in my life and soul, his Spirit bearing witness with my spirit here and now."

A child invited to come to Jesus at one of Josiah Spiers' meetings for children, looked up and said, "I know what Jesus will say if I come to him." "What will he say?" said Mr. Spiers. "He will say, 'Come along, little one, I am so glad to see you.'" A boy was walking home from school with a playmate of about the same age, to whom he said, "Charlie, do you know Jesus?" The other said, "I have heard and read a great deal about him." "Oh, I don't mean that. I know him to talk to."

If I come to Jesus, happy shall I be;
He is gently calling little ones like me.

chosen him to be henceforth a prophet, he went about his common work of opening the doors as before. And so Samuel was a faithful child.

What can children do for God to-day? We can't live in the church always. That is almost what Luther asked, when he became a man and found an old parchment Bible in the monastery where he was a monk, and read the story of Samuel. He said, "What can I do? Samuel exposed the corrupt priest: so will I." We cannot all be Samuels or Luthers, but we can each do something. We have heart-lamps to keep trimmed and shining with loving prayers and kind deeds, until Jesus comes. And there are Gospel lights in heathen lands to be kept burning by our prayers and gifts. Besides, each of us can be God's still small voice to lead men to Jesus. By such lives, like Samuel, we shall "grow and be in favor with the Lord and also with men."

A little girl went home from church one Sunday full of what she had seen and heard. A day or two afterward, when talking with her father, who was not a godly man, she said suddenly: "Father, do you ever pray?" He did not like the question, and in a very angry manner asked her: "Is it your mother or your aunt who has put you up to this?" "No, father," said the little child; "the preacher said

All Good People Pray

and those who do not pray can not be saved. Father, do you pray?" This was more than the father could stand, and in a rough way he said: "Well, you and your mother and your aunt may go your way and I will go mine." "Father," said the little creature with great simplicity, "which way are you going?" The question pierced his heart. It flashed upon him that he was in the way to death, and he began to pray for mercy.

When Eli arose from his bed in the morning, and came into the Tabernacle, he asked Samuel if the Lord had spoken to him, and what the Lord had said. Samuel hesitated to tell Eli, because God had spoken to Samuel concerning the unfaithfulness of Eli in not restraining his sons from evil. And God had told Samuel that both of Eli's sons should die in one day, as a punishment for their sins, and that Eli should have no son to be priest in his stead when he should die. It was hard for Samuel, child that he was, to tell these things to Eli, now nearly one hundred years old. But Samuel did tell him, because it was the Lord who had given him the message, and so Samuel was a brave child.

On the birthday of the Chinese Emperor, August 15, in a recent year, all the boys' schools within five miles of Haicheng were invited to come and prove their loyalty by kneeling and kowtowing—knocking the face on the ground—before a tablet of the Emperor. Now this kowtowing is regarded as worship, and a certain Anglo-Chinese missionary school was not only invited to join in the proceedings, but to lead. But the Christian teachers and scholars were of the spirit of Shadrach, Meshach and Abednego, and resolved they would not worship

The Emperor's Tablet

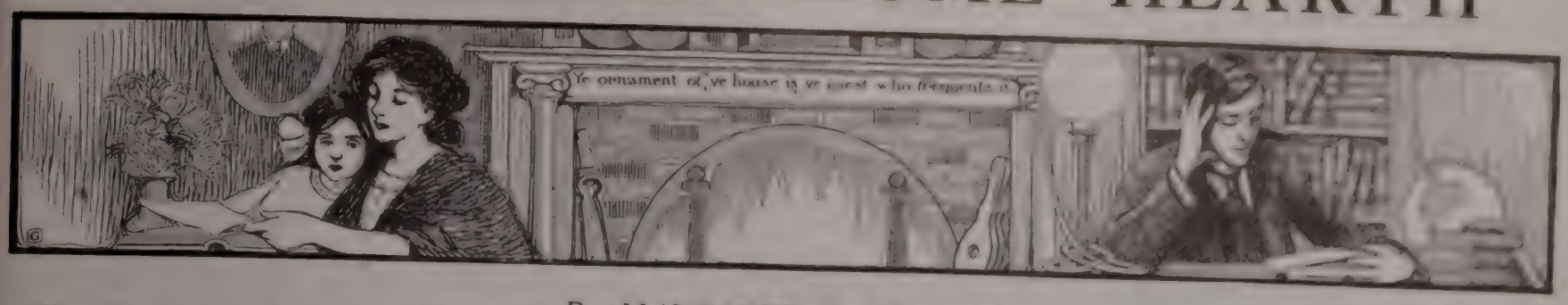
whatever might be the consequences. They offered instead to show their patriotism by saluting the Emperor in military style and singing "God Save the Emperor." This they were allowed to do.

As to Eli, the unfaithful father, his character was a peculiar mixture. He had some good qualities, mostly negative. For example, freedom from envy of Samuel, whom God favored and who was to supersede him, and resignation to God's will when it was revealed. But on the other hand, there was a sinful neglect of God's repeated warnings, and a cowardly shrinking from the duty of parental restraint and discipline. "A shy, solitary, amiable ecclesiastic and recluse—that was Eli." See him as a father, despised and disobeyed by his own sons. See him a little later, condemned of God for his neglect. See him last of all, disgraced because his sons have stolen away the ark of God, that none but the high priest was even to see in the Tabernacle. His error was chiefly that indulgence crowded out restraint and discipline in his home.

If you wish the finest Bible for teachers yet issued, at a minimum price, take the one illustrated on page 3 of the Colored Premium Supplement in this issue.

***The International Sunday School Lesson for December 15.** The Boy Samuel, Sam. 3:1-21. GOLDEN TEXT: "Speak, Lord, for thy servant heareth." I. Sam. 3:9.

AROUND THE HOME HEARTH



The Saving of Street Boys

By MARGARET E. SANGSTER

WHEN supper is over and the lamps are lighted, when the children around the table are busy over their schoolwork for the next day, appealing now and then to their father or mother for a little help in a puzzling example, do you ever give a thought to the thousands and ten-thousands of boys in great cities who know nothing of this sweet home life? To them home means a shifting place of shelter, a bit of space in a crowded tenement house, a haunt in a cellar, a life in which there are blows and bruises, and nothing of peace and security. The destruction of the poor is their poverty. It is also their dense ignorance. The fathers earn little, many of them being day laborers, with wives untutored in cooking and other domestic arts, and the children come up as best they can. From babyhood a host of boys learn to take care of themselves on the sidewalk. The law compels attendance at school up to a certain age. Out of school the boys learn what they can, and often the law is evaded and boys are thrust too soon into the bitterness of hard work. Jane Addams, who is an authority, tells us that the streets are the natural refuge of boys who have no real home, and that the early forcing these boys into work stunts their growth, saps their strength, and is at the basis of a later revolt that accounts for tramp life and vagrancy, if not for direct criminality.

Unless society looks out for these boys, lifts them up, gives them a chance and leads them into manhood by some safe path, they cannot but become by and by a peril to the republic. They may become a great source of profit, and from them reinforcements may be drawn for the ranks of good citizens. But in order to do this somebody who loves and understands boys must get hold of them at just the right minute. THE CHRISTIAN HERALD has long lent a hand in this direction in the beautiful and blessed work it carries on every summer at Mont-Lawn. Many a little lad has here received his first impulse toward clean, wholesome life and pure aims.

An interesting and suggestive book bearing the title, *Waifs of the Slums, and Their Way Out*, written by Leonard Benedict, tells the story of a sustained and successful effort, now going forward in Chicago, for the saving of street boys. In that city, as in New York, St. Louis and other crowded towns, a multitude of active little fellows begin their future career by selling newspapers. Only a small percentage of the newsboys in the big cities are of American birth. They are Italians, Hebrews, Russians, Poles; are either themselves foreign-born or have parents to whom English is still a foreign tongue. The best substitute that has yet been found for home life in the case of such boys as these is the boy's club. It provides a warm and comfortable room with tables and chairs and plenty of light, and the boys come to it and are made to feel that it belongs to them. To be complete, the boys' club should have as part of its outfit a gymnasium, but given the warm room with which to start they may wait for this until funds enough are raised for its equipment. Usually a young man, oftener than not a university graduate, is found ready to devote himself to leadership in a boys' club, and there are not lacking a number of college men who are willing to consecrate some of their evenings to the teaching and training of these boys. Such teaching and training as there is is very much on the big brother order.

The chief necessity is to make friends of the boys and prepare them for better positions than they obtain if left to drift about unaided and tempted in streets where saloons flaunt their lures at every corner. People who are on the outside of such work as this little know how much the parents who have missed nearly everything pleasant in life long for the good that may come to their children. The mother, pale and anæmic at her sewing machine, the stooping-shouldered cobbler bending over his last, the man from whom the sweat shop has drained every lingering drop of vitality, and the woman at her wash-tub with babies clinging to her skirts, all keep in their hearts pride in and love for their offspring. Often they have a passionate though dumb yearning that the sons may do better than the fathers. If the friendly visitor goes to such homes as they have, not in condescension and patronage, but with real fraternal cordiality, he will not be turned away.

In the boys' club and in the various ramifications leading from it we find the most successful agency existent at present for the saving of street boys. When they are sent to reformatories it is often too late to hope for any lasting benefit. Not the iron hand of repression, but the sympathetic heart-beat of unselfish love is needed if the boys are to become good men and true in the future.

A BOY'S FANCY

If I were a man, and my rooster a horse,
We'd gallop and fly to the moon, of course.

About That Baby

The old-fashioned way of bringing up that baby was to let everybody handle it, kiss it and cuddle it, to walk the floor when it cried, to rock the cradle back and forth and to give it food as often as it was willing to accept it. The new-fashioned way is to let baby sleep as much as possible, nurse it or feed it at certain hours, carefully timed, let it sleep in a crib and discourage its relatives from walking, jumping, caressing and handling it; treating it, in short, as a little organism that must needs have room to grow naturally, and that has at first only animal wants. Baby used to be guarded against fresh air; now hundreds of babies, especially those born with a golden spoon, live in the fresh air from morning until night. Summer sun and winter snow are alike good backgrounds for the modern baby who is scientifically brought up. As for giving a tiny child who is teething or toddling about at a later age a taste of this and the other food from the family table, such folly is no longer tolerated.

The Care of Health

IN the case of health as much as of prevention is worth a pound of cure. In these days, when [illegible] or [illegible], we know [illegible] them our forefathers did about disease germs, between and all sorts of [illegible] that for good or ill are [illegible] us. [illegible] taught that there are [illegible] microbes that fight the [illegible] The knowledge gives us [illegible] Some of us are so afraid of germs and of disease that we have grown cowardly and greed and [illegible] and dismay lest in an unguarded moment a germ should find us unprotected. Nothing seems more pitiful than the horror of permanent invalids that [illegible] even relatives unfortunately [illegible] their kindred is attacked by [illegible]

It is right and proper that every precaution should be taken and every means of [illegible] but there is no excuse for wanton cruelty or [illegible] cowardice.

The laws that regulate ordinary health are few and simple. Pure air, plenty of sleep, sufficient exercise, strict cleanliness and plain food are the only and indeed the absolute essentials to being well. Dirt is a sworn foe to good health. People who neglect a daily bath and allow the pores of the skin to become clogged need not expect to be well or to retain beauty. A man or woman who prizes good health will either at morning or evening take a bath. A tub is not necessary, a basin of water, a sponge and a rough towel meet every requirement. Those who habitually retire after midnight burn life's candle at both ends, particularly if their duties oblige them to be early risers. Without abundance of sleep the waste places of nature cannot be repaired. Indigestion and dyspepsia are the attendant fiends that follow in the wake of hurry, worry and scanty sleep. Rich food hastily eaten, stimulants and narcotics are inimical to health. They who lead a sluggish existence without daily exercise are sure to be the prey of some lurking malady or other. Constipation digs many a grave. Unless the drainage of the body be perfect and thorough insidious poisons undermine vitality.

Parents cannot too solicitously watch children with regard to this latter feature of health. The child must [illegible] to school in the morning, or the lad a little older rushed to business without attending to the relief of the body by the daily evacuation of the bowels, and the [illegible] nature's rejected residue. Every sort of disorder is ready to pounce on the person [illegible] this most potent factor has become [illegible]

Old and delicate people should not sleep in the same bed with little children. It would [illegible] for people of every [illegible] to sleep [illegible] occupant. Sleeping in [illegible] a prolific source of disease. So [illegible] to prevent sunstroke. They who are always taking pills and potions, syrups and [illegible] need not hope to keep well.

If you wish the [illegible] take the New Red Letter Bible, bound in genuine Morocco leather lined [illegible] ing only one [illegible] on page 3 of the Closet Premium Supplement in this issue.

Armenia's "Fighting Parson"

RECENT telegraphic news from the Caucasus has told of the redoubled activities of the police and gendarmes in that turbulent section of the Russian Empire. A telegram from Elizabethpol announces that the Armenian district of that city was searched, and stores of hidden arms and ammunition were discovered, and the Armenian archimandrite, Monsignor Coryun, was arrested with several other ecclesiastics.

Monsignor Coryun

This high prelate is a typical "fighting parson" of the Orient. When Turks and Tartars attacked their peaceful Armenian neighbors, the latter were taken unawares, and a general stampede followed. Whole villages and townships were burned, sacked and pillaged, and the defenseless Christian inhabitants were tortured, looted and massacred. The population appealed to the Czar for protection, but the Russian *chinovniks* persisted in ordering the police and Cossacks to look on placidly and allow the carnage and destruction to go on unchecked.

During these desperate struggles many a priest and archimandrite of the Armenian Church proved himself a hero and a patriot. Amongst them was Monsignor Coryun. Wearing the furry cap and cloak of a Cossack, as well as the long dagger and curving sword, his chest covered with rows of cartridge belts and the jeweled cross of his clerical rank suspended from the collar, he was always in the thickest of the fight. Sometimes hamlets and villages were left in charge of the young Armenian women, who, when their homes were attacked, would arm themselves with guns and, under the leadership of their parish priests, make a heroic defense. Archimandrite Coryun, it is said, has always been a stanch and loyal subject of the Czar, and could not be implicated in any political plot against his sovereign.

MESROP NEVTON.

Celebrating Their Redemption

IT is now thirty-five years since Jerry McAuley started the little mission which afterwards became known all around the world as The McAuley Water Street Mission. During that time over a million people have passed through its doors, and over one hundred thousand have knelt at the penitent form.

This past year has been, without exception, the most fruitful year of the Mission's history. Men from all stations in life have been rescued from sin, and are living monuments to the power of God to save and keep. One young man was a drunkard for over twenty years, and had brought sorrow and remorse into the lives of his Christian mother and two sisters. They had about given up all hope of his ever changing his life, and felt he must eventually fill a drunkard's grave. In April last, he gave his heart to God, and never for one moment has he turned his eyes away from him who saved him. He has a fine tenor voice, and night after night can be heard in the Mission singing the praise of Him who came to seek and to save that which was lost. Two other converts, brothers, came to the Mission. One knelt at the altar, but refused to pray until some one went out and brought in his twin brother. He came, and then the two brothers knelt side by side and sought from God the forgiveness of their sins.

For many years it has been the custom to have a convert of the Mission hold an anniversary in his spiritual birthplace, when he has stood faithful for a year. Frequently anniversaries of from one to twenty years or more are held. The convert who celebrates has entire charge of the meeting, and his friends come and rejoice with him. On a recent evening the hall was crowded with friends gathered here to congratulate Joseph Guest on one year of faithful service for Christ. On the platform was his faithful wife, their little girl of eleven years, and other relatives. Mr. Guest read the 34th Psalm. Then he related a portion of his life's story and his long slavery to drink, and finally how he had knelt in this hallowed place while Jesus spoke peace to his soul. He soon afterward secured a good position, and now the family has a comfortable home, and are a happy family on their way to heaven.

A few weeks later, a similar gathering took place here when Joseph's brother, George, celebrated his first spiritual anniversary. He, too, was enabled, after a severe struggle, to cast off the power of drunkenness which had separated him from a Christian wife for years.

These are examples among many of the same class to be found in the Old Water Street Mission, praising God for redemption.

JOHN H. WYBURN, Supt.

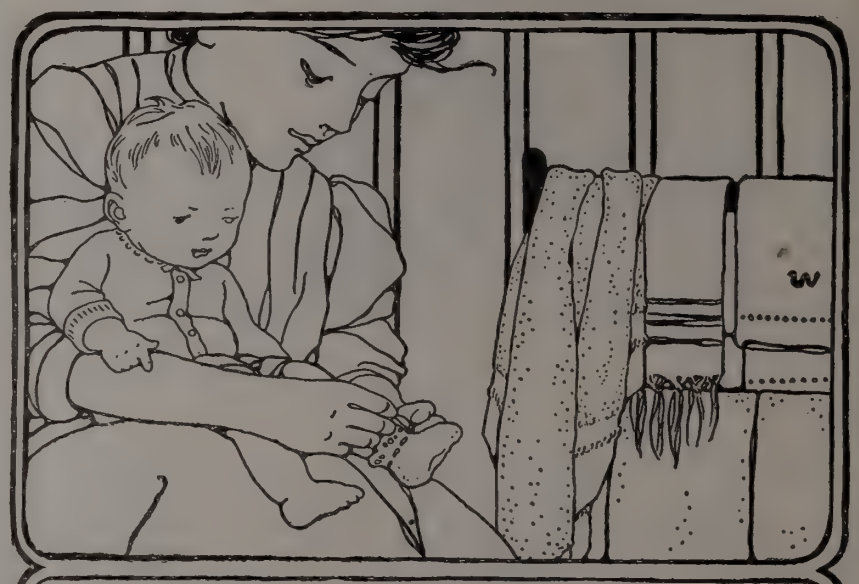
Missionary Work Among Sailors

THE work of the Mission Yacht Association among the seamen of the port of New York this year has been most satisfactory. Nearly seventy tons of literature have been placed on ships and sent over the seas. Some of this reading matter has found its way among the mounted police of Hudson Bay, while more has been carried up the Bay of Fundy and given to the woodsmen and settlements along the shore. Ships that carry it forth do not only give it to other ships, but to English-speaking people in Spanish-American countries, as well as in the Oriental lands.

The literature received by the sailors from the Mission yacht is carried to sea where it is carefully read on their long voyages, and when time hangs heavily on their hands. There they have few counteracting influences to destroy the good impression gained from the printed page, and there, too, many change their sinful course by anchoring on the promises of God.

In addition to other reading matter, the Association has 318 libraries on as many ships, and ten thousand volumes of books waiting to be sent out as soon as the funds needed for library cases can be raised. Twenty-five books make a library.

The Association invites financial aid in the work of the Mission yacht, which is wholly supported by voluntary offerings.



TO BATHE BABY PROPERLY

You need: A portable tin or porcelain bathtub, a washcloth or a piece of flannel, a sponge, a cake of Ivory Soap, a bath thermometer and a couple of very soft towels.

The water should be *soft* and of a temperature of 95° in winter and from 85° to 90° in summer.

Put baby in the bath. Moisten the washcloth and apply soap, first to the face and neck, then to the arms, next to the body, and last to the legs and feet. Fill the sponge with water from the tub and squeeze its contents over the face, arms, body and legs, repeating this until all dirt and soap are removed. Dry by "patting"—not rubbing—with the towels. The best hour for baby's bath is ten in the morning, or in the evening, just before he is given his last bottle.

There is no "free" (uncombined) alkali in Ivory Soap. That is why it will not injure the finest fabric or the most delicate skin.

Ivory Soap - 99 44/100 Per Cent. Pure.

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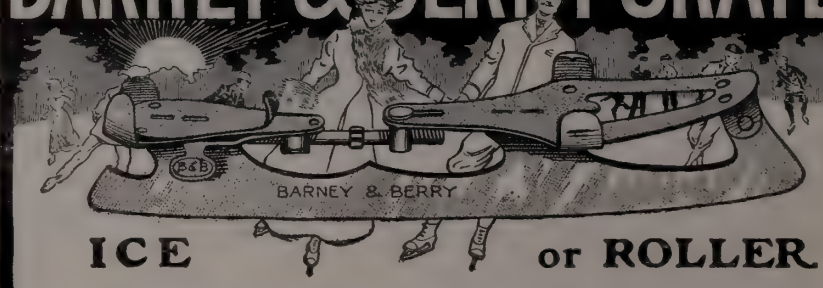

ICE or ROLLER

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A person must be very old or very young not to appreciate a pair of Barney & Berry Skates. If you have never learned to skate, start in this season and make up for the pleasure you have lost in the past. There is no more healthful and invigorating sport known.

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YOU CAN AFFORD a New Song Book in Church or Sunday School when you can get "FAMILIAR SONGS OF THE GOSPEL" at $3 per 100; words and music 83 songs. Sample Copy 5c. HELPFUL TRACTS: Temperance, "Buy Your Own Cherries;" Soul-Winning, "Cripple Tom;" "Second Coming of Christ;" "The Missing Ones," Assorted, $1 per 100. Samples of all, 5c. E. A. K. HACKETT, 100 North Wayne Street, Fort Wayne, Ind.

The Family Bible

An old favorite, republished by request

HOW painfully pleasing the fond recollection
Of youthful emotion and innocent joy,
When blessed with parental advice and affection,
Surrounded with mercies and peace from on high,
I still view the chair of my father and mother,
The seats of their offspring as ranged on each hand,
And that richest of books that excels every other,
The family Bible that lay on the stand—
The old-fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand.

That Bible—the volume of God's inspiration,
At morn and at evening could yield us delight.
The prayer of our sire was a sweet invocation
For mercy by day and for safety by night.
Our hymns of thanksgiving with harmony swelling,
All warm from the heart of a family band,
Half raised us from earth to that rapturous dwelling
Described in that Bible that lay on the stand.

Ye scenes of tranquillity—long have we parted,
My hopes almost gone and my parents no more.
In sorrow and sadness I live broken-hearted
And wander unknown on a far-distant shore.
Yet how can I doubt my dear Saviour's protection?
Forgetful of gifts from his bountiful hand?
Oh let me with patience receive his correction
And think of the Bible that lay on the stand—
The old-fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand.

Converted from Judaism

AN interesting conversion in the work of ex-Rabbi Leopold Cohn among the Jews in Greater New York is that of Mr. Orah Heend. His story, as told by himself, is as follows:

"One Friday evening, as I passed the mission at 626 Broadway, Brooklyn, I became curious to know what was going on within. So I entered and found Mr. Cohn discussing the fifty-third chapter of Isaiah, and telling the audience that if they would only study the prophets they would be convinced that Jesus is the Messiah. Although I was not a religious Jew, and only attended the synagogue on New Year's and Day of Atonement, yet I thought that Mr. Cohn was blaspheming when he said our Messiah had already come, and that by believing on him our sins would be forgiven. I attended another meeting the next week, and was impressed with the sincerity of the speaker. I made up my mind to study and find out for myself.

"Next day I bought a Bible and bound it with paper, so that others could not recognize it. I read in the cars going to and from work. When I had finished the New Testament, the fifty-third chapter of Isaiah and the twelfth of Zechariah, I knew that I had found God's holy truth, but yet I said to myself, 'How can I, a born Jew, believe in Jesus? It is impossible.' I prayed to God that, if it was the truth, he would put love in my heart for Christ. I continued going to the mission, and at last realized, by the joy in my heart, that I did love the Master. I could not contain myself, and began to tell my friends, thinking that they, too, would see the truth. But, alas! they told me I was a lunatic, and laughed and jeered at me, and said I would soon get over my whim. Yet the more they laughed, the stronger my faith became.

"I have an aged mother, three sisters and three brothers, all of whom I dearly love. While visiting one of my sisters who lives in New York, I told her of the truth I had found, and how it had made a better man of me. They wrote to the rest of my family saying I had become a Christian. Soon letters began to arrive from all directions, begging me to change, threatening to cast me off, and telling what pain it was causing my mother. A couple of weeks passed, and I received more heartrending epistles and offers of money—in fact, anything, if I would only give up Christ. But I had found the truth and was going to stick to it.

"A few weeks later my sister asked me to go to the chief rabbi and he would prove to me I was wrong, and if he could not prove this they would become Christians. I accepted the proposition, and the following Sunday my brother-in-law, myself and Mr. Cohn went to the rabbi. The rabbi asked what made me believe. I answered, by studying the fifty-third chapter of Isaiah and the twelfth chapter of Zechariah, and numerous other proofs in the Old Testament. He started in to refute by saying that Zechariah meant himself when he said, 'They will look upon me whom they have pierced.' But Mr. Cohn proved to him that this was impossible, as he was not killed, but Zechariah, son of Jehoiada, was stoned; and the rabbi had to agree. Then the rabbi went on to say that the Jewish religion is only to believe in God and to treat your fellowmen honestly, and that we are not to believe anything that man has written, except the Bible. My faith was much strengthened through this debate.

"When my wife heard I had been baptized, it nearly broke her heart, and she did not want to remain with me any longer. But she has now decided to stay, with the understanding that I am not to talk religion with her. I am in hopes that she also will become a believer in Christ in the near future."

Ex-Rabbi Cohn will be glad to answer any inquiries by readers of this paper regarding his mission work. He may be addressed at No. 620a Quincy Street, Brooklyn, N. Y.

Answered Prayers

Mrs. E. A. B., New York City. "I write you in behalf of a friend of mine now west of Albany. She is seventy years of age, and in great sorrow and distress. She has been a reader of your paper for years, and now she writes requesting me to ask if you will insert in your prayer column her desire that your readers will pray earnestly for an aged woman, who is in great sorrow and distress, for means to go back to friends where she may find a home."

[We will gladly send the writer's address to any one who may be interested in this most deserving case and who has the means to help.]

V. M. C., Indiana. "I wish to praise God for having heard and answered my prayers."

A. R., Illinois. "God sent an answer to my prayer when in trouble."

North Carolina Reader. "I thank God who has restored me to health in answer to prayer."

Reader, Pennsylvania. "I desire to acknowledge God's goodness to me, in answering prayer many, many times."

J. J., Kansas. "God has answered my prayers many times when I was in trouble. I thank his holy name."

Mrs. S. E. M., Washington, D. C. "I desire to publicly thank my heavenly Father for answers to a great many prayers. He has been very good to me."

Subscriber, New York. "I wish to acknowledge God's goodness in answering my prayers many times, and especially two within a short time."

Constance, New York. "A great anxiety has been lifted from the heart of one reader of your paper by the request for prayers by 'Heart's Desire.'"

N. M., Colorado. "The answered prayers have been a great comfort to me. I was in difficulties and took it to the Lord in prayer. They were removed, for which I wish to return thanks."

Friend, South Carolina. "God has saved me from a great trial. I promised God I would tell the world about it if he delivered me. Glory to his name!"

Miss E. W., New York. "I enjoy reading the answers to prayer. It is the first thing I read on receiving the paper. There is always something to encourage me in each number."

Massachusetts. "We wish to acknowledge, through your paper, a very important answer to prayer. I find by my own experience that we do not trust our dear heavenly Father enough. Let us put our doubts aside, and trust him more fully."

G. M. B., Connecticut. "I determined to acknowledge it if certain prayers of mine for things that I desired more than life should be answered. In both cases the answer came beyond all I had dared to ask. I wish to thank him for his goodness."

W. R. G., California. "I have perfect faith in prayer. First, because I believe the Bible; second, from the experience of a lifetime. Recently I asked God to avert a serious financial trouble, and he graciously answered me, unworthy though I be. Hallelujah!"

Father's Child, Canada. "I had what threatened to be a serious trouble. For a time I saw serious trouble ahead. I was perplexed as to what to do. I went with it to God and oh, how graciously he answered, and all cleared away in a very little time. I have had many direct answers to prayer. I bring every trouble to God and he always helps me."

J. W. T., Canada. "A friend was in financial difficulty. She told us of it. We joined with her in prayer for help. She was seeking to do her very best. God answered. From a source that could not have been thought of, all needed help came, unsought and unasked for. I know God hears prayer and answers."

Letters acknowledging answers to prayer have also been received from Two Readers, North Carolina; Mrs. A. B. C., Newburgh, N. Y.; F. Z., Centre Hall, Pa.; E. N.; J. M. H., Pennsylvania; A. K. M., Nebraska; Mrs. C. B. R., Hoboken, N. J.; Mrs. M. K., Indiana; Subscriber, Philadelphia; L. A., Albany, N. Y.; Subscriber; Mrs. R. R. M., Wewoka, I. T.; Reader, Cuba, N. Y.; Believing One, Ohio; R. E. M., New Jersey; M. McB., Jonesboro, N. C.; Reader Rhode Island; N., Woodburn, N. C.

BOBBY

The Man Who Wanted Bobby

is but one of many heart-tugging incidents in

"THE DELINEATOR Child-Rescue Campaign"

A man of wealth and refinement came to our office and asked to see Bobby. You haven't read about Bobby? He's the beautiful little boy offered for adoption in the November DELINEATOR.

But Bobby is in Chicago.

"Very well," said the man, "I'll go there for him. I'm willing to spend any amount to get him. My heart is set upon him; my wife's heart is set upon him."

Human Hearts

are being uncovered as never before in

"THE DELINEATOR Child-Rescue Campaign"

IF YOU ARE AT ALL INTERESTED IN CHILDREN, or this campaign for children, send us your name on a postal to Department 9 and we will mail you the first instalments of these articles. They are creating the most intense interest.

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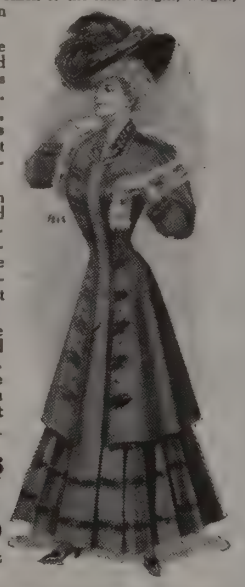

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New Stories of Lincoln*

THERE were many angles in Lincoln's character. That which he showed in the telegraph office was the personal, homely side as distinguished from the business, political, or literary side. The cipher-operators saw him at close range, and in his most anxious hours, amid the excitement of great military movements, with their attendant horrors: the clash of arms, the carnage of the battle-field, the groans of the dying and the tears of loved ones. We also met him in the calmer but no less trying hours of patient waiting for the slow development of wide-reaching plans for the preservation of the Union.

Reference being made by some one in the telegraph office to Lincoln's inveterate habit of story-telling, he said that he really could not break himself of it; that it had been formed in his younger days, and later he found it difficult to refrain from clinching an argument or emphasizing a good point by means of a story. He said his case was like that of the old colored man on the plantation, who neglected his work in order to preach to the other slaves, who often idled their time away listening to the old man's discourses. His master admonished him, but all to no purpose, for the good old man had the spirit of the Gospel in him and kept on preaching, even when he knew the lash awaited him; but finally he was ordered to report at the "big house," and was berated soundly by his master and told that he would be punished severely the very next time he was caught in the act of preaching. The old man, with tears in his eyes, spoke up and said, "But, marsa, I jest cain't help it; I allus has to draw infrunces from de Bible textes when dey comes into my haid. Doesn't you, marsa?" This reply interested his master, who was a religious man, and who said, "Well, uncle, I suspect I do something of that kind myself at times, but there is one text I never could understand, and if you can draw the right inference from it, I will cancel my order and let you preach to your heart's content." "What is de tex', marsa?" "'The ass snuffeth up the east wind.' Now, uncle, what inference do you draw from such a text?" "Well, marsa, I's neber heered dat tex' befo', but I 'spect de infrunce is she gotter snuff a long time befo' she git fat."

One catch phrase which Lincoln especially enjoyed repeating was, "Oil's well that ends well." He was particularly fond of David R. Locke (Nasby), whom he first met in 1858 in Quincy, Illinois. In 1863 he wrote a letter to Locke in appreciation of one of Nasby's humorous articles, and ended the letter with this inquiry: "Why don't you come to Washington and see me?" Locke accepted the invitation and spent a delightful hour with the President, during which we may imagine the two humorists "swapped stories" to their hearts' content.

The President visited the telegraph office one morning. As he entered the room he saw George Low, one of the junior operators, at work cleaning a blue vitriol battery. "Well, sonny, mixing the juices, eh?" the President inquired. Then sitting down and adjusting his spectacles, which were especially made with short spring ends to clasp the sides of his head just back of his eyes, he became aware that all the operators were busy, and a smile broke over his countenance as he remarked: "Gentlemen, this is fast day, and I am pleased to observe that you are working as fast as you can; the proclamation was mine, and that is my interpretation of its bearing upon you. Now, we will have a little talk with Governor Morton, at Indianapolis. I want to give him a lesson in geography. Bowling Green affair I set him all right upon; now I will tell him something about Muldraugh Hill. Morton is a good fellow, but at times he is the skeeredest man I know of."

Earlier in the same month Lincoln, accompanied by Mr. Seward, dropped into the telegraph office with a pleasant "Good morning. What news?" Wilson replied, "Good news, because none." Whereupon Lincoln rejoined, "Ah, my young friend, that rule does not always hold good, for a fisherman does not consider it good luck when he can't get a bite."

Tinker records that one day Secretary Seward, who was not renowned as a joker, said he had been told that a short time before, on a street crossing, Lincoln had been seen to turn out in the mud to give a colored woman a chance to pass. "Yes," said Lincoln, "it has been a rule of my life that if people would not turn out for me, I would turn out for them. Then you avoid collisions."

On one occasion an official letter was received from John Wintrup, the operator at Wilmington, Delaware, on the route of the military line from Washington to Fort Monroe. Wintrup is still living in Philadelphia. His signature was written in a rather bold hand with the final letter quite large, almost like a capital, and ending in flourishes which partly obscured the name itself. Lincoln's eye dropped on this letter as it lay on the cipher-desk, and after satisfying his curiosity as to the peculiar signature he said: "That reminds me of a short-legged man in a big overcoat, the tail of which was so long that it wiped out his footprints in the snow."

* From *Lincoln in the Telegraph Office*, a Series of Recollections by David Homer Bates, manager of the War Department Telegraph Office, 1861-66. Pp. 432. Illustrated; cloth covers. Price $2. Century Company, New York, publishers.

BOOKS RECEIVED

How Andrew Won, by A. M. Bruner. The story of the spiritual life and development of a beautiful child. Pp. 106. Illustrated. Winona Publishing Company, Chicago.

Echoes from Oak Street, by Ruthella Benjamin. A record of twentieth century prayer meeting experience, anecdotal, spiritual, helpful. Pp. 162. Price 75 cents. M. A. Donohue & Co., Chicago, publishers.

The Emancipation of Miss Susanna, by Margaret Hannis. A delightful "short story" full of life and character, well told and prettily illustrated; 84 pp.; cloth, 40 cents; is issued by the Funk & Wagnalls Company, New York.

Indian and Spanish Neighbors, by Julia H. Johnston. Published in connection with the Home Mission Study Course. Pp. 194; cloth. Price 50 cents. Fleming H. Revell Company, New York, Chicago and Toronto, publishers.

Mother Goose and Silhouettes contains many familiar nursery rhymes, each accompanied by a unique illustration in silhouette by Katharine G. Buffum. Pp. 78. Price 75 cents. Published by Houghton, Mifflin & Co., Boston and New York.

A group of Southern college students set out not long since to see for themselves something of the "wide, wide world" across the sea. Through Italy, France and England they wandered, coming home again to tell the wonderful happenings of those journeyings. *With the Tourist Tide*, by Arthur B. Cooke, should be tucked into the cabin bag of every prospective European tourist who is a novice. The Neale Publishing Company, New York. Pp. 278. Price $1.50.

The American Book Company, New York, Cincinnati and Chicago, have issued the following: *Laboratory Exercises in Geology*, by Glenn W. Herrick. Illustrated; pp. 110; price 60 cents. *Hamilton's Primary Arithmetic*. Illustrated; price 35 cents. *Explorers and Founders of America*, by Anna E. Foote and Avery W. Skinner. Illustrated; pp. 310; price 60 cents. *Im Sonnenschein ein Gruenes Blatt*, by Theodore Storm. Edited for schools; pp. 78. *Les Enfants du Capitaine Grant*, by Jules Verne; pp. 127. *Adventures of Deerslayer* (adapted from Cooper's famous novel), by Margaret N. Haight; pp. 131; illustrated; price 35 cents. Goldsmith's *Vicar of Wakefield and The Deserted Village*. Edited by James Arthur Tafts; pp. 310; price 45 cents. *Written and Oral Composition*, by Professors Martin W. Sampson and Ernest O. Holland. A new and very useful text-book; pp. 293; cloth; price 80 cents. *A Short History of Greek Literature, from Homer to Julian*, by Prof. Wilmer Cave Wright; pp. 543; cloth; price $1.50.

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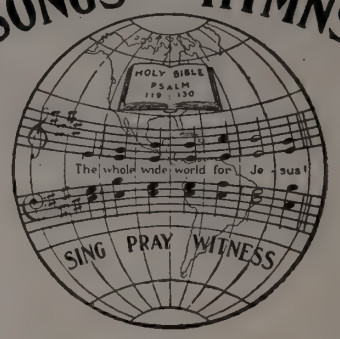

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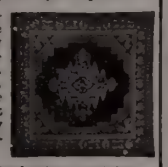

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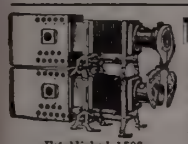

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Gems From New Books — Continued

A Sable Hero*

EVEN among those who have had the opportunity of watching the rare wild creatures, two things still stand in the way of our larger knowledge, namely, our hunting and our prejudice. It is simply impossible for the man who chases through the woods with dogs and rifles, intent on killing his game, ever to understand an animal. As well expect the barbarian who puts a village to fire and slaughter to understand the peaceful spirit of the people whom he destroys in their terror and confusion. It is not simply that the hunter is limited in knowledge by his own pursuits and interests, but the animals themselves are different; when you meet them in a place where they are often hunted they show an entirely different side of their nature—much wilder than when you meet them peacefully in the solitudes. And the man who goes to the woods with a preconceived idea that animals of the same species are all alike, that they are governed solely by instinct and show no individual wit or variation, merely binds a thick veil of prejudice over his eyes and blunders blindly along, missing every significant little thing which makes the animal interesting.

I was still some hundreds of yards from the edge of the bluff when a sharp *ka-ka!* made me turn quickly. From some pine woods behind me two crows darted out and rushed for the bluff, crying a loud warning at every flap of their wings. Whether they were sentinels or not, I do not know; but they certainly knew where the flock was hidden, all unconscious of danger, and the moment I appeared running for the bluff they darted in ahead of me to give the alarm. I watched them curiously as they sped straight for the spot, struggling desperately against the gale and sounding the danger-note in a continuous cry. I looked to see the flock rise clamoring over the bluff; but they were hidden too deep to hear, and the wind carried away the sentinels' alarm.

The two watchmen had not forgotten their caution and were evidently aiming to pass well out of range; but they forgot the gale, and in every squall they were pushed steadily to leeward. As they crossed in front of me a gust of wind flung them up almost over my head. The gun spoke once, and the leader tumbled headlong at my feet. The second barrel missed fire, and the other crow whirled in a panic over my head and darted back for the woods whence he had come.

I was running forward, when again the sharp *ka-ka! ka-ka!* sounded behind me; and I turned to see the second crow heading like an arrow for the bluff, sounding his alarm-note as he came on. I stopped again to watch with intense interest as he neared the flock. He was closer to the ground this time and flying more swiftly; but again he made the same sad blunder. The gale drove him steadily to leeward, and as he crossed before me a furious blast hurled him up over my head. The gun-sight covered him swiftly; and then, so near was he, I saw his wild, frightened eyes looking straight into mine along the shining gun-barrels. What he thought or felt, who can tell? There, just beyond, he saw his fellow-sentinel lying still, a drop of bright red clinging to the point of his dark beak, the rough wind ruffling his glossy blue-black feathers; here beneath him was the man who had done it, who could do it again; and there——

He whirled wildly at thought of the unconscious flock and sounded the alarm-cry at the top of his lungs. Had I pressed the trigger curling snugly under my finger, that cry to others to save themselves would have been his last. However poor and blind the understanding behind those frightened eyes, he could still see a duty to his fellows and be faithful, crying out to them to escape even at the terrible moment when death reached up from below to cut him down. It all occurred in an instant, and in that instant I had some thoughts and a whole lot of feelings, and the first and last of them was that a man must not shoot a bird like that. Slowly the gun came down; my eyes followed him with wonder and admiration as panic seized him again at sight of the man and his dead mate, and he whirled away on the squall.

The crows heard him this time and gave heed on the instant. How much did he understand of what he had done? That is a question which only a crow could answer. Only a poor hungry crow, of course, and we don't know what goes on in his head. But when a soldier on the outpost jumps to answer a call like that, we understand exactly where to place him.

*From *Whose Home is the Wilderness*. Studies of Animal Life, by W. J. Long. Illustrated. Pp. 230. Cloth covers. Price $1.25. Ginn & Co., Boston, publishers.

Books Received

From Thomas Y. Crowell & Co., publishers, New York, come the following: *A Foreign Calendar*, selected and arranged by Anna Hazen Smith; a pretty little gift volume of 134 pp. with frontispiece, cloth top, gilt, 50 cents; also *A Christmas Anthology*, carols and poems, new and old, illustrated, 85 pp., cloth top gilt, 50 cents; *Christmas Making*, by J. R. Miller, with line drawings by Harold Copping, 82 pp., cloth top gilt, 50 cents; and *The Idylls and The Ages*, by Prof. J. E. Gemmingia thorough and illuminative study of a very fascinating subject, 88 pp.; cloth top, gilt, 75 cents.

The Gospel According to St. Paul, by William P. DuBose, M.A., S.T.D. The author shows how the philosophical conception of the Gospel, which is ignored by the synoptics and is only incidentally dealt with by St. John, is effectively presented in the Epistles of Paul, thus rounding out the presentation of the great truths from another standpoint. The reader will be surprised as he peruses this book to see in the apostle of the Gentiles a fifth Evangelist whose work expounds and applies the principles of the other four. Pp. 303. Price $1.62, including postage. Published by Longmans, Green & Co., 91 and 93 Fifth Avenue, New York.

W. A. Wilde & Co., publishers, Boston, Mass., and Chicago, Ill., have the following: *Building the Nation*, stories of our forefathers' days, by May Hazelton Wade, illustrated; will charm young readers; pp. 307; cloth, 75 cents: *The Indian Hunters*, by the same author, being a collection of capital stories of early pioneer days and adventures; illustrated; pp. 253, cloth, $1. *Six Girls and the Tea Room*, by Marion Ames Taggart, a story which is sure to be popular with the young folks; illustrated; pp. 319; cloth, $1.50; and *The Boys of Crawford's Basin*, by Sedford F. Hamp; a tale of mountain ranch adventures calculated to thrill the boyish imagination; pp. 344; cloth; illustrated. price, $1.50.

The Macmillan Company, London and New York, have issued the following: *Comrade John*, by Merwin Webster, the author of the famous story, *Calumet K*. A story that will hold the interest from the first page to the last. pp. 370; cloth covers; price $1.50. *Gloria Christi*, an outline study of missions and social progress, by Anna Robertson Brown Lindsay, Ph.D. Full of accurate recent information and especially valuable for reference; pp. 302; cloth; price 50 cents. *The Limit of Wealth*, by Alfred L. Hutchinson. The story of events in the year 1912: a book that may be classed with *Looking Backward* and *The Battle of Dorking*; strong, philosophical, and full of dramatic force in describing events that might happen. A story of industrial and financial crises; pp. 284; cloth; price $1.25.

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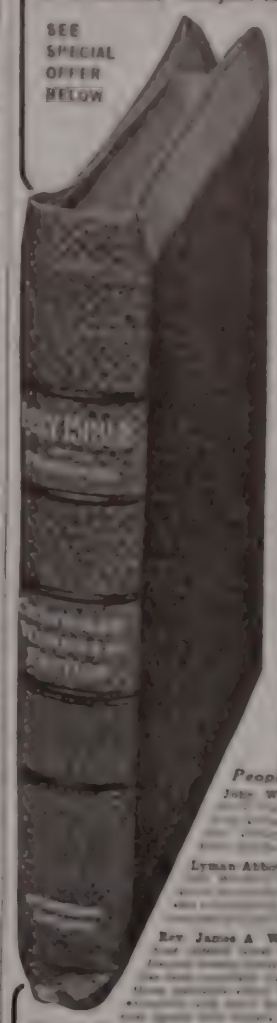

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I was deaf for thirty-five years

My Invisible Antiseptic Ear Drum (which I patented July 3rd, 1906) and my method have restored my hearing. Since I put it on the market last February, it has restored the hearing of hundreds of others, many of whom had given up all hope of ever hearing again. It has also relieved many from distressing head noises. I have just gotten out a new Ear Drum that is a great improvement over my original Drum. The megaphone principle and the flat-sounding membrane make my drum the most successful device on the market. Do not confound this Drum and my method with any failures you may have tried. My Principle is different; my method is also different, and they are the most successful of any thing offered for aid to Hearing. It is "Unseen Comfort." My new method and antiseptic Ear Drum are endorsed by leading physicians. Absolutely out of sight when worn. The price is very low. Why not have your hearing restored? Let me write you about it. I do not make absurd and impossible claims. I will give you facts only and will not exaggerate.

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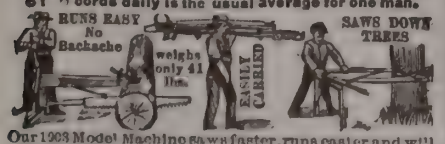

Our 1908 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or the strongest man. Send for catalog showing latest improvements. First order gets agency. Folding Sawing Mach. Co., 158 E. Harrison St., Chicago, Ill.

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AGENTS WANTED in every county to sell the Good commis- Transparent Handle sion paid. Pocket Knife. From $75 to $300 a month can be made. Write for terms. Novelty Cutlery Co., No. 62 Bar St., Canton, O.

No Christmas in New York Schools

A YEAR ago, the Hebrew residents of New York and Brooklyn made an effort to induce the Board of Education to direct that no hymn or carol containing the name of Christ or mention of Christmas should be sung in the public schools of the metropolis. The plea was that our schools were non-sectarian, and that sectarian religious teaching was out of place in the schools. Last year's effort was only partially successful, but this year, the campaign for the exclusion of the name of Christ and all reference to Christmas from the schools, seems to have been only too successful.

When the announcement was made, a week ago, that the Board had decided to officially abolish Christ from the schools, a great wave of protest arose in all parts of the city. Orders were given by Mr. Frank R. Rix, general musical director, to the teachers that during the approaching Christmastide they must not permit pupils to sing any song that shall contain any word or phrase which would accentuate religious significance. It was further learned that all sectarian references, which include the name Christ and mention of Christmas, are being eliminated from the song books in use in the public schools, and the books are now undergoing revision.

This radical step by the Board of Education resulted from the protest a year ago of orthodox Hebrews, who appeared before the Board and complained that the Christmas festival as celebrated in the schools was essentially sectarian. At that time no action was taken. The matter was referred to the Committee on Elementary Schools, of which Abraham Stern is chairman, and that committee reported recently in favor of eliminating all sectarian references from the song books. The report was adopted by the Board of Superintendents.

"The teachers are not permitted to use their discretion," Musical Director Rix explained. "They are to follow the rule to the letter and teach no songs of Christmas. The net result will be a radical change in the manner of Christmas celebration this year."

Just how far the present crusade against the Christian religion in the public schools will be permitted to go is a matter for conjecture. It may, however, go much further, and in their zeal the advocates of entire secularization may try to bring about the revision of all the school-books now in use, with a view to eliminating the name of Christ and all reference to Christianity. Their programme includes "forbidding the singing in public schools of hymns, the reading of religious treatises or books other than the Bible, and elimination of sectarian topics from essays and during exercises at the beginning of the winter vacation."

The new crusade against Christianity in the schools promises to become a great and burning question in the near future.

THE STRAIT GATE*

REPROOF to those who regarded the entrance into the kingdom of Christ as a light and easy matter had to be administered. Christ administered it with the tenderness and gentleness characteristic of him. It was natural, when men heard that they might become followers of Christ without obeying the complicated and onerous regulations of the Jewish law, that ignorant men and moral lepers might enter his kingdom, that they should assume that all barriers were thrown down, and that there were no tests of fitness. Opposed to this notion were these startling words of Christ, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." It must have been a new idea to those who had been listening to the new teacher that the gate of entrance was narrow, and that entrance might involve a struggle. Those who, listening to modern evangelists, imagine that they have only to hold up the hand to indicate that they are willing to "accept" Christ, would do well to ponder these words.

Our Lord did not have such a conception of his person and mission as this of being a mere candidate for acceptance or rejection. He knew he was a king and never lost sight of his royalty. He imposed conditions on those who would follow him. One man was told that it would be necessary to sell all that he had in order to enter; another eminent for his position and learning was told that he must become as a little child and must actually begin his life by being born again, and another was bidden to sever his connection with his family so completely as to absent himself from his father's funeral. True, Christ was willing to accept sinners, willing to receive even those who had incurred social disgrace, but in those cases the candidates possessed the requirements that the rich man and the Pharisee did not have. They were the essentials and with them Christ would not dispense.

Christ required sincerity and earnestness. A man must not profess to seek and yet not be willing to make sacrifices. He must feel the value of what he was seeking, and must be ready to give up anything that would hinder him. He required humility. His disciples must not set up their own opinions in opposition to him. He required above all things the forsaking of sin. Those he admitted might feel that they could not comply, but they must at least desire to comply, and must gratefully accept his help in the struggle to comply. And they must trust absolutely in him as their Saviour and King. These were reasonable conditions, but to many they would be so hard that they could not enter the strait gate without a struggle.

*Topic of the Epworth League for December 15. Luke 13: 23-30; Isa. 55: 6, 7; Matt. 5: 20; Phil. 3: 13, 14; II. Tim. 2: 3-4; I. John 2: 6.

There is no other Bible published that can compare with our beautiful New Red Letter Bible, illustrated on page 3 of the Colored Premium Supplement in this issue.

Total Prohibition in Finland

NEWS from Finland shows remarkable results since the introduction of universal suffrage for adults of both sexes. The Finnish Legislature consists of a single chamber of 200 members. Fifty-six per cent. of the voters at the last election in towns, and 50 per cent. in the rural districts were women. Nineteen women were elected members of the chamber. It has just passed a drastic act for the total prohibition of spirits, wine, beer and alcohol, which may be kept only for medical and technical purposes and for the use of troops. Even the use of wine for the communion service is forbidden. No one may keep alcoholic drinks in his house unless he can prove that they were in his possession before the act was passed. The police have full rights of search and the penalties vary from $20 fine to penal servitude for three years. There is no provision for loss of capital in breweries, distilleries or private houses.

Baroness Gripenberg, one of the best known women members, said that in dealing with a question of this vital social importance it was quite time "to leave reason aside and let sentiment prevail." It is not expected that the law will ever come into operation, for the veto of the Czar is regarded as certain.

A Fifty Year Test

The many attempts during the past fifty years to improve upon the standard of all infant foods—Borden's Eagle Brand Condensed Milk—have been in vain. Eagle Brand is prepared under rigid sanitary conditions. As an infant food its equal is unattainable.

4 50c Genuine Drawnwork Handkerchiefs $1.00

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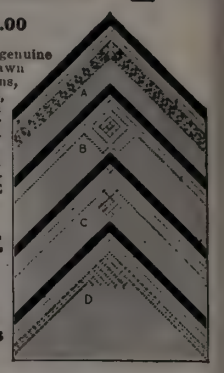
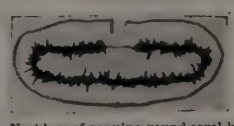


These beautiful handkerchiefs are genuine hand drawnwork on fine linen lawn 11 inches square. Assorted designs, as illustrated. **No. A, 40c; B,** very sheer, **50c; C and D, 30c each. Our Special Introductory Offer: All 4** handkerchiefs illustrated sent postpaid for only **$1.** Warranted genuine handwork. For other drawnwork handkerchief bargains, see our **FREE** holiday catalog.

Genuine CORAL NECKLACE 20c

Special Half Price Sale These Two Necklaces for $1.00



Warranted genuine, best imported rich color coral. For a limited time the following sizes at half regular prices: 16-inch Necklace, twig coral, like inside illustration, with clasp, regular 40c, for **20c;** 56-inch Fan Chain, 42c; 16-inch Necklace of genuine round coral beads, like cut, regular $1.75, for **85c;** both necklaces as illustrated for **$1.00.**

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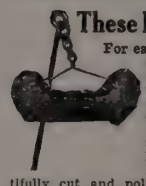
A novelty in delicious confections. A genuine palm basket (telescope style), hand-woven in pretty colors by our Indians and filled with ½-lb. of that most delicious of all Mexican sweetmeats, cactus candy, made by boiling the heart of the cactus plant in pure sugar. Wholesome, most delicious, and good for coughs and colds. Basket and candy sent prepaid for **50c;** 6 baskets for $2.50.

THE SWASTIKA.—This emblem has been used by the Navajo Indians for ages as an amulet of good luck, and from this originated the present Swastika fad. We sell only the **original hand-made Swastika,** in solid silver and gold—no cheap imitations, which are unworthy of this beautiful historic emblem. Our circular giving the history and meaning of the Swastika sent free on request. We make the following **Special Offer** (illustration is actual size):

SOLID SILVER TURQUOISE-SET SWASTIKA 50c

This brooch is the original hand-made Indian Swastika; solid silver, hand-hammered with Indian characters and mounted with genuine sky-blue turquoise; 9-16 in. wide, as illustrated. Good 75c. value. **Our Special Price, 50 Cents.** Waist set of four for $1.75. Same brooch without turquoise, 35c; 4 for $1.25. Same thing in ⅜ inch scarf pin, turquoise set, 35c; unset, 25c.

These Premiums FREE with Orders



For each $1.00 worth ordered, this pretty canoe stick pin, made from Indian hand-made birch bark; canoe ¾ inch long. **For each $2.50 worth ordered,** this genuine hand-woven Indian basket in colors; 8 inches high; pretty, useful, durable. **For each $5. worth ordered,** genuine Mexican fire opal, or genuine Navajo garnet, both beautifully cut and polished, ready for mounting.

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Corns Don't cut them; that only makes them grow. **A-Corn Salve** takes corns out by the roots. No danger, no pain, no trouble. **15c.** at your druggist's or by mail. Giant Chemical Co., Philadelphia

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Had "Coffee Nerves" from Youth

"When very young I began using coffee and continued up to the past six months," writes a Texas girl.

"I had been exceedingly nervous, thin and very sallow. After quitting coffee and drinking Postum Food Coffee about a month my nervousness disappeared and has never returned. This is the more remarkable as I am a primary teacher and have kept right on with my work.

"My complexion now is clear and rosy, my skin soft and smooth. As a good complexion was something I had greatly desired, I feel amply repaid even though this were the only benefit derived from drinking Postum.

"Before beginning its use I had suffered greatly from indigestion and headache. These troubles are now unknown.

"Best of all, I changed from coffee to Postum without the slightest inconvenience; did not even have a headache. Have known coffee drinkers who were visiting me, to use Postum a week without being aware that they were not drinking coffee.

"I have known several to begin the use of Postum and drop it because they did not boil it properly. After explaining how it should be prepared they have tried it again and pronounced it delicious."

Name given by Postum Co., Battle Creek, Mich. Read the booklet, "The Road to Wellville," in pkgs. "There's a Reason."

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Don't throw it into the ash barrel, but use a

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Save the **good coal.** Coal saved is money earned. Turning the crank for a minute saves the day's ashes. A child can do it. **No** maid objects to it. **No dirt nor dust.** Fits wood or iron barrel. Saves its cost many times a year. If your dealer can't supply you, we will. Write for Catalog 82.

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The Child Prophet

By Mrs. M. Baxter

IT is evident that Samuel was very young when his ministry began, for "his mother made him a little coat, and brought it to him from year to year, when she came with her husband to offer the yearly sacrifice." It was evidently a thing out of the common order that one so young should be permitted to minister, but Eli recognized it as the Lord's will, and "blessed Elkanah and his wife, . . . for the loan which they lent to the Lord." So it was that "the child Samuel ministered unto the Lord before Eli." Whatever Eli directed, Samuel was ready to do, but it was to please Eli, for "Samuel did not yet know the Lord."

It is not uncommon for parents to be much mistaken about the spiritual state of their children. Some children have naturally a kind of religious tendency, obey easily, have very few fits of naughtiness, and naturally take up religious language from those who surround them: yet many of these children do not yet "know the Lord," there has been no real coming in contact with God. There are others whose natural disposition is just the reverse—they are self-willed, inclined to question and oppose, contradictory, and without natural reverence. No one dreams of counting these to be converted children until some very real change does take place. Yet it sometimes happens that these latter have more real understanding of their own hearts, and more real acquaintance with God than those who are naturally more docile. Samuel's unblamable life as a child was no proof that he knew the Lord, and his ministry was "before Eli," not yet before the Lord.

"And the Word of the Lord was precious (or scarce) in those days; there was no open vision." The history of the previous chapter accounts for this. The sons of Eli, who seems to have been both judge and priest, were "sons of Belial; they knew not the Lord" (Chap. 2: 12), and their life was so scandalous that "men abhorred the offering of the Lord." God had sent "a man of God" to warn Eli, and show him that he was responsible for the sins of his sons. True, Eli had reproved them, but only with weak words; he had still permitted them to exercise their office, and bring the most terrible reproach upon the Lord through their life of sin. God sees sin far otherwise than we do; it must have been an awful moment for Eli when the messenger of God said to him, "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?"

Much as Eli had grieved over the sins of his sons, he had probably not recognized that he was honoring these licentious young men above the holy God whom they dishonored; yet such was his sin before God. When those who are in the ministry are unholy in their lives, worldly, selfish, money-loving, slaves of position, of pleasure, etc., God counts this as the honoring themselves or their children above him. To be permitted to serve God is the greatest honor which can be bestowed upon man; if this service does not absorb all else, if it is not in itself enough of position, of honor, of pleasure, then it is clear that whatever else divides the heart is honored above God.

Thank God, it is not often we hear now of inebriate ministers of the Gospel, or of immorality in connection with the ministry. But, oh, how often we hear of worldliness, of evil temper, of pride, of debt among ministers as well as others! No wonder, then, that the Word of God is "precious;" no wonder that there is generally so great a lack of power. The writer of Ps. 74 says (ver. 9): "We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long." No punishment, no trial can be greater to a child than the refusal of his father to speak to him; and this was Israel's position at this time.

30,000 Housewives

have, during the past year, consulted *by letter* the editors of Success Magazine's Home Departments on hundreds of topics of the most varied character connected with their daily lives.

45,000 Family Financiers

have consulted *by letter* the financial experts of Success Magazine's "Investors' Department," asking advice as to the investment of their surplus funds in amounts ranging from one hundred to fifty thousand dollars. We are taught from childhood the art of making money; but one most essential thing has been neglected in the average person's education, and that is how to take care of the money after it has been earned. That is why there are so few very rich and so many very poor. The Investors' Department of Success Magazine educates its readers how to safely invest their money. This department is a regular feature of the magazine, and is conducted by one of many years' experience in the financial world.

The World's Crime Against China

A great international crime has been committed and traced to Europe's commercial greed—the Christian peoples are demoralizing the Asiatic races through the opium traffic. In China, India, and Burmah, the bodies and souls of countless multitudes are being starved, and the life blood sapped from these ancient races by the curse of opium.

Success Magazine's Special Representative, Samuel Merwin, has traveled around the globe to gather all the facts concerning this world iniquity. He tells of his travels in the interior of China, his strenuous search for the truth, and of the deadly effect of the great curse, in a most fascinating series of articles. The story—startling, astounding—yes, appalling, is extremely interestingly told in Mr. Merwin's own excellent way. This single editorial feature for 1907 has cost Success Magazine nearly **$10,000.**

Our Fiction

Clean, delightful, cleverly told stories—the kind you will remember and will tell your friends about—are an important feature of Success Magazine. Here are some that will appear in the next few numbers: "Uranus's Mother," by Ethel Watts-Mumford Grant; "The Uncertain Heart," by Elliot Flowers; "Panim's Little Brother," by Alvis Dunbar; "The Wooing at Mexico," by Chauncey Thomas; "That Dog Sherry" by Charles Battell Loomis. Besides these, we will publish a new story by F. Marion Crawford—one of the most fascinating that this author has ever written.

"Lentala," a most fascinating adventure story of the South Seas, by W. J. Morrow, is now running as a serial in Success Magazine. While absolutely different in plot and characteristics from Robert Louis Stevenson's great story, "Treasure Island," it belongs to the same class of delightful, stirring, absorbing fiction as that great "classic," and is being read with almost equal interest by boys and girls as well as the younger members of Success families.

Tell your brother, husband, and father that the life-story of Thomas W. Lawson is now running in Success Magazine

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Cause every woman to wish to look her best. LABLACHE will efface any harm her complexion may have suffered by exposure to sun and wind. Use this wonderful beautifier and your skin will be soft, velvety and free from wrinkles, and without the tendency to become red, rough or chapped. *Refuse substitutes.* They may be dangerous. Flesh, White, Pink, or Cream, 50c a box, of druggists or by mail. *Send 10c for sample.*

BEN. LEVY CO., French Perfumers
Dept 22, 125 Kingston Street, Boston, Mass.

The Noontide Hour

The Fulton Street Prayer Meeting

THERE was prayer in the early morning,
Ere they went on their toilsome way,
And prayer in the quiet evening
At the close of the weary day.
But what of the busy noontide,
When the whirl and the rush were on?
What time was there that a man could spare
To commune with the Holy One?

And yet there was need incessant,
For hearts that would gladly seek
For strength to bear life's toil and care,
Oft found they were growing weak.
But one who was toiling for others,
Whose life was o'erflowing with care,
Had faith to try, as the days passed by,
The balm of the noontide prayer.

As they gathered there in that quiet room,
What an uplift came to all!
The Master was near in that atmosphere
And the blessing seemed to fall.
They sought for the needed strength to bear,
And they sought it not in vain.
Oh, there was power in that noontide hour,
To help in the fearful strain.

And messages came from all over the land,
Asking prayer for the wandering ones.
"Oh, pray for our daughters gone astray,"
"Oh, pray for our wayward sons."
And the Father who hears the prayer of faith
Has honored his children well; [there,
And the answers to prayer that were given
Eternity only will tell.

Oh, who can count the joys that have come
In the fifty years now flown, [heaven
The strength that was given, the foretastes of
In that noontide hour alone?
And who can measure the power for good,
Or the influence pure and sweet,
Of the voice of prayer that has risen there
In the heart of that busy street?

Pittsfield, Me. MRS. MARY B. WINGATE.

"A Wonderful Work"

OUR readers will be interested in this most appreciative letter from a visitor to India who was greatly impressed by THE CHRISTIAN HERALD'S orphanage work:

MY DEAR DR. KLOPSCH: I am writing especially this morning to tell you of the wonderful work that has been done in India, as a result of the munificent gifts which THE CHRISTIAN HERALD has sent out from time to time. I saw orphans by the hundred, possibly the thousand, who were receiving their support from CHRISTIAN HERALD readers, and I want to tell you that they are coming on wonderfully well. I visited scores of schools and orphanages in India, and in nearly every one of them the principal or missionary would ask those to rise who were supported by THE CHRISTIAN HERALD Fund, and in many cases nearly all—in some instances all of them—would stand upon their feet. It is a wonderful thing to be able to reach so many lives; to fit young people who otherwise, if they lived, would become beggars, to be intellectual and high-minded citizens and active Christians.

Hoping that THE CHRISTIAN HERALD may be able to continue this noble ministry, not only in India and China and Turkey, the lands where I saw most of your work, but in other lands where there may be similar need, I am, etc.,

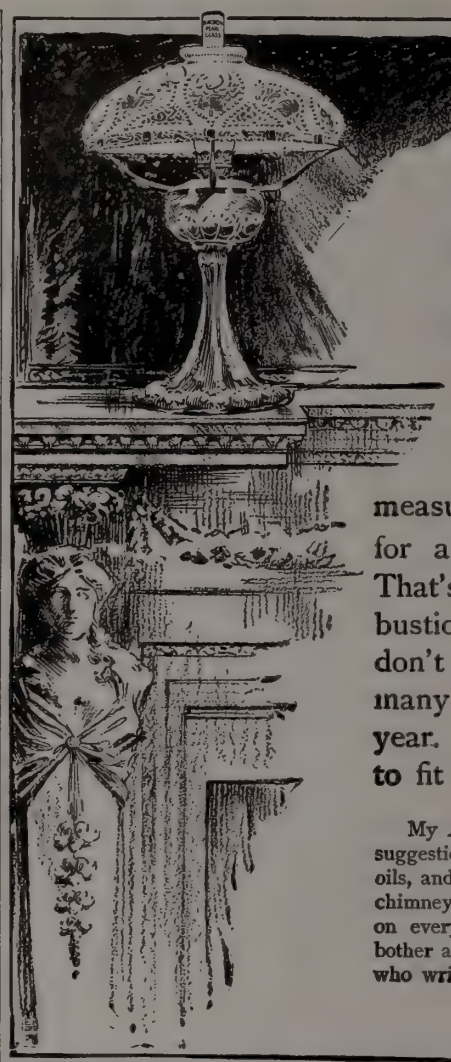
C. C. CREEGAN.

Rev. Mr. Creegan is one of the Secretaries of the A. B. C. F. M.

When Alabama Went Dry

The Alabama State Senate at Montgomery was a scene of extraordinary excitement recently, when the Statutory Prohibition Bill was passed by a vote of 32 to 2. Women and children crowded the galleries and corridors and even invaded the Senate floor itself, pushing the Senators from their seats and expressing their enthusiasm in shouts and cheers. Lieutenant Governor Gray was powerless to control the crowd. After the bill passed the women began to sing "Praise God, from Whom All Blessings Flow," and as the sacred song swelled in volume, the legislators stood up, uncovered their heads and joined in the singing.

There is no other Bible published that can compare with our beautiful New Red Letter Bible, illustrated on page 3 of the Colored Premium Supplement in this issue.



A lamp, like a fireplace, gives the home look.

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MACBETH'S Pearl Glass chimneys give "the light that shines for you."

I make them carefully, by measurements to a hair's breadth, for all sorts and sizes of lamps. That's why they give perfect combustion, and why they save oil, and don't break, and save their cost many times over in the course of a year. But get the chimney made to fit your lamp.

My *Lamp Chimney Catalogue* is full of practical suggestions about lamps and chimneys and wicks and oils, and how to keep them in order. It tells which chimney will give the best light, with least breakage, on every kind of lamp. It saves a great deal of bother and money. I gladly mail it, free, to anyone who writes for it. Address

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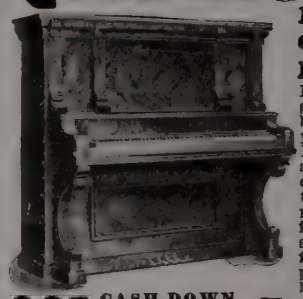

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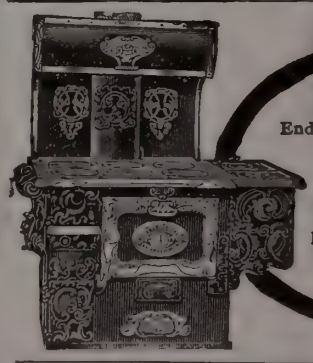

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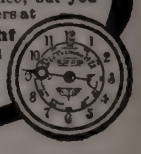

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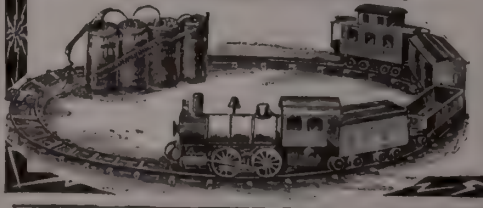

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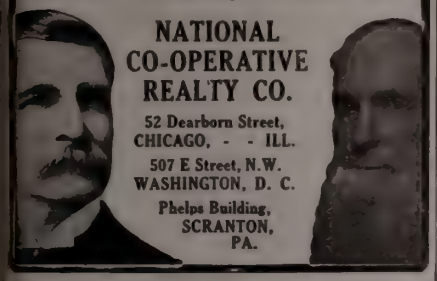

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Courageous Testimony*

THOSE early disciples of Christ must have astonished the rulers and judges of their time by the unexpected boldness they displayed. Their desertion of him at the time of his arrest and trial and execution, naturally gave the impression that they were ashamed of him and were concerned about their own safety. It looked as if by killing him, an effectual end was made of the movement, and that nothing was to be feared from his followers. But suddenly the smouldering fire visible in the country districts, the Galilean villages and the desert of Petra, which appeared to be crushed out by the crucifixion, sprang into flame and in the capital itself demonstrated its reality and power. Christ had proved his wisdom and foresight by saying, "It is expedient for you that I go away." His words were justified. The timid disciples became courageous and openly preached him as the Messiah and Saviour. What had worked the change? Something must be allowed for the effect of the resurrection, but the main difference was due to the descent of the Holy Spirit. They were new men, because the Holy Spirit had taken possession of them, giving them boldness and a message that could not be resisted.

That power was not restricted to apostolic times. It has been exercised in every generation since that time. The persecutions of the Roman emperors brought forth specimens of it by the thousand. The fights in the Coliseum, the burning bodies in Nero's gardens testified abundantly to the martyr spirit, and from that period down to our time when missionaries and converts perished in China rather than deny Christ, there has never been a call for martyrs that did not find a prompt response. That, too, not from strong men alone; delicate women and even children have chosen death rather than the shame of denying Christ.

The same power is accessible still. It may be supposed that it is not needed in a Christian land, but there are few Christians even here and now, that have not felt at some time in their lives the difficulty of giving strong testimony for Christ. It requires boldness in a school for a boy to face the ridicule of his companions, for a workingman to stand before the gibes of his fellow workers, for a student in a secular college, or a soldier or sailor among his ungodly comrades to declare himself a follower of Christ. That, it may be said, is a different thing from martyrdom; but the difference is only in degree. It is of such that martyrs are made. The Holy Spirit is the source of the power in the one case as in the other, and it is given, as it is needed, to those who are willing to use it. The man who will face the fire of ridicule is the man who, if required, would face the fire or the sword, being endowed and supported by the Holy Spirit.

*Topic of the Christian Endeavor Society for December 15. Luke 12: 11, 12; Acts 4: 13-33.

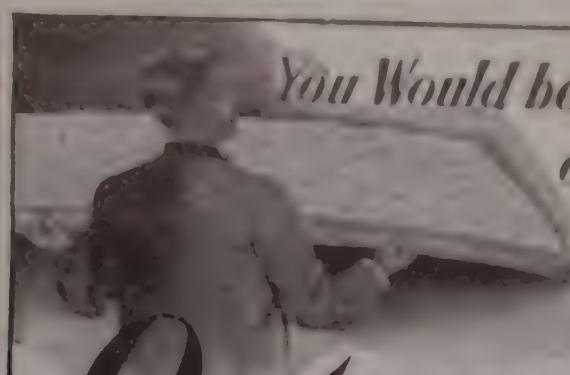
Called Higher

Mrs. Joseph P. Housel, of Trenton, N. J., passed away lately at her home in that city. She was a woman of fine Christian character, and had been a member of the Methodist Church for many years.

Mrs. E. O. Shipman passed away, aged forty-one, on October 24. She was a sincere Christian and belonged to the First Baptist Church of Norwich, Conn. She had long been a reader of this paper.

Asa W. Peach, who passed away recently at Warrenton, Mo., was born at O'Fallon, Ill., February 14, 1860. On being converted, he united with the Baptist Church at the age of ten. He lived a consistent Christian life till called to his reward. He had been a subscriber to The Christian Herald for over twenty years.

Mrs. Elizabeth Hardy, who passed away lately at Manton, Calif., was born August 3, 1843, in Newark, Oxford County, Canada. She taught school successfully a number of years. She married Mr. M. L. Hardy and came to Dixon, Calif. Becoming disabled by sickness, she moved with her family to Knight's Landing, and later to Woodland. In 1886 the family made their home in the higher altitudes of the Sierra Nevada Mountains. Mr. Hardy died five years ago. Mrs. Hardy's death took place on July 19 last. She was an exemplary Christian and was prepared for the great change. She left a son and three daughters—Floy, Grace, Blanche and Royal—all married. Mr. and Mrs. Hardy were members of the M. E. Church, and Mrs. Hardy was for a number of years a subscriber to The Christian Herald.



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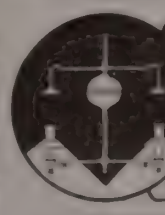

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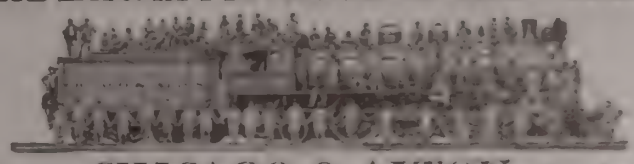

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CHRISTIAN HERALD

PAINTED BY F. J. BOSTON FOR THE CHRISTIAN HERALD

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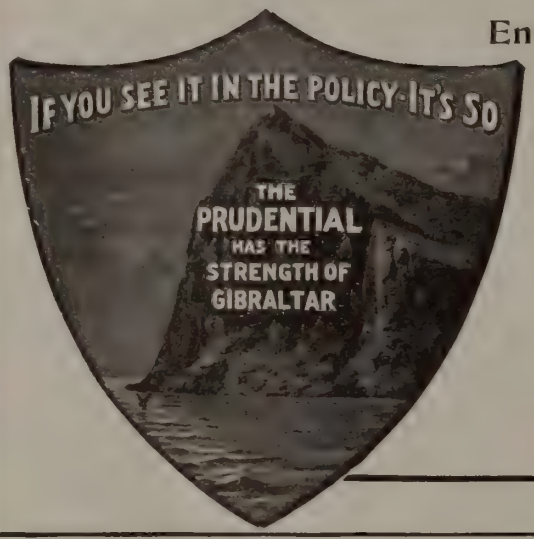

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over all competitors, basing their decision on quality.

Their verdict means

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Maz-all (toasted corn flakes)
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Make Christmas a Real Christmas

WHILE the two rival vaudeville interests are vying with each other to star the leading popular artists, the *Victor* presents the best of both.

May Irwin, famous for her quaint witticisms; Vesta Victoria and Alice Lloyd, the famous English comediennes; that celebrated tenor, Richard Jose; clever Clarice Vance, with her irresistibly humorous song hits; Harry Lauder, the great Scotch comedian; and popular Eddie Morton, are some of the many artists who make records exclusively for the *Victor*.

Then there's Billy Murray, Harry Macdonough, Arthur Collins, Ada Jones, Harry Tally and other favorites who also sing for you on the *Victor*.

Ask any *Victor* dealer to play any *Victor* Record you want to hear.

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

"Overboard"—A Fanciful Sketch by Admiral Sigsbee

"When I Was a Midshipman"

By Rear-Admiral Chas. D. Sigsbee, United States Navy

ILLUSTRATED WITH ORIGINAL DRAWINGS BY THE AUTHOR

Drawings copyrighted, 1907, by Louis Klopsch

A "Beach-Comber," by Admiral Sigsbee

IT is a long stretch of time since I was a midshipman, yet it seems but a day. I was retired from active service in January last, and already I can hardly realize that I passed through all the activities, incidents and emergencies of forty-seven years of active service. Nevertheless, when I settle down to recall the incidents of my active career I am overburdened by the details. Once I was asked how long I could lecture on a certain subject. I replied that I could talk for a week, if only somebody would contradict me occasionally, or engage in conversation on my topic. Details multiply when discussed jointly. Perhaps it is just as well, when writing for THE CHRISTIAN HERALD, that I occupy my field quite alone, else I might overcrowd the pages of that excellent journal. If any officer of my rank were to write his career in full, a single volume would be hardly more than a mere synopsis. Very many yarns would have to be omitted, as well as much philosophy. To keep me in a groove, as against my own fears, THE CHRISTIAN HERALD has suggested detached topics for treatment. Thus curbed I shall venture to go ahead.

Rear-Admiral Chas. D. Sigsbee

I entered the navy from Albany, N. Y., in September, 1859, at the age of fourteen. That was very young to enter on a life work concerning which I had hardly so much as imaginings. In large part, however, my age was my good fortune, for I afterwards reached most of my grades and positions at an uncommonly early period of naval life. At eighteen I was watch and division officer of a fine ship in the Civil War, and at nineteen in charge of a division of guns in hot battle. At twenty-three I was lieutenant-commander, the naval rank that corresponds to major in the army. At twenty-seven I was executive officer of a fine ship—next to the captain and his relief when he was absent. I was twenty-nine when I got my first command. At twenty-five I got married, and that, according to my opinion, was the pluckiest thing any man could do. At least I was more scared at the hardihood of the deed than at any other prospective event of my life.

When I entered the navy there was but one avenue of approach to a commission in the line of the navy. That avenue led through the Naval Academy, with all the horrors of an education. That I regarded as an imposition, but, led by my father, I went blindly to the Academy at Annapolis, Md. By hook or by crook, smiling fortune enabled me to pass my physical and mental examinations for entrance, and I was duly entered on the books of the Academy for what I was worth—and under the title of acting midshipman. Later that title was changed for all to midshipman. I hardly knew what I was or why I had come there, but the buffetings of official life soon shaped my wits as to all that. I liked much fun and little study. If my memory serves me well I was rather towed along by favoring conditions, yet when I got through, I knew the course of study fairly well. I learned more from intuitive observation than from books. Commonly, I did not know my lesson well when I entered the recitation room, but I had it when I left. I got it from the recitations of others. Such was my system. While in that way I gained a knowledge of the course, I lost numbers in my class. I have regretted those early tendencies ever since, and much study has been done to repair my imperfect foundations. Much of my time was given to voluntary sketching, chiefly caricature, for which I gained a pretty good reputation. In fact, I afterwards, for a short time, made a fad of drawing for the illustrated periodicals. Many years ago I dropped my sketching on the ground that it was well for the "shoemaker to stick to his last." At present I should no more try to sketch than to try to solve the following problem that was once presented to me officially:

"What is the angle made with the horizon by a line drawn tangent to both horns of the cusp of the moon when the moon is two days old?"

I let another official solve that problem, just as I now leave the field of sketching clear for better artists.

It is seen that I entered the Academy before the Civil War. Midshipmen were assembled there from each congressional district of the United States, and many were from the South. Civil war was not foreseen. We were a band of good fellows, only fitfully concerned with politics. Our friendships were not based on sectional lines, and many have been resumed and strengthened since the war. Slavery was a topic to be kept in the background. The Southern fellows were the most generous and loyal of friends, but outspoken opposition to slavery they could not tolerate. They were firm and honest in their belief in that institution. When the Civil War was imminent the midshipmen tended to divide into groups, but courtesy and friendship were maintained, and this is pleasant to recall in these days. The breaking up, when the Southern fellows resigned and went South, produced many a heart bursting as good friends parted, some of them to meet in battle afterwards. Indeed, it was impossible for some of the Southern fellows to judge from day to day just what course they should take. The academy remained at Annapolis until a few Union regiments had arrived—notably the First Rhode Island and the Seventh New York. Then, being overrun by troops, the whole organization was removed to Newport, R. I., where it remained till the close of the war. In comparatively recent years some of my old Southern classmates, in remembrance of the old days, have asked me to take a kindly interest in their sons when the latter have come into association with me.

The Old "Constitution," Now a Practice-Ship

At the academy we had our official regulations already provided for us. The hazing of the old, according to traditions required a reasonable degree of "persecuting," so we proceeded to appreciate the wisdom of those regulations which protected us in very [illegible]

Continued on page 1072

THE WONDROUS BIRTH

A CHRISTMAS SERMON
By Robert Stuart MacArthur
Minister at Calvary Church since 1870

TEXT — MATTHEW 2: 1
"Now when Jesus was born in Bethlehem of Judea"

ONCE more we are approaching the sacred festivities of the Christmas-tide. With joyful songs and with gladsome greetings we celebrate the birth-festival of our divine Lord and holy Saviour. Once more, with mingled gratitude, hope and love, we bend over the cradle of the infant Redeemer. Once more the Christ-child charms our hearts, beautifies our homes, sweetens our lives, and sanctifies our loves. Once more we tell the old and ever new story of this wondrous birth; and once more we learn the blessed lessons which this story teaches and gloriously translates into our workaday lives. Our Christmas songs will never cease until they become the songs of celestial choirs when this earthly life is exalted to its heavenly realizations. The song which the angels sang the night the Christ was born shall echo through the world until it shall become a part of the song sung by "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Alleluia: for the Lord God omnipotent reigneth."

The Facts of this Wondrous Birth

It becomes us greatly to emphasize the fact of the unique birth of the Son of God. In this joyous Christmas festival we celebrate the incarnation, the enfleshment of the second Person of the blessed Trinity. The incarnation of the Son of God is the most wonderful fact in human history. His equality with God the Father he did not consider as a possession to be tenaciously held; but he emptied himself, took the form of a servant, and was made in the likeness of man. This is the unique fact in the history of earth, and perhaps also in the history of the universe of God. No more wonderful event, we may be well assured, ever engaged the thought of the loftiest archangel. The incarnation of Jesus Christ was the fulfilment of divine prophecy variously uttered through the ages; it was also the realization of the dreams of classic poets, and the unconscious prophecies of heathen philosophers.

The Incarnation

It was a high honor that man should have been made in the image of God; this element in human birth puts a crown of glory on the brow of the human race. But it was unspeakable condescension on the part of God, and an ineffable honor in the experience of man, that God should have assumed the form of man whom he had created. The incarnation of Jesus Christ is the centre and turning-point in the history of the world. All the great events in history previous to his coming converged to the cradle and cross of Jesus Christ; all the great events of history since his coming have diverged from his cradle and his cross. His cradle is the pivotal point in the story of the world. The Christmas festival is the grand jubilee of children in every Christian land. Our gifts to one another at this season are but the faint shadow of God's infinite love in the unspeakable gift of his only begotten Son. No one can ever estimate the degree of joy which has come to men of all classes and conditions, as they contemplate the birth of the holy child Jesus. The Christmas-tide kindles in mid-winter a fire of love, gratitude, and joy on the altar of every home and heart in which Jesus finds room. It was a great idea of Dionysius the Little, when he made the birth of Jesus the beginning of a new era. Every man, whether he be agnostic or atheist, who dates a letter, gives testimony to the glorious fact of the birth of Jesus Christ, Son of Mary and Son of God.

It is most fitting that increasing emphasis by all true believers be given now to the unique fact of this wondrous birth. In places high and low it is now denied. Its supernatural character is now entirely rejected by many critics of the New Testament. The rejection of this doctrine, however, has called into the field of debate brave knights of the cross, who are beautifully uniting profound scholarship and loving consecration in their defense of the doctrine of the virgin birth of our divine Lord and Redeemer. It has ever been true that the stanchest defenders of the doctrines of revelation have been summoned to the field as brave knights of the truth when the truth has been denied; it is still true that there is no room for the Christ of the Evangelists in the philosophy of some critics, even as there was no room for the holy child Jesus in the inn at Bethlehem. It may be that science itself will rise up to be a witness to the reality of the virgin birth of Jesus. It is truly wonderful how true science to-day is striving, in the persons of trained scientists, to support the doctrine of the immortality of the soul and of the resurrection of the body. In like manner biological science has come forward in its tentative affirmations regarding parthenogenesis as a witness to the possibilities of the virgin birth of our Lord, in harmony with laws of nature recently discovered, which this new science has already partially demonstrated. Already demonstrations of this possibility have been secured in lower forms of life. They may be fully proved later even in the higher forms of life.

"The glory of the Lord shone round about them, and they were sore afraid"

The Time of the Wondrous Birth

Chronologically we do not know the exact date of our Lord's birth; probably we never shall know. It does not seem to have been the design of God that we should know Christ after the flesh with complete fulness of detail; had it been God's purpose to give us this information, the revelation could easily have been ample. The observance of the birth-festival by the early church was comparatively late. There are reasons for this lateness of observance; there was no corresponding festival in the Old Testament, as in the case of Easter; the church naturally emphasized first the death and resurrection of Christ; and there is no date given in the Gospel history of his birth. Scholars at different periods have selected almost every month in the year as the date of the birth. It is thus certain that we know neither the day, the month, nor the year of this event. It is certain, however, that Dionysius, who was a Scythian by birth and an abbot at Rome in the year A.D. 526, and who placed the birth of Christ in the 754th year of Rome, made an error of at least four years in his reckoning. Christ was born, we know, before the death of Herod the Great, which event took place about the first of April in the year of Rome 750. This date is definitely fixed by an eclipse of the moon. Our present date ought, therefore, to be four years earlier than the figures given for this present year. The 20th of April and the 20th of May have been observed as the day of our Lord's birth; and the 6th of January has been kept by others as the date both of the birth and the baptism of Jesus. The 25th of December was not generally observed until the fourth century. We find it so observed in Rome in the year 360; in Antioch in 380, and in Alexandria in 430.

Heathen Festivals

Without doubt, the Christmas festival was a transformation of a series of heathen festivals which were celebrated in the month of December. These festivals commemorated the golden age of freedom and equality; they were great holidays for children and slaves. The early Christians, with worldly wisdom, took these heathen festivals and gave them a Christian application. One element in the heathen observance was honor to the unconquered sun, which, on the 25th of December, after the winter solstice, begins anew his triumphant course. The early Christians exalted this idea to the birth of Christ, the Sun of righteousness, and the Light of the World. They saw in the return of the natural sun a prophecy of the birth of him who is the true Light of the World. In our own day we have seen similar transformations; we have encouraged converted Chinese to observe the Chinese New Year with Christian ceremonies and with a Christian significance; thus their New Year is made to teach Christian truths, and to be prophetic of the loftiest spiritual realities.

The birth of Christ was the time of the world's greatest need. The world had tried to save itself, and

Continued on page 1081

"WHEN I WAS A MIDSHIPMAN"

By Rear-Admiral Chas. D. Sigsbee

CONTINUED

Drawn by Admiral Sigsbee

The "Hartford" leaving Hongkong, 1867

sufficiencies, but in the main it worked well. Occasionally our code collided with the regulations and drove us to leeward on the official rocks, whence we came off in a damaged condition. One requirement of our private code has always been characteristic of the navy. A lie was not permitted on any pretext whatever. Lying was the unpardonable sin. No man could surmount the reputation of even a single lie, whether told with good or bad intention. Once a liar always a liar—that was the rule.

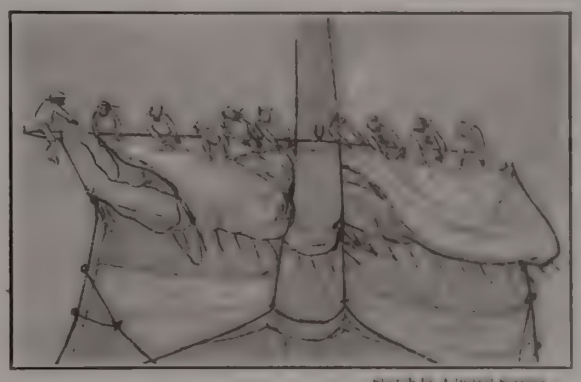
In those days sailing ships were still used as cruisers. In fact, we had more sailing ships than steamships in commission. Sail seamanship was paramount. Efficiency in that gave leading quality to the officer. Seamanship gathered from books was regarded with suspicion by many of the older officers. Education by training was given great weight even in the lowest class at the Academy. We always had sailing training-ships at the Academy for frequent drills. In summer we made cruises in them, either at home or abroad. I have worked aloft until my fingers were benumbed beyond flexure, this in the winter drills at Newport. At least that kind of rigor taught us how a sailor would feel under the same conditions. There were other drills a-plenty—infantry, artillery, great guns, small sword, broadsword, rowing, sailing, etc. Gymnastics and sports were not yet organized, yet we had gymnastics, baseball and football in happy-go-lucky fashion. In only one respect was football organized. It was morally certain that one reckless midshipman would rush into a puddle to secure the ball, so we organized to let him do that rushing. We had prayers every morning and church service on Sundays. Our spending-money was one dollar a month, which I commonly invested in macaroons—when I got the dollar. It was given only to the deserving.

Grog was still served out to the seamen twice daily on board ship, but the grog ration was abolished while I was at the Academy. Punishment with the cat-o'-nine-tails had been abolished, but other cruel punishments were permitted. I saw men lashed up inside the lower rigging "spread-eagle fashion." I also saw them gagged, bucked or triced up by the wrists to the deck beams overhead. No cruelty is now permitted. All punishments are carefully formulated and limited by law and regulation.

In 1859 the slave trade afloat was still active. A considerable number of our war vessels were constantly engaged in its suppression. In that year they captured twelve vessels and rescued more than 3,000 Africans.

The total annual naval appropriation was $10,500,000, stated in round numbers. Now we are spending that much for each of the 20,000-ton battleships allowed by the last Congress, taking the ship in full commission. But other navies have progressed also, and safety now lies in great constructions with concentrated power. Let us hope that this progress will work for peace between nations. That such is the tendency I truly believe.

Our heaviest vessels were the steamers of the *Wabash*, *Merrimac*, *Minnesota* class, which led in their day and were copied abroad. The *Merrimac* was taken by the Confederates when they possessed themselves of the Norfolk Navy Yard, and was converted into the famous ironclad *Merrimac* that fought the *Monitor*. That action began an epoch of armored, turreted war vessels, the highest type of which is the projected 20,000 ton battleship. We still had on the stocks and as receiving ships some sailing line-of-battle ships. All of our steam vessels had full sail power, and depended chiefly on sail for propulsion. Steam was only auxiliary. Our seamen averaged much older in age than those of the present day, and, in general, were of a different type.



Sketch by Admiral Sigsbee

"Reefing Topsails"

We then had a far greater proportion of aliens in the service. Now we have 82 per cent. of native born and 93 per cent. of native and naturalized citizens. In conversation with a wag of a shipmate, when I was an ensign, I said: "The officers of that British flagship were bragging recently that but three men on board are not British born." "Why do they brag?" said he; "we, too, have only about three who are not British born, but we don't go round bragging about it." Those old seamen were masters of their trade in their day, but the modern man-of-war's man is more intellectual and far-

"In the Forecastle"

reaching in his possibilities of training. Couldn't we made the typical old-time sailor an open-hearted, easy-going, generous and courageous fellow. He had his faults, perhaps, but they were things apart from his courage. By reason of his environment and mode of life, he was not unlikely, in later life, to be enough of a "character" to furnish food for tradition. I sailed with some whose sayings and doings have passed down through all grades of the service. For example, I sailed with the renowned boatswain M——, who, of course, came from the seaman class; also with old "Charlie" N—— and old "Tom" H——.

In his yarns that boatswain was unique. He would cut loose from mathematics, and regard his hearers in a hurt way as though fearing that they might go so far as to doubt his word. He talked from one side of his mouth. Moreover, he was an excellent boatswain and was liked by everybody. Here is a specimen of his style that has been passed down:

"When I was cruising in the *M* —— in 1856—no, I'm a liar, it was in 1857—I was standing in the starboard gangway and the captain comes to me, and he says to me, says he, 'M——!' Says I to him, says I, 'Sir?' Says he to me, says he, 'M——, you're the only feller in this ship that I can trust.' Says I to him, says I, 'Ay, ay, sir, I know it, sir,'" etc.

One day old "Charlie" N——, captain of the forecastle, would have fallen overboard had he not been caught by a shipmate. The old philosopher merely growled under his breath: "What an awful hole I'd ha'e made in the water!" Old "Tom" H—— was a boatswain's mate, too fat to go aloft. He was a marvel of fanciful fact and figures. He always specified dates and places relating to his age and experiences, and declared that he was only forty-four years old. One day we midshipmen confronted him with his own figures, as related to one another of us from time to time.

Continued on page 1080

The Midshipmen's Battalion of 1859, Which Contained Sampson, Schley, Cushing, Preston, Porter, and Others who Became Famous

SECRETARY TAFT IN MARTYRS' HALL

Secretary Taft Speaking at the Opening of the Chinese Y. M. C. A., Shanghai

"WE pledge ourselves that this great structure which you have erected shall be used perpetually to strengthen the brotherhood of man and to spread abroad the love of Jesus Christ." A man stood on a platform and uttered these words in perfect English. He was dressed in the costume of the Orient—robes of the finest silk. On his shaven head he wore the official hat of the Chinese mandarin and a long, glossy queue hung down his back. On one side of him sat other mandarins, similarly attired, and half the audience facing him were of his own nationality, Chinese, and Christians. To his right sat the Hon. William H. Taft, United States Secretary of War, and with him and facing him were other Americans and Occidentals of various nationalities. They were assembled in the Hall of the Martyrs in the splendid new building of the Chinese Y. M. C. A. at Shanghai on Tuesday, October 8. Built by American money and the united efforts of both nationalities, this magnificent institution, which has for its object the betterment of the youth in the great commercial metropolis of China, was formally dedicated and opened by Secretary Taft. It was significant in the widest sense that in a hall dedicated to the martyrs of the Christian faith in China—martyrs whose sufferings and death led to political complications, reprisals, war and the humiliation of the Chinese people—a Chinese official in the company and hearing of other government officials representing China with its 400,000,000 inhabitants, is able to make a pronouncement and a declaration of his own definite acknowledgment of the Christian religion. In this hall the faith of the martyrs is vindicated and their death brings forth fruit.

Taotai Y. C. Tong, delegate of the viceroy of the province in which Shanghai is situated (an ex-student of Columbia University and a man of culture), said: "From the generous support accorded this effort by my countrymen, it will be patent that we welcome all institutions and efforts which have for their object the propagation of moral ideas among the youth of this great commercial community. Temptation surrounds young men on every hand, and any institution which tends to negative or neutralize its effects deserves all praise and support from every one influenced by high ideals. The Chinese people, in particular, place a paramount value on all things connected with purity in family and filial existence. Therefore, this institution, which aims to foster and increase the exercise of those virtues, is worthy of our most sincere and lively consideration."

Standing in front of the American flag, with the yellow ensign of China draped alongside of it, Mr. Taft handed over to the chairman of the Chinese Y. M. C. A. the deeds of the property, so memorably dedicated to the service of Christianity. Secretary Taft's speech was translated into Chinese by the Chinese secretary, and has gone forth to the remotest confines of the empire, as have the utterances of the Chinese representatives on the same occasion. W. K.

[Since the foregoing was written, Mr. Taft has started on his homeward journey, across Siberia from Vladivostok. He has been enthusiastically welcomed in Russia, and high official honors were paid to him as the distinguished representative of the Western Republic].

Entertained at Tea by Distinguished Chinese Officials

A Mission Ship Injured

Missionary Christian Schmitt writes from Killinek, Labrador:

"Our mission ship *Harmony* met with an accident on the Labrador coast early in September—a broken shaft—and failed to reach this remotest station. This necessitated a long stay for me here, and now nearly three months have passed since Dr. Grenfell left us. Our agent in St. Johns, Newfoundland, sent another ship with supplies and to enable me to reach Nain this year; but the season is now far advanced and winter setting in, with frequent gales and snowstorms making navigation difficult and dangerous.

"With God's help, I hope to reach Nain all right in a week or so."

AFRICA'S WILD TRIBES WAITING

SIX and a half years have passed since Mr. Springer and myself landed at Beira, on the east coast of Africa. From there we went by rail some 204 miles to Umtali, in which section the most of our labors for the next five years were to be spent. But from the very first there was much of pioneering and exploring to be done. As the years sped on, there was even more of this. In 1906 we made an extended tour around the very outer edge of the district over which Mr. Springer was presiding elder, after which the way opened for us to take a tour of some 4,000 miles through the older sections of South Africa, thus giving us the opportunity to study both what had been done, where most had been accomplished, and also what might be done in fields wholly untouched.

One great difficulty was the funds. The first relief was when your CHRISTIAN HERALD readers sent the money to provide us with a native helper, Benjamin, whose services were invaluable to us all the way. At another time we were down to our last coin while at Broken Hill, and then came a check to me also from THE CHRISTIAN HERALD readers, which tided us over another bad place. And in this way we learned some most important lessons of faith and trust in God.

We found the horrible slave traffic still in full blast in many sections of the interior, especially those sections assigned to Portugal, which are used by the Portuguese as the hunting-ground for slaves. We felt heart-sick at what we saw and heard, and cannot but cry out to the civilized nations, by whose support alone Portugal is permitted to carry on this bloody business. "How long, O Lord, how long?" But, thank God, the Portuguese are not carrying on the slave trade with the former ease and shamelessness. The Papist bishop's stone chair no longer stands on Loanda's shore, for the bishop to sit in and bless the slave ships as they leave the harbor.

One thing which impressed us most, as we made the long journey to the west coast, was the wonderful way in which God is opening up the interior, and the magnificent opportunities for the Christian Church to make paying investments in missionary enterprise. I verily believe there is no field so wholly heathen, yet so ripe for the harvesting. The fields of Africa are truly white for the harvest, and in many of the tribes there are absolutely no laborers. Would that I could describe the conditions of the Wakaonda country, with the richest copper district in the world, its gold and iron and tin, and no one knows yet how much more wealth, but in particular, its thousands of splendid Wakaonda, who are ready and waiting for a hearty reception of the Gospel! Shall we wait and let them learn all of the white man's vices first, and then try to piece up the fragments?

* * *

And there is the beautiful Bachokwe country, so high and mountainous that the fierce Bachokwe have never been conquered by the Portuguese. Up there you can find both ice and rubber. While the Portuguese dare not enter that country with their soldiers, they are sending their traders, who buy rubber and slaves with powder and rum. They are a superior, industrious and energetic tribe of savages. They were not very hospitable to us; but who can wonder? They only know the white man as a slave trader and a reprobate. Shall we wait until Portuguese rum has destroyed their independence and only a vestige of manhood is left? Missions ought to be established there in less than three years' time. And what of the Balunda, the Bangalla, the Baluba, and other tribes, whose fear of Portuguese invasion has made them too desperate for white men as yet to explore their fields? Who will go there? He who goes will win rich rewards.

Now is the time of the white invasion of Africa. We know now that possibly the greater part of Africa is one of the healthiest and wealthiest sections in the world. The men of the world are not slow to take advantage of these facts, and to make their investments. And should the business men of the Kingdom be behind them? Alas, they are already; but we believe it will not be for long. We believe that, when the facts are known to them, there will not be wanting Christian men who, as stewards of the Lord's treasures, will be willing to invest their money where it will show results, and fine results, in this world, and ten thousandfold interest in the world to come. MRS. J. M. SPRINGER.

Greatly Pleased

Dear Dr. Klopsch: Mrs. M. A. H. Norris has received the "Anecdotes of Animals," and is greatly pleased with it and so am I. We wonder how you can give such valuable premiums with your paper, which we have had and enjoyed much for many years now. G. W. NORRIS.

Lawrence, Mass.

What Christmas Brought the Stranger

By MARGARET E. SANGSTER

THERE are several different kinds of loneliness in the world; one is the loneliness of the desert, the vast wind-blown sands, the wide sunny sky, the fathomless distances of air and the little caravan faring on, while the traveler pines for home and love on the other side of the globe. There is another loneliness as great, and altogether in contrast. Lost in a crowd as one may be in a great city, where people congregate by thousands and one may walk miles and miles without meeting a familiar face, that loneliness equals the solitude of the desert. A third variety less easily definable may be found in many a little conservative village, fashionable neighborhood or clannish church where no hostility is shown to a newcomer, but where nevertheless people from outside are coldly welcomed and are treated with indifference.

The little inland town of Antrim had long ceased to be glad when new people came to dwell in it. Unlike most places in America it was not pushing and the residents were not interested in real estate, in the development of the locality or in anything that savored especially of money. They were fortunate in having money enough for their wants, and they lived their simple lives in ample houses about which sweet old-fashioned gardens drowsed peacefully all winter under the snow, and bloomed gloriously all summer in a riot of flowers. One mansion had been vacant for a decade, the owner having died abroad leaving no direct heirs. Antrim people heard by and by with a little regret that the Sprague Place had been purchased, and that it would presently be occupied by its new owner. This personage turned out to be a middle-aged lady who arrived on a September morning with two maids and a colored man-servant. The long-closed house was opened and renovated, painters and paper-hangers from the nearest city came and went, the grounds were put in order, and the house very soon lost the air of neglect that had invested it so long.

The minister's wife was entertaining a group of the church ladies one afternoon in early October, and just before the circle broke up suggested that as the minister and herself had called upon Mrs. Whitfield at the Sprague Place, she thought it would be kind if the friends in the congregation would follow their example. "Mrs. Whitfield," she said, "appears to be a quiet, refined woman of wealth and culture. She will be an acquisition to us, and she has already taken a pew and is coming to our church." It may be noted in passing that at Antrim Centre the Methodist Church was the only one, and that Antrimites who went elsewhere had to drive seven or eight miles.

"What did you think of her? I don't mean what did you think about her education, her manners and her clothes, but about herself?" asked Mrs. Fawcett. "We don't care much about strangers in these parts. My husband says that she has not brought any letters of introduction, and he does not believe that she wants to make acquaintances." Mr. Fawcett as a lawyer was supposed to know about the business transactions connected with the sale of the Sprague property.

"Everybody wants to make acquaintances," said the minister's wife with decision. "I thought Mrs. Whitfield very nice, a little quaint and old-fashioned and rather silent, but just nice, and I don't want her to be left out in the cold."

Acting on this hint the good women of Antrim made calls by ones and twos and threes on Mrs. Whitfield, who received them graciously, but who did not seem to have very much ability in conversation. She was shy and reserved, and was somehow wrapped in a veil of sadness, as though something were on her mind that she could not throw off. The minister's wife learned after a while that she had been a widow for twenty years, had lived long in Italy, and that two years before coming to Antrim she had lost her only child.

Mrs. Whitfield returned the calls that were made upon her, and she came regularly to church, but as the autumn weeks sped by it grew evident that she was not to be included, partly through her own fault and partly through the absorption of the Antrim people in their own affairs, in anything that belonged to the real life of the town. She was an outsider, and in her case to be an outsider meant to be very lonely and to pass time in unfriendly solitude. Her maids grew weary of the seclusion of their exile and went back to town. As most of the Antrim women did their own work and there was no church of their order near by, the maids had felt themselves in exile. Mrs. Whitfield sent for others, but failed to find any one who would stay, and on Christmas Eve she sat alone beside her fire, grateful that her faithful manservant—an old retainer of her house—was loyal enough to stay by her and help her in whatever work was to be done.

A storm was brewing and the snow was beginning to fall in thick flakes. The room in which Mrs. Whitfield sat was very bright and cheery with warmth of fire and light of lamp. Books and magazines lay on the table, and old Robert brought in the supper he had prepared. His black face was crowned with wool as white as that of Santa Claus, and as he set the tray on the table he smiled and glanced about the room with pleasure.

"It hab a look of Christmas, honey," said the old servitor in a satisfied tone.

"Yes, indeed," she answered, "thanks to you, Uncle Robert, but why in the world you thought of bringing a Christmas tree and setting it over there between the windows when there's nobody here to enjoy it, I just can't make out. Thank you all the same."

"We never had a Christmas without a Christmas tree," he answered. "You're here, Miss Mary, and lots of memories and the Christ-Child. Yes'm, the Christ-Child, he's here, if we had the eyes to see him."

As he spoke, the bell at the front door rang loudly. Mrs. Whitfield started and looked up in surprise. "Who can it be?" she said. "Nobody ever comes here at night."

"May be a telegram," said old Robert, "or a letter, or folks from across the water. I'll go and open the door."

She listened to his steps on the polished floor of the hall, and presently heard

"'We've lost our way, lady,' said the old man"

Continued on page 1074

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Christmas Guest

AS we approach the Christmas festivities, we are more than ever impressed with the indissoluble connection between the holiday and the event it celebrates. We are told that the celebration is a mere transference of a heathen feast, but if it had been only that, it would not have survived to the present nor would it have retained its peculiar character. It is a season of peace and good-will toward men, which are not characteristics of heathen rites. They are reminiscent rather of the angelic song with which our Lord's advent was greeted. We recognize the season as being commemorative of that greeting which the visitants from the celestial world thought most suitable to characterize the era that he came to introduce. We have not always been true to those features. Christmas has sometimes found Christendom at war and its heart full of enmity, but that note has always been felt to be discordant and alien to the spirit of the Prince of Peace. The Christian, in spite of the tendency to feasting and merriment, has never lost sight of the connection between Christ and Christmas, and still holds it sacred.

It would be well, however, if we brought that connection still closer home to our own hearts and lives. We ought not to place ourselves in the attitude of the innkeeper at Bethlehem, who on that winter night had his house so full that he had no room for the humble couple who in sore stress sought his hospitality. There is danger of this tendency in our day. Jesus is not so often resisted and opposed, as he is crowded out. There is so much to occupy our thoughts and our time that very often there is no room for him. The life that we boastfully call strenuous, is very exacting. We have no time to think of him. We rise in wrath at any attempt to exclude him from our observances, but we do not make room for him in our thoughts and plans. We have not sufficient appreciation of the peace and joy that he would bring with him, to open the door at which he is knocking. Yet those are precisely the blessings we most need. In this hurly-burly, this mad race for wealth and position, in which men are struggling until they become insane and take their own lives, the calm voice saying, "Peace, be still," would bring us the calm we so bitterly need. Let us open the door this year, and even if we have to crowd into corners the avarice and ambition that take so much room, let us receive this divine Guest and give him the chief room, making him the guide and counselor of our lives.

The Age of the Tunnel

SEVERAL years ago people always supposed that two modes of travel would be open to them—either to steam over the surface of the water or the surface of the earth. During the last few years engineers have devoted much time to the development of the tunnel, in order to avoid climbing high inclines and also to avoid passage over rivers, bays and even larger bodies of water. In a recent issue of THE CHRISTIAN HERALD there was printed an account of the opening of the remarkable Belmont tunnel between New York City and Long Island City. On Thanksgiving Day a more remarkable "tube through the ground" was opened. It was the new tunnel that runs from the southern extremity of Manhattan Island to Brooklyn. Instead of passing under a river, it in reality goes under the harbor, at one point passing under Governor's Island. The bells of Brooklyn pealed joyfully as the first train passed through.

The new tunnel system of Greater New York will effect such a change in the means of transit to New York, Connecticut and New Jersey as to be little short of revolutionary. The use of the tunnel to facilitate rapid transit has been remarkable. Boston has one under the waters of the harbor to East Boston; Paris is to build several under the river Seine, and American engineers are to do the work, and in England and France they are beginning work to dig a tunnel beneath the turbulent waters of the British channel, a distance of over thirty miles. One proposition has been made that almost takes one's breath away. It is to put a tunnel underneath the channel between the northwestern extremity of North America and the northeastern point of Siberia, in order to have some day through trains from New York to Paris. This last scheme is as yet but an engineering dream; but engineering dreams have been coming true at such a rate in the last few years that people are inclined to believe that this one may be a fact before another half century has passed, and our present day methods of travel to Europe may be as antiquated as the sailing ship is now.

Admiral Sigsbee's Reminiscences

OUR readers are to be congratulated on the pleasure in store for them by the appearance in this issue of the first of a series of remarkable articles contributed by Rear-Admiral Charles D. Sigsbee, the gallant hero of the *Maine*. These contributions cover a period that is marked by some of the most important events in our country's history — a period of great activity by land and sea—and which has witnessed the expansion of our Navy to a proud position among the foremost navies of the world.

In the opening article, the distinguished author deals with the time when he was a midshipman, when our warships were principally sailing craft, and when a seaman's training was totally different from what it is today. He gives us a realistic picture of life under the old conditions, and enriches the recital with bright touches of humor and felicitous description that make the whole story a most enjoyable one. His recollections of the old Naval Academy, with its band of bright young "middies" (many of whom attained fame later in life), its intricate regulations and its pleasant companionships; his first actual seagoing experience as a petty officer; the humors of the "foc'sle," and the odd types of the old-time man-of-war's men, are all recorded in a way that is both fascinating and entertaining. The Admiral is a true sailor, imbued with the romance of sea life, yet keenly alive to all that pertains to the practical side of his profession and a close observer of details.

Further articles from the Admiral's pen, which will appear from time to time in these pages, deal with great historical events, in which not a few of the budding Annapolis cadets bore a conspicuous part. The whole series will constitute a most notable addition to the literature of a period that has been rich in great deeds and heroic men.

Christianity in the Schools

AFTER a week of stormy controversy, which at one time threatened to develop into racial and religious antagonism of a character abhorrent to the spirit of our generous American civilization, the passage-at-arms between Christians and Hebrews in New York over the attempt by the latter to abolish the Christmas celebration in the schools has resulted in a truce. At a meeting of the Board of Education, November 27, the members unanimously recorded their approval of the continuance of the Christmas festival in the public schools in the manner in which it has been celebrated in past years.

This disclaimer by the Board came none too soon. There were indications that the storm of protest, let loose when the attempt to eliminate Christ and Christianity from the schools was first revealed, would quickly become a continental hurricane, if the folly were persisted in. Pastors and laymen of all Christian denominations, Protestant and Catholic, united to prevent the proposed elimination. Arrangements were under way for a great public demonstration and for carrying the people's protest into the highest courts. The national spirit was awakening. The Board of Education, wisely interpreting these signs, officially repealed its former action directed against the Christian holiday and adopted resolutions in which it disclaimed any intention of abolishing the Christmas celebration in the schools. It left the whole matter to the discretion of the principals.

This is a Christian nation, and at this season, when we are again about to commemorate the birth of the Saviour of the world, any feeling of rancor or bitterness that may have been excited by the recent controversy should give place to brotherly love and kindness toward all men, Jew as well as Gentile. Under our flag there is freedom and room enough for all races and creeds to worship God in their own way, without intolerance or molestation. Let us strive to keep this freedom inviolate, and to preserve for ourselves the same rights and liberties we have so generously granted to others.

Will You Help?

THE golden opportunity of Christmas is at hand. The particular season of the year when it seems easier to do good than at any other is upon us. Our hearts are tender and sensitive within us. Our ears are keenly acute to the cries of need around us. We see, with clearer vision, hands that are lifted in direst misery, and in yearning appeal. We feel we *must* be loving and helpful, or Christmas will be a mockery to us.

CHRISTIAN HERALD readers cannot, and will not, we are sure, at such a time, forget the thousands of homeless men who will be the special care of the BOWERY MISSION. The work of this old soul-saving institution is prosecuted with unabated zeal the whole year round; but it is at Christmas time that the task of providing for the material wants of men becomes so overwhelming. WILL YOU HELP?

FATHERS AND MOTHERS! Young prodigals will come to the Mission this Christmas by the hundred. It will be a HOME to them. They will enjoy the brightness of its meetings, the fare upon its tables, the warm welcome of its loving workers. It may be YOUR BOY. If not, some other gray-haired father or broken-hearted mother will miss him from their own Christmas family circle. WILL YOU NOT HELP SAVE SOMEBODY'S BOY?

BUSINESS MEN! GOD has prospered you. There is not an earthly comfort you do not enjoy. A happy home, unnumbered blessings, countless friends—this is your lot. Will you remember that here in the city there are hundreds of old men, just the same age, probably, as your own honored father, who are UTTERLY FRIENDLESS? They, like younger men, walk the streets every night, ill-clad and shivering.

Here in the BOWERY MISSION, at CHRISTMASTIDE of 1907, there is presented to you such an opportunity of feeding the hungry, giving water to the thirsty, ministering to the sick and needy brethren, as has rarely been known in the history of the Christian Church. WILL YOU HELP?

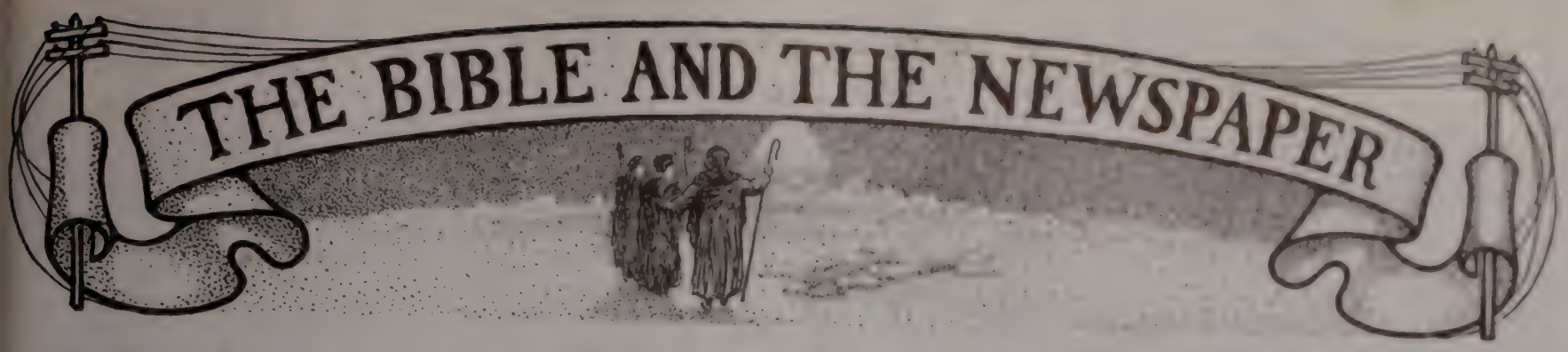
Young men, tired of a sinful course and eager to get the first foothold in a better life; old men, nearing the end of life's journey in awful and appalling need; sick men, for whom there is no room in the city hospitals; workless men, friendless men, poorly-clad men, will on Christmas day be welcomed and fed within the hospitable doors of the Mission. A Christmas dinner will be given them. Seven thousand breakfasts will be served during the week and shelter and clothing will be provided for the most needy. WILL YOU HELP?

If so, kindly send your contribution to **THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK CITY,** and it will be duly and gratefully acknowledged.

Contents of this Number

Wednesday, December 11, 1907

	PAGE
Making the Christmas Wreath	Cover
When I Was a Midshipman (Illustrated). By Rear-Admiral Charles D. Sigsbee	1067, 1069, 1080
The Wondrous Birth. Christmas Sermon (Illustrated). By Rev. Robert Stuart MacArthur	1068, 1081
Secretary Taft in Martyrs' Hall (Illustrated)	1070
Africa's Wild Tribes Waiting	1070
What Christmas Brought the Stranger (Illustrated). By Margaret E. Sangster	1071, 1084
OUR EDITORIAL FORUM: The Christmas Guest—Admiral Sigsbee's Reminiscences—Christianity in the Schools—The Age of the Tunnel	1072
BIBLE AND NEWSPAPER: Immigrants and Emigrants—Telephone from the Chest—To Europe by Auto	1073
Centenary of Whittier's Birth (Illustrated)	1074
The Mischief-Makers. Serial Story. By Mary McCrae Culter	1075, 1076
Echoes of the W. C. T. U. Convention (Illustrated)	1076
A Christmas Song. By Phillips Brooks	1078
The Royal Birth. Epworth League Topic	1078
The Magnificat. Christian Endeavor Topic	1078
A True Christmas Message. By Dr. and Mrs. W. F. Crafts	1079
Our Mail-Bag	1082, 1083
Gipsy Smith's Son a Revivalist (Portraits)	1084
All Helping the Mission Boat	1086
The First Christmas. By Mrs. M. Baxter	1087



Immigrants and Emigrants

THIS has been a record year in the history of immigration. Never before have the incoming steamers brought so many thousands of settlers. October was a record month, which taxed the force of the bureau. A singular feature of the traffic, however, is that there has been during November an unprecedented rush of passengers eastward. In one week alone, over sixty thousand persons sailed from New York for European ports. The demand for transportation was so enormous that the railroads had to run special trains to bring people to New York to take passage to Europe. The outgoing steamers were all crowded in the steerage and many of them found plenty of applicants for second-cabin accommodation. Large numbers were left behind, for whom no room could be found, and these waited for the steamers of the following week, while the railroads were bringing in more crowds to add to their number. In no previous year have there been such numbers returning. In one day upwards of twelve thousand sailed away. Various causes are assigned for the unusual outflow. In some instances the men are carrying away the little fortunes they have acquired and which they hope to spend in their native lands. In others the shutting down of factories, owing to the financial disturbance, has left the workmen stranded and they go back to the home land, hoping for better conditions. In other cases the discharged men think that as they may be unemployed for some weeks, this is a good time to pay their relatives at home a visit and they will probably return. These are the causes, combined with the low steerage rates, assigned for the unprecedented movement. It depends on what a man comes here for, whether he remains. Some are attracted by the prospect of large gains and others by the freedom enjoyed here and the grandeur of our institutions. The former go back when they have attained their object, the latter become citizens. Men who come here only for what they can get for themselves can be well spared. They are no loss to the nation. There will always be such men among our immigrants, but it is not of such that our best citizens are made. They go from us because they are not of us. In the visible kingdom of Christ on earth there are the same causes operating. Those are apt to return to the world who sought only gain to themselves, but they stay who sought peace and holiness.

And truly if they had been mindful of that country from whence they came out they might have had opportuniy to have returned. (Hebrews 11 : 15).

Immigrants from Europe on the Pier of a White Star Liner

Dead at His Post

A remarkable railroad accident occurred recently on the New York Subway. The road passes on to an elevated structure at Boston Road, and it was there the accident happened. A train passed the station without diminishing speed and crashed into a train ahead. Happily the conductor on the forward train had seen it coming and had rushed the few passengers in the rear car into those ahead. They were thus saved from death when the rear train struck the car, cutting its way almost the whole length of it. The shock, however, was so great that the passengers in the forward cars were severely shaken and some sustained cuts from broken glass. The body of the motorman of the rear train was so badly mangled that the surgeons could not discover its condition; but at the inquest it was stated that he was an exceptionally careful and reliable man. The theory of the company is that he was stricken with apoplexy before the accident occurred and had been unable to turn off the power on reaching the station. The train consequently had proceeded with the dead motorman in charge. It is marvelous that no greater mischief was done. An effort is now being made to induce the companies to put an extra motorman on the trains, so as to avoid danger of a worse catastrophe from such a cause. Death may deprive the motorman at any moment of the power to arrest the force he has set in motion, and there should be some one at hand to avert disaster. It may be done in the case of the motorman, but we too often forget that there are forces which we start in our lives that may go on working good or evil after we are dead.

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours and their works do follow them. (Rev. 14 : 13).

Pay for Court Presentation

The offer of a man in Pittsburg, Pa., to obtain the privilege of presentation to King Edward of England for a pecuniary consideration, has been eagerly accepted by wealthy citizens. The police arrived at the conlusion that the offer was a trick to obtain money and arrested the man. In his rooms, when they were searched, over two hundred letters were found from persons wishing to avail themselves of his services. One letter was from a lady who expressed her desire to obtain other advantages. She said she has a daughter for whom she wants to obtain a husband with a title. She was not particular about the character or standing of the husband, providing he had a place in the peerage. If such a marriage could be arranged, she would be willing to pay the person who procured the marriage, ten thousand dollars, on the day the ceremony took place. Most of the replies, however, appeared to come from persons who would be satisfied with a court presentation. It is marvelous that any one should take such pains and pay money to obtain a presentation to an earthly monarch, when there is so much indifference to the offer freely made of intimate relations with the King of kings.

If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John 14 : 23).

Telephone from the Chest

A discovery recently made in St. Louis, Mo., may cause a revolution in the use of the telephone. A person in that city telephoning to a friend, made a remark while holding the instrument to her chest instead of putting her lips to the transmitter. To her surprise a reply came through the receiver that she was holding to her ear, showing that her friend had heard the remark. She continued speaking with the transmitter at her chest and found that her words were heard quite as distinctly as when she spoke into the transmitter. The [illegible] who expressed his surprise, but said, "[illegible] a sensitive instrument the telephone is. [illegible] conditions, in an air chamber, a disparagin[illegible] with the vibrations of the voice. [illegible] phragm modulates an electric current flowing through the circuit, which modulations are heard at the other end. The transmitter is sensitive enough to receive vibrations coming through the chest or through any part of the body where vibrations may be felt. No one can tell what changes in the instrument may result from the discovery, but at least it will prevent a loud tone and ignorance of the danger, so often pointed out, of a [illegible] person inhaling microbes, if he uses the telephone after it has been used by a consumptive or a [illegible] sufferer. Sanitarians have often declared that the instrument is capable of transmitting diseases as well as sounds. If this method of using the instrument comes into general use, there will be no need of sterilizing the mouthpiece, which the doctors insist should be done as a precaution against contagion. There will, however, be the same need as there has always been to be vigilant over the heart, so that our communications may never be [illegible] means to ourselves or to those with whom we talk. Distance makes no difference to our responsibility. A conversation over the telephone may do as much good or as much mischief to the person at either end as might be done if the two were in one another's presence. A lie or a slander is not purified or sterilized by passing over the wire.

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To Europe by Auto

A proposal has been made by a Paris journal to arrange a trip by automobile from New York to Paris. The idea is to proceed across the continent to Alaska, through Alaska and across Bering Straits to Siberia, through Siberia and Russia, and thus to Paris. The Arctic portion of the trip would have to be carried out in midwinter, when the straits are frozen and when the frozen rivers of the North might be expected to furnish the best highways. With this end in view it is proposed to have the journey begun in the middle of February, 1908. The difficulties of the tour are fully recognized. For example, in one part of Siberia six hundred miles would have to be traversed without opportunity for replenishing the fuel supply. And before Siberia is reached there is the difficulty of Bering Straits to be solved. The Straits do not always freeze in such a way as to afford a safe crossing for a heavy machine laden with the men and the supplies it will be necessary for them to carry for so long a journey. It is estimated that the route would cover fifteen thousand miles. A preliminary experiment proves that the scheme is quite feasible, but all depends on the conditions of the ice and the roads. It is pointed out that it will not be a case of driving ahead, but of intelligent adaptation to the prevailing conditions, so that arrangement of food supply and fuel for the cars, and the ability to meet and triumph over difficulties [illegible] have never before been encountered. It will indeed be an adventurous journey. An accident to the machinery, or a failure of fuel in the wilds of Alaska or Siberia, would probably lead to the death of the travelers by starvation or fatigue. He [illegible] and he will be the [illegible] He courts the dangers and [illegible] ager in the journey of [illegible] duty, and he will not have the support that comes to [illegible] who goes forward [illegible]

CENTENARY OF WHITTIER'S BIRTH

Photographs by permission of Mr. Pickard

The Poet's Birthplace Near Haverhill, Mass.

The "Garden Room" in his Amesbury Home

House in which Whittier Died, Hampton Falls, N. H

SO near to us by the living memories of his tuneful songs is the beloved Quaker poet John Greenleaf Whittier that it is difficult to realize that one hundred years have passed since he was born. He was so seldom seen among us during the latter years of his invalidism that he came to us like a voice, and only by the silence that has fallen, do we perceive that he is no longer with us in the flesh. It is somewhat startling, therefore, to learn that the centenary of his birth occurs this month. It is right that it should be celebrated, for we owe him much, and during his life he did not know how sincerely he was honored and loved. His little circle of friends were warm in their appreciation, but the masses of the people were content to accept his tuneful words without spoken gratitude. Yet he valued such tokens as did come, and declared they were worth having. Future generations may be proud of him and place his name, as Horace Greeley did, above all the poets his country has produced, but to us he is like a neighbor, whose shrewd and kindly utterances linger in our memories like familiar music. We are too near to him, not only in time but in the friendly association of his genial words, to form a just estimate of his eminence.

Not his the song whose thundrous chime
Eternal echoes render,
The mournful Tuscan's haunted rhyme
And Milton's starry splendor.

But who his human heart has laid
To Nature's bosom nearer?
Who sweetened toil like him, or paid
To love a tribute dearer?

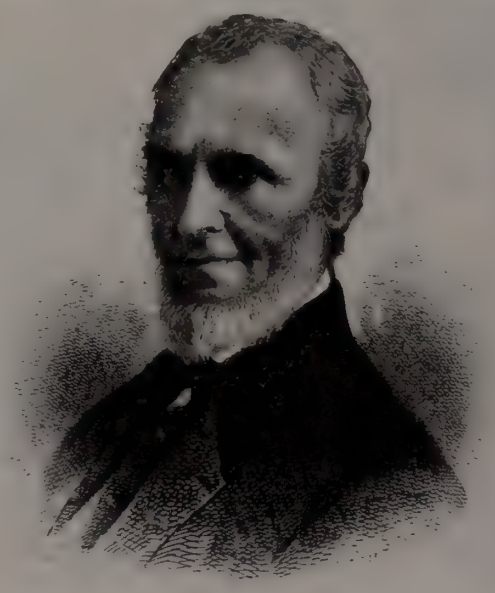
Yet Whittier was a true poet whose genius was distinguished by its purity, who was without a living equal as an interpreter of nature, and whose whole life was an effort to inspire men with the lofty sentiments of patriotism and Christian brotherhood.

He was born at Haverhill, Mass., on Dec: 17, 1807, in the old farmhouse built by his ancestor, Thomas Whittier, who had come from England to Boston in 1638. The earlier years of Whittier's life were uneventful. His school training was confined to narrow limits, and his opportunities for mental culture were few; but he made the most of them. At a time when most boys are enjoying the sports of childhood, he was busy working on a farm. Every "First-day" his father and mother would take the children to the Friends' meeting house in Amesbury, eight miles from the Whittier farm. Around that lovely pastoral country young Whittier roamed, his artistic spirit expanding by contact with nature.

His occupations were like those of other boys of his class at the time. He drove the cattle to and from pasture, carried in wood for the fire and helped in the harvests. In the winter when there was less to do on the farm, he went to school and eagerly perused all the books he could borrow. One of the farm hands taught him shoemaking, and he earned enough by that means to carry him through the academy one winter. The following winter he was able to teach, and gained enough money to take a second term in the academy. Even at that early age his genius manifested itself in verses that the editor of the local journal thought good enough to print. One or two short poems that seemed better than others, Whittier sent to William Lloyd Garrison, who was then editing the *Free Press*. Garrison thought so well of them that he sought out his young contributor, and a friendship was begun which had a strong influence on Whittier's character.

Garrison would have had him enter journalism immediately, but Whittier's father dying, the young man regarded his first duty as that of the home, and for five years he carried on the farm. But his own inclinations and the urgency of Garrison could not be denied, and in 1830 he undertook to edit the Haverhill *Gazette*. His failing health, however, rendered that engagement a short one. At the end of two years he was back again on the farm. His strong sympathy with the Abolition movement, personally and as a Quaker, drew him back into journalism, and in 1836 he went to Philadelphia to edit the *Pennsylvania Freeman*. But public feeling was beginning to run high, and after a little more than a year a riotous mob surrounded the office of the paper and burned it to the ground. Whittier then settled at Amesbury, near his birthplace.

There he produced his first book, entitled *New England Legends in Prose and Verse*. These alone, independent of later and more finished productions, would have stamped him as one of the leading poets of his generation. Thoughtful men and women who appreciated genius, began to look toward the rural homestead at Amesbury, Mass., for still better things, and they were not disappointed, for lyrics that stirred to patriotism, poems that awoke the purest and tenderest



John Greenleaf Whittier

emotions of which the human heart is capable, and songs of faith and hope flowed from his pen. During the following years he remained quietly in his New England home, leaving it rarely and only for brief periods. But he kept in touch with the stirring events of the time and took his own view of the gigantic struggle of the fratricidal conflict. His little household consisted at first of his beloved mother and sister, and afterward, when bereft of one and then the other, their place was filled by his niece. There had been a time, as we learn since his death, when the hope of marriage had filled his mind. During a stay in Hartford, Conn., he became acquainted with the daughter of his friend, Judge Russ, and in a beautiful letter to her, still in existence, he asked her to become his wife. What her answer was Whittier never told, and Cornelia Russ kept the secret. Only in his poem, entitled, "Memories," we catch a hint of the pain her refusal caused him:

How thrills once more the lengthening chain
Of memory at the thought of thee!
Old hopes which long in dust have lain,
Old dreams come thronging back again,
And boyhood lives again in me.

He had little income besides what came from the poems and contributions to the press. But that sufficed for his modest wants, and as his intimate friend, Annie Fields, the daughter of his publisher, tells us, it left him a margin, on which he drew liberally for any person who presented a touching claim. There were times during those years when his recurring headaches prevented him writing for more than half an hour at a time; but his pen could not be at rest, and in the calm retirement of his country home his mind was dwelling continually on the truths he embodied in the inscription on a sun-dial: "I know there is light above me, by the shade below." His peaceful nature clung to the quietness in which he could hear the heavenly voices speaking to him. His deep content is expressed in the familiar lines which he called his "Psalm":

No longer forward nor behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here.

I plough no more a desert land,
To harvest weed and tare;
The manna dropping from God's hand
Rebukes my painful care.

I break my pilgrim staff—I lay
Aside the toiling oar;
The angel sought so far away
I welcome at my door.

And all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

He was firm to the end in his fidelity to the Society of Friends and loved to sit in the meetings, often absolutely silent, in which God's presence was felt in solemn consciousness. Yet the ancient creeds could not bind his free spirit, and his mind, as he shows in his poem, the "Reformer," was ever open to new interpretations:

For life shall on and upward go;
Th' eternal step of progress beats
To that great anthem, calm and slow,
Which God repeats.

God works in all things; all obey
His first propulsion from the night:
Wake thou and watch! the world is gray
With moving light!

To him the good man was he who labored most to serve his fellows, and he could recognize a kindred spirit in one whose creed was widely diverse from his own.

No bars of sect or clime were felt,
The Babel strife of tongues had ceased,
And at one common altar knelt
The Quaker and the priest.

He had an abiding conviction of the goodness and wisdom of God, which made even his prayers communion rather than petition, and kept him calm in every dispensation of sorrow and bereavement. His words to the burdened soul perplexed by prayers unanswered, have been a comfort to many a mourner:

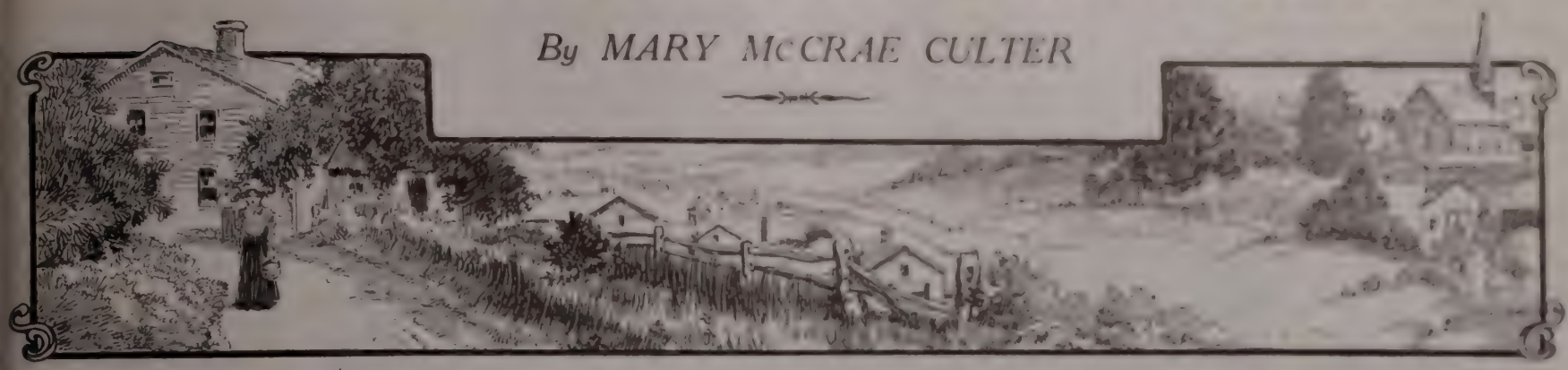
The dear God hears and pities all;
He knoweth all our wants;
And what we blindly ask of him,
His love withholds or grants.

And so I sometimes think our prayers
Might well be merged in one;
And nest and perch and hearth and church
Repeat, "Thy will be done!"

The end was like the life, beautifully quiet. He had been persuaded to go on a visit to a friend at Hampton Falls, N.H., and while there the summons came. His niece and many dear friends hurried to his bedside. They had still hope and noted any improvements that occurred, but with a surer prescience he recognized the messenger whose face he did not dread. With a full appreciation that death was near, he roused himself to give one last message to all who knew him. In a weak, broken voice he said, "Love only—love—to the—world."

THE MISCHIEF-MAKERS

By MARY McCRAE CULTER



CHAPTER I

The Appointment

"IT is only right that I should warn you that if you take this church you will find the place a hard one."

The speaker was the Rev. Homer Grant, D.D., speaking to Rev. Edgar Allan, to whom he had offered the pastorate of the church at Hawthorne, Kan. Dr. Grant proceeded to give some reasons for his discouraging prediction.

"Several of our most efficient and godly men—men with much experience—have found themselves unable to make any material advances in Hawthorne. Their most earnest efforts came to nought, or else, when carried to a successful issue, proved but transient and vanished in a most discouraging manner. A minister rarely remains in charge of that church for more than two years, while the majority are ready to accept almost any other field after one year's trial of the place."

Dr. Grant was the head of the Home Mission Board, and he went on to state the experience of the Board with the church. For a time, the Home Mission Committee laid the blame for these unsatisfactory conditions upon the ministers whom they had sent there: for when we visited the people we found them deeply interested in all that concerns the church—active, wide-awake, and, in general, a well-educated body of men and women. But of late years we have laid the continuous troubles at their door, since so many of our ministers, whom we know to be able men, have come away with the same story of discouragement and of inability to carry on the work.

"It is only fair to yourself to tell you that something is vitally wrong with Hawthorne. It is better that you should know it before undertaking the care of the church there. Perhaps, too, if you are forewarned you will not only be forearmed for the conditions, but will also be able to discover the root of the trouble and so solve the puzzle which has thus far proved too much for the Home Mission Committee. Are you willing to undertake the task?"

Dr. Grant looked anxiously at the young man, for he really wished him to accept the pastorate, but not under any delusion. The horse-dealer does not always feel bound to tell a prospective purchaser that the steed has a bad temper, but leaves him to find it out by experience. But an official of a church is under higher obligation, and Dr. Grant had therefore felt it a conscientious duty to speak as he had done. The man to succeed at Hawthorne must be a man who had tact and sound judgment as well as piety and consecration. This young man looked shrewd and firm, and therefore eminently suited for the pastorate of such a church. The report he had received from Yale and Princeton, where Mr. Allan had studied, showed that he had been an earnest student and a zealous worker; but had he the capacity for administration? Looking him over critically, Dr. Grant, a good judge of men, thought so. Still he would not urge it. The young man should decide for himself.

Mr. Allan sat meditatively tracing the pattern of the carpet in Dr. Grant's study, considering the question of this frank offer. It was not the church he would have chosen. Some city church to which workingmen resorted, to whom he could have spoken the words of which his heart was full; a church among the poor, giving him opportunity for self-denying labor, would have been more to his mind. But who was he, said the young man to himself, that he should choose his lot? He had consecrated himself to Christ years ago, for labor or for sacrifice; and should he now refuse a post which was admitted to be one of difficulty? Something stirred his blood to attempt a task in which others had failed. He was young enough to feel the glamour of heroism. Yes, he would go, he was alone in the world, no one besides himself would suffer if he failed, and he believed that with a single-hearted resolve to do his duty he would not fail. Silently he lifted his heart to God in a prayer for help, and in reliance on that help he made his resolve.

"A merry voice called from the doorway"

Looking up suddenly he caught Dr. Grant's examining glance, and with a quiet conviction that his senior had been studying him sympathetically, he smiled a recognition of it. "I cannot blame you, sir," he said, "if I have a trying experience. You have been frank with me. I know from what you have said that Hawthorne will be no bed of roses; but it seems to me a matter of duty. The Lord's soldiers are not to choose their posts, and I think he has assigned this to me. He did not shrink from the thorny path himself, and I will take up the cross and follow him. God helping me I will do my duty as he shows it to me."

Dr. Grant held out his hand in admiration and said, "You will do. That is the right spirit. I believe I may congratulate the Mission Board and the church at Hawthorne, and I hope I may live to congratulate you." Putting his hand on the young man's shoulder in benediction, he continued, "May he who ordained Joshua go with you and say to you, 'I will not fail thee nor forsake thee, for unto this people shalt thou divide the land for an inheritance. Only be thou strong and very courageous.' You had better study that charge to the leader of a peculiar people whom he had to guide and govern, for you have difficulties before you similar to his. May you have his wisdom and his success. Now let us have a few words of prayer together."

The old man and the young one knelt down and offered together an earnest prayer that he who gives wisdom to those who ask it, and upbraids not, might be with his young servant in all his ways.

CHAPTER II

The New Scene

THE town of Hawthorne was situated in the heart of one of the best farming regions of the State of Kansas. While it was a small town of only a few hundred inhabitants, it was surrounded by a thickly settled community, and was supported by rich and intelligent farmers and stock-raisers, upon whose patronage it existed. Four churches raised their spires toward heaven, "proclaiming either that Hawthorne was a very pious town for its size, or else that extra efforts were necessary for its redemption," as one of its inhabitants had remarked. Situated upon a hill above a large river, it commanded a view on the one hand of rolling uplands covered with fertile wheat-fields, and on the other of a wide-spread prospect of the rich corn-producing lands of the valley.

"Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the great king," murmured the Rev. Edgar Allan as he stood upon the porch of his boarding-house and looked upon his prospect, the morning after his arrival in Hawthorne. "Would that God would make that true of his Mount Zion in this place! The joy of the whole earth! Heathenism should be the joy of this portion of the earth, and where it is a very jet upon a hill, which cannot be hid, it should be a beacon light for all within sight of it."

His meditations were interrupted by his host, who stepped out to join him.

"Admiring our beautiful view, are you? Well, we are all proud of it. Many of our closest members live away yonder in the valley, as you will find later on. We will drive over there this afternoon, if you like. I want to see Mr Alison on business, any way, and it will be a good opportunity for you to make his acquaintance. He is quite wealthy, gives liberally to our church, and is always present at church and Sunday School, an ideal man, but a little peculiar, you will find. We have a deal of trouble to make things run smoothly sometimes, for he is quite opinionated and inflexible. You have met that kind of person, I presume."

"Yes, Mr Heyward. That seems to be a prevailing American type, both of men and women, but I cannot say that I deem it bad, so long as 'opinions' are right, and the 'inflexibility' is not carried to obstinacy," answered the young minister.

"Yes, yes. Quite right," responded Mr Heyward heartily. "I hope you will find our friend Alison to your liking. Over there, where you see that grove and the tall white woodwork, is the home of James Lawrence, another of our wealthy members. He is the very opposite of our friend Alison, a quiet, meek man, who is content to allow his wife and daughters to supersede his opinions, which I assure you they are quite capable of doing. They take a very active part in church affairs, and are seldom absent. At present, the elder daughter is away from home, attending school. It has long been a question in my mind, whether it was right for the daughters of wealthy men to be allowed to fill positions which are absolutely needed by girls who are dependent upon their own exertions for a living. The daughter Hattie wished to do something of the kind, but I positively forbade it. There is no need for her to earn her living, and for her to take a position such as she desired, would be to keep some poor girl from securing a good situation. So I kept Hattie here, to assist her mother and to brighten our home with things which she does very well."

"And you were right," assented Mr Allan. "It is your public-spirited people who desire to thus and [illegible] the coming [illegible] [illegible] [illegible]

ECHOES OF THE W. C. T. U. CONVENTION

By MARTHA M. ALLEN

THE president of Geogia W. C. T. U., Mrs. Mary Harris Armour, and the president of Oklahoma, Mrs. Abbie Hillerman, were the celebrities of the recent National W. C. T. U. Convention at Nashville, Tenn., because of the prohibition victories achieved in their States during the past year.

Mrs. Armour is a remarkable woman. No W. C. T. U. speaker since Frances E. Willard has had such power to stir audiences as Mrs. Armour has, yet she is very different from Miss Willard. The Nashville papers likened her to Sam Jones. Her address upon "How Georgia Went Dry" was so enthusiastically received that she was asked to remain in Nashville after the close of the Convention, and to repeat the address to an audience of men only.

She said that the passage of a prohibitory law in Georgia was a modern miracle, that the day of miracles is not past, but the day of great faith is past. But works went with the faith, for nothing that could be done to bring success was left undone. Temperance literature flooded the State, ministers were urged to take the lead in their communities, mass meetings were held all over the State with the best speakers obtainable, the temperance and church forces were unified, with the result that a great flame of prohibition sentiment was kindled, so that nine license counties went dry in one year.

Then the temperance forces demanded State prohibition. To aid in this, the *Georgian*, an Atlanta daily paper, came out squarely against the saloons. The editor was threatened and abused by the liquor-sellers, but he said his mother was a White-Ribboner, and he was working for her.

Mrs. Armour made it clear that the press reports of her ejection from the gallery of the House while the bill was under discussion were utterly false. All through the campaign, she said, they cried to God for guidance, and it was he who gave the victory.

Sheriff Johns, of Nashville, who was one of the speakers at the late Convention, showed that he is of the new type of politicians, the type not afraid of the word "prohibition." He said he believed that Tennessee would be entirely free from the liquor traffic within two years, and added: "It is the one public aspiration of my life to put Nashville absolutely dry. When that is done, I am willing to retire to private life.

The Convention sermon on Sunday afternoon by Miss Elizabeth Greenwood, superintendent of evangelistic work, was upon the topic, "Christ's Indignation." She said: "A twentieth century revival is needed, not only of love and tenderness, but of Christlike indignation at sin, wrong and oppression. . . . Let the women of America arise, unite, and resolve in a great passion of righteousness and Christlike indignation to save the oppressed of the nation, and it will be done."

Mrs. Smith Davis represented the National W. C. T. U. at the Anti-Alcohol Congress, held in Stockholm, Sweden, last July, and her address before the Convention was upon "Temperance Work Abroad." She reported over 700,000 essays upon the effects of alcohol and tobacco, written by school children the past year in response to prizes offered. A prize of fifty dollars was given to a young girl in the State of Washington for the best essay of the year. Dr. McCormack made a statement which should be chronicled. It was that he believes the time has come when alcohol should be laid aside as a remedy in the treatment of disease. He said whisky had killed thousands where it had helped one. The Department of Medical Temperance of the W. C. T. U. has for years been sending out in leaflet and pamphlet form the teachings of distinguished physicians of England, Germany and America, who have laid aside alcoholic liquors as remedies because they have found them to be not only unnecessary but frequently prejudicial to recovery. This department also originated the public agitation against fraud in patent medicines, and has done incalculable good in showing the temperance forces that the liquor traffic can no longer hide itself behind the excuse, "useful as medicine." Georgia has learned this lesson so well that its law forbids whisky prescribing by physicians.

Delegates in "Cave Suits," Ready to Explore the Mammoth Cave, in Kentucky

. . .

Ten thousand new members were added to the white-ribbon hosts the past year, Ohio alone gaining 8,000. All the officers were re-elected except the "Y" secretary, Mrs. Sebery, who could serve no longer. The Convention next year will meet in Denver.

THE MISCHIEF-MAKERS

Continued from page 1075

more lasting qualities than have hot coffee and muffins, while the conversation can go with them as well as with the prospect."

"And a pretty girl's presence goes well with either of them," added Mr. Hayward jocularly, pinching his daughter's rosy cheek as he led the way into the house.

Rev. Edgar Allan mentally agreed with this opinion although he made no verbal assent thereto, and found himself secretly rejoicing in the wisdom of his host in keeping this very attractive girl "to brighten the home" of which he was so fortunate as to be an inmate for the year to come. The first view of Hawthorne was certainly encouraging. The young minister was favorably impressed. It would be a delight to live in a scene of such natural beauty; and if the Hayward family was a specimen of the church families, he could not wish for a more cordial and friendly people.

CHAPTER III

Maiden Confidences

"HOW do you like him? What does he look like? Anything like what you imagined he would be?" Dora Murray questioned eagerly of her friend, Hollis Hayward, who had run across town to give her the news of the arrival in Hawthorne of the Rev. Edgar Allan.

"Like him? He's just adorable. I'm going to fall dead in love with him. No, he does not look the least little bit like I imagined him. He is a little above the average height, and well built in proportion. He has dark hair, and glorious dark eyes, and is quite the handsomest young man who has ever entered Hawthorne. He has agreed to board at our house. I told mamma she just had to keep him—and now if things don't go my way in Hawthorne church, my name isn't Hollis Hayward. That's all."

"Maybe it won't be Hollis Hayward long," suggested Dora. "Unless this Mr. Allan is very different from the majority of the young men who come to Hawthorne, he'll be wanting to change it for you—and he will need a second preacher to help him do it, too."

"Hush! hush! you naughty girl. Just as if I were the only girl in Hawthorne. Perhaps Mr. Allan's taste does not turn to red-haired girls," cried Miss Hayward, not at all displeased by her friend's suggestive flattery.

"Red-haired! Your hair is the loveliest dark auburn that ever poet raved over, and it is the envy of half the girls about Hawthorne," Dora added with a sly look. "If you decide to fall in love with the preacher you will have no use for Charlie Lester, and you might bequeath him to me."

"All right. Just so you don't let Mabel Lawrence get him. That would be an unmitigated calamity, after all my efforts to keep them apart.

"But come," continued Hollis, "we've no time for joking. This is Saturday, and we must get our plans all laid for the church reception for Mr. Allan, so that we can make arrangements for it to-morrow when everybody is in town. We got very little done last week, thanks to Mabel Lawrence's interference, beyond deciding upon having a reception, and setting the date for Thursday evening. She insisted on Tuesday evening, because Thursday is the evening for prayer-meeting, and took up so much time that we could get nothing else done."

"Just as if prayer-meeting couldn't be set aside for once," said Dora. "Nobody attends it any way, except a few grandpas and grandmas and Tilly Walker, who goes for the sake of the opportunity to worry the organ and warble the hymns to those old people."

Both girls laughed over Dora's uncharitable remark, then Hollis said:

"Mabel was only 'playing good' when she made that objection. She wanted to make a record for herself to which she might refer if the new minister objected to omitting the prayer-meeting for that evening. There's nothing like good 'first impressions,' you know."

"And you have made yours?"

"That is to be seen later," replied Hollis with a little conscious flush that was not unobserved by her friend.

"What refreshments shall we have?" asked Dora.

"I had thought of strawberries and cream, cake and chocolate. But Mabel will object on the ground of berries being so expensive at this time of year, and will insist on salads and sandwiches and coffee, for mere contrariness and to save a dollar or two."

"It's ridiculous how stingy those Lawrences are. But I'll stand by you, Hollis, and you can count on Charlie Lester's support, too."

"I'm not so sure about that," said Hollis. "I could, if my opponent were any one but Mabel Lawrence. The better way would be not to let the men have any part in the matter."

"Beyond paying the bills," said Dora.

Hollis nodded and continued: "We'll call the girls together after Sunday School, and a few of the older women, like your mother and mine, and fix the thing up promptly to suit ourselves. Then we will have it announced in church."

"What will we have in the way of entertainment?" asked Dora.

"I'm sure I do not know. I will have to wait until I can find out what Mr. Allan thinks about such things. We can decide between now and Thursday."

"We never consulted the preachers before," said Dora; "then why should we now? What do we care for their opinions on such things? Why should we consult Mr. Allan more than any of the rest?"

"Oh, but he is different"—Hollis began, but Dora interrupted her with a merry laugh.

"That is true," she said as soon as she could command her voice. "He is young, and handsome, and unmarried—and the rest of them were not. That does make a difference—especially with some people."

Hollis flushed angrily. "If you are going to be horrid about it, we will throw the whole thing over."

"And let Mabel Lawrence take it up and run it?"

"Never. I'm glad Kathleen is away, for we couldn't do a thing to suit ourselves. She and Mabel together would be too strong a force to combat. All the old people are silly over Kathleen. I never could see anything so superior about Kathleen Lawrence."

To be continued

STORY OF A MISSIONARY SUBSTITUTE

FROM Mrs. J. Woodberry, missionary in Shanghai, China, whose work in the Orient is known to THE CHRISTIAN HERALD readers through her occasional letters in these pages, we have received an interesting and instructive history of a missionary substitute's work in another part of the ancient East. Some years ago the Shanghai Mission, conducted by Mr. and Mrs. Woodberry, decided to put a "substitute" in the field at Jerusalem. A movement with this object in view was organized, and Muallin Malchi Hannoosh, a Christian native of Mesopotamia, was engaged to conduct the work.

"When we personally visited Jerusalem," writes Mrs. Woodberry, we saw with our own eyes the work that is now so dear to our hearts. Malchi's own account of his life and work is given below:

"'I was born of Christian parents in 1865, in a village called Karabash, four miles east of Diarbekir, Mesopotamia. My father was pastor of a church in Mardin. I was dedicated to the Lord in infancy as Samuel was. My dear mother greatly rejoiced that I was inclined to religious things from a child. She told me, "My son, I have vowed you to the Lord and his service." When I was fifteen years old I was sent to the Mardin High School of the American Mission, and after three years became schoolmaster at Karabash. Next year I was promoted to teach in a higher school at Sert, 120 miles east of Diarbekir. The scholars increased from twelve to seventy, and I preached as well as taught, for the Protestant congregation were without a pastor. I began to call on the people in their houses. I worked here for ten years, and saw the good results of my toil. Then the gloomy days of the Armenian massacres came. In these massacres I lost my dear father, as well as fifty of my relatives. We who were spared were left in a miserable condition, suffering from hunger, cold and nakedness. Our lives being in danger, we were compelled to leave Sert for Mosul (the old Nineveh). Here I was treated kindly by the brethren, and again taught school. But God was calling me to Jerusalem to serve him, and I started on a long and toilsome journey, arriving in Jerusalem after four weeks' travel.

Malchi Hannoosh, the Mesopotamian Evangelist, and Family

The evangelist stands behind his wife and her mother, his two sisters and his seven children

"'There a group of missionaries welcomed me, and after inquiring about my work and purpose in coming to the Holy City, asked me to stay with them. They told me that for a long time they had been praying for an evangelist to work among the Jews, Mohammedans and nominal Christians, and that their evangelist would be supported by Mr. and Mrs. Woodberry's students and friends in China. Being convinced that it was God's will and call, I accepted it with joy. Jerusalem is the religious centre of the Jewish, Christian and Mohammedan religions. I think there is no other city that needs preachers and evangelization so much. Thousands of pilgrims and tourists from all parts of the world come to visit the sacred places. There are murderers among the pilgrims, who visit the sacred places to get remission for their sins. The majority are quite ignorant of the way of salvation. Thousands of Jews come annually from remote countries to dwell in their fathers' city and weep because their sacred shrines are in the hands of the heathen. They fervently pray, with tears, for the coming of the Messiah, who they believe will restore to them the temple and the beloved city and will restore the kingdom of Israel. Many poor old Jews come here to die and be buried in the sacred soil. I went daily to the Jewish quarters and shops and spoke with them about the Messiah. I gave them Hebrew religious tracts and portions of Gospels. It was easy to have long conversations with many of them about salvation through Jesus Christ, and I am delighted to say we have seen fruits from our labors among them.

" 'Moslems, too, come here from afar—from India, Persia and Africa, on pilgrimages to the Holy Rock, because Jerusalem, next to Mecca, is their heart's desire. Their pilgrimage is not completed till they have visited and bowed in prayer beneath the dome of the rock, from which they believe their prophet Mohammed ascended to heaven, and therefore those who visit the rock receive great reward and have their sins pardoned. I met a gray-headed Indian Mohammedan pilgrim, who had come to Jerusalem to get remission of sins. I explained to him the way of salvation by the blood of Jesus Christ, and he heard me gladly. When I asked if he had read the Holy Bible, he ex-

[illegible] pressed a desire to do so, and half and more also to find an Arabic Gospel in Indian. I promised that I would and he promised to read them as to the [illegible] on the morrow.

"'Thousands of nominal Christians come as pilgrims annually from Russia, Greece, Abyssinia, and the different countries of Europe. They come to visit the sacred places where the Saviour was born, lived, suffered, died, was buried and rose again. Many of these pilgrims [illegible] have had and keep night vigils, repeating many prayers, and also torment themselves in suffering great hardship to get peace. On a hot summer day as I was returning home from Bethlehem, I met a Christian pilgrim with a burden on his back, walking barefooted and bareheaded. He said he had walked about one thousand miles from his native land to Jerusalem, with the object of visiting the holy sepulchre and the Saviour's [illegible] place, in order to get pardon for his sins. I spoke to him about God's love, and what Christ had done to save him from his sin. I told him to put on his feet and shoes, but he answered that it was impossible and went on with his burden.

"'A Syrian Lutheran monk of Mesopotamia has walked to Jerusalem six times. He has walked barefooted all the way each time, 3,000 miles to and fro. He has vowed to make one more, and then hopes to find peace. He eats no bread or meat, and drinks no milk. His only food is herbs. I visited him and read to him many passages of Scripture about salvation by God's plan—a free gift of grace. He said that this was a new doctrine to him. The last time I met him, he seemed to have been changed as if he were fitted to give up all his evil thoughts, and he began to read the Bible, and to believe that salvation is by grace and not by works.

" 'I have been working among the Jews, Mohammedans, and others in Jerusalem and the surrounding villages. I have visited synagogues and the Jewish quarters, churches, monasteries, convents of different sects, and many shops and Christian assemblages, so called. I have left Bibles, portions, and leaflets in all of these places, distributing about 1,000 Bibles and portions in fifteen different languages, and [illegible] religious tracts. I rejoice in the work, and my greatest joy is that I believe some souls have been saved through this ministry whom I shall meet in heaven.' "

"I wish to add a few words to this little autobiography," writes Mrs. Woodberry, "hoping to interest some new friends in the Jerusalem work. A new American Church is the desire of our missionaries in Jerusalem, and they are waiting on God for it. Our Baptist boys are giving their Sunday School collections during 1907 for this building fund."

ARMENIA'S DEAD PATRIARCH

ARMENIAN colonies throughout the world are saddened by the news just received of the death of their beloved Catholicos, or Supreme Patriarch, the venerable octogenarian Khrimian "Hairik" Mkrtich I. Khrimian was a typical example of a noble Armenian prelate. Tall, handsome, intensely patriotic, devoutly religious, he was thoroughly modern and progressive in his ideas and administration. Born in 1820 in the city of Van, he devoted himself to the elevation of his oppressed and persecuted fellow-countrymen. He introduced into Armenia American plows and printing presses. He published text-books, established schools and started newspapers, and was himself husbandman, printer, pedagogue, priest and editor. Through his efforts many young men were educated and sent out as teachers. The sick, poor and oppressed went to him for succor and advice. He was known by the endearing name of "Hairik," or "Little Father."

In 1869 he was elected Patriarch, but Turkish persecution forced him to resign his office. During his retirement he wrote several popular books, and in 1878 the Patriarch Varzhapetian sent him with Archbishop Prince Lusignan to Europe, to plead with the delegates at the Congress of Berlin for the Armenian cause. In 1890 the Turkish government exiled him to Jerusalem. But his faithful people continued

The Late Armenian Patriarch

Mkrtich I. Khrimian, the Catholicos, or Supreme Patriarch, of the Gregorian Church

to remember him, and in 1892 they elected him as their Catholicos, or Supreme Patriarch. He introduced many reforms in the administration of his followers, among them being the establishment of an elective Central Council, and the granting to Armenian women the right to vote. He opposed the spoliation by Russia of the funds and school properties of the Armenians and suspended [illegible]. He died on Nov. 10, after a short illness. Monsignor [illegible]

His Prayer Answered

Dear Dr. Klopsch: I gives me great pleasure to acknowledge the receipt of your check for $500, contributed by the readers of THE CHRISTIAN HERALD for the missionary work in which I am engaged. The gift comes much like an answer to prayer; for funds were getting very low, and I was looking to God for his help. He has used [illegible] has come to my help in this time of need.

Portugal, South Africa. W. [illegible] P. [illegible]

A Book that Gives Pleasure

Dear Dr. Klopsch: We are delighted with the premium [illegible] Hundred Anthem Stories," and thank you for it very much.

Chicago, Ill. J. H. [illegible]

The Royal Birth*

MANY conjectures have been made as to the nature of the celestial light which guided the wise men to the house where Jesus lay. Some suppose it to have been a comet, others a meteor, others a newly created star, others that conjunction of the planets Jupiter and Saturn which we know occurred about two years before our Lord's birth. That brilliant spectacle appearing in the sky may, it is said, have started the astrologers on their long journey to Palestine, though it can scarcely be regarded as indicating "the house where the young child was." There is to ordinary minds little doubt that it was a miraculous light, specially produced as a guide. It is, however, significant that it brought to Jesus homage and offerings which have seldom been made to any but princes. He whose sovereignty was ridiculed and scoffed at was greeted at his birth by spontaneous gifts, the tributes of men who knew nothing of prophecy, but who were impressed by omens that they interpreted for themselves. It seemed as if they had deceived themselves and had taken their long journey for nothing, for surely a child laid in a manger could not be the mighty king they came to seek. Yet, if they could look on the world to-day, they would see that no king has so many subjects, no name has such reverence as his, at whose feet they laid their gifts that day.

It has been a long pilgrimage from the manger to this recognition, and even yet he has not attained the full extent of his dominion. His kingdom is to be an everlasting kingdom, a universal kingdom and must continue to increase until at his name every knee shall bow. As he wandered about the desert tempted of the devil, is it possible that his prophetic gaze included this triumph? Satan knew and desired to confer the dominion then, if Christ would recognize his suzerainty. But the King would not be a slave, not for a moment would he yield his claims to paramount rule, and through all his humiliation he held his faith. Even as he foresaw the Cross, he did not doubt, but exclaimed, "If I be lifted up, I will draw all men to me." Pilate was puzzled by his prisoner's royalty. It was destitute of the signs and trappings of kings, but the royalty was there. "Art thou a king?" he asked in mockery, and Christ did not disclaim, but gave him the clue to the strange disguise. Neither Pilate nor the world had seen any spectacle like that—a king who conquered his throne by his suffering. It was a strange path to choose, but it is succeeding. The King ruling in the heart and through the affections and gaining subjects in increased numbers in every generation.

* Topic of the Epworth League for December 22. Matt. 2: 2-6; Isa. 9: 6, 7; John 18: 36, 37; Phil. 2: 9-11.

The Motto on the Coinage

The Presbyterian Ministers' Association of New York City at a recent meeting adopted the following resolution:

Grateful to God for individual and national blessings, and holding that our national prosperity is due to his supremacy, and believing that the motto, "In God We Trust," is in harmony with the history and religious sentiments of our land; therefore, it is hereby

Resolved, That the Presbyterian Ministers' Association of New York City deem it wise, in the interests of religion and morality, that the time-honored motto be restored on our specie for coming generations; and it is hereby

Resolved, That our national government be respectfully petitioned to retain it, and not allow its removal for any cause, or under any circumstance whatsoever.

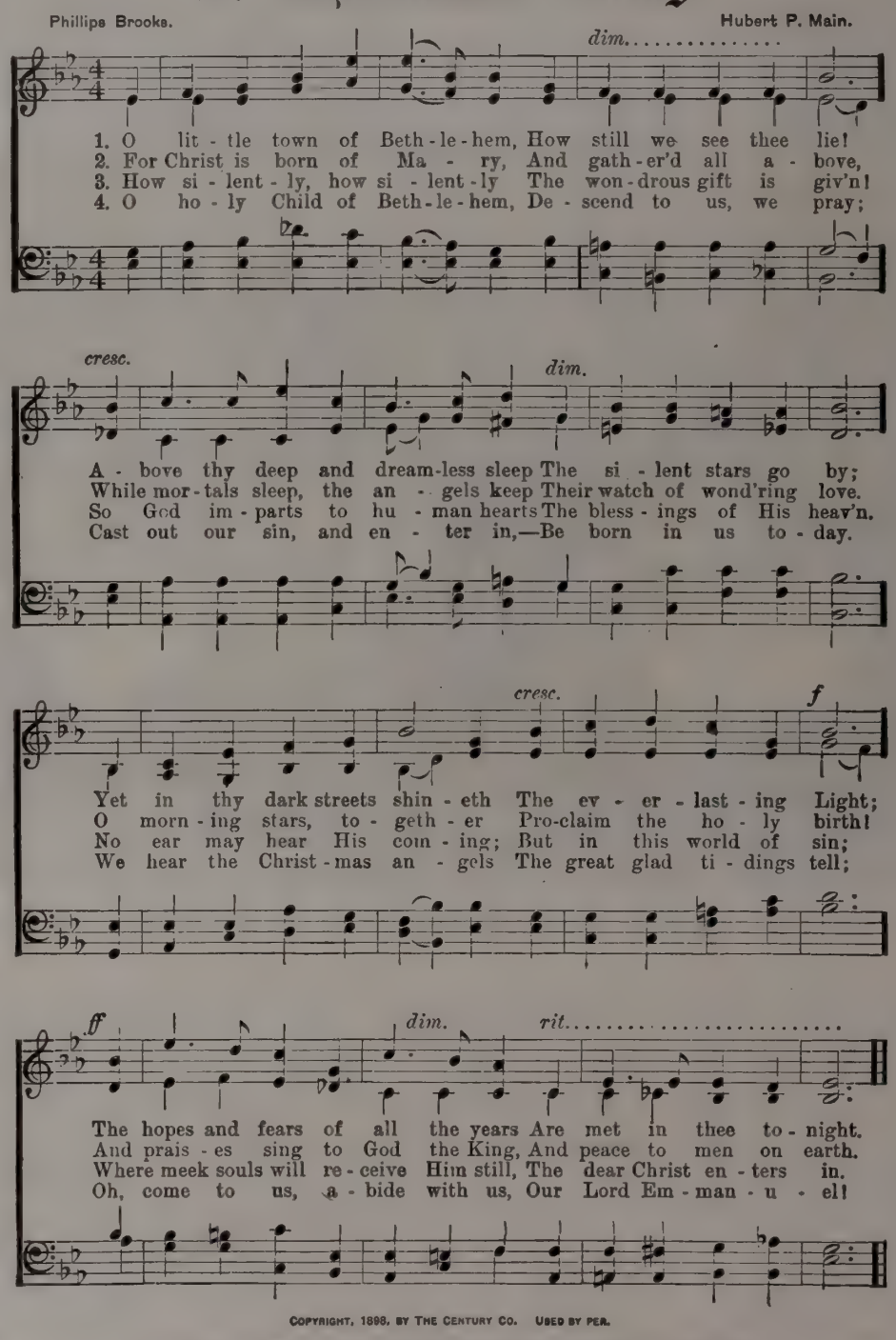
A Canadian's Appreciation

Dear Dr. Klopsch: I received the book on animals. I thank you for sending the book. I thoroughly appreciate it, and also the beautiful colored plates. I am fond of animals, and take much pleasure in reading of them.

St. John's, Canada. J. E. KINNEAR.

A Christmas Song

Phillips Brooks. Hubert P. Main.


dim.
1. O lit - tle town of Beth - le - hem, How still we see thee lie!
2. For Christ is born of Ma - ry, And gath - er'd all a - bove,
3. How si - lent - ly, how si - lent - ly The won - drous gift is giv'n!
4. O ho - ly Child of Beth - le - hem, De - scend to us, we pray;
cresc.
dim.
A - bove thy deep and dream-less sleep The si - lent stars go by;
While mor - tals sleep, the an - gels keep Their watch of wond'ring love.
So God im - parts to hu - man hearts The bless - ings of His heav'n.
Cast out our sin, and en - ter in,—Be born in us to - day.
cresc.
f
Yet in thy dark streets shin - eth The ev - er - last - ing Light;
O morn - ing stars, to - geth - er Pro-claim the ho - ly birth!
No ear may hear His com - ing; But in this world of sin;
We hear the Christ - mas an - gels The great glad ti - dings tell;
ff
dim.
rit.
The hopes and fears of all the years Are met in thee to - night.
And prais - es sing to God the King, And peace to men on earth.
Where meek souls will re - ceive Him still, The dear Christ en - ters in.
Oh, come to us, a - bide with us, Our Lord Em - man - u - el!

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From *Hallowed Hymns, New and Old*, just published by The Biglow & Main Co.

WHITTIER'S CHRISTMAS HYMN

SOUND over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, Hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord, [of the Lord!
And the voice of the world is the voice
Clasp hands of the nations
In strong gratulations;
The dark night is ending and dawn has begun;
Rise, Hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, West, North and South, let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!
Hark! Joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, Hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one! J. G. WHITTIER.

The Magnificat*

TWO cousins, the one advanced in life and the other a young girl, are introduced to us by the Evangelist. The meeting must have been a strange one, the details of which he may have learned from Mary herself. The aged woman, unaffected by the scandal which Mary's condition might cause, receives her with homage seldom paid in those lands by the elder to the younger. Some special revelation must have been given to her for Mary is greeted as the mother of Elizabeth's Lord, and her visit welcomed as an act of condescension. Elizabeth knows also of the spirit in which Mary received the announcement of the heavenly messenger and congratulates her on her faith. It is then that Mary breaks out in the song known as the Magnificat.

It is a remarkable song for one so young and humble. It breathes the spirit of the Psalms and suggests that Mary must have been familiar with them. The phrases remind us of Hannah's song when she dedicated Samuel to the Lord (I. Sam. 2: 1-10), but Mary is of a more gentle spirit than Samuel's mother, and her soul has not been harassed by the taunts of her rival. She is not made arrogant by the distinction that has come upon her, but is devoutly thankful that God has condescended to one of low estate. Doubtless she knew little of the sorrow she would have to endure in the death of her eldest son, and she probably shared the general belief of Jewish women that the mother of the Messiah would be happy beyond all other women. To her, as to the disciples, the suffering and death of Jesus must have been a mystery, but in her song there is only joy and gratitude. She had to learn that great privileges are often associated with bitter sorrows, but at that time she saw not the sword that, as Simeon warned her, would pierce her soul.

From her personal joy she then turns to the divine beneficence as displayed in his general dealing with her people. She represents God as following his usual course in conferring blessings on the humble, and of passing by the proud and self-satisfied. One can only wonder how this humble girl could have learned so much in a period when women were despised and left in ignorance. In spite of Protestant dogmas, we are forced to believe that she had been specially prepared for the motherhood of Christ. There is a knowledge and a sweet simplicity of character in her song that indicate the divine dealing.

It is only a vague idea that she has of the blessings that were to come from and through her Son. She conceives of him simply as a helper of his nation, perhaps a deliverer, but of the infinite blessings that were to come by the Incarnation she has no idea. That was to be among the revelations of the future, which possibly she never knew until he rose from the dead.

* Topic of the Christian Endeavor Society for December 22. Luke 1: 46-55.

A Thornless Cactus

Luther Burbank, of California, has succeeded in producing a thornless cactus to add to the list of his triumphs in experimental botany. A specimen leaf has already arrived in Washington, and is on exhibition in the United States National Museum. The new plant is of practical value for, without the thorns, the cactus would be a valuable forage plant that grows as well in dry as in moist regions. The flat stem of this plant, often mistakenly called "the leaf," sometimes is three feet long, a foot wide and three inches thick. Its surface is similar to that of the watermelon.

Mr. Burbank believes that originally this species of cactus had no thorns, but nature provided the points to protect the plant from browsing cattle. He has turned the plant back to its original form.

THE TRUE CHRISTMAS MESSAGE

*By Dr. and Mrs. Wilbur F. Crafts**

AS we have been studying Old Testament lessons, and in previous review have recalled what Moses knew of Christ, it is fitting we should now recall all the prophecies of Christ, which together will give us the Old Testament Gospel.

First, men were told of what race Jesus would be—the seed of the woman (Gen. 3: 15). Then God told from which son of Noah Jesus should descend: "He shall dwell in the tents of Shem" (Gen. 9: 27). Then, little by little, God's prophets foretold that Jesus would be a descendant of Abraham (Gen. 22: 18), of Jacob (Num. 24: 27), of Judah (Gen. 49: 10), of Jesse (Isa. 11: 1), of David (Ps. 132: 11, 12), that his mother would be a virgin (Isa. 7: 14), and that his name should be one that the mouth of the Lord should name (Isa. 62: 2). Then the prophets foretold that Jesus would be born in Bethlehem (Micah 5: 2) at a certain time (Dan. 9: 25-27), with a star over his cradle (Num. 24: 17), which wise men and kings would follow from far-off lands to bring him presents and worship him (Ps. 72: 11-15). The prophets also said that he would be carried into Egypt (Hos. 11: 1), that he would in his manhood heal the blind, the lame and the sick (Isa. 35: 5, 6) and feed the multitudes (Isa. 40: 2), and enter Jerusalem as a king (Zech. 9: 9). Last of all he was to suffer and die in our stead (Isa. 53), and rise from the grave into heaven (Ps. 68: 18). From heaven he would come again every day, though we cannot see him, to stand at our side and help us to be Christians (Matt. 28: 20). Some day he would come again in his "glorious appearing" to be the acknowledged King of earth and heaven (Titus 2: 13; Rom. 14: 11).

If a mind-reader could look into the hearts of a thousand children of Christian Sunday Schools as Christmas draws near for the two chief thoughts about Christmas, he would probably find that feasting and receiving presents were at the front in nearly all these little hearts, whereas under proper training by homes and churches the two ideas that would tower above all others at this season would be: The conversion of children and the missionary conquest of the world for Christ.

Christ became a child that children might become Christians, therefore it ought to be self-evident that one main purpose of Christ in becoming a child was to get near to the children as one who had himself been one of them, and so to save them in early years. It is amazing how few churches have even yet heeded the protest of Jesus to those who hold back the children, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." That, of course, does not mean heaven above, but the fellowship of the heavenly-minded on earth, of which the church is a part. Of like import are Jesus' words, "Except ye repent and become as little children, ye shall in no wise enter the kingdom of heaven" (Matt. 18: 3; Mark 10: 13-16), and those other profound words about "these little ones that believe in me" (Matt. 18: 6). Of like significance are Paul's words congratulating Timothy that "from early childhood he has known the Holy Scriptures which have made him wise unto salvation."

The Magi

The Scene in the Stable

The Shepherds

The Essentials of Religion

In spite of these words and John's teaching that it is by love and life that we learn of God, rather than by metaphysical subtlety, thousands assume that no one should join the church, or even confess himself a Christian, who does not understand all the philosophical mysteries of catechisms and creeds. In fact, the doctrines thus used to bar out the children are not understood by the persons who put up these bars between Christ and the children for whose salvation he became the lowliest of children. The essentials of religion are all in three words which the children are better able to understand than older people, for they are part of a child's daily habit: Love, trust and obey. To become a Christian is to love, trust and obey the heavenly Father as a child is accustomed to love, trust and obey an earthly parent. In a prayer-meeting an old man prayed, "O Lord, give me a giant's faith." But in a moment, grown wiser by recalling his Bible, he said, "No, Lord, give me a child's faith." Another old man, over seventy years of age, in a revival meeting lamented in tears his wicked, wasted life. Being urged to pray he knelt with difficulty, saying he did not know how to pray, but presently the prayer he had learned from his mother in childhood came back to mind, and having "become as a little child" he prayed there in the words once familiar to him:

> Gentle Jesus, meek and mild,
> Look upon a little child.
> Pity my simplicity
> Suffer me to come to thee.

This is a good place to recall the Bible prayer believed to have been written by the great lawyer three thousand years ago for children: "Satisfy us early with thy mercy, that we may rejoice and be glad all our days."

> If we seek him early,
> If we come to-day;
> We can be his little friends,
> He has said we may.

For the children who have already become the friends of Jesus, the Christmas season is the time to behold Christ as an example and celebrate the great festival by greater likeness to him. In a city square was put up the marble statue of a beautiful girl, an ideal figure. A dirty, unwashed, ragged girl of the slums came and looked at it long and earnestly. Then she looked at herself. She came again the next day, and it was noticed that her face was washed and her hair combed. She gazed again long and earnestly at the statue. The next day she came again, and the tear in her ragged dress had been neatly sewed. A like case where the pattern was living is the following:

A good Boston woman complained bitterly that an Italian family had moved into her neighborhood. Of

The Virgin Mother

trade before he made healing "the divine profession."

> Ah, how his patience conquers our despondency!
> How frenzied at our faltering appears
> Did he not love us as those years passed
> And yet his days in quiet [illegible]
> He knew the cause whereunto he was sent
> His world stood waiting, there [illegible]
> For him to wipe the dust upon their brows
> To be awaked, and men called to repent
> And [illegible] to be loosed, the [illegible]
> Of Calvary to climb; yet [illegible]
> Encouraged he calmly worked [illegible]
> The time was come. O Blessed Lord, we pray
> That by thy life we may live [illegible]
> And in thy path may follow patiently.

The nations coming to the Christ! This is the supreme meaning of Christmas, and especially of Matthew's story: "The Gentiles shall come to thy light, and kings to the brightness of thy rising. The kings of Sheba and Seba shall offer gifts." It would seem too clear for argument that the climax of a true Christmas should be the offering of our prayers, and ourselves to Christ for the salvation of the world.

The most absurdly inappropriate thing to do at Christmas is the very thing oftenest done: the taking up a collection to stuff the Sunday School children with candy at the very time when every pound should be used to be overloaded with it. The object to the children's bodies from missing Christmas candy is [illegible] A truth to the injury to them [illegible] charity a feast for the body and the selfishness, [illegible] every ingredient should be used to keep [illegible] mind on the supreme idea of giving that is Christ, and its means to enlarge the [illegible] the heathen far away.

Mr. George Grenfell, a missionary on the Congo, described by the *Missionary Herald* as "the pathfinder for the King," tells the following story of his first voyage: "The *Peace* was surrounded by a flotilla of canoes, manned by cannibals, and spears [illegible] were put out from behind the islands. The river seemed black with them, and the barrage continued for some [illegible] arrow guards with wires, the [illegible] used [illegible] in those days. When [illegible] the question came up to shelter or not the [illegible] how on board should be said [illegible] sort of the wife and child. 'Come [illegible] be, here on the water.' The [illegible] mouths of the natives and the [illegible] they had [illegible] all [illegible] little craft slipped out of [illegible]

* **The International Sunday School Lesson for December 22.** Matt. 2: 1-12. GOLDEN TEXT: "For unto you is born this day in the city of David, a Saviour which is Christ the Lord. Luke 2: 11.

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"When I Was a Midshipman"

By Rear-Admiral Charles D. Sigsbee

Continued from page 1069

He deliberately reaffirmed everything. Then we proved that according to his own statements he was nearly 244 years of age. "Tom" held his ground in a seamanlike manner, and merely replied: "Gentlemen, I don't know nothing about your algeburg, but try me on geography, and I'm right there every time."

At present our men average very young. This is due to the rapid expansion. Already they are as fine shots as there are in the world. They are clever and adaptive and every day adds to their efficiency. The moral tone of our crews is improving also. A notable sign is that the men in general tend to resent the presence of a rascal in their midst. Ambition and emulation are growing. The seeming objection, on some sides, to admit our uniformed men to places of public amusement, does not take note of the social quality of very many modern men-of-war's men. No small number of them, probably, are of higher social degree in civil life than some of those who would turn them out. To form this opinion, one has only to see the people of both sexes who visit our men on board ship. Commanding officers, when invited, lead the opening march at the balls that our men give on shore. I, myself, have been delighted at being asked. I think there is not a commanding officer in the service who would not feel similarly pleased. In the British army and navy, we find the same spirit of recognition of the improved moral and social quality of the men.

When I entered the navy there were no canned provisions. The ration was bad. As I write it, visions of "salt-horse" rise before me. Also I recall the refinement of old Zebedee, the midshipmen's colored steward, on a summer's practice cruise, who would announce: "Yes, suh, pickled beef and crackers for dinner to-day, suh, yes, suh." What we had were "salt-horse" and "hardtack." Then the midshipmen had the crew's fare on the summer cruises, with an occasional salt mackerel thrown in as a lollipop. The water was frequently vile. Now, we have canned provisions in endless variety and cold storage on board for our fresh meats. We distil the water on board, and make our ice on board from distilled water. Our ration is now probably the best in the world. Then, the men were served from tinware while gathered about a tarpaulin spread on the deck. This gave an equal chance to the pet pig, and he commonly tried to take his chance. The soups and meats, also the coffee and tea, so called, were "done" by the ship's cook, who had "picked up" his knowledge, and picked it up badly. Landsmen from the deck, in tours of duty, made the "entrees and desserts." Now there is a general mess, with a bill of fare prepared by proper authority. The men sit at tables and eat from graniteware. Competent cooks are provided. The old-time man-of-war's man was every inch a man. He took his punishment as he took his medicine—always looking pleasant. Just the same, he was a private growler by profession. There was no venom in his growl commonly; it was rather the exercise of a nautical habit. One night, while reefing topsails, I overheard this conversation: "Johnny, this is the worst ship I ever seen yet." "What's the matter, Billy?" "Why, Johnny, the pies was cold at supper-time." In those days it was commonly held as the rule by officers that they could not gain the favor of the men by treating them to that end. The men did not expect to be coddled. They wanted fair treatment and consistency. The officer who gave them that and was efficient and masterful, got their good will even though he were very strict. All their sports were rough. Somebody had to get hurt if there was to be any enjoyment, or else there must be great risk of getting hurt. Now, nearly every ship has its trained baseball and football teams and boxing is a preferred sport.

So far as foresight can manage, the navy enlists only good, sober and industrious men. It is not a school for incorrigibles. To good men it offers many advantages of promotion and pay, and also retirement with pay or pension. It gives continuous employment, medical service free, provision for the allotment of part of the pay to dependent relatives on shore, and the right to deposit money with the paymaster at four per cent. interest. For those who enter very young there are training stations. Special training is given at artificer, electrical, yeoman, musician, and hospital training schools for those who enlist in those branches. About sixty dollars' worth of outfit is given free on first enlistment. It is possible for the right kind of boy to enter at seventeen, become a chief petty officer at twenty-five, warrant officer at twenty-six, serve as warrant officer four years and secure a commission at thirty, which would probably retire him as captain at sixty-two, with a retired pay of $2,625 per annum. As many as ten warrant officers have been commissioned as ensigns in one year and twelve are possible. There are various rewards and honors to the deserving. There is much "literature" on these matters which may be obtained from the Bureau of Navigation, Navy Department, or from the recruiting offices. A good career is open in the navy, but hardly for those romantic lads who set out to be Howling Buccaneers of the Roaring Spanish Main.

Going to sea in the navy is not what it used to be. It is far easier. I have been sixty days at sea in a sailing ship without sighting land, and have rolled "in the same hole" in the doldrums of the equator for three whole weeks at a time. Our modern vessels make quick passages. Those old "sawed-off" sailing ships were wallowers, "right and left and head and tail," but our battleships, by comparison, are as "steady as churches." Dibdin's old sea song, "Barney Buntline; or the Sailor's Consolation," has some merit to-day:

One night came on a hurricane, the seas was mountains rolling,
When Barney Buntline turned his quid, and said to Billy Bowling:
"A strong sou'wester's blowing, Bill, oh, don't you hear it roar now?
Lord help 'em! how I pities all unhappy folks on shore now.

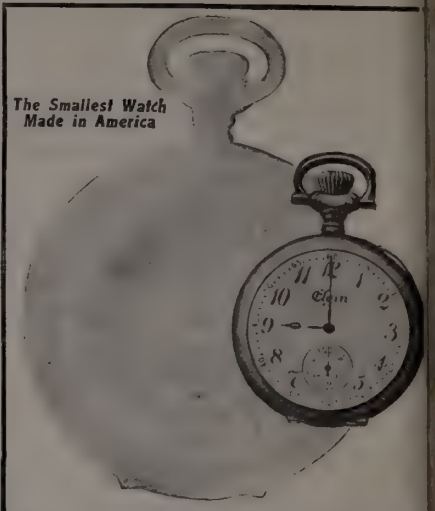
Foolhardy chaps what lives in towns, what dangers they are all in,
And now lie quaking in their beds for fear the roof should fall in;
Poor creatures, how they envy us, and wishes (I've a notion)
For our good luck in such a storm to be upon the ocean.

And as for them who're out all day on business from their houses,
And late at night are coming home to cheer their babes and spouses;
While you and I, Bill, on the deck are comfortably lying—
My eyes! what tiles and chimney-pots about their heads are flying!

How often have we seamen heard how men are killed and undone
By overturns of carriages, and thieves and fires in London!
We know what risks all landsmen run, from noblemen to tailors—
Then, Bill, let us thank Providence that you and I are sailors.

But to revert from the great Dibdin to myself, a midshipmite, let me say that I worried through the Naval Academy in four years, and was sent to sea in the Civil War in the class with Evans, Coghlan, Gridley, Clark, Cook, and others who have made themselves well known since that day. As to some later events, more hereafter.

C. D. S.



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THE WONDROUS BIRTH

Christmas Sermon Continued from page 1068

it had miserably failed. It was helpless and hopeless; it was weary and sick at heart. Its religions had proved to be utterly powerless. Rome was sinking in helpless moral corruption, with all her great military power. Greece, with all her art, poetry and philosophy, could only erect on Mars' Hill an altar with the inscription: "To the Unknown God." Thus Greece and Rome gave the world a negative preparation for the coming of Christ. Judaism had its part in a positive preparation for that coming; but Judaism had become the victim of cold formalities or of petty ceremonials. Just when the darkness was deepest, the Day-star arose, flooding the earth with heavenly light and glory.

It was also a time of profound peace. The temple of Janus was closed. The tradition was that King Numa Pompilius had built the shrine of Janus, and ordained that the gates should be closed only in time of peace. It is affirmed that they were closed only three times in seven hundred years. The third time was in the time of Augustus, when Christ, the Prince of Peace, was born in Bethlehem. Thus Milton sang:

Nor war or battle's sound was heard the world around;
The idle spear and shield were high uplung.
The hooked chariot stood unstained with hostile blood,
The trumpet spake not to the armed throng.
And kings sat still with awful eye,
As if they surely knew their sovereign Lord was by.

It was fitting that he who was the Prince of Peace should come to earth when the noise of war had ceased, and when the song of the angels found its fulfilment in the huts of peasants and in the palaces of kings.

The Place of this Wondrous Birth

Jesus was born in Bethlehem of Judea. It was marvelous that the dim prophecy, uttered seven hundred years before by the prophet Micah, that Bethlehem in Judea, the city of David, should be the place of the Messiah's birth, should have its fulfilment. Mary and Joseph were in Nazareth. How is it possible that this prophecy can be fulfilled? In order that it may be fulfilled, the Roman Emperor Augustus determines that a census shall be taken, that he may discover the resources of his kingdom. This general registration Herod directs shall be made after the Jewish, rather than the Roman, method. Think what was involved in the fulfilment of that ancient prophecy! From their home in Nazareth Joseph and Mary made their weary way over the wintry roads to Bethlehem. Their fortunes were fallen, but they were both of the house and lineage of David. The Jews still clung to the memory of their tribal relations, and this long journey was undertaken, even in these most trying circumstances, that Joseph and Mary might be registered at the headquarters of the family. If it had not been for this census, ordered for merely human ends, Nazareth and not Bethlehem had been the birthplace of Jesus. Marvelous is it how the kings of the earth unconsciously perform their part in the fulfilment of prophecy, and in the accomplishment of God's eternal plans!

Sweet memories gather about the little town of Bethlehem. It is six miles to the south of Jerusalem. One thousand years before the birth of Jesus it was the home of David, the royal psalmist and the divine hero of Israel. Near Bethlehem Ruth gleaned in the fields of the noble Boaz—Ruth, destined to be an ancestress of both David and Jesus. Bethlehem is inseparably associated with the names of Rachel, Noami, Ruth and Mary. This little town has become immortal; its name has been chanted in sweetest songs to the ends of the earth. Music and poetry, and art and religion have combined to link the name of Bethlehem with the Name that is above every name in heaven or on earth.

We may well sing with the beloved Phillips Brooks:

O little town of Bethlehem, how still we see thee lie.
Above thy deep and dreamless sleep the silent stars go by;
Yet in thy dark streets shineth the everlasting light:
The hopes and fears of all the years are met in thee tonight.

Lessons from the Wondrous Birth

From the worship of the Magi we learn the right use of wealth and culture. Who were these wise men? Originally they formed a priestly tribe or caste among the Medes, and later among the Medo-Persians. They were the recognized teachers of religion and science. They wielded vast power in the great Persian Empire. They were students of astronomy, medicine, divination and incantation. They brought their gold, their frankincense, and their myrrh and laid them at the feet of the infant Christ. They were the sages, the philosophers, the *literati* of their time. All learning finds its true place when consecrated to Christ. We claim all literature, philosophy, science, and art for Jesus; all gold belongs to our Christ. When the treasures of the world are consecrated to him, missions will flourish, hospitals will prosper, churches will abound, and the dawn of the millennium will color the Eastern sky with its crimson and gold.

We learn also at the cradle of the Christ, that love is mightier than regal power. No babe ever lay in lowlier cradle than that of Jesus Christ. The manger-cradle in Bethlehem harmonized with the carpenter shop in Nazareth. True greatness consists in what one is, and not in what one has. When Jesus lay in the manger-cradle, the foremost man in the world was the Emperor Augustus. His word was law; his nod awed the nations. Nations bowed in submission to his will. What cared he for a peasant babe in Bethlehem? What to him and his court was the lowly group in the stable of the khan, because there was no room in the inn? Behold the contrast to-day: What has become of the throne of the Cæsars? What signifies now mere human power? Time has overturned that throne, and comparatively few to-day know the history or the name of that Cæsar. But behold to-day the empire of Jesus Christ. It is the empire of pure, personal and heavenly love. This empire endures forever.

The Cradle and the Grave

We learn also how poverty may be dignified. Christ was the only child ever born into this world who had his choice as to how he should come. He might have come in royal splendor with ten thousand times the pomp and glory of earthly kings. He chose to come in poverty. He has put a halo of splendor around every lowly home, and filled it with the radiance of heaven. This lowly cradle honors childhood. Christ sanctified by his presence the cradle as truly as the grave. Every child may now be a Christ-child, every village a Bethlehem, and every cradle a prophecy of the Christ.

Bending over the cradle of the infant Redeemer, we see how motherhood is crowned, glorified, and celestialized. A halo of supernal splendor surrounds the brow of every noble mother. The birth of Jesus has illumined the world with the light of heaven, and made it possible for every mother, in some measure, to be the mother of the Christ. I summon you to make room for Jesus, O business men, in your offices, shops and stores; O professional men, in your books and briefs; O householders, at your tables, hearths and altars; O preachers, in your pulpits, lips and hearts; O mothers, in your loftiest aspirations, in your lowliest prayers, and in the tenderest loves of your hearts, make room for Jesus! When the Christ is thus born anew in every home and heart, this Christmastide shall be a sweet echo of the angelic song at Bethlehem, and a true prophecy of the celestial choir of heaven.

Three Hundred Babies Wanted—

With the November issue THE DELINEATOR started a "CHILD-RESCUE Campaign," the bringing into the home that needs a child the child that needs a home. There are 2,000,000 homes in America that know not the joys that children bring. There are 25,000 children in New York alone who know not what home means.

We started this campaign with fear and doubt. To ask strangers to us to adopt these little ones, equally strangers to us, seemed daring indeed. And we could appeal to only a million homes,—the million homes into which THE DELINEATOR goes—not one-twentieth of all the homes in this great country. Caution made us tell the stories of only two. We feared that even these might not be asked for. We doubted the greatness of the great American heart. We doubted, and we are ashamed.

Over three hundred eager hands have already been extended. Three hundred requests for these little ones—for any homeless little one—have already been received through the mails. Women have come for miles away into our building asking for these precious ones; men have journeyed a thousand miles to beg one for their homes. We told their story; we appealed to our worshiped American womanhood, and it hastens to take these little ones into its heart. We continue this campaign for homes for other homeless waifs in the December DELINEATOR. We shall keep on with it. If one brief appeal to one-twentieth of the homes in America can bring this result, what of good may we not yet do?

We are proud of the December DELINEATOR. It contains many notable features. We are proud of our work for the year; proud that we stand acknowledged as the greatest fashion authority in the world; proud of the many famous people who have contributed to our pages. But it is not in these that our greatest pride lies.

The "Child-Rescue Campaign," the homeless child, the childless home, the bringing of these little ones into the homes where little ones are needed, this movement is of our pride and of our heart. And you—will you make it of your heart? Will you give us such assistance as you can?

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OUR MAIL-BAG

Questions and Answers

Reader, Xenia, O. I see you say Mr. and Mrs. Jansen are at Cebu in the Philippines and their parish includes one hundred islands. How many islands are there in the Philippines? How came the islands to be there in the midst of the sea?

There are in all some 3,141 islands in the Philippine archipelago, of which only 342 are inhabited and 366 have an area exceeding one square mile, while 31 are 100 square miles or more. The islands are largely volcanic. The people are of Malayan origin, except the Negritos, who represent the original inhabitants. Spanish is largely spoken, but there are many native dialects. About one-fourth are uncivilized, and a few tribes, like the Moros, are fierce and warlike.

J. J. T., Sharon Hill, Pa. What was the revelation of the man of sin that Paul referred to in II. Thess. 2: 3?

Paul evidently believed that immediately before the second coming of Christ there would be fierce temptation and persecution. Christ referred to the same event (see Matt. 24: 20-25). The man of sin is the Antichrist or Pseudo-Christ, who is to deceive many. He is described in Rev. 13: 11-18.

A. G. B., Germantown, Pa. What American city was the first to use illuminating gas?

Richmond, Va., is said to have erected the first gas plant ever known. It was only in operation a few weeks, however, and the regular installation of gas for lighting purposes did not take place until long afterward. Baltimore was the first American city to have gas-lighted streets.

Mrs. D. A. P., Columbia, S. C. 1. What is the spiritual meaning of pomegranate in the Scriptures? 2. What women were Europe, Asia, Africa and Australia named after? 3. What does the "hornet" mean in Ex. 23: 28?

1. It seems to have been used as a sacred symbol in heathen religions and was frequently reproduced in Egyptian sculptures. It was a type of beauty and fertility. 2. Europe after the heathen goddess Europa, Asia after the nymph Asia, daughter of Oceanus and Tethys (and the fabled wife of Japheth), Africa, derivation unknown; Australasia, derived from Asia, meaning Southern or Farther Asia. 3. Commentators are divided as to the interpretation of "hornet" in this passage. Some take it to refer to the swarms of Canaanites, others interpret it as the symbol of terror, meaning that God would send fear before them to intimidate their enemies. Cases are recorded where certain localities in the Orient have been temporarily depopulated by attacks of hornets.

Continued on page 1083

The Late Sir George Williams

The Proposed Y. M. C. A. Williams Memorial to Be Erected in London

A PROJECT of world-wide interest is the proposed Y. M. C. A. building to be erected in the British metropolis as a permanent memorial of the life-work of the late Sir George Williams, founder of the Young Men's Christian Association. It will be in the very centre of London, at the junction of Oxford Street, Tottenham Court Road and Charing Cross Road, easily accessible from all points, and will be a great central home for the many activities of the organization. This mammoth building will contain besides reception rooms, social rooms, secretaries' offices and board rooms, a suite specially designed for Bible study, accommodations for the various foreign sections, a Business Men's College, with lecture rooms, class rooms, laboratories, etc., also halls for evangelistic meetings, foreign missionary lectures and lantern services, a restaurant and tea room, a gymnasium, swimming pool, reading, game, and social rooms for boys, etc. The upper floors will be occupied as a residential home, and will contain 300 bedrooms, to be rented at low figures to youths just beginning business life. The building as projected will cost $1,000,000, one half of which has yet to be provided. The Y. M. C. A. of the United States, having signified a desire to be represented in this world-wide memorial, are to have an opportunity to contribute to the erection of an American Memorial Hall or Chapel, which will be a part of the main structure. It is believed that American interest in the project is such that many thousands will avail themselves of this opportunity to share in the magnificent tribute to the founder. Our illustration, taken from the architect's drawing, is furnished to THE CHRISTIAN HERALD by the courtesy of Mr. J. H. Putterill, general secretary of the Central Y. M. C. A. of London, who is now in this country to attend the Association Convention.

BOTH GAINED

Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent, as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

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"Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat. A neighbor of ours, 68 years old, was troubled with indigestion for years; was a heavy meat eater; and now, since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have really been relieved of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

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OUR MAIL-BAG

Continued from page 1082

R. B. D., West Brookfield, Mass. 1. How is Transvaal pronounced? 2. What is the Cullinan diamond?

1. It is pronounced Trans-val, with the last "a" long. 2. It is a diamond of seven ounces, discovered in South Africa and presented to King Edward on his recent birthday. A picture of the diamond and an account of the presentation appeared in THE CHRISTIAN HERALD, November 27.

E. M. K., Thompsonville, Conn. Would like to ask how a white counterpane, with *Ich Dien* under three ostrich plumes woven in it as the centre design, happened to be for sale some fifty years ago in this country.

It is a motto of the Prince of Wales. It is translated "I serve," though some writers state that it was first used by Edward, son of Edward I., and that the Welsh words were originally *Eich dyn* ("Behold the man"). The account is found in both French and British histories. The motto was worn under the plume of ostrich feathers on the helmet of the King of Bohemia, slain at the battle of Crecy while serving as a volunteer in the French army, August 26, 1346. Edward, the Black Prince, so called from the color of his armor, who won the battle, adopted the motto out of respect to his father, who was commander-in-chief. The motto and three feathers have since been borne by the heir to the British crown. The tapestry in question might have been the property of some one not necessarily of royal birth, as the motto has long been used decoratively on special occasions in Great Britain.

D. F. T., Rochester, N.Y. When was the day first divided into hours?

The day is said to have been divided into twenty-four hours in 293 B.C., when L. Papirius Cursor put up a sun-dial in the temple of Quirinus at Rome. The Egyptians divided day and night each into twelve hours. They probably got it from the Babylonians.

H. S., Cottekill, N. Y. What causes convergency of meridians and what effect does such convergency have upon the boundary lines of government surveys?

This letter has been submitted to the Coast and Geodetic Survey, Washington, D.C., and Superintendent H. Fittmann, of that bureau, has kindly favored us with this answer:

"For an explanation of the convergence of meridians, consult any good text-book on surveying, as, for example, page 154 of *The Principles and Practice of Surveying*, by Charles B. Breed and George L. Hosmer, Wiley & Sons. The question in regard to the effect of the convergence of meridians upon government surveys is so indefinite, that it is not possible to answer it properly. In general, it may be stated that the convergence of meridians is properly taken into account in surveys which cover a sufficiently large area to make it necessary to do so."

C. S. W., Norwich, Conn. What is tungsten, mentioned in books on steel making?

Tungsten is a whitish, hard, brittle metal. Scheele in 1781 obtained tungstic acid, whence the DeLujart Brothers obtained the metal. In 1859 it was first used in making a new kind of steel.

C. H. B., Red Bank, N. J. In reading your account of the golden wedding anniversary of the Rev. Henry Varley and wife, it brought to my mind that some forty odd years ago I listened to a Rev. Henry Varley in the Congregational Tabernacle Church at Thirty-fourth Street and Sixth Avenue, New York. Is he the same man?

As there is but one Varley, you have doubtless heard him during one of his early visits to the United States. He has been here several times.

L. T., Freeport, N. Y. Can you give me some of the main facts concerning the African Sahara?

It is the name given to the great tract in Africa between the Nile valley, the Atlantic Ocean and the inner slope of the Barbary plateau. It has an area of 2,500,000 square miles. The word Sahara is from the Arabic word Sara or Zaharah, which means a desert. In the interior are a few green habitable places that are known as oases. Several hot winds blow outward from the desert during different seasons of the year. The entire Sahara has but few inhabitants. It came under French influence in 1890. The next year a large natural reservoir of water was discovered at El Golea.

Miscellaneous

G. B. H., Anderson, S. C. Write to the Secretary of the Treasury.

A. E. A., Portchester, N. Y. Same question answered in a previous issue.

Reader, Haddenfield, N. J. Yes. Bella Cooke is still living and doing the Lord's work.

M. E. B., Rochester Junction. We have not been able to find the author of the quotation.

F. K. H., Havana, Miss. The subject was fully discussed in this journal several weeks ago.

Subscriber, Wilson, La. We have looked in vain for the meaning of the word you sent us.

Reader, Little Falls, N. Y. Write to the Sunshine Society, New York City, for its publication.

G. E., Skinquarter, Va. 1. "Barbara Frietchie" was written by Whittier. 2. "Measles is around," is correct.

Mrs. S. B., Pacific Junction, Ia. We know nothing of the sect you mention and can express no opinion.

Subscriber. We believe Secretary Taft is a Protestant, but do not know what his denominational affiliations are.

A. E. W., Pittsburg, Pa. We never heard of the statement. Write to the Secretary of State, Concord, N. H., for information.

C. P. Blackmar, Washington, D. C. Correction concerning Woodworth's authorship of the poem has already appeared in THE MAIL-BAG.

T. J. B., DeWitt County, Texas. The name of the King of Norway is pronounced Haw kon. It is the historic name of Norway's earlier kings.

R. W., Farnham, Va. We have not the address. If you write to the secretary of the Carnegie Institute, Pittsburg, Pa., you can probably secure it.

A. L. R., Nanticoke, Pa. 1. We can see no wrong in the amusements you mention. All young people should have recreation. 2. See Matt. 13 : 55, 56.

Emma R., Pottsville, Pa., and other readers. 1. You can learn all particulars concerning Mme. Newman's sight singing classes by addressing the Musical Department of this paper. 2. The tuition fee is nominal and includes monthly examinations by mail. 3. Her classes last year contained over 1,000 pupils. 4. These may be six or more classes in series, the first opening in November, the others at intervals of one week thereafter.

A Faithful Christian's Life Ended

ALBERT BRADLEY WADHAMS, who passed away in New York recently, was born in that city about seventy-one years ago. The son of pious parents, he began religious work very early in life. He was brought up in the Methodist Church, and in his later years became connected with the famous Brooklyn Tabernacle (Dr. Talmage's church), where he served on the board of elders for several years. He was a broad-minded Christian, and actively interested in the propagation of the Gospel at home and abroad. He was a devoted student of the Bible, and especially conversant with the prophecies. Able articles from his pen, treating of prophetic subjects, have appeared at different times in the pages of THE CHRISTIAN HERALD.

Mr. Wadhams entered the service of the American Bible Society April 11, 1860, and from that time until his last sickness he was uninterruptedly in the Society's employ, filling positions of trust and responsibility.

He was very active in temperance work, and was nominated by his Prohibition friends on several occasions for office, but he was not a politician and cared little for political honors. He was just beginning to see the fruit of the long years of Prohibition effort throughout the country when he passed away. Funeral services were held in the Park Avenue Methodist Church, Eighty-sixth Street and Park Avenue, New York, and were largely attended. Mr. Wadhams, who had been a widower many years, left no children of his own. He had two adopted children, on whose care and training he lavished the love of a parent. He will be remembered by all who knew him as an exemplary Christian, a faithful friend, a generous helper to all in need, and a man who, having the love of Christ in his heart, improved every opportunity to win souls for the Master.

Instructive and Entertaining

Dear Dr. Klopsch: I have received the premium, "Anecdotes of Animals." I think it nice and shall enjoy reading it. Am sure I will find it very instructive and entertaining. The lifelike pictures make it doubly so. MARGARET A. BUTTS.

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I am delighted with the book. It is just the book to keep by one; to peep into when one needs encouragement and inspiration. MRS. L. E. MOORE, Pennsylvania.

What do I think of "Heart Throbs"? I think it unsurpassed for pathos and sweetness, wit and humor. I wish every Christian minister possessed a copy of it. JANE F. SWANSON, Brooklyn, N. Y.

"Heart Throbs" is simply a treasure. MRS. ISAIAH RAWLEY, Lynn, Mass.

I appreciate it more and more every day. It is a book that one will never tire of. MRS. L. J. BERGMAN, Dallas, Tex.

I am more than pleased with "Heart Throbs." It is the greatest book investment I ever made. GEO. L. BOSTWICK, Cincinnati, O.

When my wife received your "Heart Throbs" from [illegible] she was delighted. She [illegible] me to write to you for another copy. [illegible] MRS. EDWARD SWANSON, Chicago, Ill.

I am not a reader of "Heart Throbs," but I have no greatest appreciation [illegible] Indianapolis, Ind.

[illegible] Heart Throbs [illegible] MRS. EDWARD SWANSON, Chicago, Ill.

Just received the book "Heart Throbs" and it is [illegible] The book is a wonder, a marvel of art. W. E. [illegible]

[illegible] Heart Throbs [illegible] MRS. M. E. [illegible]

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Gipsy Smith's Son a Revivalist

REVIVAL services fruitful in results were conducted in Brooklyn, N. Y., lately by Evangelists Wm. H. Friday, Jr., and Albany R. Smith, a son of Gipsy Smith, the famous revivalist. Like his father, Albany Smith is a powerful and effective Gospel singer. He was born twenty-seven years ago at Newcastle-on-Tyne. He had the restless spirit of his people, and wandered away from home when a boy of thirteen, and his father did not see him again till he returned with a wife and baby boy. He says: "I did not seem able to stay in one place, but roved and roved the world around." While on a long voyage, he was thrown into the society of an earnest Christian sailor who led him to the Saviour.

Albany R. Smith

Albany worked with his father in revival services in England and America. Being a fine solo singer, he worked for a time with Rev. S. F. Collier, of the Salford Wesleyan Mission, England. Last April he came to this country, and has since that time been associated with Evangelist Friday. The latter was formerly an actor and theatrical song-writer and publisher in New York City. After his conversion he gave up writing songs for the stage and began writing hymns and Christian songs.

W. H. Friday, Jr.

What Christmas Brought the Stranger

Continued from page 1071

she had been left alone. When her visitors had been warmed and fed and had sat by the fire until they were rested, she led the way to her guest chambers, and there made them welcome to luxurious beds.

"God bless you, lady," said the old man, as he and his old wife said good-night.

Mrs. Whitfield helped the little mother to undress, and saw her and the baby made comfortable. The grandmother had told her that the girl-wife was a widow, and that the child had been born after its father's death. She went softly downstairs, stopping in her own room to rummage in a bureau drawer. From its depths she extracted a long white box. Opening it she lifted with gentle hands one little frock after another, sheer and soft and trimmed with lace, and taking little shoes and little socks turned and went back to the room she had left. The young mother was kneeling by the bed. She rose as Mrs. Whitfield entered. "You tell me that you came," she said, "from Sussex? Were you born at such a place?" and the lady named a little hamlet where she had spent several happy years when her daughter was a child.

"Yes," was the answer.

"Do you remember a lady and a little girl who lodged with your mother? Perhaps you were too young to remember. The little girl's name was Edith, and she played with you and liked you better than her doll. I was not quite sure until I thought it all over a moment ago, when it came to me like a flash. I must be altered or your father and mother would have known me. Here, dear, take these things. They are for your baby. It is as if the Christ-Child himself had come to me to-night, breaking the ice in my heart and making me alive again."

Truth is stranger than fiction. The next morning, Christmas morning, as they sat at breakfast, Mrs. Whitfield recalled herself to the old man and woman, whose wayfaring feet had led them to her door. "You are really my friends," she said, "and I am going to keep you with me here in this lonesome, empty house, until the winter is gone and the bright, beautiful spring has come again. Christmas has brought to me, a stranger in this place, a bit of the life I had when I was young, the life that now seems to have been lived by some one else, and not by me."

The people in Antrim never discovered how it was that the quaint old husband and wife, and the pretty young woman and lovely babe, who were established in Mrs. Whitfield's home as if they were kith and kin, came to her that Christmas Eve. She kept her own counsel, and Uncle Robert was no gossip. They came and they stayed. That was all Antrim people ever knew, but the Merry Christmas they brought made Mrs. Whitfield so motherly and dear that she ceased to be a stranger and became everybody's friend.

Answered Prayers

E. G., Mississippi. "I wish to acknowledge God's answer to a special prayer. Praise his name!"

A. F., New Jersey. "I wish to thank God for prayers answered. My desire is to be more faithful to Him who is the one true friend."

A Reader, Vermont, earnestly desires to be remembered in prayer, that she may be enabled to lay her burden at the foot of the Cross.

C. R., New York. "I was in great trouble. I prayed to God for help. He heard my prayer and answered. I thank him and give him the glory."

Mrs. J. T., Vermont. "I wish to publicly acknowledge prayer recently answered. I hope this will encourage others to pray without ceasing."

Believer, Louisiana. "I wish to acknowledge publicly that God answers a believer's prayers. Blessed be his holy name. His promises never fail."

J. L. H., Kansas. "I want to say with emphasis that God does answer prayer. He has done so for me many times. His blessing is beyond the asking."

T. R., New York. "I promised the Lord that if my prayer was answered, I would acknowledge it to the world. He has answered it. Bless his holy name!"

Reader, "In answer to prayer, in Jesus' name, God has kept me and mine and brought us safely through many tribulations and dangers. To him be the glory."

Mrs. J. B. W., Colorado. "I wish to add my testimony to the efficacy of prayer. Several times, when in great trouble, I have received merciful answers to my prayers."

Mrs. S. H., Pennsylvania. "After reading so many answered prayers, I, too, wish to publicly acknowledge that God has heard my prayers and answered many times."

S. E., Kansas. "I desire to publicly thank God for answering my prayer. I can always see that his way is the best, even if we don't get just what we want at the time."

Reader, Virginia. "I wish to acknowledge publicly that our heavenly Father hears and answers prayer. I have had a burden removed in answer to prayer."

L. B. H., Massachusetts. "I wish to add my testimony to that of many others who have called upon the Lord in the day of trouble and he has delivered them. See Ps. 50 : 15."

Subscriber, Virginia. I wish to say I have been kept up by faith and prayer to God in a trouble of long standing. I am praying now that this trouble may be lifted. I believe in prayer."

Letters acknowledging answers to prayers have also been received from Mrs. M. J. D., Brownwood, Tex.; Mrs. L. D. H., Mohawk, N. Y.; Mrs. C. A. B., Montrude, Fla.; L. D. W., Tenn.; CHRISTIAN HERALD Reader, Pa.; C. R. S., Brooklyn, N. Y.; Reader, Calif.; F. S. Fairbank, S. D.; C. S., Portland, Me.; M. E. A., Assonett, Mass., and Reader, Scituate, Mass.

All the Premiums Satisfactory

Dear Dr. Klopsch: I have not yet been dissatisfied with a single premium, but on the other hand, every one has exceeded my expectation and I trust these will likewise. D. EMERSON TOBIAS.

Tiffin, O.

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GEMS FROM NEW BOOKS

The "Clan" System in China*

THE typical Chinese household consists of the parents, their sons, who probably have been married while still in their teens, the daughters-in-law, who have come without courtship or pretense of affection into their new home to be the servants of their mother-in-law, and their children. The daughters of the family, on arriving at marriageable age, have become members of other households and are seen only on occasional visits in a circle where they no longer have any rights. Property is held in common, though it is sometimes divided before the death of the father. The rights of the parents over their children are absolute. The father, and after his death, the mother, may chastise, sell, or even kill a son or daughter. As for the wife, from the moment she enters the house of her husband, "she ceases to have a wish that he is legally bound to respect."

Even after the branches of the family separate into different households, the worship of their ancestors preserves a bond between them, and beyond this lies the constraint of the clan, the members of which live together in villages and have an ancestral temple in common.

The mutual responsibility of the family also tends to check innovation as well as wrong-doing. The father is responsible for the son as long as they both live, and the son is held accountable for his father's debts. In case of crime, other members of the family who have not had the slightest share in its commission may be punished. The clan, the neighbors, and those who have had the most distant relations with the culprit may also be involved. Archdeacon Gray cites a case in which a man flogged his mother, aided by his wife. In consequence, the pair were flayed alive; the granduncle, uncle, two elder brothers, and head of the clan to which the men belonged were executed; the neighbors who lived on each side, the father of the woman and the head representative of the literary degree which the man held, were flogged and banished; the prefect and district ruler were for a time deprived of their rank; and the child of the offenders was given another name. Such mutual responsibility, if it be unavoidable, makes people watchful of each other, and especially makes the elders look with suspicious eye upon any aberration from the accustomed order on the part of their subordinates.

Even if the entire family should be united in its desire to adopt new ideas, it would be held in place by the traditions of the clan. The power of the clan elders, which extends in certain circumstances even to capital punishment, may surely be counted upon as on the side of well-seasoned precedent. The clan traditions, like those of the family, are not considered matters of mere convenience, but as possessing the sanctity of religion. In early society, custom and morals are identical, and from this attitude of mind China has not yet emerged. The worship of the family and clan ancestors has formed an effective barrier to change. Reverence for parents combines with fear of offending the spirits, in keeping the feet of the living in the paths which their fathers have trod. If a man should depart from the way approved by the past generation, he might bring a curse upon the whole community.

What the father is to the family, and the elder or headman to the clan or village, that is the local magistrate to his district, the governor to his province, and the emperor to the whole empire. Each official has authority over those below him, and is responsible to those above him for the general good behavior of his constituency. While in theory the government, like the oversight of the father, is for the welfare of the people, in actual practise the power granted to those in office is usually utilized for selfish ends. A great variety of civil and criminal functions are concentrated in the hands of one man, which gives him great opportunity for abuse. There is a system of checks and balances whereby oppression is kept within limits, but overtaxing, acceptance of bribes, minor extortion, and irregularities are the rule and not the exception.

*From *The Uplift of China*, by Arthur H. Smith, thirty-four years a missionary there. Edited in connection with the Forward Mission Study Courses of the Young People's Missionary Movement, New York. Pp. 277; illustrated; cloth covers. Price 50c., paper 35c.

Books Received

The Gollemogg's Christmas, with verses by Bertha Lipton and pictures by Florence K. Upton, is another book of bright jingles and colored pictures for children. It is one of a series of thirteen little books that have dealt with the remarkable "doings" of the two Dutch dolls and a Gollemogg. The Gollemogg is a wonderful creature, but the best way to make his acquaintance is to read the book. Cloth cover, 63 pages, illustrated. Price $2. Longmans, Green & Co., New York, publishers.

Andrew Lang is one of the most prolific author and editors of the day, and yet, despite th number of books that bear his name, he is one o the best. Quantity and quality seem to go hand in hand in his case. The latest product of his is the *Olive Faery Book*. Mr. Lang has gone to the old fairy tales of Perrault, who used to amuse the courtiers of Louis XIV. with his imagery; to the Far East, to Denmark and other parts of the Northland for the legend and folklore of this book. As the sources are innumerable, so are the stories in their variety of interest. He declares in the preface that he wrote it for the little people, but the grown-ups who are called upon to read it aloud for the benefit of the younger generation may well be pardoned if on their own account they steal a look ahead to see what is the fate of the fascinating fairy princes and princesses who pass through many exciting adventures within the two covers. The book contains many beautiful illustrations, of which eight are reproduced in colors. They are the work of the artist H. J. Ford. Cloth; olive and gold cover. Pp. 336. Price $1.60. Longmans, Green & Co., publishers, New York.

Little Water Folks, by Clarence Hawkes, is one of the most satisfactory nature books that have been published for some time. The author has the rare faculty of making the reader see the wild spots in the quiet country as he himself saw them before he gave his impressions to the printed pages. The reader who has ever lived in the country in his boyhood will enjoy this little collection of tales, as well as those city readers who always regret that they have not had the advantages of a life in the open. Cloth cover; 151 pp. Price, 75 cents. Thomas Y. Crowell & Co., publishers, New York City.

Childhood, by Millicent and Githa Somerby, is one of the daintiest gift books of the season to place in the hands of the children on Christmas morning. It is a book filled with catchy little poems written by Githa Somerby. They display more than ordinary ability, and the illustrations by Millicent Somerby are the kind that children love. Some are in colors and are works of art. It is bound in white cloth, stamped in gold, and there are illustrations for nearly all of the forty-four pages. Price $1.50. Duffield & Co., publishers, New York City.

No Death

The following poem has frequently, but erroneously, been credited to Bulwer Lytton. The name of the real author is given below.

THERE is no death. The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forever more.

There is no death. The dust we tread
Shall change beneath the summer's showers
To golden grain or mellow fruit
Or rainbow-tinted flowers.

There is no death. An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away,
And then we call them "dead."

J. L. McCREERY.

A Marvelous Book

Dear Dr. Klopsch: Thank you very much for your prompt delivery of "Animal Stories," the premium to THE CHRISTIAN HERALD for 1908. The book is marvelous. You always send such lovely premiums. How you do it is a wonder. I will make every effort to send you new subscribers. E. L. PATTEN.

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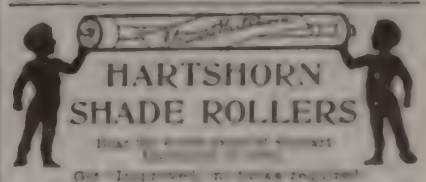

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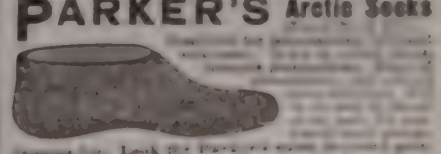

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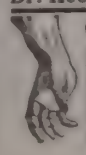

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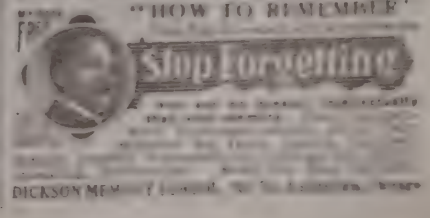

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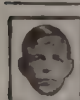

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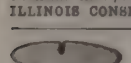

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All Helping the Mission Boat

THE American missionaries at Cebu, in the Philippines, Mr. and Mrs. Frederick Jansen, having exhausted their brief furlough in the home land, are now on their way back to their "parish of a hundred islands," happy in the prospect of soon having a mission boat for service in their distant field of labor. Many readers of THE CHRISTIAN HERALD have responded to the appeal for funds to purchase a mission boat for these devoted workers. For several years past the Jansens have been utilizing native canoes in their pastoral work, but as these little vessels at best are slow, frail and unseaworthy, save in the most favorable weather, the missionaries' operations have been greatly hampered in consequence. With a motor-boat, they would be able to do much better service, and to employ their time to far greater advantage than now. It is hoped that the friends of missionary effort in the Philippines will aid this movement with prompt and generous contributions, in order that a boat may be bought and sent to the Cebu station at the earliest practical date.

"When we missionaries are able to visit the little coast towns and islands frequently," said Mr. Jansen before leaving, "and lend their presence to the preaching and work of the native evangelists, persecution in its openly illegal forms will cease, and the people who now live in fear will, please God, feel that the hand of this great nation is ready to be used to protect them in their right to religious liberty.

"In a short time every town and island in our great territory of land and sea can be brought under missionary care. The Mission Boat, which THE CHRISTIAN HERALD is so earnestly trying to get for us, will soon be on its way for service ready to carry the Gospel to the hundred islands which are now waiting it. We pray that the boat may come soon.

The following contributions in aid of the Mission Boat for the Philippines have been received by THE CHRISTIAN HERALD:

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All contributions for the Mission Boat will be acknowledged in these columns.

Country Life in Uganda

LIFE in Uganda, Africa, must be made almost too active for pleasure by the swarms of insects that seem to pervade all parts of the thatched houses in which some white people are unfortunate enough to dwell for a short time, according to a writer in the *Cornhill Magazine*. The windows of our dwelling-house, he writes, were little slits with calico nailed across them instead of glass, but they had four doorways. One door possessed a handle, for one there was no fastener, one had a lock and key and the fourth had no door at all. Every night the occupants, from force of habit probably, would turn the key in the only lock that existed, while at the same time they wondered why they were not separated from their possessions by all the thieves of Uganda.

Eating was not a pleasant affair. The roof of the house was of thatch, in which snakes and rats made their abode, frequently shaking down dirt and pieces of thatch into the food on the table. Whenever it rained, the water poured through in several places, and if the storm came at night it was necessary to sleep with an umbrella up on the bed, and a raincoat over the blankets.

All of these things, however, were but small annoyances compared with the swarms of insects that ran over the house, through the house, and seemed to invest everything it contained from furniture to clothing. "There were insects that sprang, and insects that did not spring; there were ants of revolting outline; there were jiggers that lamed us time without number; there were boring beetles that conscientiously mined out the interior of all serviceable wood till the chairs and tables became hollow shams, tottering to destruction before our eyes. There were little ants which swarmed up to giddy heights in order to fatten on butter; there were big-bodied, gluttonous ants which swelled themselves on sugar eaten in secret, and there were whole empires of white ants, which flourish their tunnels and traceries of red mud in every direction. These were omnivorous and omnipresent. We could hang no pictures, for they ate them. They ate my only waterproof and throve upon it. In my ignorance of their powers I put up a dado of native bark-cloth to hide the marks of their industry in our sitting-room, and while I was down with fever they ate the dado."

When conditions became unbearable the owners removed all of their household belongings into the compound, and then the natives plastered the interior of the house with mud from neighboring barnyards.

"Presumably," says the writer, "the insects perished. I know that I very nearly did."

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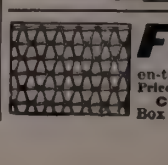

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The First Christmas

By Mrs. M. Baxter

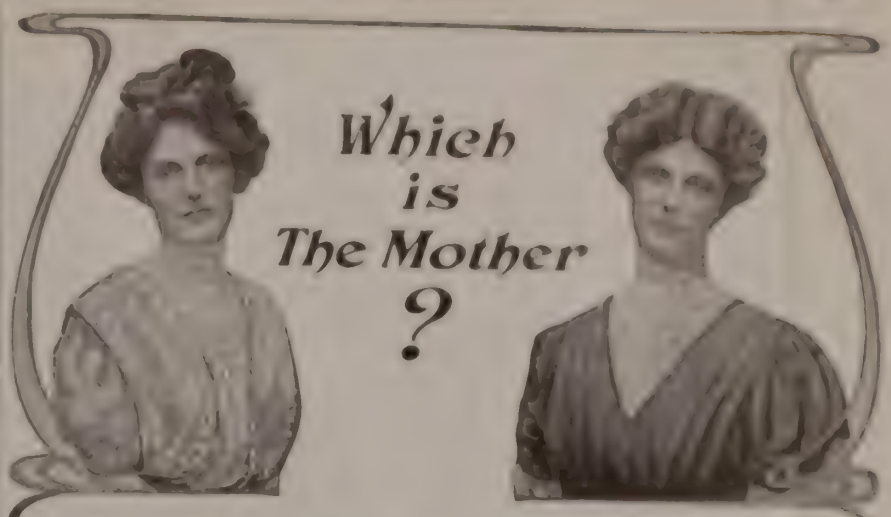
THE tiny company who looked for redemption in Jerusalem at the time of Christ's advent were not staggered by his virgin birth, nor by the poor surroundings of his entrance into this world. Mary, Elizabeth, Zechariah, Simeon, Hannah knew the Scriptures and the power of God. The wisdom of this world had not dimmed their eyes for heavenly glory in earthly humility, and they saw in the babe of Bethlehem the Holy One of God, Israel's and the world's Messiah.

But the great ones of the earth saw everything through the opaque medium of self-interest. And God put them to the proof. No rumor of what had taken place in Bethlehem had reached the rich and noble in Jerusalem. The elders and scribes were all occupied with their own expectations, and with securing to themselves as good a position as could be under the Roman rule to which they were subject. The story of the shepherds of Bethlehem had not penetrated Herod's court. But, in quite another way, God arranged that he should hear of the coming of his Son into the world. He heard that "wise men from the East" had arrived in Jerusalem, inquiring on all hands after the King of the Jews, who was born. No shepherds had gone into their country to tell them. It was from the stars above they read, by Divine inspiration, that Israel's promised King was born, and the event was so great in the eyes of these men of the East that they had come with fitting presents to do honor to him.

Had Herod known the Scriptures, and the power of God, such news would have led him to his knees to ask his way from God. But Herod knew neither God nor His Word; he fell back on the theologians, and "when he had gathered the chief priests and scribes of the people together, he demanded of them where Christ [the Messiah] should be born." Herod knew well enough that the Lord would "raise unto David a righteous Branch, and a King should reign and prosper, and execute judgment and justice in the earth," and that "in His days Judah should be saved, and Israel should dwell safely" (Jer. 23: 5, 6); and, alarmed for the safety of his throne, and quite ignoring what was due to God and to his people, the wretched man took measures to discover where the infant Messiah should be born, with the awful intent to murder him.

The chief priests and scribes knew the letter of the Word, and without hesitation answered Herod: "In Bethlehem of Judea, for thus it is written by the prophet, And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel." Why did not these chief priests and scribes ask to accompany the wise men, whose faith was so strong that they would surely find the Messiah? They took their cue from the king. If they were to go in search of the new-born King, they knew very well it was as much as their lives were worth, and self-interest led them to desist. To them it was more a curious question of opinion whether this Child was really the Christ, and perhaps they looked on the wise men as well-meaning fanatics, and quite ignored that they had any responsibility in the matter.

To the simple, open-hearted shepherds, God would send word from heaven: "Unto you is born a Saviour," but no such direct message was given to those who did not follow the clue God had given them by the wise men. They were wise men who followed God's clue. Herod inquired diligently of the wise men what time the star appeared, and in his hypocrisy said to them: "Go and search diligently for the young Child; and when ye have found him, bring me word again, that I may come and worship him also."



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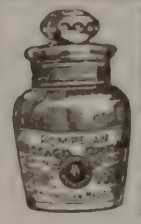

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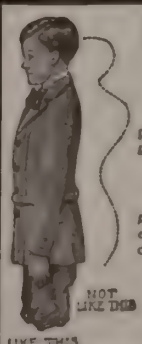

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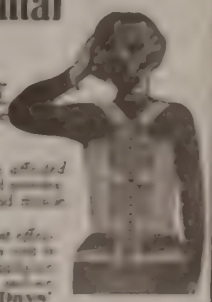

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SEE PAGE 1607

Aliens Homeward Bound --- The Winter Ebb of Immigration in New York

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12 Hold the Fort
13 Just as I am
14 America
15 Antioch
16 O to be over yonder
17 What hast Thou done for mi
18 He leadeth me
19 I love to tell the story
20 The home over there
21 Is my name written there
22 Almost Persuaded
23 Where is my boy to-night
24 Bringing in the Sheaves
25 Let the lower lights be burning
26 Only an armor bearer
27 I will sing of my Redeemer
28 He will hide me
29 Pull for the Shore
30 Precious Name
31 Christmas
32 Hark, the herald angels sing
33 Harwell
34 Hendon
35 Manoah
36 Pleyel's Hymn
37 Zion
38 Warwick
39 Abide with me
40 Dennis
41 I hear Thy welcome voice
42 Even me
43 Watchman tell us of the night
44 St. Martin's
45 Federal Street
46 Hursley
47 Mozart
48 Webb
49 Bowen
50 Geneva
51 St. Catherine
52 Luton
53 Brownell
54 Hummel
55 Paradise
56 Wilson
57 Repose
58 In the silent midnight-watches
59 Portuguese Hymn
60 Wellesley
61 Rathbun
62 Come ye disconsolate
63 Belmont
64 Finnish National Hymn
65 What a friend we have in Jesus
66 Church
67 Rock of Ages
68 Sweet Hour of Prayer
69 Beautiful Valley of Eden
70 Greenville
71 Old Hundred
72 Pass me not
73 Jesus, lover of my Soul
78 Beulah Land
79 I'm a Shepherd of the Valley
80 Shall we meet beyond the river
81 We shall meet beyond the river
82 Fisk
83 Mendebras
84 Aletta
85 I am praying for you
86 More love to Thee, O Christ
87 Go bury thy sorrow
88 Whosoever will
89 Softly and tenderly
90 All the way my Saviour leads me
91 Rescue the perishing
92 Follow on
93 Come, Great Deliverer, come
99 Onward go
100 We're marching to Jesus
601 To the work
602 Only a step to Jesus
603 Knocking, Knocking
604 Thy Servant I will be
605 From Heaven I am coming
606 Be Joyful O my soul
607 It is now time
608 Thank Almighty God
609 Carried by the Angels
610 Move Forward
611 Some sweet day
612 Somewhere to-night
613 Wait and murmur not
614 Come, Spirit, come
615 Hiding in the Rock
616 When my Saviour I shall see
617 God be with you
618 Anywhere with Jesus
619 Trust and obey
620 Draw me closer to Thee
621 Seeking for me
622 Lebanon
623 The Garden of the Lord
624 Duane Street
625 Saul
626 Walk in the light
627 Sabbath
628 Balerma
629 Marlow
630 The Prodigal Child
631 Autumn
632 Leighton
633 When Jesus comes
634 Shall we gather at the River
635 Happy day
643 Coming to-day
644 Come to me
645 In the shadow of His Wings
646 Safe to Land
647 Will you meet me
648 The Story Never old
649 Stand on the Rock
650 My Sabbath Home
651 At the Door
652 Little children, you may come

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Low-caste Native Girl

At the Public Well in an Indian Village

A Parsee Girl of Bombay

LITTLE GENDA, THE CHILD-BRIDE

A True Story of Girlhood, Wifehood and Widowhood in India

LITTLE Genda ("Marigold"), dressed in bridal array, with her playmates around her, formed a pretty picture. Too young and innocent to fear the future, she was happy in the present, with its lovely clothes, jewels, glitter, and show. Of a high-caste, well-to-do Hindu family, the arrangements for her wedding were of the grandest.

Having several sons, this, their youngest child, although a girl, was dearly loved by her parents. Nothing was too good for their pet. Fate had been propitious in giving them a son-in-law their equal in birth and wealth. He was a clever young student. The marriage went off without a hitch. The Brahmans had read the day and hour, the wedding rites and ceremonies were over, and now the time had come when little eleven-year-old Genda must leave her mother's arms, and go to a mother-in-law's care. At the exact moment as told by the stars she must go. Poor little bride! But a little before all was joy and pleasure; now weeping and wailing. To the old nurse who was to accompany her the precious charge was given over.

Genda gone, the scene changes: where there had been dancing and feasting, there is now a hush, except for the pitiful cries of the disconsolate mother. Her friends try to comfort her by dilating on the grandeur of Genda's prospects, and that she will soon come back. So young a child returns after a short time, and does not again leave the parental roof till she is thirteen years of age.

Although the mother's vanity is touched at being told that even rajas' (kings) weddings are not much grander, yet the heart-ache is there. A few weeks later and once again she holds her darling to her breast—the same and yet not the same. Her little bird is back in the home nest; yet there is a difference. The mother-in-law has been very kind, and Genda has had a happy time. Her boy-husband she has not seen. A bride does not see her husband when she first goes to her married home. Two years pass, and once again Genda leaves her home; but this time it is for good. Her home will now be with her husband's people. There are many superstitions attendant on a young wife's returning to her parental home. It is years sometimes before she is permitted a visit. While Genda had no work to do, or hard tasks to perform, yet life for her was now very different. The petty jealousies of her sister-in-law, the iron rule of the mother-in-law, all made life very hard for the sweet, gentle child. She had now no one to run to with her childish troubles. Many a bitter tear did she shed over a pet doll snatched away by an older girl. Her husband, even had he wished, could not have helped her or interfered.

But Genda had one great comfort and pleasure. A missionary lady used to visit there, and, with others, Genda was permitted to take lessons from her and listen to the Bible-readings. Being intelligent, she soon learned to read, and so whiled away many a sad hour. This lady was drawn to the little one, whose beautiful eyes looked into her face with such longing and interest. The lady tried to impress upon her the power of prayer, how in every trial she should look to God and seek his help.

Genda, the Little Girl-Wife

A little over a year passed away, and Genda was becoming more reconciled to her life, when one sad day her boy husband was brought home ill from college, where he was a student and went daily. In a few hours the darkest cloud that can shadow a Hindu girl's life enveloped her - she was left a widow!

The women of her husband's family rigorously carried out the rules of their caste. Poor Genda was shorn of her beautiful hair, deprived of all her ornaments, and given a white *sarki* to wear (a lot of coarse white cloth wound round the body). For a few months, till her baby was born, she was permitted the usual meals, but after that, only one meal a day. Looked upon as unlucky, and the cause of their sorrow, not a word of comfort was hers.

The missionary lady came with deep sympathy, but was told that listening to and learning of her had brought this punishment on the family; so she must not come any more. Her heart ached for the poor desolate child—not yet fifteen years of age and with nothing but a dark future before her. The baby, when it came, was a puny, delicate child, yet the girl-mother's heart clung to it; it was something of her own; if it lived, she would one day have a home. The son's home is the mother's, where she reigns, as she never can in her husband's, so long as there is a mother-in-law.

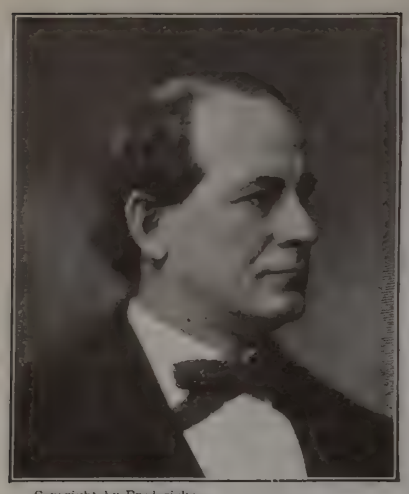
Her child died. Genda's cup of sorrow overflowed. Broken-hearted, with nothing to live for, one still, hot summer's day she sat under a tree by the well in the private yard, thinking of and weeping for her baby boy. No pleasure in the present; no hope in the future—life seemed indeed dreary. The thought came to her: "Why not step into the well and end it all?"

Just then, on the still air, a bird's sweet [illegible] ("Obey thou"). Louder and louder, nearer and nearer, the song rose. It seemed as if the little bird's tiny throat would burst with the volume of sound.

Genda listened, entranced and astonished. "Only obey, O God?" she cried. "Just obey you and leave all the trouble? Help me; take me to [illegible], to my friend. The lady said that thou wast a [illegible]. God. Oh, take me!"

They found her by the well, [illegible]. But the broken heart was healed. Leaving the world, she had taken its flight. The [illegible] had [illegible] the number of young widows sacrificed to custom in India.

Hon. Wm. Jennings Bryan



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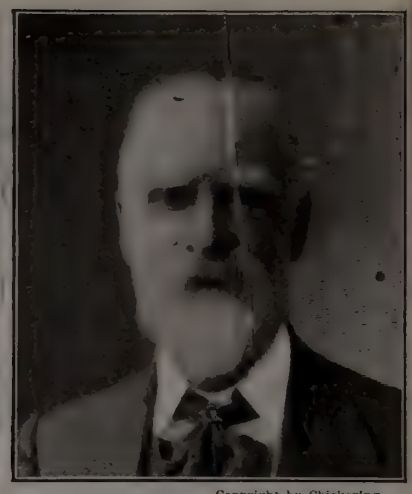
A Group of Canadian Delegates on the Steps of the British Embassy, Washington

Hon. James Bryce



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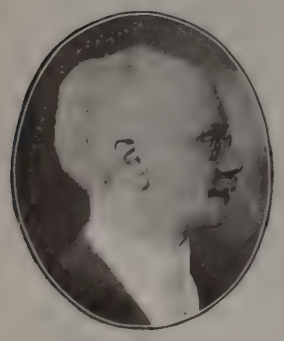
ELOQUENCE AT THE Y.M.C.A. CONVENTION

Notable Addresses at the Recent International Gathering in Washington

By G. A. WARBURTON

WASHINGTON is a city of sight-seeing quite as much as the seat of a great government. Automobiles convey armies of people from one notable place to another, while the megaphone man shouts his stereotyped story. Though Congress was not in session, a visitor to the capital city between Thursday, November 21, and Tuesday, the 26th, might have witnessed an unusual and notable attraction, even in that place where there are so many things well worth the visitor's attention. It was a gathering of more than two thousand men attending the Thirty-sixth International Convention of Young Men's Christian Associations of North America. They came from the big cities of the United States and Canada. They represented hundreds of thousands in the membership of the North American Associations.

E. W. Hearne
General Secretary



W. D. Murray
Vice-Chairman

Lucien C. Warner

Men of affairs, who had been successful in business and had given largely of their means to erect buildings for the young men of their communities, sat beside youths hardly out of their teens. I saw officers of big railroad companies, men high in the financial world, a president of an insurance company, and by them engineers who run their trains under the direction of Jesus Christ, and conductors who punch the duplex, mindful of the verse, "Thou God seest me"—small need of detectives with such! Then the country boy was there with all his awkward ways, but with warmth of heart and soundness of moral purpose. He stood for the multitudes behind him in the rural districts, the hamlets, the villages and the small towns. In spite of the vast influx of young men to the city the country boy outnumbers his city cousin and must always be a large factor in our American life. The soldiers and sailors of the United States were there to tell the story of the Association's success among them—hardly a ship without its little nucleus of members, and at all the navy yards the open door of a Christian home to welcome them. Men from the colleges brought their enthusiasm, singing Gospel hymns with the same fervor that they do college songs. Then the representatives of foreign lands—Japan, China, Panama, Russia, Great Britain, India, the continent of Europe—each speaking of the Association's success and full of confidence for the days to come.

A man could hardly see such a gathering and come away with anything but the most confident, exuberant, Christian optimism. This mass of virile, red-blooded, sane, enthusiastic manhood could not but make an impression upon any thoughtful observer. The daily meetings filled the hall of the Daughters of the American Revolution, and the evening sessions crowded the great Convention Hall, the largest meeting-place in Washington.

The Honorable James Bryce made the first notable address. He is not a large man, but his keen face, erect form, vigor of utterance, as well as his recognized position as the authority on American life, made his message most welcome. Here is a pregnant sentence from his lips:

A sense of unity, a desire to dwell upon and promote unity, is now in the ascendant. If in the past days men had remembered that the life is a test of faith, how much sooner would we have reached the sense of unity! It is a hopeful sign of our times that all minor differences between Christians, in strife over which so much zeal and energy were spent to so little purpose, have now fallen into the background. This is a truth which this Association has grasped. It lays hold of essentials. It includes men of all religious persuasions. It seeks to apply Christianity to life, and to make its results appear in life. In the Christian life there is room for meditation, room for those who study and teach theology, both philosophically and historically. But for all of us the main thing is the application of our beliefs to our actions. "By their fruits ye shall know them."

He declared that a conspicuous merit of the Association is that it is meeting one of the great needs of the age—the care of the vast and incessant outflow of young men from their rural homes who go to try their fortunes in the cities.

How many a youthful stranger, lonely and sad in the harsh streets of a great city, has sighed for sympathy and counsel? How many have succumbed to temptations because the plant stood alone and unsheltered, when its stem was yet too weak and tender? This Association, with its branches in every city, stands ready to welcome every newcomer who seeks to base his life upon its faith and hope. It cheers him, it opens to him means of raising his own thoughts by communing with others more experienced or advanced than himself, and it gives him facilities for useful work in trying to serve his fellow men.

He said that what holds true in regard to the work of the Young Men's Christian Association also holds true in regard to politics.

You can help your country no less in a public than in a private way. You can reflect upon and try to understand the questions that are before the country, inform yourself and think for yourself, not putting your conscience in any one else's keeping. You can, when you find that you have something worth saying, address your countrymen in writing or speech. You can vote. It is as much the duty of a Christian citizen to vote according to his sense of right as it is to use just weights and measures. It is a common saying that every vote counts, but, what is far more, every wise word counts, every upright life counts.

How different would America and England be to-day—how much less strife, suffering and sadness would there be, if they were pervaded and guided by the spirit of the Gospel! To bring this nearer, even if only a little nearer, is in the power of each and every one of you by the ordering of his life according to that spirit.

Hon. Selden D. Spencer
Chairman

S. W. Woodward
President

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Rev. Dr. Parkhurst

The Rev. Charles H. Parkhurst spoke upon "The Divine Element in Character Building." It was brilliant like the skies at night in which shine innumerable stars. Let me give a few phrases:

Religion may be conceived of as being either a fund of sentiment, a system of thought, a scheme of service, or a reservoir of power.

Sentiment is like a blossom in this respect, that it retains its vitality and beauty only so long as it remains attached to some parent stock. Nourished by superior force it is what we might designate a low-pressure means of meeting the world's necessities.

Every man has a theology, he said; that is, if he has had any religious experience, and is intelligent enough to translate that experience into terms of thought. Theology, if genuine, is simply a deposit that is left by experience; the dregs at the bottom of the bottle. It concerns itself, of course, with religious matter, but has in it no more of the vital genius of religion than has astronomy or geology. It is religion viewed speculatively instead of appropriated experimentally. Religious experience is bound to produce theology, but theology is incompetent to yield religious experience. As a branch of theology it is admirable; as a substitute for religion it is abominable, and is no more like religion than the pressed flowers in an herbarium are like the fragrance of a clover field, or the blossoms of a rose garden. And to be thoroughly versed in all the best theology that was ever produced would in itself lift me no nearer heaven than to be thoroughly schooled in all the truest astronomy that ever has been written would lift me nearer the planet Jupiter or the distant star Alcyone.

There is so much of the idea of service involved in an organization like yours that this third matter requires to be handled with very special care and frankness. And so I undertake to say that service is not religion any more than theology is. It may be symptomatic of religion; it may be a product of religion; it may be a means of making religion effective. But considered in itself it is simply performance, and when you have added up a whole column of performance there is not necessarily any religion in the footings.

Here are a few of Parkhurst's unattached gems. Speaking of the need of vital experience of religion, he said:

Second-hand goods are cheap.

There is only one antidote to doubt, and that is experience.

The law of religion is the law of the inner life. We can scour our virtues without aid, and pull a few weeds out of our gardens, but only as God touches our souls can we grow in grace.

It takes a good deal of God to make a man; he is not a man until he is a great deal more than a man.

When William Jennings Bryan was introduced by Secretary of the Treasury Cortelyou it was easily discovered that the enthusiasm of the delegates had reached a high pitch. The remarks of the Secretary were cordial and felicitous. He spoke of his personal interest in what the Association was doing and emphasized the value of character in our national life.

Continued on page 1093

HONORS TO A HEROINE

AN unusual honor has been conferred on the world's most famous war nurse, Florence Nightingale, by King Edward VII. of Great Britain. On November 29 he sent her by special messenger the badge of the Order of Merit, and the certificate of membership in the Order. It is one of the most coveted distinctions within the gift of the British sovereign. There can only be twenty-four members, and these have been the most distinguished soldiers and statesmen. Miss Nightingale is the first woman on whom the honor has been conferred. Congratulations were sent from all parts of Great Britain and from people in America who regard Miss Nightingale as one of the foremost workers for humanity. She was the first trained nurse to follow an army into battle, to care for the wounded and comfort the dying.

Miss Nightingale was born to a life of luxury and ease. Her father was a wealthy landowner and his daughter received all of the advantages of education and extensive travel, but she was not satisfied not to do something for those that were ill and suffering. Her sympathy extended to dumb animals, and the story is told that when she was a little girl she tended for several days a shepherd dog that had injured its leg.

She studied scientific nursing in Germany, and when the war in the Crimea started she volunteered for service at the front. Her services were accepted, though many stood aghast at a woman doing such an unheard-of thing.

She organized a corps of over thirty nurses and established her hospital at Scutari. Here her services were of great value.

It was on the same day as the battle of Inkerman was fought that Miss Nightingale landed at Scutari, and she and her party were immediately comfortably lodged and provided for. In the afternoon we hear of some of them making their appearance on the shore, "cheerful and pleasant, neatly attired in black, a strong contrast to the usual aspect of hospital attendants, and oh, how welcome!"

They came none too soon, for in the course of the next few days six hundred wounded were brought in from Inkerman. The surgeons, even the most prejudiced, could but confess that Miss Nightingale was the right woman in the right place. Her nerve was simply wonderful; her quiet systematic way of going to work and organizing everything necessary for the care of the sick and wounded, inspired the clergy and medical men with a feeling of security. They had some one now to depend upon, and would from henceforth be spared the terrible sight of men sinking for want of proper nursing, and because food was not administered often enough. With the nurses, all that was needed was supplied. One poor fellow burst into tears, exclaiming, "I can't help it, I can't indeed, when I see them. Only think of English women coming out here to nurse us; it is so homelike and comfortable."

"At the Barrack Hospital there is hardly a single second class staff officer left," came one report from the front. "Dr. Summers is very ill, and Dr. Nourse, I regret to say, is dead. Like poor Struthers, he too has fallen, an untimely victim to the zeal with which he discharged his professional duties. It was fever of a low type in his case also; and, indeed, it is so rife now in every direction, that the wonder is how more of the healthy and strong are not struck down by it. Both Newton and Struthers, it may be a consolation to their friends to know, were tended in their last moments and their eyes closed by Miss Nightingale herself."

Florence Nightingale

What greater praise could be given to any woman than that it "must necessarily be a comfort" to the mourners that she should close the eyes of their beloved? The aching mother's or wife's heart, wrung with anguish, was soothed by the thought that the place they would so gladly have occupied was not quite desolate, and that the departing souls went home with a woman's voice whispering a prayer, a woman's hand to

[illegible] Florence Nightingale [illegible] Crimea [illegible] Scutari [illegible] Inkerman [illegible] Scutari [illegible] Nightingale [illegible] Nightingale [illegible] Nightingale

THE AMERICAN PULPIT

A SERMON BY

Rev. F. DeWitt Talmage, D.D.

The Bargain Counter

Heb. 12: 14—"Wherefore lift up the hands which hang down, and the feeble knees"

HOW the ways of doing business have changed within the last fifty years! When our grandfathers lived the land was sparsely settled. Then every man willing to work could find plenty of work to do. Then the universal motto was, "Never build upon another man's foundation. Never try to undermine the work of your neighbors." If a man had a little country store, no one ever thought of building another store just across the street, to split his trade in half. It was a universally recognized truth that there was only room enough for one store in a village, and the first man who started a store had a personal right to that trade and no one else dared say him nay.

If another man started a blacksmith shop in a village, he had a monopoly of his line of business in that region. A neighbor had the right to start a blacksmith shop ten miles away, but not another in that locality. What was true of the blacksmith was also true of the miller and the cobbler and the physician and the lawyer. Then the harvest had so few laborers that no man tried to build up his success upon the ruin of another's life. But now all things have changed. Instead of trade hunting the man, the man has to hunt his trade. Whereas, in olden times, there were a dozen different places for each man, now there are a dozen different applicants for each place. Thus men to-day seem to win their success by crushing out the lives of their fellow men. And this fact is especially true in the mercantile world. Each year the margin of profits is being cut down. The merchant who can buy the closest and sell the cheapest, is the man who builds up the biggest trade and has the largest store.

Cruel Competition

This competition for trade has become so bitter that the merchants, in order to underbid each other, have said to their partners, "We will take some goods and mark them down below cost. These we will put upon the bargain counter. Then, after the people have flocked to this bargain counter, perhaps we can sell them some other goods that will reimburse us for our direct loss." Thus almost every day you can see some advertisements in the newspapers which tell you that at such and such store at certain times such and such goods will be sold at a price below cost. When you read these reductions, you know that these goods could not be made for such a selling price. And yet, there is a large class of people who daily scan the newspaper columns for the bargain sales. These buyers go from bargain counter to bargain counter, and then come home gloating over the fact that they had purchased those goods cheaper than they could have been made.

Now, this is a sad commentary upon the social conditions of modern life. Whenever a man or a woman buys an article cheaper than it cost to produce that article, some one has to suffer. There is no exception to the rule. To-day, I would use for my sermonic theme, "The Tragedy of the Bargain Counter," and the lessons it teaches.

In the first place, the great throngs pushing and jostling about the bargain counter impress me with the thought that for the great masses of people life is a terrific financial struggle. From morning until night, and from night until morning, the vital question uppermost in most people's minds is how they can make their income equal their outgo. The children must have shoes and dresses and underwear. The house-servant must be paid. Food must be provided for the table. Medicines must be bought. School bills must be met. Yet the salary cannot be made any bigger. Now, what is the average man to do? He must cut down his expenses. And in every way in which those expenses can be cut down, people do it. This is one of the great reasons of the multitudes flocking about the bargain counters.

Straitness in the Home

You do not believe this? Well, perhaps the dollar question is not a vital question in your family. You have made a financial success and your home is on Easy Street. But is your memory so short-lived that you cannot remember the experiences of your old father's house? Money was not as plentiful then as it is now. Then, every dollar had to be made to do its full stint of work. Then, there was no waste and no foolish buying. Do you not remember how your mother used to go shopping day after day? How tired she would look when she came home! And the strange fact was, she would so often come home empty-handed. Your father would come in for supper and say, "Well, mother, what did you accomplish to-day?" and with a tired voice she would answer, "Nothing, John; nothing. I do not know what I shall do. The two girls must have new coats. Then the boys need warm underwear. I must get another set of warm blankets for Jennie's bed. Everything is so high! Of course, it would be easy enough to shop, if we had plenty of money; but we haven't, and the clothing must be bought, and how to buy it is the question. Well, I will try again to-morrow and see what I can do." Then your father said, "Too bad, Mary. Too bad! I hate to see you look so tired. But perhaps, when we pay off the mortgage, you will have a little money to spend, and then you can hire a girl for the kitchen and for the scouring." Do you not remember such a discussion in the old home? Well, there are thousands and tens of thousands of homes in the city like your father's home. There are plenty of babies in those homes, and but little money to provide for them. Buying for such families is no joke. The expenses must be cut down, and that is one reason the bargain counters have the struggling multitudes about them.

Feeding on Wreckage

But the bargain counter teaches us another lesson. Though most people are having a hard time financially, there are a great number who fatten themselves upon the misfortunes of others. These modern vandals or ghouls of the night are not producers or developers; they are human beasts of prey, whose business in life is to find some victims in distress, and then to pounce upon them and make profit out of their misfortunes. They are like the wreckers of old who used to patrol the western coast of England. When a merchant ship was approaching the coast, they would, with false lights, decoy it upon the rocks; then they would gather up the wreckage and take the plunder to their homes and sell it. So from time immemorial men have increased their own fortunes by living upon the wreckages and the shipwrecks of other lives. The tragedy of our last national panic proves that what I say is true.

During the financial stringency in October, there were certain men in New York City who had ready money. Some of these men began to run up their premiums twenty and fifty and seventy-five and even a hundred per cent. In other words, in order to borrow ten dollars from you, I would have to give twenty dollars in return. Because these men had cornered the money market, they attempted to take from their fellow men every dollar they possessed. These plunderers were fattening their purses upon the misfortunes of their fellow men. And had not the Secretary of the Treasury, and men like J. P. Morgan and others of that ilk, brought millions upon millions of dollars into Wall Street, this country would have seen the darkest days in its financial history. Alas, Wall Street is no different from every other street! In every country there are a lot of human vultures. Like haunting spectres they are hovering around ready to banquet upon the carcasses of the financially slain. As soon as any man gets into trouble, they pounce upon him and rip and tear him to little pieces. Like the ghouls of the night, they live by desecrating the graveyards. Like the robbers of stranded ships, their incomes are derived from the wreckages of their fellow men.

The Unknown Sufferers

Now my brother, if you have a good income and are not in abject want, be morally and spiritually honest. As you expect men to pay you a just price for your labor, you should be willing to pay others a just price for their labor. Because a poor seamstress is unfortunate and cannot get work, do not give her seventy-five cents a day for her services, when you ought to pay her a dollar and a half. If you have an industrious boy in your employ who is doing the work of a full-grown man, do not pay him simply the wages of a boy. Pay him the wages of a man. Because you have a merchant in a financial "hole," do not squeeze the life out of him. Be honest. Be fair. Pay a just price for all labor. That is, pay as you expect others to pay you.

The tragedy of the bargain counter teaches us another great lesson. When an article has to be sold below cost, the unseen sufferers are those who are hurt the worst by the financial sacrifice. The clerk who sells you the goods over the counter may not be the sufferer. Neither is the man who is at the head of the great dry-goods emporium the one who ought to be the most pitied. But the unseen sufferers are the men and women whose names you never knew, and whose faces you never saw. These are the people who should be commiserated.

The tragedy of the bargain counter is like the tragedy of the late Civil War. I have been over many of the great battlefields of our country. Perhaps you have also been to some of them. Then, like me, you have stood before the plain white tombstones in our national cemeteries and said, "Poor fellows! Poor fellows! Most of these martyred soldiers were only boys. Think of the long marches and the days of hunger and cold. Think of those soldiers falling in the awful charges and the despair that must have overwhelmed them when they fell. Think of the horrors of the operating table and their agony when dying." But though no man honors the dead soldiers of the late Civil War more than I do, yet I would tell you that those who died for their country did not make the greatest sacrifices. A living sorrow is a far heavier burden to bear than a dead triumph. Did you ever stop to think of what became of the wives and the mothers and the children of those dead soldiers, when the breadwinners were stricken down? Did you ever think of the soldiers whose health and strength were destroyed, discharged from service, because they were unfit for further duty, and who came home with mangled limbs, doomed to a lifetime of physical decrepitude and pain? Ah, these were the greatest sufferers of the national carnage. Not the men who felt the tingling of the bullet, and then with a cry of, "Oh, my God, I'm shot!" fell dead. The greatest sufferers of a nation's wars are the unseen sufferers.

Martyrs of the Struggle

Who, then, are these martyrs of the bargain counter? I will tell you: In all probability, those goods which are sold belonged to some smaller dealer, who was driven to the wall, and who had to sell his stock for anything he could get. Or they are the goods of some poor woman who had to work in the Chicago or the New York sweat-shops. Or they are the goods that have been marked down below cost in order to run some rival out of business. It is easy enough for a druggist to take in a line of stationery and sell it at cost, in order to destroy the trade of the stationery store near him; but that sale means blood-money. No man ever bought something for less than cost unless some one had to suffer. God pity the poor sewing-girls, whose needles made those cheap garments! God pity the wrecked businesses out of which those bargain counters have been lifted! God pity the men and the women, who for years have had to labor, and yet all their labor go for naught! Do you and I want to make a profit out of such tragedies?

But though it is hard to starve and to wear ragged clothes and go to the poor-house, yet there are even worse results from the bargain counter than those. Poverty is hard enough. But though poverty dresses in rags, poverty too often has a handmaid ready to run at her beck and call. Poverty's handmaid is crime, and crime's name can be spelt in many different ways. Sometimes it is called immorality; sometimes theft; sometimes drunkenness; sometimes forgery; sometimes wrecked and dismantled homes. It is easy enough for some of us to be good when we have full stomachs and are sitting with our dear ones before the grate in the cheerful library; but it is another thing for some of us to be good when we are hungry and cold, and are hearing our little ones cry for their daily bread. Yes, the bargain counter nearly always means poverty. And alas, poverty too often means crime.

The history of the bargain counter is ruinous everywhere. It means poverty, and poverty too often means crime. See that young girl leading a life of shame. The bargain counter may have made her do it. See that forger behind iron bars. The bargain counter may have made him dip the false pen into the ink. See that drunkard. The bargain counter may have lifted the intoxicating cup to his lips. You cannot buy something for less than cost unless some one is being pushed to the financial wall. The bargain counter always means pecuniary loss somewhere, and the loser is driven by poverty and crime to take the cup of despair and drink it to the bitter dregs.

Arm the Children

Now, there are two great practical applications of this subject. Never let your children become the victims of the bargain counter's tyrannies. Never start your own loved ones forth into the battle of life, unless they are mentally and physically trained to do one thing well, so that by their own skill they are able to earn a decent living. The direct cause of the bargain counter is that this world is flooded with unskilled labor. Those unskilled laborers are almost entirely at the mercy of the unscrupulous, who say to the poor needle

Continued on page 1095

GAVE HIS BLOOD TO SAVE A LIFE

AN opportunity to save a life at the cost of personal risk and suffering came unexpectedly to a Brooklyn pastor recently. One of the beds of the Bushwick Hospital has been occupied for several months by Mrs. Ladson, who has been under treatment for an injury to her knee. The surgeons had resorted to various means of relieving her suffering, but without avail. One of her Christian friends, who was deeply concerned about her, is a member of the Bushwick Avenue Congregational Church, of which Dr. John Lewis Clark is pastor. She told Dr. Clark the story of Mrs. Ladson's sufferings, and suggested his praying with her when next he visited the hospital. Dr. Clark complied, and was glad to find that his visit had a tranquillizing effect. He read the New Testament to her and prayed with her, and she seemed to gain new courage and stronger faith as she listened.

A few days later there was a call on Dr. Clark's telephone from the sufferer's husband. He was at the hospital and in great distress. He said that the doctors had decided as a last resource to amputate the diseased limb, and the operation would begin in an hour; he added that his wife feared for her life and begged that Dr. Clark would come and pray with her before the operation took place. Dr. Clark hurried to the hospital and prayed earnestly that the patient might receive divine support in her trial, and that, if consistent with God's will, she might recover. He told her for her encouragement that he would go at once to some of her Christian friends who lived near and ask them to pray for her while the operation was in progress. He found them and they readily consented. Then he returned to the hospital.

He was sorry to see from the faces of the doctors, that some hitch had occurred. They told him that the patient was in so low a condition that there was a strong probability of her sinking after the operation. They had foreseen this danger, but as the necessity for

Rev. John Lewis Clark, D.D.

amputation was urgent, it had been decided not to postpone it, but to strengthen the patient by the introduction of strong, healthy blood into her veins during the operation. Her husband had offered himself, but

[illegible] blood was [illegible] and prayed as they had prompted the idea it was of God's own initiative. His heart was [illegible] and they took it definitely. The nurse [illegible] was prepared immediately to have him [illegible] [illegible], but without the new blood there was [illegible] chance for [illegible] that it would succeed.

Instantly, as if by revelation, the call to a sacrifice and practical help unfolded in the pastor's mind. It seemed as clear as to the stricken husband. He was [illegible] ideal subject for the transfusion, being young and [illegible] cross. Only this morning he had talked to the sufferer of faith and Christian courage and of how even [illegible] pain and death that we might have. He professed to be a follower of Christ, and it appeared [illegible] him that he could not consistently shrink from suffering when he might save a life. A man [illegible] in such circumstances will be quite certain quickly as the duty is to be done at all. He prepared [illegible] himself, and the doctors having warned him that there might be danger to himself, accepted him.

The pastor was laid on an operating table adjoining that on which the patient lay, his right arm [illegible] was bound to hers, an incision was made in his wrist and he felt the life blood passing from his body. It was a painful sensation, but he bore it until the operation was finished. Then he was raised and the severed artery in his wrist was tied and his arm bandaged. To his great delight he learned that the patient was better than the doctors had expected, and she has continued to make progress since. Dr. Clark is [illegible] that in that moment of trial, when there was need for a practical evidence of faith, courage was given him to follow in the steps of the Master, and grace of his strength to save another from death.

THE BARGAIN COUNTER—Sermon by REV. FRANK DEWITT TALMAGE, D.D.—*Continued*

woman, "Make these shirts at so much a day—or starve"; and there is no redress. The unskilled workmen have to labor at starvation wages. The goods mostly found upon the bargain counter are the products of such labor. Never let your children grow up to join the pathetic army of unskilled laborers. Make them learn to do well some one thing by which they can earn an honest livelihood, if there should ever be a necessity for it. And this warning applies just as much to what you shall do for your girls as for your boys.

"Oh," but you say, "you do not know who I am. I am not a pauper. I am one of the leading business men in this town. When I die, I expect to leave my children enough money to be independent. Why, my wife would feel disgraced, if I sent my daughters out to work." Great mistake that, my brother. The money you have saved will never make your family independent of financial risks. The easiest thing in the world to scatter is a fortune, when it is gathered by the hands of another man. And I want to tell you something else. The labor market to-day is simply glutted with the unskilled labor of the men and women who were once denizens of wealthy homes. Your daughter may know how to drum upon the piano from now until doomsday, or paint upon some china a few flowers which her teacher has drawn for her, but such accomplishments in coming days of financial stress will not gain for her her daily bread. No man, I care not who he may be, whether he lives in palace or in hut, has done his full duty to his children, unless he gives his boys and girls the best education in his power and teaches them how to become skilled workmen in some line so that they can earn their daily bread. When I have trained my children's brains and hands to earn a living, I have given them the best boon on earth, next to introducing them to my Saviour and King.

I would impress upon your minds to-day the old Gospel lesson that our mission should be to help those who are helpless, and to care for those who are financially, morally and spiritually tripped up in the battle of life. In the old Roman Coliseum, when a gladiator was flung, the angry foe standing over him had first to look up to the vestal virgins to find out whether he might spare him, or plunge into his heart the fatal sword. If the vestal virgins wanted the prostrate fighter to live, they would point their thumbs to the heavens; if they wanted him to die, they would point their thumbs down. So to-day, by the lessons of the bargain counter, we hold the life and the death of multitudes as they did in the Roman Coliseum. Shall we say, "Thumbs up," or "Thumbs down"?

Oh, the bitterness of the financial struggle of life! Oh, the awful worry men and women have, in order to feed and clothe their dear ones! Oh, the awful sufferings and the heartrending agony of poverty! Have you ever read how the great Earl of Shaftesbury started on his life's work? When he was a schoolboy at Harrow, one day he saw a party of five men carrying a rough pine coffin between them on their way to potter's field. These five men were all intoxicated. While they were staggering and hiccoughing along, suddenly they dropped the pine box and it broke open and the corpse rolled out at young Shaftesbury's feet. "Alas!" said the young schoolboy, "that any one in this world should be so poor and friendless that he has to live as that man lived, and die alone and be buried by a lot of drunken loafers." Then the lad said, "If God lets me live, I shall devote my life to helping those who have not had the same chance that I have had." Well, my brethren, as we see the multitudes struggling by the bargain counters, you and I might make the same resolve that young Shaftesbury made by the broken coffin of the English pauper.

When we see a tired mother working night to earn a few pennies upon her baby's stocking; when we see wives trying to cut down their expenses by buying a cloak or a pair of blankets a little cheaper than they would otherwise have to pay; when we see the great crowds flock to a store, never to spend a few dollars, but know that the most of folks are not doing this for fun. They have to skimp and save because their incomes are so small. They are not only economizing in clothing, but also in food. A large part of the human race, when winter comes, is cold and hungry. And yet we should not think nothing of squandering our money right and left. Oh, why are we not willing to help those who need help! Oh, why are we not, like young Shaftesbury, eager to help those who are helpless? The tragedy at the Bargain Counter should make us all helpful and sympathizers in the struggles of our fellow men.

No sooner did Shaftesbury enter Parliament as a young man, than he at once began to work [illegible] whose he could help. Upon [illegible] and advocated laws for the alleviation of the suffering of the insane in the public asylums. As soon as the pitiful [illegible] of these poor unfortunates were [illegible], he wrote to his diary: "And so, by God's blessing, my first effort has been made for the advancement of human happiness." Next, he advocated laws to better the condition of the poor paupers [illegible] and he wrote in one of our Sunday Talks [illegible] the work [illegible] He succeeded a [illegible] little children who, on [illegible] were [illegible] to work for a living. Then [illegible] and at last [illegible] Parliament. And what he [illegible] the Prince of Wales as well as the [illegible] poor, and with [illegible] good Earl of Shaftesbury's body was laid away [illegible] honored dead of Westminster Abbey. [illegible] philanthropist received [illegible] as he [illegible] by [illegible] Parliament [illegible] May Jesus Christ [illegible] so we may [illegible] both May we, from [illegible] and [illegible] [illegible] and [illegible] [illegible] [illegible]

"THIS IS A CHRISTIAN NATION"

Our Highest Courts Hold that Christianity Is Part and Parcel of the Common Law of the Land

IN the course of the present controversy over the action of the Board of Education, relative to the Christmas exercises in the public schools of New York and Brooklyn, the statement has been made repeatedly that "this is not a Christian nation," and that consequently the doctrines of the Christian religion are not entitled to the consideration which the followers of that religion claim.

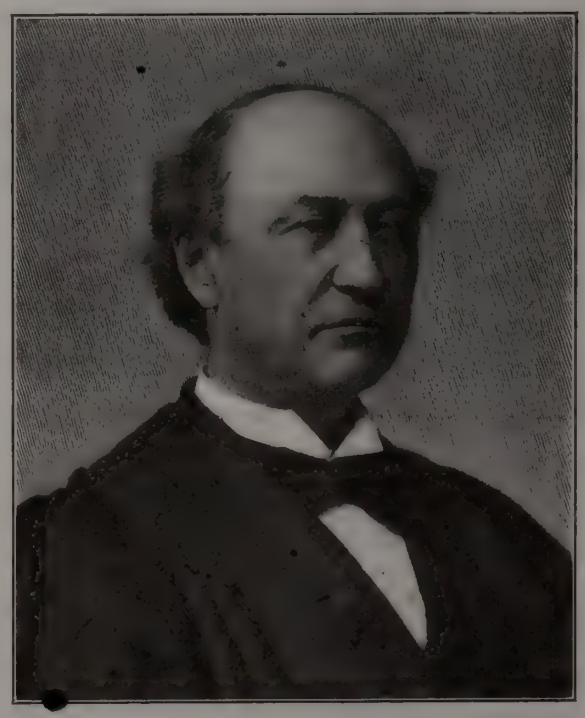
When Bishop Satterlee of Washington, a few days ago, in discussing the New York controversy, declared that ours is a Christian nation, and that the United States Supreme Court had so decided, his statement was received with incredulity in many quarters. Irrespective altogether of any influence such a statement might have on the Board of Education controversy (which has since been settled by the Board renouncing its purpose of interfering with the Christmas celebration), THE CHRISTIAN HERALD decided to make a thorough search of the legal authorities, in order to ascertain and lay before the people the rulings of the highest courts, national and State, defining the legal status of the Christian religion in the United States. The results of that inquiry are given below:

U. S. Supreme Court—In the case of *Holy Trinity Church vs. United States* (143 U. S. 457), on page 470, will be found the following passage:

"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are organic utterances; they speak the voice of the entire people. While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraff vs. The Commonwealth* (11 S. and R. 364, 400), it was decided that 'Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania; . . . not Christianity with an established church, and tithes, and spiritual courts; but Christianity with liberty of conscience to all men.' And in *The People vs. Ruggles* (8 Johns. 290, 294, 295), Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said: 'The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order. . . . The free, equal and undisturbed enjoyment of religious opinion,whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right.' Nor are we bound, by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks upon the religion of *Mahomet* or of the Grand *Lama;* and for this plain reason, that the case assumes that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of those impostors.'

"If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, 'In the name of God, amen'; the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed, and a volume of unofficial declarations add to the mass of organic utterances that **this is a Christian nation.**"

In *Andrew vs. N.Y. Bible and Prayer Book Society* (4 Sanford, 156) the Superior Court of the City of New York, by Justice Duer, said (on page 182):



Justice David S. Brewer, U. S. Supreme Court

"We are quite aware of the answer that has sometimes been given to this objection. Christianity, it has been asserted, is now, in a modified sense, the religion of the State. It is so as a part of that common law which our ancestors introduced and we have retained. Christianity therefore furnishes the test that is desired, so that in judging of the validity of a use as pious, we have only to inquire whether it is in harmony with the doctrines that Christianity teaches. The maxim that **Christianity is part and parcel of the common law** has been frequently repeated by judges and text writers, but few have chosen to examine its truth or attempt to explain its meaning. We have, however, the high authority of Lord Mansfield and of his successor, the present Chief Justice of the Queen's Bench (Lord Campbell (*Campbell's Lives of Chief Justices, vol. 2, p. 513*), for stating as its true and only sense, that the law will not permit the essential truths of revealed religion to be ridiculed and reviled. In other words, that blasphemy is an indictable offense at common law. The truth of the maxim in this very partial and limited sense may be admitted. But if we attempt to extend its application, we shall find ourselves obliged to confess that it is unmeaning or untrue. If Christianity is a municipal law, in the proper sense of the term, as it must be if a part of the common law, every person is liable to be punished by the civil power who refuses to embrace its doctrines and follow its precepts; and if it must be conceded that in this sense the maxim is untrue, it ceases to be intelligible, since a law without a sanction is an absurdity in logic and a nullity in fact."

In *Lindenmuller vs. The People* (33 Barbour, 548), the General Term of the Supreme Court of the State of New York, First Department, per Allen, J., said (on page 561), "Christianity is not the legal religion of the State, as established by law. If it were, it would be a civil or political institution, which it is not; but this is not inconsistent with the idea that it is in fact, and ever has been, the religion of the people. This fact is everywhere prominent in all our civil and political history, and has been, from the first, recognized and acted upon by the people, as well as by constitutional conventions, by legislatures and by courts of justice."

In *Vidal et al. vs. Girard's Executors* (2 Howard, 126), the Supreme Court of the United States, by Mr. Justice Story, said on page 198:

"It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania. But this proposition is to be received with its appropriate qualifications, and in connection with the bill of rights of that State, as found in its constitution of government. The constitution of 1790 (and the like provision will, in substance, be found in the constitution of 1776, and in the existing constitution of 1838), expressly declares, 'That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or modes of worship.' Language more comprehensive for the complete protection of every variety of religious opinion could scarcely be used; and it must have been intended to extend equally to all sects, whether they believed in Christianity or not, and whether they were Jews or infidels. So that we are compelled to admit that although Christianity be a part of the common law of the State, yet it is so in this qualified sense, that its divine origin and truth are admitted, and therefore it is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or the injury of the public. Such was the doctrine of the Supreme Court of Pennsylvania in *Updegraff vs. The Commonwealth* (11 Serg. and R. Pa., 394)."

The foregoing are the principal cases on the subject, and the decisions from these high authorities are entitled to the respect of all citizens alike, native or foreign-born. Under these interpretations, while the religious freedom of all creeds and denominations is safeguarded, it is made entirely clear that the nation is Christian in its foundation, principles, character and religious development, and that Christianity is part and parcel of the common law, to the extent that its divine origin is recognized, and to blaspheme, ridicule, or revile it is an offense. This recognition, however, is not designed to operate to the disadvantage of other creeds and religions, all of whose followers are entitled under the law to the same freedom and protection in the exercise of their beliefs that Christians enjoy.

SUNDAY SHOWS DECLARED ILLEGAL

FOR some years past, New York has been tending more and more toward what is known as "the European Sunday." Amusements of many kinds have been open on the Lord's day. So-called "sacred concerts"— which were in reality ordinary week-day dramatic, operatic or vaudeville shows, with possibly a hymn by way of prelude or interlude—were to be found in many halls. It is estimated that this species of Sabbath-breaking, which was going on in some fifty theatres, concert halls and other places of amusement, have been attended by an average of 65,000 persons every Sunday.

Now, for a time at least, all this is to be changed, and this particular form of Sabbath desecration will be rigidly suppressed. In the New York Supreme Court, on December 3, Justice O'Gorman handed down what has been described by lawyers as the most drastic and far-reaching ever rendered by a metropolitan court, in which the Justice holds that all Sunday entertainments are violations of the law and must be stopped. Justice O'Gorman says that the controversy involves the construction of Section 1481 of the Charter of the City of New York, which provides as follows:

"It shall not be lawful to exhibit on the first day of the week, commonly called Sunday, to the public, in any building, garden, grounds, concert room, or other room or place, within the City of New York, any interlude, tragedy, comedy, opera, ballet, play, farce, negro minstrelsy, negro or other dancing, or any other entertainment of the stage, or any part or parts therein, acrobats, or rope dancing."

The Justice quotes many opinions of higher courts and says:

The law is well established in the State of New York that the Christian Sabbath is one of the civil institutions of the State and that for the purpose of protecting the moral and physical well-being of the people and preserving the peace, quiet, and good order of society the Legislature has authority to regulate its observance and prevent its desecration by appropriate legislation."

This decision, which came as the result of an investigation of an uptown theatre, was a tremendous surprise to the theatrical and concert managers. The decision authorizes Police Commissioner Bingham to close every kind of Sunday amusement in New York, from grand opera to negro minstrelsy. It is more than probable that the wealthy Jewish theatrical and concert managers, who practically control the amusement field in New York and several other cities, will make a strong effort to secure legislation this winter modifying the rigid regulations of the city's charter. Under the new ruling, it is claimed, band concerts, club entertainments and even private entertainments where professional singers or players are engaged cannot be given on the Lord's day.

It will put a stop to all suburban Sunday shows, including those of Coney Island, where Sabbath desecration has been tolerated for many years.

IMMIGRATION'S EBB AND FLOW

Servian Gipsies (Excluded)

A Scandinavian Father, Mother and Eleven Children (Admitted)

Roumanian Shepherds (Admitted)

DURING the last few weeks, while the incoming steamers have brought their usual winter number of immigrants to New York by way of Ellis Island, there has been a remarkable holiday exodus of comparatively recent comers. The docks of the Hamburg-American Line, the lines sailing direct to Italy and the Cunard Line have been black with people on sailing days, who were making their way to the gangplanks leading to the steerage. In contrast to the motley dressed throng entering at Ellis Island, these wore good clothes and had an air that showed prosperity. They were men and women who had made some money and were returning for a Christmas holiday at the old home. Some of them had laid by what to their minds seemed a snug little fortune, and were returning to buy a farm or store. Others will return when work in their line becomes more brisk.

November 30, 1907, was an unusual day in the history of steerage travel to Europe. No less than 12,000 aliens left the port of New York on that day, bound for their homes across the sea. For the past few years the custom has been growing for foreigners to return to spend the holiday season, but during the past few weeks such travel has been unprecedented, and this in the face of an increase in steerage rates from $33 to $36 and $37.

Last November, when one of the large steamers belonging to the Hamburg-American Line sailed, she carried but 656 passengers in her steerage. The *President Grant*, of the same line, which left this port a few weeks ago, carried 3,220 steerage passengers, the greatest number of that class ever booked for one ship.

One man from the Pennsylvania coal mines was heard to say that he did not want to leave this country, but there was no work now at the mines. "I have been here fifteen years," said he, "and have saved a thousand dollars. This will buy a good farm. My friends here," pointing to a group of Slavs, "will do the same."

Nearly 70,000 foreign laborers left our shores during the week ending November 30, 1907, and the twenty-one liners sailing the first week of December have all booked a full list of steerage passengers. Up to the second week in November over 100,000 more of this class sailed for Europe on one line than during the previous year, and on another there was an excess of 15%,000.

All those going home will stay until next spring. Then the tide will again set strongly toward America. Many thousands now sailing from our shores will return to their American homes accompanied by relatives and friends who have long yearned to come to a country where a man not only makes a living, but where he can save enough in a few years to return to his native land and enjoy a vacation. Life is simple and peasants' fare cheap in the old country, and a little hoard goes a long way.

The visitor leaving the dock as the great liner with its crowd of cheering passengers pulls out into midstream, will find much to interest him if he takes the ferryboat and goes to Ellis Island to see the new arrivals. The celerity with which thousands of immigrants are landed, inspected and discharged, going their various ways—North, South, East and West—shows what a remarkably efficient system has been in use in the most important immigrant station in America.

From the first sight of the Statue of Liberty, overlooking the harbor, until he feels the sod of America under his foot, the average immigrant is full of intense interest. Up the walk, past smooth grassy lawns, to the main building goes a strange procession of people, varied in nationality and language, rainbow-hued as to color of dress, but all unmistakably burden-bearers. Backs and shoulders are bent and bowed beneath great bundles, boxes and bags, even little children carrying loads often unsuited to their years.

The long-aisled examination and registry room with its waiting corps of doctors and inspectors is at last reached. One by one the strangers are passed, either to the medical department for further examination, or on down an aisle leading to an inspector's desk. Here questions must be answered satisfactorily; they must tally exactly with the records, or the immigrant finds himself set aside, detained to await investigation by the Board of Special Inquiry.

If all questions are answered satisfactorily the immigrant is shown the way to the railroad waiting-room.

Singly and in groups, families and friends drop their heavy burdens and make a break for the counters where food is sold in big pasteboard packages. Each package is labeled in different languages, describing its contents. Almost invariably a man on opening a package will seize upon the pies—there are four of them in the larger collection neatly piled together—and the facial contortions called forth by an attempt to take through all four layers of pies at once are comical to behold. Often one sees a family like the traditional Irish of stairs, eight, nine, ten, eleven in number, ranging from the grown son or daughter to the babe in arms. The visitor now goes to the department where the undesirables have been "detained."

It is hard to place the blame for the attempts of these unfortunates to enter this country when the immigration laws are so plain and expressly stated. The Act of February 20, 1907, Section 2, says: "All idiots, imbeciles, feeble-minded persons, epileptics, insane persons and persons who have been insane five years previous" are debarred. To this list is added those likely to become public charges, professional beggars, those afflicted with tuberculosis or other contagious diseases, persons who have been convicted of, or who admit having committed, a felony, polygamists or those who admit their belief in the practice of polygamy, anarchists, and all who come under labor contracts. This law does not exclude those who are usually denominated professional people, actors, artists, lecturers, singers, ministers, professors of colleges or persons belonging to any recognized learned profession; neither does it apply to personal or domestic servants.

The amount of work done by the inspectors must be seen from the following statement taken from the annual report of the Commissioner General of Immigration: At the close of the fiscal year 1906, 1,285,349 aliens had entered the United States during the preceding twelve months, exceeding that of the preceding year by 214,629. The year 1907 produced a record eclipsing all former figures on the subject, 1,100,105 aliens being admitted to our country during that year.

MARY SARGENT HARVEY.

LEADING POINTS IN THE PRESIDENT'S MESSAGE

PRESIDENT ROOSEVELT'S message at the opening of Congress is a document of some thirty thousand words, and covers a wide variety of topics. In giving his views on the financial question, he protests against the hoarding of money, says the fundamental conditions of business are sound, and that hoarding is the immediate cause of money stringency. As a rule, the business of the country is honestly conducted, and this applies to farms, factories, railroads, banks and legitimate business enterprises. There are exceptions, however, where business men of great sagacity, but unscrupulous and reckless, act without supervision or control, and delude many people into making foolish investments. They have inflicted suffering upon many innocent people. It is not possible, however, to refrain from punishing such offenders, because others must suffer. He believes in "unflinching perseverance in the war against successful dishonesty."

He advocates a more elastic currency. Provision should be made for an emergency issue subject to rigid examination by the national authorities, and based on adequate security.

"It is worth investigating," he says, "to determine whether officers and directors of national banks should ever be allowed to loan to themselves. Trust companies should be subject to the same supervision as banks."

The message states that the tariff should not be changed in the year preceding a general election. The country is definitely committed to the protective system, and any effort to uproot it would cause widespread industrial disaster. He believes in a periodical revision of the tariff as necessities arise. He adds that there should be no tariff on any forest product, and especially there should be no tariff on wood pulp, and no duty on Canadian wood pulp.

The amendment of the Sherman anti-trust law is recommended, and the message advocates conferring on the national government greater power of supervision of business concerns. The message recommends a national incorporation law, licensing railroad companies to engage in interstate business upon certain conditions, and giving the Interstate Commerce Commission power to pass upon future issues of railroad securities and to make a "physical valuation" of any railroad. Additional legislation is also recommended looking to the proper control of great business concerns engaged in interstate commerce.

The President recognizes that trade combinations are an inevitable result of modern industrial conditions, which, properly managed, may be a source of good and not of evil. The government, he declares, is not hostile to legitimate business combinations. Honest corporations should be protected and fostered and promoted. There should be a check upon over-capitalization. The affairs of trusts should have greater publicity.

Another suggestion in the Message is that Congress should provide by appropriation a fund to pay the legitimate expenses of [illegible]

The strengthening of the navy, by the construction of four new battleships of the latest type and a number of new torpedo boats is also advocated. Our coast defenses should also be improved and strengthened. The navy needs more men and better pay.

An inheritance tax, such as the House has more than once strongly urged by the President, also endorsed, they should be part of our national system.

Compulsory investigation of strikes, lockouts and other industrial troubles is recommended. The Message favors the establishment of a postal savings bank system.

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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The Sailing of the Fleet

OUR warships are fairly off on their way to the Pacific. Immediately prior to their sailing, the Admiral of the Navy sent to the officers and men of the fleet a message and a godspeed. "Your mission," he wrote, "is one of peace, and one which is at this time essential to our naval development and preparedness. The loyal spirit of service of the old Navy which you have inherited, and the tireless industry which has organized this splendid fleet, guarantee that it is prepared for any duty and any eventuality."

Among the world's navies, that of the United States now occupies the second place, as far as battleships are concerned, with a tonnage twenty per cent. larger than that of either France or Germany, and over fifty per cent. larger than Japan, which stands fifth in battleship strength. This is pre-eminently the age of battleship construction and our vessels of this class are second to none in the world. But as we are assured on every hand that the cruise of our fleet is a peaceful one, this magnificent display of the greatest naval pageant that has ever flown the American flag, may be rightly regarded as a peaceful armada. Seldom has it happened in the world's history that such a powerful aggregation of fully equipped warships has assembled, save perhaps for some great series of manœuvres, and never for so long a cruise.

Our battleships, torpedo boats and auxiliary vessels, with their total of 15,000 men, will spend the larger part of half a year on their 13,700-mile voyage from ocean to ocean. They carry with them the prayers and best wishes of our people for a safe and pleasant voyage and a speedy return.

Our Esperanto Course

IN THE CHRISTIAN HERALD a few weeks hence will appear the first of a Complete Course of Lessons in the new language, Esperanto, which is now attracting the attention of tens of thousands of students of all ages and conditions, throughout the civilized world. It is a language which, in the opinion of leading educators here and abroad, has definitely come to stay.

Our consuls in Europe write urging its general study here, and add that if this country means to keep well abreast in the great educational movement of this age, it must take up Esperanto as the leading European nations are now doing, and make it a popular study, as it is apparently destined to come into general use, for international purposes, in the near future.

It is now taught in many of the schools in Great Britain and on the Continent, under the authority of the school boards. There are eight well-attended public courses taught in London alone, besides others in many smaller English cities. At an examination held lately by the London Chamber of Commerce, 132 candidates were tested in Esperanto, which was thus placed on the same official basis as French, German and Spanish. In Germany, there are countless scattered groups or Esperanto Circles, all affiliated with a National Esperantist Association, and some of the most distinguished Berlin professors are its warmest advocates. The Leipsic Union has officially declared the use of Esperanto as an international auxiliary language "absolutely necessary for the intercommunication of the various nations." In France, there are already many Esperanto publications, and Paris has an Esperanto Club of 3,000 members—the largest in the world. There is a strong and active French National Society for the propagation of the new language. Boulogne, Lyons, and over 100 other cities and towns have clubs and groups of students; and it is proposed to pass a law making Esperanto one of the regular subjects in the public school curriculum. Italy and Austria are also active, and the movement has attained good headway in both countries. Belgium's government announces its intention to introduce it in the public schools of that country. In Spain, there are Esperanto courses in commercial colleges and normal schools, and even in the University of Bilbao. Russia has many circles studying the new language, and in several cities it is taught in the schools. Even the students at St. Petersburg University have organized clubs and are enthusiastically spreading the knowledge of Esperanto. There are study clubs also in far-off Japan, some of them with as many as 600 scholars, adults and youths, and it has been introduced in some of the Japanese schools. In South America, too, the movement has taken root, and in Brazil, Chile and other republics Esperanto clubs are rapidly multiplying.

In our own land, the new language has already students in many colleges throughout the Central States, while Esperanto clubs are springing up in cities, towns and villages. Ohio State University has a large class, and the famous Boston Institute of Technology has classes so numerously attended that they have been a surprise to the faculty. New York has several clubs, and a Brooklyn club has just been organized. But the movement is still in its infancy here.

From these facts, which constitute the merest outline of this great philological movement, it is clear that the new world-language is one to command the earnest consideration of all classes. It is a language easily learned, and the mastery of its general principles is **within the reach of every intelligent reader of The Christian Herald.** In presenting the course of lessons, it is our purpose to afford to all who wish to avail themselves of it, the double benefit of a simple and attractive mental exercise, and of acquiring a language which may, and in very many cases undoubtedly will, prove a valuable intellectual asset sometime in the future. The Course is free to all, involving no expense to the students. Circles should be formed, with from four to ten or twelve members in each, one student being selected as leader, and a "study period" being definitely set for some afternoon or evening, every other week. For the rest, everything will be explained in the Lessons as they appear fortnightly in the columns of THE CHRISTIAN HERALD.

Progress in South America

WITHIN a few years the present books dealing with South America will have to be rewritten if they are to give an accurate idea of anything but the scenery. In other words, revolutions are growing less and the people are getting into step with twentieth century movements, both in an intellectual and material sense. Education is spreading and heroic missionaries are distributing Bibles, though often in the face of great difficulties.

The recent notable peace conference in Washington, at which most of the South American countries were represented, is still fresh in the public mind. Under the guidance of our own Secretary of State work of permanent value was accomplished.

Now comes the interesting news that the wonderful railroad over the peaks of the Andes is almost completed—a herculean task. The road runs from Chile to Argentina, and when a short link is finished the traveler may go from the Atlantic to the Pacific over one of the most stupendous mountain ranges in the world.

With its enormous resources the South American countries have a wonderful future before them, and it is gratifying to learn that the advice of American statesmen has often been followed with good results.

Prevalent Suicide

NOT in many years have the newspapers chronicled so many suicides as during the past few weeks. Not only in what are called the lower classes, where penury and apprehension of starvation are operating causes, but among educated people and people who have abundant means, this disposition to shake off the mortal coil is manifested. Men and women kill themselves without compunction and without any realization of responsibility. The epidemic is significant of the general trend of thought, and is a symptom of prevalent atheism. Death is regarded as the end of trouble, because there is no expectation of a renewal of life. All the promises and warnings of a future life contained in the Bible are ignored.

The suicide thinks, as he steps out of life, if he is capable of thinking at all, that he is going to annihilation. If he conceived it as possible that there is life beyond the grave, he would surely hesitate before seeking in death an end to his trials. If he had but a glimmering of the doubt to which Hamlet gave expression, he would "rather bear the ills he has than fly to others that he knows not of." It is the impression that death ends all that we know of good and ill that is at the base of the impulse to self-destruction. This impression indicates an utter absence of Christian principle, or, in plain words, is atheistic.

Exception must be made to this characterization of every case in which the mind is unbalanced. When a man is crazy he is not responsible for his acts. There have been many suicides which were due directly to insanity, and for these we do not believe God will call the perpetrator to account. He will be judged by his past life, not by the ending of it. This, however, does not apply to the majority of suicides. There is usually too much deliberation, too much care to avoid failure, for the plea of dementia to avail.

The impulse springs sometimes from a fear of long protracted physical suffering, sometimes from a horror of disgrace, more frequently from impatience under a series of disappointments in speculation or in love, a feeling that life can give no further joy, and that death means escape. In every case it is childish and cowardly if reason still maintains its equilibrium. It is the act of one who would cut off his hand if it was hurt, rather than wait for the hurt to heal. Besides being an act of rashness, its chief fault is that it is an act of defiance to God, a challenge to him to exercise his power, and a refusal to bear the burdens that we have brought upon ourselves or which have been laid upon us.

India's Famine Spreading

LETTERS just received from a number of American missionaries in India picture a very gloomy outlook in the Central Provinces. Rev. J. J. Lucas (American Presbyterian Mission), Allahabad, writes to Dr. Klopsch as follows:

The price of every kind of grain and food-stuff is steadily advancing and people are beginning to suffer. The government is making large advances to the farmers to enable them to dig wells, and this is giving labor to a good many. Still there will be tens of thousands unreached and unaided by this means. Especially will the women and children suffer.

Commander Booth-Tucker, of the Salvation Army in India, writes from Simla to Dr. Klopsch:

We are face to face with a terrible famine. The monsoons have failed over a great part of the country. Prices of grain are already higher than during the last famine, and there seems every reason to believe that we shall have to wrestle with a calamity which is almost without parallel, and which affects some of the fairest provinces in the country. The government is doing its utmost; immense relief works are being planned, and are ready to be started at an early date.

The accounts we have received from our own villages are heart-rending. The prices of grain have gone up enormously even in the districts where there is no expectation of famine; and it seems impossible to buy at any reasonable rates in any large quantities even outside the famine area.

The North India Mission of the Presbyterian Church, at a recent meeting, adopted a resolution which says:

The North India Mission desires to put on record an expression of its appreciation of the generous help it has received from THE CHRISTIAN HERALD Fund for the support of orphans in their orphanages. Many of these children, saved from death through THE CHRISTIAN HERALD Fund, are now in our schools and churches, some of them giving promise of great usefulness. For all the sympathy and aid given us by Dr. Klopsch and THE CHRISTIAN HERALD we are profoundly grateful, and trust, in the famine we are now confronted with, THE CHRISTIAN HERALD may once again come to our help in saving life and providing homes for orphans.

Contents of this Number

Wednesday, December 18, 1907

	PAGE
Aliens Homeward Bound	Cover
Little Genda, the Child-Bride (Illustrated)	1091
Eloquence at the Y. M. C. A. Convention (Ill.) By G. A. Warburton	1092, 1093
Honors to a Heroine (Portrait)	1093
The Bargain Counter. Sermon By Rev. F. DeWitt Talmage, D.D.	1094, 1095
Gave His Blood to Save a Life (Portrait)	1095
The Inspiration. Poem (Illustrated)	1095
"This is a Christian Nation"	1096
Immigration's Ebb and Flow (Illustrated)	1097
The President's Message	1097
OUR EDITORIAL FORUM: The Sailing of the Fleet—Our Esperanto Course—Progress in South America—Prevalent Suicide—India's Famine Spreading	1098
BIBLE AND NEWSPAPER: Royalties Before the Camera—New Sayings of Christ—A New Gold Find—Held by His Foot—Milton's Bible Sold—A Mysterious Fort—A Find of Ancient Coins	1099
The Mischief-Makers. Serial Story (Illustrated) By Mary McCrae Culter	1100, 1107
Around the Home Hearth (Illustrated) By Margaret E. Sangster	1101
Heroes of the Mission Field (Illustrated) Sunday School Lesson, by Dr. and Mrs. W. F. Crafts	1102
Morrison's Trust (Illustrated) By Euphemia Holden	1103
Our Mail-Bag	1104, 1105
The Triumph of Missions. Christian Endeavor Topic	1105
Gems from New Books	1106
The Final Account. Epworth League Topic	1106
Divine Patience. By Mrs. M. Baxter	1107

THE BIBLE AND NEWSPAPER

KING EDWARD'S TWENTY-FOUR ROYAL GUESTS IN A SINGLE PHOTOGRAPH

Royalties Before the Camera

ONE of the most remarkable photographs ever taken is reproduced on this page. It represents twenty-four persons, who are either the occupants of thrones or the children of kings. As explained in our issue of November 20, King Edward of England has been entertaining a family party in his ancestral residence at Windsor and wished to preserve a memorial of the illustrious guests. The court photographer was therefore employed to take a photograph of them. There were three kings and five queens in the group, namely, King Edward, Emperor William of Germany and King Alfonso of Spain. There were the wives of the three and the Queens of Norway and Portugal. Included in the group were King Edward's son and his wife, and the Princesses Louise and Victoria, the King's daughters; his brother Arthur, Duke of Connaught, with his wife and son and daughter; the King's sister, Princess Henry of Battenberg, mother of the Queen of Spain, and the little Prince Olaf of Norway, a grandson of King Edward. With them were seven near connections from European courts. During the whole visit the utmost cordiality prevailed and Emperor William took occasion to express his gratification at the welcome accorded him by both court and people. The world's interest in the gathering is more than personal. It has had sad and painful experience of the results which follow royal quarrels and animosities. It has reason to rejoice therefore in the augury this assemblage gives of the amity and good-will existing among the nations represented. It may be hoped that their friendliness may be permanent and that all will strive in their several spheres to deserve the blessing pronounced by the King of kings:

Blessed are the peacemakers; for they shall be called the children of God. (Matt. 5 : 9).

New Sayings of Christ

Further discoveries at Oxyrhynchus, in Africa, are announced by Dr. Grenfell and Dr. Hunt, who found the famous Sayings of Christ there a few years ago. This is a vellum fragment of an uncanonical Gospel relating to a conversation on the nature of purity between the Saviour and a Pharisee, supposed to have been held in the Temple at Jerusalem. It is shortly to be published, and is regarded as a valuable addition to the many traditions which were current regarding Christ's teaching during the third and fourth centuries. Every word that Christ uttered is precious, but this is probably only another version of the conversation contained in Matthew 23 : 26-29. The new sayings previously discovered added nothing to our knowledge of him. They only confirmed the statement that John made that there were other things not recorded, but those that were recorded, were sufficient for the purpose sought.

Many other signs did Jesus in the presence of his disciples which are not written in this book : but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life. (John 20 : 30, 31.)

A New Gold Find

Telegrams from Nome, Alaska, report that a new find of gold has been made which promises to rival the Klondike. Two miners have come in from Valdez Creek, a tributary of the Shushitua River, with nuggets valued at about $900 each and quantities of coarse gold dust. They say that there are many prospectors there who have made still larger finds, and that five hundred miners from other camps are now on their way there. The new field is two hundred miles distant from Valdez, but the stampede along the winter trail is now in full tide. A curious feature of the travel is that the snow is covered two inches deep with a fine gritty powder which fell like rain in a recent storm. It was blown in from the sea and was so thick as to render breathing difficult. The ashes have been examined by local scientists and are declared to be volcanic. They are thought to be the result of an eruption from a volcano on the Aleutian Islands, as they resemble the ashes in which Pompeii was buried eighteen centuries ago. Neither this ominous phenomenon nor the perils of a winter journey will deter the gold-seekers from striving to reach the scene of the discovery. Few in these or in former days heed the apostle's warning:

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction. (1. Tim. 6: 9.)

Held by His Foot

A sad ending to a Thanksgiving frolic is reported from a Long Island village. A boy had been out with his schoolmates celebrating the day, and, still wearing his false face and fantastic garments, was plodding homeward for the family dinner. He walked on the Montauk railroad track which was a short cut to his home. In crossing the tracks, his foot slipped, and in an instant it was clutched tightly in a switch frog. Unable to release himself he cried for help. A gate-tender at the crossing was hurrying to his assistance when he heard the rumble of the Amagansett express, and he was powerless to head it off. Retaining his presence of mind, the boy leaned as far off from the track as his imprisoned foot would permit, while the engineer of the express, who had not seen the boy until it was too late, reversed his engine and put on the brakes. The train almost buckled under the sudden stoppage, but the headway was too great to save the boy, and his left foot was cut off above the ankle. The wound was bound up, and he was put aboard the train and taken to the hospital at Long Island City, where the limb was dressed. The child was wise enough to do what he could to save his life when he knew that his foot must be sacrificed. There are some people who have not his wisdom in dealing with their moral difficulties. They are so concerned about the entanglements in which they are held, that they lose the soul itself rather than endure the mutilation that Christ told them to prefer:

It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Mark 9 : 43

Milton's Bible Sold

An interesting auction sale took place in New York last week. It was of four hundred rare books, which formed part of the collection of a Baltimore diplomat now appointed to a government mission in Spain. Among the books that attracted high bidding was the Bible once owned by John Milton, the author of *Paradise Lost*. It is a thick quarto volume, covered with old leather and bound with brass mounts and clasp. It was printed in London in 1588 by the Deputies of Christopher Barker. It was thoroughly examined by Dr. W. Aldis Wright of Trinity College, Cambridge, in 1904, and pronounced genuine. The fly-leaf bears the signature in the poet's handwriting, "John Milton, February 24, 1654." There is also the signature of Milton's wife, "Elizabeth Milton," on a slip of paper pasted inside the cover. The book appears to have belonged to her before her marriage, for her maiden name, "Elizabeth Mynshull," is written on the leaf between the Old and New Testaments. There are also records of the family and bequests of this very Bible written on the fly-leaves. After a spirited competition it was sold for $1,705. How astonished would Milton have been if some one had told him that his Bible would ever have commanded such a price! If he could know it now, he would tell the eager bidders that his association with the volume was of much greater compared with its intrinsic value.

Search the Scriptures; for in them ye think ye have eternal life. (John 5 : 39.)

A Mysterious Fort

A press dispatch from Edmonton, Alberta, tells of the discovery of an ancient fort on the summit of Glacier Lake. It is in the shape of a huge tower, which is now reduced to a height of forty-five feet. It originally had been battlemented when built, but now the battlements have decayed and their ruins are evergrown with woods and grass, which had prevented its character being recognized by miners or tourists. The trenches surrounding it can still be traced, and prove that much care was exercised in their construction. Bones were found around the fort in such quantities that the discoverers were shocked by the spectacle, as they were evidently human skeletons. Those who have seen the fort are unable to venture an opinion as to what race had made it. They are sure the builders were not Russians, as it presents an appearance of age which proves its existence prior to the Russian discovery of Alaska. It is clear that the men of that prehistoric time understood how to build a fort, and the fact of the skeletons lying around it shows that there had been a struggle for its possession, in which many lives had been sacrificed. Of that struggle, and of all involved in it, as well as the cause of the conflict, no record exists. Everything, once so full of interest to those engaged, has perished, and has left no trace but that of the fort with its dead.

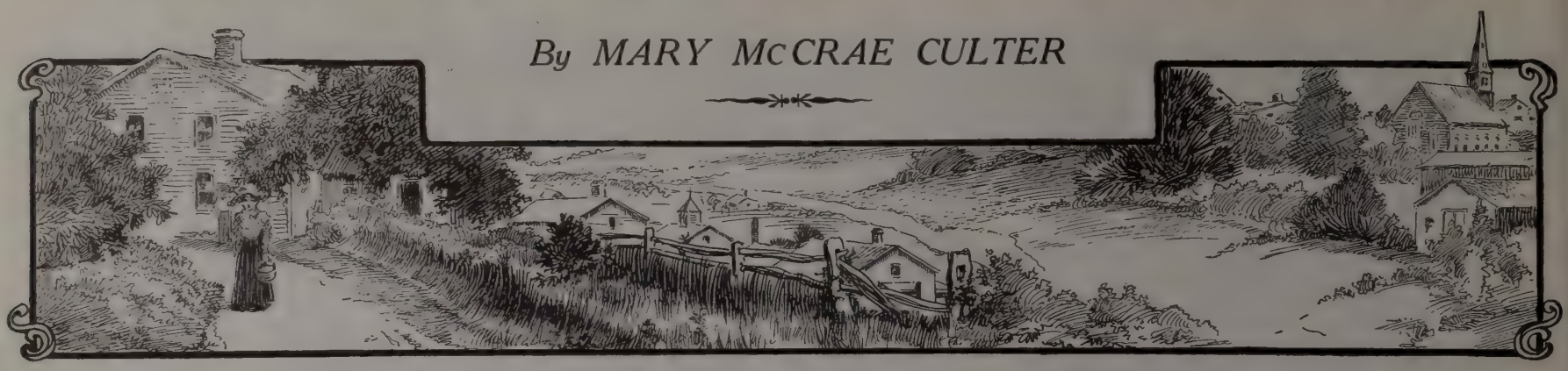
The memory of them is forgotten. Your fathers, where are they? and the prophets, do they live for ever? Or can a man continue a perpetual existence? Job 14 : 2

A Find of Ancient Coins

Excavators at Luxor, in Lower Egypt, have found a number of coins more than two thousand years old. They were found in an earthen jar hidden in the side of an ancient well, where they had been placed for safe keeping twenty-two centuries. These pieces are very thick, and the silver is of great purity. They correspond in weight to the Attic drachm. The obverse bears the head of Minerva in a lion's skin. The reverse shows Zeus seated on a throne, and will bear the name of Alexander the Great. Many interesting antiquities have been found in this land, and some of the events have been recorded in the Bible. Among these are the [illegible] struck. Stamped [illegible] coins, such as the [illegible] plow, a helmet, and so on. [illegible] of the [illegible] by means of [illegible] who may have [illegible]

THE MISCHIEF-MAKERS

By MARY McCRAE CULTER



CHAPTER III—*Continued*

"I WONDER whether they will make her organist again when she comes home," replied Dora.

"Make her organist? She won't wait for that. She simply takes possession of the stool as her supreme right. She makes me tired with her presumption in regard to music. I doubt whether she ever took a year's lessons, while I went through Sheldon's Conservatory, and took lessons for two years of Madame Caspari—at two dollars a lesson, too." Some people cannot be taught where they belong, and Kathleen Lawrence is one of them. I wish some of her adorers would marry her, and take her to Kamchatka," Hollis added with a shrug, which more than words revealed her unrepressed jealousy.

The girls talked a little longer over their plans for the proposed entertainment, then Hollis sprang to her feet, saying: "Papa and I are going to take Mr. Allan for a drive this afternoon, to call on some of the people across the river. Papa ordered an early dinner, so I must hurry home."

"Well, good-by, and good luck," cried Dora, as Hollis fluttered away. Left alone she soliloquized: "Of all self-conceited people, Hollis Hayward bears the palm. She thinks she can captivate the new minister, and through his influence rule Hawthorne; but she'll find out that there are others in this town beside herself, and that she is not quite so smart as she thinks she is. It will suit me, though, if she will only flirt with the preacher long enough to disgust Charlie Lester."

Dora seemed to take a sinister pleasure in contemplating the result of her friend's conduct. A shrewd smile played about her lips as she resumed her interrupted duties.

That Hollis Hayward was the unsuspecting innocent that Dora imagined, was far from the truth, as was shown by her meditation as she tripped homeward: "Dora Murray is the queerest girl in Hawthorne," she muttered. "I don't know whether to like her and trust her, or not. She acts smooth enough, dear knows; but now and then she says something so cutting that she makes me suspicious that she is treacherous and underhanded. It is the same way with her talk about Mabel Lawrence. She is sweet as honey to Mabel's face, and one would think they were the dearest friends; but I know better. I am glad that Mr. Allan is to stay at our house, and it will be strange if I cannot manage to keep such people as Dora Murray and Mabel Lawrence and some more of them, from influencing him against me as they did Mr. Andrews. Hawthorne is a poky old place, anyway. I wish papa would let me go to a city where I could have pleasure and privileges worth something. Just because we always have lived here is no reason why we always must. There isn't a soul worth knowing in this community, not even Charlie Lester, for the girl who marries him will have to be tied down to the butter-and-egg existence of a farmer's wife—and may fortune deliver me from that!"

She swung open her home gate vigorously at the thought. Suddenly mind and manner changed, for through the open windows of his room on the first floor, she caught a glimpse of the Rev. Edgar Allan unpacking his books from the boxes which had arrived that morning. She stopped to bend admiringly over her pansy bed, to pick a great bunch of early roses for the dinner-table, to chirp and talk to her canary whose cage hung upon the porch, conscious all the time that the eyes of the young man were watching her approvingly. She started with prettily affected surprise when he stepped through the low French window to join her, and the innocent young theologian did not suspect that she had been posing for his especial benefit.

Their talk ran upon flowers and birds; upon the merits and demerits of the Kansas climate; upon a dozen topics connected with nature-study; and so engrossed had they become in their conversation, that it was with genuine surprise that Hollis saw her father coming for his noon-time meal.

"Hollis stopped to chirp and talk to her canary"

"And I hurried home from Dora's to help mother. You are to blame for my delinquency," she cried, playfully tapping the minister with a rose as she turned to run into the house; and the foolish young man smiled as he picked up the blossom and carefully fastened it on his coat. Evidently his first impression of Miss Hollis Hayward was favorable, a fact which that young lady triumphantly read from the petals of the rose which he wore at the dinner-table a few minutes later.

CHAPTER IV

The Minister Disapproves

THE Rev. Edgar Allan was very disagreeably surprised by the information that a church reception in his honor was to take the place of the mid-week prayer-meeting, and was to be held in the church.

"Is it positively necessary to have the reception on that evening?" he asked. "Indeed, for my own part, no reception would suit me so well as a largely attended prayer-meeting, for in it I would come in touch with the leading church workers. Cannot this social be set for some other evening in the week?"

"Why, no!" replied Mr. Hayward, who had given his pastor the notice of the reception. "The ladies have made all their arrangements for Thursday evening, and it would be almost impossible to change. As for the prayer-meeting, we have never considered it such an inflexible institution that we could not dispense with it for a week when other church interests demanded. It is never very largely attended, as the majority of our members live so far from town that they cannot well come in, especially at this time of year when farm work holds them so late; so you would meet very few of our leading members there. Our other ministers never objected to our taking the prayer-meeting evening for other uses, therefore the ladies did not dream that you would do so."

The disapproval in his tones was so strong that the younger man felt at once that he was treading upon dangerous ground, and that his wisest course would be to submit to what seemed to be inevitable, and bide his time in reforming prayer-meeting conditions. Here, certainly, was one of the sore spots in the Hawthorne church which greatly needed the healing touch of the Great Physician. Therefore he answered:

"While I am very sorry to omit the prayer-meeting for the week, I do not wish to make trouble for those who are seeking to do me honor, and to give me an opportunity to meet the congregation in such a way as to become personally acquainted with them. We will let the appointment stand for this time; but in the future, I hope we can arrange so that nothing will interfere with what I consider the church's most important service."

He expressed this view in carefully chosen words on Sabbath morning after the reception had been announced by the president of the Ladies' Aid Society; feeling rightfully, that he must let his people know just where he stood on such questions, and make his future course clearly defined.

His remarks were received with various feelings by different members of the congregation.

"He's terribly good-goody," Hollis Hayward whispered to Dora Murray.

"You'll soon take that out of him," was Dora's reply, in a tone that caused Hollis to look at her suspiciously. "Look at Mabel Lawrence's face. She'll say 'I told you so,' as quick as the benediction is pronounced; but we've won, anyhow, in spite of her and the preacher, and it will be a new thing in Hawthorne if we cannot hold our own."

"Wait till Kathleen comes home," returned Hollis spitefully.

Across the aisle from the two girls sat Miss Tilly Walker, "dark, thin, and forty," Dora said. She nodded strong approval to the minister's words, and murmured: "You are exactly right, young man; but I can assure you that you are making trouble for yourself already, before you have even had time to preach a sermon. It doesn't do to tread upon Hawthorne's corns so carelessly, and there'll be a howl raised, as sure as you're livin'."

Old Mr. Alison agreed with Miss Walker in opinion.

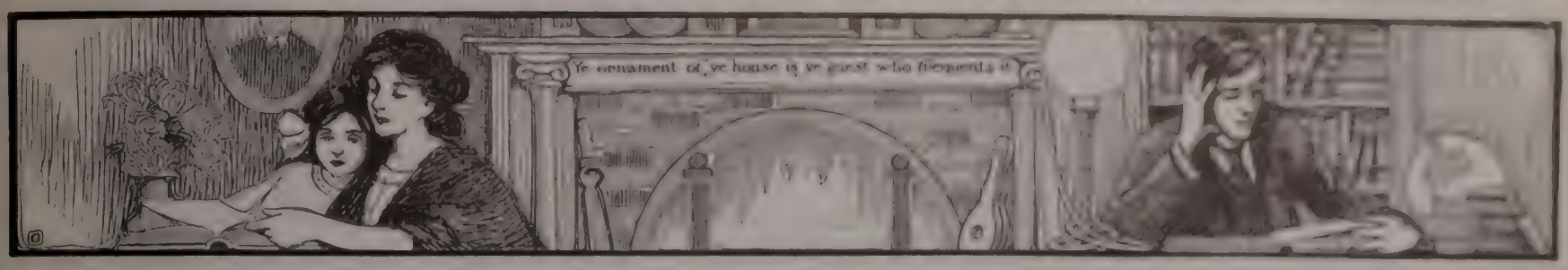
"Quite right, young mon," he thought; "ye are a fearless soldier o' the cross, but ye'll hae sair fightin' gin ye gang that gait in this kirk. The de'il's surely never far awa frae here, if we did but ken his hidin'-place—an' I could guess whaur it is, I'm a-thinkin'. Ay, mon, there are fearsome times ayont ye, gin ye dinna mind weel yer ways."

Mabel Lawrence whispered to her mother: "Aren't you ashamed for Hawthorne? Mr. Allan will think we are all heathen."

"Do not worry, daughter. If our lives in the future do not prove our innocence

Continued on page 1107

AROUND THE HOME HEARTH



By MARGARET E. SANGSTER

Plain Talk For Plain Folk

HAPPINESS is a modest flower that grows near the ground quite within the reach of every one who cares to grasp it. Unlike fame, splendor, magnificence, wealth or learning, happiness belongs as much to those who make little search for it, as to those who spend life and strength in constant endeavor. The strange thing is that while everybody has a right to be happy, comparatively few people are either as happy as they might be or enjoy happiness all the time. Take, for instance, the common experience of people in married life. While it is doubtless true that for every wreck in married happiness there are several thousand marriages that cannot be counted failures, it is also true that few husbands and wives understand the secret of getting out of the common days the sweetness they have to give. When John and Jane, Stephen and Fanny, respectively pledge their vows at the altar, "for richer, for poorer, for better, for worse, in sickness and in health, till death us do part," they signify to the world that their lots are blended, and that they expect to share fully and completely whatever the future may give them. The first thing that crops up to mar their bliss is selfishness on one side or the other. For example, there may be lack of chivalry on the part of the husband, or lack of consideration on the part of the wife. Not long ago, a man was heard to say, concerning a very chilly house that needed a furnace which he was amply able to provide, "The house is certainly cold, but I am not in it very much."

"Your wife is there from morning until night," was replied.

"Oh, she is busy with the housework, and hasn't time to notice the atmosphere," was the surprising reply. "Besides, if it is cold mornings and evenings, it's just as trying for me as for her."

Thus spoke a man of undoubted integrity and some piety, who was mean and stingy to the core. Could happiness be expected to be more than a withered and stunted branch planted in a soil like that?

. . .

A man and woman were seated one day in a railway train, and conversation turned on a bankruptcy that had lately been announced. The woman expressed regret and astonishment. "I fancied," she said, "that the old firm had left Jasper W. an inheritance like the rock of Gibraltar."

"Ah, my dear lady," replied her friend, "the inheritance was all right, but times have altered and competition is far greater in our day, in every line of business, than it was when Jasper's grandfather laid those foundations. Poor Jasper was unfortunate in his marriage. Mrs. Jasper is beautiful, refined and accomplished, but she makes too many demands, too many demands. Jasper can not say no to her. I happened to be aware last year that he was in sore straits, and could not easily meet his obligations. A business friend would have helped him out had it not been that at the very time of his most pressing need Mrs. Jasper appeared in velvet and sables in a new motor-car. The outfit cost a fortune and lost one to extravagance, and if they are unhappy it is because she placed dress and fashion above real needs."

. . .

Another reason why married people jog along contentedly enough, but without a single trace of the first fine careless rapture that once glorified their days, is because they forget that compliments and courtesies go far toward diminishing friction. In the halcyon period of courtship Leonard was invariably polite to Louise, and Louise was never brusque and uncivil to Leonard. If little things ruffled either the irritation was not remembered when they met after their brief partings. Reading the love letters sent by John Keats to Fanny Brawne, letters that are brimming over with the exaggeration of a poet's enthusiastic affection, one is tempted to wonder whether, had Keats been spared to marry Fanny instead of dying early, he and she would have kept in the prosaic round of existence the thrilling and impassioned ardor of their first romance. Whether or not this had been possible they would have remained a happy couple to the end had they been constantly and decently decorous and polite.

When a wife ceases to treat her husband with a tender deference, and a husband stops being complimentary and careful in little things in his manner toward his wife, true happiness flies out of the window.

. . .

Yet another reef on which a good deal of conjugal happiness goes to pieces is the management of the common income. Husbands and wives too often act very stupidly where money is concerned, the fault lying, it is to be feared, more frequently at the husband's door than at the wife's. A good parson in a New England village was so deeply impressed with the failure of many married men to recognize the wife's right to confidence, and to a reasonable share of spending money, that he preached a sermon on home finance. The senior deacon was observed hastily bundling his wife and daughters into their conveyance after service, with the testy exclamation of, "Let's get away from here. I came to listen to a Gospel sermon, not to be told about dollars and cents."

Thousands of wives who never have a penny to call their own unless they ask for it, would bloom into renewed beauty if there were frankness about money on the part of the husband, and if wives were not treated like irresponsible children.

The wedding ring of a beautiful bride many years ago was engraved with the initials of herself and husband and the motto "One in Christ." From beginning to end that marriage was conspicuously successful and exceedingly happy. Two friends united in marriage and consecrated to Jesus Christ need have little fear that the intimacy of blended souls will ever strike a jarring note. Two such pilgrims will walk together by ways of earthly blessedness until they arrive at their journey's end and reach the heavenly home.

A COUNTRY STORE IN VENEZUELA

Even in Venezuela the country store is a rallying-place for old and young: for the gossips of the country-side, and the children, who like to hear what their elders say. The soft Spanish tongue can lend itself to gossip as well as our English speech.

The Scrap-book Habit

MR. ARTHUR C. BENSON, in one of his clever essays, speaks of the duty of cultivating the habit of memory to carry ourselves lightly like a packhorse. We all know that memory may be trained to serve us almost at our pleasure; but when a slate and pencil hanging from a nail behind the kitchen door will conveniently jot down memoranda for the day, when a pocket diary and an engagement calendar will enable us to keep in mind things that we have to do in the most crowded hours, and when the simple device of cutting out newspaper clippings and pasting them in a book or dropping them into properly labeled envelopes will supply us with volumes for handy reference, it hardly seems worth while to encumber ourselves with a pile of superfluous mental baggage. Rather ought we to let memory remind us of the self-restraint, the politeness and the civility that we always owe our fellow pilgrims. Rather, too, should we reckon that memory is useful for culture which is the result of knowledge, and not merely for knowledge itself in the crude form.

One of the most charming scrap-books ever made by the writer was a [illegible] collection of stories, descriptive bits of poetry, bits, attractive facts and the like cut from newspapers and magazines, and pasted into a large book, without the slightest reference to orderly arrangement. The book was a sort of room, full of the oddest charms and heterogeneous qualities, yet it was a treasure-house of delight for a rainy day, and beyond any book of the kind it might be relied upon for diversion and entertainment. To be thoroughly useful, however, a scrap-book should be made with a definite aim and a constant looking toward the point in view. Thus a minister's scrap-book might be composed of illustrative anecdotes and quotations that would be helpful in writing sermons, or it might be a missionary scrap-book bearing on the progress of Christ's kingdom at home and abroad. A mother's scrap-book would naturally contain a good deal on the subject of children's education, on the care of infants, and on the theory and practice of juvenile upbringing. A housekeeper who should undertake to prepare a useful scrap-book from the daily and weekly press, and from monthly magazines, would soon find herself independent of cook-books, even though they were written by distinguished authors.

All that is really needful in one wishing to construct a useful scrap-book is a pair of scissors, a pot of paste, a brush and a blank book. The book should not be expensive, and it is much better to avoid ruled headings and all aids that oblige one to conform to certain set lines in pasting. You do not want anything that requires delicate handling, and therefore add one more argument to those already opposed.

Aunt Prudence Payson's Catch-All

Mary [illegible]

HEROES OF THE MISSION FIELD

*By Dr. and Mrs. Wilbur F. Crafts**

THE lessons of this quarter, covering the conquest and settlement of Canaan, may well be used as illustrations of the missionary conquest of the world, with Christian courage at home and abroad as the central theme. Canaan is a sample of heathenism in all ages. It was a nest of polygamy, tyranny and slavery. War was the common activity of the men. Instead of earning their own living, they robbed their neighbors. The word woman stood for the absence of the two essentials of social welfare, good morals and human rights. Lust was treated as the chief virtue in the very temples. The Canaanites threw their children into the red-hot arms of idols that were but furnaces for which boys and girls were the fuel. Their gods were dreaded by the innocent, not the wicked.

The Heathenism of Canaan

Such heathenism still exists in many a savage island of the Pacific and in many an African village, and the conditions of many men, women and children in India and China are, in many respects, no less horrible. The people of heathendom are usually filthy, and unhealthy and uncomfortable by day, and yet more so in their beds at night. Parents often kill or sell their own children, especially girls, or let them die of neglect. Even in the half-civilized Philippines, half the children do not live the first year out. Education usually waits on the coming of the missionary. Before that the pall of ignorance hangs over the minds of young and old. To a woman, marriage is but enslavement to lust and labor. Life is dark, but death is darker.

In the days of Joshua, God's call to Israel was to be his messenger of justice and exterminate races unfit to live, that in their places a chosen people might live and make it a holy land, through which the world should be conquered spiritually by the proclamation of God's mercy. To this missionary conquest we are all called by the Captain of the Lord's host, who before Jericho commissioned Joshua. The Sunday School teachers are the drill-masters to prepare the church for this conquest. They have in their hands the future missionaries. As in some parts of China if a man commits parricide, those who were his teachers in youth are sought out and punished for not having taught him better, shall not God hold the Sunday School teachers, and especially the Christian parents, who should be the best teachers of all, responsible if the church does not, as it could and should, evangelize the world?

The fearless Japanese samurai, in the days when they were knightly retainers of the daimios, carried two swords. So Joshua carried two swords; the sword of justice and "the sword of the Spirit, which is the word of God." The secret of his success is in his divine Commander's charge (Josh. 1: 8), "This book of the law shall not depart out of thy mouth." For better missionary work the first need is more Bible study. We marvel that even in Great Britain and America, only a little more than a century ago, our devout fathers saw no call to foreign missions in the Bible, and cried to those who did, "Sit down; when God wants to save the heathen he will do it without your help." But we are more guilty, if, seeing the call to missions in all parts of our Bible, we voluntarily "sit down" and act as if God would save the heathen in spite of our failure to do our part.

Converts' Trials

The heroic period of martyrdom in missions is not wholly past, and no less courage is needed to plod on amid the daily hindrances found in nearly all missionary fields. The missionaries of to-day who go to savage communities, leave a land of plenty and variety, for a land oft sore distressed by want. They are surrounded by those against some of whose customs their whole being revolts. There is no water on some islands except that which is obtained in the sand at low tide, which must be carried a couple of miles over coral cliffs. Perhaps the reader may think that a little matter. Certainly it is not much to a native who never needs to wash his clothes, and who, under these conditions, has a bath when it rains or when he is on the beach; but water becomes one of the urgent necessities to a Christian, and specially to the Christian leader. The daily wearing drudgery, the nagging inconvenience, is a heavy burden until faith perceives that it has a halo of glory.

As Joshua thanked God for assured victory when one-third of the Land of Promise was possessed, so may we go forth in confidence of final triumph when more than half of the world is under Christian governments, and when whole races have been transformed, such as the Hawaiians, the Fijians, the Telegus, the Karens, by the power of the Gospel. These child races have not the mental strength of nations long civilized, but the change in their lives is more marked than in that which follows conversions in the churches at home, and the number of conversions, in proportion to the number of preachers and the expenditure, averages far above those of the home churches.

In savage tribes where missionary work has been carried on for a considerable time, tribal wars have become rare, and polygamy, tyranny and slavery are disappearing. The war club has become a curio, and the implements of industry have taken its place. Most of all, in place of the "habitations of cruelty," we find true Christian homes. To the thoughtful traveler more interesting than scenery or bazars are the faces of dark-faced men and women that have been lighted up with intelligence and benevolence by the Spirit of Christ.

A Brave Christian Samoan

Here is a sample of the Christian courage often seen among native Christians. In 1902 and later, repeated efforts were made by Australian missionary leaders to plant a mission on the coral island of Lua Nina, of the South Seas, where the natives speak a language kindred to that of the Samoans and Tongans. Christian teachers from Samoa and Tonga had been twice refused the privilege of landing by the chiefs, influenced by the heathen priests, but when they were refused a third time and the white missionary in charge, Rev. J. F. Goldie, was about to sail away and relinquish his efforts, two noble men positively refused to return with him. They said, "You can take our wives and children back, and we will remain, and if the people will not allow us to go on shore, we will live in the boat, but these people must hear of God's love to them."

"By lot was their inheritance as the Lord commanded by the hand of Moses"

A Royal Welcome

After much consideration, Mr. Goldie left the two brave men in the boat, supplying them with provisions and with an old sail with which to make a shelter on the boat, and for three months these men lived there anchored close to the beach until finally they were received by the principal chief at the other end of the lagoon, and since that they have made splendid progress, as will be seen by the letter which Semisi Nau sent to his old missionary and tutor, the Rev. Dr. Moulton, who has supplied the following translation: "For three months I lived on the water, chased and worried by the people on the land, not able to go ashore. At last we had a visit from a chief of the land, called Bobu, who helped us in talking to the people. One day I said, 'Let us try the western islands of the atoll, which are ruled by a different king.' So we went, taking Bobu with us, who translated for us to the king. The king replied that he wished to have a missionary in his land; so I landed, and we no longer lived on the water. A church has been built, and a house for us to live in, and we have begun our work." This letter will show that the old spirit which enabled men and women to suffer, and if needs be, to die for Christ's sake, is not extinct.

Caleb, at eighty-five, asking for that portion of Canaan where he must conquer its mightiest giants before he could enjoy his inheritance, is a type of many an aged Christian hero, yet vigorous in mind and body, because he has kept health and hope by loyalty to God. When we speak of an aged missionary hero, all the world thinks first of beloved Dr. John G. Paton, recently promoted to the King's palace in heaven after more than fifty years of brave service in the New Hebrides. But there are many more white-plumed knights of missions.

Imperfect Bible Heroes

Gideon, who was naturally so timid that he needed half a dozen miracles to develop courage enough to do the heroic tasks God gave him to do, is an encouragement to many of us who are now as timid as he, to seek the faith that shall make us as fearless. Old soldiers at camp fire often merrily confess how much afraid they were when the bullets of an opening battle were whistling about their ears, by way of proving their courage in sticking to their posts nevertheless. Such men are really greater heroes than reckless fellows who care little whether they live or die.

Samson, a half hero, persistently brave in loyal adherence to his double consecration to abstinence and the conquest of the Philistines, yet himself conquered by one bad Philistine woman, is a type of many an imperfect yet useful native Christian who may be on some one line of morals as blind as Samson, and yet in others as loyal and useful as he. The most apostolic in fire and eloquence of the native pastors we met in China the missionaries called "our Peter," because his impulsiveness was constantly getting him into trouble.

Heroism is not all of one type, and some of the best of it is in harmony with the proverb that "still waters run deep." The heroism to which women are called is seldom of the masculine type that distinguished Joan of Arc, the military deliverer of France, and Grace Darling, the lighthouse-keeper's daughter, who in her little boat braved the waves and wind to save a wrecked ship's crew. Woman's heroism is oftener shown in endurance. Such was the courage of the brave young widow Ruth, who faced the poverty she anticipated in the Holy Land for the sake of love—love to Naomi and Naomi's God.

Here it is fitting to quote what President Roosevelt said at the unveiling of a monument to the soldier, General McClellan: "There is one person that I put ahead of the soldier—the really good woman, the good wife and mother who has done her full duty. She often has a pretty hard time, yet the woman who thus with labor and anxiety brings up her children is blessed among women, blessed among men. I do not pity her in the least. I respect and admire her and hold her worthy of admiration and honor. The selfish creature, man or woman, who reaches old age, having achieved ease by shirking duty, is to be heartily despised and not envied. Our admiration is reserved for him or her who has done the work which makes the next generation able, in its turn, to do its work in the country."

A Kaffir's Conversion

A beautiful parallel to the story of heathen Ruth, drawn to God by the sweet saintliness of Naomi, is the following fresh story from South Africa: A Kaffir came to a mission at Tsomo for medicine. His heart was weak, his nerves were shattered; in a word, he was on the downward grade. The missionary was surprised as he quietly said, "I want to be a Christian." A little questioning soon told that he had a Christian wife, and that though she had said little or nothing to her husband about becoming a Christian, the powerful influence of a real Christian life had been doing its work, and the man confessed that ever since his wife became a Christian he had "longed to live this beautiful life." But it is not to be expected that a Kaffir could ask a woman to teach him. He drank in the story of the prodigal son. The missionary and he knelt, and he repeated the prayer that was taught him, and learnt that trust must be placed simply but entirely in Christ the Saviour; that we must thank God for all the blessings of life, and then prove our gratitude by daily service. It was a pleasant sight as the man stood up, to see the light of heaven on his face.

*The International Sunday School Lesson for December 29. Quarterly Review. GOLDEN TEXT: "Thou crownest the year with thy goodness." Ps. 65: 11.

MORRISON'S TRUST

By EUPHEMIA HOLDEN

MR. MORRISON glanced about his library. The harmony of it and its charming furnishings almost hurt him. What was to become of his home, his wife, his child—himself? What a cruel mockery of destiny, that he should have been able to give them these things, to accustom them to luxury, and then—and then—where would it all end? The bank in which he kept his private and his business accounts was the bank which had failed. The corporations in which he held stock were among the few that had gone to the wall in the recent days of panic. He had been a marked man. Others had not suffered so. Of course, he could sell to-morrow other securities, which would give them enough for the present; but——

He thrust his hand into his pocket and pulled out some money—a ten dollar bill—a bright fifty cent piece, and a few odd dimes and nickels. As he sat staring at these, some one opened the door without knocking and a voice said softly:

"Jackie wants to play with papa."

"Come in, Jackie."

A sturdy little lad scrambled up on the man's knees and laid his round head down on his father's breast.

"What makes papa all alone and look like this—" here the boy puckered his forehead in sharp lines—"mother all tears in her eyes? Jackie doesn't like it so."

The man bent and kissed the child's forehead.

"Does mother cry?" he asked tenderly. "And she was so brave to my face—bless her proud little heart!"

"What's papa got in his hand?" demanded Jackie. Morrison opened the fingers he had closed down over the pitiful little pile of coin.

"Oh! oh! oh!" cried Jackie, plucking out the bright fifty cent piece, "Jackie wants this, please, papa."

The man hesitated; then, half ashamed, added quickly, "of course, Jackie boy. Isn't it a pretty thing?"

The boy examined the coin carefully; then pointed at some words close to the edge.

"What does it say on Jackie's play toy, papa?"

"It says, 'In God We Trust'," Morrison repeated mechanically.

"What does that mean, papa?" asked the boy slowly.

"It means," the man began, "it means that we must— why that— I don't believe I know just what it does mean. Do you, boy, dear?"

"Why, don't you know, papa? You know everything, don't you?"

"Indeed not, Jackie, not even enough to answer my boy's questions sometimes."

"Well, God is Our Father Which is in Heaven; I say that every night. Did God make the new money, papa?"

"No-o," replied Morrison, "I don't believe he did."

"But he made everything," insisted the boy; "he made you and me and mamma; mamma said so."

"Ye-es," Morrison admitted slowly. "He made the living things, surely. Who else could?"

"What does 'Trust' mean, papa?" asked the boy, returning to the coin.

"I could tell you better what 'trusts' mean, Jackie boy," the man said with a bitter laugh. "They're places where you put your money because you think it will be safe, and you get awfully fooled sometimes, and your money is all taken away from you, and you hardly dare spare your own boy a bright fifty-cent piece."

"But God doesn't take money away, does he? God is our Father. Fathers give things. They don't take them away. You never take Jackie's things away—do you, papa?"

"No-o," said Morrison slowly.

"Then what does the play toy mean, 'In God We Trust?'" said the boy, his puzzled eyes raised to his father's face.

Morrison hesitated. His throat was rather tight. "I suppose," he said at length, "that it means I ought to trust Our Father as you do yours."

A long silence followed, for Morrison was thinking deeply. "Jackie," he said at length, "jump down and run to the book shelves over there and get father a black book with red and gold edges. 'Way down at the bottom—see—there—" for the boy had obeyed the request promptly. "Perhaps that will answer your question."

"Why, that's the Bible," exclaimed Jackie. "Sometimes mamma reads about God and Jesus. It's awful dusty, papa," he added, clambering back into Morrison's lap.

"Guess it is," said the man slowly. "Papa hasn't read it for a long time—here——"

Morrison dusted it with his pocket-handkerchief, and then turned to the concordance. "Trust," he read aloud, "trust, Job, Psalms, Proverbs—they all have something to say about it, 'trust in God'; 'blessings resulting from trust': 'trust in man, riches, vain.' Let's try Psalms. I always liked the sound of them. 'I will say of the Lord, he is my refuge and my fortress, my God, in him will I trust.' That sounds pretty good, doesn't it?"

The boy nodded.

"And Proverbs, let me see: 'Trust in the Lord with all thine heart and lean not unto thine own understanding.' That's it, boy; 'not unto thine own understanding.' Isn't that wonderful? Why, there's where we all miss it. We believe in our own brain and our own hand and in power and money here, this is what Paul says, 'nor in uncertain riches but in the living God, who giveth us richly all things to enjoy.' The living God—the living God—not gold or stocks or real estate or will power—that's trusting in other gods; and it says, 'Thou shalt have no other god before me'."

A sudden light seemed to have flooded the man's consciousness. It sparkled in his face, his whole expression changed. He saw how completely, during the last few years, he had allowed the lust for gold to dominate his life. Yet he had believed himself a model husband and father; and what had come of it all? Loss, failure, poverty—nothing. How blind he had been!

He became conscious of his child's eyes gazing wonderingly into his own. The child's look was half-curious, half-awed.

"I'm not going to do it any more, Jackie," he said suddenly. "I'm going to trust in God—that's what the text means—don't you see, boy, don't you see?"

The lad nodded his yellow head vigorously.

"The Bible and the trust words make you feel good—don't they, papa?"

For answer, Morrison gathered his boy into his arms.

Mrs. Morrison came quickly into the room. "Jackie boy," she exclaimed, as she saw the two, "I didn't know you were

"'What does that mean, papa?' asked Jackie, pointing to the coin"

[illegible]

Next morning when Morrison entered his office there was a cheerful smile on his face.

"I suppose you've heard the news?" said his secretary. "Things look better, don't you think?"

"Do they?" inquired Morrison. "I was busy reading something else and didn't take time for the paper."

The man looked up in astonishment. Morrison not reading the morning paper in time like these!

"Well," replied the secretary, "the Administration has secured money to meet all demands, trades and promises a speedy settlement. Johnson, of Martin & Johnson, can sell any reasonable stock you want to get rid of, and Foster [illegible] he had some money to lend and gave me an option on it until eleven this morning."

"Pretty good," said Morrison, helpfully. "It wasn't exactly as bad as we imagined, was it? Send in Cole. I want to dictate a letter."

"You will take up those matters right away?"

"In a few minutes. I want to write a letter to the President first. He has some right on his side, but I believe it's the greatest mistake to issue fiat money off the press. It does lots of good. If every man in Wall Street should read it each time it was passed through his hands there would never be another panic. Send in Cole right away, please."

Among the Workers

[illegible]

OUR MAIL-BAG

Questions and Answers

Mrs. W. T. B., East Douglas, Mass. What was the name of the dying penitent thief on the cross?

Tradition gives the names of the two thieves as Dismas and Gestas. The former was the penitent.

J. B., Paterson, N. J. Is it reasonable, as some of the newspapers here are doing, to attribute any serious or hostile purpose to Japan, in recalling her Ambassador at the present time?

The fact that Ambassador Aoki's departure is simultaneous with the sailing of the American fleet is not necessarily important, or indicative of a hostile purpose. He has been summoned home, he says, to make a verbal report on conditions interesting both Japan and ourselves. There is no reason for doubting Japan's friendliness or good faith now any more than in the past. The Mikado's government has always acted honorably.

Mrs. W. R., St. Paul, Minn. I recently heard a statement made by a minister in the pulpit that there was not a statement in the Bible, from Genesis to Revelation, urging church attendance. Is this statement true?

You must certainly have misunderstood him, for such a statement is absurd, and from a preacher, incredible. In both the Old and New Testaments there are numerous passages enjoining attendance in God's house as a duty, a delightful pleasure and a great spiritual privilege. See Lev. 8: 3; Deut. 4: 10; Psalm 23: 6; 26: 8; 27: 4; 84: 1, 4, 10; 122: 1; Neh. 13: 11; Micah 4: 2; Matt. 18: 19, 20; Acts 4: 31; 15: 25; Heb. 10: 25. Take your reference Bible and look up, through the marginal notes, still other references.

Western Reader, Butte, Mont. Why is the bowie knife so called?

It is named after R. P. Bowie, who made the first one about 1820. It has often been ascribed to Col. James Bowie, but this is considered incorrect.

J. O. Y., Galesburg, Ill. Does the study of astronomy, geology, etc., tend to make one religious or irreligious?

It was Young who wrote, "an undevout astronomer is mad," meaning that the study of the celestial system led the mind to the reverent contemplation of the great Creator of all. This we believe is the uniform experience of astronomers, who, almost without exception, are men of deep religious feeling and profound convictions. There may be exceptions, but we do not recall them.

Old Subscriber, Rutland, Vt. What is the "facial angle"?

It is the angle obtained by drawing a line from the middle of the ear to the edge of the nostrils, and another from that point to the ridge of the frontal bone. It was devised by Peter Camper to measure the elevation of the forehead. In Europeans, the angle is from 75 to 85 degrees.

C. F. Sheldon, New Britain, Conn., writes:

In THE CHRISTIAN HERALD I find the account of the sailing of the missionary party under the Rev. Mr. Downey for the mission field in Africa. In the list of names as given there is an omission of three names, viz.: Miss Florence J. Pierce, Miss Margaret Frazer and Miss Mary A. Slater. These three are members of the People's Church of New Britain, Conn., and are sent out and supported by the Gospel Missionary Society, which is a subordinate branch of the "African Inland Mission." In addition to the three now going out with Mr. Downey, we have nine others already on the field.

E. S. S., Webster, Mass. "Cleanliness is next to godliness." This quotation is found in one of John Wesley's sermons. I cannot get any information about it, and so send to THE HERALD, hoping to find the author of the expression.

It is taken from the *Beraitha*—one of the sacred Hindu books—where it is an expression used in the last Mishna of Sola.

This letter, from a bright young Kentuckian, describes conditions that are duplicated to-day in many hundreds of localities:

About one year ago our town voted "no saloons," and now our whole county is prohibition: but the express companies are carrying whisky into our local option territory, and in spite of the tears that are shed and the prayers that are offered, some of our boys are on the road to ruin. Our little village post-office has recently been made a mail order office, simply to accommodate those who wish to send orders for whisky. At least we believe this to be a fact, because before the boys and young men got to ordering whisky, there were not enough orders sent from here to justify a mail order office. We haven't any express office: but the packages of whisky are sent, and the boys wait at the trains to receive them. What are we to do? There are men who are determined to ruin our boys, regardless of how we vote and pray.

Can you not devote several pages of your valuable paper (may God bless THE CHRISTIAN HERALD!) to an extended open discussion of what steps people living in local option territory can take to protect themselves against other States shipping whisky into territory that is prohibition?

I feel that by discussing this question in your paper, it will be brought before the thinking people of our country. It is a question that should rest on the heart of every Christian in our land.

A KENTUCKY GIRL.

Probably if the facts were laid before the proper authorities, State or county, means would be found to stop the lawbreakers from continuing this abuse.

H. L., Newark, N. J. When did Confucius live and what did he teach?

He lived between 551 and 479 B.C. His doctrines are the basis of law and education in China. The teaching inculcates no worship of God, and is a system of philosophy rather than a religion.

K. H., Hubbard, O. I have in my memory part of a beautiful poem from the German, which appeared in a newspaper of Philadelphia about 1859 or 1860. Can any of your readers reproduce it? One verse begins thus:

Last night as we sat where the twilight passed through,
All laden with perfume and starry with dew.

G. L. Z., Tampico, Ill. You said in answering a question recently that men may be saved outside the church. Have you any authority for the statement?

The gist of our answer was that the church was the natural and normal place for the saved man, and that he could do more good in it than outside it. The statement you quote, referred to exceptional cases, in which there were reasons for men remaining outside. The reasons may be like the circumstances of Zaccheus, in which no synagogue would have received him. Or, like the penitent thief on the cross, who had no opportunity of entering a church. Or, like the eunuch whom Philip baptized, whose home was a long way from a church. Or, like the Philippian jailer, who was surely saved outside the church. As we have said repeatedly, it is a duty to join a church, but we do not think that God waits to have the endorsement of a church before he saves a man.

N. E. W., Carthage, Miss. What was the family name of the Duke of Wellington who defeated Napoleon at Waterloo?

The Duke of Wellington's name was Arthur Wellesley. For his distinguished military service he was made first a baron, then in turn a viscount and a marquis, and finally, in 1814, Duke of Wellington.

Anxious, Philadelphia, Pa. How is it that the children of Christians die in their sins, though prayers for their conversion are offered in faith?

The fact has often perplexed the Christian. You must remember that prayer is not the only thing necessary. An aged pastor of wide experience recently stated that he had analyzed many such cases and in every one had found a very plain reason for the child going wrong. Prayer had been made, but the child was neglected, and had not received Christian training. In one case the mother who had prayed, had a large number of religious engagements, and though she had been successful in leading many to Christ, had paid little attention to her own daughter. God expects us to do our part in the work. There are cases, however, in which the parent has done a Christian's full duty and has prayed earnestly, and yet the child has not been converted. Such cases cannot be explained. The Christian parent's duty, however, is plain: to go on in faith and leave the matter with God.

J. P. F., Atlanta, Ga. Should a person who sins wilfully and does not repent be expelled from the church?

That is an extreme measure which should be avoided if possible. The aim should rather be to save the brother, to bring him to repentance. To expel him is easy, but his repentance and restoration are worth trying for. Christ gave directions as to the course to pursue (Matt. 18: 15-17) where the offense is personal, but not as to such a case as you refer to. A case of the kind

Continued on page 1105

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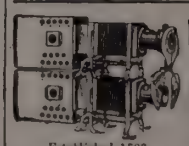

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OUR MAIL-BAG

Continued from page 1104

occurred at Corinth of a grossly immoral character, which appears to have been dealt with by suspension, according to Paul's direction (I. Cor. 5: 11). The course adopted is not fully described, but the effect appears to have been good, for in his next epistle Paul refers to his repentance and directs his restoration (II. Cor. 2: 6, 7). Hasty action is to be deprecated, and only when all other means have failed should expulsion be resorted to.

M. I. T., Water Valley, Ky. 1. Which is the oldest book in the Bible? 2. Who wrote the last chapter of Deuteronomy?

1. It is not positively known. There are indications in the book of Exodus, especially in the twentieth chapter, which suggest that it may have preceded the other books. The book of Job also has the marks of age, but it is improbable that such philosophy and such refined language would exist before those of Exodus. 2. Probably Joshua or one of the priests.

D. B. R., Wells River, Vt., writes:

In your issue of November 27 you state that Vermont has 112 towns "dry." You will find a good many more dry. In Vermont we have the Local Option Law of 1907, and at town meetings held in March, out of 246 towns and cities the vote for license towns voting "No" stood 214; "Yes" 32.

G. E., Sievert Portage, Wis. 1. Should a Christian give one-tenth of his income to Christ's cause? 2. What are we to understand by the twenty-three hundred years of Daniel's prophecy (Daniel 8: 14)?

1. That was the proportion the Jew was required to give for the service of God. Under the Christian dispensation there is liberty instead of law, but the principle of proportionate giving is enjoined (I. Cor. 16: 2). Proportionate giving, however, is scarcely fulfilled by putting aside a tenth. The man with a large income can easily spare more than a tenth, while the man whose earnings scarcely pay for board and clothes would find it difficult to spare a tenth. If you deduct from your income the cost of absolute necessaries and pay a tenth or a fifth of the balance you would reach a fairer system of proportionate giving. 2. It is as there set down to extend to the cleansing of the sanctuary—that is, to the expulsion of the Mohammedan from the site of the Jewish Temple. Some expositors believe the period began in 445 B.C. and extended to 1856 A.D.

A. K. S., Pottstown, Pa., writes:

Your story of the "Golden Rule Saloon" reminds me of a case that occurred here. Judge —— sold his home near this town. He invested the money in a hotel, but resolved that he would keep a tavern only for what it was intended for, viz.: to furnish a home for travelers, for meals and lodging, and to feed horses. But he soon found that the people he wanted were few, and those he did not want were the ones who called. In a short time he had a chance to sell the place and he did so. He never tried to keep a "Golden Rule Saloon" after his first experience. As another has said, "selling whisky and religion" do not go together. One or the other must be given up.

A. H. S., Monroe, Mich. How old was Samson when he died and how long was he in prison?

According to leading commentators and Bible students, Samson could not have been more than fifty-five or sixty years of age when he died. He was born about 1200 B.C. (some think about 1160 B.C.), and judged Israel twenty years. Previous to his leadership Israel had been forty years subject to the Philistines. Samson's death, according to some commentators, took place about 1140, while others make it twenty years later, or about 1120.

D. H., Albany, N. Y. Can you give some information concerning the ship *Half Moon*, in which Henry Hudson sailed up the river that now bears his name? What became of the ship?

The *Half Moon* was a vessel of 80 tons. It was very high decked at bow and stern, and probably had three masts. Under the command of Henry Hudson it set sail from Amsterdam April 4, 1609. It entered New York Bay on September 11, anchored for the night above the site of Yonkers September 13, anchored near West Point September 14, anchored near Catskill Landing September 15. On September 17 it was off the site of Hudson, and on September 19 dropped anchor just below the site of Albany. Here a boat was lowered and sent to investigate the river further up. This boat went as far as the rapids not far from Waterford. On September 23 the *Half Moon* started on its return journey and sailed out of New York Harbor on October 4. The ship was wrecked on March 6 1615, on the island of Mauritius.

ASTRONOMICAL QUERIES

By Professor Samuel Phelps Leland

D. W., Orange, N. J. What is the name of the constellation rising in the northeastern sky between 9 and 10 o'clock P.M.? It is somewhat similar in shape to the Dipper, and in my boyhood days I frequently confused the two.

It is the Little Milk-Dipper in Sagittarius.

Replying to an inquiry by H. K. H., Georgiana, Fla., Prof. Leland writes:

"The orbit of Mars is quite eccentric. When the planet is in perihelion, as it has been the past summer, this eccentricity is most clearly marked. The path of the planet at such a time bears to the north of east. The planet, being so near to the earth, gives it an apparent motion much faster than when at a further distance, but this is apparent only. This is seen in observing a train of cars, for instance, a half mile away. Though moving at thirty miles an hour it seems to be running very slowly, but if within a few hundred feet of the observer the movement is very rapid, and increases as the distance shortens."

E. V. C., Georgetown, Tex. Dr. Charles A. Young, in his text-book on astronomy (page 165), says that the moon rotates on its axis once a month. Now, as a matter of fact, does the moon rotate on its axis at all? It appears to me that it rotates around the point where its surface cuts the line joining its centre with the centre of the earth. If it rotates on its axis, it could not keep the same side toward the earth all the time. I wish you would have Professor Leland give his opinion.

The statement quoted is correct. The moon revolves on its axis in the same time that it makes its revolution around the earth; hence we never see but one side of the moon. To make this clear, stand in your room with your face to the south, for instance. Place a chair directly in front of you. Walk around the chair with your face continually towards it. When you are half way around you will be facing the north, and when you have performed your complete circuit you will have yourself turned round; that is, you have turned yourself around on your axis in the same time of your revolution around the chair. This illustrates rudely the motion of the moon around the earth. The explanation suggested in the question will not explain the facts.

Miscellaneous

Reader, Asbury Park, N. J. There is no reliable information on the subject.

R. E. C., West Finley, Pa. The Christmas festival took the place of the Roman Saturnalia.

W. E. B., Valley Falls, N. Y. None of the deposits in the National banks is lost, as far as we are aware.

Subscriber, Roanoke, Md. The whole subject has been fully discussed in the last two issues of THE CHRISTIAN HERALD.

I. H., Amsterdam, N. Y. Women who are taxpayers can vote in New York State in school elections, and upon any proposition to raise money by assessment or taxation.

M. E. S., Reedsburg, Wis. We cannot conceive of a minister of the Gospel procuring the expulsion, through spite, of any church member. There surely must be good and sufficient reason for so serious a step. Why not see him and find out?

Reader. You can probably secure a copy of the Latin Vulgate through Ammon & Mackell, booksellers, 81 Chambers Street, New York City. If you understand Spanish, you can get along very well in the towns of northwestern South America. Of course, many local and Indian words have been introduced, but Spanish is the general tongue. Articles on missionary progress in South America appear frequently in the columns of THE CHRISTIAN HERALD. If you wish information in regard to strictly denominational work, it would be advisable to write direct to the secretaries of the various boards.

A Beautiful Christmas Present

Dear Dr. Klopsch: Just received your premium book, "Five Hundred Fascinating Animal Stories," and am well pleased with it. I am sure the young friend who will receive it at Christmas time as a present will enjoy reading it. Thanks for your many beautiful premiums.

Union Mills, Ind. MARY C. WHITE.

The Triumph of Missions*

MORE has been done during the past hundred years [illegible] than in any century since [illegible] days. The time is now rapidly approaching in which the church will be able to say that it has been proclaimed in every land. This of course is far from saying that every land has been evangelized. Even in countries to which the missionary has gone there are large districts still to be reached, and probably not more than one-half of the world's inhabitants have ever heard the Gospel preached or have even heard of Christ. Truly there is still much land to be possessed. But the church may well take courage as she looks back. At the beginning of the last century, the triumph of the Cross could be seen only in Western Europe, North America, and Australia. All Asia and Africa, and the greater part of South America lay in darkness. Mohammed, Buddha, and heathenism held possession, and the church did not believe that even if it spoke any one would listen to its voice. There was as much surprise in the Christian world when the first missionaries reported their success, as there was in the Jewish world when Peter and Paul told how the Gentiles had received the Holy Spirit.

The encouraging aspect of the survey of the world to day is that the strategic points are won, and that the way is now open for conquest. It has been a hard battle and many lives have been sacrificed to the climate and to the hostility of the people, but there has been no halt in the movement. As the pioneer fell, even though it was under the club of the savage, who was waiting to kill his successor, volunteers were always ready. Martyrs in Madagascar, in Erromanga, in Africa, in China, but ever the response, "Here am I, send me." Men were ready to leave home and country and friends and civilization to carry the news of the Gospel to virgin fields. They translated the Bible and preached Christ and in every land there has been fruit.

What more can be done? The missionary staff needs to be largely increased. One missionary to occupy a field of nearly a million persons is not the way to success. The promise of a large increase is given by the plan now being worked through this office, of giving the missionary native help. This, too, has the additional advantage of enlisting the interest and the prayers of the home church. In this way and by the increase of the white missionaries through the church boards there comes the hope of victory and the fulfilment of the promise.

* Topic of the Christian Endeavor Society for December 29. Isaiah 11: 1-10.

Called Higher

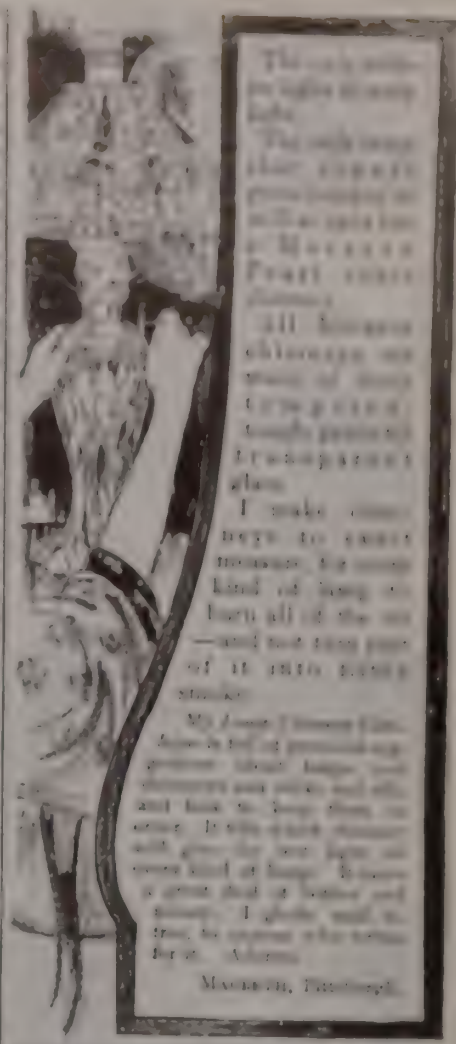
Mrs. J. B. Rudulph, of Pleasant Hill, Ala., passed away recently. She was widely known as a woman of fine Christian character. For some twelve years she had been a reader of this journal.

Judge J. C. Mann entered into rest at his home in Hamilton, Tex., lately, in his [illegible] year. He was a good Christian man, and for a member of the Presbyterian Church for fifteen years and a constant reader of this journal. He leaves a wife and one son.

Mrs. Caroline Wickham, of Ridgebury, N. Y., entered into rest October 19, 1907. She had reached the advanced age of eighty-four years. She was a consecrated Christian woman and for nearly half a century a member of the Presbyterian Church of Ridgebury, N. Y. Her home for many years was never without THE CHRISTIAN HERALD, she being one of the earliest subscribers in her neighborhood.

Mrs. C. S. Yelland, a native of [illegible], died in Lincoln, Me., [illegible]. In a few months she would have been eighty-seven years old. Mrs. Yelland and her brother, Rev. E. N. Yelland, resided in Philadelphia [illegible] for many years, and the last of a large family. [illegible] has been a great pleasure to her [illegible] weekly visitor in the home. She was a staunch Christian and [illegible] bereaved by a large circle of friends and family, who [illegible].

Rev. J. E. Wisse, [illegible] home of his son, J. K. [illegible], was born in 1824, [illegible] for the ministry at Connecticut [illegible] licensed to preach at [illegible] Conference, 1847. [illegible] pastorates in the Providence Conference, [illegible] years ago he came to Boston [illegible] wards [illegible] being Fast [illegible]. During the [illegible] engaged in [illegible] pastorate [illegible] age. Dr. Wisse [illegible] Mary M. Wisse [illegible] Wisse, of Cincinnati.



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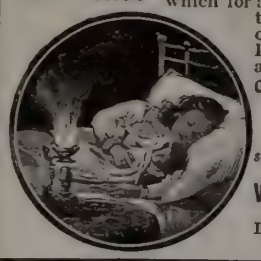

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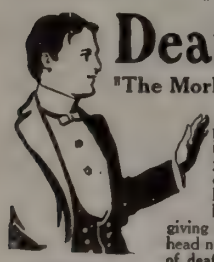

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GEMS FROM NEW BOOKS

A Mine of Anecdotes*

PROBABLY for several years there has not appeared a book so filled with anecdotes of live men and women as that from the facile pen of Mr. George T. B. Davis in *Twice Around the World with Alexander, the Prince of Gospel Singers.* Mr. Davis well understood that many books of travel have been printed describing places and things. He therefore, while giving to the full what painters call the "local color" of the places passed through, has devoted more space to the people who were met and influenced by Dr. Torrey and Mr. Alexander. Consequently the story possesses a human interest that appeals to the young and the old alike.

The anecdotes have the unusual merit of being new, and not those that are told of the same places and people over and over again, with slight changes of wording, by so many writers of books of travel. Mr. Alexander's tour brought him into contact with the highest aristocracy and the submerged tenth of the countries visited. In London, for example, we find his meetings being opened by the Earl of Kinnaird, while some of his most active personal workers were regenerated outcasts of the street. The story of Ashlyn, the music hall singer, who turned from amusing the public to singing the Glory Song and working for their eternal welfare, is as fascinating a tale as could appear in the most popular magazines. The story of Colonel Beauchamp is also one of the best, and that of Mel. Trotter has a most pathetic interest.

The book opens with sketches of the singer's days in the mountains of Tennessee, a region which made such a lasting impression on Mr. Alexander that he has given the name of his State to his present home in England. The simple American life of these sturdy, thrifty mountaineers is brought well before the reader. Then rapidly the scene changes to university days and life at the Moody Institute in Chicago. It was from Chicago that Mr. Alexander started on his first Gospel tour. The account of the Australian campaign is most inspiring. Then again the scene changes, and in New Zealand we find that the people are progressive, and that the days of the tribesmen are as much a thing of the past as are those of our own primitive Western plains. India is reached, and Mr. Alexander is surprised to see "sunbeam" choirs, composed of little Indian orphans, who sing the "sunbeam" song in a way to make the American and the English visitors gasp with astonishment.

Of course, much time was spent in London, and the accounts of social conditions there and in Scotch cities and Irish communities are such as to keep the reader turning page after page. The stories used to illustrate song and sermon by the evangelists and by the converts themselves, passed from Whitechapel to the court of the King of Denmark, where we find the royal chamberlain repeating them to his royal master and an interested circle of nobles and statesmen.

Canada and the United States are visited, and a return is made to Europe. Mr. Alexander, on his second tour, spent much time in China, and the reader realizes, as never before, the heroism of the missionaries who passed through the dark and thrilling days of the Boxer Rebellion.

On the way back to Birmingham, Mr. Alexander stopped in New York, where he spoke and sang in the famous Bowery Mission. He also spent a day at Mont-Lawn, where he made fast friends of the children.

The words and music of the songs that "set the whole world humming" find a place among the other attractive features of the book. The pictures taken during the two journeys add greatly to its permanent value. They not only lend to the work additional interest and vividness, but also strikingly show what a remarkable stage of perfection the art of illustration has reached.

Twice Around the World is a volume that should be in the hands of every clergyman, who will find it a mine of anecdote from which may be drawn telling points for his sermons. Every class-leader will find some story that will impress his lesson on the mind of the scholars. For the general reader it has the charm of remarkable events told in a masterly fashion.

* *Twice Around the World with Alexander, the Prince of Gospel Singers*, by George T. B. Davis, is one of the attractive premiums offered this year by THE CHRISTIAN HERALD. It is beautifully bound in a fine red art cloth, stamped in gold. It contains 382 pages and the numerous illustrations are in double tone ink. The book and the superb Calendar for 1908 and THE CHRISTIAN HERALD for an entire year are all given for only $2. Address THE CHRISTIAN HERALD, 92 to 116 Bible House, New York.

A Canal-Boat Cruise*

EARLY that afternoon the great brown sail was hoisted and our tubby boat waddled through the lock, into the placid canal, and out into the country. How fresh and clean and flat it was, and how vividly green was the grass! It usually rains twenty days in the month, but this was one of the bright exceptions, and there was a brisk wind blowing fresh from the rim of the ocean. The canals, little and big, ran in every direction, one moment sparkling brilliantly in the sun and the next obscuring under the soft gloom of a racing cloud-shadow. Here and there in the distance, the arms of a windmill were silently whirling, and occasional red-tiled roofs made a lovely note of color above their encircling trees.

A brick roadway ran along by the canal that we traveled, and I was constrained to make an occasional note of the people and traffic that passed to and from the town. I don't know why, but all the men seemed preternaturally grave. They were dressed—in many instances it would be more correct to say that they were patched—in blue and brown, with an occasional admixture of red. Holland is certainly the land of artistic patches. Take, for instance, our very worthy captain; a thrifty man, and prosperous, with a neat sum tucked away. Yet, see his shirt! Patched and repatched—and patched again, in varying shades of red and brown, until it has been completely metamorphosed. As to the original color, no man knoweth, but here is wonderful mosaic of soft tones, put together with infinite skill and patience. It is, moreover, still in a state of evolution, for the process may go on indefinitely. I take it that the purchase of a new shirt is a solemn rite, and not to be entered upon with indecent haste or thoughtlessness. Here is a prospective heirloom, and one's children's children may gaze with pride upon it. And yet Barney O'Toole, whose specialty is mortar, and who possesses nothing save a numerous progeny and a very doubtful insurance policy, would flee in terror at the thought of wearing it.

The women are not nearly so solemn or so be-patched as the men, and they seem to be waging an incessant warfare against dirt and rust; scrubbing pots and pans at the backs of the quaint little houses, scrubbing the door-sills and steps in front; and we passed one over-zealous soul, scrubbing a weather-beaten fence as if it were the one ambition of her life.

* *Holland Sketches*, by Edward Penfield, from which the above extract is taken, is an account of the author's experiences in the land of canals and windmills. He has written of the everyday life of the peasantry and sketched and painted their quaint figuree and quainter homes. The illustrations are all in color. Pp. 147. Price $2.50. Charles Scribner's Sons, publishers, New York.

Books Received

The Messages of Jesus according to the Gospel of John. By John Stevenson Riggs, D.D. As explained in former notices of the series of handbooks of which this volume forms part, the object of the editors is to shed light on the different groups of Bible literature. The "Messages of the Earlier and Later Prophets" have been of great value to Bible students everywhere. The plan pursued is to give a brief introduction, presenting the historical and critical setting and making the main body of the book a paraphrase, giving in a connected readable whole the work under consideration. In this volume, the life and teaching of Jesus, as John describes them, appear like a modern biography. More clearly than in a commentary, the difficult passages are understood, as they are presented in paraphrase. Pp. 374; price $1.25; published by Charles Scribner's Sons, New York.

Religion and Experience, by J. Brierley, B.A. Every one who has read the brief pithy articles signed "J. B." has learned to look in them for something entirely new, even though the subject is old as the hills. His own illustration of the eclipse, which is the same phenomenon, whether described by the savage who is terrified by its mystery, or by the astronomer who sees in it the verification of his forecast, is a type of his work. The events of life, the problems of life, take on new forms as he handles them, and while we agree with him we wonder that we had never seen them in that light before. Therefore, when we find him dealing in this volume with "the psychology of prayer," "the broadening of life," "the religion of calamity," "the farther side," and kindred topics to the number of thirty-four, we are sure that we have here suggestive food for thought that is well worth study. Pp. 310; price $1.50. Published by Thomas Whittaker, 2 Bible House, New York.

The Final Account*

LIFE as a stewardship was a favorite conception of Paul's. It seems to have been with him always, in his work and in his preaching. Its effect was potent, keeping him earnest, intense, true in word and conduct, and raising him above the disquiet that criticism might have caused him. It was a small matter to him, that men should judge him; there was a more serious judgment, beside which every other sank into nothingness. It was that with which he was concerned, and all other decisions might go as they would. Thus he derived consolation even from the occasion which he felt to be so solemn and was not worried by the censures of others. We see by his epistles that he was not always kept in this condition of sublime indifference; but, like ourselves, he sometimes lost sight of his consolation. There were times when he keenly felt the hostile criticism of his friends and had to refresh himself with a recollection of the accounting.

To so conscientious a man that inquisition could not be otherwise than encouraging. The judge would be Christ, whom he had served with unswerving fidelty—Christ, for whom he had suffered imprisonment, beating, shipwreck, stoning and the ostracism of all his friends. Above all it was Christ, who knew him thoroughly, who would not misjudge his motives; when he stood at that bar, it would not be to be tried for his life, but to have his work estimated and to receive the reward it deserved. There he expected to be accounted worthy to receive little or much, and he was content, as well he might be, to leave the decision in Christ's hands. To him of all men would the words be spoken, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The same consolation in less degree may be the possession of every Christian. Few escape censure, and some do not escape slander. It is the fate of the believer to be misjudged and misunderstood. If he can only keep fast hold of the truth that he who sent him to his work, knows all he does and appreciates his faithful service, he is not disturbed by human judgment. He is a steward who will in the end give an account of his stewardship to him who is merciful, and there is no other judgment that he need consider. Time, talents, opportunities will all be taken into account in that court, and though there may be much to be deplored, we may be sure the judgment will be fair and merciful.

* Topic of the Epworth League for December 29. II. Cor 5: 10; I. Cor. 4: 1-5; I. Peter 4: 6-13.

THE MISCHIEF-MAKERS

Continued from page 1100

to him, we deserve to have him think such things of us," was the wise answer.

"The dominie has put his foot in it, and that's a fact. If Hollis Hayward don't make him sorry, I'll miss my guess; and I'll wager he turns your cake into dough in less than six weeks," murmured Glenn Fraser to Charlie Lester, who frowned as he answered:

"The church is no place for betting."

"This one is," returned Glenn irreverently. "I'd like to bet on who'll come out ahead on this prayer-meeting business, if I could get a taker," and then he bent his head for the closing prayer.

The reception was much like all such functions, except that, in lack of church parlors, it took place in the audience-room, which had been transformed into a reception hall as far as possible. Lace curtains draped the windows; chairs had been ranged around the walls, or in little groups through the centre of the room; rugs, sofa-pillows and fancy tables filled all available places.

Hollis had sent her piano to the church, and had it placed in a conspicuous position, ready for a musical programme in which she assigned herself several numbers. Small tables for refreshments had been placed upon the pulpit and choir platforms, where fruit salad with whipped cream and cake were served—a triumph for Mabel Lawrence's contingent which Dora Murray had secretly assisted in accomplishing, much to Hollis' anger.

As Mr. Hayward had predicted, a large crowd was present, and Mr. Allan had the opportunity of meeting the greater part of his congregation. To his unaccustomed mind, the evening was a painful one. He had never seen the audience-room of a church used as this one was, and the sight of the refreshment tables standing in the place of the pulpit filled him with indignation, which a moment later was increased to horror.

Hearing his name called, he turned to see Hollis Hayward holding toward him a glass of orange sherbet. His first thought was, "How very pretty the girl looks to-night!"

Then his eyes noted with horror that the punch bowl over which she presided was placed upon the communion table; and the answer he had ready for her froze upon his lips.

"Thank you, Miss Hayward, but I believe I do not care for punch," he said, as he turned back to his interrupted conversation with Miss Tilly Walker, while Hollis bit her lips with vexation. Her effort to call the young minister to her side in exact time to secure his escort to the refreshment tables had been made in vain. A moment later, instead of the summons which she had anticipated, he politely escorted Miss Walker, whom Hollis called "that red-headed old maid," to the place of honor, and Miss Hollis was left to her other admirers.

The troubled young minister was unable to sleep for several hours after his return from that reception. So many things conspired to make the memory of it unpleasant that, even after sleep came to his weary eyes, his dreams were filled with visions of desecrated communion tables, pianos discoursing the latest dance music, and churches filled with merry-makers, while the earnest words of prayer that should have been raised to God were not heard that evening.

"What do you think of our new minister?" Charlie Lester asked as he escorted Hollis Hayward to her home after that reception.

"I thought him adorable, until this evening. He was so sulky over that prayer-meeting that he was hardly civil; and to cap the climax, he took old Miss Tilly Walker to supper. Did you ever see anything so ridiculous?"

"I thought he acted with perfect propriety," said the young man. "He was talking with her when refreshments were announced, and it was eminently proper that he should invite her to go with him. Besides, it kept all you girls from tearing hair over him," Charlie ended teasingly. His words struck too near the truth to be agreeable to his irritated companion.

"Now don't be horrid!" she cried. "We girls are not quite so silly as you appear to think us. Mr. Allan will have to learn that preachers are not supreme in this town. Also, if he prefers the company of old maids, he is welcome to it. That's all I have to say."

Charlie wisely forebore any reply to this heated speech, but turned to topics which were more soothing to the lady's ruffled vanity.

Glenn Fraser discussed the events of the evening with several acquaintances, in his own reckless style.

"The dominie put his foot in it again to-night. Did you ever see anything funnier than the reverend gentleman escorting old Miss Walker to the table while Hollis Hayward swallowed her wrath in gulps? She might just as well have left the prayer-meeting alone, for all the good it did her to force everybody else to put it off. If the Rev. Edgar Allan will only teach that girl that she doesn't possess all the brains of Hawthorne, and all the power of a Catherine of Russia, his coming will be a blessing to the town; only he is liable to get himself banished to Siberia before he gets her deposed. If she don't lose Charlie Lester, I'll lose another guess. I do hope that Hawthorne has at last gotten a preacher who will dare to live up to his convictions, and won't get starved out while he is doing it. I'll be one of ten of you boys to add one hundred dollars to his salary next year, if he wins out. What do you say?"

To be continued

Pleased with Paper and Premium

Dear Dr. Klopsch: The premium, "Five Hundred Animal Stories," arrived to-day. Thank you very much. I am greatly pleased with it. We enjoy THE CHRISTIAN HERALD more and more, and when we have finished it, we send it to our sister in Florida. She and her family enjoy it and then pass it on to a small library. So you see how much good one copy does.

MRS. SYLVESTER ALLEN,
IDA T. ALLEN.

Providence, R. I.

DIVINE PATIENCE

By Mrs. M. Baxter

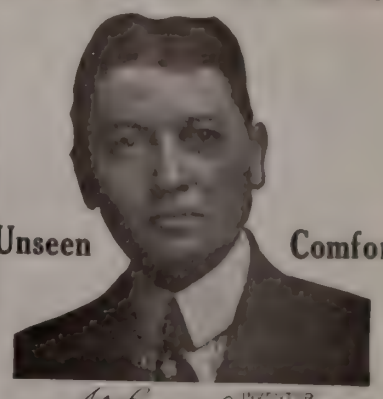
WHY do we not conquer all which God has given into our hand? Why are we not "more than conquerors" over the evil of our hearts and the failures in our characters, inherited perhaps from our parents? Why have they not yielded, like Jericho's walls, before the presence of God within us? Why do impatience, worry, discontent—perhaps even strife, avenging and jealousy—still dwell in the land which God has purchased for himself in the lives of his own blood-bought children? Our Leader, our Saviour, does not fail us; but are there not many who fail him? Are there not Christians who even justify the presence of such things in them, and excuse them on the plea that they are inherited, and thus grieve the Spirit of God, and dishonor the Lord that bought them?

Oh, how grievous is it to read that the people whom God had redeemed to himself failed to dispossess the inhabitants and to conquer all the land which God had given them! There were some grand exceptions. One of these was Caleb. Forty long years this man of God had been kept back by the sin of his people from his possessions in Canaan. He must suffer for their sin, as every one of us has to suffer for the sin of the church. But God, in a wonderful way, set his seal upon Caleb. For forty years this man of eighty-five had not declined in vigor. Parallel with the clothing and the shoes, which were kept from wearing out in the wilderness (Deut. 8: 4), was the physical frame of Caleb. And he asked for his portion the very mountain country with its giant inhabitants, the Anakim, which had made his fellow spies so fearful (Num. 13: 32, 33). What a lesson for us, that nothing is impossible with our God, and that we need not be overcome by our foes.

It was a proof of the fatherly care of our God that he should provide cities of refuge for the manslayer whose offense was not wilful murder. All the names of these cities in their meanings point to Christ. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear" (Ps. 46: 1, 2). How often children of God turn in the time of trouble to some human being for comfort, for direction, for help. And yet God who leads us "by a right way," and who makes all things work together for good to them that love him, alone has the key of the situation. What he has permitted to happen is not that which needs, or can be helped by, human sympathy. To get at the mind of God and know what he is saying to us sheds light upon the darkness, and gives the clue to the labyrinth where there seems to be no way out.

Just at the end of Moses' life he recapitulated the law and called on the children of Israel to renew their covenant with Jehovah. Joshua does the same. In both instances it was like a time of consecration. Both were very solemn. With Moses there was a deep tinge of sadness, for with prophetic eye he saw how his people would fail their God and go into sin and captivity, and perhaps the consciousness of his own failure added to it. But what an overpowering glory must have burst upon him when on the top of Pisgah he saw the land, and so soon saw Him to whom he afterwards bore witness on the Mount of Transfiguration. Joshua's renewing the covenant was brought to a point on the score of idolatry. "Now, therefore, fear the Lord," he says, "and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve the Lord" (Josh. 24: 14). And to bind the people more firmly he called on them to come to a decision openly, and profess whom they would serve. With one consent they all agreed that they would serve the Lord.

"DEFECTIVE HEARING"



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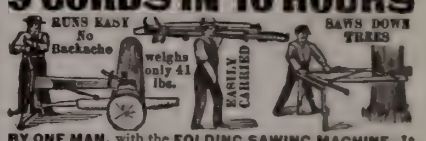

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CHRISTIAN HERALD

SEE PAGE 1113

A CAROL FOR CHRISTMAS DAY

Shall We Know our Friends in Heaven?

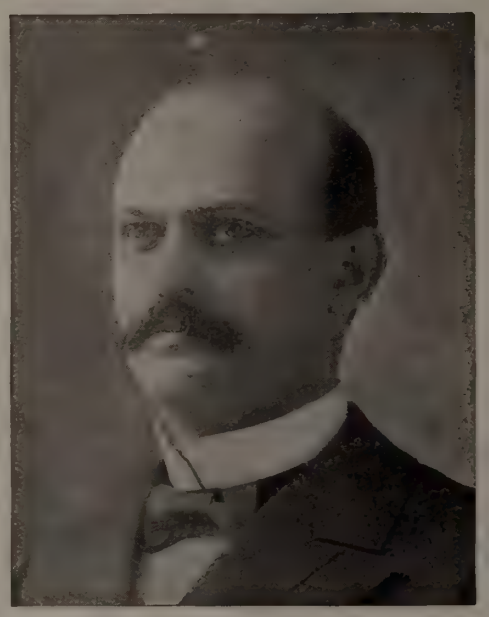
No question has more frequently been on the Lips of the Children of Men, especially those who have laid away the Dearest Treasures of their Hearts, than the one which heads this page. Dr. Madison C. Peters, the Eminent New York Divine, whose Writings and Utterances have made him Internationally Famous, undertakes to Answer this Query in his Magnificent Work, entitled

The Great Hereafter

OR GLIMPSES OF THE COMING WORLD

I believe the saints will differ in Heaven in the glorified bodies which their souls will wear, and that the characters which they make on earth will determine their eternal bodies.

—THE GREAT HEREAFTER, Page 382



REV. MADISON C. PETERS, D.D.

'Tis not a Silent Land!
Tones of harmonic spheres,
Heard not by mortal ears,
Thither their echoes roll
Into the answering soul;
Oh! 'tis a Voiceful Land!

—THE GREAT HEREAFTER, Page 130

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NEW YORK, DECEMBER 25, 1907

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

King Gustave V. | The Royal Palace, Stockholm, Sweden | The New Queen

SWEDEN'S GOOD KING DEAD

BEFORE the large, plain palace of the kings of Sweden in Stockholm, there was gathered, on Sunday morning, December 8, a great crowd of people. Many of them had stood there quietly since the evening before, though the wind blew shrilly and sent the banner on the palace staff streaming and snapping as if tugging to be free. The air seemed to have come direct from the ice-fields of the frozen north, but cold and wind were little heeded. With anxious, tear-stained faces, the people stood watching the lights that flickered dimly in one of the palace windows. All felt that they could not go home and sleep, for up there one of their best friends—a personal friend each one was sure—the great and good King Oscar, lay dying. Close up to the sentries' beat were crowded the schoolboys of Stockholm. Through the dark night they had waited for tidings of the tall white-haired man who used to stop and kindly ask how they were getting on at school, and who took an interest in their pastimes. Most of the lads were sobbing softly.

At half-past nine in the morning the royal banner dropped foot by foot until it rested in the middle of the banner staff and a groan seemed to break from the very hearts of the multitude, for all knew that the king was dead. A moment later the minute guns boomed from the fortress, carrying the sad news to distant suburbs and villages.

Inside the palace Queen Sophia, the princes and the officers of State prayed by the silent form of the husband, father and ruler. Within an hour a simple memorial service was conducted in the palace chapel, attended by the diplomatic corps. During the morning Prince Gustave took the oath and assumed the title of Gustave V. He adopted the motto, "With the people for the fatherland."

King Oscar's death had been expected for several days; in fact, he had been far from well during the last three years. The friction between the kingdoms of Norway and Sweden, over which he had ruled for so many years, caused him much anxiety. When Norway seceded and started out for herself as an entirely independent kingdom, King Oscar seemed heartbroken and he became constantly weaker. More frequently the reins of government had to be handed over to the Crown Prince, who would act for the time being as regent. The cause of the King's death was given by the attending physician as kidney and heart trouble. It is interesting to note that mourning was almost universal throughout Norway. The ships, government buildings and many private houses displayed flags at half-mast, for the Norwegian people, though severing the political bond, never lost their affection for King Oscar.

When Prince Oscar Frederick was born in 1829, there seemed little prospect that he would ever come to the united throne of Sweden and Norway. His grandfather still reigned, that gallant old soldier who, as Marshal Bernadotte, had fought over the greater part of Europe under the first Napoleon. His father, who became king later under the title of Oscar I., and two brothers, were first in the line of succession. When at last his elder brother became king under the title of Carl XV., Prince Oscar found himself the direct heir. He was known then as the Duke of Ostergothland. He had as instructor during his preparatory studies the famous historian Carson. Then for three years he attended

The Late King Oscar of Sweden

the University of Upsala. He entered the army in 1845, and the next year obtained a much coveted commission in the navy. He spent much of his time in practice cruises and the sea was his delight. He became one of the foremost of Swedish poets, and the poems he wrote at this time are full of the spirit of the vikings and the glories of the Swedish navy. The Prince was a most remarkable scholar, and his poems possessed real merit. He sent one of them unsigned to a national competition and the first prize was awarded to the unknown author.

Prince Oscar was not well enough known to the people to be very popular when he became king, in 1872, but his untiring efforts to promote the welfare of his people soon won their regard to such a degree that he soon became known as the most highly esteemed and best beloved monarch in Europe. He was crowned king of Sweden in Stockholm on May 12, 1873, and on July 13 he was crowned king of Norway, in the venerable cathedral of Dronjeheim. He showed himself to be a farsighted statesman with much tact in handling delicate international questions. He was deeply religious and his private life was an example to all, both high and low, who knew him.

King Oscar has a historical connection with America. In 1896 he was appointed arbitrator in the Venezuela dispute, which caused trouble between Great Britain and the United States. An agreement was made, however, in 1899, in Paris, so that the King's decision was not necessary. As late as 1902 he arbitrated the Samoan claims arising from the disturbances of 1899. When the general treaty of arbitration was being drawn between America and Great Britain, King Oscar was named as final arbitrator, in case those representing the two countries should fail to agree, such was the confidence of all nations in the King's fairness and high sense of justice. During the great famine in Finland and Sweden in 1903, when the readers of THE CHRISTIAN HERALD contributed a large relief fund, Dr. Klopsch made a personal tour of the famine districts in both countries, and inspected the relief operations. On returning to Stockholm, he was invited to the palace and granted an audience by King Oscar and Queen Sophia, who presented him with their photographs, bearing their royal signatures, in token of their appreciation of American generosity.

In personal appearance Oscar was every inch a king. He had a kindly, yet strong face, finely formed; he was several inches over six feet tall, a characteristic that has been handed down to his sons. The Crown Prince, who has just become King, is blond and of the same great stature, and one of Gustave's brothers is sometimes referred to as "the giant." There are four sons in all: the new King; Prince Oscar Bernadotte; Carl, who is called the handsomest man in Sweden, and Eugene, sometimes called the Red Prince, who has won fame as a painter.

The new King was born in 1858, in the castle of Drottingholm, and in 1881 he was married to Princess Victoria of Baden Baden. In the new King's proclamation to his people he said of his father: "Providence richly endowed that Prince with great and brilliant qualities. His sense of duty, his respect for justice and his love of right, and his unceasing regard for the welfare of his subjects; these were traits of character in the late King which we will all remember with gratitude." It is an eulogy assent to which will be universal from the hearts of all Swedes and of people on both sides of the Atlantic.

THE AMERICAN PULPIT

A SERMON BY

Rev. F. DeWitt Talmage, D.D.

Christmas Recollections

TEXT: Luke 2:19—"But Mary kept all these things, and pondered them in her heart"

THE life of Mary the Virgin up to the period of the angel's visit had probably been that of the ordinary Jewish girl. In her quiet, uneventful existence there had suddenly come a long succession of wonderful manifestations. One great event came treading upon the heels of another great event, until there seemed to be a great army of them. Why she should be singled out from all the rest of the human race as the chosen one of God, she could not understand. She was only a pure, young, immature maiden. After these manifestations came to her she could not fully appreciate their meaning. But she stored them away in her memory. She treasured them up. Other people may have heard the story of that weary journey from Nazareth to Bethlehem, of the crowded inn and the birth in the stable, and, after a week or two of pity for the young mother, would dismiss the story from their minds. But not so the chief actor in the scene. Mary never forgot any of those scenes which preceded and succeeded the night Jesus was born. The Bible distinctly affirms this. "But Mary kept all these things, and pondered them in her heart."

Now, the older we grow the more our present Christmases link themselves to the Christmases that are past. When our children gather about the Christmas tree to get their toys, we think of the time when, with our fathers and mothers and brothers and sisters, we, as children, gathered about the Christmas tree of the old homestead. Thus I would have you join me in a walk through the corridors of the past and talk about the events of many Christmases that are gone, as we try to follow Mary the mother of Jesus when, as an old or middle-aged woman, she lived over the wonderful events which preceded and succeeded the most important of all Christmases, when Jesus as a little child lay in the manger of Bethlehem.

With aching hands and bleeding feet,
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done;
Not till the hours of light return,
All we have built do we discern.

When Mary, as a middle-aged woman, wandered through the sacred halls of memory and pondered over the incidents which preceded the holiest of Christmases, the first event crowding upon her mind and heart must have been the visitation of the angel Gabriel, who announced to her that she was to be the mother of the Son of God. She must again and again have recalled how he looked. She must again and again have lived over that wonderful time when her own innocence and purity were amazed and overwhelmed at the significance of his message. She knew that she was pure in body and in spirit. Yet the strange and marvelous statement was made that she, a virgin, was selected from all women to become the mother of the coming Messiah. Oh, was there ever news more momentous? Was there ever a fact more overwhelming?

The Angelic Visitation

Have you ever tried to picture this angelic visitation? The more I have thought upon this scene the more realistic it has become to me. In the first place, I have always pictured Mary an orphan. Her father and mother are dead. Her brothers and sisters are scattered. She is about seventeen years of age. She has a sweet, pure face. I do not believe even the inspired genius of a Raphael, or a Murillo, or a Botticelli, or a Correggio, have half portrayed the purity and goodness of her countenance. Then I have thought she had a great wealth of black hair and great black eyes. She was at that age when the stranger could not tell whether she was a schoolgirl or a young woman. She was at what is called the doubtful age of womanhood.

Her work of the day is finished. The supper is finished. The dishes are all washed and put away. She goes to her room and shuts the door and is alone. Then I picture her thinking over her past life. She thinks of her mother and father, and wonders how her little brother is getting along. As she thinks of the broken home of her childhood she is sobbing as though her heart would break. Suddenly she looks up. There stands before her a beautiful-faced angel. His garments are of spotless white. He seems to be a man, and yet she knows that he is a celestial visitor. Her great eyes widen in wonderment. Her lips part as though to speak, but she utters not a word. There in the silence of the room she drops upon her knees and cries: "Master, what is it? Hast thou news from my dear ones in the other world?" Then I think the angel reaches forth his hand and touches her and says, "Yes, Mary. My news is from the other world. I bring to thee no message from the dear ones who are gone. I bring to thee a message about the One, the Divine One, who is to call thee mother. The Messiah is soon to be born of thee. The Son of God is to be thy child. And thou shalt call his name Jesus, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Cannot you see her breast heave? Can you not see her cheeks pale with emotion and then flush? Do you think Mary could ever look back upon the scenes of that first Christmas Day without picturing the scene where the angel Gabriel told her that she was to become the mother of the promised Messiah?

The Kindly Joseph

There was another fact which must have weighed on Mary's heart and mind when she thought of the events preceding that first Christmas day. That was the love and the gentleness and the faithfulness of her companion and husband, Joseph the carpenter, who was to her what no other human being was in her time of trial and distress. Whenever she thought of him it was always as the same dear, gentle, kind, loving, faithful husband. When he went to Bethlehem, he could not leave her behind, because her descent from David was more important than his own. Then he did not want to leave her behind, for fear she would not be treated well. Then his gentleness on the journey! In order to make her trip easier, Joseph brought her a donkey to ride. That is the mode of transportation which the poor in the East always use. "But, Joseph," I think I hear Mary say, "you cannot afford to buy that beast for me. Why, in all probability to buy it you sold some of your carpenter tools." "Well," I think I hear Joseph say, "Mary, it is best. You could never walk all that long distance in your present condition. I will be able to pay for him by working a little later at night."

Then, as Mary thinks of all that long journey down to Bethlehem, I think she pictures Joseph as carefully lifting her on the beast of burden. Then when night comes and the camp has to be made, I think she sees him cooking the simple meal and carefully covering her up to sleep in the great warm blanket. He brings her water to drink. Then how careful and anxious he is towards the end of the trip. Yes, Mary could never think of the events which led up to that first Christmas Day without picturing Joseph, the tender Joseph, the loving Joseph, the protector and friend. Yet Mary's remembrances of Joseph are not unlike those we have of our dear ones who, during the merry Christmases, have come and gone.

The Mother's Christmas

Have we not had our faithful Josephs in our past Christmases? How kind and loving some of them have been. There was your mother, the central figure of your childhood's Christmases. How she ever enjoyed those Christmases is beyond us. She used to work so hard to prepare for them that she was more fitted to be in bed than to be moving around and making her happy laugh the loudest of the merry-making. Can't you see her sitting up and sewing? She used to think you were asleep, but you were not. How she ever got so much together for that Christmas tree was a wonder. Talk about geniuses of finance. Why, she could make a dollar go further than any one you ever knew. And then there was your father; and there was your older sister. Don't you remember how she sat down and cried when you found out where some of your presents were kept, and she vowed she would never give you a thing because you went and looked at them? Then as time passed on other figures moved around the Christmas tree. There were your wife and your own babies. Christmas ought to have dear associations for us as it had with Mary. She had her Joseph to brighten that first Christmas morning. We have had our loved ones many years with us to brighten our Christmases in the past and in the present. Better ponder over that fact, my friend. You seem to have a lot to complain about. Better now for a little while ponder over the fact that Jesus hath given to you many dear ones to brighten your Christmas festivities.

But Joseph and the angelic messenger were not the only ones who appeared unto Mary when she thought of that first Christmas day. There was the star in the East and the wise men who came to worship at the manger. And there were all the shepherds. Then there were the angels who sang above the hillside of Judea on the night Jesus was born. All these testified to Mary that Jesus was the Son of God. She could not understand all these mysteries. She did not try to solve them. But she could not shut her eyes to the many which were testified to by those very witnesses. She could not talk of them then, but she stored those testimonies up in her memory. "Mary kept all these things and pondered them in her heart."

But there was another feeling of gratitude which crept over Mary whenever she thought about the incidents preceding and succeeding that first Christmas morn. That was the thankfulness in her heart, because God had cared for and protected her and her dear family during all those days of trial and ignominy. Never was there a time when God's eye was not watching them, and God's ear listening to them, and God's hand guiding them. Some of us may think that Mary and Joseph were forgotten of God merely because Jesus was born in a manger. But that is not true. God was caring for Mary just the same as God on this Christmas Sabbath is caring for us.

The Divine Protection

But if Mary had her divine protection through the past Christmases, has not God protected and cared for us in the same way during the many Christmases that are gone? Has he not fed you and clothed you and protected you? Has not his right arm always been about you? As with Mary, has not God cared for you in the most mysterious ways? John Knox, the great Scottish reformer, used to tell this wonderful story: For years at the dinner hour he sat at the head of the table with his back to a certain window. One night there was a strange voice of warning bidding him to sit elsewhere and not allow any one to sit in his regular place. Hardly was the meal well under way than a bullet crashed through that window, grazed the chair at the head of the table and buried itself in the candlestick. Had John Knox sat in his regular place that night he surely would have been killed and the Scottish reformation, for a time, at least, would have been halted. At once the Scottish reformer dropped on his knees and thanked God for protecting him and his dear ones. As we look over our past Christmases, like Mary, like John Knox, we can see how God's hand has been guiding and caring for us. Thus the divine protection has been manifested not only in one, but in many, many ways. Can you not, O man, on this Christmas Day, ponder over God's love and care, as did Mary when she looked over the scenes preceding and succeeding that first Christmas Day, when Jesus was born in Bethlehem of Judea?

But, lastly, I would turn your attention to one more fact. When Mary thought over the scenes of her past life she certainly must have thought of those persecutions and bitter, heart-rending trials which made her take that journey to Bethlehem, so that Jesus, in fulfilment of prophecy, could be born in the place where David had lived. It was no doubt the bitter and unjust attacks made upon Mary that were the chief causes in preparing the way for Jesus to be born in Bethlehem of Judea. And without doubt it is the misrepresentations and trials of life that are the chief causes of driving us to that same manger. But few of us were ever led to bow and worship Jesus through the sunshine. Nearly all of us have come to him through shadows and storms.

Lost on the Alps

The great Newman Hall, who for many years spent his annual vacations in mountain climbing, used to tell the dramatic story of a Swiss chamois hunter, who was one day crossing the great glacier known as the Mer de Glace. Suddenly, his foot slipped and he fell over the side of an awful crevasse. He only slipped down a couple of hundred feet, but he felt he was lost; for it was an impossibility for him, expert climber though he was, to climb back. Turning his eyes from the top of that mountain of ice, he saw a stream of water flowing down at the foot of the crevasse. He knew he must die if he stayed where he was, so he began to follow that stream, hoping that it might lead him to safety. Slipping here and sliding there and floating in the stream at times, he followed its course. Suddenly, he came to a solid wall of ice under which the river disappeared. He knew he must move on or die. So he plunged into the water and swam as hard as he could through the darkness. After a while, just able to keep afloat, he came out on the other side where were the flowers and the fragrant hay-fields of a beautiful valley. So it is with our troubles. We must go

Continued on page 1113

A Bulgarian Student

Students of Seventeen Nationalities

A Girl of Mitylene

BRIGHT GIRLS OF MANY NATIONS

By MARY MILLS PATRICK

AMERICAN education in Constantinople is interesting and complex because of the union of many different nationalities in the same institution. In America the problem of dealing with the foreign element is the same yet different. Here the effort is made to transform the foreigner into a true American citizen, without much consideration of his own national ideals. The aim in American education abroad is to combine American ideals with national ideals and inheritance into a symmetrical result in the educated individual. In a word, American education abroad seeks to become a factor in national development.

Constantinople is an appropriate centre for the nations struggling for ascendency in Eastern Europe, Western Asia, Northern Africa, and the beautiful sunny islands of the Mediterranean. On that wonderful bridge across the Golden Horn, uniting Mohammedan Stamboul and the European quarter of Constantinople, representatives from all these nations may be seen in the passing crowds, each showing results, in dress and expression, of the history of the past.

Of these widely different nationalities, the American College for Girls often contains as many as fifteen. Young women come to this college for many different reasons. From Greece, for instance, because attracted by American methods of education, and by the moral and Christian teaching offered by the college; not, however, for the lack of schools in Greece. Greece is a very civilized young country with many of the ideals which it possessed as an old country. The dress and customs which prevail in modern Greece are the same as in other countries in Europe. One regrets the passing of the picturesque national costumes, which are now seen only in the remote villages.

It is not only in Greece and Constantinople, however, that one comes in contact with ancient Greek civilization. The Greeks of Asia Minor and the Islands still hold dear the traditions of ancient glory. One of the graduates of the college is from Mitylene, the home of Sappho the poet, where as long ago as the sixth century before Christ there were regularly organized schools for women for the study of music and poetry. This graduate of the college from Mitylene is at the head of the Princess' Hospital for Children in Athens.

Two Greek Girls

One of the wide fields furnished for educational work is in the Balkan Peninsula. Of the countries in the so-called Balkan Peninsula, Bulgaria is perhaps the most interesting. The American College for Girls has many graduates in Bulgaria, whose high moral and intellectual tone has been a strong influence in Bulgarian society. At one time, there were three members of Parliament and one member of the Cabinet married to girls from this college, and the daughter of the Minister of War and the three daughters of the Assistant Minister of State were among the students.

All the small countries of the Balkan Peninsula make the attempt to establish well-organized systems of education, and most of them have one university each, to which women are admitted.

Servia is perhaps better known here than these other small countries. The American College for Girls received its first Servian student two years ago, and as soon as it has sufficient buildings it will attempt to gain the same influence in education over the women of the other countries of the Balkan Peninsula that it has at present in Bulgaria.

Another country which has greatly influenced the history of Europe and is a strong factor at present in all political changes, is Russia. The college received its first Russian student last year from Novorossisk, at the head of the Black Sea.

A far more complex field for education presents itself, however, in the Asiatic nations living in Turkey, for whom Constantinople is their capital.

More than half of the alumnæ of this college have taught, and several have studied professions, and many are the inspiration of cultured homes. Two are practising physicians—one an Armenian of the class of 1897, Dr. Zarouhi Kavaljian, and the other a Hungarian of the class of 1901, Dr. Amalie Frisch. The American College for Girls at Constantinople is the only college for women in the western Orient. A short time since this college was nearly destroyed by fire, as the readers of THE CHRISTIAN HERALD will remember. Notwithstanding the loss of equipment, there are now one hundred resident students, and many are being turned away.

The college has a responsible Board of Trustees, of which Charles Cuthbert Hall, D.D., LL.D., of Union Theological Seminary, is president. The treasurer is Charles H. Rutan, 122 Ames Building, Boston, Mass.

A fund of $500,000 is needed to adequately equip the college to meet all the demands upon it for the education of the women of the East. The president of the college is now in America for the purpose of collecting funds. Her address is Hotel Empire, Broadway and Sixty-third Street, New York.

All gifts to the college will be thankfully received.

CHRISTMAS RECOLLECTIONS — Sermon by REV. F. DEWITT TALMAGE, D.D.—*Continued*

through our surging torrents. We must disappear into the impenetrable darknesses. We must have our times of trial, during which we seem to lose sight of God's face. But these times of trouble are the means of bringing us to the manger, as Mary's troubles were the means of bringing her to Bethlehem of Judea, where Jesus was born according to prophecy. Thank God for your troubles, as well as for your pleasant sunshine. He is guiding you with his pillar of cloud, as well as with his pillar of fire, as he guided the children of Israel during the long pilgrimage in the wilderness.

Thus, on this Sabbath preceding our Christmas festivities, you have a great deal more to think about than simply the presents which you are to receive and the tokens of affection you are to give to your dear ones. If you are to spend this coming Christmas aright, you must place alongside of it all the other Christmases of your past life. You must thank God especially for that Christmas when Jesus first revealed himself to you as a personal Saviour. You must thank God that he has surrounded you this Christmas with a great host of people who, like the wise men of the East and the shepherds, are ready to testify to you of his love. You must thank God for your trials and sorrows, by which your heart has been made more tender to him and to your fellow men. It is right when you are thirsty to drink of the water that flows at your feet. But to-day, when we drink of these streams of Christmas joys, we must as wise men look up to the hills from whence these streams come. The birds bathe their wings in the mountain brooks, and as they bathe they lift their voices and sing their praises unto the God who has sent those brooks gurgling down the mountain-sides. So may we lift our voices on this Christmas morn and praise God for all his manifold blessings to us and to our dear ones.

And, friends, if there are any who have not yet praised him, and become one with him, is there any better time than on his holy Christmas Day? I remember years ago, when as a boy I was called to the door. It was Christmas morning. I expected another present was coming. But instead, a young girl came in crying: "Oh, Frank! Papa is dead." Almost in a flash, a friend's life was snuffed out on Christmas Day. We all loved him much. When we went in and saw him, we said, "Could a man go to meet his God on a more beautiful day than Christmas?" Ah, yes, there is a far better use to put Christmas to than this. That is to have our new birth on Christmas. On this day, when all people are preparing to make merry, will you not make it the happiest Christmas Day in all your life? Will you not make it a day when you become one of God's saints by becoming one with Christ? Then, truly I can wish you, who have just given your heart to Christ, and are already his disciple, a Merry Christmas. The bells of heaven are now ringing out a joyful and a triumphal Christmas anthem.

A Fine Christmas Gift

OUR beautiful double page picture, "Take My New Dolly for Christmas," which appears in this issue, is a touching incident from real life which has been reproduced with remarkable beauty and feeling. It is altogether one of the choicest Christmas pictures we have ever seen, and one that would make a most desirable gift for framing. An original gravure of this subject would cost the purchaser at least $10 a copy. Our fine reproduction, printed on heavy paper suitable for framing, will be sent to any address, all charges prepaid, for 25 cents. Address ART DEPARTMENT, THE CHRISTIAN HERALD, Bible House, New York

CHRISTMAS AT THE BOWERY MISSION

At a recent evening service in the Bowery Mission, a census of the audience was taken. To the surprise of many, it was found that the majority were Americans. With most of them, it is the story of the easy road down, from a moral slip to a stumble, a stumble to a fall, a fall to hopeless groveling, and then a pride which keeps them from applying to those who love them best and would be glad to help them. Through the efforts of the Mission many have found their way back to their rightful places, while hundreds more have with help and encouragment won in the battle in the city and made homes of their own. The upward path at times seems somewhat rugged, for the tests surely come; but there are always hands strong to help and a ready forgiveness.

If those who go to a great city for work could only learn, without such hard experience, of the competition, the over-crowding, and the starvation which lie back of the stirring, glittering life, there would be to-day fewer darkened homes and broken hearts.

The plans for Christmas Day at the Bowery Mission are the same as usual this year; the distributing of the baskets in the morning to the families, a dinner for the men at noon, and a service in the evening. Formerly, there was an entertainment for the children; but when one year they filled the streets, thousands strong, and for the time being, literally stopped all traffic, it was deemed advisable to abandon this part of the celebration.

Two things are new at the Mission this Christmastide: the "Brotherhood," and a building farther up the Bowery, which, at the beginning of the new year, will be the future home of the Bowery Mission. The change has been necessitated by the sweeping alterations in the Bowery, consequent upon the demolition of old buildings to make way for the new approach to the Brooklyn Bridge.

The "Brotherhood" is composed of men who came into the Mission one night, and came to stay. These are they who have determined to be better men. Each night they meet in the kitchen, and have a little preliminary service and some helpful talk. Many of them are fighting the drink habit, and every word of cheer, or act of brotherly kindness, helps to make the way shorter and easier. Thus they are strengthened to overcome their own evil habits and to help others.

It was hoped that the Mission might celebrate Christmas in its new home; but so many things had to be considered that the plan was abandoned. The old building will shortly be torn down; but through the courtesy of the contractor, occupancy was allowed until plans could be completed which will permit the moving to the new and larger building without the interruption of the "bread-line" or the Gospel services.

The new location is in the heart of the lodging-house district on the Bowery, where thousands of men are nightly quartered. The enlargement will demand increased funds, and hearts grateful for many blessing will not forget the greatest of all—the blessedness of giving.

In spite of the problems of the winter, there are many grateful hearts in and around the Bowery Mission th Christmas season. There is a woman with a sick husband and several children, who wrote a letter—and was evidently no easy task—to express her thanks for Thanksgiving basket. It furnished, she said, not onl the meal for the day, but part of her Sunday repas There is a young lad, a victim of the opium habit, wh is being helped to overcome it. He has secured pleas ant employment and is winning his battle. There is brave old man, alone and helpless and crippled wit rheumatism, who comes to the Mission nightly an thanks God for his blessings. There is a group of me at the Mission Memorial House who are grateful for home, honest work, and some sure steps taken on thei upward pathway. The Memorial House is planning little modest celebration of its own for Christmas Day There are the officers of the Mission, who are grateful for having been able to secure, after many difficulties the larger home, knowing as they do that more an greater good can now be done.

Finally, there are the workers, who are grateful, thi Christmas Day, for being able to serve in the name o the Master, whose birthday is every day to those wh follow his commands. EUPHEMIA HOLDEN.

To Save the Blind Babies' Home

OUR readers are already familiar with the work of the Sunshine Society among the poor blind babies of New York City. Mrs. Alden, president of the Society, and her associates, several years ago established the Blind Babies' Home, in which a large number of these poor little afflicted waifs have been sheltered and tended, and trained to take an interest in the big world round about them, which they could never hope to see. There has been a debt on the Home, which was in process of being liquidated, but the recent panic shut off contributions, and the Home has suffered greatly. Now the crisis has come. The mortgage is due and all the money has been raised except $400. To raise this every effort has been tried, but without success, and unless help comes before the end of the month, the mortgage will be foreclosed, and the poor little creatures will be scattered—no one knows where.

Perhaps there are some of the readers of THE CHRISTIAN HERALD who would like to help save the Blind Babies' Home. If so, let them read this letter from Mr. Wolterbeek, a generous-hearted reader, who suggests what appears to be a worthy plan for rescuing the Home.

DEAR DR. KLOPSCH: I just read in the newspapers that $400 is needed to save the Blind Babies' Home, its mortgage being due December 21. That is abominable, is it not? Of course they will be helped out of their troubles, some way or other. But people are economizing, and I read also in another paper that many economize, in the first place, on their charity gifts. At any rate, this home *must* be helped and I am sure that many think the same way I do.

I know that there are many people who would be glad to help in instances like this one, if they only knew that about one hundred cents out of the dollar they would contribute went straight to the spot in trouble. I don't believe in always depending on people with bigger purses than mine to help in instances like this one.

Suppose you, through the columns of your CHRISTIAN HERALD, should invite subscriptions to membership of the "Blind Babies' Home Emergency Club." As soon as there are four hundred members, the club is dissolved, and each member receives a medal, on one side of which can be read:

Member of the
BLIND BABIES' HOME EMERGENCY CLUB
has paid One Dollar to raise
the Mortgage, due December
21, 1907, and thereby helped
to save this Home.

The membership to be $1.25; the dollar goes direct to the Home for the mortgage and the balance of the 25 cents, after paying for the making of the medals and the postage of forwarding to the members *goes also to the Home as a Christmas Gift*.

Of course there is some work attached to this, but I am sure you can find some body who will do it *without remuneration*. I don't know if you approve of the plan and even if you do, I don't know whether your next CHRISTIAN HERALD will not come too late to rescue the Home; but I think that in some way the foreclosure could be delayed if the proper parties would be convinced that the money is in sight and it *is in sight* when your CHRISTIAN HERALD readers put their shoulders to the wheel. I want to take five memberships as my share in the work.

Yours very truly,
R. DAN WOLTERBEEK.

If 400 names are sent in promptly with $1.25 each as Mr. Wolterbeek suggests, the blind babies will still have a roof over their heads when the New Year dawns. Surely there are few who could resist such an appeal for a Christmas benevolence to the little sightless children—"the least of these." Mr. Wolterbeek has himself taken five memberships in this novel rescue club. Who will take up the remainder? All letters and contributions for this purpose should be addressed to THE CHRISTIAN HERALD, Bible House, New York, which will acknowledge every gift in its columns.

Some of the Blind Charges and Their Guardian

Pleasing and Instructive

Dear Dr. Klopsch: Have read your premium of "Animal Stories." Am very much pleased with it. A book that will entertain and instruct old and young. You are to be congratulated upon the character of the books you have given as premiums for several years past.

Trappe, Md. MISS S. M. LEONARD.

SCHOOL FOR TRAINING EVANGELISTS

Hugh R. Monro
Chairman, Training School Committee

Don O. Shelton
President, National Bible Institute

A STEADILY increasing conviction on the part of leaders in Christian work in New York City that aggressive effort among non-church-goers should be conducted on bolder and more definite lines, has resulted in the establishment and maintenance of several organizations for evangelistic work, carried on largely by clergymen and regularly equipped preachers, aided only in a measure by lay assistants.

The force of workers represented by ordained preachers and missionaries is far from sufficient for the need. It is believed that there should be a corps of trained laymen in each church to supplement the work of the pastor by carrying the Gospel message and invitation to those outside the parish bounds.

To prepare such a corps, to train laymen for intelligent and successful work, a school for the training of the lay evangelist has been established by the National Bible Institute, at 156 Fifth Avenue, New York City.

The school does not propose to furnish a comprehensive course of theological training; it will not qualify men to become pastors of churches; but it does aim to furnish the training which will qualify leaders for Young People's Societies, Young Men's Christian Associations, Evangelistic Meetings conducted by churches, meetings held in missions, in prisons, in public institutions, and in the open air.

The school may safely be called unique. It is unlike anything else in this country. It is a sort of up-to-date revival of the methods pursued by John Wesley in the training of his workers. The aim of the institution will appeal to the overburdened pastors who realize that, unaided, they are unequal to the task of taking the Gospel to those who do not come to hear the message. The opportunity offered by the school will appeal to the devoted, brainy laymen of the church, who can thus fit themselves to give with power and effectiveness their personal testimony to Christ.

"In every city in America are multitudes who do not enter churches to hear the Gospel. In New York City alone fully one and one-half millions of people are unaffiliated with any church. In the Greater Kingdom of America are multitudes of vigorous, intelligent, energetic laymen. In a large degree they are unutilized here in aggressive evangelism. Except by their contribution of money and by their church attendance, most of them are making no direct and personal effort to take the Gospel to the masses outside of the Church.

"That the Christian Church needs reinforcement of aggressive workers is apparent. Vast neighborhoods, even towns in America almost untouched by non-church attendants. It is the duty of the Church to take the Gospel. But how? Not altogether by ordained ministers. They must be supplemented. The task is too gigantic for the corps at present engaged in it. The plan of the National Bible Institute to establish a school for the training of lay evangelists is significant. It indicates the recognition of a need. It promises to supply to the Christian church increased numbers of efficient evangelistic workers."

Among those who will conduct courses of study in the new College for Lay Evangelists are Don O. Shelton, President of the National Bible Institute; Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions; Rev. Dr. David J. Burrell, of the Marble Collegiate Church; Rev. Dr. Charles L. Goodell, of Calvary Methodist Episcopal Church; Rev. Dr. Arthur T. Pierson, Editor *Missionary Review of the World*, and a number of others whose experience in Gospel work makes them valuable as instructors.

THE DUPLICATE CHRISTMAS PRESENT

WE hear a great deal in these days of the duplicate wedding gift. How is it about the duplicate Christmas gift? A singular idea seems to prevail that a Christmas present is given in order that the beneficiary may hold it, love, honor and cherish it and forever preserve it, or, at least, personally wear it out with much use. The duplicate wedding present may be disposed of, on condition that another is bought in its place. Even if it is not sold, it may properly be given away. Not so with the Christmas gift.

The absurdity of this position was well illustrated in Mrs. Wilkins-Freeman's well-known and amusing tale of the pink shawls. That a person should feel obliged to cling to a dozen, or even two, gifts precisely alike, just because they are tokens of affection from different people, would seem to be no more binding at Christmas time than on one's wedding day.

There is such a thing as the rare gift, or the last gift, or the gift which comes with an admonition. These, and many other sorts of gifts, are to be sacredly kept. Some of us possess gifts of this description, from which only death shall ever part us. But that one should use needed store-room to keep four white tidies, or six lamp-mats, or several illustrated calendars which happened to come in as gifts at the same holiday time, or on the same birthday, is surely not quite reasonable.

These presumably expressed affection and friendship; but the affection was not in the tidy, or the lamp-mat, or the calendar; it was in the giving. Having once bestowed the present, you have demonstrated your love for your friend. What difference does it make to you what she does with it? If she herself wishes to give a present, and does not need what you have given her, would you not be pleased to have her pass on your little token to another who may need it? The expense and trouble of getting something else are saved to your friend. You ought to be delighted to think that she has been helped by you to this extent.

Some thoughtful givers express this freely, when they are making the presentation. Many of us, especially during these latter days, have found little notes like this pinned to certain pictures or frames or books:

"Very likely you do not need this, or have something like it. If so, pass it on to one of those many friends whom you are always remembering. I only wished to show you that I was thinking of you as of old."

"But," you may say, "what if, like the pink shawls, your presents go back to every one who gave them?"

This might possibly be not a bad thing. Most of us have given away many a pretty trifle, or more important matter, which we very much wished to keep for ourselves. Some stern philosophers maintain that we should never give away anything which we would not much rather reserve for our own personal pleasure. They say it is no generosity to do otherwise.

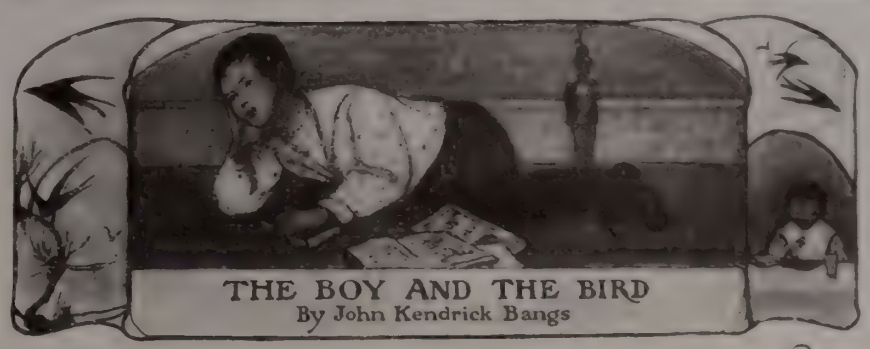
But, seriously, it is quite worth while to keep a record of the donors of your various gifts. For, in spite of the aforesaid philosophers, it is usually something that we do not want which we give away—and you do not wish to give your friend anything which she has thus proclaimed to be *no good*.

"But would you be willing to have your friend know that you had given away her present, when she didn't happen to put on it any such generous note as you have described?" If you know that the person would not approve of such a disposition of her gift, you should not give it away. If you feel that she would not mind it you are justified in doing it; and if there should ever be any need of telling her, tell her.

A great deal has been said during recent years against the custom of giving Christmas presents at all. The drain is great upon those in moderate circumstances; it becomes in some cases a form without heart; it promotes extravagance. All of these allegations are true, and yet there is another side, which turns the balance. There ought to be at least one happy day out of the 365 when friends give each other gifts and congratulate each other. What better day could there be for this benevolent ceremony than that which commemorates the birth of Christ? Surely, he transformed the world, and the lands which acknowledge him and keep his birthday are the most favored among nations. Light and love, altruism and fraternity, came in with him, and it is meet that we express in joy and gift-giving our sense of this greatest benefit which humanity has ever known.

Let us give gifts and rejoice upon the coming of the Christmastide. And having given our gifts, let us never inquire what our friends do with that which we have given. We gave the gifts for their pleasure. Now let them take that pleasure in the way most convenient for them.

KATE UPSON CLARK.



THE BOY AND THE BIRD
By John Kendrick Bangs

I SOMETIMES think I'd like to be
A bird and live high in a tree;
To soar about the deep blue sky,
And o'er the house-tops gaily fly;
To wing my flight from place to place,
The merest speck in airy space;
With little need
To learn to read,
And labor till my mind grows sick
Of spelling and arithmetic.
And yet, when twilight comes along,
And chilling winds begin their song,
And rattle every window-pane,
And all outside is drenched with rain,
I'm rather glad that I am me,
And not a birdie forced to be,
With ne'er a roof
That's waterproof
To keep him sheltered from the storm,
Tucked in as I am, safe and warm.

I sometimes think, as, skimming low,
Above the lawn the birdies go,
Now swooping down, now soaring high,
That sort of thing I'd like to try;
To chirp and sing the livelong day,
And live a life of constant play;
Forever free
To romp with glee,
And do whatever thing I please,
As careless as the bumble-bees;
And yet when I sit down to sup
At eve, and taste my cambric cup
Of almost-tea and sweetened milk,
With muffins soft as fine-spun silk,
I'm rather glad that I am me,
And not a birdie forced to be,
And eat the fare
Birds everywhere
Indulge in—insects, worms, and such—
I do not like them over-much!

OUR EDITORIAL FORUM

B. J. FERNIE, Associate Editor — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, Associate Editor

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On the Door-Sill of Another Year

THE old year is slipping away and the new year preparing silently to step over the door-sill. We will greet its advent with the ringing of bells and the blowing of trumpets. Every one will be glad in the dawning of the new day.

The old year is well-nigh a finished book. We are turning the last leaf, reading the last word; our sins of omission and commission for that year are almost at an end; if we have erred and strayed like lost sheep, and followed too much the devices and desires of our own hearts, we can but leave our confession with Almighty God. Here with the New Year is our chance to begin again. It comes as a white gift from the Father's hand. Unspotted, unstained, our new book lies before us.

In the bank of divine grace, there is a large amount set down to our credit. How shall we use it? What aspirations and endeavors are ours on the threshold of another year?

We cannot lift so much as a corner of the veil that hides the future. This new year may bring us joys or sorrows, losses or gains, fulfilments or disappointments; all must be as God chooses. Therefore, on the will of God we shall pillow our heads, and accept with thankful hearts whatever God appoints.

Let Congress Restore It

IN presenting in this issue the opinions of a large number of our readers regarding the removal of the time-honored motto, "In God We Trust," from the national coinage, THE CHRISTIAN HERALD makes no apology for devoting considerable space to the topic which is still uppermost in the minds and hearts of many Americans. These letters represent only a portion of the very large number actually received; but they are sufficient to show beyond all cavil the trend of public opinion, which is distinctly averse to the removal of the motto.

It is not necessary here to review the many reasons set forth by the writers of these letters in favor of restoration. Their conclusions are fairly representative of American public opinion as a whole, and these conclusions must be apparent to every fair-minded person.

"A shock to the nation," "a blow at Christian sentiment," "the removal of an honored landmark," "a degenerate step backward," "a national blunder," "a slap in the face of our heavenly Father"—such are some of the expressions which show how deeply our people have been stirred by the effacement of the motto. They feel that a great wrong has been committed in sacrilegiously removing the words which imply national recognition of God's protecting care over our land and people, and that dishonor has been done to the memories of those noble men who, in a time of severe national stress and trial, placed the motto on our coinage.

We note that a measure has already been introduced in Congress for the restoration of the motto. Every loyal American citizen will desire its passage. Let us see to it that we do not falsify history by impiously effacing from our coinage the recognition due to Him to whom we owe all our national greatness, happiness and prosperity.

Health in Winter

ALTHOUGH the winter season, thus far, has been unusually mild, the open weather, while a blessing to the poor, has been productive of sickness in many localities. Affections of the throat and chest have multiplied, and in not a few sections that old winter visitant, grippe, has reappeared and laid many sufferers under contribution.

Care of the health, while needful at all seasons, is especially so in an open winter. At such a time many are apt to neglect even the ordinary safeguards and to expose themselves to sudden changes of temperature while insufficiently clothed or inadequately protected against the chilling and penetrating rains which then take the place of snow precipitation. To all except the strongest, an open winter holds more perils than a normal season, with abundant snow. Unnecessary exposure to cold and wet, overheated rooms, cars that are either stifling or totally unheated, bad ventilation, wet feet—these are the causes that multiply sickness in winter and which invite influenza.

Don't tamper with a cold. Should it happen that you have been careless or exposed, and feel a general physical oppression which has been described as being "sore all over," don't dose yourself with quack nostrums, but stay indoors and send for your family physician. "Grippe cures" and patent panaceas are a delusion. A cosy room, with your home circle around you and the good old family doctor at hand in case of need, are better than all the "cure-alls." With these, and with faith in God and a good conscience, you should be enabled to weather the attack; whereas, if you neglected it, or tried to fight it off unaided, as many do, it might become serious indeed.

A Good King Gone

IT was with genuine sorrow that the world heard that King Oscar of Sweden had passed from all cares of state to his reward. A man of kindly deeds, he seemed always to have the desire to be a father to his people and participate in their joys and sorrows. If a ship went ashore on some remote part of Sweden's or Norway's coast he was one of the first to hear of it, and he would send sympathy to the survivors and material help to the families who had been deprived of their bread-winners. It was one of the beautiful sights of Stockholm to see this king walking the streets of his capital and receiving the truly reverential greetings of his subjects. The universal mourning shows how deeply the Swedish people feel their loss.

Though Sweden stands to one side in the general turmoil of what is termed in Europe "world politics," the statesmanship of King Oscar was such that he was often appealed to to settle international disputes. His decisions were examples of fairness and unbiased judgment. All the courts of Europe could not but admire the pure and lofty character of King Oscar, whose own life was an example to all rulers who had been called to guide the destinies of a people. As one radical writer said, "there could be no complaint found with the monarchical system if kings were all like King Oscar."

The new king has already proved his ability as a wise ruler during the time when he has served as regent during the illness of his royal father. His motto, "With the people for the fatherland," augurs well for the future welfare of Sweden.

Christmas Reveries

GOOD cheer in the home; provision for the destitute near at hand; gifts to friends who are with us, and for those far away, and especially for any who are under the harrow of trouble; presents for the children and companionship in their games—these are the ingredients of a twentieth century celebration of Christmas Day. It is not the time for theological homilies, yet there are surely some who will crave quiet and retirement for a part of the day, perhaps by reason of sickness, or sadness, or advancing age. As they sit alone and meditate, not grudging the young people the jollity and merriment of the celebration, but remembering well the Christmas of other days, they pass a not altogether lonely Christmas. They are visited by the memories of faces that once made up the family picture, but are now lying in the grave or are brightening other homes in distant lands. The associations of the day repeople those silent galleries of the mind and the echo of a joyous laugh that penetrates the silence is not discordant, but actually lends verisimilitude to the reminiscence. It is so like a laugh heard long ago, perhaps is actually the living descendant of that laugh, that it would be no surprise if the door opened and the merry face of the ancestor shone in the light. Or there is a song which the young people are glad to hear; it is so old-fashioned, but it strikes other strings than those of the piano and sends a thrill along the chords of memory, for the listener can remember when that song was new, and whose voice it was that sang it. He is living in the past and there is no season like Christmas for making the imaginary real to him.

Such reveries need not be sad, if faith and hope hold back the curtain. The voice that spoke to Martha at the grave of Lazarus still speaks, and it has taken nothing back. The very survival of the celebration of this day is evidence of its truth. It tells of reunion and promises that the downward path of old age shall not end in darkness, but shall at its close become the gate of life. For the Christian who sits surrounded with the memories of the days gone by, the day cannot be sad. That little Child lying in the manger nineteen centuries ago, came laden with miraculous gifts from the skies. What more cheering and consoling gift did he bring than that of turning the ashes of our regret into the joy of morning? The children do not appreciate this gift now; but he brought gifts they can appreciate. Let them enjoy these; the men and women who have reached the summit and are traveling downward will take this other precious gift which grows more precious as the years pass. He has been our Friend all through, and he will be our Guide and Strength to the end. As we think of him this day we exclaim, Thanks be unto God for his unspeakable gift!

A Consecrated Gift

IT is not our custom to publish letters from readers who send gifts to the various good causes presented in this journal, but the letter below is so marked by the Christ- spirit, and so full of genuine sympathy with human suffering, that we feel justified in printing part of it at least. The writer is Mrs. B. J. S. of Linoln, Del.

NOVEMBER 25.

Dear Brother in Christ: Enclosed find twenty-five cents for the Bowery Mission. I am a poor, sickly, homeless woman, without any means to earn my living and without an income—do not know where I shall find shelter, food and heat this fast approaching winter. But I want to help those poor souls of the Bowery Missoin, for they are every one of them so very dear to God's heart that I know that great heart of love is pained to see their distress. Poor, homeless and wretched as they are, God loves them, and I love them, and all who are filled with God's spirit must love them. Please give them my love, and tell them for me that God the Father loves them, and so does His Son, Jesus Christ, and that God and Christ are longing for their love in return, longing to save them. Poor and miserable as they are, they can give joy in heaven by accepting Christ as their Saviour.

Although I am homeless and too weak to earn my own living, and have no earthly one to lo look to my needs, I can clearly read the Bible where it says that it is "more blessed to give than to receive," and that "they who give to the poor, lend to the Lord" who pays "some thirty some sixty some an hundred-fold."

To Aid the Miners' Wives and Orphans

1801 P STREET, DUPONT CIRCLE, WASHINGTON, D. C.

Dear Dr. Klopsch: The Red Cross has announced that it will receive and carefully administer any funds that may be sent to it in behalf of the widows and orphans of the fearful mine disaster at Monongha. I am wondering if perhaps you would emphasize this in THE CHRISTIAN HERALD, and receive contributions for this fund. It seems to me, at this Christmas time, perhaps people's hearts might be moved by the sorrow there. I am sending my own little offering of $25. Very truly yours,

MRS. F. S. BOARDMAN.

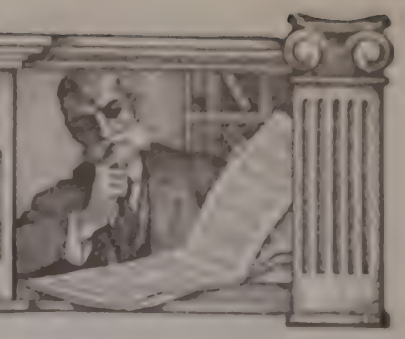
THE CHRISTIAN HERALD will receive and acknowledge any contributions in aid of the widows and orphans of the victims of this terrible disaster—probably the saddest of its kind our country has ever known. All funds so contributed will be forwarded to the Red Cross for distribution. Dr. Klopsch, the Editor of THE CHRISTIAN HERALD, has sent his check for $250 in aid of the sufferers.

Contents of this Number

Wednesday, December 25, 1907

	PAGE
A Carol for Christmas Day	Cover
Sweden's Good King Dead (Illustrated)	1111
Christmas Recollections. Sermon	1112, 1113
By Rev. F. DeWitt Talmage, D.D.	
Bright Girls of Many Nations (Illustrated)	1113
By Mary Mills Patrick	
Christmas at the Bowery Mission (Illustrated)	1114
To Save the Blind Babies' Home	1114
School for Training Evangelists (Portraits)	1115
Duplicate Xmas Presents. By Kate Upson Clark	1115
The Boy and the Bird. Poem (Illustrated)	1115
By John Kendrick Bangs	
OUR EDITORIAL FORUM: On the Doorsill of Another Year—Let Congress Restore It—Health in Winter —A Good King Gone—Christmas Reveries, etc.	1116
BIBLE AND NEWSPAPER: Entombed in a Mine (Ill.)—A Belated Letter—A Mystery of the Sea	1117
A Tour Among Gentle Savages	1118
Our Colombian Neighbors. By Charles M. Pepper	1119
"Take My New Dolly for Christmas."	1120, 1121
Double Page Picture	
Kris Kringle's Tree. By Margaret E. Sangster	1122
A Great National Protest	1124, 1125
Ministers Build a Tabernacle (Illustrated)	1125
The Mischief-Makers. Serial	1126, 1127
The Incarnation. By Mrs. M. Baxter	1128
Christ Our King. Music	1128
"For Our Sakes He Became Poor." S. S. Lesson	1130, 1131
True Blessedness. Christian Endeavor Topic	1131

THE BIBLE and the NEWSPAPER



Entombed in a Mine

ONE of the saddest mining disasters our country has ever known occurred at Monongah, W. Va., on December 6. Shortly after the day force of 380 miners had gone down the shafts of mines Nos. 6 and 8 of the Fairmount Coal Company, a terrific explosion was heard. Huge boulders of rock and coal were loosened in the other mines, and from the mouths of the two shafts where the accident happened, shattered timbers and a cloud of coal dust were blown out with such force that some of the wreckage was flung across the river. As soon as the alarm had subsided, rescuers attempted to descend the shafts of the wrecked mines, but it was soon discovered that the effort was hopeless. Five men, badly injured, were taken out of the debris, where they were probably caught by the explosion while descending to work. Seventy-eight dead bodies were also recovered; but all attempts to penetrate to the depths below, where more than 350 miners were buried in a living tomb, had to be abandoned.

Opinions differ as to the cause of the disaster, but it is generally believed that some miner, in setting off a blast, had ignited an accumulation of the deadly gas known as "black damp," which in turn ignited the coal dust, the latter being known and dreaded in all the West Virginia mines as a highly inflammable substance. This powerful explosive had evidently made a complete wreck of the subterranean passages of mines 6 and 8, as the heavy timber props which supported the roof of No. 6 were shattered and torn, while the entry, 300 feet below the surface, was jammed with the wreckage of cars, electric motors and timbers. Among this debris the first dead bodies were found, some of them too tightly wedged to be removed. There was a hope—though a faint one—that the rescuers, when they reached the lower levels, might possibly find some who had been able to escape to some remote part of the mine, where the purer air would sustain life till help came; but it was generally feared that all below had perished. A large corps of expert rescuers under direction of Chief Mine Inspector Paul of West Virginia, were speedily at work, but the mangled condition of the bodies recovered forbade the sorrow-stricken women and children, who had gathered at the mouth of the mine, to indulge the hope of ever again seeing their loved ones alive. Many distressing scenes took place among the crowds of weeping relatives. Estimates differ as to the number of victims. Manager Malone says that on the morning of the disaster 478 miners were checked off as entering the shaft. Others affirm that the number was 406. How extensive and how dire are the results of such a calamity! Violent death, bereavement and destitution flow from an act that may have been due to a moment's forgetfulness of the usual precautions. But natural law makes no excuses. The careless man may do as much mischief as this criminal. The fact teaches us to be careful in every sphere of life lest we injure ourselves and others.

The Monongah, W. Va., Mines, Scene of the Late Disaster

Behold, how great a matter a little fire kindleth. (James 3 : 5.)

A Canine Heir

The question whether a dog can inherit money was submitted to a court in San Francisco, Cal., recently. A man in Redwood City, who died six months ago, left a will in which he bequeathed a thousand dollars to a favorite fox terrier. The interest of the money was to be applied to providing food and care for the animal, and he directed that his sister, who was an executrix to his will, should see that the money was expended for that purpose. The novelty of the bequest was an obstacle to proving the will, and finally it was thought wise to have an authoritative judicial opinion on the subject. Judge Coffee, who presided when the case was argued, decided that the dog could not inherit, and ordered the bequest to be carried to the residuary account. The sister, however, undertakes to see that her brother's wishes are respected and will take care of the dog as long as he lives. A human being would regret the loss of the legacy, but the dog does not understand. His present owner will love him for her brother's sake and he is not likely to lack food and comfort. Sisterly affection, as he will find, is a better guaranty than an invested legacy. It is much to be wished that the poor disciple always found it so in his case.

For whosoever shall give you a cup of water to drink in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward. (Mark 9 : 41.)

A Mystery of the Sea

The arrival at Bluff Harbor, New Zealand, early this month of the survivors of a shipwrecked crew, solves the mystery surrounding the fate of a long-missing vessel. The *Dundonald*, a large steel sailing vessel of more than two thousand tons, sailed from Sydney, New South Wales, in February, for Falmouth, England. She should have reached that port in June, but nothing was heard of her, and last month she was given up by her Scotch owners as a total loss. It was supposed she had been sunk at sea by collision with another vessel or with an iceberg. The actual facts are now told by sixteen emaciated men who formed part of her crew. They say that when the vessel was in the neighborhood of the Auckland Islands she experienced heavy gales, and after a hard struggle, she was driven ashore on an uninhabited island. Some of the crew were drowned in the wreck. The survivors erected a shelter with parts of the broken ship and then set out to explore the island. They found a spring of fresh water to which they owe their lives. There was little of an edible character in the vegetation, and their main reliance was on shellfish. Several more of the crew died from insufficient food and exposure, and finally only sixteen of the sturdiest were left. It was not until they had been nine months on the island that their signals were seen by a passing steamer, which took them to Bluff Harbor. They would not need to listen to sermons or lectures to induce them to go. The fact that deliverance from hardship and starvation was offered them was enough, yet men and women over whom a worse fate is impending, are persuaded with difficulty to accept the salvation freely offered.

How shall we escape if we neglect so great a salvation? (Heb. 2: 3.)

A Belated Letter

A letter-carrier went on board of the revenue cutter *Manhattan* one day last week, asking if there was a man named Tom Neilsen among the crew. Neilsen responded and the letter-carrier handed him a letter from Norway, which had been mailed to him [illegible] years ago. It had been addressed to him at Montevideo, Mexico, and had arrived there shortly after he left that city. He was then captain of a tramp vessel which went to various ports as it found a cargo. The letter had followed him twice around the world, always reaching a port by some strange coincidence after he had left that port. In the course of his voyage he had picked up mail at various places, but had always missed this particular letter. It was written by his brother at Grantstadt in Norway, and contained an enclosure by his wife. The front and back of the letter were covered with addresses to ports in Asia, Africa, and America. The captain having sailed away from these ports before the letter arrived, it was sent again on its journeys. The captain smiled as he read the letter. It contained home news, and among other matters, told him of the birth of a child and described the new-born infant. That baby is now a stalwart man as big as the captain himself. The letter therefore considered as news was of no value, but the captain was pleased to get it, nevertheless. It showed him that his wife and relatives had not forgotten him in their home cares, but were thinking of him and loving him when he was on the other side the earth. He knows it now, though he may have doubted at the time the letter failed to reach him thirty-two years ago. The Christian will get such evidence, when, in the clearer light of heaven, he surveys his life here. He will learn that God never forgot him even in the times when he appeared to be silent.

In a little while I will [illegible] face from thee for a moment, but with everlasting kindness will I have mercy on thee. (Isa. 54 : 8.)

Among the Workers

Evangelist F. M. Ross is conducting a soul-saving campaign in Eagle in Spartanburg, S. C., with gratifying results. He next goes to Roxbury, N. Y., to manage a similar work.

Evangelist L. A. Pierceson writes from Berry, Ky.: "We are in the midst of a great meeting here with Rev. J. K. Pike, pastor of the M. E. Church, South. Houses and altars are crowded and souls are finding God precious to their souls."

Miss Grace Hildebrand, the "Gospel Nightingale," is inspiring the services in New Rochelle, N. Y., with her beautiful Gospel songs.

Evangelist John A. Davis and his co-workers have just closed two weeks' evangelistic campaign in Binghamton, N. Y. Expressions from surrounding towns were to the effect that in the evening [illegible] and women packed the streets. Hundreds have professed conversion.

Evangelist C. H. Yatman has just closed a series of successful union evangelistic services in the downtown churches of Newark, N. J., representing three denominations.

Postmaster W. H. Antrim, of Lebanon, O., is an enthusiastic friend of the children. He has prepared a great Christmas entertainment for the little folks in the Lebanon Opera House for December 21, when there will be Christmas gifts for all.

The Society of Soul Winners is [illegible] to give the Gospel to four millions of our [illegible] Its first [illegible] tains. It began with [illegible] and three preachers and [illegible] in the mountains of Kentucky, Tennessee, North Carolina and Virginia, supported by [illegible] will offerings.

The Brooklyn Christian Endeavor Union [illegible] equipped and maintained a Fresh Air Camp at Pleasantville, Long Island, New York, where children [illegible] for ten days of good food and [illegible] for 2,400 mothers. It is [illegible] by contributions from [illegible] tions.

Rev. L. H. Bee, pastor of the Bethlehem Baptist Church, Pittsburgh, Pa., [illegible] may [illegible] When [illegible] a boy, and had been at [illegible] before he was converted. [illegible] for the ministry. [illegible] work, but worth all [illegible]

Evangelists Hart and Mercess of Fairhaven, Wash., closed a series of union meetings in Walla Walla, Wash. The [illegible] in a large [illegible] tabernacle erected for the occasion, which accommodated over 2,000. At the [illegible] about 3,000 people attended the services. Sometimes two meetings were held. There were over 500 [illegible]

A TOUR AMONG GENTLE SAVAGES

The Strange, Shy Kamasai Tribes and Their Peaceful Village Life

WHILE away on a trip into the country northwest of our mission stations, where the Gospel has never been preached to the people, there came to my office at Kijabe, a list of the contributors to the mission for the past six or seven months, and among others I find THE CHRISTIAN HERALD'S offering for the general fund of the mission. When starting on a hurried trip to visit some of our mission stations among the Akamba, the tribe where our work first commenced, I slipped this list into my box, and so find it here as I am trying to get off some letters while delayed at Kangundo, the old headquarters of the mission.

In thanking you, very heartily, for your gift and for your general interest in our work, my thoughts have gone back over your many kindnesses, in publishing accounts of the work from the sailing of the first party in 1895 on to the terrible famine in 1899, when, through THE CHRISTIAN HERALD, considerable sums of money were contributed to save those who were perishing by the thousands in British East Africa.

I am sure that you will be interested to know that our work has rapidly grown of late. After a brief visit to England and America last summer, eight new workers and four missionaries, who had been home on a furlough, came out with me. Since then, nine new missionaries have arrived, and our latest advices from Philadelphia, state that nine others are either on the way or soon to sail from New York. Our hearts are filled with joy because of these reinforcements. The work is better organized than ever before. The conditions and needs of the people are better understood, and the experimental stage of the work has merged into one of tried and approved methods.

During the last six months, a marked interest has been shown among the people where we are working, and many have declared their faith in Jesus Christ. A few, enough to form an earnest little native church, have been publicly accepted, while many others are in classes for the study of the Word of God, that we may be sure they fully understand what it means to walk with God.

This increase of converts has brought to us new problems. The national sin of the people is indolence. The conditions which surround them in their own homes are evil beyond all description; whole families are rarely led at once into the Christian life, and individuals are often cast out from their families, threatened with severe physical violence, and become, essentially, outcasts from their homes and tribes if they live really Christian lives. We are therefore undertaking, as far as our limited means will permit, the industrial training of our converts and earnest young men who are awakening to some sense of their need. It is our purpose to make this Industrial School a place for the most thorough training, where each student, when he leaves the Institute, shall have not simply a few ideas about some trade, which will fill him with conceit without competence, but such a mastery of some trade as shall make him absolutely independent and self-supporting, with clear ideas of right living and the dignity of honest toil. Through friends who have been in the country and have seen the need, we have been able to secure a tract of land for the Industrial School, at the headquarters of our mission. To this school, the earnest, capable young men and women from the different stations are being gathered, to be taught how they may live industrious, Christian lives.

Seven stations have thus far been opened, among three different tribes—the Agikuyu, Akamba and Masai. Workers are now on the field ready to open two other stations as soon as they have secured such command of the language as will enable them to work among the people. A friend from New York, who is now in the country and has studied our work, has offered to open a new station along our line of advance to the northwest. It was the hope of Rev. Peter Cameron Scott, the founder of the mission, and of those who were associated with him in the beginning of the work, that a chain of stations might reach away into the interior, among wholly unevangelized tribes, and that from this line, to the right and left, native evangelists might carry the message to an ever-widening field, until all the tribes of Central Africa have heard the Gospel. Already some earnest young men are in training for this native evangelism. It is our belief that each one, even of these evangelists, shall have such a knowledge of a trade as shall make him useful, and perhaps self-supporting, among the people to whom he goes.

A Njamus Family and Their Home

The Royal Commissioner, who was appointed a year ago, is much interested in this work, and has offered me any assistance in his power. Recently, when with wife and son he visited our headquarters station at Kijabe, he expressed his hearty approval of the work,

Njamus Men Gambling

and his great pleasure at the progress being made. The recent trip into the new country to the northwest, of which I have spoken, has opened to our vision six tribes who are wholly without the Gospel; no missionary, no Bible, not a Christian or a ray of Christian light, save such as we were able to present through interpreters in a hurried trip among a few of them. The Kamasia people, half agricultural and half pastoral, closely related to the wild, warlike Masai, occupy a range of hills to the west of Lake Baringo, and it is our hope to plant there, first of all, two or three strong stations. The funds for one of these has been promised by the gentleman of whom I have spoken.

Down in the low, unhealthful region south of Lake Baringo, there are two large villages, where the people are more closely congregated than in many of our cities at home, a tiny hedge of dry thorn branches being the only separation between many little clusters of houses. Near one of these villages of seventy families, averaging ten to a family, my daughter and I stayed for several days. One day we visited forty families in one village. Few better opportunities could be found in the country for constant missionary work. The people do very little cultivating, and remain idly about the village all through the day, occupied in dressing sheep or goat skins, which are used for clothing, the men playing games, chiefly gambling, though with such trifling stakes that no property is lost or won, the young men occupying themselves with the ornaments for their bodies, or going out with the young women to their wild native dances. Great numbers of little children could easily be gathered here for a most profitable and fruitful work. One bright-faced little fellow we found tied by a long string from his ankle to the centre post of the hut, where his mother was busy at work preparing food for her family.

These people received us kindly, sat and listened with wonder to the strange story of God's love, which they had never heard from human lips before, and asked us if we would not stay and live with them and teach them all these words. At first the young women were so shy that neither my daughter nor myself saw any for several days; then, seeing that we were peaceably inclined, they began to peep out of their huts like strange, wild animals; but if we came too near, they were gone like a flash into hiding, we could scarcely tell where.

At one village of forty-two families, one could easily stand in the centre and throw a stone outside of the village, so closely are they packed together. Their huts are built of bent sticks, put in the ground in a circle ten or twelve feet across, bent together at the top, daubed with mud up two or three feet from the ground, and then thatched to the centre. Some of them are built up four or five feet from the ground and then the thatch roof put on. An excavation is made, twelve to eighteen inches down, for their floors, and sticks are laid across at the beginning of the thatch roof, so that it is practically a two-story house. Over these sticks they place skins, and the men have all their treasures kept there—bows and arrows, spears and shields, feathers for body decoration, etc. These people are called the Njamus which is also the name of their two villages. Little Njamus, which I have described, is much the smaller of the two; Big Njamus being probably five times the size of this village. The people speak the Masai language, with but very slight variations, although they own no relationship to that tribe. They own thousands of cattle and sheep and many donkeys, and at evening time, when the herds come in from the wide, level plains about, where they have been feeding, it is a marvelously interesting sight; men, women and children come out of the village to watch their friends coming back with the flocks and herds, and the scene is one of intense life and animation.

Should the district prove too unhealthful for continuous effort, workers could at least spend the dry season among these people, and retire to the Kamasia Hills, only one or two days' journey distant, to regain the needed health and strength for the months of work on the lower plain, and while there could help in the work among the Kamasia people. Their languages are so nearly the same that workers would find but little hindrance.

In addition to these, the wild Assambur tribe, but little known even among explorers, are only two or three days to the northeast of our station among the Masai; while to the northwest of the Kamasia, reaching along the high hills which stretch away to the Nile, the Suk, Karamojo and Turkana tribes still await the coming of some messenger of God, brave enough and loving enough to reach out with the message of life to these who are perishing without hope.

Kijabe, East Africa. CHARLES E. HURLBURT.

ANSWERED PRAYERS

A. W. L., Illinois. "A cloud of long standing is growing brighter day by day, through prayer."

Mr. and Mrs. L. C. F., Missouri. "We love to acknowledge God's goodness in answering our prayers. He delivered us from deceitful men."

South Carolina. "I wish to say in your paper that I am one more to whom God has so often been good in answering prayer when I was in trouble."

W. H. P., Maine. "In answer to fervent prayer, God is blessing to his use in our meetings my phonograph, which produces beautiful Gospel hymns."

Rev. C. R. McL., South Dakota. "We are praying for a blessed revival in this place, and that the church may become filled with the power of the Holy Spirit."

A Reader, Canada. "Nothing that troubles us is too small to pray about. I am trusting and waiting for an answer, which God will send in his own good time."

S. L. L., Indiana. "I know more than ever that God answers and helps, even in lesser temporal perplexities. The 'Answered Prayer' column in your paper is a feast to me."

Mrs. B. E. F., Vermont. "I wish to be remembered with those who know that God hears and answers prayer. When in great affliction he went with me 'all the way.'"

M. B., New York. "I wish to acknowledge God's goodness to me in answering prayer for the conversion of a friend for whom I had been praying for nearly two years."

A Subscriber, Pennsylvania. "I desire to acknowledge God's goodness to me in answering my prayers. I was sorely afflicted, and he heard me and helped me, one so unworthy."

P. P., Wisconsin. "Ever since I was a little girl, THE CHRISTIAN HERALD has been an inspiration for me. I pray to be more worthy of God's goodness, and to rely more fully on his promises."

Reader, Alabama. "Having had my prayers answered so many times, it is a sweet privilege to add my testimony to the column where I have so often sought comfort. Truly God is merciful."

Mrs. A. B. C., Indian Territory. "I have so long wanted to put my testimony with that of others who have written to THE CHRISTIAN HERALD, telling of God's goodness in answering prayer, for I think no one has more to praise him for than myself. My faith never wavers, for I know 'he doeth all things well.'"

In the Market-Place, Cartagena

A Passenger Boat on the Magdalena River

AMONG OUR COLOMBIAN NEIGHBORS

By CHARLES M. PEPPER

COLOMBIA is quite near to the United States, nearer than any other South American country; yet it is an almost unknown neighbor, lying as it does across the Gulf of Mexico, with its long stretch of coast on the Caribbean Sea.

I got pretty well acquainted with the country and learned something of the people during several months of travel. It is not an easy country to get into or to get out of, but the ways in and out are very interesting. For the traveler who is interested in historic memories, the best place from which to undertake a journey to the interior is Cartagena. It has a fine harbor, with ships from the United States and Europe two or three times a week; but that isn't what makes a visit to Cartagena so pleasant. It was the fortress and stronghold of Spain for centuries, and the Spaniards built one of the most wonderful of all the great cities which marked their conquest of America. Cartagena was notable for the wall which surrounded it, which was built to keep out pirates and to keep off other Christian nations, such as England, whose navigators, in those days of freebooting, were little less than pirates, though they held commissions from the great monarchs, just as the Spanish buccaneers held commissions from their sovereigns. The wall was partly built by slave labor. No one to-day knows what the cost was, but estimates place it at $60,000,000 (gold), in a period when $60,000,000 was equal to $200,000,000 in the present day.

Cartagena was the city of the Inquisition when that awful institution was at the summit of its power, and prelates and brave soldiers and powerful statesmen all trembled at its behests. The building the Inquisition occupied is standing to-day, though part of it was rebuilt in the eighteenth century. It is now a very extensive warehouse, with the upper floors occupied as a dwelling by a wealthy Colombian merchant.

The present city of Cartagena is not so large as in the colonial days, having a population of only twenty-seven thousand, whereas it once had more than fifty thousand. It is peopled by a varied mixture of those of pure Spanish descent and of mixed African and Spanish blood. All these classes may be seen on a market day, or almost any time, in the streets. There is one very curious custom followed in Cartagena by the young people who are in love and who are acknowledged sweethearts. This is the use of the deaf and dumb alphabet. At almost every turn a young man may be found standing in the street making all the signs of the alphabet with his fingers, while from the grated window of a balcony above a dark-eyed girl is smiling on him.

Real enjoyment is to be found in a voyage up the Magdalena River—eight hundred miles—if one cares to go that far. The lower river usually is filled with hyacinths which have been torn from the banks by the current; and these make a very pretty effect—sometimes spreading like a green carpet over the entire surface of the water. The stern-wheel boats which carry passengers and cargo up the Magdalena take from ten to fourteen days to reach Dorada, six hundred miles distant, which is the end of deep-water navigation—deep water in this case being for boats which do not draw more than three and a half feet. There are many wayside villages and stations where wood is taken on for use as fuel; but after the first hundred miles or so all of these settlements lie right on the edge of the tropical jungle. When the boats tie up at night one can hear the night songs of the birds and the calling of the monkeys. In the daytime, the alligators which crowd the sand-banks are the most diverting sight and occupy the attention of passengers, who shout to them until they move their lumbering bodies clumsily into the water.

I was much interested in the public schools at Honda. As early as six in the morning I was awakened by what seemed to be the buzzing of countless swarms of bees, but looking out of the hotel window into an adjoining yard, I found it was the school pupils. Six o'clock seems pretty early to open school, but it is done in the hot countries. There were forty or fifty lads, some of them seated on mats or rude benches in the schoolroom, and others walking about, but all of them conning their lessons aloud. They did not seem to interfere with one another or to bother the teacher, who appeared to be watchful of them all and to see that their lessons were not only learned but recited. There was also a girls' school, where I heard the same buzzing. But a little later in the morning, when quiet came, I looked into the girls' schoolroom and found they were all engaged in embroidery and needlework.

Reading aloud is a very common habit in Colombia. On the boat I noticed the frequency with which a group would gather around some one who would read from a book or a newspaper, but occasionally there would be a passenger off in a corner by himself, yet reading in a high monotone. After looking in on the Honda schools, I understand how it came about. The habit of reading aloud is acquired in childhood, and very few people break away from it when they are men and women.

There are American schools in Barranquilla and Bogota, and one or two other places in Colombia, which are conducted in connection with the American churches. Different methods are followed in these schools, yet they do not entirely break away from the Colombian customs.

The mule journey from Honda to Bogota, or rather to the station, where a short railway line may be taken for Bogota, occupies from two and one-half to three days. In the first part of the journey, it is up and down and down and up, sometimes passing pack-trains of a hundred mules loaded with all kinds of freight and sometimes waiting for them to pass in the opposite direction. Women and children make the journey on saddles specially provided for them. There are many splendid mountain views, with snow summits in the distance, and many grand canyons and gorges to be seen; but when night comes and one stops at the little wayside inns he is apt to have had enough of the scenery for that day. The afternoon of the second day, when the climbing is all up and still higher up, the mountain gorges are especially fine; but the great satisfaction is in reaching the plateau and in urging the mule to a steady lope along a fine level road to the railway station.

President Reyes[x] and a Party of Provincial Colombians at Bogota

Bogota is one of the most remarkable capitals in the world, hedged in as it is by mountain peaks and reached after so many difficulties. The early Spaniards planted a city there, which was their seat of government and of ecclesiastical authority. It is to-day a very fine type of the partly modern Spanish-American city. There are no grand edifices, though the cathedral is imposing, and there are a number of very interesting old Catholic churches. There are also some fine little plazas or parks and many comfortable homes. Bogota is situated in the centre of a plain which is a mass of green vegetation most of the year. The ripening grain-fields are very beautiful. The people of Bogota are among the most cultured in South America.

The present President of Colombia is General Rafael Reyes, who is at once a scholar, a soldier, a scientist, and a statesman. He speaks five or six languages. He won renown as a scientist and explorer when, as a young man, he and his brothers, Nestor and Enrique, explored the Colombian rivers which are tributary to the Amazon, and followed the Amazon down to its mouth at Para. His brothers perished in this exploration, and the Pan-American Conference held in Mexico some years ago, of which General Reyes was a member, arranged to have a tablet erected commemorating the brothers. This has been placed in the cathedral. General Reyes is giving Colombia a progressive administration, trying to build up its commerce and industries, and to insure peace and national prosperity.

"TAKE MY NEW DOLLY FOR CHRISTMAS

AN INCIDENT OF THE JOYOUS SEASON

SEE PAGE 1113

Our Money-Saving Combinations

American Boy

A PROFUSELY illustrated monthly for boys, with nearly a quarter of a million readers. Without question the most entertaining and practical boys' magazine in the world. Clean and high grade. Covers in colors; big pages. Serials by Munroe, Stratemeyer, Alger, Harbour, Tomlinson, Trowbridge, Ellis, Shute, and other prominent writers. Boy hobbies, such as stamps, coins, photography, amateur journalism, puzzles, mechanics, electricity, biography, athletics exploited. Prize essays by boys—cartoons on boy subjects—also badges for excellence in school work and for heroism. It preaches the religion of "do" and not that of "don't." Approved by parents and educators. Enthusiastically supported by boys everywhere.

American Magazine

IS turned out by the most illustrious group of editorial workmen that has yet been assembled to make a magazine. Toiling together with heart and soul and mind, they write the best that can be written, and get from other pens the best that can be gotten—literature that lives and breathes and spurs to better living—illustrations that are true to life and nature.

They are John S. Phillips, editor-in-chief, formerly of McClure's Magazine; Ida M. Tarbell, F. P. Dunne ("Mr. Dooley"), Ray Stannard Baker, Lincoln Steffens and William Allen White.

Mr. Dooley will appear *exclusively* in every issue of *The American Magazine* in 1908—that's reason enough for adding it to your list.

Cosmopolitan

NO matter how many magazines you take, *Cosmopolitan* is the one you cannot afford to do without. Its subscribers of last year are subscribers this year—with their friends. They'll be subscribers next year—with their friends' friends. This, after all, is the real test of a magazine's merit—that its readers tell their friends about it. You can be sure that in 1908 one feature in each issue will be of such universal interest as to dominate the magazine world for that month. As single instances, take *Cosmopolitan's* great series of brilliant short stories by Oppenheim, or the remarkably popular "Wolfville Tales" of Alfred Henry Lewis. "The best—no matter what it costs," is the motto which makes *Cosmopolitan* resemble no other magazine but *Cosmopolitan*.

Good Housekeeping

GOOD HOUSEKEEPING is a richly illustrated magazine for all the family. It is, moreover, the most practical of the household magazines, and at the same time one of the brightest, most refreshing periodicals for general reading. It tells not how things should be done, but in a breezy way how they have been done by clever people. It is woman's best resource in the daily perplexities of home management, and is the court of ultimate appeal for things domestic. In a word, it is a cheery, helpful companion for the entire household, for it is the meeting ground of hundreds of practical, inspiring writers. It is issued monthly and reaches no less than a million readers. Whatever magazines you take, *Good Housekeeping* should be one of them.

Harper's Bazar

FOR forty-one years *Harper's Bazar* has been the leading American authority on fashion, good form, and entertainment. It will continue to be an invaluable household guide and assistant.

Harper's Bazar is made for all refined American women. Such women are its most ardent admirers, whether their incomes are large or small, whether their scale of living is simple or complex, whether they dwell in towns or in the country.

Harper's Bazar preaches *economy*—rational domestic economy—and wise spending. *Harper's Bazar* preaches *simplicity*—the simplicity of sane, wholesome, rational living. *Harper's Bazar* preaches *progress*—progress in the kitchen, in the nursery, and in every other home department.

IMPORTANT! At the request of THE CHRISTIAN HERALD, the publishers of the Magazines included in our Combination Offer, have supplied the accompanying descriptive matter concerning their respective publications. We publish it here for the information of our readers

Lest We Forget

THE Magazine Combination Offers of the present day originated with Dr. Louis Klopsch, of **The Christian Herald**, in 1897. Hence, Magazine Readers are indebted to **The Christian Herald** for the economy since effected. This year we offer the following magazines:

American Boy,	(Regular Price)	$1.00	Little Folks,	(Regular Price)	$1.00
American Magazine,	" "	$1.00	McClure's,	" "	$1.50
Cosmopolitan,	" "	$1.00	Pearson's,	" "	$1.50
Good Housekeeping,	" "	$1.00	Success Magazine,	" "	$1.00
Harper's Bazar,	" "	$1.00	World To-Day,	" "	$1.50

Woman's Home Companion, (Regular Price) $1.00

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CHRISTIAN HERALD ($1.50 a Year), AND ANY 2 of above Magazines, $2.65
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For THE CHRISTIAN HERALD ($1.50 a Year)
REVIEW OF REVIEWS . . ($3.00 a Year)
And ANY OTHER Magazine on this Page (Either $1.00 or $1.50 a Year)
SEND US ONLY **$3.00** FOR ALL THREE

(Foreign Postage Extra. Canadian Postage Extra on Magazines.)

Ever Popular Holiday Gifts

Search wherever you may, you will never find anything that, at the price, gives greater and more genuine satisfaction as a Holiday gift than a weekly or monthly magazine, which the whole year through periodically reminds the recipient of the thoughtfulness of the giver.

Little Folks

A BEAUTIFULLY illustrated monthly magazine for young children. Mothers and fathers who wish to provide the very best reading and pictures for their young children, that will be read and re-read, and looked at and looked at, welcome *Little Folks*. It is a story-teller, a picture book, a playfellow, an out-of-school magazine. Its fun is of a simple, sunshiny sort. Its little tales of children possess an ethical value—they stimulate their readers and hearers to be fearless, cheerful, unselfish, and above all true and honorable. All stories of a painful kind are excluded, especially such as would haunt nervous and imaginative children. There is much curious and interesting natural history, also play-work for little fingers.

McClure's Magazine

THE Magazine in a vast country like the United States—where the dimensions are those of a continent—has an influence almost unlimited. It reaches as many thinking people on the west coast as on the east, in the South as in the North. The Paris press controls France; the London press controls England; but only the magazine is big enough to reach all America—such a field is beyond the scope of the greatest daily ever published.

McClure's Magazine was the first periodical to realize this great responsibility, and the first to make the monthly periodical a vital influence in good government and good citizenship—an instrument to help a great, wide-spread people understand itself and its possibilities.

Pearson's Magazine

DESTRUCTIVE journalism has had its day. Fair-minded conservatism is now having its inning. For almost two years *Pearson's* has been consistently constructive in its editorial policies. Now there have come to be imitators; but *Pearson's* remains—the leader.

In fiction, too, *Pearson's* has its distinctive quality. It is famous everywhere as the creator of Captain Kettle, Monsieur A. V., Don Q., Randolph Mason and Captain Romaine.

A novelty feature for the coming year is a light sociological study in verse, entitled "The Seven Stages of Unrest," by Carolyn Wells, exquisitely illustrated by Wallace Morgan—the creators of the famous "Fluffy Ruffles."

Review of Reviews

IN the coming Presidential election year, with its tense interest in the trusts, the tariff, the railroads, politics generally and political personages, the *Review of Reviews* will be doubly valuable to you. With Dr. Albert Shaw's monthly "Progress of the World"; with the cartoon history of the month; with the timely contributed articles on just the questions you are interested in; with the gist of the really important articles of all the other magazines of the world served up to you, and the reviews of new books—you can keep intelligently up with the times at a minimum cost of time, effort and money.

In the *Review of Reviews* you not only get the best informed, most timely and useful magazine in the world, but you also get over and *above all the other periodicals*, or just the part you need.

Success Magazine

THE investigation by *Success Magazine* of the opium curse in India, China and Japan, and of the responsibility of Great Britain and British traders for its extension against pitiful protests of the Chinese Government, who foresaw the inevitable demoralization of all classes of their people—forms the strongest, most important and most far-reaching work done by any American magazine for many years. *Success* has spent nearly $10,000 in making this investigation, sending Samuel Merwin—its special representative—for a six months' residence in the Orient for this purpose; and the first of this series of articles appears in *Success* for October, 1907. Also the beginning of "Lentala"—a new serial story of adventure—and the first of several articles on "The Real Thomas W. Lawson."

Woman's Home Companion

THE *Woman's Home Companion* gives to its readers each month as much good fiction as the story magazines, as much first-class art work as the picture magazines, more authoritative articles of interest to women than any other publication, and in addition a complete magazine of helpful departments, serving every practical need of the American woman.

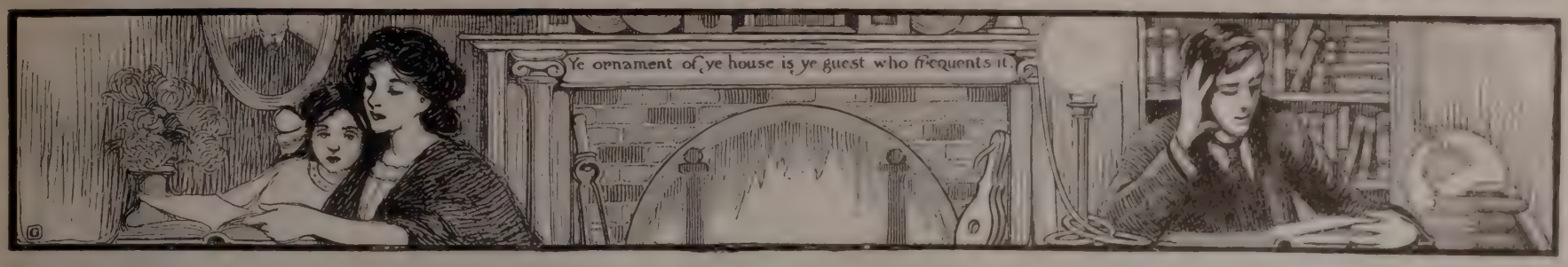
Dr. Edward Everett Hale retains his position at the head of the *Companion's* editorial staff. Mrs. Sangster, Jack London, Madame Nordica, Paderewski, Elizabeth Stuart Phelps, whose greatest novel is just beginning in the magazine, and the author of Eben Holden, are a few of the distinguished contributors to the 1908 *Companion*.

World To-Day (The)

THE only magazine of its class sold at a popular price. *The World To-Day* is a monthly world review, but is not made up of clippings of other publications. It obtains its information from original sources, and is reliable and up-to-date. Its contributors are the foremost men and women of the day. The reader will find in it recreation for the idle hour, and best of all—something worth while. Many illustrations are in colors. All other magazines of its class sell at $3. *The World To-Day* is but $1.50. Its remarkable quality and low price make it an exceptional bargain, and we recommend it strongly to our readers.

Address to-day, THE CHRISTIAN HERALD, 91 TO 102 BIBLE HOUSE, NEW YORK CITY

AROUND KRIS KRINGLE'S TREE



By MARGARET E. SANGSTER

THERE isn't in the whole round year a time so happy for the children at home as the time that comes just before Christmas. For days together little fingers are busy making gifts for father and mother, little savings-banks surrender their contents, so that unselfish children

A PEEP AT THE TREE

Come look at the boughs so sparkling and bright.
'Tis the prettiest tree that was ever in sight.

may buy pretty toys for little friends and cousins, and the air is simply full of mysteries and secrets. When you see two or three bright heads in a corner you may as well avoid asking questions, and if you happen to overhear a word or two never meant for you, you must act quite unconsciously, and neither show by word nor sign that you have learned anything the children were trying to conceal. Christmas Eve is the merriest time of all, for then Kris Kringle's tree, with its fruit of loving gifts and its starry twinkling tapers, focuses the excitement of the household. The children hold their breath when the room is darkened, and suddenly as father lights the tapers the wonderful tree becomes a blaze of glory.

There were apple and pear trees in the orchard last summer, peach trees and plum trees, and they were beautiful from early spring till harvest; but after all they could not compare in the children's eyes with the splendid tree that comes into the home just once a year.

Almost to the children it seems like a miracle, and as, one by one, they receive the surprises that love has planned, they understand better than ever what joy and gladness the dear Lord brought into the world. For it is to the Christ-child who was born in Bethlehem nearly two thousand years ago that we owe Kris Kringle's tree, and every bit of the happiness that belongs to childhood. Just as the little brother or sister lies in the mother's arm and is held close to her breast, so the Christ-child was cradled in the arms of his fair young mother, while she sang soft lullabys above his little head. Look up at the sky on Christmas Eve, and you will see millions and millions of stars, far too many to be counted, shining in their magnificence in the blue vault of heaven. When our dear Lord took on him the form of a little child, a door swung open in the heaven that is far above the stars, and forth through that golden portal swept a mighty train of angels who had an errand to this earth of ours. In the solemn midnight centuries ago the shepherds heard them singing, "Glory to God in the highest, and on earth peace, good will toward men."

All over Christendom and in many of the far lands of the East on Christmas Eve, 1907, children will sing around Kris Kringle's tree, and their voices will be only a refrain of the song the angels brought from heaven.

Somehow the children and the tree belong together. Therefore, if we cannot have a tree in our home for every child in the neighborhood, shall we not help along with the Sunday School trees, the trees in the Settlements and in the children's hospitals? If Christmas means

JUST A GLIMPSE

Puss-cat Mew, come and see;
Is there something for you on the Christmas-tree?

anything it means that nobody shall be left out of the general good will. There are dear little ones whose homes are dark and cheerless in this winter of hard times; children whose parents have much ado to provide the daily bread, and who cannot possibly afford dolls and sugar plums and other luxuries for their boys and girls. Can we not help to send Christmas cheer to such as these?

The Ethics of Shopping

A great many women enjoy shopping for its own sake, for its agreeable excitement and the pleasure they have in looking at new goods and new fashions. They start out for a day of shopping with the spirit of adventurers setting sail for unknown seas, or of explorers starting out to visit unknown lands. Without any definite idea of making purchases or with the intention of actually spending twenty-five or fifty cents, there are women who pass a whole forenoon or afternoon in going the rounds of big department stores, looking at the goods displayed and ruthlessly giving trouble to weary clerks and saleswomen who are compelled to be civil and to show the wares of the merchant to people who may or may not be buyers. It makes no difference that the experienced saleswoman can tell at a glance that the woman at the other side of the counter has not the remotest intention of making a purchase; it is her business to show the goods and show them she must. While the provident buyer is perfectly right in taking pains to find precisely what she wants, and is therefore privileged to go from shop to shop until she is satisfied, there is no excuse for the one who simply uses shopping as an easy method of killing time.

Before setting out on a shopping expedition a woman should know very nearly what she wants and how much she is willing to spend. Provided with a shopping list she may save time, strength and temper by going methodically from counter to counter, crossing off each item as she succeeds in supplying her need. If she is looking for gloves she should know approximately the color and length she wants, and in the larger establishments she should go through the process of having her gloves tried on. A great deal depends as to the fit of a glove on the manner in which it is first fitted to the hand, and the young women who sell gloves know just how to coax them on, so that they will fit to perfection ever after. Although this is part of their obligation, a lady does not forget to thank them for the trouble.

Indeed, entire politeness and civility belong to the ethics of shopping. A friend who has spent many years abroad declares that in America women on both sides the counter fail in so slight a thing as saying "good-morning," or "good-afternoon," as an interchange of courtesy. She, for her part, never fails to say "good-morning" or "good-afternoon" to the person who waits upon her.

When articles are to be returned or exchanged the transaction must be attended to without delay. This, too, belongs to the ethics of shopping.

FOR YOU AND FOR ME!

There's a present for you and a present for me,
That Santa Claus hung on this wonderful tree.

The Buffet Luncheon

A pleasant way of entertaining a larger number of friends than can be easily seated at an ordinary table is to serve them from the sideboard as they sit in groups, stand informally about a room or are placed at small tables. The latter method is the most comfortable. A little variety may be afforded if this be adopted by selecting a hostess for each table, usually an intimate friend or relative who makes herself responsible for the pleasure of the guests under her care. These subhostesses may change places during a luncheon, moving from table to table, or the guests themselves may be changed so that they meet the separate hostesses in turn. The menu for a buffet luncheon may be simple or elaborate at the discretion of the giver of the feast. Four courses are fully sufficient, and may consist of fruit, frappés, cold tongue or chicken with creamed potatoes and peas and any selected dessert. Coffee should be served with the dessert. Bouillon, broiled chops or chicken, lettuce salad and ice-cream furnish a very enjoyable repast. The menu may be infinitely varied. Sandwiches or rolls should be served.

THE WHITE DAYS OF WINTER

THE white days of winter, darling,
When softly the snowflakes fall
Till a royal garment of ermine
Folds tenderly over all—
Field and hillock and valley
Hushed in the sweetest sleep,
For the snow comes down from our Father,
His loving charge to keep.

Under the snow-robe, darling,
There is wonderful brooding heat,
That is taking care of the daisies
And saving the next year's wheat;
And we'd have no flowers, dearest,
When the Spring's green days come back,
If the white days did not bring us
The feathery flakes in their track.

And the golden days, my darling,
The days of lily and rose
And the scarlet days of the maple,
All follow the path of the snows;
For the year goes round, my darling,
With the sunbeam and the shower,
And our Father's watch is over
Its every passing hour.

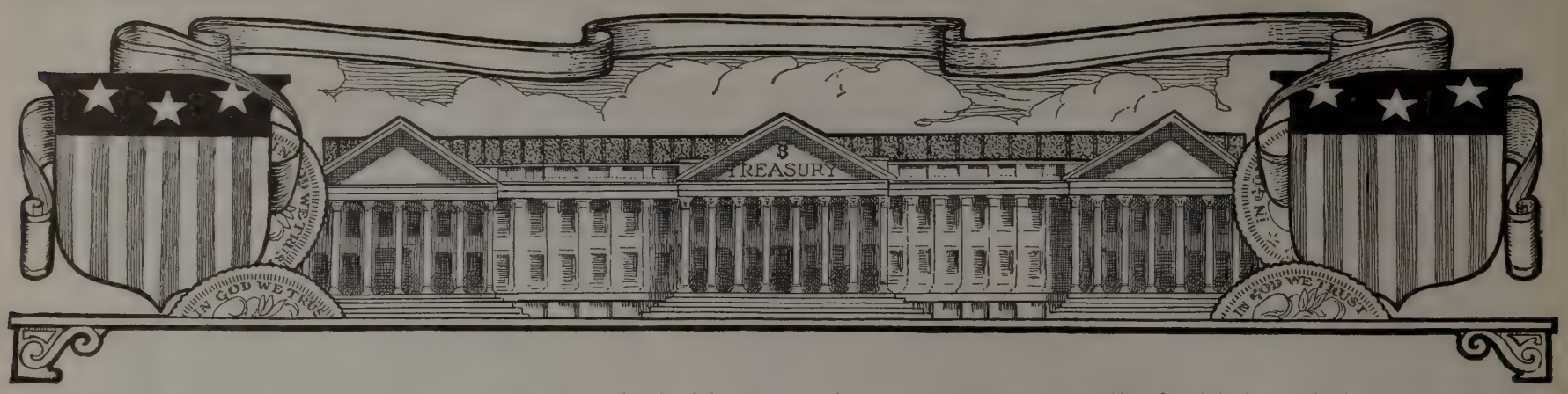
Our little home, my darling—
Oh, whatever wind may blow,
The south with its quiver of sunbeams,
The north with its quiver of snow—
Our little home, my dearest,
Is under the dear Lord's care,
And we fear no ill nor sorrow,
Lovingly sheltered there.

MARGARET E. SANGSTER.

WHAT WONDERS WE SEE!

The candles are burning, just see how they shine.
That top one is Jennie's, the rest yours and mine.

A GREAT NATIONAL PROTEST



NOTHING that has happened in years has touched the American heart more deeply and painfully than the removal of the time-honored motto from the national coinage. Many hundreds of letters on the subject have been received by THE CHRISTIAN HERALD, and they are still coming, in apparently undimished volume. The overwhelming majority demand the restoration of the motto. These letters, which come from every State and are a sure index of the general feeling throughout the nation, if published in full, would fill almost an entire issue of THE CHRISTIAN HERALD. We give a number of them in these two pages:

Show the World Where We Stand

Every effort should be made to have the motto restored to our coins. It has always impressed me as being a beautiful and yet positive way of showing the world just where and how we stand in our relation to Him "whose we are and whom we serve."

Brooklyn, N. Y. MRS. JAMES MITCHELL.

Restore the Motto!

We trust that this motto may be restored on the coin, and there remain.

Brooklyn, N. Y. MRS. WM. CARROLL.

This Is "God's Country"

As this is God's beloved country, the words should certainly be retained along with the American eagle.

Philadelphia, Pa. ELBRIDGE G. STOUT.

The Nation Should Trust in God

I am sorry that the motto "In God We Trust," has been left off of our coins. It inspired us to know that we, as a nation, trusted in God, and were not ashamed to admit it. May we continue to trust in God as a little child would trust its mother. "Trust ye in the Lord forever, for in the Lord Jehovah there is everlasting strength." Isa. 26: 4. MRS. MINNA O. BRAND.

Eureka Springs, Ark.

Removing the Solid Foundation

It caused us sorrow when we observed on the new coins, the absence of the revered and time-honored motto. To eliminate this would seem like removing the solid foundation upon which America stands and has stood for years. It would seem like ignoring the sacrifices made by the Pilgrim Fathers; the victories of the American Revolution and the triumph of faith in God manifested by Lincoln, when after prayer, with the stroke of his pen, 3,000,000 slaves were set free.

MRS. L. H. KENNEY,
AMELIA STEWART,
T. R. S. CRAIG,
M. E. MCKAIG, *Philadelphia.*

Wilmington. EARL B. CRAIG, M.D.

God the Nation's Strength

The motto, "In God We Trust," should never be dropped from our coins. Who but God has been our strength and stay and made us the nation we are to-day? Praise and honor to his holy name.

Washington, D. C. S. A. D. H.

Like the Atheism of France in 1790

The dropping from our coins of the motto "In God We Trust," appeals to every Christian who has a spark of patriotism left in his heart. No Christian whose forefathers had a hand in helping to found this God-given country, and who, in fleeing from home and native land to avoid persecution, left all that they held dear to find a home where they could worship God in peace and security, can possibly object to the stamping of that dear name and motto, for which their fathers suffered so much. I never dreamed that President Roosevelt would sanction such a want of reverence. It seems too much like the first step toward ruin, and not far removed from the act of France in the revolution of 1790, when they decreed that God did not exist. N. W. MERRILL.

Springfield, Mass.

"God Forbid!"

God forbid that they change the motto on our coin! N. W. WINSTON.

Louisa, Va.

Which Side Wants the Motto?

There are only two great leaders in this world, Christ and the devil. They are the very opposite in almost everything. Which of these desires the motto on our coins to remain, and which one wants it erased? I think the party of Christ wants it to remain, while the other party would like to see it forever erased from every coin, and the image and knowledge of Jesus erased from every heart. REV. W. T. LONE.

Statesville, N. C.

Are We Forgetting God?

I am decidedly in favor of replacing the motto "In God We Trust" on our national coin. It seems to me that there is a general tendency to go away from God in nearly everything now.

Edmunds, N. D. MRS. M. E. CRAVATH.

Cling to the Motto

If we, as a Christian nation, allow the removal of our motto, "In God We Trust," from our coins on account of ridicule and irreverence, we disown God and give permission also to remove the date for the same cause. Can our nation afford to do this?

Cling to our motto, "In God We Trust,"
This for our nation surely is just.
God is our leader, he is our Guide,
Do not insult and set him aside.

Pittsford, Mich. B. L. TURNER.

Put Back the Motto

Shall we not have the motto still,
These words, "In God We Trust,"
Upon our gold and silver coins?
Yes, keep it there we must.

Our God has fought our battles well,
Kept us through good and ill;
Has given us peace and plenty, too;
Can we not trust him still?

Are we a Christian nation yet,
And fear the truth to own?
"In God We Trust," oh, let that fact
In every land be known.

Put back the motto on our coin,
And let us keep it there;
And as a nation, by our deeds,
Its truthfulness declare.

Walton, N. H. A. R. P.

We Need God's Help Always

I am distressed that our good President should remove our ancient landmark. We are a Christian nation, but there is much to alarm us. Violence and suicides reign. In a single issue of the *Ledger*, six suicides were reported. There is so much lawlessness and ungodliness that we need all the help and the recognition of our God to sustain us in our perils.

Germantown, Pa. MRS. E. B. STARK.

A Dangerous Step

We should keep the sacred motto, "In God We Trust," on all our national coinage, because it is a sermon in itself and shows to the world that we as a nation believe in one God and recognize him in our very commercial life. I hope and trust the inscription will be replaced. Many things that are dangerous we are doing as a people, among them ruling the holy Bible out of our public schools in so many cities. J. M. STONER.

Asheville, N. C.

Deprecated by All Good Men

I join with all good men in deprecating this sad departure from the God-honoring ways of the wise men of other days. The word still remains true, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." I. Sam. 2: 30.

New York. JOSEPH B. MAXFIELD.

Restore the Words

"In God We Trust." Most woful day
When ceases thus our land to pray.
Restore the words you took away
From off our coins—brook no delay.
No matter what the scoffers say,
"In God We Trust"—no better way.

Then lift us high, don't drag us down,
And with the stars let's wear the crown!
"In God We Trust." let's pass it on,
Each time we trade with God's own coin,
Let's raise the standard to the throne,
On coin, in life, the Lord to own!

Roanoke, Va. THEODORE LOW.

A Sad Mistake

I think it is a sad mistake to remove the motto. With the widespread desecration of the Sabbath, the motto gone from our coins, the name of Jesus taken from the song-books at Christmas, where are we drifting? When I heard that the words "In God We Trust" were left off the new coins, it seemed as though a star had fallen from the flag.

Shall we now cease to trust him? Are we ashamed? It is written: "Blessed is the nation whose God is the Lord."

Millington, Md. MARY E. BRYAN.

Will the Bible be Dropped Next?

We are much opposed to the dropping of the motto "In God We Trust." Man must and ever will repose his trust in something; it may be wealth, influence, an idol, himself. No one of these can be trusted. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." The dropping of the motto must have its root very near the borders of atheism; the next step may be the dropping of the Bible, as in the time of the French Revolution.

Shinnston, W. Va. E. M. SAPP.

Do We Trust in God Any More?

Some one said to me the other day, "I guess they are going to leave it off because we don't trust in God any more." If that is not "making light of the matter" and leaving us in bad shape for the future, if many people reason that way, I am much mistaken. I am one of those who still "Trust in God," whether the motto be on or off of our coins. I believe, too, for the welfare of coming generations, we cannot keep the solemn words too conspicuously in the sight of our people. C. S.

Canton, O.

A "Great Blunder"

The inscription was a natural outcome of our faith, and its removal is a probably undesigned slap in the face to the predicted programme of the Gospel. If the allegation of "bad taste" be right, the prophet was surely wrong when he declared that the sacred inscription on the high priest's mitre, "Holiness unto the Lord," should eventually find place on the "bells of the horses." God commanded the ancients to write the sacred verities of their faith upon the posts of their houses, and afterward, by the mouth of Isaiah, denounced those who showed their divided allegiance in setting up their memorial "behind the doors," where they could not be seen. A nation's faith needs no protection from the jests of a few fools. Only a great man could be capable of so great a blunder. (REV.) WM. POWICK.

Allentown, Pa.

Let the Motto Stand

The motto is an expression of honor, gratitude and love from the American nation to the God who made them free. The God of love wants public expression from his people, that the world may see and profit by it, and he honors any opportunity taken to acknowledge him.

Can this nation afford to cast aside so far-reaching an opportunity as is given by the motto on the coins, to honor the God who has so abundantly blessed them? Let the beautiful words stand forth on gold and silver, and keep ever before our eyes the thought of him who gave us liberty.

Brooklyn, N. Y. ADA F. BUTTON.

Congress Should Restore It

Congress should restore the motto on our national coins, as the motto of all our basic laws. Historians of future centuries would then know, beyond doubt, that these coins represented a Christian nation, which trusted in God, notwithstanding the sceptic's opinion. F. S. CASHION.

Hennessey, Okla.

A Menace to Our Institutions

The proposition to remove the motto is not American, and it should be retained as a landmark of our beloved country. The war upon the Bible, the recent action of the school board in New York to exclude the name of Christ from the books of song, and the removal of our national motto from our coins; all should be regarded as a menace to our government and its institutions. REV. D. BANCROFT.

Sperry, Ia.

How an Immigrant Views It

When I first came to this country and noticed the motto on the first dollar I received my heart was moved and I felt more warmly toward the American government. The motto is a Christian herald to all nations.

Let all the people together join
And keep the motto on the coin.

Blackinton, Mass. JOHN OWEN.

It Expresses the Nation's Faith

It is the non-sectarian motto, not of the few, but of the many, and being such, should not have been removed from the coinage without popular approval. A motto expressive of patriotism has no more right upon our coins than one expressive of the faith without which a nation would presently find itself in the dust. Old Glory is not too good for every-day use, neither is the grand old motto which has so long publicly expressed the highest faith of the great American people.

Rutland, Vt. CHARLES B. THOMPSON.

Let Congress Restore It

Replace the motto on all gold and silver coins by the highest authority of this nation—an act of Congress. I manifested my love of country by leaving my wife and three boys, and serving three years in the Eleventh Kansas Volunteers. Am now nearing

Continued on page 1125

LET CONGRESS RESTORE THE MOTTO

A VOICE FROM THE UNITED STATES TREASURY

WHEN we consider the trying times and hard conditions which our brave, true, noble men and women endured in establishing this Republic, we realize that they could not have succeeded had they not been imbued with, and led by, an unfailing faith in God. The Bible and God are the two great foundation stones on which they erected our Temple of Liberty. Therefore, it is our duty to them and to ourselves to have that motto, "In God We Trust," restored. It should be on all the money of our Republic.

JOHN W. EWING, Washington, D. C.

the four-score mark, but hope and pray, ere God calls me home, to see this motto replaced on our coins, thus acknowledging God who has kept us and manifesting to the world that we are a Christian people.

Salina, Kan. G. W. WALKER.

They Stand for Our Highest Ideal

These words on the nation's coins have all these years stood for an ideal, and if retained, will continue as a silent monitor to point the way. If removed, what a lever it will put into the hands of the atheist! PAUL GRABILL.

Des Moines, Ia.

Respect the Divine Promise

God says, "He that honoreth me, I will honor," and that stands for nation as well as individual. FRED LEACH.

Capac, Mich.

Should Be Instantly Replaced

As an American citizen, I believe the motto "In God We Trust" should be instantly restored to its time-honored place on our national coins. While absolutely non-sectarian, it expresses the deep, unwavering faith of the vast mass of our people. Its removal shocks the moral sense of the nation, and nothing less than its prompt and full restoration will satisfy the conscience of this Christian land.

CHAUNCEY N. POND.

Oberlin, O. *Editor Plantation Missionary.*

Dishonoring God

Nations are honored or dishonored, as they honor or dishonor God. "Blessed is that nation whose God is the Lord." I feel that a great many of our blessings, as a nation, are due to this public testimony of trust in God. MRS. HARRY WATKIN.

East Liverpool, O.

Don't Haul Down the Banner

The removal of the motto shows an evidence of weakness and a catering to the adversary on the part of the authorities in power. So long as we claim to be a Christian nation, Christian mottoes should dominate its citizens. When a professedly Christian nation obliterates its Christian motto, it permits, or licenses, the banner of truth to be hauled down and trampled under the feet of men. E. FRANCIS.

Austin, Ill.

Is It Blasphemy?

The government of the United States has for many years proclaimed to the world that "In God We Trust," but now she backs down; takes it all back; we trust in God no longer. If that is not blasphemy, what is it? E. R. REED.

Madison, Wis.

Keep the Banner Flying

It is true, this sublime sentiment has often been made the subject of blasphemous insult; but so has our flag! We do not ignore Christ because he has been scourged and spit upon. We do not haul down the Stars and Stripes because they have at times been trampled under brutal feet. Let us nail our colors to the mast-head and go on to either defeat or victory with our banners flying, and with our trust in the living God emblazoned upon our coinage! ELIZABETH A. REED.

Chicago, Ill.

An Event of Ill Omen

Are we grown so arrogant and independent that we need no longer proclaim to all nations our trust in God? I predict our troubles have not begun, if we do not have the motto replaced. MRS. E. M. GAUSE.

Crockett, Tex.

A Nation's Indignation Aroused

The plan to eliminate "In God We Trust" from our national coinage has aroused the indignation it justly deserves.

Hattiesburg, Miss. HOUSTON BRELAND.

A Backward Step

The elimination of the motto is a backward step. This step is on a par with the un-American, illogical policy of banishing the Bible and its teachings from the public schools of New York and Ohio.

Toledo, O. F. J. OBLINGER.

A Presbyterian Pastor's Protest

I consider this a time to register my protest as it pertains to the unexpected action taken by our President. It only proves the saying correct which declares, "All great men are not always wise." We, as citizens of the Republic, who love that sacred sentence, ought not to be robbed of our right use of it, because of the other fellow's abuse of it. We would not like to see this landmark removed and none put in its place. (REV.) H. W. EWART.

Sumner, Ia.

A Strong Protest Urged

From friends who have expressed their opinions concerning the removal of the motto, I have not heard a dissenting voice. I feel with them that it should be retained, especially on our silver coins, as they are most in circulation. Let us hope that a strong protest on the part of our people may assure the continued imprint of a sentiment which acknowledges faith in the Almighty. JULIA BILLINGS.

New York City.

Ought to Be Restored

The reason given in THE CHRISTIAN HERALD for the words "In God We Trust" being placed upon the coinage ought to hold for all time. I sincerely hope that the words "In God We Trust" may be restored to the coinage.

Berlin, Wis. ELLEN J. SALISBURY.

A Blow at Christian Sentiment

The motto has adorned our coin for many years; and if left off now, the effect will certainly not aid or increase Christian sentiment, but rather the reverse. We should trust God in all things; why then is the motto out of place on our coins when we claim to be a Christian nation?

Oak Ridge, N. J. W. C. OLIVER.

A True American's Protest

I am now in the eighty-first year of my age. My forefathers (on my father's side), were among the Pilgrims of Plymouth, and my grandfather was a soldier of the Revolution. My ancestors, paternal and maternal, took part in the early affairs of this God-blessed country.

"In God We Trust" is the basic expression of our faith and trust as a free and united people. David, "the sweet singer of Israel," called upon his people to trust in God and sing his praise for their deliverance from bondage. Our Key-written song, "The Star-Spangled Banner," gives the theme for our praise and the source of our deliverance. Our silver and gold, with the motto indelibly stamped thereon, circulate, and our flag floats, in and over "the isles of the sea." From these the Cubans and Filipinos may learn our mission and profit by our example. "The isles shall wait for his law." Isa. 42: 4.

Shall we not profit by the history of nations in the past and learn wisdom? Read I. Sam. 8: 7.

When the order was given to strike "In God We Trust" from our coin, it was the worst strike ever ordered in the history of our country. Congress should at once order a halt and a restoration of the motto.

Port Republic, Va. JOHN W. PALMER.

Letters favoring the restoration of the motto have also been received from Thomas Thorsen, Edmund, Wis.; W. B. Esstek, Manley, Neb.; Mrs. E. M. Colvin, Indianola, Ia.; Mrs. Carroll, Brooklyn, N. Y.; E. M. F., Bloomfield, N. J.; I. C. Overman, Marion, Ind.; A. E. Cunningham, Stamford, Conn.; G. D. Telfer, Elroy, Wis.; Abram Wilson, Westbranch, Ia.; Mrs. E. M., Kingston, N. Y.; Mrs. H. E. Parker, Warehouse Point, Conn.; A Reader, Marvin, Kan.; Fannie L. Lake, Brooklyn, N. Y.; Rev. H. Rupley, Buck Creek, Ind.; D. N. Tarrand, East Hardswich, Vt.; W. H. Seymour, Lake Crystal, Minn.; M. M. Middlebrook, Atlanta, Ga.; J. J. Dack, Stanton, Minn.; James T. Runders, Blue Rapids, Kan.; C. H. Held, Lancaster, O.; Wilma Rose, Hickory Valley, Tenn.; John H. Evy, Morristown, Tenn.; Miss H. W. Reneveld, Kalamazoo, Mich.; Mrs. W. A. Wilson, Keysville, Va.; J. C. Barnes, Eddyville, Neb.; Dr. J. L. Davis, Seville, Tenn.; Mrs. L. G. Curts, Alexandria, Mo.; Mrs. Emma Randolph, Sterling, Ill.; Benjamin Ewans, Cambria, Wis.; Mrs. M. E. Shear, Clearmont, Mo.; E. K., Walden, N. Y.; Ruth Greenman, Frankfort, Ky.; W. R. Metcalf, Bosworth, Mo.; Harry K. E. George, Rochester, N. Y.; John F. Idol, Burlington, N. C.; Mrs. John Hittle, Rossburg, O.; Mrs. L. J. Whitcomb, Albion, Mich.; O. W. Beckett, Stronghurst, Ill.; Mrs. W. P. Welsher, Brooklyn, N. Y.; Mr. and Mrs. Geo. School, Potosi, Wis.; Mrs. Harriet Hurst, Potosi, Wis.; M. A. Cone and M. L. Cone, Bloomfield, Mo.; Margaret S. Baker, Xenia, O.; Winslow Buck, Moberly, Mo.; Ellen T. Carle, Poughkeepsie, N. Y.; Wm. Kramer, Girardville, Pa.; E. F. Gilletts, Dresden, Kan.; S. Yutema, Hudsonville, Mich.; Thomas Henshall, Kansas City, Mo.; Mrs. W. L. Cook, Worcester, Mass.; William Haughton, Albany, N. Y.; James Meloney, Imperial, Pa.; Jennie Bullerfeld Smith, Cynthiana, Ky.; Henry Schnetzer, Lancaster, Neb.; Mr. and Mrs. A. J. Holcomb, Butternut, Mich.; S. S. Shipley, Luther, Okla.; W. W. Pollock, Kirksville, Mo., and many others.

MINISTERS BUILD A TABERNACLE

The Eleven Pastors who Built the Kansas City Tabernacle

AT a meeting of the ministers of the churches of the Christian denomination in Kansas City, Mo., City Evangelist Frank L. Bowen outlined the need of a Gospel Tabernacle in a certain section of that city. The lot had already been donated, but means to build the church were not yet available. After considering the need and the situation generally, all the pastors present agreed with Mr. Bowen that, by rolling up their sleeves and going at the carpenter work themselves, they could erect a suitable building. Accordingly, the next meeting day of the association was designated as "Building Day." Each pastor equipped himself with the tools which he believed he could handle best.

With the aid of one carpenter, and a layman who offered his services, the entire tabernacle was erected by the eleven stout-armed pastors. At the time appointed all hands were on the ground with saws, hammers, levels and all other necessary equipment. The lumber had been ordered in the meantime and was already there. Some neighbors who did not know for what purpose the building was being erected, and who did not suspect that the workmen were preachers, went to the site soon after the work had started to make inquiry about it. It is a fine residence neighborhood, and they though it might be for a dance hall. Their fears, however were soon allayed, and they wished the project all possible success. The women of the neighborhood served dinner, and when the tabernacle was otherwise completed, washed the windows.

The accompanying photograph was made two hours after the work began. The names of the preachers in the group are: Revs. Frank L. Bowen, L. S. Cupp, J. D. Thompson, T. A. Abbott, W. F. Richardson, S. W. Nay, Barclay Meador, James Sharratt, W. C. Thomas, L. P. Kopp, D. Y. Donaldson.

APPROVE THE REMOVAL

He Endorses the Removal of the Motto

I heartily approve of the attitude President Roosevelt has taken in the matter of the motto, and the reasons he has given for so doing are precisely the same as I should give. (REV.) WM. BERKELEY.

E. Alstead, N. H.

Would Keep the Motto Off

As Paul declared that the love of money is the root of all evil, it seems to me that placing the inscription "In God We Trust" upon our coins is nothing short of sacrilege. I have always looked upon it with disgust, and I am glad that it has not been inscribed on our new coins. AMOS S. YOUNG.

Comus, Md.

The Motto Not in Good Taste

The motto has always seemed to my views not in good taste. We pass all our negotiable paper, "greenbacks," clearing-house certificates, etc., without this "In God We Trust." Is it not as necessary as on coin? HUGH HAMILTON.

Hamsburg, Pa.

Wants the Motto Off

I think the President's action conforms to the spirit of modern times. The trend of thought is away from the State mixing in religious affairs. The inscription is useful to few people as a reminder that there is a Deity, because the coins are seldom examined. I believe in a complete separation of religion and politics.

Medina, N. Y. NEWELL B. THATCHER.

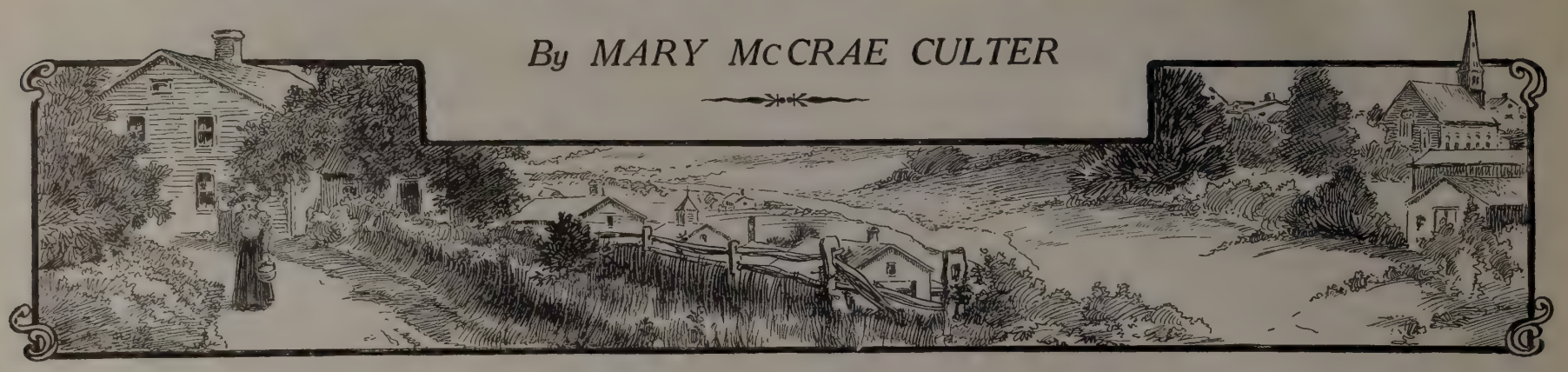
He Agrees with the President

I am fully in accord with the President's views to eliminate the "In God We Trust" motto from the coinage. Probably a large majority of the people of this country have no trust in God at all, and they trust in themselves more than in any one else. What most of the people are after is wealth and worldly pleasure.

Vienna, N. Y. THADDEUS WHEELOCK.

THE MISCHIEF-MAKERS

By MARY McCRAE CULTER



CHAPTER V

A Prejudiced Guide

"IF you would like to drive out into the country to-day, to see some of the people, the horse and buggy are at your disposal, and, as you are unfamiliar with the road, I think you might be able to persuade Hollis to act as guide," suggested Mr. Hayward one bright morning as the family arose from the breakfast-table.

"Indeed, I should be glad to go, as I can become so much better acquainted with the people when I meet them in their own homes. I am particularly anxious to visit the Lawrences and the Alisons. As for the guide"—turning toward Hollis—"I would be more than glad to have one. Will you be able to go with me, Miss Hollis?"

"I shall be delighted to do so," the girl replied, a flush of pleasure rising to her cheeks. "I was longing for a drive, as the morning is too beautiful to spend in the house. How soon do you wish to start?"

"It is for you to set the time, to suit your own convenience, and the convenience of the people we are going to visit. It does not do to intrude too early upon a housekeeper's work."

"There is no danger of doing that when visiting the Lawrences, as they get up ridiculously early, and no doubt have finished all of their work by this time. I stayed all night there several times, and they never failed to send me to bed before I was sleepy, and to make me eat breakfast before I was awake, so I know their ways by sad experience. It is impossible to intrude there, for they have so many visitors that they never get a chance to pack their company manners away with moth-balls."

"They must be very hospitable people," observed the minister.

"They are," responded Mr. Hayward. "We always know where to send the extra ministers and Sunday School missionaries who stray into this region. The Lawrences keep open house all the year round for such people. It is quite convenient for the rest of us, who are not always situated so that we can entertain strangers at a moment's notice."

The minister mentally considered the large, well-furnished house and well-appointed table of his host, and wondered why it was ever inconvenient for a minister to be entertained there; but he wisely forbore any remarks or questions on the subject.

About the middle of the morning, Miss Hollis announced her readiness to start upon their drive, and a few minutes later the pair were upon their way.

It was a lovely morning in the early spring. The sky was an intense blue, unflecked with clouds; the air was warm, the breeze soft and inspiriting. The river danced and sparkled while the trees upon its banks bent over as if to admire their own reflections in its waters. Great fields of wheat and oats began to show the green shoots that gave promise of an early harvest. The whistle of redbirds, the song of mocking-birds and thrushes, the trill of wild canaries, filled the air with melody. It was a rare, sweet morning, and the soul of the young minister was filled with the delight of living in it.

Given all these surroundings, a spirited horse to drive, and a lively companion beside him, what more was to be asked? He found himself wishing that they had no destination, that they might simply go on riding together without interruption to their pleasant companionship, while the birds sang and the breezes whispered.

An old-fashioned, roomy farm-house, situated well back from the road, and surrounded by a grove of tall trees, caught Mr. Allan's eye, and he asked who were the occupants.

"That is where the Conovers live," Hollis replied.

"It was a rare, sweet morning——"

"Suppose we stop for a few minutes," suggested the minister.

"Oh, dear, no!" cried the girl. "It would never do. Mrs. Conover would think we had come intending to stay for dinner, and she would positively freeze us. Let me warn you never to go there without special invitation; when that is given, you will find everybody in their Sunday clothes, a dining-table spread with china and silver, and loaded with a regular Thanksgiving dinner. At other times——" A significant shrug of the shoulders finished the sentence, and left the minister feeling doubtful about the character of the Conovers, whose hospitality appeared to be of a variable type, according to Miss Hayward's classification.

The welcome they received when they reached the Lawrence homestead allowed no doubt of its heartiness. Mrs. Lawrence and her daughter came to meet them, before Mr. Allan had assisted Hollis from the buggy, and Mr. Lawrence came hurrying from the barn to greet his pastor. As soon as the words of welcome were uttered, the farmer began to unfasten the harness, saying:

"Of course you have come to stay all day. Indeed, we won't hear of anything else; so we'll give Dandy a drink and a few oats by way of entertainment," and he patted the horse's shining neck as he spoke. While the three women went to the house, the farmer and minister went away to the barn with the horse. Their conversation on general and social topics soon led to the church, whose interests were dear to both their hearts, and so absorbed did they become that they sat down upon a bench under the shade of the trees and talked until the bell warned them that dinner would be ready in half an hour.

"Why! why!" exclaimed the farmer, "my wife and Mabel will be pulling my hair for my thoughtless selfishness in keeping you out here all morning and giving them no chance to enjoy your visit. Come, let us go and make peace with them."

Mr. Allan looked about him in some surprise after he had seated himself in the cool parlor of the farmhouse. The furnishings of the room were not what he had expected to find in a country parlor.

The room was delightfully homelike. It had a cream-colored drop-ceiling with narrow gilt moulding, and pale-green tinted walls, and a carpet of deep moss-green. A handsome piano stood in one corner; a row of well-filled book-cases occupied a generous share of room; several choice engravings hung upon the walls, and the broad, cushioned window-seat and numerous easy-chairs invited to delightful rest.

"What a cool, restful room this is!" the young man exclaimed involuntarily.

"That is what every one says who comes into it," replied his host. "When we built our house, we planned it so as to take advantage of every bit of cool breeze, for—as you'll find—a Kansas summer is generous in the matter of warmth and sunshine. There is not another room in the whole country so cool as this on a sultry August day, as I trust you will discover for yourself hereafter."

The conversation then turned to books and music, in which all present took an equally interested share, proving to the delighted minister the education and refinement of these people among whom his lot had been cast. Thus the time passed until, with real regret, he discovered that half the afternoon was gone, and announced that he and Miss Hollis would have to leave at once if they were to call upon the Alisons that afternoon.

"What a charming family that is!" Mr. Allan exclaimed, as he and his companion rode along the quiet highway. "It is not often that one meets with so much culture and refinement so far from city influences as this."

"Yes," Hollis replied rather grudgingly, "the Lawrences are quite well-educated—and they are never backward about displaying their attainments. They are not at all superior to some others in our church, but they aspire to the leadership in everything, and leave no stone unturned to acquire it. Witness our very flattering reception and entertainment to-day. They are excessively friendly to one's face, but it's 'out of sight, out of mind,' with the Lawrences. Don't think I intend to be disagreeable in saying so," she added hastily, as she noted disapproval upon the face of her companion. "I only want to give you friendly warning—as your guide, you know—to save you from future disappointments."

Then with ready skill she turned the conversation to a discussion of things to be seen by the way, giving such racy descriptions of places and people that the young minister forgot the unpleasant feeling caused by her previous "warning," and gave himself up to the charm of her companionship.

During the years spent in college and seminary, Edgar Allan had been so absorbed in his studies that he had given very little time to society beyond the customary round of college receptions and entertainments. His educational course had omitted the "optional" of

Continued on page 1127

THE MISCHIEF-MAKERS

Continued from page 1126

yearly flirtations and love affairs, which rarely ever fails to be "elected" by college students of both sexes, but for which no "degree" is given on their diplomas. He had graduated "heart-whole and fancy free," with no thought for anything except the work in which he hoped to spend his life. This was in one sense unfortunate for the young minister, as he went forth to his chosen calling without warning of the dangers in his path, and without any means of defense when confronted by the perplexing circumstances and snares of his new life. The daily companionship with a bright and pretty girl was rapidly working its natural effect upon this unsophisticated young man, causing him to form prejudices against people whom she disliked.

For these reasons, when the young minister sat in his room that evening and reviewed the events of the day, all unconsciously to himself there lingered in his mind a feeling of aversion for the unvisited Conovers, of distrust for the hospitable Lawrences, and of aggression against the blunt, plain-spoken Alisons; and he knew not that these feelings had been inspired by the jealousies and prejudices of the girl who had been his "guide" during his day's excursion.

CHAPTER VI

Discord in the Choir

THERE is no spot in the structure of a church so tender as the choir—a fact which most ministers know to their sorrow. Even the old colored minister voiced his experience when he said: "When de debbil goes to chu'ch, he mos' always takes a seat in de choiah."

In the Hawthorne church, the choir had been a sore spot from time immemorial, so that the disease had become chronic and a cure seemed impossible.

In consideration of the large amount of money spent upon her musical education, Hollis Hayward and her circle of friends considered that she was the only proper person in the congregation to direct and lead that part of the church service, not perceiving the fact, obvious to unbiased critics, that her musical ability was as limited as her education had been expensive. Whenever her contingent became strong enough, she was given the positions of organist and musical director, two offices which she wielded so despotically that she soon found herself left without a choir, and obliged by popular opinion to resign the place. As a consequence, her opposition to whomsoever followed her was as vigorous as her leadership had been, so that—as Glenn Fraser expressed it—"It made very little difference who occupied the church-organ stool, somebody was always trying to upset it," a state of affairs which at times rendered musical life in the Hawthorne church rather strenuous. During the incumbency of the former pastor the choir had gone to pieces under Hollis' administration, and a volunteer choir with a really incompetent organist had taken its place. The musical part of the church service was very uncertain, the minister being obliged to select his hymns with careful consideration of the music which was familiar to the choir.

The first few Sundays after Mr. Allan took charge of the church, he left the selection of music to the choir, so that he did not realize how limited was the ability of his organist.

Hollis Hayward bided her time with scarcely repressed impatience, knowing that if she could but gain the desired hold upon the susceptible young minister's confidence, she would secure his support in her determination to regain the coveted position of leader of the choir.

Mabel Lawrence was a good musician, and for a while had been one of Hollis' most powerful rivals; but the periodical attacks of Hollis' party had so disgusted the girl that she positively refused to be elected organist under any circumstances whatsoever. While she deplored the serious lack of a good leader in this important branch of church service, she could not endure to be the cause of factional contests, and so she did not take any part in the choir.

The afternoon which Mr. Allan and Hollis had spent at the Lawrence home, in answer to Mr. Allan's request for music Mabel had shown a skill which surprised and delighted the young minister, whose musical taste was a cultivated one, a fact which was as apparent as it was disagreeable to Miss Hollis.

The Sunday after that visit, when the Haywards were sitting at the dinner-table, Mr. Allan said: "Miss Hollis, why do not you and Miss Lawrence take part in the choir service? You are both so capable that you might make that part of the service both delightful and helpful to us all. Is it because you are both so timid, or are you wilfully hiding your lights under a bushel?"

The girl's face flushed with delight over this implied invitation, but her voice was cool and steady as she answered: "We have both served our apprenticeship in that position, and have become utterly wearied by the half-heartedness of the choir."

"You should not 'weary in well-doing' when you are so capable and so much needed," replied the guileless minister.

"That's right. Make her repent of the error of her ways," said Mr. Hayward in his usual hearty fashion. "After all the money we have spent on Hollis' musical education, it does seem senseless for her to yield the place to such incompetent musicians as Amy Conover and Grace Alison. As for Mabel Lawrence, she does remarkably well for one who has received so little instruction as she has had. She might become a fine musician if she would take lessons from some good teacher."

"She must have great natural ability, then, for she plays beautifully, and has a fine, smooth voice," replied Mr. Allan.

No answer was made to this remark, and the subject was dropped for the time. *To be continued*

Secretary Root's Commendation

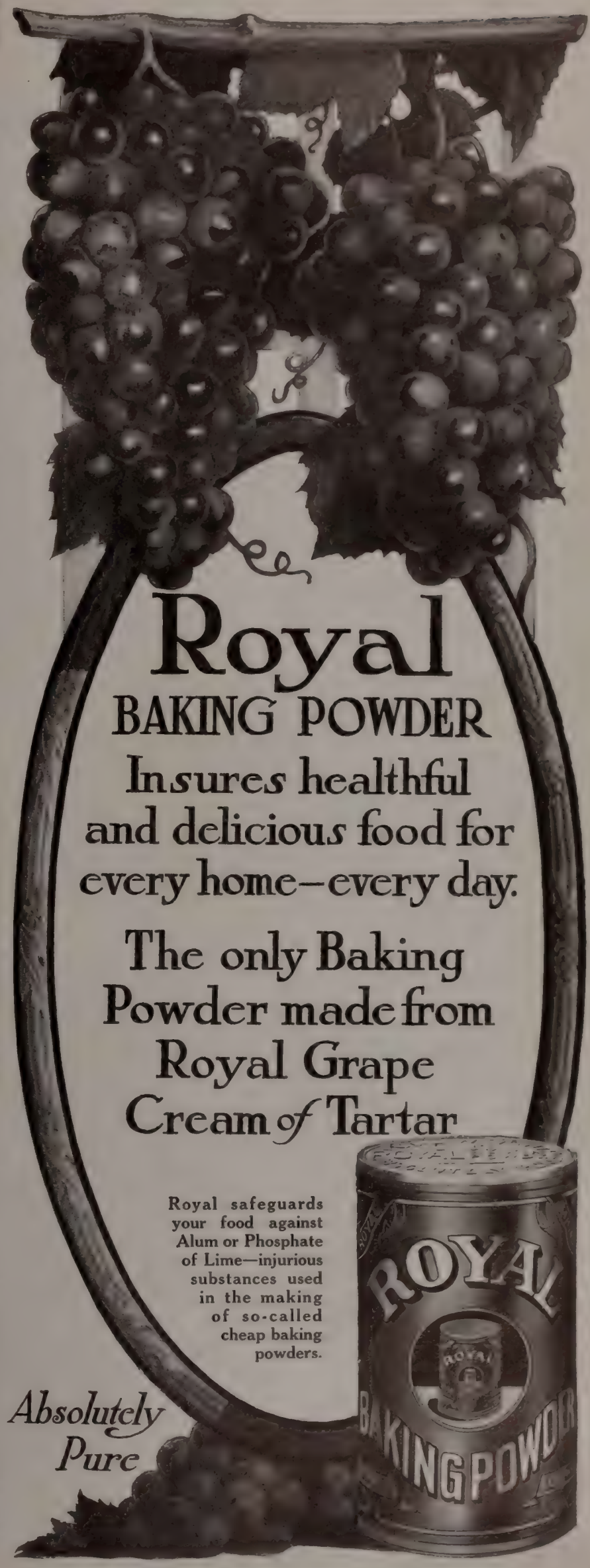
AT the annual meeting of the American Red Cross, held in Washington lately, Hon. Elihu Root, Secretary of State, delivered an address reviewing the work of the organization throughout the year. In the course of his remarks he paid a tribute to the readers of The Christian Herald for the generous aid they rendered during the great Chinese famine. He said:

I wish to make special acknowledgment to the Red Cross Society of the work which has been done in response to the President's proclamation, issued a year ago this month, in regard to the famine in China. He called then upon the people of the United States to answer to the old instinct of friendliness and kindness for the people of China in alleviating the terrible sufferings caused by the famine throughout a region possessing a population of some ten millions of lives.

The answer to that call was most gratifying. I do not think it could have been, had there not been some recognized society possessing the confidence of the people to receive and administer the funds and the supplies of the kind that were furnished.

Through the extraordinary energy and capacity of Mr. Klopsch, Editor of The Christian Herald, a very large amount of money was collected, and, through the confidence of the people in the Red Cross organization, it was put into their hands, and, I believe, was applied with great fidelity and success. Money and supplies amounting to over half a million dollars were directly applied to the relief of the suffering of China in the famine-stricken region.

I think this, with other similar instances, illustrates a very important field of usefulness for the Red Cross Society, which is better calculated to appeal to the people of the United States than its service in time of war. . . . You are doing a work indispensable toward the education of mankind in the life that exemplifies the spirit of humanity and the spirit of Christianity, rather than the life that is of the beast, bestial; which marks the cruelty of ancient days, rather than the divine compassion of the coming of our Lord.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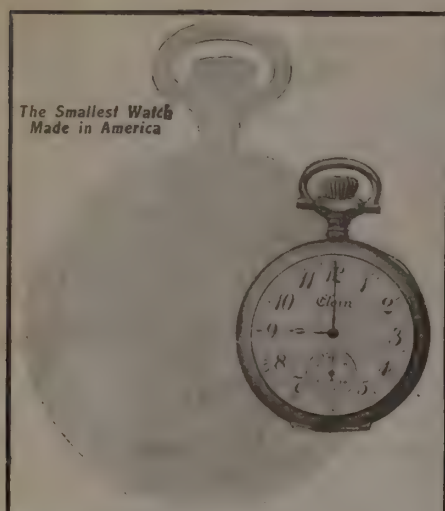

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The Incarnation

By Mrs. M. Baxter

THERE is a marked difference between the subject matter of the Gospel of John and that of the other three evangelists. Matthew, who represents Christ as the King, commences with his genealogy; Mark, who speaks of him as the Servant and the Sacrifice, passes over this, as well as the events of his birth, and, after a short account of John the Baptist, tells of his temptation and ministry; Luke, who speaks of him as the Man, gives fuller details of his birth than any of the others; while John, to whom it was committed to tell of Jesus as God, begins far back in the past eternity of God, "In the beginning was the Word." "The Word"—the expression of God, the translation of God into human thought and human language, bringing God within reach of man, so that in Jesus man could see God.

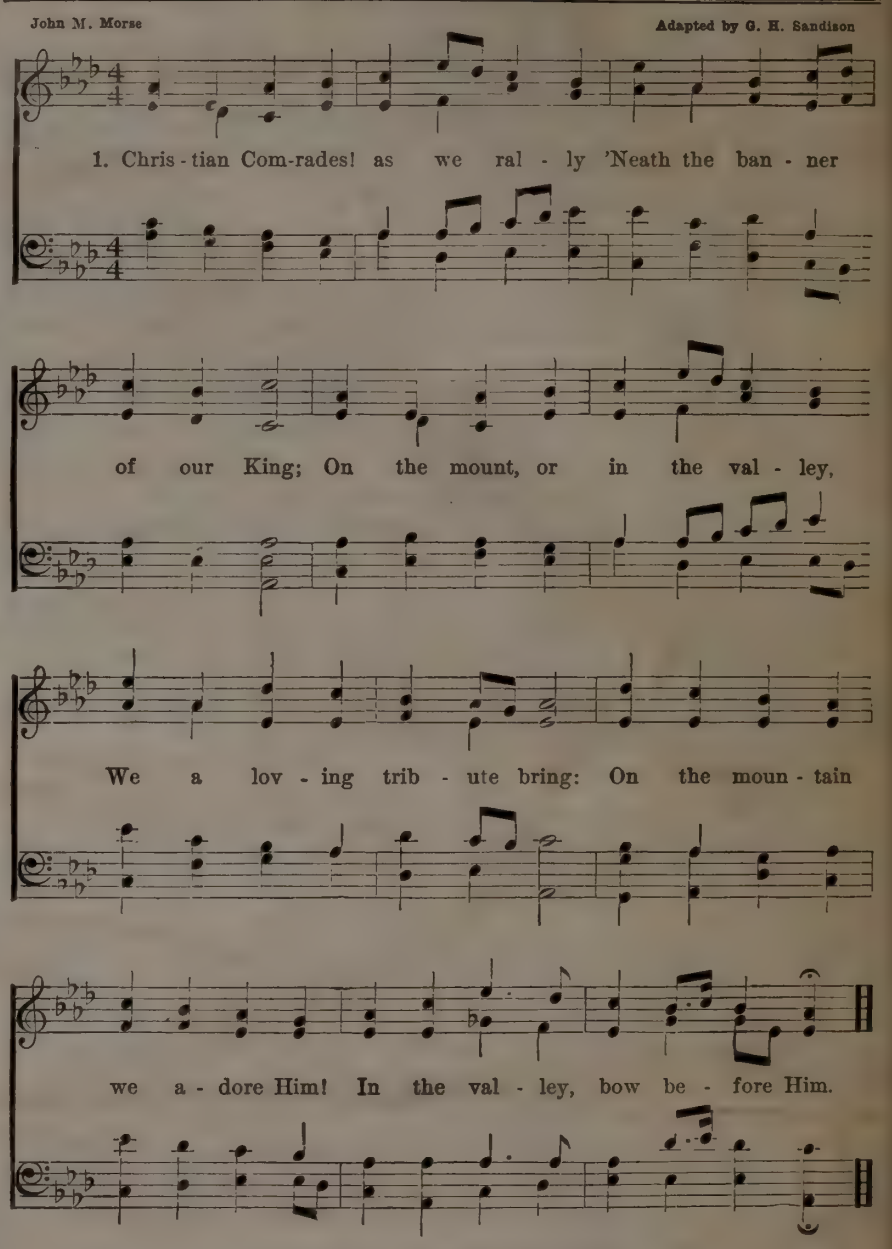
Mr. Henry Drummond, in his book, *Natural Law in the Spiritual World*, very beautifully shows how in nature, a lower kingdom cannot cross the boundary which divides it from a higher, until the higher kingdom has come down to it. Thus, the mineral, cannot imbue itself with the life of the vegetable, but the vegetable can reach down into the mineral world, and absorb into itself the substance of the soil in which it is planted, by bridging the gulf which separates, and by that absorption it can lift the dead mineral into a kingdom of life. Just so did God reach down into our human nature, our animal life—"the Word was made flesh." "Forasmuch . . . as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." (Heb. 2: 14.)

"In Him was Life." "I am the Resurrection and the Life," and this for soul and body. "With thee is the fountain of life" (Ps. 36 : 9). Yet are not many seeking to obtain spiritual life from their own efforts, or, when they have it, to increase it by some struggling of their own, instead of going straight to the Fountain? When Jesus dawns upon us, all darkness disappears; he becomes the Solution of every problem, the Answer to every question, the Resource in every perplexity. Every thinking mind which has not Jesus for its Light is involved in a complication of perplexities about men and things, but when we once for all accept him to throw light on every question, he lifts us up into the world of his thoughts, and then things we could not understand while we were on a level with them become quite clear as we see them from above, from God's level. "In thy light shall we see light" (Ps. 36 : 9). Again, Jesus is the Light which reveals us to ourselves. The Samaritan woman had no ground of self-righteousness to stand upon after she had met with Jesus; she said, "Come, see a man which told me all things that ever I did"—she knew herself only in knowing him.

"And the light shineth in darkness." Jesus comes down to the sinner, the Son of God comes down into the world. "And the darkness apprehended it not" (R.V.). But there was one who apprehended Jesus: "a man sent from God, whose name was John." It would be a grand thing if every preacher of the Gospel were, in very deed, a man or a woman "sent from God." To come with God's authority is to come with God's power, and this was manifest enough in John's preaching. But John came, not to be a light, but to be a witness, to point others to him who is the Light. Only of Jesus can it be said, "That was the true Light which lighteth every man that cometh into the world." Thank God, here is a declaration that Jesus lighteth every man; that some way or other, by some means or other, or directly by the Holy Ghost, every man who comes into the world has some light from God.

Christ Our King

John M. Morse — Adapted by G. H. Sandison


1. Chris-tian Com-rades! as we ral-ly 'Neath the ban-ner
of our King; On the mount, or in the val-ley,
We a lov-ing trib-ute bring: On the moun-tain
we a-dore Him! In the val-ley, bow be-fore Him.

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2 High o'er earthly thrones, we hail Him
King of kings and Lord of all!
Enemies that would assail Him,
Must at last before Him fall.
Perish thoughts and deeds unholy!
Christ our King, is meek and lowly.

3 Christ our King! His reign is glorious!
We will heed His gracious call.
In His ranks we march victorious,
We will triumph over all.
Christ our King! enthroned in glory,
Oh, the wondrous, wondrous story!

4 Coming from the highest heaven,
Coming to a world in sin,
Christ our King, all pow'r was given,
That He might the wayward win.
Christ the mighty, Christ the lowly,
Came to make His children holy.

5 Who on earth should be more joyous
Than the children of a King?
Freed from all that can destroy us,
Loud let hallelujahs ring!
Christ our King, shall reign forever!
Naught from Him our souls can sever.

SECRET PRAYER*

FROM Christ as from no other Being that ever trod this earth do we get authoritative ideas about prayer. He who came from God could say with certainty whether God would hear prayer, whether he wished his creatures to approach him, and whether they should come in a general worship, or as individuals. The question was really a practical one, because the more reverent a man was, the less he might be inclined to think that the Almighty Maker of heaven and earth would listen to one so insignificant as he. There were, besides, forms of prayer in use which some recited parrot-fashion at fixed hours of the day. Were these acceptable? Men might be seen, too, standing conspicuously on the corners of the streets uttering their prayers as if to call attention to their devotions. It was not to a prayerless people that Christ spoke.

His words were full of significance. They are addressed to the man who is seeking something from God. The man on the street corner was seeking something from men. But this man desires to be alone with God, and he enters a private room and shuts the door. He is to remember that God knows the things he has need of before the prayer is offered, therefore he is not to use frequent repetitions, like a child trying to tease a reluctant parent into granting a request. Anything showy or eloquent in such circumstances would be out of place. The plain, simple statement of need is all that is suitable, and here, as in other discourses, Christ intimates that God listens. He reserves the right of granting or withholding, as the faithful man would wish him to do. For who are we that we should presume to dictate to God? We have no right to take some promise from his Word and, as if it was a banker's check, present it and demand that he make good. That we do go to him with our requests at all is not to be regarded as a demand, but as a submissive expression of our dependence on him for every good. We are encouraged to pray and encouraged to expect answers to our prayers, but they ought always to be made in reverent recognition of his wisdom and love.

We glean also from his words and from the model prayer that has come to be known as "the Lord's Prayer," that our prayers should not be limited to our personal needs. The desire for the extension of Christ's kingdom, for the submission of the world to his will, and that his name may be honored, are all part of legitimate prayer. Besides this, there is the idea of communion, which brings to every sincere worshiper enlightenment.

*Topic of the Epworth League for January 5. Matt. 6 : 5-15; Ps. 119 : 105-112.

54/128
104